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LONDON SATURDAY, JULY 5, 1862.

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Notes.

THE SOCIETY OF SEA SERJEANTS.

This was the style and title of an association of gentlemen belonging to the four maritime counties of South Wales. The Society was a secret one, having a peculiar form of initiation; and the members of it were all men of family and fortune. They held an annual meeting at a seaport town, or one which was within the reach of the tidal influence. The ostensible (and I believe the real) object of the gathering was the promotion of innocent recreation and social intercourse; but there were not wanting detractors, who attributed the periodical assemblage of gentleman of station and influence in secret conclave to motives of a very different character. They were secretly and openly accused of disaffection to the government, and of trafficking with the exiled royal family. This accusation, however, was always strongly and indignantly repudiated by the sea-serjeants themselves. The origin of the Society appears to have been forgotten, as authentic record only traces it back to the year 1726; at which time it was revived. The rules and regulations then drawn up limited the number of members to twenty-five. Gentlemen wishing to become members were obliged to continue probationers one year at least before they could be admitted, in case of a vacancy, to the participation of the full degree of serjeant; such was the caution they observed in the choice of their members. They had a president, a secretary, an examiner, and two stewards. When there was a call of serjeants, that is, on their first admission, they were to attend in their coifs and proper habit of the order, unless the president should dispense with the same. A silver star, with the figure of a dolphin in the centre, was to be worn as a characteristic badge on the coat by every member during the week of meeting. And, "that there might be no suspicion of their want of gallantry, they came to a resolution, in the year 1749, to elect a lady patroness—an unmarried lady of the town or neighbourhood of their meeting"; and "that, as soon as elected, the secretary was to wait on her with the badge of the Society; and that the members, chaplain, and probationers, are allowed each of them to introduce a lady to attend the lady patroness to dine with the Society one day in the week. That every member heard to curse or swear, during the meeting in the public room, incurred a penalty; as did every person who should presume to play at dice in the public room, the heavy forfeiture of five guineas." The examination of a candidate for admission to the Society was as follows:—

"Τὶ ἐστὶ τὸ ὄνομά σου;

"Do you bear true allegiance to His Majesty?

"Are you a member of the Church of England as by law established?

"Will you be faithful to your friends in prosperity, and cherish them in adversity?

"Do you desire to be admitted a member of this Society?

"Will you faithfully observe the rules and orders that have been read to you?

"Will you, upon the honour of a gentleman, keep the secrets of the Society, and the form of your admission into it?"

From the period of the revival of the Society until its dissolution, there were three presidents: Colonel William Barlow was the first; at his death, Richard Gwynne, Esq., of Taliaris, was elected president; and the first meeting under his auspices was held at Tenby, on the 2nd of June, 1733. Mr. Gwynne died in 1752; and at a meeting of the Society, held at Swansea on the 13th of June in the same year, Sir John Philipps, Bart., of Picton Castle, was elected in his stead. In the year 1754, when Sir John Philipps was candidate for the city of Bristol, his being at that time president of the Society of Sea-serjeants was made the subject of various invectives, and tortured every way to prejudice him with the citizens; which drew forth the following answer from the honourable baronet:—

"I acknowledge that I am of that ancient Society, which is composed of gentlemen of the first rank and fortune in Wales: gentlemen who are as good and as well affected subjects as any in His Majesty's whole dominions, and whose delight it always will be to see a great Prince, and a free and flourishing people, mutually

striving to render each other happy. The intent, indeed, of our annual meeting (which is always at some seaport town, whence we are called sea-serjeants,) is to spend a week together in innocent mirth and recreation, as other gentlemen in England do at a horse race; and for no disloyal purpose whatsoever that I know of, and I defy any person to charge us with anything of that nature."

In order that a comparative estimate may be formed of the difference between the price of luxuries in those days and at the present time, I subjoin a bill of one day of their festive week: —

"The Society of Sea-Serjeants.

"Wednesday, July 31, 1745.

"At Carmarthen.

"*Breakfast.*	£	*s.*	*d.*
Tea and Coffee	0	5	6
Cards, three packs	0	4	6
	0	10	0
"*Dinner.*			
Thirty-one Gentlemen	3	17	6
Red Port, twelve bottles	1	4	0
White Wine, two bottles	0	4	0
Rhenish, six pints	0	6	0
Ale, forty-two quarts	0	14	0
Cyder, twenty-five quarts	0	8	4
Punch	0	2	6
Tobacco	0	2	6
"*Music.*			
Four men's dinners, 2*s.*; ale, 1*s.* 4*d.*	0	3	4
Coffee, in the afternoon	0	2	0
"*Supper.*			
Seventeen Gentlemen	0	17	0
Ale, twenty quarts	0	6	8
Cyder, six quarts	0	2	0
Punch	0	5	0
Tobacco, Raleigh Mansell, Esq.	0	0	2
Ale to the boatmen	0	0	8
Ale to the Music, at the bumper	0	1	0
	9	6	8"

What the bumper was, I am not prepared to say. It surely could not have been to "The King over the Water"! Fenton, in his *History of Pembrokeshire*, says that the Society was dissolved in the year 1760. This could not have been the case, as the following extracts from the *Diary* of Sir John Philipps will serve to show: —

"July 11th, 1760. Mr Tho. Bowen, for two stars, one for Lady Patroness, and one for Richard,* 1*l.* 1*s.* Ye 12th. In ye evening went with Richard to ye meeting of the Sea Serjeants at the Long Room at Haverfordwest; Ringers, 1*l.* 1*s.*; lay at Mr John Phillips's. Ye 13th. Dr James Philipps preached before us at St Mary's. Ye 15th. Rode to Hubberstone, and went with ye Gentlemen of ye Society on board Sr Tho. Stepney's yacht; din'd on board, sailed to Harbour's Mouth, and back to Langwm Pool, where my barge met us, and took us to Haverford. Ye 17. Lady Patroness (Miss Jenny Philipps), and 20 other Ladies, din'd with ye Society at Long Room; when was a Ball at night, and I danc'd with Lady Patroness. Ye 18th, ye Ladies breakfasted with us there. Ye 19th. Mr John Phillips's Maid, 5*s.*; his Man, 2*s.* 6*d.*; barber, 5*s.*; Taylor's man, 2*s.* 6*d.*; Gloves, 2*s.* 10*d.*; Expense of the meeting, 2*l.* 8*s.*; Ditto, for Richard, who was elected a Probationer, 2*l.* 8*s.*; Ditto, for Mr Martin, and forfeiture, 3*l.* 9*s.*; Breakfasts at ye Long Room, 3*s.* 6*d.*; hostler, 1*s.* 22nd. Returned to Picton."

"1761, June 18th. Went with my son to ye meeting of ye Sea Serjeants at Cardigan; lodg'd at Revd Mr Davies's; din'd and supp'd at Black Lyon. Ye 19th Dr Philipps preach'd before the Society. Ye 20th. Rode to Blaenpant, breakfasted with Dr Philipps, and returned, 2*s.*; Miss Anna Louisa Lloyd, of Bronwydd, was elected Lady Patroness. Ye 21st. Rode towards Cardigan Bar to see 'em fish for Salmon. Ye 22nd. Went up the River as far as Kilgerran. Ye 23rd. Lady Patroness and the Ladies dined with us in the Town Hall, and at night there was a Ball there. Ye 24th. They breakfasted with us, and then went up the River as far as Kilgerran; in ye Evening went on board Mr Vaughan's yacht. Ye 25th. Horse bill, and for Post Chaise boys, 1*l.* 7*s.* 9*d*; hostler, 4*s.*; Lodging for self and Son, 1*l.* 11*s.* 6*d.*; maid, 7*s.* 6*d.*; barber, 6*s.*; Thos. Davies and David Thomas's board wages, 1*l.* 1*s.*; Mr Geo. Bowen's son's nurse, 2*s.* 6*d.*; poor, 1*s.*; Expense of the meeting, 2*l.* 14*s.*; Ditto for my son, 2*l.* 14*s.*; Ditto for Mr Martin, and Fine, 3*l.* 15*s.*; Ditto for Mr John Pugh Pryse, 3*l.* 15*s.*; Lent James Philipps, Esqre, 3*l* 3*s.*; breakfasts, 2*s.*; Returned to Picton."

"1762, July 31st. Went to the Meeting of the Sea-Serjeants at Haverford; lodg'd at Mr John Phillips's. Augt 2. Gave two Serjeants and Coyer, 7*s.* 6*d.*; Poor, 1*s.* Ye 3d. My daughter Katharine was elected Lady Patroness; and on the 5th, she, and 18 other Ladies, din'd with the Society; danced at ye Ball at Long Room at night, and breakfasted with Them there ye 6th. Ye 7th. Bill for Horses at the Angel, 8*s.* 8*d.*; Barbers, 6*s.* 6*d.*; Mr John Phillips's servts, 7*s.* 6*d*; hostler, 1*s.*; Breakfasts at Long Room, 3*s.* 6*d.*; Tho. Davies's board wages, 10*s.* 6*d.*; Expense of the meeting, 3*l.* 2*s.*; Ditto for my Son, 3*l.* 2*s.*; Ditto for Mr Will. Vaughan and Forfeiture, 4*l.* 3*s.*; Ditto for Mr Sparks Martin and Forfeiture, 4*l.* 3*s.*; Recd for Mr Hitchins, 5*l.* 5*s.*, and for Mrs Williams,* 2*l.* 2*s.*; for Star for Lady Patroness, 1*l.* 1*s.*, and for advertising ye Meeting, 19*s.* 6*d.*"

I possess no farther account of the Society of Sea-Serjeants, so that it is probable that this was their last year of meeting. The Right Hon. Sir John Philipps died on the 22nd of June 1764, and there is no record of any one having been elected as president in his stead. Sir Richard Philipps, Baron Milford, of the kingdom of Ireland, was the last surviving member of the Society; and he died at Picton Castle on the 28th of June, 1823, in the eighty-third year of his age.

John Pavin Phillips.

Haverfordwest.

* Sir John Philipps's son, afterwards Lord Milford.

SENSATION HISTORY: THEROIGNE DE MERICOURT.

The French Revolution offers such an unrivalled field for the class of historians who love to indulge in this kind of narration, that it is no wonder if scrupulous adhesion to fact is almost wholly abandoned by them as unromantic. Any one well acquainted with the recent performances of distinguished writers in this line must be aware

* Dr. Johnson's blind friend.

of what the public in general have hardly yet learnt—their utter worthlessness on matters of detail. Truth on these can only be attained by a search among original authorities. If a story, or a received saying, illustrates a "principle," down it goes without inquiry. If it is simply "telling" and picturesque, down it goes equally; inquiry, which might perchance rub the gloss off it, being in this case sedulously avoided, unless when a rival is to be criticised. The merest fictions pass therefore from hand to hand, and are reproduced by one great man after another, until one almost fancies that they must become facts at last by dint of repetition. Such instances as the "Last Supper of the Girondists," the last word of Louis XVI., the sinking of the Vengeur, the heroism of Loirerolles, and many more will occur to every one. I am about to adduce on the present occasion an example from a trifling subject enough—the misadventures of that pretty Republican horse-breaker, Théroigne de Méricourt, which, fury as she was, have somehow or other interested serious-minded historians, so as to be described by one after another with characteristic comments.

I begin with our own distinguished "sensation" writer, Mr. Carlyle. He recounts how she was set upon in May, 1793, by angry patriotic women in the garden of the Tuileries:—

"The demoiselle, keeping her carriage, is for liberty indeed, as she has full well shown: but then for liberty with respectability. Whereupon these serpent-haired extreme she-patriots do now fasten upon, batter her, shamefully fustigate her, in their shameful way; almost fling her into the garden ponds, had not help intervened."

Whereupon, he adds, the ill-used woman soon lost the little wits she possessed.

M. Michelet next takes up the tale, and, like a veteran squire of dames as he is, recounts it with the strongest expressions of sympathy.

And M. Louis Blanc, that austerest of correctors, who follows M. Michelet step by step, his critical ferula in hand, in order to chastise the slightest slip from fact into romance, he too repeats the story in the same reckless way as his predecessors. He "turns sick" (le cœur se soulève de dégoût), over Théroigne's horrible humiliation, "qui la rendit folle."

Next come Messieurs Edmond and Jules de Gencourt, who have not disdained to include poor Théroigne among their "Portraits intimes du 18me Siècle," with a great array of original authorities, but who merely repeat the old story, with a "sensation" paragraph as usual:—

"Peu de jours avant le 31 Mai, Théroigne était aux Tuileries. Un peuple de femmes criait, 'A bas les Brissotins!' Brissot passe. Les sans-jupons l'entourent de hurlemens. Théroigne s'élance pour le défendre. 'Ah! tu es Brissotine!' crient les femmes. 'Tu vas payer pour tous!' et Théroigne est fouettée. L'on ne revit plus Théroigne. Elle était sortie folle des mains des flagelleuses. Un hôpital avait fermé ses portes sur elle."

Lastly, a writer in the last number of *Fraser's Magazine*, more excusable, repeats the same story in as picturesque English as he can muster, doubtless reposing implicit faith in such a current of authorities. He should not, however, have ventured on an additional touch of colouring by making the mob pull Théroigne out of her *carriage*—in the Tuileries' Gardens! And yet the whole story is worth absolutely nothing.

As to the flagellation, it rests solely on a careless rumour among the "faits divers" of a newspaper of the day, Prudhomme's *Révolutions de Paris*. As to the consequent insanity, simply on the notorious fact, that the unhappy woman was *some time afterwards* mad.

But it did so happen that at the time of the catastrophe in question, there was a worthy German patriot in Paris, George Forster, whose genuine correspondence is as refreshing to the soul, amidst high-seasoned dishings-up of the events of the Revolution, as a slice of roast mutton encountered in a dinner of *réchauffés*. On the 22nd July, 1793, Forster dined in company with Miss Théroigne; that is, two months after her biographers have consigned her to a mad-house, and had the courage to tell his wife of it; and this is what he has to say of her:—

"She talked much about the Revolution: her opinions were without exception strikingly accurate and to the point. The ministry at Vienna she judged with a knowledge of facts which nothing but peculiar readiness of observation could have given . . . . Six or seven weeks ago the furies who sit in the tribunes of the Convention dragged her out into the garden of the Tuileries, beat her about the head with stones, and would have drowned her in the bassin if help had not fortunately arrived. But since that time she has *frightful headaches*, and looks wretchedly ill . . . . She has a strong thirst for instruction; says she wishes to go into the country, and there study to supply the deficiencies of her education. She wishes for the company of a well-informed man, who can read and write well; and is ready to give him his board and 2000 livres a year."

A few months later she was no doubt mad in earnest, whether the "headaches" were the commencement of her illness or no, as appears from a letter which she addressed to Saint-Just from a maison-de-santé. And that is the grain of truth at the bottom of a bushel of romance.

Jean le Trouveur.

LOWNDES'S BIBLIOGRAPHER'S MANUAL.

Notes on the New Edition.

No. I.

A., B., The Haven of Hope, containing Godly Prayers and Meditations, Lond. 1585. 16°.
Omitted. A copy is at Lambeth.

Abbot, —, Jesus prefigured, a Poem. 1623. 4°.
The Christian name of the author was John.

Abell (Thomas), Invicta Veritas: An answer that by no manner of law it may be lawful for the King to be divorced. Luneberg, 1532. 4°.

Omitted. A copy is at Lambeth.

Academiarum quæ aliquando fuere, et hodie sunt in Europâ, Catalogus. Londini, 1590. 4°.

Omitted. A copy is at Lambeth.

Ady (Thomas), A Perfect Discovery of Witches. Lond. 1661. 4°.

Omitted. A copy in the Bodleian.

Æsop's Fables, translated by R. Henryson.

Of this version there appears, from the Catalogue of Sion College Library, to be a copy of an edition 1577 in that collection.

Alba, Duke of, An Answer to a Letter lately sent to him by those of Amsterdam, translated by T. W. Lond., n. d. 12°.

Omitted. A copy is at Lambeth.

Albion's Queene, The Famous Historie of. London, 1601. 4°.

See Farmer's Catalogue, No. 5877.

Alcilia, Philoparthen's Loving Folly. Lond. 1613. 12°.

This volume is a 4to. Mr. Corser has a copy, formerly Bright's. It wants three leaves.

Aleyn (C.), The Batailles of Crescey and Poitiers. Lond. 1631. 8°.

First Edition. There are two copies in the Museum. Only one or two others are known.

Almansir, or Rhodomontados of the Most Horrible, Terrible, and Invincible Captain, Sir Frederick Fight-All. Engl. and Fr. Lond. 1672. 8°.

Omitted. Nassau, No. 30, 1*l.* 3*s.*

Alynton (Robert), Libellus Sophistarum.

An edition by W. de Worde, 1530, 4to, is in the Pepysian Library at Cambridge.

Angel (Chr.), De Antichristo.

The full title of this book is: *Labor Christophori Angeli Græci de Apostasiâ Ecclesiæ, et de Humano Peccato, Scilicet* ANTICHRISTO; *et de Numeris Danielis et Apocalypseos:* Londini, 1624, 4°. Dedicated to both Universities.

Aratus, Phænomena (latino versu), per NICOLAUM ALENUM ANGLUM. Parisiis, 1561. 4°.

Omitted. Some original poems by Allen accompany the volume. Bright had a copy, dated 1562. A copy of edition 1561, sold among Mitford's books in 1860. Another in Thorpe's Cat. for 1851 (poor), 10*s.* 6*d.*

Aristophanes: Acharnians, Knights, Birds, and Frogs, translated by J. H. Frere. 1839–40. 4°. (A Malta-printed book.)

Omitted.

Armin (Robert), Nest of Ninnies. Lond. 1608. 4°.

A copy was in the Harleian Collection. Mr. Daniel of Canonbury, who is the fortunate possessor of both volumes, informs me that this tract is nothing more than an abridgment of *Foole upon Foole*, Lond. 1605, 4°.

Armstrong (Archibald), Banquet of Jests.

Myles Davies (*Athenæ Britannicæ*, Part III.) speaks of an edition, 1630. The edition of 1639 was in Harl. Collection.

Arthur of Little Britain, History of.

A damaged copy of edition by T. East (n. d.), sold at Sotheby's, in 1856, for 17*s.*

Articles: A Collection of Certain Slanderous Articles given out by the Bishops against the faithful Christians whom they detain in prison, n. p. 1590. 4°.

Omitted. In Lambeth Library there are *four* copies.

——— Articles devised by the King to stablysh Christian Quietnes and Unitie. Lond. 1536. 4°.

Omitted. A copy is at Lambeth.

Ascham (R.), Apologia pro Cœnâ Dominicâ. Lond. 1577. 8°.

From the press of H. Middleton. In Lambeth Library is a copy of the same date which, from the Catalogue, seems to have been printed by F. Coldock.

Astræa, or the Grove of Beatitudes. Lond. 1665. 12°.

I believe *Astræa* to be an error for *Ashræa*.

Atcheleys (Thomas), History of Violenta and Didaco. 1576.

The author's name is Achelley, or Atchelley; but not *Atcheleys*. In the *Return from Parnassus*, 1606, he is called *Atchlow*. The poem is a translation from Bandello. A copy is in the Malone Collection.

——— The Key of Knowledge. Lond. (1572), 12°.

Omitted. A copy is at Lambeth. This piece is in prose.

Avale (Lemeke), Commemoration of Bastarde Edmonde Bonner. 1569.

Avale is an assumed name. The tract was not improbably written by one T. W., whoever he was, the author of *The Recantation of Pasquin of Rome*, 1570.

Aumale (Duke of), A True Discourse of His Discomfiture in Picardie by the Duke of Longueville. Lond. 1589. 4°.

Omitted. A copy is at Lambeth.

Austin (Samuel), Urania, or the Heavenly Muse. Lond. 1629. 8°.

——— Naps Upon Parnassus. Lond. 1658. 8°.

These two works are quoted as if by one person: whereas the former was written against Samuel Austin *the Elder*, and the latter was written by several persons against his son, Samuel Austin the Younger!

Austin (Wm.), Certaine Devoute Meditations. Lond. 1635. Folio.

——— Atlas Under Olympus; a Poem. Lond. 1664. 8°.

——— The Anatomy of the Pestilence; a Poem. Lond. 1666. 8°.

——— Steps of Abuse. Daie. 1550.

——— Hæc Homo. Lond. 1637. 12°.

All these works are fathered most unnaturally on the same William Austin, who is merely answerable for the *Devout Meditations* and the *Hæc Homo*. *Steps of Abuse* is a translation from St. Augustin; and *Atlas under Olympus*, and *The Anatomy of the Pestilence*, were the productions of a "William Austin of Gray's Inn, Esq.," supposed by some to have been the son of the former W. Austin, who died in 1633.

Awfield (Thomas), and Thomas Webley, Life and End of, being both traitors, executed at Tibourne, July 6, 1585. Lond.: Thos. Nelson, 1585. 12°.

Omitted. A copy is at Lambeth.

Aymon: The Four Sons of Aymon.

An edition was printed by Caxton, *q. v.*

Ayton (R.), Essays. Lond. 1825. 8°. With portrait.

Omitted.

Aytoun (Sir R.), Poems, edited by C. Roger. 1844. 8°.

Omitted.

W. Carew Hazlitt.

Minor Notes.

Leicester Town Library.—Turning over the pages of a stray number of the *Monthly Magazine* for 1802, the following remarks relative to the state of the ancient library came under my notice. I should like to learn what degree of truth there is in them, and if the library is still in existence?

"A correspondent of the *Leicester Journal* laments the neglected state of the Library in that town, and recommends to the governors of the free school, to examine it and restore it to its ancient and original purpose. This library, commonly called the Town Library, contains, it is well known, a number of very scarce and valuable books; it was begun to be erected in the year 1632, at the sole expense of the corporation, was completed in 1633, and gave free access to any one. Collections of books and money were made both in the town and county to furnish it, and, according to a catalogue taken in 1775, the books amounted to 1000 volumes. The last donation made to it was by the Rev. J. Harryman, rector of Peckleton (about sixty years ago), who gave, by his will, upwards of forty volumes. In the year 1676, Mr. Jacob Bauthumley, at that time librarian, published a book, dedicated to the mayor and aldermen of the borough, which has the following passage: 'Your Worships' pious devotion to religion and learning is apparent to all men who love either.' It likewise appears that formerly young gentlemen educated at the free school, 'were accustomed to examine and peruse the books in this library.' This correspondent further observes (and reprehends the circumstance as not very creditable to the taste and literary attainments of the present day), that about nine years ago, a number of gentlemen, part of the company of the Mayor's feast, dined in the library, when some hundreds of the books were unchained, removed from their places, and as a proof of inattention to learning and classical instruction, have lain in a confused state, without being replaced therein ever since!"

J. M.

John M'Ure *alias* Campbell. — Scotch antiquaries are well acquainted with "a rare and curious work entitled *A View of the City of Glasgow*," published there in 1736. It has a portrait of the author in the seventy-ninth year of his age, a venerable-looking old gentleman, which is not unfrequently wanting, as are generally the two exceedingly curious plates of Glasgow, and the one of the arms of that city.

How he came to call himself M'Ure *alias* Campbell is not explained. His autograph is very rare. Recently I purchased *A New View of London, or an ample Account of that City*, 2 vols. 8vo, London, 1708. On the fly-leaf is written, in a neat strong hand, "John M'Ure, Clerk to the Registration of Session at Glasgow, his book, 1726." There is no *alias* here, neither is there any in a notarial instrument in 1730, which I have seen. Can any of your correspondents tell when he first used the *alias*, and why he did it? His grandfather, Robert, "son lawful to Charles M'Ure, *alias* Campbel of Ballochyle," died at the age of 96, in 1634. After that period the *alias* seems to have been discontinued. J. M.

Battle at Cropredy Bridge.—This is a copy of a most interesting entry made in the parish register books of Wardington, near Banbury, Oxon, referring as it does immediately to the celebrated "Fight at Cropredy Bridge," June 29, 1644. The said bridge is two miles distant from Wardington, west. This place (W.) is now a parish of itself, having recently been separated from Cropredy, of which it was a township. The Rev. Charles Walters, M.A. (my brother) is the incumbent. His patron is the Bishop of Oxford.

I made the copy from which this is taken in June 25, 1855:—

"Anno Domin. 1644.
Junij 30. Buried in the parish Church of Wardington in ye County of Oxon: John Burrell, Cornet to Colonel Richard Neville, wh Mr Burrell was slaine the day before in *a smart battaile against ye Rebels.* against the Parliament.
Ita testor Hen: Deane: Capt Regim."

The main part of the old stone bridge of Cropredy still exists across the river Cherwell, which empties itself into the Isis at Oxford.

The last line of the extract (in italic type) is nearly obliterated; but it was so made out by the Rev. Charles Walters, Incumbent.

The opprobrious term of "rebels," and this record of their signal defeat — evidently inserted by a Royalist clergyman — was doubtless a sad eye-sore to the "Puritan divine," who seems soon after to have been thrust into the post of the faithful and lawful pastor (who was probably ejected), and this significant alteration ("against the Parliament") to have been made by him.

Rev. Alfred V. Walters, B.A.

Winchester.

Dover Farthing.—A specimen of local coinage has been lately found at Buckland, near Dover, and is now in my possession. It is of very thin copper, five-eighths of an inch in diameter. On the obverse are the arms of Dover, encircled by the words "Dover Farthing, 68;" and on the reverse a neat representation of St. Martin and the beggar, being the arms of St. Martin's Priory. S. F.

[Mr. Boyne (*Tokens of the Seventeenth Century*, p. 130) has the following interesting note on this farthing:—"St. Martin was the patron saint of Dover, and the church of St. Martin-le-Grand the mother church. Amongst its other privileges was that of beginning service before all the other churches and chapels in the district. The church was destroyed at the time of the Reformation. Dover Fair is still called St. Martin's Fair. The same device as on the tokens appears on the Borough Counter-Seal, which dates as far back as the year 1305. This has been described by Browne Willis as 'a highwayman robbing a man on foot.' The obverse side of the seal has an antique ship with sail furled, a forecastle, poop, and round-top all embattled; a steersman at the helm, two men on the forecastle blowing horns, another climbing up the shrouds, two below at a rope; a flag at the stern charged with the Port Arms. It is an admirable specimen of engraving for the period."—Ed.]

Queries.

POPE'S EPITAPH ON THE DIGBYS.

It may seem somewhat idle to occupy a portion of the pages of "N. & Q." with remarks on a single word in a line of poetry, even when the poet is Pope. I would, however, call your readers' attention to a line in the epitaph on the two young Digbys—brother and sister—in Sherborne Church; unquestionably one of the most beautiful of Pope's epitaphs.

The line on the marble stands thus:—

"Go, and exalt thy *Moral* to Divine";

and is so printed in the editions of Warburton and Bowles. Roscoe's edition I do not possess. On the other hand, in Johnson's *Works* (Oxford, 1825), Dyce's edition of Pope, and in Cunningham's edition of Johnson's *Lives*, the line is printed:—

"Go, and exalt thy *mortal* to Divine."

The antithesis is here stronger than in the line as it stands on the monument, but Pope may have used *moral* with a meaning akin to that which Johnson calls rather a French than an English sense—the same as morality: the practice or doctrine of the duties of life; "art de bien vivre," as the French translate or explain the word. Johnson either found in some early edition of Pope's *Works*, or he himself substituted the word *mortal* for *moral;* and I will thank some correspondent of "N. & Q." to refer to the earlier editions of Pope—viz. those of 1736, 1741, and 1749—and to state the result of his examination.* The second (1741) is called "Pope's own edition," and may have undergone the scrutiny of the poet's own eye. We may presume that Warburton would carefully follow him. Had Mr. Croker, in his projected edition of Pope, arrived at this epitaph? If so, how had he printed the line in question? J. H. Markland.

BELZEBUB'S LETTER.

In 1751 there appeared at London (8vo, pp. 29,) a letter signed "Belzebub." It is entitled:—

"A Letter from the Prince of the Infernal Regions to a Spiritual Lord on this side the Great Gulf, in answer to a late invective Epistle levelled at his Highness," &c.

Neither the name of the printer nor publisher is given. It contains a special enumeration of the follies and vices of the great metropolis, which are handled with proper severity. The fears of the London great folk at the threatened earthquake are amusingly depicted. One of the anecdotes on this subject may be extracted:—

"A certain noble Lord, who at the time resided in town, was so much affected with the shock, that he ordered the chariot to be immediately got ready; in he pushed, drove off *Jehu* like, nor would he tarry one minute for his disconsolate lady, whom he left in a disconsolate state, packing up her auls. But ere he departed the town, he ordered his coachman to drive him to a certain gentleman where he had some affairs to discharge. When the gentleman came to the door to attend his Lordship's pleasure, he whispered in the coachman's ear thus: 'Where is your master driving to?' 'Why,' said the coachman, 'to the Devil.' When they had got a few miles from town, says my Lord, 'What reply did you make to the gentleman, who inquired where I was driving to?' 'Why, my Lord,' says the coachman, 'I told him you were driving to the Devil; for, as you are flying from God, you can drive to no one else.' Upon which my Lord ordered him to drive him back to London. So that this smart and just reflection of the man made a convert of the master."

The writer, after enumerating his numberless subjects, places in the first rank "Drury Lane Playhouse," which is represented as one of his "Royal Barracks"; where "several regiments of my best troops, all men of valour, and three or four regiments of my brave and warlike Amazons, keep constant quarter." These ladies rejoice in "little round things resembling wafers as to form, but black in colour. They are called 'Patches'; and, oh! how much my pretty Amazons delight in them; purely out of respect to me, their Prince, seeing black is my livery. Your Lordship may observe them about their eyes, under their chins,

[* In Pope's *Works*, edit. 1736, 3 vols. 12mo, also in that of 1742–43, 9 vols. 12mo, and that of 1751, containing "his last Corrections, Additions, and Improvements," 9 vols. 8vo, as well as in Roscoe's edition, 1824, the line reads—

"Go, and exalt thy *Moral* to Divine."—Ed.]

and upon their cheeks." Covent-garden Theatre Royal is second in the list of Belzebub's fortresses. The writers are all represented as his Satanic Majesty's most loyal subjects. Then comes "the Haymarket, that famous place for 'French strollers and brute conjurers, but superlatively more for foolish Britons.'" Broughton's amphitheatre is then noticed, and it is celebrated for pickpockets and highwaymen; and there follow various other places of public entertainment, the patrons of which are minutely particularised.

It is, on the whole, a singularly curious tract; so much so, that it would be satisfactory to ascertain the author's name. The prelate addressed was the Bishop of London, Thomas Sherlock.

J. M.

DE COSTER, THE WATERLOO GUIDE.

I have seen it lately stated as a fact now well known, that the famous guide who for several years showed visitors over the field of Waterloo, was an impostor. It was averred that he never accompanied Napoleon, and was not *at* the battle at all, but concealed in the neighbourhood. It was also said that he had picked up much information from various quarters, and supplied the rest by his own ingenuity.

I visited the field of Waterloo in September, 1816, a little more than a year after the battle. This man, whose name was De Coster, or Da Costa, came out on our approach, and offered his services as our guide, informing us that he had been with Napoleon all the time of the memorable battle, having been engaged to conduct him, and in the event of his winning the battle, to be his guide through the Forest of Soignies, into which Napoleon expected that the English would retreat. He appeared perfectly familiar with all the details of the battle, and pointed out every remarkable spot as we went over the memorable field. He led us to a ravine between two high banks of sandy soil, where he told us that Napoleon took up his position for the last hour and a half; that he was himself on horseback, and in close attendance on the emperor. He said that Napoleon kept constantly taking snuff, and observing the British line with his telescope; and that when he, the guide, lowered his head occasionally as the cannon balls passed over them, Napoleon told him not to do so, "for," said he, "you will get those that were not intended for you." He added, that when the emperor saw his Old Guard give way, he turned to Bertrand, and said, "'A present, c'est tout fini; sauvons nous!" At the same time he caught hold of De Coster's bridle, turned his horse round, and ordered him to set off at full gallop, following him all the way to Genappe. The next morning Bertrand gave this guide a Napoleon, and dismissed him.

I wish to know if this man was, after all, an impostor? His manner, when I saw him, certainly was not such as to raise the least suspicion. Nor can I conceive, if the chief parts of his tale were his own fabrication, and especially if he had not been present at the battle at all, how he could have escaped exposure in the outset, and still more when his rapid gains, by showing numbers of travellers over the field, must have excited the envy and scrutiny of his neighbours, to whom he was well known.

F. C. H.

Alan de Galloway. — Will any of your correspondents do me the favour of stating of what family was Alan de Galloway, who married the eldest daughter and coheiress of David, Earl of Huntingdon; and whether it was the same Alan de Galloway whose eldest daughter and coheiress married (*see* Burke's *Extinct Peerage*, p. 443) Roger de Quincy, the second Earl of Winchester?

Also, what members of the Baliol family left descendants? Henry Clinton.

Andrew Bates, son of Ralph Bates, Esq., of Halliwell in Northumberland, was educated in the school of Bury-St.-Edmunds, and admitted a pensioner of S. John's College, Cambridge, May 23, 1674, æt. 17, going out B.A. 1677-8, and commencing M.A. 1681. After being usher of Canterbury school, he was, Oct. 4, 1686, appointed preacher of S. Anne's chapel, in Newcastle-upon-Tyne. On Oct. 25, 1689, he was appointed lecturer of S. John's in that town. He died in or about 1710. It is said that he published a work in favour of conformity, against Richard Gilpin, M.D. We shall be obliged to any of your correspondents who can give us the title, date, and place of publication of this book.

C. H. & Thompson Cooper.

Cambridge.

Birds'-eggs. — The praiseworthy agitation now in progress for the preservation of the eggs and young of birds, prompts the Query, Is that useful and sensible statute of Henry VIII. (1543–4) prohibiting the taking of bird's-eggs, repealed, and has there been any subsequent legislation on the subject? James Gilbert.

2, Devonshire Grove, Old Kent Road, S.E.

Berningh and Ter Hoeven Families.—Can any of your correspondents in Holland state if these families are extinct there, and what their arms were? Uuyte.

Capetown, S.A.

Rowland Blakiston, one of the king's escheators for Herefordshire, 19-23 Hen. VII., of what family was he? C. J. R.

"Catalonia," a Poem. — Can any reader of "N. & Q." say who wrote this poem published at Edin. 1811, and dedicated to Sir W. Scott?

It is dated from on board "His Majesty's Ship Caledonia, off Toulon," and is the fruit of a short "respite from those duties which a very responsible office imposes." J. O.

COINS, &c.—That the Notes and Queries of certain correspondents may be the better satisfied, I, after some hesitation, send an instance of a silver "article" with a circular gold coin set in its base.

It is a punch-ladle; and its little history is, that the silver part, being the ladle, was formed from a Spanish dollar picked up in Cheapside, more than a century ago, by a forefather of mine. Tradition adds, that the gold coin was also found by him or his wife.

On one side of this coin, across the middle, is the date 1758; and perpendicularly to the line of these numbers, a well-stamped figure of a man in full length, with sword drawn. Around this man and this date, run the contractions: "RES. PAR. CRES. HOL. CONCORDIA." On the other side, within four lines which form a square, are these:—

MO . ORD.
PROVIN.
FOE . DER
BELG . AD
LEG . IMP.

I have placed and pointed each line of capitals just as they appear on the coin, though I must impute an error or two to the work; but the letters are clear and even. If you can spare a corner for this, and for any comments from a numismatist or an antiquarian critic, I shall be much obliged. S. C. FREEMAN.

Highbury New Park.

EPITHALAMIUM ON HER MAJESTY'S MARRIAGE. Who was the Professor, "said to be the first scholar in Bonn," that sent the late Prince Consort a most astonishing Latin epithalamium. (See *Guardian*, Dec. 21, 1861, p. 1162.)

P. J. F. GANTILLON.

GOLD THREAD WORK.—Some eighty or ninety years ago there was an odd sort of amusement or "fancy work" among fashionable people, which consisted in unravelling the gold threads from tapestry or embroidery. These gold threads were afterwards sold, so that the love of gain had much to do with the diversion. The Italian poet, Parini, has a passage descriptive of it in his Satire *Il Giorno*. Can any of your correspondents give the name of the amusement, or any other particulars concerning it? AULIOS.

HAMPSHIRE REGISTERS.—Will you allow me to state that I shall be most grateful to any Hampshire clergyman who will favour me with a notice of any remarkable entries in parochial registers or other documents, which may bear upon the antiquities (material and immaterial) of the county of Southampton. THEODORE C. WILKS.

Hook, Winchfield.

HERALDIC QUERY.—To what family does the following crest belong? A leopard's head, erm. ducally crowned. Beneath are engraved the initials D. W. H. J.

LONDON CHURCHES *antè* 1666.—Can I be informed whether there exist any views or descriptions of the City churches that were so mercilessly swept away by the unparalleled conflagration of 1666? Stow's *Survey* does not describe the buildings. There are, indeed, perfect transcripts of the monumental inscriptions in Weever and Maitland. R. P.

OLD BONÂ FIDE.—

"Louis the Fourteenth of France, commonly called *Old Bonâ Fide*, was born above twenty-two years after marriage."—*The Midwife's Companion*, by Henry Bracken, M.D. London, 1737, p. 34.

"History makes mention of *Old Bonâ Fide*, the late King of France, being born with two teeth; but whether this was any omen of his tyrannical government afterwards, I leave to the more learned to scrutinize, though I am of opinion it only showed him to be of a hail (*sic*) and sound make and conformation."—*Ibid.* p. 236.

Why called Old Bonâ Fide? H. J.

OLD SARUM.—The accounts given of this ancient borough differ so widely, and are most of them so clearly mere political exaggerations, that it would be interesting to see in your columns a reliable description derived from persons having local and personal knowledge upon the subject. We might learn what was the actual condition of the borough at the period immediately antecedent to the passing of the Reform Act; how the franchise was conferred, perpetuated, and exercised; of what class the voters were composed, and how many there were; in what part of the borough the elections were held, and whether any peculiar ceremonies or customs were observed; also, whether the election for the parent city was considered "an event" by any of the citizens of Salisbury, or was allowed to pass over unheeded and unnoticed, excepting by those immediately interested. WM. TALLACK.

Norwich.

PHILPOT THE MARTYR.—In the original grant of arms to Augustin Ballow, of London, merchant, it is stated that his wife, Elizabeth, daughter of Nicholas Philpot, of Hereford, gent., claims descent from the martyr, who was son of Sir Peter Philpot, of Hampshire. I am anxious to obtain corroboration of these statements; and also to ascertain what relation the said Nicholas Philpot was to Sylvanus Morgan? C. J. R.

QUEEN MARY AND CALAIS.—History records that Queen Mary said, that at her death the

name of Calais would be found engraved on her heart. This idea has since been often used. Has it any deeper or hidden meaning than the metaphorical one of a lasting impression?

SOLSBERGIUS.

QUOTATIONS WANTED.—Who is the author of the following lines, and of what poem do they form a part?—

"Than when they went for Palestine with Lewis at their head,
And many a waving banner, and the Oriflamme outspread,
And many a burnished galley, that with blaze of armour shone,
In the ports of sunny Cyprus, and the Acre of St. John."

ION.

Prescot.

"The rabble cheered; to them such words seemed fit:
Blockheads accept scurrility for wit."—*Dunciad.*

Quoted in an *Essay on Periodical Literature*, by John Scott. Lond. 1781, p. 37.

What *Dunciad?* The lines are not in Pope's, nor in *The Modern Dunciad* by Daniel. W. L.

DID THE ROMANS WEAR POCKETS?—The question is asked as bearing upon the fact of so many of their coins being found in all localities frequented by them. J. P.

SHORT-HAND.—I do not find any English book on Short-hand dated so early as 1562. Where shall I find an explanation of the characters formed of various angular lines terminating in small circles, used in that year by Gerard Legh in his *Accidence of Armorie*, at fol. 132? They form two lines of verse: and may be seen in the same place in any of the numerous editions of later date, which were literal reprints.

JOHN GOUGH NICHOLS.

SICILIAN ORDER.—I have a Sicilian Order, captured from a French officer at the battle of Vittoria. It consists of a gold star of five points, with red enamel on it. In the centre, on one side, is a figure showing three legs, with a head in the centre, and an inscription, "Jos. Napoleon. Rex Siciliarum instituit." On the other side a horse rearing over a rock, and an inscription, "Pro patria restituta." Can you tell me what this order is, its history, and the meaning of the inscription?

E. F. D. C.

TENNYSON: CAMELOT.—What evidence is there to show that King Arthur's *Camelot* was Cadbury Camp, near Clevedon? (Cf. Pearson, *Hist. of England in Middle Ages*, chap. i.) Does not *Camel* mean a river in Anglo-Saxon? Yet Cadbury is as dry as possible, scarcely a ditch in the neighbourhood. How did the Roman name of *Camulodunum* get mixed up in the matter at all?

LIONEL G. ROBINSON.

SIR MARTIN WRIGHT.—Some of your contributors may perhaps be able to enlighten me as to the parentage and family of this gentleman, who was a Baron of the Exchequer in 1739, and a Judge of the King's Bench in 1740. He resigned in 1755, and died in 1767 at Fulham?

EDWARD FOSS.

ZURICH ASSOCIATION FOR MICROSCOPICAL SCIENCE.—A few years since there was founded an association of German *savans* with the view of employing workmen in the manufacture of cheap microscopes, mounting of objects, &c. I believe it was known as the Zurich Association for Microscopical Science. Is it still in existence, and if so, who is its London agent? AIKEN IRVINE.

Fivemiletown.

Queries with Answers.

"THE RIVAL FRIENDS," a Comedy by Peter Hausted, was acted at Cambridge by the students of Queen's College, on occasion of the visit of King Charles I. to the University. Could you oblige me with the names of the actors, which are said to be given (in MS.) in a copy of the play in the British Museum? Who wrote the commendatory verses to this play? ZETA.

[The poetical dedication "To the Right Honorable, Right Reverend, Right Worshipful, or whatsoever he be or shall bee whom I hereafter may call *Patron*," is by Peter Hausted himself. Of the Commendatory Verses, the first set, in Latin Iambics, is subscribed by Ed. Kemp; the second, consisting of twelve heroic lines in English, are anonymous; and the third, similar in style, length, and language, are subscribed with the initials J. R. The names of the characters and actors are as follows:—

Sacriledge Hooke	Mr. Brian.
Pandora	*Mannering.*
Mistress Ursely	Romsbotom.
Jack Loveall	Sr Rogers.
Constantina	Mr. Lin.
Lucius	*Mr. Kempe.*
Neander	———
Luscinio	———
Terpander	Mr. Hills.
Anteros	Mr. Hausted.
Laurentio	Sr Cantrel.
Endymion	Mr. Cotterel.
Isabella	*Freer.*
Stipes	Mr. Rogers.
Placenta	Piercen.
Morda	*Tiffin.*
Nodle Emptie	Mr. Harflet.
Wiseacres	Mr. Hards.
Mungrel	Sr Woodhouse.
Hammershin	Hausted.
Knowlittle	*Kidbie.*
Tempest All-mouth	*Richardson.*
Armstrong	———
Stuchell Legg	Sr Carlile.
Fillpot	———
Hugo Obligation	*Stake.*

The names of the actors printed in italics are in a much more modern hand than the others; and probably those to which "Sr" is prefixed were in orders.]

"To cotton to." — Query, the meaning and origin of this expression?

Job J. Bardwell Workard, M.A.

["*To cotton to one* is a cant phrase in the United States, signifying to take a liking to one, to fancy him; literally, to stick to him, as cotton does to clothes." (Ogilvie, *Imp. Dict.* Supplement.) The phrase is not noticed by Bartlett in his *Americanisms*, second edition, 1859. *To cotton*, in old English, meant to prosper, to succeed, to answer. "It will not cotten," *Almanack*, 1615. (Wright.) Yet neither of these explanations, we think, will fully account for the meaning of the phrase "to cotton to," as it is now used vernacularly among ourselves. To cotton to any one signifies to flatter, to cajole him, to curry favour by subserviency. Is it not to *ko-tou* to him? The *ko-tou*, *ko-teou*, or *kō-tow*, is the reverence regularly rendered to the Emperor of China by his own vassals, and earnestly solicited from European envoys and ambassadors. Bow nine times to the earth, and each time knock heads. Some have declined the ceremony. Others, though little they gained, have *ko-tou'd* to the celestial Autocrat, *Anglicè*, they *cottoned* to him.]

"The Marrow Controversy." — Allusion is made to this controversy in a note to Alex. Carlyle's *Autobiography*, p. 40. Where will I find a detailed account of it? The cause of it, Fisher's *Marrow of Modern Divinity*, I have long possessed.

A. Irvine.

Fivemiletown.

[Fisher's *Marrow of Modern Divinity*, was published in 1646, 8vo, and about eighty years after was the occasion of a keen controversy in the Kirk of Scotland. In 1720, it was reprinted by the Rev. James Hogg, and excited the attention of the General Assembly, by which many passages in it were condemned, and the ministers ordered to warn their people against reading it. Fisher's sentiments are highly Calvinistical, and his work was defended by Thomas Boston, Ebenezer Erskine, and others, known by the name of "Marrow Men." For some particulars of this schism consult *An Historical Account of the Rise and Progress of the Secession*, by John Brown of Haddington; The Life of Ralph Erskine, prefixed to his *Works*, and the article Seceders in the *Encyclopædia Britannica*, seventh edition.]

The Address to the Mummy. — Has it been ascertained who was the author of the celebrated "Address to the Mummy in Belzoni's Exhibition?" Whenever I have met with these lines, they have always been described as the production of some writer unknown. I observed, however, lately, a verse quoted from them at the head of an article on "Burial in Vaults," in the *Mirror*, vol. xv. p. 325, and beneath the verse the name of Horace Smith was given as that of the writer. Can any of your correspondents throw any light on the authorship of that very clever production?

F. C. H.

[* "The Address to a Mummy" is by Horace Smith, and consists of thirteen stanzas. See his *Poetical Works* i. 11, 8vo, 1846.]

Replies.

COVERDALE'S BIBLE.

(3rd S. i. 433.)

I beg to thank the editor of "N. & Q." and Mr. Offor for their notes, and I hasten to correct an error into which my first cursory examination led me. I regret to say this copy is not quite so perfect as I thought. It wants four leaves, which contain a part of Zechariah and Malachi. My copy certainly differs from the description of *that edition* of Coverdale's Bible given by Mr. Offor, in the points mentioned by him. In mine the Apocrypha is printed at the end of the Old Testament; the initial letters have no part of the Dance of Death; the Book of Esther ends on fol. cxx., not on page 230, and the title to the New Testament, which has no red letters, is simply this: —

"The newe testament in english | translated after the Greke | contayning these bookes,"

and then follows on the same page the list of the Books.

But I wish for some *proof* that it is a reprint of Tyndale's Bible, and therefore would ask — 1. Where is there a copy of Tyndale's Bible, 4to, 1537, with which I may compare mine? 2. On what *positive*, not merely negative or conjectural, evidence is it held that this volume was printed at Antwerp, and not where it professes to be, at St. Thomas's Hospital, Southwark, and by Nycolson? 3. If it be a reprint of Tyndale, of what earlier edition is it the reprint, and in what library is there a copy?

I have had no opportunity of collating it with any edition of the Old Testament by Tyndale, but if Mr. Walter's collation be correct ("N. & Q." 1st S. v. 109) it does *not* agree entirely with his version. Mr. Walter, on Gen. xli. 7, gives the version thus: "Tyndale, *And see here is his dream;* Coverdale, *And saw that it was a dream.*" But my volume has, "*And se it was a dreame.*" One thing, however, is certain, that it is not a reprint of the *first* edition of Tyndale's New Testament; for, by the kindness of Francis Fry, Esq., F.S.A., I have been enabled to compare it with a leaf of his facsimile of that edition, and I find that the versions are quite different. In only six verses, St. Matt. viii. 9–14, there are no less than fourteen variations, many of them very important.

One or two notes may interest some of your readers. 1. At the beginning of the Almanack it is said, "The yeare hath xii. monethes, lii. weekes and one daye. And it hath in all iii. C. and lxvi. dayes and vi. houres."

2. In "the prologe to the reader," Myles Coverdale says, "And to helpe me herin I have had sōdry trāslacyōs not only in latyn but also of the Dutch [*sic*] interpreters." In other editions it was "Douche." (Cf. "N. & Q." 1st S. v. 153.)

3. The disputed verse, 1 Joh. v. 7, is printed in a smaller type, and placed between brackets.

4. The initial capital letter P. of many of the Epistles of St. Paul, and of the 1st of St. Peter, has three figures within it, representing a schoolmaster, as it seems, whipping a girl, who is kneeling between his knees, with a huge birch-rod, whilst another girl or boy is looking on, and apparently is either expecting or suffering from the same discipline. E. A. D.

MR. JUSTICE HEATH.

(3rd S. i. 208, 276.)

Having observed in "N. & Q." some time ago, a notice from one of your correspondents, inviting information as to the place of burial, and other particulars of the late Mr. Justice Heath, I have much pleasure in referring to my early recollections of him; and as I have been assisted in my inquiries respecting him by the kind communications of a friend, a lady, a relative of his who knew him well, and who shares with myself a pleasant recollection of the old judge, I am in hopes that the following notice of him may not be uninteresting. Mr. Justice Heath died on Jan. 17, 1816, and was buried at Hayes, in Middlesex, where he had resided with his sister many years in the intervals of his professional occupations. The parish register states that he was buried the 27th day of Jan. 1816 (*sic*), and that he was 80 years of age,—an account strangely at variance with the following inscription upon a flat stone placed at the north door of the church:—

"Here lieth the remains
of John Heath, Esqre.,
thirty-seven years One of the Judges of
the Court of Common Pleas,
Obiit 23d Janry, 1817 (*sic*),
Ætatis 85."

If this statement of the long period of his services upon the judicial bench be correct, probably it has never been exceeded by any other judge, and any information from your legal correspondents as to this fact would be welcome.

For the following account of the judge, I am obliged to his relative alluded to above: "After the death of his unmarried sister, who lived with him, which took place at their residence, No. 36 Bedford Square, I passed many hours with him for several days, and about six months afterwards I went to stay some days with him at Hayes in very bleak winter weather. I believe that he was then 83 years old. In the morning he would take a ride on Hillingdon Heath, to harden himself, as he told me, for his winter campaign (meaning his work in town and on circuit), and in the middle of the day he would take me a drive in his chariot. I found him a very agreeable companion, different as our ages were. In the spring I saw him again in London; he was suffering greatly with the gout, but I do not think he had given up the profession. His sister used to tell me that he was determined to die in harness, and so I believe he did. He died suddenly (I think at Hayes, in his bed). A foolish story was in the paper of his dropping down suddenly in Russell Square while talking to Sir Vicary Gibbs about some dinner engagement; not a word of it true. I was away from London at the time of his death.

"The Judge never would be knighted; having no wife to insist that he should spend the 100*l.* in taking that honour, we used to suppose that was the reason; he is the only Judge now known who has avoided it, so he appears in the judicial lists as John Heath, Esq. He was a great friend, I have heard, of Lord Thurlow. His father was a mercantile man, and alderman of Exeter, second brother to my grandfather, Benjamin Heath, who was a very learned barrister, and latterly town clerk of Exeter. The Judge's father had some share of learning too, having made a *Commentary on Job*, which, as he had three wives, rather made his memory laughed at by the giddy young ones in after times. To recur to Judge Heath: I have heard from his sister that he used to say, 'where I die there I will be buried;' meaning, I suppose, that if he should die on the circuit, he would not be removed."

When I was a youth living in my father's home at Hayes, it was my good fortune to meet the Judge not unfrequently at my father's table. They were very good friends, and had a great regard for each other. He was always a welcome guest; full of anecdote, chiefly of a professional cast; and if his stories were sometimes more racy than refined, we must recollect what was the taste of his day. I perfectly remember his mentioning an adventure in which he was engaged as a second in a duel between two lawyers. When they met to give and receive satisfaction, one of the principals, when the pistol was placed in his hand, trembled to such a degree that the pistol went off and shot off his own great toe; upon which he, the second, interposed, declaring that enough had been done for honour's sake. Of his merits and qualities as a Judge I cannot presume to offer any opinion. If he was, as I have been told was the case, severe in his sentences, as a friend and neighbour he was kind, charitable, and good-natured. This was put to the test on one occasion, when having hired four black horses to take him the Home Circuit, a day or two before he started some thieves cut off all the hair from their tails. The Judge, more amused than irritated, sent to a barber in London for false tails, which answered the purpose perfectly well. His death was very sudden, and his old housekeeper, who had lived with him for a great number of years, died as suddenly in her bed

a year or two before her master. Speaking of this and other old servants, I well remember, when a lady was congratulating him upon his having such old domestic friends about him, his saying that there was not one of them who would not leave him directly if they could get three guineas a year more wages. Another of his opinions I well remember. "Never bring your son up in the profession of the law, unless he is in constitution as strong as a horse."

Mr. Justice Heath had the largest crops of hay in the parish. His evidence in these days upon the great sewage question would have been very valuable. He was a liberal subscriber to the Hayes parish school, but it was on this condition,—that he should have the sole right to the liquid manure which resulted from that valuable institution; this he rigidly enforced; and his crops of grass, though very coarse, were enormous. I believe that his example was not followed by any of the farmers in the neighbourhood.

R. W. Blencowe.

PHILIPS' [NOT "PHILLIPS'S] CEREALIA.

(3rd S. i. 452.)

This Query may be termed one of the curiosities of "N. & Q."; an amusing, if not interesting, collection of which will no doubt some day be published. The querist, commencing with misspelling the author's name, gives a garbled extract from a rare poem, written in a peculiar inflated classical bombast — in fact, in burlesque of the style of Milton; and, without giving either anteceding or succeeding contexts, modestly says he "shall be thankful for a brief exposition."

As some fellow-readers may vainly annoy their brains with this blind puzzle, I shall explain it for their benefit, without reference to the querist.

The scene of *Cerealia* is laid in Olympus, just as Fame arrives bringing to Jove the news of the battle of Blenheim. Bacchus calls for a mighty bumper of nectar, to toast the heroic victors. Ceres, producing some barley, indignantly asserts, that as the battle was won by ale-drinking Britons, in ale alone should the victors' healths be drunk; and ultimately gains her point. In the course of her speech, Ceres describes an English hearth, with black pots of laughing ale gaily passing round it; while on a board, as large as Arthur's Round Table, reclines a sirloin of beef—"Meet paragon for some Panchæan hill." Then follows the passage, which the querist has mutilated; but I here give entire.

"Thus Britain's hardy sons, of rustic mould,
Patient of arms, still quash th' aspiring Gaul,
Blest by my boon: which when they slightly prize,
Should they, with high defence of triple brass
Wide-circling, live immured (as erst was tried
By Bacon's charms, on which the sickening moon
Look'd wan, and cheerless mew'd her crescent horns
Whilst Demogorgon heard his stern behest),
Thrice the prevailing power of Gallia's arms
Should there resistless ravage, as of old
Great Pharamond, the founder of her fame,
Was wont, when first his marshal'd peerage pass'd
The subject Rhene."

There certainly can be no mystery here. The passage may be rendered as follows: — Britain's hardy sons, blest with the boon (beer) of Ceres, always conquer the French. But if the Britons give up drinking beer, and attempt to defend themselves with walls of triple brass, such as Bacon tried to make, they (the Britons) will be thrice ravaged by the French; as, of old, Pharamond, the founder of France's fame, was used to ravage the ancient Gauls when he crossed the Rhine. Every one knows the story of "Frier Bacon," and the brazen walls he attempted to make by his magical art; but if anyone does not, let him at once procure Thom's *Early English Prose Romances*, and I envy him the treat he will enjoy.

Having disposed of the exposition our querist required, I now approach a very remarkable matter, which I wish to treat as seriously as possible. It is pretty well known that there are persons at the present day, who, if they cannot find sermons in stones, manage to discover prophecies in everything. Now, tried by the strictest canons applicable to prophecy, the above ale-inspired lines form a more curious and complete prediction than any that the modern prophecy-mongers have yet discovered. It would require little less than a dissertation to point out the various concealed meanings in this wonderful prophecy, but a few words must suffice. Prophetically explained, the lines signify that when Britons become teetotallers, and attempt to defend themselves with iron-plated ships, they will be thrice ravaged as Pharamond ravaged the ancient Gauls. Observe the introduction of Pharamond's name here, and the mystical number three. The uncle of a certain potentate was called the second Pharamond, and the nephew is the third of his dynasty. That ships, and not walls, are meant, is clear from the next succeeding lines: —

". . What though Britannia boasts
Herself a world, with ocean circumfused?
'Tis ale that warms her sons t'assert her claim,
And with full volley makes her naval tubes
Thunder disast'rous doom to opponent powers."

Some sceptics may say that brazen walls have nothing to do with iron-plates; but they must consider the money — *vulgo dict.* brass — they cost. I need scarcely point out the significant allusion of crossing the Rhine, thereby meaning another piece of water. Nor need I observe that, strictly speaking, our old form of cannon could not be termed "naval tubes," as our modern guns can be designated.

But lest any one be needlessly alarmed, I must in conclusion say, that there is no present danger. For the predicted invasions and ravages are not to take place till Britons lightly prize the beer of Ceres, until, in short, our noble volunteers despise pale ale—to all present appearances, a consummation most unlikely ever to take place.

WILLIAM PINKERTON.

Hounslow.

"A HUNDRED SONNETTS," ETC. (3rd S. i. 401.)—MR. COLLIER, in his interesting notes from the Register of the Stationers' Company, alludes to a work licensed in 1593 with this title, on which he remarks: "We never saw any copy of a work so entitled: if it now exist, it has not fallen in our way."

Is it possible that the author never carried out his intention, and that the identical manuscript may have been that published, under the title of *Ancient Devotional Poetry*, by the Religious Tract Society in 1846? The *facsimiles* given in the Introduction, and the opinion of those conversant in such matters, refer this beautiful MS. to the period indicated, and the work itself answers to the description given, as it contains 106 devotional poems, by far the greater part of which are "Sonnets." The subjoined specimen will give a good idea of the spirit of the whole. It is numbered

"I.

"Up. sluggish Soule, awake, slumber no more,
This is no time to sleepe in sin secure;
If once the Bridegroome passe and shutt the dore
no entrance will be gaind, thou maist be sure.
Now thou art up, fill up thy lampe with oile;
hast thee and light it at the fire of loue;
Watch, and attend; what is a little toile
To gain thee entrance to the ioies aboue?
Go, greete the Bridegroome with low reuerence,
humbly with patience waite upon his grace;
Follow his steppes with loue and diligence,
leaue all for Him, and only Him embrace.
So shalt thou with Him, enter into rest,
and at his heauenlie table sit and feast."

DOUGLAS ALLPORT.

QUOTATION REFERENCES, ETC. (3rd S. i. 449.)—The quotations which Γ. wishes to verify, are for the most part so loosely translated, that it is no easy matter to identify them. Those familiar with the works of St. Augustin, especially, will be aware how often the same thought occurs in the saint's writings, with some variation in the phraseology. A more elaborate search might be successful in most of the passages required; but as Γ. is anxious for early answers, perhaps he will accept the following, which are all that I have been able at present to verify.

No. 6. "God hath made the rich for the poor, and the poor for the rich . . . ."

This must refer, I think, to the following: —

"Fecit Deus panperem, ut probet hominem: et fecit Deus divitem, ut probet illum de paupere."—*In Psalm.* cxxiv. *Enarrat. in fine.*

No. 7. "Think of Austin what you please; as long as my conscience accuseth me not with God, I will give you leave to think what you will."

"Senti de Augustino quidquid libet, sola me in oculis Dei conscientia non accuset."—*Lib. contra Secund. Manich.*

No. 8. "St. Augustine doth well define predestination; it is an ordaining to salvation, and a preparing of all means thereto."

"Hæc est Prædestinatio sanctorum, nihil aliud; præscientia scilicet et præparatio beneficiorum Dei, quibus certissime liberantur, quicumque liberantur."—*De Dono Perseverantiæ*, c. xxv.

No. 10. "St. Austin was once of this mind, that people were not to be forced."

"Ad fidem quidem nullus est cogendus invitus."—*Contra Ep. Petiliani Donatistæ*, lib. ii. c. lxxxiii.

No. 15. "As St. Cyprian saith, 'We carry as much from God as we bring vessels.'"

"Nostrum tantum sitiat pectus et pateat. Quantum illuc fidei capacis afferimus, tantum gratiæ inundantis haurimus."—*Epist. I. ad Donatum.*

No. 28. "St. Bernard pitched his hope on *charitatem adoptionis*, the love of God in making him his child; and *veritatem promissionis*, the truth of God in performing his promise."

"Tria igitur considero, in quibus tota spes mea consistit, charitatem adoptionis, veritatem promissionis, potestatem redditionis."—*Serm. III. de* 8 *panibus.*

F. C. H.

4. "Saith St. Austin, I dare say that it is profitable for some men to fall: they grow more holy by their slips."

Cf. Bp. Taylor's *Serm.*, "Of Lukewarmness and Zeal," Pt. I.: —

"How many severe persons, virgins and widows, are so pleased with their chastity, and their abstinence even from lawful mixtures, that they fall into a worse,—Pride; insomuch, that I remember St. Austin said, *audeo dicere superbis continentibus expedit cadere*, they that are chaste and proud, it is sometimes a remedy for them to fall into sin . . . it is not a cure that men may use, but God permits it sometimes with greater safety through His wise conduct and over-ruling Providence; St. Peter was safer by his fall (as it fell out in the event of things), than by his former confidence. Man must never cure a Sin by a Sin; but He that brings good out of our evil, *He* can when He please."—*Discourses*, Lond. 1817, vol. i. p. 225.

11. "Cathedram habet in Cœlo, qui corda docet in terris."—St. Augustin *in* 1 *Epist. St. Johan.* Tr. iii. § 13. Cf. also St. Augustin, *De Disciplina Christiana.*

I fear this reply is too late to be of any use to Γ.; but I send it, as the Queries were published in "N. & Q." EIRIONNACH.

DR. JOSEPH BROWNE (3rd S. i. 465.)—For the "Country Parson's Honest Advice," he was, on May 30, 1706, sentenced to pay a fine of 40 marks and to stand in the pillory. On November 14 following, he was, for his letter to Secretary Harley, find 40 marks, and ordered to stand in the pillory twice. We take him to have been the

Joseph Browne of Jesus College, Cambridge, who proceeded M.B. in 1695. We cannot find that he took the degree of M.D., although he assumed the title. In the Bodleian Catalogue he is called D.D., but he was certainly a physician. In addition to the two works before mentioned, he wrote and edited the following: —

"Lecture of Anatomy against the Circulation of the Blood. Read publicly at Exeter Exchange the sixth of November last past." Lond. 4to. [1698.]

"Mayernii Opera Medica complectantia Consilia, Epistolas et Observationes, Pharmacopœam, variasque Medicamentorum formulas." Lond. fo. 1701, 1703.

"Treatise on the Blood . . . 1701, 1708."

"The Modern Practice of Physick vindicated, and the Apothecaries cleared from the groundless Imputations of Dr. Pitt. With a Letter to Sir J. Floyer concerning the further Use of Cold Baths." Lond. 8vo. 1703, 1704, 1705.

"The Reviewer Reviewed . . . . 1705."

"The Moon Calf; or Accurate Reflections on the 'Consolidator.' Giving an Account of some Remarkable Transactions in the Lunar World. Transmitted hither in a Letter to a Friend. By the Man in the Moon." (Anon.) . . . . [1705.]

"Specimens of a new Translation of Horace into English Verse . . . . 170 . . "

"A Vindication of his Translation of Horace [from the Animadversions of De Foe in the Review.] . . . . . 170 . . "

"A Dialogue between Church and No Church: or a Rehearsal of the Review. Containing many necessary Reflections on the State of Affairs both at Home and Abroad." A periodical on a half-sheet 4to, commenced in April, 1706.

"Volpone or the Fox: by Way of Fable, very applicable to the present Times (Anon.)" Lond. 4to. 1706.

"An Account of the wonderful Cures perform'd by the Cold Baths." Lond. 12o [1707.]

"Works." Lond. 2 Vols. 8vo. 1715.

"A Practical Treatise of the Plague." Lond. 8vo. 1720.

"Antidotaria: or, a Collection of Antidotes against the Plague and other malignant Diseases." Lond. 8vo. 1721.

He continued the *Examiner* after Swift, Prior, Atterbury, Oldsworth, and Mrs. Manley had ceased to contribute to it. His portrait is prefixed to his *Treatise on the Blood.* We shall be glad of other particulars respecting him and his works. C. H. & Thompson Cooper.

Cambridge.

"Ranæ Canoræ" (3rd S. i. 516.) — This book having been brought to notice in "N. & Q.," it may be as well to complete the exculpation of G. Wakefield's connexion therewith by assigning the *Ranæ Canoræ* to its real author — that remarkable character, John Oswald, *alias* Sylvester Otway, originally an officer in the British service, and one of Scotia's minor bards. Oswald had a *crotchet* that it was unlawful to shed the blood of animals, which he picked up while on military service in India; and by consequence, a rigid vegetarian, who, when dining in company would eat the potato and leave the chop (*Lives of Scottish Poets*). He was, however, a fierce democrat; and by his political writings and example contributed greatly to the effusion of the blood of his fellow-creatures by maintaining the principles of the French Revolution. Oswald here showed that he was no theorist by sacrificing his own and the lives of his two sons in this murderous struggle.

I have, among others, his book entitled —

"The Cry of Nature; or an Appeal to Mercy and Justice on behalf of the Persecuted Animals. By J. O., Member of the Club des Jacobins." Lond. 12mo. 1791.

It has a frontispiece, representing a slaughtered fawn mourned over by the parent doe; and one of the fair sex, in the costume of Eve before the fall. J. O.

Sark (3rd S. i. 507.)—The article referred to by A Constant Reader is probably that entitled "A Week's Imprisonment in Sark," which appeared last year in the *Cornhill Magazine* (vol. iv., No. 23, p. 537). Your correspondent will also find much information, both scientific and historical, of a popular character, in a little work entitled *Rambles among the Channel Islands, by a Naturalist*, published by the Society for Promoting Christian Knowledge. William Kelly.

Leicester.

Lae-chow Islands (3rd S. i. 506.)—Your correspondent will find a full account of these islands, containing the statement he refers to, in a work entitled *Narrative of an Expedition to the Polar Sea, in the Years* 1820, 1821, 1822, *and* 1823, by Major Wrangell; translated from the German by Mrs. Sabine, and edited by Major Edward Sabine, London, 1840. They are called Lächow, the name of an enterprising merchant, who discovered them about the year 1770. See pp. ciii. and cxxix. of the Introduction to the above-mentioned work. C. T.

The Blanshards (3rd S. i. 408.) — In answer to R. B. P., there was a family of the name thus spelt, resident at Scalby, in the parish of Blacktoft, near Howden, in the reign of Anne. William Blanshard, of Scalby, then living, married a sister of Robert Leadam of Beverley, gent., and left issue: —

1. William Blanshard; 2. John Blanshard, of Escrick, died, *s. p.*, 1730-1; 3. Robert Blanshard, of Beverley, tanner, an alderman and mayor of the town in 1760. He died, *s. p.*, Jan. 18, 1774, aged 56, and was buried in the great north transept of the Minster. He was possessed of landed property in Scalby, Blacktoft, and several other places in the East Riding, most of which he left to his nephew, Phineas Ellis, of Beverley; Elizabeth, married John Ellis; Mary. A. S. Ellis.

Blake Family (3rd S. i. 423.) — Perhaps the following Notes concerning the Blakes may interest Spal., especially as he seems desirous of

learning anything about Humphrey Blake, next brother of the Admiral or his descendants.

In Asholt church, co. Somerset, is a memorial to Humphrey Blake, the elder, of Over Stowey, gent., who died June 1665, and Humphrey Blake, his son, who predeceased him September 1664; and in the chancel, another to Rev. Nicholas Blake, M.A., thirty-five years rector, who died Nov. 1705. In Collinson's *History of Somersetshire*, i. 245, I find that Robert Blake, Esq., afterwards Admiral of England, held the manor of Tuxwell, in the parish of Spaxton, with lands in Spaxton, Asholt, Over and Nether Stowey, 35th Eliz. Collinson errs, of course, in identifying this Robert as the Admiral. In the reign of Philip and Mary, George Sidenham and Henry Becher held Tuxwell, when the former had a licence to alienate the premises to Humphrey Blake.

In the church of the adjoining parish of Over Stowey are two monuments to the Blakes, one commemorating John Blake, jun., of Court House, in this parish, gent., who died May 2, 1723, aged 32; and John Rich, gent., who died May 11th, 1747, aged 33, with the arms Arg. a chevron between 3 garbs, and crest, a chough, sa; the other, Humphrey Blake of Over Stowey, clothier, who died March 1619, and Anne his wife, died December 1645.

Of this family was the late Dr. Robert Blake, of Over Stowey, who left two sons, Rev. Robert Blake, incumbent of St. Paul's, Bristol, and Rev. John Blake, vicar of Bishop's Lydeard, near Taunton, both of whom, I believe, died *s. p.*

A. S. Ellis.

Jacob and James (3rd S. i. 411.)—Perhaps it has not been observed, that in the English Prayer-Book (1662), the 1st of May is "S. Philip and S. *Jacob*," while the 25th of July is "*S. James*." This is the case both in "Table of Proper Lessons," the list of "Feasts that are to be observed," and the Calendar; while the heading of the *Collect* is "S. Philip and S. *James*' Day."

I take this from Keeling's *Liturgiæ Britannicæ*; in the ordinary Prayer-Books the printers have altered the form.

Did the *m* creep into "James" through the form "Jachimo," or is it independent? S. C.

The Reynoldses (3rd S. i. 356.)—F. R. R. has confused two distinct persons. The Dr. *John* Reynolds, or Rainolds, who attended the Hampton Court Conference in 1603, was by no means identical with the Dr. *Edward* Reynolds, who became Bishop of Norwich in 1660, and *afterwards*, in 1661, attended the *Savoy* Conference.

There is a notice of *John* Reynolds in Fuller's *Abel Redivivus;* and, as he was a Devonshire man, the histories of that county probably give some account of his family. S. C.

Aërolites (2nd S. xii. 194.) — בָּרָא does mean *to create out of nothing*. A. Z. Q.

Hooker's "Ecclesiastical Polity" (3rd S. i. 361, 362.)—Mr. Collier evidently does not understand the question about Hooker's later books. No one doubts that Hooker wrote three (not merely two, as Mr. C. says) concluding books — vi. vii. viii. — to his great work; but what men doubt is, whether the fragments we have are what Hooker wrote. It is known that his study was pillaged; so that if vi. vii. viii. are his, they are at best but the rough copies, mended perhaps by some friendly hand. Mr. Collier is severe on those who have been positive without search. But he, without search, is just as positive that Hooker registered "eight books as completed." That the title-page of the first edition expressed eight books everybody knew, because Hooker intended to extend the whole work to eight books; anybody also who looked beyond the title-page knew that Hooker at the end of the fourth book, and again at the end of the fifth book, asked patience of his readers, and explained why the whole was not printed at once,— of course because he had not then finished the whole. Does Mr. Collier suppose that the last three books were lying complete at the printer's for years before the author's death, without being put into type? Has he never read in Walton's *Life of Hooker* that this, the completion of his work, was what Hooker wished to live for, and that he just completed it before his death, though, as before said, the last fruit of his labours was well nigh lost by the plundering of his study after his death? I am sure I do not wish to say a word disrespectful to Mr. Collier, but he should not have been so hasty to parade a discovery which is no discovery at all; nor should he have censured others for carelessness, when he has been so careless himself. A. Z. Q.

Hunter's Moon (3rd S. i. 224, 334.)—May it not be called hunter's moon, because about the time of that moon hunting begins? As harvest moon is probably called so from occurring about harvest time, and being valuable to harvesters, so may it be with the moon that succeeds it.

J. C. S.

The Rev. Jas. Gray (3rd S. i. 409.) — Your correspondent from Glasgow will find in the *Life of the Rev. Robert Story*, of Roseneath, notice of some verses by Mr. Gray, entitled "A Sabbath in the Mountains," written after a visit to Roseneath. Z.

Shortened Proverbs (2nd S. xii. 298.) — Professor De Morgan has mentioned several proverbs, of which a part only of each is now in use. Here are others: —

"Charity begins at home, but should not end there."

"He's like a fox, grey before he's good."

"Hell is full of good meanings and wishes, but heaven is full of good works."

"Hunger will break through stone walls, or anything else, except Suffolk cheese."

"Make not a toil of a pleasure, as the man said when he buried his wife."

"Plain dealing's a jewel, but they that use it die beggars."

"Possession is eleven points of the law, and they say there are but twelve."

"Seeing's believing, but feeling's the truth."

"The more the merrier, the fewer the better cheer."

"Choke up child, the churchyard's nigh." (With which take another, "If you drink in your pottage, you'll cough in your grave.")

"Live and learn, die and forget all."

Other proverbs commonly quoted incorrectly might be given, as

"To be tossed from post to pillar," instead of "to pillory." J. P.

GOSSAMER (3rd S. i. 403, 458.)—The hold which the fable of the origin of these webs had on the minds of the vulgar is shown by the persistent use of the name *Mary* in *Marien-Fäden*, *Mariengarn*, and *Marien-sommer* (Nativ. V. M., 8th Sept.), as quoted by W. BELL. The French name also is *Fil de la Bonne Vierge*. Hence, and as all these religious fables were necessarily widely known, it appears to me that *gaze à Marie*, Eng. *gauze o' Mary*, is a more likely derivation of *gossamer* than any yet proposed. The old spellings of *gossamour* and *gossamore* perhaps show the tendency to emphasize the last syllable, and as equivalent to *love-down* (*amour* Fr., and *amore* Ital.) they are worth notice, as exemplifying the fanciful and euphuistic etymologies of Holofernes and others of his day. BENJ. EASY.

NEVISON THE FREEBOOTER (3rd S. i. 428.)—EBORACUM wishes for any information respecting this noted robber. In 1657, the estate and manor of Harewood and Gawthorpe passed into the hands of Sir John Cutler, whom Pope has satirised in his *Moral Essays* (Ep. iii.)—

> "Cutler saw tenants break and houses fall,
> For very want he could not build a wall;
> His only daughter in a stranger's power,
> For very want he could not pay a dower," &c.

This, as I have shown in my history of this neighbourhood, is a most unjust and unfounded accusation, although reiterated by Maude in his *Verbeia*, and Pennant. Tradition says, however, that Sir John was very penurious, and on one occasion, being out in the park, he was nearly pounced upon by Nevison. A noted oak was formerly shown near to old Gawthorpe Hall, under which the knight was reclining, when Nevison sallied out of a neighbouring wood, having been on the watch for some days; but Sir John, suspecting the nature of the visit, made a forced march, and in a critical moment secured his retreat into the house. His narrow escape, and the fact of his enormous wealth having attracted Nevison to this neighbourhood on several occasions, induced Sir John to quit Gawthorpe Hall, and he took a cottage in the village, where, attended by his servant, a man of similar habits to his own, he lived secure from the dread of attack. JOHN JONES.

Authentic particulars respecting him may be found in *Depositions from the Castle of York, relating to Offences committed in the Northern Counties in the seventeenth Century* (edited by the Rev. James Raine for the Surtees Society, 1861), 219—221, 259—262. Lord Macaulay (*Hist. of England*), and Mr. C. J. D. Ingledew (*Ballads and Songs of Yorkshire*, 125), call him William. His real name was John. They also refer his execution to the year 1685. According to Mr. Raine he was executed in May 1684.

C. H. COOPER.

Cambridge.

RELATIVE VALUE OF MONEY (3rd S. i. 395.)—MR. KEIGHTLEY seems somewhat to have misunderstood my statistics. That gentleman says (p. 145): "They (*i. e.* MR. MERRYWEATHER and myself) "spoke in general of ordinary farm horses in remoter parts of the country, I of good roadsters . . . . What I said of prices applied only to London and its vicinity, with a radius of say, thirty to fifty miles."

This is a misconception. My illustrations were not confined to plough-horses or cart-horses. I gave instances of the value put upon *all* the horses possessed by a very wealthy squire of Bucks, *i.e.* his own and his farm horses. As the Michael Hampden of Hartwell and that ilk, from whose inventory my extracts were taken, lived in that part of the county which is so well known by the name of "the Vale," he *must* have hunted. In the "sorrell geldinge" and the "graye mare," we have the squire's hunters and their values; and as most hunters make good hacks, we have in them and the "hobbye," the squire's roadsters also, and their prices.

The "horse colte" was no doubt also the squire's own horse, and was coming on. Hartwell, the squire's residence, is no more than about forty odd miles from London. H. C. C.

BOARD OF TRADE (3rd S. i. 485.)—

"Cromwell seems to have given the first notions of a board of Trade: in 1655 he appointed his son Richard, with many Lords of his Council, Judges, and gentlemen, and about twenty merchants of London, York, Newcastle, Yarmouth, Dover, &c., to meet and consider by what means the trade and navigation of the republic might be best promoted."—*Thomas's Notes of the Rolls* (quoted in Haydn's *Dict. of Dates.*)

There appear to have been at the commence-

ment of Charles II.'s reign two distinct Councils, — the Council for Trade, and the Council for Foreign Plantations, — the institutions of that monarch, which in 1672 became a united Council for Trade and Plantations. This, however, ceased after a few years, the duties of the Board devolving on the Privy Council. After having been re-established in 1695, it was abolished in 1782. The date of its present constitution is 1786.

F. Phillott.

Parodies on Gray's Elegy (3rd S. i. 197, 355.) — Let me add two additional parodies of "Gray's Elegy," taken from *The Spirit of the Public Journals*, as before named. The first is "An Elegy written in Poets' Corner, Westminster Abbey." The following are its first two stanzas: —

"Now sinks the hum confus'd of busy Care,
And solemn Eve begins her placid reign;
Mild Contemplation muses on the air,
And Silence bends before the vestal train.

"In this cold solitude, this awful shade,
Where sleeps the lyre of many a tuneful breath;
The ghastly shroud, and dust-disturbing spade,
Invite the shuddering thought to gloom and Death."
Vol. vi. p. 131.

The second is of a very different order; it ridicules the proceedings consequent on Sir Francis Burdett's imprisonment, and the legal decisions against him. It is entitled "An Elegy written in Westminster Hall," and is copied "from the *Morning Post*, May 20, 1811." I transcribe the first, and two or three other stanzas: —

"The Judges toll the knell of Burdett's fame,
The rabble-rout disperse with lack of glee;
The Counsel homeward plod, just as they came,
And leave the Hall to darkness and to me.

. . . . . .

"For me no more the flaming press shall teem,
Nor busy printers ply their evening care;
No patriots flock to propagate my theme,
Nor lick my feet the ill-got wreath to share.

. . . . . .

"Can golden box*, though worth a hundred pound,
Back to poor Burdett bring his forfeit fame?
Can honour's voice now on his side be found,
Or flattery shield him from contempt and shame.

. . . . . .

From the "Epitaph."

"Here hides his head, now humbled to the Earth,
A man to John Horne and his faction known;
Fair talents never smiled upon his birth,
And Disappointment marked him for her own.

"Large were his wishes, but his lot severe,
To Tooke he owed his fortune and reverse;
He gained from John, 'twas all his portion, shame,
John gained from him, 'twas all he wished — his purse."—Vol. xv. p. 255.

Such extracts almost need an apology; but as exhibiting the spirit of past times, and as having somewhat of literary curiosity about them, they may be just worth inserting in the pages of "N. & Q." X. A. X.

* Proposed to be presented to him.

Whig (3rd S. i. 436.) — Wig or whig, a sort of cake, has nothing to do with "Wig turned up with curls." Whig or wig is the same word as *whey* — the watery portion of milk, of which the cake was made. C. R.

Superstition (3rd S. i. 390.) — I have a reference to "N. & Q." 2nd S. v. 126, to an old translation of the passage in Cicero, and again (retranslated and referred to) by your enlightened and instructive correspondent Eirionnach, so he is not original in his etymology. C. R.

Singular Custom at Grantham (?) (3rd S. i. 482.)—I believe that the paragraph forwarded by Mr. R. F. Wheeler appeared first of all in the *Grantham Journal* of some weeks' back, and that it then formed a portion of the hebdomadal supply of intelligence relating to the little town of Bowen, a place about twenty miles distant from the borough within which the organ arises which chronicles the eccentricity. Probably the Editor of the local paper read at Whitby, North Shields, or some other similarly responsible being before him, had used scissors and paste without observing that the *Grantham Journal* takes note of events happening in localities remote from its native town, which, although celebrated for

"A lofty steeple and a living sign,"

(which latter is now wanting) although graced by the Newton Monument and famed for its manufacture of gingerbread and a peculiar kind of biscuit called "Whetstone," has no such custom as that with which some inadvertence has coupled its name. St. Swithin.

Remaining covered in the Royal presence (3rd S. i. 208.)—With reference to a Lord Kingsale asserting his right to stand with his head covered in the royal presence, I have to state that John, 26th Lord Kingsale, came into the presence of George IV. at a levée in Dublin with his head uncovered, and his majesty at once said, "Put on your hat, Lord Kingsale; I like old customs." His lordship was accompanied by his grandson, the late Sir Andrew Agnew, who is the authority for this anecdote. David C. A. Agnew.

Wigtown, N. B.

S.T.P. (3rd S. i. 231.)—I can answer *for Scotland* that the initials S.T.P. can be used only by a professor — sometimes S.S.T.P. (Sacro-sanctæ theologiæ professor). A minister of the Gospel sometimes adds to his name V.D.M. (verbi Dei minister), and a Preacher, *i.e.* a Probationer or Licentiate, E.C.P. (evangelii Christi predicator).

D. C. A. Agnew.

Wigtown, N. B.

Paracleptics (3rd S. i. 464.)—The following charm against book-stealers, which I picked up some time since, is so awfully practical, that I think it will come much nearer to the "business and bosoms" of your readers, than any appeal to a remoter power, however inexorable: —

"*Si quisquis furetur*
This little *Libellum*
Per Phœbum, per Jovem,
I'll kill him — I'll fell him —
In ventrem illius
I'll stick my *scalpellum,*
And teach him to steal
My little *Libellum.*"

Douglas Allport.

Damiens' Bed of Steel (3rd S. i. 364, 419, 479.) — I believe that Goldsmith did not indulge in any poetical licence, but merely stated a plain fact. Smollett, in his *History of England*, after describing the first examination by torture of the assassin at Versailles, states that he was removed to Paris, and proceeds as follows: —

"Being conducted to the Conciergerie, an iron bed, which likewise served for a chair, was prepared for him, and to this he was fastened with chains. The torture was again applied, and a physician ordered to attend to see what degree of pain he could support," &c.

W. J. Bernhard Smith.

Temple.

Twinkling of a Bedstaff (2nd S. vi. 347.)—A woodcut in Wright's *Domestic Manners and Sentiments of the Middle Ages*, suggests to me that we have not yet hit on the nature of this instrument. Here we see the chambermaid in the seventeenth century making use of a staff to beat up the bedding, in the process of making the bed. The rapid use of this implement would quite give the idea of twinkling. Its size would make it much more suitable for fencing, than a mere pin, like that suggested by Johnson as used to keep the bedding in its place. It would, in fact, be precisely like a heavy single-stick; and would thus fall in with Mr. Bernhard Smith's idea at p. 487. The change from bedstaff to bedpost is, no doubt, recent. Horace Walpole uses the former word. Vedna.

Rabbit (3rd S. i. 403, 490.)—With respect to the etymologies of your two learned correspondents, I confess I think "that much might be said on both sides"; but, at the same time, I venture to state that the pronunciation of the word in our West-country dialects, which is pretty nearly "Herpet," suggests a connexion with the Greek ἑρπετόν, a *creeper*: a connexion which those who have observed the extraordinary affinities between Greek and English in the nomenclature of common objects, will scarcely deem impossible.

C. W. Bingham.

Allow me to inform Dr. Chance that in etymology, letters of the same organ, as *b* and *p*, or as *d* and *t*, are regarded as identical: so that the only real difference between *dapod* and *rabbit* lay in the first letter. For the commutability of *l* and *r* with *d* and *t*, Dr. Chance can only remember δάκρυον and *lacryma*; but I think he must have met with Cadiz and *Cales*, Madrid and *Madril*; and he must be aware that *laisser* Fr., *lasciare* It., are *dejar* in Spanish; that *cicada* is *cicala* It., *cigale* Fr., *hedera, ellera* It., *lierre* Fr.; and that the Sicilian dialect turns the Italian *ll* to *dd*, as in *Mongibeddo* for *Mongibello*. I cannot remember so many instances of the commutation of *r* with *d* and *t*, though I have met with many, but I do recollect the two following: Boccaccio frequently uses *fedire* for *ferire*, and *porfido* is the only Italian term for *porphyry*. I, therefore, consider my etymology a perfectly legitimate one. As to my assuming a syncope and apocope, it will surprise no one acquainted with the French and Portuguese mode of forming words from the Latin.

I am much obliged to your correspondent who informed me that *catamaran* is not the native term for the surf-boat of Madras. It gives the greater probability to the origin I assign to that term. Thos. Keightley.

Service "at the Healing" (3rd S. i. 496.) — The communication of X. A. X. gives the service as in the Book of Common Prayer *in the reign of Anne*.

Macaulay (vol. iii. p. 479, edit. 1859,) says that "it was not till some time after the accession of George I. that the University of Oxford ceased to reprint the Office of Healing, together with the Liturgy"—and he is therein correct.

I have before me a handsome copy of the Liturgy, bound up with the Old and New Testaments, and the title-page of each of them has — "Oxford: Printed by John Baskett, printer to the King's most Excellent Majesty, and to the University, MDCCXV."

It is folio size, but the sheets are folded in sixes; and this service occurs on the fifth leaf of signature I, immediately after the service for the 1st of August, on the King's Accession; with the *close* of which the service divides the *first page* of the leaf, and its own close divides the *second page* of the leaf with "His Majesty's Declaration," &c., prefixed to the Thirty-nine Articles.

The service is *not* noticed in the "Table of Contents," which ends with the "Form of Prayer and Thanksgiving for the 1st of August"; but, as shown above, this service was undeniably printed *officially*, in 1715, in the reign of Geo. I., as an *integral* part of the Book of Common Prayer.

Some references are given by Macaulay in p. 480, which may be added to those in "N. & Q.," 3rd S. i. 314. Lancastriensis.

PETRIFIED HUMAN REMAINS (3rd S. i. 370, 437.) — The corpse referred to by MR. PARKIN, was evidently not *petrified*, but simply *encrusted* with a deposit from the water in which it lay, as is the case with extraneous bodies — such as twigs, mosses, and birds'-nests — placed in our so-called petrifying springs. Hathersage is in the neighbourhood of the High Peak, about equidistant from Tideswell and Castleton, where such springs are abundant. The process is quaintly described in Cotton's *Wonders of the Peake*, London, 16—. I quote from the fourth edition, but am unable to give the date, the last two figures having been carelessly ploughed off by the binder:

"Propt round with Peasants, on you trembling go,
Whilst every step you take, your Guides do show
In the uneven rocks the uncouth shapes
Of Men, of Lions, Horses, Dogs, and Apes;
But so resembling, each, the fancied shape,
The Man might be the Horse; the Dog, the Ape;
And straight, just in your way, a stone appears
Which the resemblance of a Haycock bears,
Some four foot high; and beyond that, a less
Of the same Figure: which do still increase
In height, and bulk, by a continual drop
Which upon each distilling from the top,
And falling still exactly on the Crown,
There break themselves to mists, which trickling down,
Curst * into stone, and (but with leisure) swell
The sides, and still advance the miracle.
So that in time, they would be tall enough
If there were need, to prop the hanging roof."

DOUGLAS ALLPORT.

REPRODUCTION OF OLD WITTICISMS (3rd S. i. 394.) — It may perhaps interest F. C. H. to know that the anecdote of the *asperges*, is to be found in *Holcroft's Diary* as far back as 1798. On the 9th July in that year, Holcroft notes "Dined with Phillips (*Monthly Magazine.*)" Amongst others, he there meets Dr. Geddes, whom he records as being "fond of dull stories," but unfortunately illustrates his observation with a very lively anecdote; for of Geddes he says:—

"One of his stories was of a Romish priest, who sent up to town to Coghlan, a Catholic bookseller, for three hundred asparagus, which the man mistook for Asperges, an instrument used to sprinkle holy water with. The joke was the bookseller's distress at not being able to procure more than forty or fifty in the time, and promising the rest."

EDWIN ROFFE.

BYE-LAW (1st S. iii. 109.) — Du Cange explains the Low-Latin word *bellagiues* to be the municipal laws of the Goths, and connects it with Dan. *bilage* and Eng. *bye-law*. He gives a quotation from Jornandes, who wrote in the sixth century:—

"Physicam tradens, naturaliter *propriis legibus* vivere fecit, quas usque nunc conscriptas, *bellagines* nuncupant." *De Reb. Get.* cap. ii. de Diceneo.

A. L. M.

* For *crust*, i. e. encrust; become encrusted; or, as some would say, *petrified*.

YOUNG'S TYPE COMPOSING-MACHINE (3rd S. i. 448, 496.) — The first type composing-machine was the invention of Mr. James Young, who died at Dover during the autumn of last year. The first copy of *The Family Herald*, dated Dec. 17, 1842, and several following numbers, was printed from type thus composed. A short notice, descriptive of the machine, was given in the first *Herald*. The writer observes:—

"The rapid composition of a given quantity in a short period of time has been fully accomplished, and the paper the reader has in hand was set up by two *young persons* in the same space of time as would have required the exertion of five skilled men by the ordinary method."

At the head of the paper is an illustration of the machine — the very counterpart of the one now shown at the International Exhibition.

I have italicised "young persons" in the above quotation, because the late Mr. G. Biggs, founder and proprietor of *The Family Herald*, had his mind set for the employment of females in the printing office; and the "young persons" are *females*, as depicted in the engraving. After employing the machine, worked by female labour, for just half a year, Mr. Biggs' was obliged to succumb to the evil threats of the Union men and others in the trade, and abandon both projects.

Mr. Young was also the inventor of the distributing-machine; but the lingering illness, of which he finally died, prevented him from taking an active part among the great printers, and I fear others reaped what he had sown.

G. W. SEPTIMUS PIESSE.

Chiswick.

MME. LOUISE DAURIAT (3rd S. i. 486.) — This lady is a native of Paris, but the year of her birth is unknown. Her "Lectures on the Social Rights of Women," delivered at Ranelagh, were closed by order of the Préfet of Police, M. Franchet, as being too liberal. Her object was announced to be the restoration of her sex to the entire exercise of its prerogative; and to effect this, she has written on gymnastics, &c.

Mme. Dauriat has also written some historical novels, and a *Cours d'Histoire Religieuse et Universelle*, intended to be in four volumes, but of which only the first volume has appeared (Paris, 1828), see Quérard, *La France Littéraire*.

J. MACRAY.

Oxford.

GEORGE HERBERT (3rd S. i. 249.) — George Herbert's ode, with the title "Virtue," begins:—

"Sweet day, so cool, so calm, so bright,
The Bridal of the Earth and Sky,
The Dew shall weep thy fall to-night,
For thou must dy."

The Temple, &c. &c., 7th edition, p. 80, London, 1656.

A new version was written by Bishop Horne,

and will be found in the volume containing his "Life and Common Places." He changed the metre: for instance, by substituting for the 4th line of verse first —

"For thou with all thy sweets must die."

D. C. A. AGNEW.

"HURLOTHRUMBO" (3rd S. i. 411, 456.) — A copy of the music to this play is now lying before me. It is a thin folio of ten leaves, with the following title: —

"The Songs in Hurlothrumbo Compos'd by Mr. Sam^l Johnson. London: Printed for y^e Author, Sold by Dan. Wright at y^e Golden Bass Violin, next y^e Sun Tavern in Holborn; P. Warmsley at y^e Harp in Piccadilly, and W. Smith at Corelli's Head ag^t Norfolk Street in the Strand."

This *music* is the most execrable stuff that can be imagined. E. F. R.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Life of Sir Philip Sidney. By Julius Lloyd, M.A. (Longman & Co.)

If biographers have been tardy in doing justice to that accomplished scholar, gallant hero, skilful statesman, and faithful Christian, Sir Philip Sidney, they seem now ready and anxious to make amends for their former neglect. The ink is scarcely dry in the pen with which we called attention to Mr. Bourne's *Memoir*, when we have to take it up again to record a fresh biography of this observed of all observers. The work before us treats rather of the man than his works—his actions rather than his writings. It brings before us some new materials derived principally from the State Paper Office, and records in a pleasing and graceful manner all the incidents of his life. Mr. Lloyd does not fall into the common fault of biographers—the indiscriminate eulogy of his hero; but while he admits the temptations and failings of Sidney, he justly describes him as "a genuine patriot, a loyal lover of freedom, a brave and a wise gentleman." Mr. Lloyd's *Life of Sidney* is an acceptable addition to our biographies of English Worthies.

Of Anagrams: A Monograph treating of their History from the Earliest Ages to the Present Time; with an Introduction, containing numerous Specimens of Macaronic Poetry; Punning Mottoes; Rhopalic, Shaped, Equivocal, Lyon, and Echo Verses; Alliterations, Acrostics, Lipograms, Chronograms, Logograms, Palindromes, Bouts Rimés. By H. B. Wheatley. (Williams & Norgate.)

This extensive, and in the original quaintly printed title-page, from the press of Austin of Hertford, describes the contents of this amusing little volume. The author professes, that —

"As dogs hunt rats, so would he rifle
The dustiest nooks to find a trifle," —

and he has certainly hunted with some success. The subject is a curious one, which Southey and Disraeli amused themselves by writing chapters upon: and Mr. Wheatley may, therefore, well be justified in going one step beyond them, and writing a book upon it — more especially when that book turns out to be a very amusing one to those who can take an interest in these quirks and quiddities of literature.

Reminiscences Personal and Bibliographical of Thomas Hartwell Horne, B.D., F.S.A., &c. With Notes by his Daughter, Sarah Anne Cheyne; *and a Short Introduction by the* Rev. Joseph B. M'Caul. (Longman.)

Mr. Horne has been well called "the nursing father of modern English biblical criticism"; and this memoir of his long and well spent, if not eventful life, is a valuable encouragement to all to follow his example, and be persevering in well-doing.

History of the Parish of Ecclesfield, in the County of York. By the Rev. J. Eastwood, M.A. (Bell & Daldy.)

Fourteen years' steady and conscientious inquiry into the history of the church and parish of which he was the Curate, has enabled Mr. Eastwood to produce one of the most complete Parochial Histories which we have ever met with. Originally undertaken without any view to publication, inasmuch as the district had been described by the Rev. Joseph Hunter, the death of that gentleman, and the extent of Mr. Eastwood's special researches both here and abroad, seem to call for its being made public; and we think students of topography will be well pleased that the author has yielded to the "request of friends," and given to the world the result of his long and laborious inquiries.

BOOKS RECEIVED.—

The Chronicles of Oatlands and its Neighbourhood. A Lecture. By Henry Gay Hewlett. (J. S. Virtue.)

A pleasant gossiping Lecture, delivered and printed for the benefit of the Oatlands' Schools. Buy it, Reader.

The Iliad. Book I. In English Hexameters according to Quantity. By John Murray. (Walton & Maberly.)

A fresh and interesting contribution to the Homeric and Hexameter question.

The Crisis of Common Prayer. A Letter addressed to the Very Rev. the Dean of Westminster. By William John Blew. (C. J. Stewart.)

An able defence of the propriety of maintaining the Prayer Book in its integrity, called forth by Lord Ebury's proposed Bills; but which we hope are withdrawn not for this Session, but for all time.

Where shall we Go? A Guide to the Watering Places of England, Scotland, and Ireland. With Maps and Illustrations. Third Edition, revised and improved. (A. & C. Black.)

It is enough to call attention to the fact, that this useful Guide to Holiday Makers has reached a third edition, which has been revised and improved.

Hints to Anglers. By Adam Dryden. *Illustrated with Maps.* (A. & C. Black.)

This may be called a reply to the Angler's Query — Where shall we go *to fish?*—and contains accounts of the best fishing stations in Scotland, with illustrative maps.

Notices to Correspondents.

Among other Papers of interest, which we have been compelled to postpone, are Mr. Collier's Extracts from the Registers of the Stationers' Company; *Mr. J. G. Nichols'* The Feast of the Name of Jesus; *Mr. Corner's* Duddyngton the Organ Builder, *and* Southwark or St. George's Bar; *Dr. Bell on* Gloves; *Mr. Armistead on* Faroe and Fairfield; *Mr. Bartlett's* Forgetfulness after Sleep; *Dr. Bekr's* Families of Field and De la Feld; *Mr. Allport's* North Devonshire Folk Lore, *&c.*

THE INDEX TO THE FIRST VOLUME OF THE THIRD SERIES *will be issued with* "N. & Q." *of the 19th instant.*

THE GENERAL INDEX TO THE SECOND SERIES *will be ready very shortly.*

ERRATUM. — 3rd S. i. p. 515, col. ii. note †, line 1, *for* "Caro," *read* "Baro."

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THE REGISTERS OF THE STATIONERS' COMPANY.

(*Continued from* 3rd S. i. p. 503.)

23 Febr. [1593–4.] — Edward Allde. Entred for his copie, &c. a ballad intituled *A doleful Songe made by Robert Randole, borne in Wales.* vj^{d}.

[Ritson (*Bibl. Poet.* p. 309) speaks of this "doleful song" as if it had really been written by, and not for, this criminal: see also the next entry.]

John Danter. Entred for his copie, &c. a ballad intituled *A wofull and sorrowfull complaint of Robert Randall and Tho. Randall his son, who were executed at St. Thomas of Waterings the xxvj of February*, 1593 . . . . . vj^{d}.

[The preceding entries must have been made in anticipation of the execution: Ritson gives the date erroneously. Stow says nothing of the crime committed, but it was probably piracy.]

5 Marcij. — Thos. Creede. Entred for his copie, &c. a booke intituled *The Lookinge Glasse for London*, by Tho. Lodg and Robert Greene, gent. vj^{d}.

[This drama was printed in 1594 by Creede under the title of "*A looking Glasse for London and England:* Made by Thomas Lodge, Gentleman, and Robert Greene." It was three times reprinted, viz. in 1598, 1602, and 1617, and may be seen in the edition of *Greene's Works*, in 1831, vol. i. p. 54. It is to be regretted that the editor did not correct, or suggest the correction of, various misprints: thus on p. 61 we have "mustering" for *blustering*: on p. 62 "either" for *highly*, and "shelves" for *shoals*; on p. 65 "through" for *thought*, &c. He took great pains in the collation of the later editions, but they repeated the blunders of the first.]

viij Marcij. — John Danter. Entred unto him for his copie &c. a booke intituled *A newe booke of newe conceits.*

[Probably some early jest book, but not now known, at least under that title.]

xij Marcij. — Thomas Millington. Entred for his copie &c. a booke intituled *The firste parte of the Contention of the twoo famous houses of York and Lancaster, with the deathe of the good Duke Humfrey, and the banishment and deathe of the Duke of Suff. and the tragicall ende of the prowd Cardinall of Winchester, with the notable rebellion of Jack Cade, and the Duke of Yorke's first clayme unto the Crowne* . . . . . vj^{d}.

[The Clerk copied nearly the whole title of the old edition of this drama, which was "Printed by Thomas Creede for Thomas Millington" in 1594. The only exemplar known is in the Bodleian Library, where its value is well understood, as a play to which Shakespeare wrote additions, and which appears in the folio 1623 of his works under the title of *The Second Part of Henry the Sixth.* In 1843 the Shakespeare Society reprinted the piece precisely as it stands in the unique 4to copy at Oxford.]

xvj^{mo} Marcij. — John Danter. Entred for his copie, &c. a booke entituled *The number of Novelties* . . . . . vj^{d}.

xxj^{o} Marcij. — Richard Jones. Entred for his copie, &c. a booke in[ti]tuled *The most delectable and famous historie of the black Knight* . . vj^{d}.

[A romance of Chivalry, which, if it exist, we have never seen.]

xxij^{o} Marcij. — Abell Jeffes. Entred for his copie, &c. a ballad entituled *A moste sweete songe of an Englishe Merchant that killed a man in Guidine, and was for the same judged to lose his head; and how in thende a mayden saved his lyfe, by T. Daloney* . . . . . vj^{d}.

[The Clerk, not being a very good geographer, could not read the name of the place in the MS. laid before him, and wrote *Guidine* for Embden. This is the ballad upon which a play called *The Marchant of Eamden* was founded, which was first acted at Henslowe's Theatre on 30th July, 1594, about four months after the date of the above entry. The ballad itself is inserted in Evans's *Collection*, i. 28, of the last edition. Malone mis-read Eamden, in Henslowe's *Diary*, Candew, and speculated, erroneously of course, that the scene of the play was laid in the island of Candia.]

xxiij die Aprilis [1594]. — Thomas Gosson. Entred for his copie, &c. a booke intituled *The praise of a good name and the reproache of an ill name* . . . . . vj^{d}.

xxvj^{o} die Aprilis. — John Danter. Entred for his copie a ballad intituled *A doleful adewe to the*

last Erle of Darby: to the tune of Bonny sweete Robin . . . . . vj[d].

[The tune "Bonny sweet Robin" immediately brings to memory the snatch of a ballad introduced by Shakespeare into his *Hamlet*, and sung by Ophelia, "For bonny sweet Robin is all my joy:" the "doleful adieu" to the Earl of Derby was to that tune. This Earl of Derby was Ferdinando, who had died at Latham, according to Stow (p. 1275, edit. 1605) on April 16. The old Chronicler gives a long account of the circumstances attending the somewhat sudden demise of the Earl, who by many at that day was supposed to have died of witchcraft or poison — perhaps both — an image of wax, with some of the Earl's hair, having been found in his chamber.]

Primo die Maij. — Mr. Feilde. Entred for his copie, &c. a booke intituled *The holye historye of our lorde and saviour Jesus Christes nativitie, lyfe, actes, miracle, doctrine, deathe, passion, Resurrection and asscention, gathered into Englishe meeter by Robert Holland Mr of Artes* . . vj[d].

[This rare work was printed by Richard Field, and came out in 1594; but the Clerk omitted from the entry the most curious part of the title, which we subjoin: "published to withdraw vaine wits from all vnsaverie and wicked rimes and fables, to some love and liking of spirituall songs and Holy Scriptures." We never saw or heard of more than one copy of it.]

Secundo die Maij.—Peter Shorte. Entred unto him for his copie, under Mr. Warden Cawoode's hande, a booke intituled *A plesant Conceyted historie called the Taminge of a Shrowe* . . . vj[d].

[Not Shakespeare's comedy, but the old drama of which he made considerable use, particularly as regards the conduct of the story. The only known copy of the date of 1594 is in the Library of the Duke of Devonshire, who most liberally allowed it to be exactly reprinted by the Shakespeare Society in 1844. The edition of 1596 is in the Library of the Earl of Ellesmere; and Steevens republished that of 1607.]

9 Maij.—Mr. Harrison, sen. Entred for his copie, under thand of Mr. Cawood, warden, a booke intituled *The Ravyshement of Lucrece* vj[d].

[The word "ravishment," which, no doubt, the poem bore in the MS., was dropped in the printed copy, which was merely called *Lucrece* when it came from Field's press, "for John Harrison, and are to be sold at the signe of the white Greyhound, in Paules Church-yard" in 1594. The impression of 1598 was from the types of P[eter] S[hort] for the same publisher.]

xiiij° Maij. — Thomas Creede. Entred for his copie, under thand of Mr. Cawood, warden, a booke intituled *The famous Victories of Henrie the Fyft, conteyning the honorable battell of Agincourt* . . . . . vj[d].

[This registration does not apply to Shakespeare's *Henry the Fifth*, but to the older play (in which Tarlton performed, and which was therefore in being before 1588, when he died) and which was extremely popular. The only known edition has no date, but it is ascertained from Henslowe's MSS. that a play called "Henry V." was acted at the Newington Theatre on 28 Nov. 1585: this was, doubtless, the play entered above.]

Thoms Creede. Entred unto him, by the like warrant, a booke intituled *The Scottishe story of James the Fourthe, slayne at Flodden, intermixed with a plesant Comedie presented by Oborom, Kinge of Fayres* . . . . . vj[d].

[We know of no copy of this drama by Robert Greene earlier than the 4to of 1598, where it bears very nearly the title above given: it was probably first printed in 1594 in consequence of the preceding registration, but the editor of Greene's *Works* was not aware of it. He tells us that the text is in some places "corrupted beyond the power of emendation." Does he mean that *plulantia* (p. 115) is a corrupted Greek word that he was unable to amend to *philautia*, a very well-known and often employed term? In Latin he seems to have been also at fault, when he appended a note to *vermeum* (p. 95), in which he speculates that it is a misprint for *vermium*. Did he never hear of *ver*, the spring, and could he not conjecture that the old printer had by mistake joined the two words *ver* and *meum*? Surely these corruptions were not "beyond the power of emendation."]

xiij° Maij. — Thoms Creede. Entred for his copie, under thandes of Mr Warden Cawood, a plea booke intituled *The Pedlar's Prophesie* vj[d].

[A "plea booke" means here a *play* book; and the *Pedlar's Prophesy*, a species of interlude, was printed and published with the date of 1595. It was most likely by R. Wilson, the famous comedian, who also wrote *The Cobbler's Prophesy*, printed in 1594.]

xiiij[to] Maij.— Edward White. Entred for his copie &c. a booke intituled *The Historye of Fryer Bacon and Fryer Boungaye* . . . . . vj[d].

[The well known play by Robert Greene, published in 1594. It was several times reprinted in consequence of its popularity, and may be found in the last edit. of D. O. P. and in *Greene's Works*.]

Edward White. Entred alsoe for his copie, under thandes of bothe the Wardens, a booke entituled *The moste famous Chronicle historye of Leire, Kinge of England, and his Three daughters* vj[d].

[The old "King Leir," which preceded Shakespeare's tragedy on the same incidents; but of which the oldest extant edition has no date: it certainly was reprinted about 1608, in consequence of the success of Shakespeare's work, but what was the date of the earliest impression, we are unable to state, excepting on the authority of the above entry.]

Edward White. Entred likewise for his copie, under the handes of bothe the wardens, a booke entituled *The famous historye of John of Gaunte, sonne to Kinge Edward the Third, with his Conquest of Spaine, and marriage of his Twoo daughters to the Kinges of Castile and Portugale, &c.* vj[d].

[We are not aware of the existence of any such historical romance; and we may suspect that it was a play, although called "a book," because we see, in the preceding entry, that the old tragedy of "King Leir" has the same designation.]

Edward White. Entred for his copie, under thandes of both the wardens, a booke called *The booke of David and Bethsaba* . . . . . vj[d].

[G. Peele's well-known play. Nobody that we are aware has observed upon the fact that this must have

been the second play on the story of David; for on p. 67 the Chorus promises "a third discourse" on the same theme, which implies that another "discourse" had preceded it: we are further told that the "most renowned death" of David would form the subject of the third drama.]

Edward White. Entred for his copie a booke entituled *A pastorall plesant Comedie of Robin Hood and little John*, &c., by aucthorytie from the wardens . . . . . vj^{d}.

[This entry is probably of too early a date for it to refer to either of Munday and Chettle's dramas, *The Downfall* and *the Death of Robin Hood*, which were both brought out at Henslowe's Theatre in the spring of 1598-9. It is very possible that in 1594 White contemplated, or published, a reprint of the old play of *Robyn Hood, very proper to be played in May-games*, originally printed by Copland, n. d. and certainly reprinted by White at a late period in the course of his trade: the description "a pastorall pleasant comedy" supports this notion. In the five preceding registrations the name of Adam Islip was originally inserted by the Clerk, but he subsequently altered it to Edward White: perhaps White purchased Islip's interest after the date when the entries were made.]

J. PAYNE COLLIER.

WILLIAM STRODE.*

Was William Strode, the member of the earlier parliaments of Charles I., and who was imprisoned in 1628, the same person whom the King intended to have arrested in 1641?

In the historical essays on *The Grand Remonstrance*, and on *The Arrest of the Five Members*, by Mr. Forster, extracts from Clarendon, D'Ewes, and others, are brought forward, and a conclusion drawn, that William Strode, who was a member of the earlier parliaments of Charles I., and who suffered a long imprisonment on the dissolution of the third parliament of that monarch, was not the same William Strode who was a member of the Long Parliament, and whom the king intended to have arrested on the 4th of December, 1641.

In the *Athenæ Oxonienses*, in the several editions of the parliamentary histories, and, indeed, in all the other publications (except Mr. Forster's *Essays*), in which William Strode of the Long Parliament is made a subject of history, he is treated as one and the same person with the William Strode who was imprisoned in 1628, as before mentioned.

In support of these authorities, and against the inference drawn by Mr. Forster, I call attention to the following extracts from the sermon preached at the funeral of Mr. Strode, especially to those portions which are printed in italics:

"His parts were commendable, his judgment good, his expressions rationall and quick, *his experience* LONG *in the course of parliamentary affairs*," p. 21.

"*His tedious and heavy sufferings*: Witnesse *his long imprisonment*, and that in the *prime of his time*, when the strength and delights of youth might have made him do much for freedome. In those most dangerous forlorne times, like another Curtius, he cast himself *in hiatum*, into the gulfe, the jaws of extreme perill, for his countries good: witnesse also the *accusation of late cast upon him of the highest crime*. 'Twas his singular serviceablenesse that caused him to be one of the first marked and destined to destruction," p. 21.

Of his death the preacher says, —

"His disease, an epidemicall feaver, which after some colluctations seized on his principals and spirits before impaired and much exhausted both by sufferings and services. . . . . 'T was not the plague."

Of his temper he says, —

"He was of a constitution something hot."

Extracted from

"*The Life and Death of David*, a Sermon preached at the Funeralls of that worthy Member of the Honourable House of Commons, William Strode, Esq^{re}, in the Abbey Church in Westminster, by Gasper Hickes, a Member of the Assembly of Divines." London, 1645.

There is a copy of the Sermon in the Bodleian Library. ROWLAND PRICE.

Stourbridge.

* See "N. & Q." 2nd S. xii. 369, 441, 462, for notices of the two members named William Strode.

FÆROE: FAIRFIELD.

In a book, entitled *The Northmen in Cumberland and Westmorland*, by Robert Ferguson, Carlisle, 1856, I find these words: —

"The principal term for a mountain, and also that most characteristic of the Scandinavian district, is *Fell*. This retains the Old Norse form of *fell*, or *fiall*; which in the present dialect of Norway has, in accordance with a prevailing tendency, been corrupted into *Fjeld*. The only case in which a similar change can be supposed to have taken place in our district, is that of Fairfield, the next neighbour to Helvellyn, which has been derived from the Scandinavian *faar*, 'sheep': Fairfield signifying 'the sheep mountain,' in allusion to the peculiar fertility of its pastures. 'Fairfield has large, smooth, pastoral savannahs, to which the sheep resort when all its rocky or barren neighbours are left desolate.'—*De Quincey*. I do not know who is the author of this etymology, which has been quoted by several writers, but it appears to me to be open to considerable doubt: first, because we do not find any other instance of a similar change into *fjeld* or *field*, or of any tendency towards it; and secondly, because the summit of this mountain is such a peculiarly green and level plain, that it might not inappropriately be called a 'fair field.'"

Thus far Mr. Ferguson. After reading Mr. Ferguson's remarks, I opened the book called *Dansk Ordbog* af C. Molbech, anden Udgave, Kjöbenhavn, 1859, and I found these words: —

"FAAR, et. pl. d. s. [Ordet findes allene i Dansk og Svensk.] 1. Et almindeligt Huusdyr. Ovis aries."

Which I English thus: —

"FAAR, et. plural, the same. [The word is found only in Danish and Swedish.] 1. A common domestic animal. Ovis aries."

The readers of "N. & Q." must bear in mind that Mr. Ferguson, in the book I have just spoken

of, tries to show that in olden times many Norsemen came and took up their abode in Westmorland and Cumberland; but that few (or perhaps no) Danes came from Denmark and took up their abode in Westmorland and Cumberland. Most likely Mr. Ferguson looked into Christian Molbech's *Ordbog*, before he printed his book. In such case, Mr. Ferguson would feel that Molbech's remark clashed with his anti-Danish theory. After reading Mr. Ferguson's book, I happened to read *The Oxonian in Iceland; or, Notes of Travel in that Island in the Summer of* 1860, by the Rev. Frederick Metcalfe, M.A., London, 1861; and on p. 35, of that work, I found these words :—

"Yonder to our right, Vaagö is dimly visible; a name also to be found in the Luffodens, from which islands, judging from the similarity of local names, the original population of the Færöes are conjectured to have come in Harold Harfager's days."

Now it struck me as very unlikely that Norsemen settling in the Faröes should give a name to these islands which was not Norse, but Danish. So I wrote to my kind friend George Stephens, the learned Professor of English and Old English in the University of Cheapinghaven (or Köbenhavn) and asked him what was the meaning of *Fær* in the word "Færöe"? Prof. Stephens writes as follows : —

"There is no doubt that the *Færöes* mean the *sheep-ilands, sheep-oes.* When first occupied by the Northmen, in the 9th century, they swarmed with 'sheep and wild fowl'; the former certainly the progeny of the sheep formerly taken over by the 'Papes,' Irish monks and hermits. But *Fár* (now *Får*) must have once been common in Scandinavia. It is found in the Old-Norse Gulathings-law (chap. ccxxiii.), but in connection with the other word *sauðr*, as if it might otherwise be misunderstood, the word being now so old and rare: 'Giallda *fær-sauði*, oc eigi geitr,' — *one-shall-pay-in-fine* fær-sauds (fær-sheep) *and not goats:* goats shall not be legal tender as fine-payment (*in bót*). Two or three hundred years ago, our word *sheep* was nearly driven out in the book-dialect by *muttons;* and a man might then have said, not to be misunderstood, *sheep-muttons.* In fact, the word *får* became so extinct in Norway, that it does not now exist even as a dialect word, *saud* being the usual term there as in Iceland. In the latter island there is still a trace of the old word left in the compound *færi-lús*, sheep-louse. In Sweden and Denmark the common word is now (*får*) *får, faar, söd,* being very rare. But all over the North there are various other local and provincial words for sheep, ewe, &c."

Thus far Professor Stephens. The readers of "N & Q." will now see that, inasmuch as Norsemen settled both in the *Færöes* and in Westmorland and Cumberland, there is nothing to be shown against the remark that the first part of the name *Fairfield* means *sheep.* But now with regard to the second part of the name. Let us turn to p. 421 of Black's *Picturesque Tourist of Scotland*, 15th edition, Edinburgh, MDCCCLXI, and we shall find these words : —

"In the immediate vicinity [of the town of Moffat] is the Hartfell group of mountains, the highest in the south of Scotland."

A little lower down on the same page, are these words : —

"Hartfell, or *Hartfield*, as it is often written in old works, in former times gave a title (now extinct) to the Annandale family."

If Hartfell was "often written Hartfield," it is just as likely that *field*, in *Fairfield*, is only another form of *fell*. I think I have now made it as plain as need be, that *Færöe* means *sheep-ilands;* and that *Fairfield* means *sheep-fell*, or *sheep-mountain.*

EDWIN ARMISTEAD.

Leeds.

"THE TIMES" AND ASSAM.

A singular mistake is to be found in *The Times* of June 12. The third leading article in that number is chiefly based either upon erroneous data, or, if the data are correct, as I believe them to be, upon an erroneous calculation made from them. The data, which appear both in the leading article itself and in the correspondent's letter which gave rise to the article,* are that the district of Assam in India contains "43,000 square miles of valleys and glens resembling those of Scotland," and is inhabited by "a population of some 2,000,000 souls." In these numbers there can be no great mistake, as in Fullarton's *Gazetteer* I find the area estimated at 18,200 sq. m., or, if the higher lands on both sides be included, at 70,000 sq. m., whilst the population assigned to the 18,200 sq. m. in 1835 is 602,500. Now the calculation based upon these data is that "in this region there is (*sic*) upon an average only TWO † *human beings* to every 43 *square miles* — and we have allowed ourselves to believe that India is overpeopled!" But, if 2,000,000 be divided by 43,000, it will be found that upon an average there are about FORTY-SIX AND A HALF (46·51) *inhabitants to every square mile*, or, as nearly as possible, TWO THOUSAND inhabitants to every 43 *square miles.* The fact is, the writer of the article used in his calculation either 2,000 for 2,000,000, or 43,000,000 for 43,000, or, perhaps, he intended to write *two thousand*, and wrote only *two.* That there is no misprint is evident, because the writer argues as if there were really only 2 inhab. to every 43 sq. m. But let us see whether an agricultural country containing on an average 2,000 inhabitants to every 43 sq. m. can be said to be thinly populated. Scotland (the country which the writer of the art. compares to Assam) contains (according to Fullarton), 29,871 sq. m. with a population in 1851 of 2,870,784, or about 96·106 inhabitants to every sq. m.=about 4,132 to every

* This letter is in the same paper.

† The small caps. and the ital. are my own.

43 sq. m. The proportion of area to population in Scotland is therefore about double what it is in the valley of Assam. But we must remember that in Scotland there are two large cities and many large towns, and if we deduct the population of these, or make allowance for them, we shall find that the difference between Scotland and Assam is not very great. Fullarton gives the town-population of Scotland as 1,497,079, and the country-population as 1,391,663,* the latter of which numbers would only yield 46·589 inhab. to every sq. m., or 2,003 to every 43 sq. m.,† almost exactly the same proportion as in Assam. Again, if we take the county of Sutherland where the town pop. is only 599, whilst the country pop. is 25,194 and the area 1865·53 sq. m., exclusive of water, we find in the *country* only 13·505 inhab. to every sq. m., or 580·715 to every 43 sq. m., *little more than a quarter of the proportion in Assam.* Assam is, indeed, we are told, "infinitely more fertile" than Scotland, and therefore it certainly ought to be much more densely populated than the *country* portion of Scotland. Still I think I have shown that the writer in *The Times* has made a gross error in calculation, and that he has thence drawn very false conclusions with regard to the scantiness of population in India generally.

No notice has, that I am aware of, been taken of this error, either in *The Times* or elsewhere.

F. Chance.

Minor Notes.

Recovery from apparent Death. — My authority for the following anecdote, is a lady who heard it related some years ago by the gentleman initialed "R." in my text. The late Baron Platt, when a young man, had a severe illness, of which he apparently died. Two or three days after the fatal event, some gentlemen, friends of the deceased, went together to the house where the body was laid out, and obtained permission to take a farewell look of their old associate. While standing beside the corpse, one of them said: "Ah! we shall never again drink a glass of wine with poor Platt;" when poor Platt immediately exclaimed — "But you will, and a good many too, I hope." All fled in terror from the room except Mr. R., and he remained until his friend's resuscitation was assured. L. W.

* These two totals added together give 2,888,742, or nearly 18,000 more than the 2,870,784 quoted above as the population of the whole country in 1851.

† I have here been obliged to divide, as before, by 29,871 (sq. m.), though the proper divisor would be 29,871 less the total number of sq. m. occupied by the towns, but this number is not given by Fullarton. More than sufficient allowance will, however, certainly be made for it, if, for 46·589 we read 50 inhab. to every sq. m., or, 2,150 to every 43 sq. m.

Lady Hyndford. — Reading the name of "Hyndford" in your publication, I am reminded of a circumstance, often told to me between thirty and forty years ago, that used to surprise me much as a child, and a little surprises me now.

My grandmother used often to describe her acquaintance, the last Countess of Hyndford, who resided near Edinburgh, as being distinguished by a fine flowing beard down to her breast.

Beards on male chins are more common now a good deal than they were in Lady Hyndford's day; but it is a comfort to think that her ladyship failed to make it the fashion to wear them on female chins. E. S. S. W.

City.—The question has been mooted whether a bishop's see confers the title of city on a town. In all the Letters Patent of Henry VIII. for the creation of Bristol, Chester, Gloucester, Peterborough, Oxford, &c., the clause occurs:—

"Quòd tota villa nostra . . . exnunc et deinceps imperpetuum sit civitas, ipsamque Civitatem . . . . . vocari appellari et nominari decernimus."

Mackenzie E. C. Walcott, M.A., F.S.A.

A Word wanted. — I observe in the reports of the proceedings of the Social Science Association that the members have been talking of the *language* of the *dumb*, — an evident solecism! Will no neologist come to the relief? We wrote and spoke through long years of *gas chandeliers*, until somebody (unknown to fame) came out with *gas*eliers. Honour to him therefor.

Portici.

Jewelry. — An ill-looking word is making its entry into our orthography, against which I hope you will allow me to protest. I allude to *jewelry* instead of *jewellery*. We say *millinery* from *milliner*, *haberdashery* from *haberdasher*. Why not *jewellery* from *jeweller*? G. L.

A Bird, the Prelude of Death. — Howell, in his *Familiar Epistles* observes, July 3, 1632:

"I can tell you of a strange thing I saw lately here and I believe 'tis true. As I pass'd by St. Dunstan's in Fleet Street the last Saturday, I stepp'd into a lapidary or stone-cutter's shop to treat with the master for a stone to be put upon my father's tomb: and casting my eyes up and down, I might spie a huge marble with a large inscription upon't, which was thus, to my best remembrance: —

"'Here lies John Oxenham, a goodly young man, in whose chamber, as he was struggling with the pangs of death, a bird with a white breast was seen fluttering about his bed and so vanish'd.

"'Here lies also Mary Oxenham, the sister of the said John, who died the next day, and the same apparition was seen in the room.

"'Here lies hard by, James Oxenham, the son of the said John, who dyed a child in his cradle a little after, and such a bird was seen fluttering about his head a little before he expir'd, which vanish'd afterwards.'

"At the bottom of the stone there is: —

"'Here lies Elizabeth Oxenham, the mother of the said John, who died sixteen years since, when such a

bird with a white brest was seen about her bed before her death.'

"To all these ther be divers witnesses, both squires and ladies, whose names are engraven upon the stone.'"

In the *Memoirs of Lady Fanshawe*, a similar example occurs; and Mr. Kingsley, in *Westward Ho!* very effectively introduces the white bird which preceded the death of one of Captain Drake's companions.

Mr. Fitz-Patrick, in his recently published *Life, Times, and Correspondence of Bishop Doyle*, vol. ii. p. 496, remarks, while describing the death of Dr. Doyle: —

"Considering that the season was midsummer and not winter, the visit of two robin-red-breasts to the sick-room may be noticed as interesting. They remained fluttering round, and sometimes perching on the uncurtained bed. The Priests, struck by the novelty of the circumstance, made no effort to expel the little visitors; and the robins hung lovingly over the Bishop's head, until death released him."

Are there any other instances in which the appearance of a bird would seem to have augured approaching death? C.

Queries.

DUDDYNGTON, THE ORGAN MAKER.

ORGANS AND ORGAN BUILDERS.

"This endenture made the yere of oure lorde god m^{l} v^{c} xix, and in the moneth of July xxix. day. Witnesseth that Antony Duddyngton, Citezen of London, Organ Maker, hath made a full bargayn condycionally, with Maister Will^{m} Patenson, Doctour in Divinite, Vicar of Alhalowe Barkyng, Rob^{t} Whytehed and John Churche Wardeyns of the same Churche, and Maisters of the Pisshe of Alhalowe, Barkyng, next the Tower of London, to make an Instrument, that y^{s} to say, a payer of organs for the foresed churche, of dowble Cefaut (?) that y^{s} to say, xxvij. playne kayes, and the pryncipale to conteyn the length of v foote, so folowing w^{t} Bassys called Diapason to the same, conteynyng length of x foot or more; And to be dowble pryncipalls thoroweout the seid Instrument, so that the pyppes w^{t}inforth shall be as fyne metall and stuff as the utter parts, that is to say, of pure Tyn, w^{t} as fewe stoppes as may be covenient. And the seid Antony to have ernest vj^{ll} xiij^{s} iiij^{d}. Also the foreseid Antony askyth v quarters of respytt, that y^{s} to say, from the fest of Seynt Mighell the Archaungell next folowing to the fest of Seynt Mighell, the day twelmoneth folowing. And also undernethe this condicion, that the foresaid Antony shall convey the belowes in the loft abowf in the seid Quere of Alhalows, w^{t} a pype to the song bourde. Also this pmysed by the seid Antony, that yf the foreseid Maister Doctour, Vicare, Churche Wardeyns, maisters of the pisshe, be not content nor lyke not the seid Instrument, that than they shall allowe him for convaying of the belows xl^{s} for his cost of them, and to restore the rest of the Truest (?) agayn to the seid Maisters. And yf the seid Antony decesse and depart his naturall lyf w^{t}in the forseid v quarters, that then his wyff or hys executours or his Assignes shall fully content the foreseid some of iiij^{ll} xiij^{s} iiij^{d} to the seid Vicare and churche wardeyns and maisters of the pisshe w^{t}out any delay. And yf they be content w^{t} the seid Instrument, to pay to the seid Antony fyfty poundes sterlings. In Witnesse wherof the scid pties to these endentures chaungeably have set their sealls. Yeven the day and yere aboveseid."

This contract appears to have been performed, as evidenced by the following receipt annexed: —

"M^{d}. Y^{t} I Anthony Duddyngtonne have Rec^{d} of Harry Goderyk, Cherche Wardeyn of Barkyng the som of xxx^{ll} st., in pt of paym^{t} of l^{ll} st., the wiche I shold have for a payr of orgens. In Wytnesse heyrof, I the forsayd Antony have subscrybed my name the xxij day of Mche, Aō xv^{c} xx.

"Be me, Antony Duddyngton."

These interesting documents are extant among the records of the parish of Allhallows Barking. I should be glad to learn whatever may be known of this early organ builder or his works.

Geo. R. Corner.

John Abraham. — Can any of the readers of "N. & Q." give any information as to the whereabouts of the descendants of a John Abraham, of High Holborn, whose death is noticed in the *Gentleman's Magazine* for the year 1800? Perhaps the following particulars relative to his family may be a clue: He had four daughters and one son, Henry, who went to India. Of the daughters the first, Hannah, living in 1812, at 3, Roxburghe Place, Edinburgh, married —— Ratcliffe; she died about 1820, and that branch of his family is now extinct, excepting two daughters, if they still survive, of which I am uncertain; the elder of the two has been twice married, but has no children.

2. Annie, married Jas. Stavely, a barrister, of a Lancashire family. He obtained a situation in the East India Company's Service, and removed there.

3. Sarah, married in India a Col. Bowler: they afterwards came to England.

4. Elizabeth, married Dr. Clarke, after the death of her husband she resided at Exeter; they left one daughter, who is supposed to be married.

Durham.

Anonymous. — Who is the author of *Oliver Cromwell*, a poem (Oliver & Boyd), Edinburgh, 1829, printed at Greenock? Also, of *Mardochéus*, a dramatic poem from the Book of Esther, Boulogne, 1846, 12mo? Zeta.

Arms on separate Shields. — A friend of mine, a scholar and an antiquary, who represents two families, instead of quartering the arms after the ordinary manner, bears them separately, each in its own shield, side by side, on his seal. I believe there is old authority for this manner of bearing the arms; it has been said, however, to be incorrect by many whose judgment on such matters is worthy of credit. What is the truth?

Grime.

The Rev. Legard Blacker. — This clergyman was the second son of Major George Blacker of Carrick, in the county of Armagh. He entered Trinity College, Dublin, May 3rd, 1668, when

eighteen years of age (Entrance Books); and was elected a Scholar in the year 1670 (*Dublin University Calendar*, 1862, p. 277). As stated in Archdeacon Cotton's *Fasti Ecclesiæ Hibernicæ*, vol. iii. p. 303, he was collated to the prebend of Dromaragh, in the diocese of Dromore, October 18, 1681: he was rector of the parish of Shankhill, in the same diocese, in 1684, and presented a baptismal font, which is extant, to his parish church. Dying without issue (?) August 29, 1686, he was interred at Shankhill.

Whom did he marry? and in what year was he appointed to Shankhill? Any particulars of him, besides what are here given, will be acceptable, being required for a genealogical purpose.

ABHBA.

COUNSEL AND CAUSES. — I have lately read (I think it is Lord Campbell, in his *Life of Tenterden*) a passage which runs somewhat thus: "A counsel ought not to refuse a brief, even if he thinks the cause is wrong, for there are some notable instances on record where, from the misrepresentations of the parties themselves, their counsel have been led to think they were wrong, but which upon close examination proved their claim to be both true and just." Can you refer me to any of these *notable* cases? SOLSBERGIUS.

S. DUNSTAN. — Is Dunstan, Archbishop of Canterbury, a canonized saint or a *beato?* If the former, when was he canonized? if the latter, is it not strange to find his altar in churches? What are the attributes or symbols assigned to him in mediæval art? T. NORTH.

Leicester.

THE DRENSTEIGNTON CROMLECH. — On visiting this interesting relic of antiquity a short time ago, I discovered that the handywork of the three stalwart spinsters had been destroyed, and that the large granite slab formerly laid across three supporting pillars, has been thrown down; how I am not aware, though there are several reports on the subject, and it is generally supposed that there has been some foul play. It is greatly to be regretted that measures are not taken for the preservation of these valuable remains. On whose property is it situate? Can you tell me whether there is any probability of its being restored?

J. B. R.

FLEMISH. — Is there any Flemish-English word-book? And is there any English-Flemish word-book? E. A.

HOLLANDISH. — What is the last published and best Hollandish-English and English-Hollandish word-book? E. A.

JAPANESE MARRIAGE CUSTOM. — In *Créquiana*, Paris, an. viii., is a note on the customs of the Japanese, which states, on the authority of Kæmpfer and Bononi, that the Japanese women shave their heads on marrying, and that the same practice prevailed in the Levant from the remotest antiquity. As proof of this the following lines are cited: —

> "Guindi il letto baciò, baciò gli stipiti
> D'ambo le parti; vi palpò le mura;
> E lunga di capei treccia divelta,
> Colle sue man, nel talamo alla madre,
> Di sua verginita lasciolla in segno.
> Con mesta alfin voce piagnendo disse
> I' me ne vado, di me invece questi
> Lunghi capelli a te, madre lasciando,
> Ma tu sebbene ita i di qua lontano
> Sana rimanti."—*Pirenesi.*

I know Kæmpfer but not Bononi or Pirenesi. I shall be glad of a reference especially to the latter.

E. N. H.

JACOB OF ARCHAMGERE. — Banks, in the Supplement to his *Dormant and Extinct Baronage* (p. 7), quotes the following in evidence that William the Conqueror did not in all cases dispossess the Saxons in their holdings: —

"Rex Baronibus. — Mandamus vobis quod occasione arrentationis Serjantiarum, assessæ per Robertum Passelewe, non distringas Jacobum de Archamgere per 2 marc. et dimid. de tenemento quod de nobis tenet per Serjantiam in Archamgere (in com. Southamp.) per chartam beati regis Edwardi antecessoribus ipsius Jacobi super hoc confectam, sed ipsum Jacobum de predictis 2 marcis et dimid. quietum esse faciatis in perpetuum, quid chartam præfati beati Edwardi confirmavimus, et ipsam volumus inviolabiliter observari.

"Breve est in ferulo Mareschalli, et mandatum est vicecomiti Southamp. comparat. die Jovis die 15 Jan. A.D.," &c. &c.

I am desirous of knowing if this Archamgere can be identified at the present day. And if so, where it is, and how it is now known. I do not know how I can derive the information in this country, or what source I can apply to anywhere, with more chance of success, than to "N. & Q."

I take the liberty of sending my own translation of the passage, lest I may have rendered it unintelligible by my handwriting: —

"The King to the Barons: — We command you, when collecting the dues of Serjeantry assessed by Rob. Passelewe, not to distrain Jacob of Archamgere by 2 marcs and a half, for the holding which he has of us by tenure in Archamgere (in the county of Southampton); which moreover is secured to the ancestors of this same Jacob by charter of blessed King Edward; but to set him at rest for ever as regards the aforesaid 2 marcs and half, in as much as we have confirmed the charter of the aforesaid Edward of blessed memory, and wish it to be kept inviolate.

"N.B. The brief is in the archives of the Marshall, and intrusted to the Viscount of Southampton, drawn up Thursday the 15th Jan., A.D." &c.

What were the limits of the county of Southampton, and did it embrace the Isle of Wight? And what were these dues of Serjeantry?

"Archamgere" would seem to have a signification in itself, but I cannot make it out exactly.

C. Hall.

New York, June 17, 1862.

Kent Arms.—In placing the Kent arms (Gules, a horse rampant, argent) on a public building, will there be any impropriety in surmounting the shield with an ancient crown, as indicative of the Saxon kingdom of Kent? A Man of Kent.

Number of known Languages in the Seventeenth Century.—An old writer says, "It were more easy to learn the sixty-four languages than this." Does he mean that such was the number of languages then believed to exist? I would be obliged by any of your philological readers indicating which are referred to, or where the enumeration of these may be found, and also by reference to any parallel passages. J. Br.

Nephritic Stone.—I have in my possession a cup (holding about two quarts) made of this stone, mounted with silver, that probably has been in my family one hundred years.

A cup made of it is said to have been sold for 1,600 crowns in the time of the Emperor Rodolph II. (say in the year 1576). The stone, a species of jasper, was chiefly brought from New Spain (Mexico); and was very dear, by reason of the wonderful virtues ascribed to it. The name is probable from *νεφρός*, a kidney.

Can any of your correspondents give me any information as to its value in the present day? Whether now brought from Mexico or elsewhere, and who stated it to have been sold as above?

J. Speed, D.

Sewardstone.

Pavyor, Pavier, Pavor.—Can any of your correspondents give me any account of this family? There was (it is said) a —— Pavier, Town Clerk of London, *temp.* Hen. VIII., who is reported to have committed suicide out of vexation at the Reformation! *ob. cir.* 1564. There was a James Pavyor, of ——, co. Gloucester, admitted to copyhold lands in Bushey, co. Hert. *circa* 1518, and another James Pavyor, who claimed as his son and heir *circa* 1566. In 1616 lands at Berkhampstead and Northchurch, co. Hert. are described as formerly of the possessions of Jas. Pavyor.

James Knowles.

Statistics of Premature Interments.—A reference to such statistics will oblige. When was the plan of placing bodies in a reception room, with a bell at hand, discontinued at New York? Is such a plan at present in practice at Frankfort or elsewhere? J. P.

Public Library, Dublin.—Among the *Ormond State Papers*, catalogued for sale in 1834, by Thorpe, I find the following entry under No. 662:—

"Oct. 24, 1705. A warrant was issued to admit, free of duty, sixty cases and fourteen hogsheads of Books, purchased in England by the Lord Primate, for the use of the Public Library in Dublin."

Is anything known of this purchase, which was, I presume, intended for Marsh's Library?

Aiken Irvine.

Fivemiletown.

Alexis St. Martin.—Is this Canadian (the subject, by a gun-shot wound, of Dr. Beaumont's experiments in Digestion) still in England, and have any additional experiments been made?

J. P.

Sinnot and Dillon Families.—The following genealogy is given in the earliest registry book of the co. Wexford monthly meeting of the Society of Friends or Quakers:—

—— Sinnot had two sons, viz. Sir Pierce Sinnot, James Sinnot.

James Sinnot had one daughter, viz. Eleanor.

Eleanor Sinnot married Edmund Doran; off. one daughter, Mary.

Mary Doran married (2nd mo. 12th, 1659) to Luke Dillon, son of Patrick and Anne Dillon of Athlone.

Luke Dillon and his wife appear to have been the first of the series who became Quakers. They had a numerous family, and from them a great number of persons in and out of the Society of Friends in Ireland, can trace their descent through the female line. Family tradition says that Luke Dillon built a house (now standing, and occupied by some of his descendants) at Coolerdine, near Enniscorthy, on the site of an old castle of the Sinnots, most of whose property was confiscated early in the seventeenth century. It does not appear, however, that their castle went by the name of Cooladine. Can you or any of your correspondents refer me to some list of forfeitures, or other authority, from which I might discover something more respecting the Sinnots of the county of Wexford, and their antecedents? R. W.

Upsall.—Can any of your readers inform me where I can obtain information about the Lords de Upsall? Arms, arg. a cross sa. fretty or. (Burke's *Heraldry*.) There is a meagre account of one in Drake's *Eboracum*, and their arms are still to be seen in a stained glass window in South Kilvington church, Yorkshire. Eboracum.

Wilmer of Dudley.—In the *Visitation of Staffordshire* by George Harrison, Windsor Herald, in 1663, it is recorded that Martha, natural daughter of Edward Lord Dudley, and sister of the celebrated Dudd Dudley, author of the *Metallum Martis*, and one of the earliest Staffordshire ironmasters, married Thomas Wilmer of Dudley. I should feel much obliged to any correspondent of "N. & Q." who could refer me to a pedigree of this branch of the Wilmer family, or give me

any information respecting the descendants of this *Thomas* by Martha his wife. H. S. G.

Queries with Answers.

Bible, 1682: Italic References.—In an old 12mo Bible, "printed by the assigns of J. Bell, T. Newcomb, and Hen. Hills, 1682," I find, in places in the text an italic letter here and there, occasionally often, which are not references (these being by asterisks, &c.) Thus in Genesis, chap. xxxiii. verse 3, "And he passed over *b* before them, and *c* bowed himself to the ground *d* seven times." What is the meaning of these letters? J. P.

[The italic letters in question will be found on examination to indicate, for the most part, renderings in which our Translators have felt it expedient to deviate in a greater or less degree from the renderings of the Vulgate. In a few instances, where this is not the case, the italic letter appears to indicate the rendering of one Hebrew by two or three English words — a thing not always avoidable, as Hebrew scholars are aware. In neither case are the italic letters employed with any regard to method or uniformity. Our impression is, that in this edition of the English Bible the italic letters were in the first instance inserted *passim;* that after a part of the work was set up, it was wisely determined to *take them out;* but that this was done carelessly, so that here and there they held their ground, as in part of Gen. xxxiii. So also in a few other passages, as in Gen. iii. 24; xxv. 14; and xxvii. 35.]

The Ballad of Sir James the Rose. — Can you or any of your readers inform me whether the old Scottish ballad of Sir James the Rose, on which the more modern poem of Michael Bruce, bearing the same title is founded, be still extant? If it is, where is it to be found? C. M.

[In the ballad written by Bruce, although the story is dramatically constructed and skilfully worked out, there is little originality. Many ancient compositions record similar incidents, and Pinkerton and Motherwell have both preserved copies of a very early ballad, from which it is more than probable the ideas of Bruce were borrowed. Motherwell (*Minstrelsy, Ancient and Modern.* 4to, 1827, p. 321) states, that "this old north country ballad, which appears to be founded on fact, is well known in almost every corner of Scotland. Pinkerton printed it in his *Tragic Ballads*, 1781 (vol. i. p. 61), 'from,' as he says, 'a modern edition in one sheet 12mo, after the old copy.' Notwithstanding this reference to authority, the ballad certainly received a few conjectural emendations from his own pen; at least, the present version, which is given as it occurs in early stall prints, and as it is to be obtained from the recitations of elderly people, does not exactly correspond with his. Two modern ballads have sprung out of this old one, namely, *Sir James the Rose*, and *Elfrida and Sir James Perth*. The first by Michael Bruce: the latter is an anonymous production, printed in Evans's *Collection*, edit. 1810, vol. iv. It might be curious (continues Motherwell) to ascertain which of these mournful ditties is the senior, were it for nothing else than perfectly to enjoy the cool impudence with which the graceless youngster has appropriated to itself, without thanks or acknowledgment, all the best things which occur in the other." In some copies the ballad is entitled *Sir James the Ross.* Mr. Pinkerton informs us that "Rose is an ancient and honourable name in Scotland. Johannes de Rose is a witness to the famous Charter of Robert the Second, testifying his marriage with Elizabeth More, as appears in the rare edition of it printed at Paris in 1695."]

Jerusalem Chamber: Henry IV. Part II. Act IV. Scene 4.—

"*K. Hen.* Doth any name particular belong
Unto the lodging where I first did swoon?
War. 'Tis called Jerusalem, my noble Lord.
K. Hen. Laud be to Heaven! — even there my life must end.
It hath been prophesied to me many years,
I should not die but in Jerusalem;
Which vainly I suppos'd the Holy Land:—
But, bear me to that chamber, there I'll lie;
In that Jerusalem shall Harry die."

Does the chamber derive its origin from the incident here recorded, the Earl of Warwick framing his answer so as to prepare the King for his approaching end? or had the Jerusalem Chamber been previously so called? if so, from what did it take its name? Where may I find any mention of this? F. Phillott.

[For an interesting paper on the Jerusalem Chamber, by the Rev. Thomas Hugo, M.A., F.S.A., see the *Gentleman's Magazine* for July, 1861, p. 1. There was probably a Jerusalem Chamber in Westminster Abbey erected by Henry III., for the "Continuator" of *Historiæ Croylandensis* states, that "the King, relying upon a deceptive prophecy, proposed to set out for the Holy City of Jerusalem; but, falling into mortal sickness, died at Westminster, in a certain chamber called of *old time* Jerusalem, and so fulfilled the vain prediction." Mr. Hugo conjectures that the first Jerusalem Chamber was furnished with decorations from subjects in the Gospel narrative painted upon its walls, and hence obtained its characteristic title.]

Butter, Butterfly, etc.—The etymology of these words is kindly asked for and required by G. W. S. P.

[*Butter* is generally derived from the Gr. *βούτυρος*, which some think to be of Scythian origin, while others view it as compounded of *βοῦς*, an ox or cow, and *τύρος*, cheese. In A.-S. we have *buter*, and in kindred languages *boeter, botter, boter*, &c., all signifying *butter*. The *butterfly* is so called, as one etymologist thinks, "because of its buttery softness;" or, as another suggests, because a particular sort is yellow, like butter. The German language offers something that seems to come closer. The Germans have a large kind of butterfly, or rather moth, which infests the dairy, and has a marked partiality both for butter and milk. This with them, especially in Low Dutch, is properly the *butterfliege* (butterfly). May not the name of the species have passed to the whole race? The same pest of the dairy is called in German *buttervogel* (butterbird), *molkendieb* (whey-thief), and *milchdieb* (milk-thief). It has, however, been suggested that the butterfly is properly the *fluttering-fly*. Conf. in old English, *bate*, to flutter, as a hawk.]

Marabou Feathers.— One often hears now of Marabou feathers. What are they? X.

[We have heard it gravely stated that Marabou

feathers are the under feathers of the ostrich's wing, and that they derive their name from their use, being worn by the Marabouts of Africa. We suspect, however, that this one of those *cooked* etymologies, the materials of which are chiefly due to fancy. The "plumes de marabou," according to Bescherelle, are the feathers of a bird called Marabou, which have long been prized by French ladies. "Marabou. Oiseau de genre cigogne." The feathers are also imported into England.—"Marabou-stork. At least two species of large storks are so called; the delicate white feathers beneath the wing and tail form the *marabou-feathers* imported to this country. One species is a native of West Africa (*Leptoptilus marabou*); the other is common in India, where it is generally called the *adjutant*; it is the *Leptoptilus argala*."—Ogilvie, *Supplement.*]

QUOTATION WANTED.—By whom, when, and where were the words, Σπάρταν ἔλαχες, ταύταν κόσμει, originally said? I am acquainted with the passage in Cicero (*Ep. ad Att.* iv. 6; cf. * i. 20), where the expression is quoted; but the only notes that I have give no information as to the origin of the saying. P. J. F. GANTILLON.

2, Pittville Parade, Cheltenham.

[The expression is employed by Plutarch, who seems to use it as a proverb, *De Animi Tranquillitate*, ed Reiskii, vii. 847. Erasmus, though apparently on insufficient grounds, represents Plutarch as attributing the expression to Solon. *Adagia*, ed. 1643, p. 638.]

Replies.

DR. JOHNSON ON PUNNING.

(3rd S. i. 171, 498.)

I do not think that CLARRY should insist on my being severely logical, whilst he indulges in a style so flighty and figurative. I delayed answering a question which, to me, seemed trivial and unimportant, and he charges me, in a metaphor greatly out of place, with "making no sign." I quoted a saying attributed to Dr. Johnson, and he asks me jocosely if I have read that great man "in the original"—in *Johnsonese*, I presume, as contradistinguished from a less pompous style! But, worst of all, he drags into the argument a paper which I read nearly twelve months ago, on a subject totally unconnected with that now before us.

As he puts the question, however, I have no difficulty whatever in answering it. I *did* get the saying of Dr. Johnson on the authority of "some quotation." I wish he had done the same with regard to his assertion that I denied to the Pipe Rolls "any value as evidence;" for which assertion he has drawn *entirely* on his imagination, as I never said any thing of the kind. A copy of my paper is now before me; and as he has put me on my defence, I trust the Editor of "N. & Q." will indulge me by printing the remarks exactly as I made them:—

"Topography is, critically and really, the Art of Describing Places, and their Associations: practically, it is too often that of transcribing, without note, comment, or application, wordy and uninteresting Documents, or Deeds and Rolls, illegible or untranslatable by the generality of readers. If, indeed, these documents be re-cast, almost everything, beyond mere names and dates, is kept in abeyance, and little or no attempt is made to illustrate obsolete or local habits and customs. With abundance of suggestive incidents, which, if properly explained and illustrated, would command general interest, we are tantalized with dry extracts from deeds, charters, close-rolls, pipe-rolls, and patent-rolls, and are merely told by what tenure somebody who was never before heard of, held of somebody long since forgotten, some scrap of a manor that has now no existence.

"Yet there is scarcely an old record of the kind that does not contain at least one or two points of quaint primitive history, or refer to customs, which, cleverly dilated on, could hardly fail to make pleasant reading. But they are slurred over, as entirely beneath the notice of a writer pledged to legal dulness and conscientiously apprehensive of amusing."

Surely even CLARRY, after reading this extract, will be prepared to admit that so far from undervaluing "the Pipe Rolls," I am only finding fault with those who, whilst so well qualified to bring out all their points of interest, content themselves by placing them, *verbatim et literatim*, before the reader, instead of making them the basis of a pleasant and readable essay on the bye-gones of Old England.

But to revert to the original question—Did the great Johnson ever say anything so "illogical and pointless," as that punsters and pickpockets should be placed in the same category? The *dictum* is certainly not found in Boswell; but, bearing in mind his well-known aversion to puns—his violent and unguarded denouncement of all who were so unfortunate as to incur his displeasure, to mention only Whigs and Scotchmen, and his own admission that by the definition of Oats in his *Dictionary*, he "meant to vex" the latter—it is more than probable that in one of his surly moods, he broke out into the expression so generally attributed to him. When we find a controversy still going on as to the last words of Pitt, and have on record such diametrically opposite opinions as to those of Addison, we must not be *too* particular in insisting on the exact utterances of a great man, especially where they are consistent with his well-known sentiments.

May I suggest to CLARRY that any further communications from him should be subscribed with his real name and address, as I have never withheld mine. DOUGLAS ALLPORT.

Epsom, Surrey.

* Olivet's *Commentary, in loc.*, quoting from Manutius, *refers* to Suidas and Plutarch for the origin of the adage.

GLOVES.

(3rd S. i. 403.)

With reference to the etymology of *gloves*, by Mr. Keightley, I might refer to a paper which was given by me to Messrs. Parkers' *National Miscellany*, on their use and the derivation of the word. Differing entirely from Mr. Keightley in the last respect, I may again adduce my views (which met at the time considerable assent) with some additions.

After following their Greek and Roman use, I proceed: —

"This Roman and Grecian use would, however, tend nothing to their etymology or the elucidation of their mediæval and symbolical use, which is our principal aim at present. The general name for *gloves* is, in French, *gant*. In Italian, and classically derived languages, *guanto*; from the barbarous Latin *wantos* and *wantonene*, by the mere interchange of the initial gutturals. The Germans, who wish to make their language pure and self-supporting, call them rationally shoes of the hand (*handschuhe*); but the English term *glove* is, for our northern and symbolical use, the most expressive and most ancient. Johnson was glad to find an Anglo-Saxon word to which he could refer it in ȝelore (*gelofe*), (not found in Bosworth), without further explanation, as in all his etymologies. A more careful examination of the word is necessary, and will reward our exertions. In modern High German, *geloben*, is to vow; which, in the Low or Platt dialect, is contracted into *globen*, and, by the identity of *b* and *v* (understood by all philologists), *gloven*. As the Low or Platt dialect was the sole spoken before Luther translated the Bible into his own High dialect of Over or Upper Saxony, a Teutonic mediæval knight, throwing down the gauntlet as a challenge, and using the words *Dat is min glove*, (That is my belief,) would only express the confidence of his opinion; but the act would soon become a symbol, and the symbol thence receive its name of GLOVE."

In *Gent. Mag.*, 1791, June (p. 513), we have a curious Dutch example of the same word in the engraving of a Delft jug, with figures on three of its sides, and explanatory inscriptions in capitals below: "De Leifte (love); de Geregticheid (justice); Glof (faith, or truth)." And in the Glosses to an old German edition of *De Olde Reynike Voss*, Hamburg, 1660 (p. 250*), the following remark, so much to my purpose that I will venture to quote it: —

"Wo wol nu by den olden Düdeschen ein *Hantgelöffte* groth, geachtet gewesen, alse dat darmit truwe und *gelove* ys geholden worden."

(As, therefore, by the old Germans a *Hand-vow* was held sufficiently binding to preserve thereby troth and faith). And the annotator follows up his words with the testimony of Tacitus, that the German held more of simple promises than the Roman of written deeds.

As, however, everything may be viewed in a double point of view, — subjectively, when considered by the purely thinking, or objectively when viewed from a spot out of or beyond the spectator,—so this word *glove*, which is belief or confidence, becomes faith and truth as inspired by the firm belief in an assertion, a cause, or a person: and the gauntlet (diminutive of the French *gant*) thrown down is the symbol, as the English *glove* is the verbal actuality of such confidence.

The permanence in the observance of a plighted troth, and the symbol of the *glove* in our country, is well exemplified in the following extract from *Chambers' Miscellany*: —

"The Borderers having once pledged their faith, even to an enemy, were very strict in observing it; and looked upon its violation as a most heinous crime. When an instance of this kind occurred, the injured person at the first Border meeting rode through the field displaying a *glove* (the pledge of faith) upon the point of his lance, and proclaimed the perfidy of the person who had broken his faith; and so great was the indignation of the assembly against the perfidy of the criminal, that he was often slain by his own clan to wipe out the disgrace he had brought upon them."

I have already spoken of the old German apologue of Reynike Voss, a poem which Göthe thought equalled the *Odyssey*, and of which he gave a very bad High German paraphrase. Upon this poem Dryer, a very excellent German lawyer, wrote a book to show its services in matters of German and general jurisprudence; and I may, therefore, adduce a passage of it in which a judicial challenge is given with a *glove* by Isegrim the Wolf to Reynard, as a true picture of such a procedure, p. 228 (edit. Hamburg, 1660). The Wolf says: —

"Dith ys de sake, darmit ick yuw betye,
Wy willen kempen umme oldt und nye.
Ick essche yuw tho Kampe tho disser tydt,
Ick spreke: dat gy ein Vorreder und Mörder sydt;
Ick wil mit yuw kempen Lyff umme Lyff,
Es much sick einer endigen unse Kyff,
De uthbüth den Kamp, dat ys dat Recht.
Einen Hantschen den andern tho donde plecht,
Den hebbe gy hyr, nemet en tho yuw,
Drade schal sick dat vinden nu.
Here Köninck und alle gy Heren gemeen,
Dith hebbe gy gehort und mögent hyt seen:
He schal nicht wychen uth dessem Recht
Ehr disse Kamp wert redder gelecht."

Of which the following translation aims only at being literal: —

"This is what my challenge will show,
We will fight both for old and new.
I demand you to single combat here,
And call you traitor, murderer.
The fight shall be fixed for life and death,
One of us here shall bite the earth:
He that survives shall be call'd i'th' right.
Each a *glove* must give to prove him true knight:
There is mine thrown, now *you* up it take,
God defend the right for Jesus' sake.
Great King, and all ye Peers around,
You've heard and I your ev'dence found:
He shall not be freed from this my plea,
Till the suit by combat decided be."

It seems the pledge, or glove, was given by

both parties to the umpire: for (*ibid.* p. 229,) we find: —

"De Köninck entfinck de Pande do
Van Reinecken ock van Isegrime dartho."

"The King receives the pledge from both,
From Reynard and Isegrim, signs of troth."

It is unnecessary to go further into the numerous examples of gloves given as challenges of a subjective belief, or evidences of objective truth, such as gifts or traditions of lands and houses. Of this latter, the glove thrown by the intrepid young Conraddin, the last of the Hohenstaufen male line, from the scaffold in the market-place at Naples in 1282, amongst the crowd, and carried to Peter of Arragon, was the best voucher of title in the Spanish crown to the kingdom of both Sicilies, which it so long enjoyed.

WILLIAM BELL, Phil. Dr.

FORGETFULNESS AFTER SLEEP.

(3rd S. i. 406.)

Mr. George Combe in his *System of Phrenology*, vol. ii. p. 224,* under the article "Memory," has an abstract of a report read by Dr. Dewar before the Royal Society, in February 1822, on a communication from Dr. Dyce of Aberdeen, "On Uterine Irritation, and its Effects on the Female Constitution;" which abstract and Mr. Combe's remarks thereon, I have abbreviated as follows:

Dr. Dewar stated that it was a case of mental disease, attended with some advantageous manifestations of intellectual powers; and these manifestations disappeared in the same individual in the healthy state. It exhibited an instance of a phenomenon which is sometimes called *double consciousness*, but is properly a *divided consciousness*, or *double personality*, showing in some measure two separate and independent trains of thought, and two independent mental capabilities in the same individual; each train of thought, and each capability, being wholly dissevered from the other, and the two states in which they respectively predominate subject to frequent interchanges and alterations.

The patient was a girl aged sixteen years; the affection appeared immediately before puberty, and disappeared when that state was fully established. It lasted from March 2 to June 11, 1815, under the eye of Dr. Dyce. The first symptom was an uncommon propensity to fall asleep in the evening. This was followed by the habit of *talking* in her sleep on these occasions. One evening she fell asleep in this manner, imagined herself an episcopal clergyman, went through the ceremony of baptising three children, and gave an appropriate *extempore* prayer. The mistress took her by the shoulders, on which she awoke, and appeared unconscious of everything, except that she had fallen asleep, of which she showed herself ashamed. She sometimes dressed herself and some children, of whom she had the care, while in this state, or, as her mistress called it, "dead asleep;" answered questions in such a manner as to show that she understood the question; but the answers were often, though not always, incongruous. Sometimes the cold air awakened her; at other times she was seized with the affection while walking out with the children. She sang a hymn delightfully in this state; and from a comparison which Dr. Dyce had an opportunity to make, it appeared incomparably better done than she could accomplish when well.

In the mean time a still more singular and interesting symptom began to make its appearance: *the circumstances which occurred during the paroxysms were completely forgotten by her when the paroxysm was over, but were perfectly remembered during subsequent paroxysms;* and it was on this account that Mr. Combe introduced the case under the head of "Memory." Her mistress said, that when in this stupor on subsequent occasions, she told her what was said to her on the evening on which she baptised the children. On a following Sunday she went to church with her mistress, while the paroxysm was on her. She shed tears during the sermon, particularly during the account given of the execution of three young men at Edinburgh, who had described in their dying declarations the dangerous steps with which their career of vice and infamy had its commencement. When she returned home she recovered in a quarter of an hour; was quite amazed at the questions put to her about the church and the sermon, and denied that she had been in any such place; but the next night, on being taken ill, she mentioned that she had been at church, repeated the words of the text, and, in Dr. Dyce's hearing, gave an accurate repetition of the tragical narrative of the three young men by which her feelings had been so powerfully affected.

Drs. Dyce and Dewar give no theory to account for these very extraordinary phenomena. They mention that the girl complained of confusion and oppression in her head on the approach of the fits; and after that *catamenia* had been fairly established, the whole symptoms disappeared. On May 28, 1838, Mr. Combe saw a similar case at Birmingham, — that of Mary Parker, aged sixteen years, who during the three previous years had exhibited similar phenomena. See *Phren. Journ.* vol. xi. p. 604. He remarks that the facts are interesting, though inexplicable.

These cases somewhat differ from that of the German officer, insomuch as the phenomena appeared at a certain and critical period, when a

* Edit. 5th. Edinburgh: Maclachan & Stewart. 1853.

great physical change occurs in the female constitution: yet are they none the less interesting on that account.

While I now write, I am told of a similar case to that of the officer. A middle-aged woman in good health, has for some years been affected in like manner. What she does in sleep is generally forgotten; and on being reminded, all that has occurred to her while in that state "floats dimly upon her recollection like a dream."

Many instances such as this last there are, especially among young persons; though, perhaps, few altogether like the case of the German officer.

ERNEST W. BARTLETT.

FAMILIES OF FIELD AND DE LA FELD: THE PREFIX "DE LA" TO ENGLISH SURNAMES.

(3rd S. i. 427.)

Nothing is more natural than that the prefix *De la* should have been dropped from the name *De la Feld*, or that the foreign form *Feld* should have been Anglicised into *Field*. Yet it does not follow that all families bearing the English name *Field* are descended from the foreign *De la Felds*. The tracing of their descent must, however, be left to the genealogist. My object in addressing you is to point out the derivation of this name and other similar names, once so common in England.

Mr. M. A. Lower, in his *Patronymica Britannica*, says that the prefix *De la* "is found with many medieval surnames. It does not necessarily imply the French extraction of the bearer, *for many of the names are purely English*; e. g. De la Broke, De la Bury, De la Cumbe, De la Dale, *De la Field*," &c. — P. 85.

Under the head "De la Pole" (p. 272), Mr. Lower further states that "the French *De la* was affected by the great merchant of Hull, who became ancestor of the De la Poles, Earls of Suffolk. He flourished in the fourteenth century."

In the opinions thus expressed I cannot entirely agree. That any such addition should have been made in or about the fourteenth century, is of all things most unlikely; for it was then that the French *De* or *De la* was generally dropped from our surnames, in consequence, no doubt, of our wars with France, which made such prefixes unpopular or perhaps unfashionable, as it is now becoming fashionable to resume them.

The names which Mr. Lower cites as being "purely English" I look on as *Flemish*, their original bearers having come over to England when French was the language of the higher classes, and having *translated* this prefix, much in the same way as, at the present day, is done with the German *von*. For instance, Alexander von Humboldt as often signed his name "de H." as "von H."

I have little doubt that for the whole of the names given by Mr. Lower modern Flemish or Dutch equivalents may be met with. Looking merely into the *London Directory* I find Ten-Broeke (De la Broke), Van den Bergh (De la Bury?), Van der Com (De la Cumbe), *Van der Velde* (*De la Feld*). So, too, De la Pole (or De la Poole, as Shakspeare has it, and as it was commonly pronounced) is the modern Dutch Van der Poel, the celebrated merchant of Hull having been a Netherlander and not a native Englishman. A learned countryman of his, a valued contributor to "N. & Q.," could, no doubt, furnish you, if he kindly would, with the key to most of our "English" surnames commencing with *De la*.

Among such names I would myself particularise *De la Beche*, as being merely a Norman rendering of the Flemish *Van der Beke*, written by a Latin scribe, to whom the Teutonic *k* was unknown, and who consequently represented it by *ch*. This is made manifest by the entries on the Roll of Boroughbridge, in which the names of the father and brother of Nicholas, Lord de la Beche of Aldworth, in the county of Berks, are indifferently written "Sire Ph' de Bek' piere," "Sire Phelip de la Bech'," "Sire Johⁿ de Beck' fiz," and "Sire Joh'n de Bek'."

This indiscriminate use of the forms Beche and Beke proves, beyond all question, that the latter was the true pronunciation; and I have little doubt that the Bekes, whom we find at Reading, Whiteknights, and Shinfield in the same county of Berks, in the fifteenth century, were descendants of the De la Beches of Aldworth; they having, like the De la Felds, dropped the unpopular Norman prefix.

It is a fact deserving of notice that in all the records, in which I find the name of the Lincolnshire family of Beke of Eresby, the ancestors of the Lords Willoughby de Eresby, the *k* is preserved, or at times its equivalent, *c*; whereas, in the early records of Sussex and Kent (in Domesday Book *Ch*enth), as in Berkshire, the name is spelt Bec*h*e, even in the case of those members of the family who resided here at Be*k*esbourne, and gave to it their name, the first of them being Hugh de Beche of Battel, administrator of Battel Abbey from 1171 to 1175.

This shows that in the north of England the Saxon element prevailed among the "clerks," whilst in the south it was Latin or Roman; and, it is not irrelevant to add, that, when I was in Tuscany the year before last, a custom-house officer gave me a receipt for duties in the name of Bec*h*e. How else could he, any more than his Latin ancestors, spell the word Be*k*e?

Before concluding this letter, which has run to a greater length than intended when begun, I would ask two questions: —

1. On what pretence did the late Sir Henry T. De la Beche claim descent from the De la Bec*h*es

of Aldworth? As I have already shown, the ancient name would naturally have reverted into *Beke*, such being its pronunciation; but it could never have become *Beach*, *Beech*, or anything in which the soft sound of *ch* prevails.

2. How is it that the distinguishing addition to the title of Lord Willoughby *de* Eresby is so frequently made *d'*Eresby, as if it were French? The *de* here is Latin. The family signature is not abbreviated. I find the contraction made in Dod's *Parliamentary Companion* and *Peerage*, and other works: even in the otherwise scrupulously correct Kelly's *London Directory*.

CHARLES BEKE.

Bekesbourne.

BLUE AND BUFF.

(3rd S. i. 472, 500.)

Your correspondent L. asks if the combination of blue and buff, as party colours in England, can be traced to an earlier date than 1745. In *The Mobiad*, a description in verse of an Exeter election, and a book (from which I have before quoted in these pages) which was written in 1737, although not published till 1770, is more than one reference to Blue and *Yellow* as party badges. The poem itself, it is to be observed, was composed in 1737, and only a portion of the prose notes date to 1770. In the Preface, the origin of the adoption of the two colours is thus referred to: —

"Persons remote, who may possibly look over this little Piece of Rallery, may want to be advertis'd, That in the Time of the last Election of Members to represent this City in Parliament (that which preceded the Mayoralty of Mr. Arthur Culme, which began in September, 1737), one Party distinguish'd themselves by Cockades of Blue Colour or Yellow. The Seat of one of the then chosen Members soon after becoming vacant, before it was known who would be Candidates for the Succession, the Mob (who before us'd to bawl about the Street, *Sound for* . . . such an one: or *Sound for* . . . such! naming the Gentlemen) resolving mostly to stick to their Leaders, or Alloers, in the foregoing Election, though intirely ignorant particularly for whom, chang'd their Notes to *Sound for the Blue!* and *Sound for the Yellow!*—meaning thereby they were absolute Retainers to such different Parties as had distinguish'd themselves by Ribons of those several Colours: And thence *the Blue* and *the Yellow* became the adopted Terms for *Tory* and *Whig*, &c."

In the poem itself, are the following (among other) mentions of these party badges: —

"The Yellow Greeks with vast Huzza rush in;
And Blues look bluer at the dauntful Din."

"*Greeks.* So we surname, I know not why, the rugged inhabitants of St. Sidwells. The title seems to have arisen from their contending with the City at Foot-ball, &c., they being called Greeks, as making the Invasion, and the Townsmen perhaps *Trojans* in defending their Ground." (P. 75.)

"A Hundred Throats club Energy of Bawl
For Blue! a Hundred *for the Yellow!* squawl."
(P. 78.)

"Again that malapert Sleeve-laughing Crew
In Mourning hang our Maud'len daub'd with Blue."

"*Maudlen*, or properly *Magdalen*, Gallows, the Execution Tree for High Treason, Felonies, &c. committed within the County or City of Exeter. Divers supereminent personages of the *Blue* Army (among whom a Blind man was one) having had the Whim to paint their Houses, significantly, of that Colour, to show their Extravagance of Zeal;—it happened that, on their losing an Election, some conceal'd Wags of the contrary Party, daub'd this Gallows partly of that Colour, and withal hung ragged black Crape upon it, for Mourning." (P. 143.)

"Old Prophecies, I've heard, in Terms declare,
The Turk shall fall by Men of *Yellow* Hair.
And shan't our Christian *Yellow* Knots subdue,
The more than heathenish Cockades of Blue?
They shall: I see how they inglorious droop
Ev'n on the Cockscombs of their Liv'ry Troop."

"*Liv'ry Troop.* The attendants on the Honourable High-Sheriff at the Assizes, 1737 or 1738, wore *Blue Cockades*, in profess'd Token of that Gentleman's being of the *Blue Party*. [Many have followed the example since, 1770.]" (P. 148.)

There is also an account of "a particular very fat Madam" who "tore up her Blue Silk Gown to make Cockades therewith;" of the City Waits dressing themselves in Blue Cloaks; and, of a Warden of the Parish of St. Olave, "in his overboiling Love to the Blue Party," painting a Cobbler's Shop "of a very deep Blue, Windows, Stall, and all." There is also the following passage, in which Buff is particularly mentioned: —

"He ends. The hardy Bands of Buff attest
Their Potence with prevailing Voice the best."

"*Buff.* That formerly was the term of Distinction assumed by the then low party, *Sound* and *Buff* being the different *Shiboleths* then, as *Blue* and *Yellow* now are." (P. 150.)

CUTHBERT BEDE.

"HISTORY OF JOHN BULL" (3rd S. i. 340, 499.)—There appears to be no sufficient reason for questioning Dr. Arbuthnot's exclusive title to the authorship of this admirable satire. We have Pope's distinct and positive statement to Spence, that "Dr. Arbuthnot was the sole writer of John Bull" (Spence's *Anecdotes*, by Singer, edit. 1820, 8vo, p. 145). The notices of it by Swift, in his *Journal to Stella*, are all in perfect accordance with this declaration. He writes, May 10th, 1712: —

"I hope you read *John Bull*. It was a Scotch Gentleman, a friend of mine, that wrote it, but they put it upon me."

And, June 17th, 1712: —

"*John Bull* is not wrote by the person you imagine" (meaning, no doubt, the Dean himself). "It is too good for another to own. Had it been Grub Street, I would have let people think as they please, and I think that's right."

And under the date, Dec. 12, 1712: —

"The Pamphlet of *Political Lying* is written by Dr. Arbuthnot, *the Author of* '*John Bull.*'"

Surely no more is needed to settle the question of the authorship; but if internal evidence is to have its weight, it is all against Swift's being supposed to be the writer. The straightforward narrative and vein of humour, the simplicity and general character of the composition, are clearly, at least as appears to me, not in Swift's manner; but afford most manifest indications of the hand of another great master of satire, with powers as vigorous, distinct, and peculiar, as even those of the immortal Dean himself. That Arbuthnot was capable of any effort, however transcendant, in that department of literature to which *John Bull* belongs, take the evidence of those who knew him best, the other two members of what has been justly called "an illustrious Triumvirate." "He has more wit than we all have," said Dean Swift to a lady, "and his humanity is equal to his wit." "His good morals," Pope used to say, "were equal to any man's; but his wit and humour superior to all mankind." Jas. Crossley.

If not noticed before, it may be worth while to observe that Lord Macaulay ascribes this satire to Arbuthnot without any apparent doubt. (*Hist. of England*, v. 133.)

I do not follow Mr. Booth in the reasoning of his third paragraph. If he means to attach credit to the opinion of Arbuthnot's son, the inference should be that the "trashy" part of the book referred to, not the *History*, was spurious.

On the opposite opinion Arbuthnot must be considered a worthless writer, devoid of all real wit and humour; contrary to universal tradition and opinion. Lyttelton.

Sara Holmes (3rd S. i. 465.)—With reference to Lord Monson's inquiry, as to "who was Sara Holmes," in your valuable magazine, I beg to say that she was the wife of John Holmes, believed to be the son of Sir John Holmes, Knt., Governor of Usk Castle, Isle of Wight, *circa* 1670; and nephew of Sir Robert Holmes, Governor of the Isle of Wight in the time of Charles II., who left a large property to the said John Holmes *under certain contingencies*.

Query whether the property at stake is not derivable from this source? If so, it is unnecessary to inquire to what family Sara Holmes belonged.

William, the son of John and Sara Holmes, it is admitted, went to Ireland, and his great grandson is believed to have been George Holmes, born in Ireland *circa* 1770, and settled in Bristol 1808—whose grandson I am.

My grandfather was urged by several lawyers to take steps towards the recovery of the property. He did not do so, however; and I can only explain his apathy by the want of sufficient means to prosecute his claims. I am in possession of a good deal of information in MSS., &c., relative to the family, not however at hand just now; but I shall be happy to furnish Lord Monson with further particulars through your columns on some future occasion, and shall be glad if he can corroborate or correct my statements.

An Isle of Wight Holmes.

Coverdale's Bible (3rd S. i. 433; ii. 10.)—E. A. D. may congratulate himself upon being possessed of a hitherto undiscovered Tyndale's Bible. The book he describes is certainly not Coverdale's Bible, but Tyndale's translation of 1537. He asks where there is a copy of this book to be found. In reply, he is told that no copy has been hitherto discovered, only of the New Testament, which is in the cathedral library at Canterbury. I have compared the texts he mentions with Coverdale's quarto, 1537, of which there is a copy in the British Museum; and with Taverner's, 1539, in my own collection, with the quarto Coverdale and Tyndale, 1530, &c., and it differs with them all to such an extent, as to warrant me in supposing it to be the lost edition of Tyndale in its original state. It is needless to compare with Tyndale's first edition of the New Testament, a correct edition of which I printed in 1836, which has since become scarce, although 4,000 copies were printed of it, with the Memoir of the author, since reprinted in America in 1837.

The discovery of this book will operate in forming a new era to the History of the English Bible. I trust that E. A. D., if he disposes of this book, will do it either to the Trustees of the British Museum, or by public auction. It ought upon no account to be kept in any private collection. George Offor.

Mackelcan Family (3rd S. i. 409.)—I would join a Query to that of H. M. N.'s by asking who was the member of that family who published, at London, by Richards, in 1753,

"A General History of the Lives and Adventures of the most famous Highwaymen, Murderers, Street Robbers, and Pyrates. The whole interspers'd with several diverting Tales, and embellished with the Heads of the most Remarkable Villains, neatly engraved. By Capt. Mackelcan"?

Title, matter, and cuts savour strongly of the more famous chronicle of Capt. Johnson; and, until the Mackelcan family was inquired about, I looked upon my book as a piratical compend of that work, which some *Curll* of the day had put forth with a fictitious name. I never saw but my own copy of the book, which is a small octavo of 324 pages. J. O.

Literature of Lunatics (3rd S. i. 451, 500.) In an article by Mr. John Plummer, of Kettering, entitled "A Forgotten Poet," in *Once a-Week* for May 11, 1861, is a poem on "The

Daisy," dated March 20, 1860, and written by John Clare, "the Northamptonshire Poet," who, for the last twenty-five years, has been an inmate of the Northampton County Lunatic Asylum.

CUTHBERT BEDE.

ANALOGY BETWEEN COLOURS AND MUSICAL SOUNDS (3rd S. i. 485.)—By "colours" and "musical sounds" we mean either certain sensations of the brain, or else the impression made upon the ear or eye which occasion such sensations.

In the first meaning of "colours" and "musical sounds," it may be said that there is an analogy between them, certain sensations of colour seeming to harmonise (if that word may be allowed) with certain sensations of sound.

But in such merely subjective sense of analogy, much must depend upon individual idiosyncrasy. I have not at hand Durandus *On Symbolism*, but so far as my memory serves me, he speaks of the "analogy" between the colour sky-blue and the tones of the flute. In other words, the colour sky-blue affects the mind in much the same manner as would the tones of the flute. The sound of a trumpet excites the tone of mind which the colour scarlet suggests.

But it is possible to conceive of a mind so constituted, or so compassed with associations, that in it the colour sky-blue should excite morbid emotions, and the colour scarlet should be suggestive of happy peaceful summer days.

In the second meaning of "colours" and "musical sounds" there is so far an analogy between them, that they are both the result of vibration. In the one case the ear is affected by the waves of air striking upon it; in the other case the eye is affected by the waves of that fluid of extreme tenuity which pervades all space so far as we are cognisant of space.

It is possible that there may thus be some real analogy, based upon the numerical relations of the vibrations necessary for the effecting the perception of any particular colour or sound, such as that which CHROMOPHONE suggests. W. C.

A series of articles "On the Analogy existing between Musical Scales and Colours" by G. B. Allen, Mus. Bac., appeared a few years past in *The Musical World*. The writer quotes Field's *Chromatics*, in support of his theories. Brewster and other physicists have also written upon the subject.

Taking one more step towards what I conceive to be a universal law existing in nature, I have enunciated, in *The Art of Perfumery*,* the analogy which exists between odours and sounds, and have endeavoured to show that they depend upon cognate laws.

At the Soirée of the Musical Society of London, held at St. James's Hall last year, I exhibited a series of odorous bodies arranged to a scale of six octaves, each odour bearing its corresponding musical note. Many eminent musical *savans* there discussed the subject, and admitted that I had at least established my theory. To show facts, however, will require a series of difficult and recondite experiments. These I am pursuing. Will CHROMOPHONE help me to solve the problem, the first proposition of which I have laid down? G. W. SEPTIMUS PIESSE.

Chiswick, W.

* 3rd edition. Longman & Co.

I beg to refer CHROMOPHONE to *The Music of Nature*, by William Gardener of Leicester, published in 1832 by Longman & Co. Page 187.

H. J.

ADJUSTMENT OF THE EYE TO DISTANCE (3rd S. i. 485.)—J. H. will find an account in the *Handbook of Physiology*, by Kirkes & Paget, p. 529. 1848.

H. J.

Who, or what body of men may be intended by "The optician," and "the physiologist," in Dr. George Wilson's Essay, I do not pretend to say; but certain it is that the late Dr. Buckland, who belonged to the latter class rather than the former, did not continue proof against the arguments so urgently "pressed upon his attention," until within three years of 1853.

In his Bridgewater Treatise published in 1837, thirteen years earlier, after describing the "bony sclerotic" surrounding the eye of the fossil Ichthyosaurus, he continues: —

"In living animals, these bony plates are fixed in the exterior or sclerotic coat of the eye, and vary its scope of action by altering the convexity of the cornea. By their retraction, they press forward the front of the eye and convert it into a microscope: in resuming their position, when the eye is at rest, they convert it into a telescope." — *Geology and Mineralogy*, by Rev. W. Buckland, D.D., &c. 2 vols. 8vo. London, 1837. Vol. i. 174.

I think [it will be found on investigation, that the worthy doctor was by no means the first to "justify the optician" on this question, and that therefore the animadversions in the *Edinburgh Essays* were uncalled for. DOUGLAS ALLPORT.

PLURALITY OF EDITIONS (3rd S. i. 486.) — Will your correspondent accept the following anecdote of a person who some years ago stood prominently forward in all the newspapers, and was placarded upon all the walls of Liverpool, and other places, as the major-domo of the Temple of Æsculapius? This gentleman, ycleped Dr. Solomon, made his appearance at Paris upon the Peace of Amiens, during the reign of Napoleon; and wishing to create a great impression of his importance, he paraded that city with a splendid equipage, and a retinue of servants in liveries, exactly the counterpart of those of the First Consul. Among those he honoured with a visit was M. Pougens, the celebrated *Bibliophile*, and proclaimed himself the

anthor of the *Guide to Health** — the most popular work in England! M. Pougens received him with much politeness, and writing to an English friend of mine, thus expressed himself: "Que est-ce que c'est cet Docteur Solomon, qui s'appelle auteur d'un *Guide to Health?* qui a eu, selon lui, *cinquante cinq éditions*." And then significantly added: "Je ne sais que la Bible qu'a eue un pareil succès." I think your readers will not be much at a loss to conjecture the reply my friend made.

RISUM TENEATIS?

Dr. Buchan lived to see the eighteenth edition of his celebrated *Domestic Medicine*. H. J.

CLIMATE OF ENGLAND (3rd S. i. 485.) — Many of the causes affecting climate are easily explained. Soil, elevation, nearness to the sea, or remoteness from it, exposure to certain winds, or atmospheric influences, natural barriers shutting out these influences, and either causing the air to stagnate, or warding off those that may be baneful or beneficial; proximity to large towns or manufactories, drainage, and a variety of others.

In order to arrive at facts, great caution should be used with regard to the statements contained in *locally-published* Guide Books. "Every one for his own" is especially the motto of *all* Little Pedlingtonians, and the Cannibals who "live on their lodgers" in Squampash flats, will unblushingly hold forth in favour of the far-famed salubrity of the place.

Black's *Where shall we Go?* gives the climate and temperature of our various health-resorts without prejudice; but does not enter very deeply into the philosophy of the question.

DOUGLAS ALLPORT.

RATS LEAVING A SINKING SHIP (2nd S. xii. 502; 3rd S. i. 78, 296.) — The following extract has some bearing upon this question, submitted by me some time ago, and since partially answered. The superstition (for it seems to be little more) appears to be of long standing: —

"I have often heard that the eating or gnawing of clothes by rats is ominous, and portends some mischance to fall on those to whom the clothes belong. I thank God I was never addicted to such divinations, or heeded them. I have heard indeed many fine stories told of rats; how they abandon houses and ships, when the first are to be burnt, and the second drowned. Naturalists say they are very sagacious creatures, and I believe they are so; but I shall never be of the opinion they can foresee future contingencies, which I suppose the devil himself can neither foreknow nor foretell; these being things which the Almighty hath kept hidden in the bosom of his divine prescience." — Sir James Turner's *Memoirs, temp.* Car. II., Bannatyne edition, p. 59, quoted in the *Legend of Montrose*.

JOB J. BARDWELL WORKARD, M.A.

PRIVATE ACT (3rd S. i. 487.)—If Britton, in his *Architectural Antiquities*, has not made a wrong reference, the Private Act 35 Hen. VIII. ch. 9, inquired for by VEDETTE, is the following: —

"Wapping Marsh, in the County of *Middlesex*, [not Essex] shall be divided by certain Persons assigned, or by any Six of them; and Richard Hill, of London, Mercer, the Assignee of Cornelius Wanderdelf (who at his own Charge inned and recovered the same) shall have one moiety thereof to him and his Heirs."

As the Act is private, and private Acts were not printed until a subsequent period, VEDETTE can nowhere obtain a copy, or see an abstract of it. The original Roll may very probably be inspected at the Parliament Office, Westminster.

J. HOGGE DUFFY.

BIRTH-DAY OF GEORGE III. (3rd S. i. 305.) — In contemporary publications the birth-day of this prince is registered as being on May 24, 1738. It is so given in the *Gentleman's Magazine*, wherein it is further said that "Mrs. Cannon of Jermine Street, laid her Royal Highness, who the evening before (the 23rd), had been walking with the Prince in St. James's Park. ERIC says the New Style pulled up the Calendar ten days. The world was ten days in arrear, by Julius Cæsar's making the year eleven minutes too long, when Gregory XIII. reformed the Calendar in 1582; but when England adopted that Calendar in 1752, we were eleven days in arrear. Therefore, May 24 became June 4 (as September 3 became September 14) and the royal birth-day was celebrated on the proper anniversary.

J. DORAN.

LONGEVITY OF LAWYERS (3rd S. i. 345, 519.)— There are at present at the Irish Bar three fair samples of longevity, viz. Conway E. Dobbs, Esq., Under Treasurer of the Honorable Society of King's-Inns, Dublin, called to the Bar in the year 1795; the Right Hon. Thomas Langlois Lefroy, Lord Chief Justice of the Court of Queen's Bench, called in 1797, appointed a Baron of the Exchequer in 1841, and promoted to his present high post in 1852; and James Moody, Esq., Chairman of Quarter Sessions, co. Cork, W.R., called in 1797. With the exception of the foregoing, all the members of the Irish Bar, whose names, &c., are given in *Thom's Almanack and Official Directory* for 1862, pp. 915—924, have been called subsequently to the commencement of the present century. But, besides the three above-named, there are sixteen of fifty years' standing and upwards, the total number upon the list being (as I have reckoned them) 1002.

ABHBA.

* This *Guide to Health* was to promulgate, not a specific in any one particular disease, but a *panacea*, a *medicamentum catholicum* for all diseases; with the pompous appellation of the "Balm of Gilead," and accompanied with the quotation from the Book of Jeremiah, viii. 22, as a motto.

FERULA (3rd S. i. 450, 512.) — Your correspondent should be informed that the equivalent in Greek of ferula, viz. *νάρθηξ*, is used in Xenophon's *Cyropædia* (II. iii. 20) for an instrument of punishment. With what is the bastinado inflicted in the East? C. J. R.

TURKEY-COCKS (3rd S. i. 507.) — As these birds were introduced from America and were unknown in Europe previously, Izacke must be mistaken. Perhaps in his day the Yeo family bore the arms described, and he attributed the same to their early ancestor. C. J. R.

AGE OF NEWSPAPERS (3rd S. i. 287, 381, 435.) In the following paragraph, your esteemed correspondent MR. MACRAY, has, I think, made two errors. He says: —

"The *Caledonian Mercury* of the present day was founded by the celebrated printer and scholar Ruddiman, in 1720, and, consequently, it cannot be said to be the oldest newspaper in the realm. The resemblance in the name to the *Mercurius Caledonius* has led to the mistake."

The *Caledonian Mercury* was founded by William Rolland, a lawyer, and it was printed for him by William Adams, jun. The first number appeared at Edinburgh, on Thursday, April 28, 1720. Adams printed 589 numbers, and on January 17, 1724, Ruddiman commenced printing the subsequent number. In March, 1729, Rolland died, and Ruddiman became the *proprietor* of the paper.

MR. MACRAY says, the resemblance in the name of the paper to the *Mercurius Caledonius*, has led to the assertion that it is "the oldest newspaper in the realm." It is not the similarity of name that has led to the mistake, but the founder of the *Caledonian Mercury* himself, who wished the public to believe that his offspring was a continuation of the *first native* Scottish newspaper. But, as Mr. Alexander Andrews justly observes:

"As that journal had ceased to exist for sixty years — rather a protracted case of suspended animation — and had never lived above ten weeks, it must be confessed a bold stroke on the part of the projector of the new paper to profess to have resuscitated, after so long a period, a journal which might be reckoned to have come almost still-born into the world; but the founder, William Rolland, a lawyer, boldly brought it forth as a continuation of the *Mercurius Caledonius*, and to this day (for it still exists) it is, by some, stated to be the oldest paper in Scotland." — *The History of British Journalism*, i. 288.

I may add, in conclusion, that, as regards dates, Mitchell's *Directory* is a mass of error, calculated only to mislead the uninitiated. If the ages of some other newspapers were as easily settled as that of the *Caledonian Mercury*, it would be no very difficult task to compile a correct list.

EDWARD F. RIMBAULT.

PORTRAITS OF ARCHBISHOP CRANMER (3rd S. i. 416.) — I possess a small engraving of this prelate, in which he is represented with a long beard and moustache. There is neither date nor artist's name given, but under the portrait (which is evidently old from the character of the letters) is the following: —

"THOMAS CRANMERUS.

"Errores Cranmere tuos tandem ultus, amore
Christi fers flammas, Martyriumque subis.
AB."

W. B.

BRAOSE FAMILY (3rd S. i. 489) — Your correspondent F. L. has favoured us with a very elaborate account of this family, and in conclusion invites the communication of further particulars. At a remote period they held considerable property at Tetbury and the neighbourhood, in Gloucestershire. In the *Collection of Coats of Armour of Gloucestershire*, by Sir Geo. Nayler,* Knt. (Lond. 1792,) the arms of Braose of Tetbury, are given (plate 8). There was a much mutilated and dilapidated altar monument of the Braose family, which was surrounded with figures of members of that house, in the old church at Tetbury, pulled down rather more than eighty years ago; and I believe this monument was in such a ruinous decayed state as not to admit of restoration, so that I rather think it was thought necessary to remove it altogether. Ralph Bigland, Clarencieux-King-at-Arms, published *Views in Gloucestershire*, now in the British Museum (191, f. 3); these were of places taken alphabetically, and were left off about midway from ill health of the editor, and I do not conceive were finished beyond the letter M. Still there are a few of the *plates*, which were destined for the work had it proceeded, which are preserved, and will be found at the end of the volume as above. About the 101st plate is the representation of this Braose monument, engraved by T. Bonner, an artist of considerable merit. There are also views of the old church, and two of the new church, which was opened about eighty years ago. That of the old church was for many years the only one in existence. ANTIQUARIUS.

COINS IN TANKARDS (3rd S. i. 50, &c.) — This is a common practice at the present day among the journeymen glass-blowers. H. S. G.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

Quelques Lettres de Louis XIV. et des Princes de sa Famille. 1688—1713. Paris, Aubry. London, Barthès and Lowell.

This elegant little volume, published under the super-

* Garter King of Arms, Heralds' College (obit. Oct. 1831.)

intendence of M. le président Hiver, will serve to complete the collections which exist at present of letters written by Louis XIV. With the exception of three curious documents, all the pieces now for the first time printed are from the *grand monarque* himself; and they illustrate, as the indication on the title-page sufficiently shows, an extensive portion of his reign. The letter addressed to Marshal Vauban was already known by tradition; and the reader cannot fail to admire it for the noble sentiments it expresses, and the elegant terseness of the style. M. Hiver aptly observes, that "la langue de Bossuet était devenue celle des hommes d'état:" the *brochure* with which he has presented us exemplifies this remark in the most striking manner.

La Lettre de Change, son Origine. Documents Historiques, by Jules Thieury. Paris, Aubry. London, Barthès and Lowell.

M. Jules Thieury has inquired minutely into the origin of Bills of Exchange, and presented his solution of the problem under the shape of a pamphlet which will interest, not only bankers and commercial men, but historians and archæologists. After alluding briefly to the money transactions of classical antiquity, he quotes a passage showing that Bills of Exchange are mentioned in a Venetian law, bearing date 1272, and which is quoted by Nicolaï de Tesseribus in his treatise *De Scriptura Privata, cap. de Litteris Cambii.* The same author alludes likewise to a *Statutum Avenionense* of the year 1243, containing a chapter entitled "De Litteris Cambii." Starting, therefore, from 1243, M. Thieury examines the two traditions which have hitherto passed current respecting the origin of Bills of Exchange. Some historians maintain that they were invented by the Ghibelines on their expulsion from Florence, and they consider the *Polizza de Cambio* as the origin of the modern document we are now alluding to. If, however, the date 1243, or even 1272, be admitted, it is impossible to acknowledge the claims put forward in favour of the Ghibelines. The second hypothesis consigns to the Jewish merchants of the Middle Ages the honour of having first circulated Bills of Exchange; and M. Thieury adopts it, quoting the learned arguments of M. Nouguier (*Des Lettres de Change et des Effets de Commerce*), and M. Pardessus (*Introduction à la Collection des Lois Maritimes*). Our author thinks it probable that the Crusaders of 1147 were the first who, for the necessities of the journey, made use, through the medium of the Jews, of "ces lettres au style concis et en peu de paroles." The second part of M. Thieury's disquisition contains several valuable historical documents; and amongst others, a copy of the first known Bill of Exchange, being a specimen found in the works of the celebrated Jurist, Baldus de Ubaldis.

Lettre en Vers sur les Mariages de Mlle. de Rohan avec M. de Chabot, etc., etc. Paris, Aubry. London, Barthès and Lowell.

This poetical effusion is curious in more respects than one. In the first place, the MS. from which it has been transcribed, and which, at the latest, belongs to the year 1650, contains the following annotation: "L'autheur est le fils de M. le Maistre Paul Scarron. . . . Ce fils est un jeune homme incommodé de bras et de jambes, qui a le cul dans un plateau, mais de très bon esprit." If this indication is correct, it follows that the various editions of the works of Madame de Maintenon's first husband are not complete, since they none of them include the piece now published by M. Aubry, and which extends to no less than 250 lines. On the other hand, it would be perhaps rash to ascribe to Scarron the authorship of the *Lettre en Vers* merely from the testimony of an unknown annotator; and although the poetry is neither better nor worse than the average style of the burlesque rhymester, the wisest course must be to leave the question *sub judice*, especially as the printed *Recueil des Mazarinades* of the Arsenal Library, in Paris, whilst reproducing (very imperfectly) the letter we are considering, does not supply the name of the author.

But the interest connected with M. Aubry's amusing volume arises from the historical events it relates, quite as much as from its being the probable work of Scarron. The marriage of Mademoiselle de Rohan created a great deal of excitement at the time when it took place; and the brother of the bride, Tancrède de Rohan, by the mystery of his birth, by his adventures, and his premature death, remains as one of the most singular characters of the seventeenth century If we now pass on to the second episode described by the poet, namely, the marriage of Julie d'Angennes with the Duke de Montausier, is it necessary to remind our readers that the happy termination of a courtship which had lasted fifteen years formed the topic of conversation amongst all the *ruelles* and *réunions* of *précieux* and *précieuses?* The third and last piece of matrimonial gossip mentioned in the letter refers to Mademoiselle de Brissac and Sabatier. It has not left in history such recollections as the two preceding ones, because the parties concerned have otherwise obtained very little renown; but it is most probable that for the contemporaries of Scarron, Mademoiselle de Brissac was quite as distinguished as the fair D'Angennes; and at all events, she was thought worthy of an equal share in the inspirations of the poetical newsmonger. The *Lettre en Vers sur les Mariages* is, to conclude, a wretched piece of doggrel, never rising above the efforts of Loret's well-known *Muze Historique;* as a literary production it deserves scarcely to be mentioned, and its chief merit results from its historical importance. The edition published by M. Aubry has reproduced all the annotations contained in the original MS., and the numerous incidents or characters mentioned have been further made the subject of illustrative comments, judiciously added by way of supplement at the conclusion of the volume.

Marguerite d'Angoulême, sœur de François I., son Livre de Dépenses. E'tude sur ses dernières Années. Par le Comte de la Ferrière-Percy. Paris, Aubry. London, Barthès and Lowell.

M. de la Ferrière-Percy is well known in the antiquarian world for a number of interesting publications, which have been received with the greatest success, and even honourably mentioned by the *Académie des Inscriptions et Belles Lettres.* The monography he now sends forth from the press is particularly curious, because it refers to one of the most illustrious princesses of the Valois family,—a princess, moreover, whose reputation is still a subject of debate amongst many. Marguerite d'Angoulême's *Livre de Dépenses* appears to have originally formed part of the papers preserved in the château of Conterne, in Normandy. This baronial residence, pillaged during the revolution of 1789, belonged in the first instance to Jehan de Frotté, secretary of the fair Marguerite; and it is through the kindness of the Marquis de Frotté, a lineal descendant of Jehan, that M. de la Ferrière-Percy has been enabled to publish it. Some persons might be perhaps led to suppose that an account-book can afford but very little historical information, to say nothing of amusement and pleasure. M. de la Ferrière Percy, however, has triumphantly met this objection; and his volume is really a narrative of the greater part of Marguerite d'Angoulême's chequered life, and a disquisition on the religious and intellectual movement of the sixteenth century in France. The description of the *Régistre des Dépenses* leads naturally our author to examine what was the amount of the princess's fortune; her marriage is also alluded to as a matter of course, and finally, an account is taken of the provisions which she

made for her family, her friends, and her retainers. It is well known that Marguerite d'Angoulême's court was one of the most refined in civilised Europe; her taste for intellectual enjoyments had gathered together around her a pleiad of brilliant and accomplished writers, whilst the freedom of her opinions on matters of religion had caused her to be suspected by the Sorbonne, and looked upon with admiration by the early leaders of the Reformation in France. Hence the particular interest which attaches itself to her *Régistre des Dépenses*, and which makes every item it contains the fit text for a commentary or a biographical excursus. The names of Gérard Roussel, Boaistuau, Nicolas Denisot, Jacques Amyot, Bonaventure des Periers, Clément Marot, occur repeatedly, reminding us both of one of the brightest epochs in the history of French literature, and also of the zeal with which the accomplished sister of Francis I. encouraged the revival of elegant learning.

M. de la Ferrière-Percy has discussed, after M. Lutterote and others, the extraordinary charge adduced against Marguerite d'Angoulême by the late M. Génin. The document, which forms the sole basis of the accusation, being reprinted in the volume now before us, the reader will be able to weigh the arguments of the learned annotator. They seem to us irresistible. The Appendix contains, besides, a transcript of several letters preserved amongst the treasures of the Egerton Collection at the British Museum, an accurate list of the persons composing Marguerite's household during the year 1548, and various other pages of equal importance. An excellent Index enables the reader, finally, to thread his way with the greatest ease through the mass of details so judiciously accumulated by M. de la Ferrière-Percy.

Les Jeux d'Esprit, ou la Promenade de la Princesse de Conti à Eu, par Mademoiselle de la Force; publiés par le Marquis de la Grange. Paris, Anbry. London, Barthès and Lowell.

The original MS. of the *Jeux d'Esprit* belonged to the library of his late Majesty Louis Philippe, and was purchased in 1852 by the Marquis de la Grange, who thought that it might usefully appear in M. Aubry's amusing *Trésor des Pièces rares ou inédites*. As a literary production, the work is not of very great merit; but it is a monument of the *précieux* style, which was so popular during the seventeenth century, and which contributed so much to polish the French language. M. de la Grange's Introduction explains most clearly the influence exercised by the Hôtel de Rambouillet, and other similar *réunions;* at the time when these *salons* first obtained their popularity, the double action of Italian and Spanish taste was busily at work, and it seemed probable that in a very short time French must become a kind of jargon, made up of an illogical association of two dialects which foreign politics had brought into every-day use. Whatever may have been subsequently the defects and exaggerations of the *précieux* and *précieuses*, they certainly are entitled to the merit of having preserved to the French language its national character, besides diffusing throughout the kingdom a taste for conversation and for literary pursuits.

Another remark made by M. de la Grange, and which deserves to be noticed here, is, that the society of the *précieuses* outlived the Hôtel de Rambouillet, and lasted during the first thirty years of the following century. The Duchesse du Maine's court, at Sceaux, was not merely an active centre of political opposition, but also a *bureau d'esprit;* and the features which both coteries had in common are so numerous and so obvious, that it is useless to reproduce them. Thus, whilst the amusements of Mademoiselle de Montpensier, at Saint Fargeau, had been celebrated by Segrais in 1656, under the name of *Divertissements de la Princesse Aurélie*, in like manner the *Divertissements de Sceaux* were sung by Genest and Malézieu in 1712. The mania for adopting fictitious names may also be given as a further characteristic of both societies; and now, if, on the other hand, we wish to find oppositions, we shall have no difficulty in discovering them. "What a contrast," says M. de la Grange, "between the shepherds of Racan and those who, after being sung by Fontenelle and Malézieu, sat afterwards as models for Watteau and Boucher! Compare the madrigals of the Hôtel de Rambouillet with the Anacreontic strains of La Fare and Chaulieu! Measure the distance which separates the suitors of Julie d'Angennes from the animals of the Duchesse du Maine's *ménagerie!*"

If we come finally to Mademoiselle de la Force herself, we find that she was connected with persons belonging to both phases of the *précieux* society. She composed several novels which enjoyed much reputation at the time when they first appeared; and although banished from Court, and obliged to live in a convent for the space of sixteen years, she supported courageously a disgrace which seems to have been unjustly severe. The *Jeux d'Esprit* were written by her for the amusement of the society amongst which she lived. They remind us of some of the drawing-room games which serve us still to while away the long winter evenings; but they possess also real historical interest, and, under the fictitious designations introduced by the fair authoress, we can easily read names well known either at Sceaux or in Paris.

GUSTAVE MASSON.

Harrow-on-the-Hill.

Notices to Correspondents.

THE INDEX TO THE FIRST VOLUME OF THE THIRD SERIES *will be issued with next Saturday's* "N. & Q."

ETONA. *Certainly. The late Provost was a frequent contributor to our columns.*

J. S. B. *There is no charge for the insertion of* Queries *or of* Books wanted. *We should have thought it unnecessary to repeat this in the thirteenth year of* "N. & Q.'s" *existence.*

JAYDER. *We have compared Mr. C. Edmonds's version of the Sapphic Ode printed at p. 33 of* The Poetry of the Anti-Jacobin, *edit. 1854, with the original in the* Morning Chronicle *of Dec. 11 and 12, 1797, and find it is accurately copied.* Distringer *seems to be a coined word.* Distringas *is the correct legal term.*

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Notes.

SOUTHWARK, OR ST. GEORGE'S BAR.

In the third of Edward III., Roesia de Burford died seized of ten cottages at "Southwark Bar."

And by an inquisition on the death of Humphrey, Duke of Buckingham, in 1460, it was found that he died possessed of an inn and seven cottages annexed, "near St. George's Bar."—*Inq. P. M.* 38 & 39 Henry VI.

The entry of the emperor, Charles V., accompanied by King Henry VIII., into London, in A.D. 1522, was conducted with great magnificence. About a mile from "St. George's Bar" was erected a tent of cloth of gold, where the royal personages reposed themselves whilst the heralds marshalled the procession.

Where was this Bar, and what was its object and use? I conjecture that it was like Temple Bar, Holborn Bar, and Smithfield Bar, at some distance beyond the City Gates, so as to embrace the suburb, and that its object was to collect toll of provisions and merchandise coming to the City or Borough.

In the reign of King Edward III., the Earl of Warren and Surrey is recorded (in placita de Quo Warranto), to have had the third part of all toll in the towns of Guildford and Southwark, however arising; the king being entitled to the other two-third parts; and the king's bailiffs and the bailiffs of the Earl had a certain common box (*pixis*) in the town of Guildford, and another box in the town of Southwark, in which they were accustomed to collect the toll from time immemorial; and the boxes were always in the custody of the king's bailiffs, and the keys in the custody of the earl's bailiffs; and both bailiffs, at the same time and together, opened the boxes, and then two parts of the money collected remained to the king and the third part to the earl.

In 29th Henry VI., Sir Roland Lenthall was found, by inquisition, to have been seised at the time of his death, in right of his wife, Margaret, one of the sisters and heirs of Thomas, late Earl of Arundel, of the third part of a third part of the tolls and customs in the town of Southwark, and of a third part of certain rents of assize receivable from divers lands in Southwark, and of a third part of one tenement, one acre of land, and one acre of meadow, in Southwark and Camberwell. Edmund Lenthall, son of Roland, dying without lineal issue, the shares in these tolls and hereditaments, which had descended to him from his mother, went to his cousins and heirs-at-law, John Duke of Norfolk and George Nevill (afterwards Earl of Abergavenny) who held the shares which had belonged to the other two sisters of the Earl of Arundel. John Mowbray, Duke of Norfolk, being grandson of Elizabeth, Duchess of Norfolk, one of the sisters, and George Nevill, being great grandson of Joan, Lady Abergavenny, the third sister of Thomas, Earl of Arundel. (*Archæologia*, vol. xxxviii. p. 38, *et seq.*)

At the end of Kent Street, just beyond the Bull Inn, and on the south side of the street, there is a long strip of ground, containing about an acre, now built on and forming part of Buckenham Street and Square, which was called "The Toll Acre," and is now the property of J. E. W. Rolls, Esq.

I have not been able to learn whether this Toll Acre is the identical acre of land in Southwark which belonged to the Duke of Norfolk and the Earl of Abergavenny; but if I am right in connecting "the Bar" with the ancient tolls which belonged to those noble families, the Toll Acre in Kent Street probably marks the position of "Southwark Bar," which was evidently in the parish of St. George, as I take it, that "Southwark Bar" and "St. George's Bar" are identical. The Toll Acre is wholly within the parish of St. George and the borough of Southwark, which extends half a mile further, along both sides of the Kent Road, as far as the sewer (supposed to be Canute's trench) a little westward of the Albany Road; where was "St. Thomas a Watering," but that was in the fields; and it seems to me more likely that "the bar" was at the end of Kent Street, where the town actually commenced, on the road from Kent.

Southwark Bar might, however, have been at the end of Blackman Street, since called Stone's End, being the entrance to London from Surrey and Sussex.

When, and by what authority, were those local tolls on provisions and merchandize abolished? I ought perhaps to know, but I do not; and I shall be much obliged to some better informed legal antiquary who will inform me when and how they were got rid of.

I believe a somewhat similar imposition existed until recently in France, and was called "Octroi." Was that toll collected at the entrance of French towns, for the benefit of individual lords by ancient right, or for municipal purposes?

Geo. R. Corner.

JAMES LAMBERT.

The author of *Critical Remarks*, &c., who gives the notice of "Ling Bob," supplies also a curious note about the above personage, of whom I have heard something in my youth. He was not, I believe, a professed astrologer, but had acquired a reputation for prophesying, &c. I will give the heading as it stands in the work before me, but the remainder I must condense, as it is of some length. The author no doubt speaks of the time his work was published, 1794: —

"James Lambert.

The miraculous Prophecy of James Lambert, now living at Leeds, in Yorkshire, to the Rev. Nathan Dowling, an American Clergyman (now in London) by whom it was communicated to the Editor last Month."

The author then goes on to state, that Mr. Dowling having come, in the year 1770, from Philadelphia, had to visit Leeds, and was one evening in company with a party of ladies and gentlemen. The conversation turned upon the possibility of any person foretelling future events. Mr. Dowling, it appears, was the only sceptic in company, and they ultimately offered to introduce him to Mr. Lambert, who had been long famed in the neighbourhood for his prophetic powers.

The visit was paid next day, when he found that Mr. Lambert was quite prepared to receive him, although the company positively asserted that they had given no intimation of the visit. Mr. Dowling declared his errand, and asked for an immediate proof of the "Seer's supernatural powers." Lambert without hesitation declared that he had hastened home expecting company, and appealed to a boy who had been with him in proof it. He then proceeded: "In my first sleep last night, I saw a middle-aged man, with a band on, sailing across the great waters, from towards the setting of the sun, to consult me; and you are the man." Mr. Dowling then said, "Do you know my name?" To which Lambert replied: "No, I do not; but you are a minister, and have come from abroad, *where they talk English*, and you have finished all your affairs (save one), and are desirous to return home." Mr. Dowling asked him if he could tell him anything more, and he told him of a deep scar that he had on the top of his head, which Dowling knew that it was impossible anybody could know anything about in Leeds, as it was covered with a peruke. Lambert then said, "I saw a young child lying on its mother's lap, its head covered with blood; but I then saw a lone house, two coffins, and neither wife nor child." This incident came home to a domestic affliction of Dowling's, who had his only child killed by the kick of a horse, and his wife died two years after." He afterwards spoke to Lambert about public affairs. He told him in reply that his country, a long way off, would "be overrun with soldiers;" that a great man should arise who "would be a king and no king" (this the editor supposes to be Washington), and that all these events would happen "perhaps to his (Dowling's) cost." Dowling then spoke to him, hoping that he used no diabolical arts. Lambert assured him that he did not, and the only account he could give was this —

"That the shapes and shadows of things came into his mind, sometimes sleeping and sometimes waking, and that it had been so with him as long as he could remember; that sometimes he had his foresight, but at other times no more than other people."

Is anything known of this seer, who seems from this account to have had a large reputation? Mr. Dowling, as well as the narrator, seems to have had a taste for the marvellous. The latter draws attention to the words, "perhaps to his cost," stating that Dowling lost all he had in the American War.

T. B.

SHAKSPEARE MUSIC.*

Amongst the various tributes to Shakspeare, there seems to be no reason why, some day, *an uniform collection of all the music* composed to his poetry should not be one; and I am not without the hope that these little papers may give a grain of help to the collector when he comes. In such a work as I look forward to, everything should be reproduced in its original form, whether that be the full score, or the simple air with its base: only, for the sake of easier perusal, replacing any notation now obsolete, or nearly so, by that in modern use. As copyrights would prevent the collector from proceeding beyond a certain point, he should note down at the end of his collection whatever he may know concerning the Shakspearian settings of his own time, as a help to his successor.

Amongst those compositions to words by Shak-

* 3rd S. i. 256.

speare, which I believe everybody is supposed to know, must certainly be reckoned "The Loadstars," by Mr. Shield; the duet, "I know a bank," by Mr. C. Horn; and the "Witches' Glee," by Mr. M. P. King. Each of these compositions has its comparatively little-known *musical double*.

Mr. Shield's glee, called "The Loadstars," is a three-part setting of the following lines in a speech for Helena, *Midsummer Night's Dream*, Act I. Sc. 1:—

"... O happy fair!
Your eyes are loadstars, and your tongue's sweet air
More tunable than lark to shepherd's ear,
When wheat is green, when hawthorn buds appear."

These same lines will be found agreeably set as a song for Helena in J. C. Smith's *Fairies*, with the slight change of "O, happy fair," into

"O, Hermia, happy fair!"

This song has a second movement for two more lines of the same speech, not used by Mr. Shield:—

"O teach me how you look; and with what art,
You sway the motion of your lover's * heart?"

I do not know whether it has ever been remarked in print, but I have had it pointed out to me, that Mr. Shield does not seem in this case to have read the words correctly: for he has brought the first strain of his music to *a full close* at the words,

"And your tongue's sweet air"—

an error which is avoided in Mr. Smith's setting.

The musical double of Mr. Horn's very favourite duet—"I know a bank" (*Midsummer Night's Dream*, Act II. Sc. 2,)—is to be found in a pleasing setting of the words as a soprano solo by Mr. John Percy, the composer of "Wapping Old Stairs." Mr. Percy's work has the attraction of a flute accompaniment superadded to that for the pianoforte.

Mr. M. P. King's three-part glee from *Macbeth*, "When shall we three meet again," is so thoroughly known, that it only needs to be named; but it is not so much known that, in one of Mr. Samuel Webbe's vocal collections, there is another "When shall we three," &c., written for the very unusual combination of three bases; or, more strictly speaking, two baritones and a base, the third voice descending to the double E flat. Mr. Webbe, in this composition, after taking the voices up to the point at which Mr. King has closed his glee, the words—

"That will be ere set of sun,"—

proceeds to the question and answers:—

"Where the place?—Upon the heath!—
There we go to meet Macbeth."

The second line, it will be perceived, is altered from the original; and then follows another movement to these words, altered from part of Hecate's speech in the Third Act:—

"There we'll perform such magic rites,
And raise such artificial sprights,
As by the force of their illusion,
Shall draw him on to his confusion."

The glee is then closed with these two lines, which are alterations from the incantation scene, opening the Fourth Act of *Macbeth*:—

"We'll double, double, toil and trouble,
And make our hell-broth boil and bubble."

Mr. Webbe's glee is in the key of C minor; and, perhaps, with its low sombre tone, would be felt, if it were really well performed, to be more properly Shakspearian in its style of treatment than the very popular lighter work of Mr. King.

ALFRED ROFFE.

Somers Town.

* The words, "your lover's," are a substitution for the name "Demetrius" in the original.

WILLIAM MEE.

The subjoined paragraph, from the *Loughborough Monitor* of June 5th, relates to a person who has recently been the subject of inquiry in "N. & Q," 2nd S. xii. 189, 238, 299:—

"DEATH OF MR. W. MEE.—On the 29th ult. at the Union House, Shardlow, died Mr. Wm. Mee, for some time a correspondent to the *Loughborough Monitor*, aged 74. He was born at Kegworth; and on attaining his majority, received a good fortune in hard cash. He soon afterwards went to London, where he resided some years. About the year 1820 he returned to Kegworth; but, being of somewhat eccentric character, he could never betake himself to a steady occupation. He was the author of the song 'Alice Gray,' which, being set to music with his concurrence, became so great a favourite with the public. He frequently about this time wrote poetry, which appeared in *The Thrasher*, and other periodicals, under the assumed name of Richard Sparkle. 'Winter,' 'The Rose Bud,' 'Flaccus,' and other pieces were thus brought out. His easily besetting sin was a love for strong ale, of which, in the days of his affluence, he allowed himself, to use his own words, six tankards a-day, and seven on a Sunday: one of his best odes being the 'Goblet,' written in its praise. For many years he has presented a not very comfortable appearance, though for some years before finally entering the Union he was allowed a maintenance by a few friends who admired his genius, while they regretted his weakness; but, unfortunately, he generally contrived to forestall it in some way. It is certainly, however, due to him to say, that since the allowance spoken of he has shown a decided improvement in his personal appearance, and, no doubt, felt an equally great improvement in his private comfort. Up to the time of his retirement, he was letter writer in ordinary to the parish, correspondent to the *Loughborough Monitor*, painter of public signboards, and, we believe, something of a legal adviser. We copy, as a specimen of his style, the following verses of his, which appeared in *The Thrasher*, about 1825:—

'WEEP NOT FOR ME.

'Ah! why shouldst thou grieve or at fortune repine,
While beauty, sweet Laura, and youth are thine own?
Thou shalt find other bosoms as tender as mine
To hang on thy smile, love, and sigh at thy frown.

If the landscape be lost in the evening shade,
The sunbeams returning shall gild it anew.
If the flower thou hast cherish'd should wither or fade,
Why sigh o'er its loss? There are more where it grew.

'For me let no stone idly tell of the past,
Or seek to gloss over my uselessness here;
I covet no sigh but the sigh of the blast —
Save the light dew of heaven I seek not a tear.
My spirit, if conscious of pleasure or woe,
As allied to that earth where t'was once doomed to dwell,
Could joy not in tracing a cloud on thy brow;
Thy cheek bright and blooming would please me as well.

'Regret not the moment that cannot return;
Improve thy brief day ere in darkness it set,
And a lesson of wisdom thou haply may'st learn —
The secret of happiness is, to forget.
But if thine affection would fruitlessly mark
The spot where I sleep 'neath the sycamore tree,
Be my name, to content thee, engraved on its bark,
And thus write my epitaph, WEEP NOT FOR MEE.'"

HENRY MOODY.

Minor Notes.

METRICAL DATE. — I send you a curious example of a date comprised in a Latin hexameter inscribed over the tomb of William Newnton, Abbot of Pershore, in Worcestershire, in the abbey church of that place.

Are similar ingenious arrangements common?

"M. C. bis binos triplex et addere quarto (1434)
Anno Willmus dm̄ Newnton fecit Abbas.
"H. VI. Aº XII. W. N. Aº XXII."

The inscription, carved on a wood tablet, is much more recent than the altar-tomb with recumbent figure. EDEN WARWICK.

Birmingham.

MANNERS AND CUSTOMS OF THE ENGLISH. — In 2nd S. v. 16, I quoted Smollett's *Letters* in proof of some objectionable habits, in which only the English indulged at the dinner-table in 1765. I lately met with a volume of letters, purporting to be written by a foreigner, and entitled, *Novelties of a Year and a Day*, by Figaro, London, 12mo, pp. 222. It has no date on the title-page, but the last letter is dated London, May 28, 1785: —

"The English differ from the French more essentially in their manners at table, than the Spaniards do from the Germans. It is some time before an Englishman can be reconciled to the appearance of a French table, where the company have napkins fastened up to their chins, in order to prevent the different sauces besmearing their clothes. A Frenchman, from the habit of wiping his mouth at every two or three mouthfuls, finds himself uncomfortable and *maladroit* at an English table, where no napkins are made use of. He is equally disgusted at the idea of wiping his mouth on a table cloth which might have been made use of by another person, as *at drinking out of the same glass.*

"The English make use of their knives and forks at table; the French eat with their forks only, having previously cut up their victuals in small morsels. The English condemn the French for a disgusting habit of picking their teeth after dinner with a sharp-pointed knife or fork; and the French accuse the English of *making use of a pick-tooth before the rest of the company have finished their repast.*" — P. 211.

AN INNER TEMPLAR.

DISCOVERIES NEAR WINCHESTER CATHEDRAL. — Interesting discoveries have recently been made during some alterations now being effected on the premises of one of the prebendal houses at the west end of Winchester Cathedral. These consist of an extensive crypt or charnel-house, once vaulted (or intended to be vaulted) with stone; as a springing-stone of the same, still left in the N.E. corner, indicates. This is no doubt the building of which Milner the historian speaks in his famous *History of Winchester*. The entrance and steps leading down to this crypt have also come to light. In it lies a stratum of bones, seven or eight feet deep, and covered over only with soil eighteen inches deep. Close by too, east side, were also found six graves or coffins made of blocks of hewn chalk, one above another, in three tiers at least (for the lower one found was still left) and close together; so that the side of the one formed the side of another. Unfortunately, no antiquary was summoned to the spot, and so the ignorant workmen knocked them to pieces, and worked the blocks into the base of a new wall. One block, however, was shown to me as a specimen. This was of the uniform thickness of $3\frac{1}{2}$ inches, 11 inches wide, and 1 foot 1 inch long; very white, hard, apparently chopped smooth, with traces of mortar on one surface. More were also seen to the south of the excavation made. The bones within were reported to have been very long and large, and the teeth, with one exception, perfect. I was told that these were all interred again by the sides of the new wall. Have we not here a clue to the old Celtic name of Winchester — *Caer Gwent*, "the white city"? A. V. W.

THE NAME LATIMER. — It is a curious fact that the name of the great reformer should mean "an interpreter" or "dragoman." It is a corruption of Latiner, which had this meaning from Latin being considered the language *par excellence*.

A. L. M.

DR. EDWARD JENNER. — One great advantage of "N. & Q." is, that in future times it will be a repertory to which antiquaries and others may refer for enlightenment upon subjects veiled in obscurity, or otherwise hastening to oblivion. Even in the endeavour to record passing events, errors will now and then glide in, and the lovers of accuracy will readily excuse any amicable attempt to rectify them. In Haydn's *Dictionary of Dates*, 10th edition, 1861, the last of three impressions which have appeared since the death of

that worthy man, at page 687, it is stated that the monument by Marshall to that greatest of philanthropists, Dr. Edward Jenner, was inaugurated by a splendid oration from the Prince Consort on *September* 17, 1858; this is a mistake, and which has been copied in your publication (3rd S. i. 498); it was on Monday, May 17, 1858, that the ceremony of dedicating the statue, then placed in Trafalgar Square, took place. EMENDO.

MSS. OF SIR KENELM DIGBY. — Being engaged a few days since in the *Bibliothèque of Ste. Geneviève*, I discovered an English MS. in a good state of preservation, which I believe to be the original holograph copy of the two treatises of Sir Kenelm Digby on "The Nature of Bodies" and "On the Immortality of the Soul." The MS. has been amended and corrected by the author, and is prefaced by a letter, in which the work is dedicated to his son. The letter is dated Paris, August 1, 1644, which it may be remembered was the year following Sir Kenelm's release from Winchelsea House, where he had been placed under confinement by order of the Parliament. As I am not aware that the fact of the MS. being preserved in the Bibliothèque is generally known, its publicity may be of interest to those curious in such matters. JOHN G. FOTHINGHAM.

43, Rue St. Georges, Paris.

Queries.

ANONYMOUS.—Who wrote a novel called *The Inquisition*, 2 vols. 12mo, about 1790? S.

BIBLIOGRAPHICAL. — I have vainly consulted Bohn's new edition of Lowndes's *Manual*, and other bibliographical works, for some notice of the following poem, in folio, pp. 14: "*The Impertinent; or a Visit to the Court.* A Satyr, by Mr. Pope. The third edition. London, for E. Hill. 1737." Some information respecting it would oblige.

I also wish to learn the authorship of "*The Levellers; or Satan's Privy Council.* A Pasquinade, in three cantos. The author, Hugh Hudibras, Esq. Printed by W. Browne (for the author) 1793," 4to, pp. 26. J. AUSTIN HARPER.

Hulme.

CARDINALS' HATS: LAWN SLEEVES.—

"Your venal Peers address and vote;
The Commons echo every note,
Yet talk of public good;
That stall-fed Bench, a trusty corps,
Since you have no RED HATS in store,
Would dye their lawn in blood."
Fitzpatrick (about 1777). (*N. F. H. for Wit*, vol. ii. p. 103.)

When did the Roman cardinals first adopt the red hat, and what was its origin? I do not think it made any part of the dresses used in the pagan worship, from which, as is well known, many of the Christian vestments are derived. In particular, the linen surplice, and the circular tonsure were imported from idolatrous Egypt —

"Qui grege *linigero* circumdatus, et grege *calvo*
Plangentis populi, currit derisor Anubis."
Juv. Sat. vi. 533.

Gibbon says: "The tonsure was a sacred emblem—it was the crown of thorns; but it was also a royal diadem, and every priest was a king." That might be in the Christian acceptation; but, among the Pagans, it was designed to represent the solar disk.

What was the date and origin of the lawn sleeves worn by the English bishops? W. D.

CHURCHES DEDICATED TO THE HOLY GHOST. — I have seen it stated that there are but two, or, at the most, three churches to be found in this country, dedicated to the Third Person in the Trinity: a chapel of the Holy Ghost in Basingstoke, Hants, being one; another, I think, in Devon; and a third in Warwickshire. Can any correspondent of "N. & Q." give instances of others they may be acquainted with so dedicated? Those dedicated to the Trinity are very numerous, the computed proportion being one in every five.

F. PHILLOTT.

A CHEAP-JACK PUZZLE.—I write to ask if you, or any of your readers, can explain the meaning of the following. Anybody who was at the Derby, Ascot, or Hampton races, must have seen people respectably dressed, standing in carts, addressing a crowd, and giving them gold (?) chains and other valuables. One in particular was a nigger, dressed as a footman. He held out a long watch-chain, well made, and looking like gold, saying: "This chain is worth 20*l.*, upon my honour. I have been offered that amount in the City; but no, I would not let them have it, I was determined to bring it here and sell it to you for — what do you think? — *one shilling!*" &c., &c.

Well, I bought the chain. Out came another, and he sold it to a friend of mine; and about a dozen others he sold, each for a shilling. He then said: "Those who bought the chains, please hold them up." We all held them up, and then he gave us a ring of the same metal. "But," he continued, "I don't want your money,"—and gave us each back one shilling.

He did the same, soon afterwards, with brooches. At last he said: "Will anybody give me 2*s.* for this half-crown?" Of course, he got a florin directly. The same florin he gave to another for 1*s.* 6*d.*; returned the 1*s.* 6*d.* to another for 1*s.*; and finally, received 3*d.* for 6*d.*, which he threw amongst the crowd. I watched him the greater part of the day, but could not make out what he gained by it. There were at the Derby two or three other men like him. I have my chain and ring now, the workmanship of both is good; and

I have the shilling he gave me back, and a good shilling it is. I enclose my card, to show you I am not A YOUNG MAN FROM THE COUNTRY.

P.S. I do not mean to say the articles were gold; but whatever they were made of, they were certainly worth one shilling, and yet he gave that back.

DUDLEY OF WESTMORELAND.—Thomas Sutton, *alias* Dudley, by Sarah, daughter and coheir of Launcelot Threlkeld, Esq., had issue a *second* son, Thomas Dudley, Esq., of Stoke Newington. What other issue had he? H. S. G.

EXECUTION OF QUEEN MARY. — It is stated by Mr. Tytler (*Hist. of Scotland*) that when the news of this event arrived in Scotland, Francis Stewart, Earl of Bothwell, appeared at court in a coat of armour, saying that this was the proper "dule weed" for the occasion. What authority is there for the incident mentioned? Tytler gives no reference. N. C.

ERRORS OF BOTH CHURCHES. — In Mr. J. H. Burton's amusing work, *The Book-Hunter*, I find the following passage (p. 125): —

"In the perusal of a very solid book on the progress of the ecclesiastical differences of Ireland, written by a native of that country, after a good deal of tedious matter, the reader's complacency is restored by an artless statement, how an eminent person 'abandoned the errors of the Church of Rome, and adopted those of the Church of England.'"

Who was the eminent man in question? And did he plagiarise the speech of Pope, who is reported to have used almost the same words on his death-bed? Or, *vice versâ?*

LIONEL G. ROBINSON.

GASCOIGNE FAMILY.—Information required respecting that branch of the family settled at Parlington, co. York. More particularly of Sir John Gascoigne, who died in 1723. Also, of his son John, living in 1712, brother to Sir Edw. Gascoigne of Parlington, who died in 1750. The elder John did not assume the title, for what reason is not known. G. F.

GERMAN BALLAD. — Can any of your German correspondents tell who is the author of the ballad commencing: "Es ritten drei Reiter zum Thor' hinaus," &c.? H. G. B.

HERODOTUS. — About the year 1695–96, Addison, Boyle, Blackmore, Adams, Dr. Hannes, and Dr. Gibbons, proposed a translation of Herodotus. Addison was to be the manager, and Tonson the publisher. Addison actually completed the *Polymnia*, and, as it would seem, the *Urania* also. The first appears to have been lost on the road from Oxford to London, through the negligence of a carrier. My object in writing this, is to inquire whether the *Urania* still exists in MS., and whether traces of the lost book have ever been discovered. Did Littlebury (whose version appeared in 1709) profit by the labours of these scholars?

In 1824 an anonymous translation of Herodotus appeared at Oxford, in two volumes. Who was the translator? J. C. LINDSAY.
St. Paul, Minnesota.

HINCHCLIFFE. — In the clothing districts of the West Riding of York, there are many families of the name of Hinchliffe, or Hinchcliffe. I believe those of the name in other parts of England have emanated from that locality. I find, respecting Darfield, that the living was augmented by 200*l.* by John Hinchcliffe, M.D., in 1769; and 200*l.* by the Bishop of Peterborough (I believe, Dr. Hinchcliffe). At Wombell, a township in Darfield parish, the *town land*, fifteen acres, was given by William Hinchcliffe in 1443 for the general weal of the inhabitants.

Can you, or any of your numerous correspondents, give any information respecting the John Hinchcliffe, M.D.; the birth-place and career of Bishop Hinchcliffe; their relationship, if any; whether they left any family? Also, what is known respecting the William Hinchcliffe, who gave the land at Wombell in 1443, it being the oldest gift or bequest that has come under my observation? From its antiquity, it is singular that it should have survived the Reformation, as bequests were at that period made to the religious houses for distribution. C. WOOD.

ESTHER INGLIS. — Can the date of death and place of interment of this lady, wife of Mr. Bartholomew Kello of Edinburgh, be ascertained? Ballard, in his *Memoirs of Learned Ladies*, states that he was unable to discover these particulars. Some account of her appears in the *Proceedings of the Society of Antiquaries* just issued. She was born in France in 1571, and a specimen of her beautiful handwriting, executed at the age of fifty-three, in which she speaks of her "tottering right hand," is the latest trace of her. Her son became rector of Spexhall, Suffolk.

JOB J. BARDWELL WORKARD, M.A.

JOAN OF ARC. — Has the attempt ever been made to prove that Joan of Arc was never in reality executed, by reference to certain French registers of 1436, where she is spoken of, not only as being still living, but as having married Sir Robert des Hermoises, and in 1439 receiving a present from the city of Orleans? Her execution is said to have taken place in 1431. E. E.

"MY BOOK."—Who was the author of a volume called *My Book*, by Aaron Philomirth, Liverpool, 1821, 12mo? ZETA.

PROFESSORS' LECTURES. — The following was copied several years ago from an article on Ger-

man History in the *Quarterly Review*, but the volume and page were not put down: —

"One of their popular novelists says: 'A professor always teaches that which is incontrovertible. When he has drawn up a syllabus of his lectures, he thinks he has written a book, though it is as temporary as a bill of fare at an eating-house, varying from day to day, and thrown under the table as soon as a new cook comes.'"

I shall be obliged by a reference to the article in the *Quarterly*, and still more by one to the novel. T. G.

Portraits of the Queens of France. — Can any one kindly help me in the following difficulty? Some months ago I purchased from a collector, who was disposing of surplus stock, a series of engraved portraits of the Queens of France. I was told on purchasing them that they had been cut from a copy of Mézeray's *Histoire de France*. I very much wish to obtain the book whence they were taken; on obtaining a copy of Mézeray, I find that it is not the book in question. I have consulted booksellers and printsellers in vain, and I turn to "N. & Q." The portraits are of quarto size. They commence with Clothilde, and end with Louise of Lorraine, Queen of Henri III., who died in 1601; and, to judge from spelling and appearance, I should certainly think they could not be of much later date. On the backs of these engravings is printed text, which seems to consist of short memoirs of each queen. The name of each queen is printed in a tablet beneath the figure, which in nearly all cases is half-length. There are similar sets of portraits of the kings and the dauphins, taken, as I imagine, from the same book. I enclose a duplicate for the Editor's inspection, purchased in a lot from a bookseller, who cannot help me in my perplexity. I hope some learned bibliophilist can kindly assist me, or I shall be reduced to the fearful alternative suggested by one of our most celebrated publishers of old English literature — namely, a search in all the French historical works in the British Museum. Hermentrude.

Queen Margaret's Black Rood. — What is the last authentic notice of this relic of St. Margaret of Scotland? N. C.

Quotations. — Who is the author of the following lines? —

"Through the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns;
Knowledge comes, but wisdom lingers, and I linger on the shore,
And the individual withers, and the world is more and more."

Alfred John Trix.

I shall be glad to be informed whence the following quotation is taken: it is found under an engraving in the second volume of Burton's *Anatomy of Melancholy*, ninth and eleventh editions, 1800 and 1806. The quotation is certainly not in either of the volumes. Who was *Brewer*, whose name is given as the author of the lines?

"Dull Melancholy!
Whose drossy thoughts, drying the feeble brain,
Corrupts the sense, deludes the intellect,
And in the soul's fair table falsely graves
Whole squadrons of fantastical chimeras."—*Brewer.*

Thomas H. Cromek.

Who is —

"He who sings
That men may rise on stepping-stones
Of their dead selves to higher things,"—

referred to in Stanza I. of the first lay in Tennyson's *In Memoriam?* K.

"Only th' horizon bounds that desert plain,
Where silence, thirst and death, uninterrupted reign."
Ducie.

I find the above in a common-place book containing much interesting matter, but with few precise references.

I shall be glad to know who Ducie was and what he wrote. T. G.

Sir —— Swinton. — In "N. & Q.," 2nd S. x. 288, I asked what was the true Christian name of a Sir —— Swinton, who commanded a company of men at arms at the battle of Baugé in 1421, Hume, Sir James Macintosh, and Sir Walter Scott having respectively given him a different one. This Query elicited the two interesting notes of Meletes, the one on the following p. 394, in which the conclusion is, that "the show of authorities is in favour of *John*;" but that the question is still an open one; and the other in the succeeding volume, p. 133.

The name of the gallant knight has lately been recalled to my mind on reperusing a note of Sir Walter Scott to Jedediah Cleishbotham's *Prolegomenon to the Heart of Midlothian*, in the Edinb. 12mo. edit. of 1830, of the Waverley Novels, pp. 157–161, in which, after tracing his own descent from Sir William Scott of Harden, through that knight's third son, Walter Scott of Raeburn, who was the author's great-grandfather, and who, with his wife, "had conformed to the Quaker tenets," Sir Walter says: —

"There is yet another link betwixt the author and the simple-minded and excellent Society of Friends, through a proselyte of much more importance than Walter Scott of Raeburn. The celebrated John Swinton of Swinton, 19th baron in descent of that ancient and once powerful family, was, with Sir William Lockhart of Lee, the person whom Cromwell chiefly trusted in the management of the Scottish affairs during his usurpation. After the Restoration, Swinton was devoted as a victim to the new order of things, and was brought down in the same vessel which conveyed the Marquis of Argyle to Edinburgh, where that nobleman was tried and executed. Swinton was destined to the same fate. He had assumed the habit and entered into the Society of Quakers, and appeared as one of their number before the Parliament of Scotland . . . . . Jean Swinton, granddaughter of Sir John Swinton, son of Judge Swinton, as the Quaker was

usually termed, was mother of Anne Rutherford, *the author's mother.*"

The probability seems to me to be strong, that this Judge Swinton, the Quaker, the great-great-grandfather of the mother of the author of the Waverley Novels, was either a lineal or a collateral descendant of the Sir John (if that was his name) Swinton who fought at Baugé in 1421. But can the descent be traced? ERIC.

Ville Marie, Canada.

THE THAMES. — A reference to the most reliable authorities on the topography of the Thames, the fishing to be obtained in it, and the botany and flora along its course, will be esteemed a favour. DRYAS. LINN. PISCATOR.

WILD CATTLE. — In Bewick's *Quadrupeds* (1792), in the article on "Wild Cattle," he alludes to descendants of the ancient wild cattle of the country being preserved at Chillingham Castle, Northumberland; Lyme Hall, Cheshire; Wollaton Hall, Notts; Chartley Castle, Staffordshire; and Gisburn Park, Yorkshire. Bewick speaks of those at Burton Constable in Yorkshire having been some time before carried off by distemper. In Whitaker's *History of Craven*, he describes those at Gisburn, and gives plates of them. He remarks that Gisburn, Chillingham, and Lyme were then (1805) the only places in South Britain where they were preserved. In this respect I believe the doctor was mistaken, as I am told they are yet at Chartley. Are they now at Wollaton or elsewhere? It may be worth a note in "N. & Q." that, as the last two or three of the Gisburn wild cattle showed no prospect of perpetuating the race, they were killed in 1859. The date when the last descendants of the inhabitants of our ancient forests died off, at the places where they have been preserved, would not be without interest.

WM. DOBSON.

Preston.

WOLFE TONE'S "PHILOSOPHICAL AND POLITICAL HISTORY OF IRELAND."—In the *Dublin and London Magazine* for 1827, p. 551, the following paragraph occurs: —

"The celebrated Theobald Wolfe Tone, while agent to the Catholic Committee, in 1794–5–6, compiled a 'Philosophical and Political History of Ireland,' which was subsequently deposited among other valuable papers, in the hands of Dr. Reynolds, of Philadelphia. In 1807, when Tone's son visited America, he could find no trace of this work, or of any of his father's papers: in the memoirs, just published, he feelingly laments his loss. We are assured, however, that an Irish gentleman, once an exile, is now in possession of nearly all these curious documents; among the rest, the History allnded to. How he came by them we are not informed; but we suppose he will not hesitate to lay them before the public."

Can any reader of "N. & Q." supply information regarding this "History"? ABHBA.

Queries with Answers.

CYTRYNE IN CHAUCER. — What is the exact meaning of the word "cytryne" as used in the *Canterbury Tales?* The passage to which I allude is in the Knight's Tale commencing with line 2158. In describing "the gret Emetreus" the poet says "his eyen were cytryne." The Glossary to Urry's edition explains citrine to mean lemon or citron colour, from the Latin *citrinus*, but this is not sufficiently definite for my purpose. What colour did Chaucer intend the King's eyes to be? Was the prevailing hue to be yellow or green? What reasons or authorities are there for either opinion? W. W.

["Cytryne," or "citrine," is undoubtedly rendered "lemon" or "yellow" in the Glossaries, and "citrine ointment" still stands as the name of a yellow unguent, which, when properly made, resembles the well-known "golden ointment." It may be deemed strange that the poet should have given Emetreus yellow eyes; but it was clearly the poet's *intention* to depict "the kyng of Ynde" as a man of strange aspect. Witness the two following lines: —

"A fewe *freknes* in his face y-spreynd,
Betwixt *yelwe* and somdel *blak* y-meynd."

A critical friend, however, who considers yellow eyes more out of the question than even yellow spectacles, suggests that the term citrine is intended to express *form* rather than colour. As we say almond-eyes, meaning long eyes of a peculiar form; and again, gooseberry eyes, *i. e.* eyes round and protuberant; so the poet, to describe elliptical or oval eyes, might say citrine eyes (equivalent to citron-eyes, or more probably lemon-eyes), referring to form only, not to colour. We hazard a third conjecture. In Romance, *citrin* sometimes stood for the colour which the French call *roux* (a reddish brown). Can Chaucer possibly have meant *hazel* eyes?]

SACRED PLANTS AND FLOWERS. — What are the best authorities on this subject? Is there any treatise on the sacred plants of the Greeks and Romans? or on those of the Celtic and Gothic races? Or amongst works on ancient or modern "folk lore," are there any special books bearing on this subject? References to the botanical folk lore of any European country will be very acceptable. K.

[Some notices of Floral Directories appeared in "N. & Q." 1st S. vi. 503; viii. 585; ix. 568; x. 108; 2nd S. v. 304; and for allusions to flowers and plants in our early English poets consult *The Romance of Natu·e*, by Miss Twamley, and *Poet's Pleasaunce*, by Eden Warwick, 8vo, 1847.]

FORFEITED ESTATES, IRELAND (*temp.* WILLIAM III.)—A report on this matter was delivered (Dec. 1699) to the House of Commons by four Commissioners: Francis Annesley, John Trenchard, James Hamilton, Henry Langford. Those gentlemen were subsequently (1700) commended and rewarded by Parliament. Can some of your readers oblige me with biographical particulars (or indicate the sources from which I may gain

precise information), respecting them? Was a title afterwards bestowed upon any of the foregoing? If so, of what kind? In whose reign? And, if possible, the date of bestowal? ORANT.

[For particulars of Francis Annesley consult Lodge's *Peerage*, edit. 1789, v. 300, and passing notices of him in Swift's *Works*, by Scott, vols. iii. xvi. xix. His son William was created Viscount Glerawley, ancestor of the Earl of Annesley. See also Lodge's *Peerage*, iii. 8, for some account of James Hamilton, ob. 1701, whose son James was created Earl of Clanbrassill, ancestor of the Earl of Roden. Notices of Sir John Trenchard will be found in the *Biographia Britannica*, vol. vi. Supp. ed. 1763-6, also in the Biographical Dictionaries of Chalmers and Rose. We have no note of Henry Langford.]

HYMN IN PRAISE OF ST. MACARTIN. — Patrick Culin, Bishop of Clogher, in the early part of the sixteenth century, composed a metrical hymn in praise of St. Macartin, the first Bishop of that See. Where can I see a copy of this hymn?

AIKEN IRVINE.

Fivemiletown.

[This hymn, according to Ware (*Works*, i. 187, ed. 1764), is extant in manuscript among the collections of Archbishop King, p. 335. There is also another copy among the MSS. of Henry Earl of Clarendon, vol. xlii. p. 79, now in the British Museum, Addit. MS. 4789.]

Replies.

PAULSON: "CUT BOLDLY."

(3rd S. i. 210, 276, 353.)

I have looked into the principal narratives of cutting the whetstone, and I think "Cut boldly" was first given by Dionysius. Cicero's version seems to take the story out of the region of pure fiction and place it in that of fraud. The whetstone, *augurio acto*, and in *comitium allatum*, might have been changed for a soft oöline, which cuts more easily than a Dutch cheese when newly dug, and afterwards hardens. I do not express any opinion as to Attius and Tarquin being the impostors, or even as to the existence of those persons, but something of the sort was probably done by somebody.

Florus tells the story well:

"Attius Navius, summus augurio, quem rex in experimentum rogavit, *fierine posset quod ipse mente* conceperat? Ille, rem expertus augurio, *posse* respondit. *Atqui hoc*, inquit, *agitabam, an cotem illam secare novacula possem?* Augur, *Potes ergo*, inquit; et secuit."—*Epitome*, c. v.

Lactantius, perhaps, took his version from another source; perhaps, like most historians, altered it to what he thought effective:

"Accius Navius, summus augur, cum Tarquinium Priscum commoneret, ut nihil novi facere inciperet, nisi prius esset inauguratum, ei rex artis ejus elevans fidem diceret, ut consultis avibus renuntiaret sibi, utrum ne fieri posset id quod ipse animo concepisset, affirmaretque Navius posse: Cape igitur, hanc, inquit, cotem; eam novacula disjice. At ille incunctanter accepit et secuit."—*De Origine Erroris*, lib. ii. c. 7, p. 82, ed. Cant. 1685.

Dionysius Halicarnassensis amplifies like a classical rhetorician or a modern penny-a-line man. After stating Tarquin's desire to expose the augur's incompetency, he says:

"Ταῦτα διανοηθεὶς ἐκάλει τὸν Νέβιον ἐπὶ τὸ βῆμα, πολλοῦ παρόντος ὄχλου κατὰ τὴν ἀγοράν. Προδιαλεχθεὶς δὲ τοῖς περὶ αὐτὸν δι' οὐ τρόπου ψευδόμαντιν ἀποδείξειν τὸν οἰωνοσκόπον ὑπελάμβανεν ἐπειδὴ παρεγένετο, φιλανθρώποις αὐτὸν ἀσπασμοῖς ἀναλαβών· 'Νὴν,' ἔφη, 'καιρὸς ἐπεδειξασθαί σε τὴν ἀκρίβειαν τῆς μαντικῆς ἐπιστήμης, ὦ Νέβιε. Πράξει γὰρ ἐπιχειρεῖν μεγάλη διανοούμενος, εἰ τὸ δυνατὸν αὐτὴ πρόσεστι μαθεῖν βούλομαι. 'Αλλ' ἄπιθι καὶ διαμαντευσάμενος ἧκε ταχέος, ἐγὼ δὲ ἐνθάδε καθήμενος ἀναμενῶ.' Ἐποίει τὰ κελευόμενα ὁ μάντις, καὶ μετ' οὐ πολὺ παρῆν αἰσίους εἰλήφεναι λέγων οἰωνούς, καὶ δυνατὴν εἶναι τὴν πρᾶξιν ἀναφαίνων. Γελάσσας δ' ὁ Ταρκυίνιος ἐπὶ τῷ λόγῳ, καὶ προενέγκας ἐκ τοῦ κόλπου ξυρὸν καὶ ἀκόνην, λέγει πρός αὐτὸν· ''Εάλωκας, ὦ Νέβιε, φενακίζων ἡμᾶς, καὶ καταψευδόμενος τοῦ δαιμονίου καταφανῶς· ὅπότε καὶ τὰς ἀδυνάτους παράξεις, τετόλμηκας λέγειν δυνατάς· 'Εγώγ' οὖν διεμαντεύομην, εἰ τῷ ξυρῷ τῷδε τὴν ἀκόνην πλήξας, μέσην δυνήσομαι διελεῖν.' Γέλωτος δ' ἐξ ἁπάντων γενομένου τῶν περὶ τὸ βῆμα, οὐδὲν ἐπιταραχθεὶς ὁ Νέβιος ὑπὸ τοῦ τωθασμοῦ τε καὶ τοῦ θορύβου, 'Παῖε θαῤῥῶν,' ἐφη, 'Ταρκύνιε, τὴν ἀκόνην, ὡς προαιρῇ, διαιρεθήσεται γὰρ, ἢ πάσχειν ὁτιοῦν ἕτοιμος ἐγώ.' Θαυμάσας δὲ ὁ βασιλεὺς τὸ θράσος τοῦ μάντεως, φέρει τὸ ξυρὸν κατὰ τῆς ἀκόνης, ἡ δὲ ἀκμὴ τοῦ σιδήρου δι' ὅλου κατελθοῦσα τοῦ λίθου, τήν τε ἀκόνην διαῤῥεῖ, καὶ τὴς κατεχούσης αὐτὴν χειρὸς ἐπιτέμνει τὸ μέρος," κ.τ.λ.—*Antiquit. Rom.* lib. iii. c. 61, Ed. Reiske, Lipsiæ, 1774.

Fag says, "When I draw on my imagination for a good current lie I always forge indorsements as well on the bill." The story is not made to look more probable by the indorsements of Dionysius.

"Tarquin, being resolved to try the augur's skill, demanded whether that which he was then considering could be effected? Nævius, having examined his auguries, boldly affirmed that it might. 'Why, then,' cries the king, with an insulting smile, 'I had thought of cutting this whetstone with a razor.' 'Cut boldly,' said the augur, and the king cut it through accordingly."—Goldsmith, *History of Rome*, ch. 6.

Goldsmith's skill in selecting his materials is shown by taking the best-told version from Florus, and only two words from Dionysius.

FITZHOPKINS.

Garrick Club.

"POLE FAIR," AT CORBY (NORTHAMPTONSHIRE.)

(3rd S. i. 424.)

The following account of the festival, mentioned by your correspondent STAMFORDIENSIS, was contributed to the *Stamford Mercury*, June 20th, by an eye-witness of the ceremonies observed. The original of the transcript of the

charter accompanying it is in possession of the Rev. C. Farebrother, rector of the parish. It throws light on the origin of the custom, and may probably interest many of your readers. I am puzzled to know what can be the distinguishing marks of a "Corby Cross."

"According to custom the inhabitants arose at an early hour, played and sang the 'National Anthem' and 'Rule Britannia' in the streets, and proclaimed the fair. They then began to carry on poles and chairs all the people in the village, put them in the stocks, and gave them some ale before liberating them from durance vile. Whole families were fetched out of their houses and escorted to the stocks with flags flying, the band playing lively airs. After all the inhabitants had gone through the ceremony strangers began to arrive in gigs, carts, vans, and other vehicles to witness this singular custom. They cheerfully paid the toll which was demanded of them on entering the village. Many hundred people were present, and a great many went through the ceremony. Stalls, shooting-galleries, shows, and a large portable theatre rose up as if by magic, flags and banners floated in the air, and the greatest hilarity prevailed. Parish officers, constables, and policemen, went through the ceremony, no person being excused. Two good bands of music paraded the streets during the day. All the villagers tried to vie with each other in decorating their houses with devices, &c. There was a pretty triumphal arch against the Exeter Arms inn: it exhibited the words 'God save the Queen,' and from which were suspended numerous flags, one containing the Corby Cross. Altogether, the decorations had an attractive appearance. Near the Cardigan Arms inn, opposite the stocks, was another large red, white, and blue flag, bearing the Corby Cross. And above the stocks, on the wall, were the words 'God save the Queen' and 'Our Charter' in large characters. From the sign post of the Cardigan Arms floated another large red, white, and blue flag bearing the Corby Cross; and from the sign to the house hung a handsome banner with a festooned wreath, bearing the motto 'Long life to Cardigan'; and on the other side, 'Honour to the Brave.' Against the White Horse inn was another triumphal arch, exhibiting the words 'God save the Queen' and 'Our Charter,' and several flags. Against the Black Horse inn was a pretty wreath, extending across the street, with a flag and the words 'God save the Queen' and 'Our Charter.' Against the Queen's Head inn were two beautiful scarlet flags; and these, with other decorations, had a pleasing effect. There were several handsome flags floating from private houses, particularly one from Mr. Chapman's, and another from Mr. Saddington's. On the Kettering road was another triumphal arch, exhibiting the words 'Our Charter' and 'God save the Queen,' surmounted with three Union Jacks. On the Rockingham road was another triumphal arch, with the words 'Our Charter' and 'God save the Queen.' On this arch were the flags of England, France, Sardinia, and Turkey. The business of the day was carried out with the best of good feelings, and the greatest hilarity prevailed till night threw her sable mantle over the proceedings."

"Charles the Second, by the Grace of God, of England, Scotland, France, and Ireland, King, Defender of the Faith, &c., to all to whom these present letters shall come greeting, we have inspected the enrollment of certain letters patent of confirmation of our predecessor Elizabeth, late Queen of England, bearing date at Westminster the 2nd day of December, in the 27th year of her reign, made and granted to the men and tenants of the manor of Corbei, and remaining of record in our Court of Chancery in these words: — The Queen, &c., to all and singular sheriffs, mayors, bailiffs, constables, ministers, and all other her faithful subjects as well within liberties as without, to whom these present letters shall come greeting. Whereas, according to the custom hitherto obtained and used in our kingdom of England, the men and tenants of antient demesne of the Crown of England are and ought to be quit of toll, pannage, monage, and passage throughout our whole kingdom of England, and according to the aforesaid custom the men and tenants of antient demesne of the crown aforesaid have always hitherto from the time whereof memory runneth not to the contrary been accustomed to be quit from contribution to the expenses of knights coming to our Parliament, or that of our progenitors, formerly Kings of England for the community of the commonalty of the same kingdom. Also, according to the same custom, the men and tenants of the manors which are of antient demesne of the crown aforesaid ought not to be placed in any assizes, juries, or recognizances for their lands and tenements which they hold of the same demesne, unless only in those which ought to be had in the courts of the same manors, and for that whereas the manor of Corbei, in the county of Northampton, is of antient demesne of our Crown of England, as is found by a certain certificate returned into our Chancery by the treasurer and chamberlain of our exchequer by our command thereupon. We enjoin and command you, and every of you, that you permit all and singular the men and tenants of the manor of Corbei aforesaid to be quit from such toll, pannage, monage, passage, to be paid on account of their goods or things throughout our whole kingdom aforesaid, & on account of the expenses of the knights aforesaid; also that you do not place the same men and tenants of the same manor in any assizes, juries, or recognizances, to be held out of the court of the manor aforesaid, but only in those which ought to be held in the court of such manor against the aforesaid custom, unless the lands and tenements be held of other tenure for which they ought to be placed in assizes, juries, or recognizances, according to the form of the statute of the Common Council of our kingdom of England therefore provided. And if on these occasions, or any of them, you should make any distress on the aforesaid men and tenants of the manor of Corbei aforesaid, you shall without delay release the same to them. In witness whereof, &c., witness the Queen at Westminster, the second day of December, in the 27th year of her reign. We moreover have by these presents caused the tenor of the enrollment aforesaid to be exemplified at the request of Robert Davis, gentleman, John Lee, and others, men and tenants of the aforesaid manor of Corbei. In witness whereof we have caused these our letters to be made patent. Witness ourself at Westminster, the 6th day of July, in the 22d year of our reign.

"GRIMSTON: HARAPER.

"Examined by us { Thos. Estcourt, } Two Masters in { William Childe, } Chancery.

Endorsed "An Exemplification, at the request of Robert Davis and others." "HALSTED."

ST. SWITHIN.

THE TOWN LIBRARY OF LEICESTER.

(3rd S. ii. 5.)

I find in your impression of July 5 an inquiry respecting this venerable institution. In answer thereto, I forward the particulars which follow, extracted from a work published by me in the year 1849, entitled, *A History of Leicester from*

the Time of the Romans to the End of the Seventeenth Century.

In the middle of the reign of Queen Elizabeth, it seems, the leading Puritans resident in this locality, being desirous of promoting a knowledge of Scripture and "sound doctrine," — that is, the tenets of the Reformers,— among the people, placed a few books of suitable character in the belfry of St. Martin's Church, to which the studious and thoughtful portion of the townsmen were allowed free access. In the parish accounts for the year 1587, the following entry bears testimony to the existence of this library: —

"Paid for two planks and two shelves in the library, 2*s.* 6*d.*"

In 1594 —

"Paid for whiting the library wall *in the belfry*, 16*d.*"

The Earl of Huntingdon, who was at the head of the ecclesiastical Puritans of the period, and who then had a mansion in Leicester, was a donor to the library; and additions to its shelves were made by other persons entertaining religious sentiments similar to the earl's.

In the course of fifty years the library had so much increased as to need the appointment of a keeper; and accordingly the Corporation appointed one in 1628, to whom they paid a yearly salary of twenty nobles. The name of this person was Francis Peck.

In the year 1630, the Corporation expended 18*l.* 9*s.* in the purchase of twenty-four volumes from William Garratt, of the King's Arms, St. Paul's Churchyard.

Two years afterwards — the library having been removed from the belfry to the chancel of St. Martin's Church — the books were placed in a structure standing at the western end of the church, and attached to the ancient Guildhall. This movement took place at the instance of Mr. John Angel, the public lecturer, the building having been erected there on his recommendation. The Bishop of Lincoln, also, took an interest in the transference of the library to the new place, as his letter shows, dated September 18, 1633, which is given in the volume abovenamed.*

The bishop's interest was not purely confined to the library. The truth appears to be, that he regarded the occupation of the chancel by the shelves of a library as a kind of desecration. He wished the communion-table to be restored to its place in the chancel. He says: —

"I thank you right heartily, and all the town of Leicester, for your great care and charge in providing and adorning so convenient a place for a library there; and especially for your resolution, upon the motion I made unto you, to return the old room unto that religious use it was formerly builded and designed for, which is, to be the chancel or quire of your fair and beautiful church."

* *History of Leicester* (1849), pp. 355, 356.

The bishop then proceeded to ask the mayor to restore the chancel, by placing steps on it, "to ascend to the upper end thereof, for your communion table to stand therein, at such time as it shall not be used in the participation of those sacred mysteries;" and further, his lordship's "earnest suit" was that "the table may be fairly covered and adorned wheresoever it stand."

From the year 1632 to the year 1862, the Library has remained in the same building, and has always retained the name it first acquired. It is entered by a door on the eastern front of the Guildhall buildings, which opens upon a flight of stairs. The apartment is well lighted, and lofty. On both sides are shelves, on which are ranged many ponderous folios, freed from the chains by which they were once fastened to their places. A catalogue of the works was prepared and printed by Mr. Thomas Combe (now of Oxford) some years ago; but I cannot find a copy, and I believe the edition has long disappeared.

Among the books (speaking from memory) I believe are the *Voragine Aurea Legenda Sanctorum*, printed in 1476; a Salisbury Missal; Lanquett's *Chronicle*, in black letter (imperfect); Speed's *History of Great Britain;* Sir Walter Raleigh's *History of the World;* Clarendon's *History of the Rebellion;* the *Codex Leicestriensis* (MS.) supposed to be of the fourteenth century. I remember also the works of Augustine, of Calvin, of Luther, and of other theologians. Old works on science are also in the collection.

Sixty or seventy years ago, I was once told by an aged inhabitant, a needle-maker kept the library. When wanting paper on which to wrap up his needles, he tore a leaf out of an old book. In years bygone, too, the boys of the Free Grammar School were allowed to frequent the library; they, too, wantonly destroyed the old tomes.

The library is now in the care of Mrs. Dawson, appointed to her post by the Town Council. She keeps the place clean, and preserves the books from mutilation, for she understands their value.

The room is still made very useful. Meetings are held in it; and I may mention that among other bodies the Leicestershire Architectural and Archæological Society assembles regularly in it once in every two months. James Thompson.

A sketch of the history, contents, and condition of this library may be found in Edwards's *Memoirs of Libraries*, i. pp. 747—751.

Joseph Rix, M.D.

St. Neot's.

DE COSTER, THE WATERLOO GUIDE.

(3rd S. ii. 7.)

Every visitor to the field of battle may obtain evidence sufficiently conclusive that the man

called "Jean de Costa," in representing himself as Napoleon's guide, only laid claim to pretensions to which he was entitled; and that the gains which those pretensions secured to him were fairly earned by the previous loss, peril, and intense anxiety which that post of honour had caused to devolve on him.

During the last fourteen years, I have frequently visited the battle-plain of the 18th of June, in company respectively with the late Serjeant-Major Cotton, Serjeant Mundy, and various "peasant-guides," as well as the more remote fighting grounds of the 16th, Quatre Bras, St. Amand, and Ligny. These several guides concur in speaking (as of a fact never questioned and not admitting doubt) of De Costa as being the person employed as the companion of Napoleon during the memorable day, and from some lips I have heard incidents of his having been forcibly carried off from his own house, quaking with fear, to the presence of the great Emperor. His house is on the left hand of the high road to Genappe and Charleroi, in the village of Belle Alliance, and is the first past the public-house known by that name: it is now inhabited by his sons, or one of them. The barn and outbuildings have been enlarged, and the extent of cultivated ground attached to the farm greatly increased; to this the large fees paid by the earlier travellers materially contributed.

Soon after the battle, there sprang up among the peasants of the locality a new and lucrative trade of guides, relic-venders, and stick-cutters; all noisy and wrangling rivals, and all able and but too willing to expose and cry down the pretensions of any one of their number who should set up an unfounded claim for the purpose of securing an undue and a more highly-paid share of the gains. Now all these acquiesced in the pretensions of Jean De Costa, and would, when required, corroborate his statements, and the survivors and descendants of them still so acquiesce.

One of the inhabitants of the district, living there at the time of the battle, with whom I have become acquainted, is Martin Pirson, of Plancenoit, now an old man, with children and grandchildren. I believe Captain Siborne availed himself of this man's aid, when preparing his model. This man has, on more than one occasion, assured me that Jean De Costa was his (Pirson's) own cousin, and that when De Costa was brought into the presence of Napoleon, he was mounted on a led horse, and fastened to the animal's back, to prevent his trying to escape.

J. S. Noldwritt, Hon. Sec.

Walworth Literary and Scientific Institution.

Nevison the Freebooter (3rd S. i. 428; ii. 16.) I am much obliged to Miss Norman for her reply; but in the parish register of Pomfret no mention of Wm. Nevison is made. It was searched some years ago. Legends have it that "Swift Nick" was born at Upsall near Thirsk, but I can find no authority even for that. Eboracum.

In the *Impartial Protest Mercury*, No. 32, from Tuesday, Aug. 9, to Friday, Aug. 12, 1681, p. 2, col. 1, is the following, copied as printed:

"One *John Nevison* who stands Convicted by Two Verdicts for a Robbery upon the High-way, and also for Horse-stealing, is escaped out of the Gaol at *York*, and since hath Committed several Robberies; and on *Sunday*, July 31, hath barbarously Murdered *Darcy Fletcher*, in *Howly Park*: he is a Man of a Middle Stature, and Brown Hair'd, inclining to be Fat, Aged above Thirty Years, and is thought (if he have left his old Roads in the West-riding of *York-shire*) to be gone towards the Sea-Ports Westward. All Officers and others his Majesties good Subjects, are desired to Apprehend, and Secure him, and give the Gaoler at *York* Notice thereof; as they intend the discharge of their Duties, or expect the Reward of His Majesties late Proclamation."

D. B.

Shakes (3rd S. i. 334.)—I think it will be conceived that for the explanation of the majority of our slang terms we must look to those oriental dialects from which expressions have been imported into our language, whether by the gypsies or otherwise it matters not here.

Scared by the recent attempt to establish the affinity of "riot" and "ryot," I would not advance an Oriental descent of "no great shakes" had I not a proper belief in its correctness; but, after due consideration, I would suggest to Mr. S. Beisly the Arabic شخص, shakhs, Lat. vir, as the true solution. Thus, no great shakhs, a mere nobody.

When we consider the derivations of "bosh," "jackass," "quite the cheese," "Christmas boxes," "cum multis aliis quæ nunc," &c., I do not think this derivation of "shakes" will be held improbable.

I am sorry I did not see this inquiry in time to answer it earlier. H. D. E.

Michael Scott's Writings on Astronomy (3rd S. i. 131, 176.)—In consequence of the indication furnished by Mr. De Morgan, I applied to Dr. Coxe, the Head Librarian of the Bodleian, and have received from him the following information:—

MS. Bodl. 266, is a great folio of nearly 220 leaves, written in double columns. The first title is: "Incipit prohemium libri introductorii quem edidit Michael Scotus, Astrologus Friderici Imperatoris et semper Augusti, quem ad ejus preces in affectuosa [*] leviter composuit propter scolares, novicios et pauperes intellectui, tempore domini Innocentii Pape quarti." A feminine substantive seems to be wanting after "affectuosâ." The proem occupies about 100 columns, in which

the author treats of the divine and human natures, the creation, the orders of angels, and finally astronomy and astrology. In the remaining portion of the volume, there is much of the same argument with the three treatises cited from the works of Michael Scott; much on the "Signa Planetarum;" a chapter "De notitia artis nigromanticæ pertinentis ad ymagines," and another which might mean the Dogmata; "De notitia sfere et circulorum ejus secundum opiniones multorum philosophorum, ut Ptholomei, Alexandri, Demetrii, Dorrothei, Jashar, Thebith, Bencarach, Alfragani," &c. But there appears to be no translation from an Aristotelian text. Aristotle is cited, as others: "ut ait philosophus in cœlo et mundo," &c. G. C. Lewis.

Etymology of Mess (3rd S. i. 403.) — Mr. Keightley derives the word *mess*, in the sense of food or joint-eating, from the Spanish *mesa*, a table; in the sense of confusion, from a corruption of *maze*.

The word *mess* signifies either a portion of food, as "a mess of pottage," in the authorised version of Genesis, xliii. 34, or (as Nares explains the word in his *Glossary*) a party dining together, a set. At large dinners, the diners were divided into messes of four; a custom which is still observed at the dinners of students in the halls of the Inns of Court. Hence the word *mess* was sometimes used to signify a set of four, generally, and without reference to dining.

A more probable derivation than that suggested by Mr. Keightley is the Italian *messo*, which is explained "muta di vivande, servito," a course; or the French *mets*, a dish. The word may likewise be derived from *metan*, Ang. Sax., to measure, in the sense of a portion measured out.

Mess, in the sense of confusion, seems to be corrupted from the old word *muss*, which meant a *scramble*. See the examples cited by Nares and Richardson, and by Wright, in his *Dict. of Obsol. and Prov. English*. In Cotgrave's *French Dictionary* (1632), "*a musse*" is stated to be "the boyish scrambling for nuts," &c., and is interpreted by the French "à la groée, mousche." Again, "à la groée" is interpreted "the boyish scrambling for nuts, &c., cast on the ground; a musse." One of the senses given for "mousche" is "the play called musse." The French word *mouche* is probably the origin of *muss*. L.

Arms of the Kingdom of Leon (3rd S. i. 407, 471, 510.) — Spener, writing in the year 1690, says that the colour of the lion in the arms of Leon, was a "vexed question;" that *most persons* held *purpure* to be the true colour, but that Menestrier had proved *gules* to be such. His words are: —

"De hujus leonis colore disputatur. Plerique (ita et Chiffletius qui propterea *molochinum* vocat) non rubeum sed *purpureum* esse volunt. Sed Cl. Fr. Menestrier Vérit. Art du Blas. cap. 7, p. 85, et l'Art du Blas. justif. c. 3, p. 58, probat quod *rubeus* sit."—Spener, *Insign. Theoria. Pars Special.* lib. i. c. 38, § 6, p. 162, ed. Giess. Jo. Mülleri, fol. 1717.

He asserts that Chifflet was of opinion that the Gothic kings of Spain, up to the time of Alphonso VI. A.D. 1065, bore a lion, *sable*, on a shield argent, and that Raymund of Burgundy, A.D. 1100—6 introduced the lion purpure (*molochinus* = *mauve*), but that David Blondell had exploded this notion. Spener himself inclines to one opinion of the last-named writer, viz., that the adoption of the lion in the arms had its origin in canting heraldry, being a play upon the name of the kingdom, Leon. In the plate given by Spener the lion is *gules*, and is also *crowned*. It may perhaps be worth noting as a curious coincidence, that the cognizance of the noble family of Leon, in Brittany, was a lion, *sable*: "leo niger in clypeo Aureo pro fam. Leon Britann. et corona aurea ornatus."—Spener, *Insig. Theor.* p. I. s. 3. 19, p. 234. But whether the similarity of name—both being Leon in the vernacular, and Legio in Latin, may have led to any confusion in the blason of armorial bearings by the early heraldic writers, is a point on which I will not venture to give an opinion. E. A. D.

Hymn at Epworth (3rd S. i. 497.) — The story of Mr. Wesley's clerk at Epworth, who had to give out the verses beginning —

> "Like to an owl in ivy bush
> That rueful thing am I," &c.

is taken, I presume, from Adam Clarke's *Memoirs of the Wesley Family* (p. 232). Can Mr. Workard, or any of your correspondents, tell me in what collection of hymns these lines are to be found? I have often endeavoured to trace them to some accredited source, but in vain, and have almost come to the conclusion that, like many reputed hymnological absurdities, the story has its foundation in fiction rather than in fact. X. A. X.

Bais Brigg (3rd S. i. 466.) — The reference to the phantom familiarised with Bais Brigg was caused by a speech made by the noble Marquis of Lothian to the members of the Norfolk and Norwich Archæological Society, on one of their excursions, at his well-known mansion of Blickling.

After showing his treasures, collected by himself and many previous generations of Hobarts and Harbords, with the relics of the Boleyns, he facetiously said "he had been told there was a ghost in his house, but that he could not show it to them."

The wanderings of the restless spirit of Sir Thomas Boleyn has been long a favourite topic with the neighbouring gossips; and his being compelled to cross forty bridges within a given

space of time, has been the alleged penance he was doomed to suffer to save himself from the more dreaded power of the "Evil One."

This is the substance of a tale of many years, but should more be found deserving a record it shall be forwarded to your correspondent, M. F.

Bais Brigg, crossing the rivulet called the Gar (a tributary stream to the river originally of the same name), which supplied the piscaries in the disparked grounds of the ancient residence of the noble but extinct family of Paston, was for ages avoided by the benighted peasants, few daring to enter the lone lane, but few indeed ventured to cross the "troubled" bridge.

There is little but positive fact to merit the record of the following foolery in your pages: — A firm believer in this spectral visitation having occasion to cross the bridge in the nocturnal hours, took with him, as was his custom, a companion. The two, as they came near the scene of terror, perceived a glimmering light; as they approached it, it shone more glaringly forth on either side from beneath the arch, a place of no human habitation; soon the very focus of the light was seen, and a gaunt figure was limb by limb developed, crawling over the parapet. They were amazed; but their very senses reeled as the figure stalked along upon their path, and stood before them — the light was raised, and a piteous voice beseechingly exclaimed, — "Pray, sirs, as you came along did you see anything of my ducks?"

H. D'AVENEY.

"CŒUR VAILLANT" (3rd S. i. 506.) — I find, amongst the notes which I made when I was at Bourges some years ago, the "canting" motto of Jacques Cœur given as —

"A vaillant Cœur rien impossible."

Am I wrong in my quotation? W. C.

THE MARROW CONTROVERSY (3rd S. ii. 10.) — MR. IRVINE will find what he wants in a work which you do not notice, but of which I possess a copy, entitled —

"A full and true State of the Controversy concerning the Marrow of Modern Divinity, as debated between the General Assembly and several Ministers in the year 1720 and 1721. Glasgow: Printed by John Bryce, 1773, 12mo, pp. 184."

JOHN KINSMAN.

Penzance.

EPITHALAMIUM ON HER MAJESTY'S MARRIAGE (3rd S. ii. 8.)—Was it not poor Peithmann, who afterwards went mad? He was author of a very good Latin Grammar. W. C.

COLE OF SCARBOROUGH, WORKS (3rd S. i. 509.) When the *Bibliographical Tour* was published, Cole printed on the label "(Only 100 copies)." Were there really 150? And did this number include the copies on writing-paper and on tinted paper? JOSEPH RIX, M.D.

St. Neots.

BARON (3rd S. i. 515.) — Etymology, as every one knows, is merely conjectural; except where it rests on historical evidence, as in *chowse*, *namby-pamby*, and such like, which might be otherwise inexplicable. My derivation of *baron*, from *Wehrmann*, was therefore a mere conjecture, and I think a wrong one, as it seemed to myself soon after I had sent it to "N. & Q."; but it was a legitimate one, for consonants, especially the liquids, were constantly inserted and ejected; and in this case the *m* being ejected, *wehran*, pronounced *vehran*, might easily become *varon* — *baron*.

I object, however, altogether to DR. CHANCE'S habit of deriving words in the modern Teutonic and Romanic languages, from the Semitic — a totally different family; and also see not the use of piling up a heap of cognate terms, as he does here, in the case of *bar*. In fine, however, I incline to agree with him in regarding the Latin *vir* as the root; and perhaps the simplest way of accounting for the *on*, is to suppose that the immediate root was *virum*. There are, I think, instances, though I cannot at present recollect any, of *um* becoming *on*; at all events, in those Latin words in *um*, used by the French, it is pronounced *on*.

But there is also, as MR. PHILLOTT has reminded us, a Latin word *baro*, or *varo*, used by Cicero and Persius in the sense of fool; while the Scholiast on the latter tells us, it was a Gallic word, signifying a soldier's gillie or attendant; in which sense it would seem to be used by Hirtius, *Bell. Alex.* 53. This then may also claim to be the original of *Baron*. THOS. KEIGHTLEY.

RELATIVE VALUE OF MONEY (3rd S. i. 518.)— As MR. WORKARD gave his list of prices from Yorkshire, and MR. MERRYWEATHER did not tell where his came from, I thought myself justified in setting it also down as provincial. Further, as the latter seems to think slightly of my authorities, I beg to state that comedies are as good authorities in my opinion, for current prices, as any Sessions Rolls or other documents; for a comic writer would never venture to make statements which almost every one of the audience would know to be false. I will then venture on another case from a comedy.

MR. MERRYWEATHER states that, in the case of "horses, cattle, foods, rents, &c., money was in them considerably more than double or treble its present value,"—four times, we may assume. Now Falstaff says to the Host at Windsor: "I sit at ten pounds a-week," *i. e.* I pay you 10*l.* a-week for myself, my three men and a boy, and say four horses. This expense was, we may

observe, all for articles which Mr. Merryweather sets down as being extremely low-priced, for sack also was such; and I ask, would any hotel-keeper at Windsor now dream of asking 40*l.* a-week for a gentleman and his *suite* (as it is termed) of that number?

Mr. Merryweather sees no difficulty in believing that Shakspeare, his wife, and daughter, lived at the rate of 4,000*l.* a-year; manufactured articles he supposes made up the difference, these being very high-priced. Mrs. Otter speaks of her gown having cost 18*l.*, and other articles were high in proportion. So, supposing Miss Judith to have been a dressy person — for the old couple could hardly have been such — and to have spent even 200*l.* a-year present money on clothes, we are as far as ever from understanding how the 4,000*l.* a-year was got through in such a place as Stratford. Thos. Keightley.

Parodies on Gray's Elegy (3rd S. i. 197, 355; ii. 17.) — The following was published at the time of the Reform Bill agitation. I quote from memory: —

"Here rests his head upon a lap of earth,
A youth to fortune (not to fame) well known;
A rotten borough smiled upon his birth,
And made him an M.P. at twenty-one.

"Dull were his speeches, glibly learnt by rote,
They drew his country's dearly bought attention;
He gave to ministers his all — a vote;
He gained from them—'twas all he wished—a pension.

"No further seek his merits to disclose,
Nor view his faults with too severe an eye;
For in the calm repose of Schedule A.,
His borough and himself together lie."

Wm. Dobson.

Preston.

Pope's Epitaph on the Digbys (3rd S. ii. 6.) — Mr. Markland will find, I think, that "mortal" instead of "moral," in the line —

"Go, and exalt thy *Moral* to Divine,"—

is a mere misprint in the editions to which he refers. The substitute would certainly be no improvement; and, as it appears to me, would spoil the epitaph. The meaning of "moral," which Mr. Markland has given, "the practice of the duties of life," is evidently the true one, and the antithesis is between that practice and the exaltation of being admitted to the beatific vision. The term "moral" or "morality," like that of "critic," frequently used in Pope's time for "criticism," is borrowed from the French. There is a fine passage in Norris of Bemerton which is somewhat analogous, though Norris is speaking only of different states in this world. He distinguishes between —

"*Moral or Civil Virtue*, the habitude of the Will to good, whereby we are constantly disposed, notwithstanding the contrary tendency of our Passions, to perform the necessary Offices of Life, and that which, to distinguish it from the other, we may call *Divine Virtue*, the object of the former being Moral Good, and the object of the latter God himself. The former," he says, "is a state of Proficiency, the latter of Perfection. The former is a state of Difficulty and Contention; the latter of Ease and Serenity. The former is employed in mastering the Passions, and regulating the Actions of Common Life; the latter in Divine Meditation and the Extasies of Seraphic Love. He that has only the former is like Moses, with much difficulty climbing up to the Holy Mount; but he that has the latter, is like the same person Conversing with God on the serene Top of it, and shining with the rays of Anticipated Glory. So that this latter supposes the Acquisition of the former, and consequently has all the Happiness pertaining to the other besides what it adds of its own. This is the last Stage of Human Perfection—the utmost round of the Ladder whereby we ascend to Heaven. One Step higher is Glory."—*Miscellanies*, edit. 1710, 8vo, p. 292.

Jas. Crossley.

Lines on Pitt (3rd S. i. 486.) — The lines on Pitt, quoted by Sciolist, he will find in Heber's *Europe* (149). This poem, we are told, was commenced during a sleepless night at Dresden, in 1806. It was completed and published three years afterwards, with a sheet Preface, which has been rather unwisely omitted in the author's volume of *Poems and Translations*, 1812, and subsequent editions.

As given by the author, the first line stands: —

"And thou, *blest* star of Europe's darkest hour,
Whose words were wisdom, and whose counsels power."

Sciolist prints the line "*bright* star," an emendation. J. H. Markland.

Toads in Rocks (3rd S. i. 389, 478.) — Shortly before the Exhibition was opened, some of the daily prints said there was, or would be deposited in that building, a specimen of a toad, together with the matrix of rock in which it had been discovered. If such be now the case, it would be well to examine the curiosity for the purpose of ascertaining two points. 1st. Whether the creature be really a toad; and, 2ndly. To what formation, geologically speaking, the matrix of rock belongs. Mr. Douglas Allport's geological argument is irresistible and unanswerable, namely, That toads cannot be enclosed in rocks of formations older than the period when toads first appeared upon the earth. It comes to this,—that we cannot find toads before they were created.

P. Hutchinson.

Epitaph (3rd S. i. 389.) — The idea, so often *epitaphised*, is borrowed from a stanza in a poem, written by William Billyng, a poet of the fourteenth century, and entitled *Erth upon Erth*. Prefixed is a rude sketch of a naked body, apparently just raised from the grave; with a mattock in the right hand, and a spade at the feet. Billyng's *Poems* were printed from the original MS. by R. and W. Dean. I cannot recall to memory the date of publication. J. L.

BARON OF THE EXCHEQUER (3rd S. i. 466, 517.)—There is a curious, but I conceive a purely fanciful explanation of this title, in Finch's *Law*, b. 4, c. i. p. 240, edit. 1627:—

"The Judges whereof [the Court of Exchequer] are called Barons, or *housebands* for the King's Revenue."

To make this intelligible to non-professional readers, "les lays gents," who, as Littleton (s. 331) observes, "ne sont apprises en la ley," I may add, that our law gives to the husband the pompous feudal title of *baron*, while the wife is designated by the simple, and to modern ears perhaps somewhat uncourteous, name of *feme* or *woman* only.

DAVID GAM.

"DURANCE VILE" (2nd S. xii. 223, 253.)—Burns had probably some vague recollection of Shakspeare's use of a corresponding phrase in the *Second Part of King Henry IV.*, Act V. Sc. 5, where Pistol says:—

"Thy Doll, and Helen of thy noble thoughts,
Is in *base durance*."

J. S. C.

CHURCH USED BY CHURCHMEN AND ROMAN CATHOLICS (3rd S. i. 427.)—In the parish church of Standon, Herts, the chancel is raised by a flight of steps above the level of the church, and I have heard a tradition, that the chancel was used by the Roman Catholics, and the church by the Protestants. As the chancel would have belonged to the Lords Aston, who adhered to the old faith, there may be some truth in the legend. The uses may have been illegal, but under the two first of the Stuarts, the illegality may have been connived at.

J. H. L.

MONEYERS' WEIGHTS (3rd S. i. 412.)—Much light has been thrown upon the subject by W. C., but can he, or any other correspondent, furnish information respecting the words *Estelin*, *Maille*, and *Felin* as applied to weights?

CLIO.

GHEAST FAMILY (3rd S. i. 389.)—The arms of Gheast, Geste, or Guest, now Dugdale, as entered in the *Worcestershire Visitation*, 1634, are az. a chev. or, between three shovellers' heads erased, ppr. Crest, a shoveller's head erased, ppr. between two ostrich feathers, or. ("Lee Pedigree" in Hamper's *Life of Sir. Wm. Dugdale.*) The arms mentioned by the editor, at p. 389, are those of Dugdale quartering *Stratford*.

H. S. G.

TREBLE (3rd S. i. 507.)—The derivation of this word as advanced by your correspondent, whether the correct one or not, has certainly the merit of ingenuity to recommend it. As, however, I take *treble* to be a purely musical term, I would suggest that it might take its name from the high-toned *bell* which was carried by the *Thurible* or incense-bearing chorister, and thus give it an instrumental, rather than a vocal origin.

F. PHILLOTT.

When the Query of NOTSA first appeared in "N. & Q." respecting the derivation of the word *treble*, as used to designate the high vocal part in music, I was quite satisfied with the answer appended to it by the editor, which was as follows: "The lowest sound in the scale was gam-ut-bass; the next octave was gam-ut-mean; the third was gam-ut-triple, or treble." But I own I can see no probability, or even plausibility, in the supposed derivation of *treble* from *thurible*. The *thurifers* were certainly boys, but so were the *acolyths:* and why should *thurifers* or *thuribularii* have given their name to the vocal part suited to boys, any more than *acolyths?* The *acolyths* were not connected with the choral department; they had only to answer and serve at mass; but as to the *thurifers*, they neither *said* nor *sung* anything, but merely swung and served the thurible. I must, therefore, consider the supposed derivation wholly untenable.

F. C. H.

MORTARS AND CANNONS (3rd S. i. 504.)—Lewes is in Sussex and not in Surrey, as N. P. has it. The residence of Ralf Hogge, who, in 1543, cast the first iron gun, still remains.

"Master Huggett and his man John,
They did cast the first cannon,"

is the old local rhyme. The names, Hogge and Hugget, have got confounded in some way, but there is no reason to doubt that the prose and the poetical account refer to the same individual.

GEORGE F. CHAMBERS.

Campden Hill.

PEACOCK'S WORKS (3rd S. i. 508.)—Add also *Rhododaphne*, a little poem containing passages of great beauty.

W. J. BERNHARD SMITH.

Temple.

CASTLE OF LIVERPOOL (3rd S. i. 504.)—As another Note on the castle of Liverpool, it may be mentioned that a confirmation charter to the priory of Finchale, of Henry Duke of Lancaster, Earl of Derby, Leicester, Lincoln, and Steward of England, is dated "apud castrum nostrum de Liverpull," on the 20th July, 1358. (*The Priory of Finchale*, Surtees Soc. 1837, p. 162.)

N. H. S.

DR. JOHNSON AT OXFORD (3rd S. i. 512.)—Your correspondent QUERN'S GARDENS must surely be incorrect in his assertion that Dr. Johnson was "scourged over the buttery-hatch at Oxford." In the face of such a fact, Johnson could hardly have written thus of Milton:—

"*I am ashamed* to relate what I fear is true, that Milton was *one of the last* students in either University that suffered the public indignity of corporal correction."

As Johnson was at Oxford more than a century

after Milton was at Cambridge, I think QUEEN'S GARDENS has committed an anachronism in allowing to exist in Johnson's days what was at the point of becoming extinct more than a hundred years before. B. A.

"YANKEE DOODLE BORROWS CASH" (3rd S. i. 513) appeared in the *Literary Gazette* for Jan. 18, 1845, No. 1461. In a note from the editor, he says: —

"Having heard it sung with the accompaniment of some merry laughter, we begged the MS. from the author, and print it in the hope that it will amuse on both sides of the Atlantic."

GEORGE SHAW.

9, King Edward Street, E.C.

DURNFORD FAMILY (3rd S. i. 492.) — The remarks of M. S. R. on this family contain some apparent inaccuracies, which I should be glad if he would rectify by references to his *authorities*. Thomas Durnford is said to have been baptised at Andover in 1684, and buried at Ringwood in 1737; but the documents by which he is proved to be one and the same person are not referred to. Are the names of the parents, and any allusion to their former residence at Andover, to be found in the baptismal register at Ringwood, in the entry of Elias Durnford, March 11, 1720? Where is the marriage of Elias and Martha Durnford registered? Where is the register of the birth of Andrew their *third* son, and how is the latter, who lived at Fordingbridge identified as the grandson of Thomas Durnford of Andover?

How is Augustus Durnford proved to be a descendant of Thomas Durnford of Durnford, and what connection is there between his daughter-in-law, Susanna Stillingfleet, and the bishop of the same name?

I have examined the Registers of Wills for the county of Hants or Southampton, and find only the following four entered in the indices: —

"Jo. Durnford, of Brook, 1683, an admin^tm (missing.)
"J. Durnford, of Whitsbury, 1714, ditto, ditto.
"John Dornford, of Gosport, 1746 (missing.")

There is, however, to be seen the will of Joan Durnford of Barton Stacey, dated 1660, but altered into 1670 by some later hand. In it she mentions her residence in the parish of St. Mary, Hants. To her son Thomas she bequeaths a bed and bedstead, curtains, and a pair of blankets, one table, and four stools. To her daughter Elizabeth a bolster and pillows, a black coat, apron and a table. To her daughter Frances Sopper similar bequests. The testatrix affixes her mark to the will. Her goods and chattels were valued at 28*l.* 10*s.*

Apropos of the name itself, there is small street in Winchester named *Durn*-gate, *i. e. Water*-gate.

SPAL.

WHITE QUAKERS (3rd S. i. 459, 515.) — As I do not imagine that "N. & Q." are intended to be the medium for misrepresenting *any* body of Christian professors, I hope to be allowed a few words in reply to the communication of EIRIONNACH in your number for June 7. His first paragraph is *mainly* correct, although it would have been more accurate to say that the "White Quakers" were expelled from the Society by their more sober-minded brethren. As to their having "succeeded in adding several stringent rules to the book of discipline," I must be allowed to doubt the fact until EIRIONNACH produces his proof. Neither Dublin Monthly Meeting, nor any other, has any power to alter that book as stated; such power being exclusively in the hands of the Yearly or National Meeting.

It is to the last paragraph, however, of EIRIONNACH's article that I wish chiefly to allude. No one who has any considerable acquaintance with the Quakers will, I venture to say, regard *The Story of my Life*, so highly commended by EIRIONNACH, as better than a gross caricature. The picture it draws of the sect is about as fair a one as that of the Early Christians by their heathen opponents. A few specimens of its accuracy will be found in a little work published by Hodges & Smith, Dublin, in 1853, bearing the title — *Ostentation; or, Critical Remarks on 'Quakerism, or, the Story of my Life'* — and written by Sandham Elly.

Your correspondent is incorrect as to the name of the "respected" author of the "valuable (!) work" which he recommends. Mrs. John Robert Greer (*not* Mrs. Thomas Grier) is entitled to all the honour (?) of its authorship.

To those who would wish to see the real principles and practices of Quakerism treated of by a pen — hostile, indeed, but not dipped in the gall of bitterness — allow me to recommend a work published a few months since by Hodges, Smith, & Co., Dublin, intituled *Charles and Josiah;* and which is said to have been written by Prof. Harvey of Trinity College, Dublin.

J. T.

I must acknowledge the weight of your correspondent's testimony and respect it, but see no reason why Mrs. Greer's testimony should not have, at least, equal respect; and, let me remind HIBERNO-CATHOLICUS, that her book *has never been refuted.* I was in Dublin when the book was published, and remember hearing that the Society made strenuous efforts, both by bribes and intimidation, to prevent it appearing, and afterwards to suppress it when published. A crushing *Reply* was immediately announced with an angry flourish of trumpets. I watched eagerly for it, and lo! after several months' delay, *parturiunt montes*, — a thin pamphlet appeared, by a well-known leader among the Friends, full of bitterness and railing, but without an attempt at meeting Mrs. Greer's charges. This would have been too perilous a risk to have run,

as Mrs. Greer threatened that, if her facts were questioned, she would publish names, dates, corroborative testimonies, and original documents, at full length. EIRIONNACH.

I have to thank EIRIONNACH for his reply to my Query, and to say that I have read Mrs. Greer's *Quakerism; or, the Story of my Life*. Allow me now, Mr. Editor, to make a few remarks on HIBERNO-CATHOLICUS's note at p. 515, under the head of "Quakers;" and which was written as a comment on a previous reply.

HIBERNO-CATHOLICUS says that Mrs. Greer's book "is a gross caricature, and abounds in fiction." Now, I have not the pleasure of that lady's acquaintance, but I know something of her, and I believe she is incapable of either false statements or misrepresentation.

Mrs. Greer had been for many years in connection with the Quaker community, as well as HIBERNO-CATHOLICUS, and had probably better opportunities for observing "men and manners" among them; and when her first edition of *Quakerism* was attacked as "anonymous slander," and her statements impugned, she offered to bring out a second edition, with names and places in full. This silenced opposition, and there was no more about "gross caricature" and "fiction."

HIBERNO-CATHOLICUS ought to bear in mind that Mrs. Greer's work had reference to individuals and events which happened years ago, when they were in their *teens*, or before it, and not about "Quakerism in its *present* phase," which, he says, "is just now undergoing considerable transformation." GEORGE LLOYD.

Thurstonland.

BLAKE FAMILY (3rd S. i. 423; ii. 14.) — I find the Rev. Nathaniel Blake of Ashelt, co. Somerset, executor to the will of Rev. John Rock of W. Bagborough in 1680. He is probably identical with Nath. Blake of Balliol Col., Oxford, and of Harboro', Warwick, who was an eminent clergyman, and died at the latter place in 1712, aged 43. A good account of the Blakes of Somerset would be interesting to others besides your correspondent. In the new edition of Burke's *Landed Gentry* (*sub.* "Blake of Renvyle,") it is stated that John Blake, Mayor of Galway in 1646, had (besides Thomas, his heir), three sons; of these, John went to Montserrat, and Nicholas and Henry to Barbadoes. Now, the great Admiral must have been contemporary with these, and in his family there was also a Nicholas and a connection with Barbadoes! There is, therefore, abundant opening here for confusion and the puzzlement of inquisitive genealogists.

C. J. R.

Your correspondent SPAL asks information in your valuable periodical concerning the collateral descendants of Admiral Blake. I can only tell him that my grandmother, Elizabeth Bastone Blake, daughter of Francis Blake, Esq., of Minehead, was believed to be the last descendant of Nicholas Blake, or George (I am not sure which), who both settled in Minehead. My grandmother's family had lived there for generations, and claimed to be the descendants (collateral, of course,) of the great Admiral. We have in the family an old cup and a large table-cloth, with the achievements of the Admiral displayed thereon, which has been handed down as an heir-loom. Elizabeth Bastone Blake, who was an heiress, married the Rev. John Emra, Vicar of St. George's, Bristol. Some of the family did emigrate to America; but whether they were the descendants of Humphrey or not, I cannot say. If I can assist SPAL any further in his researches, I shall be happy. J. EMRA HOLMES.

Hartlepool, Durham.

ADJUSTMENT OF EYE TO DISTANCE (3rd S. i. 485.) — The recent discoveries referred to are doubtless those discussed by Professor Goodsir in a Communication to the Royal Society of Edinburgh, read 7th January, 1856. (See *Proceedings*, vol. iii. p. 343.) The question had been simplified by Volkmann, who proved that the eye, when passive, is adapted for distant vision. Dr. Cramer, of Groningen, showed in 1851 that the eye becomes adapted for near vision by the pressure of the iris and ciliary muscle upon the lens, rendering it more convex. The elasticity of the lens restores it to the original form, on the removal of the pressure. In 1853, Helmhotz independently arrived at the same conclusion, and determined the radius of curvature of the anterior surface for distant vision to be 10 or 11 millemetres; for near vision, about 5 millemetres. W. S. J.

"The power by which it (the eye) adapts itself to variations in the distance of the object — so as to form a distinct image of it, whether it be six inches, six yards, or six miles off, — is extremely remarkable, and cannot be regarded as hitherto completely explained. — *Vide* Carpenter's *Human Physiology*, 909, *et seq.* (1853); also Todd & Bowman's *Physiological Anatomy*, vol. ii. p. 27; and Dr. Clay Wallace on *The Adjustment of the Eye to Distances*. New York, 1851.

R. W. F.

"THE RIVAL FRIENDS" (3rd S. ii. 9.) — The prefix "Sr," or its equivalent "Dr," is at Cambridge the distinction of the Bachelor's degree. Mr., of course, is prefixed to the name of an M.A. It is worth notice that as Sir, or Dominus, was prefixed to the names of parish priests, perhaps in right of their being Bachelors (*Bas-chevalier*), so also in the sixteenth century the word Bachelor was used in Western Europe, very often as an equivalent for a man in Holy Orders. The Bachelor of that time represented the "divine" of *The Spectator*. W. C.

MR. JUSTICE HEATH (3rd S. ii. 11.) — Another judge who has not received knighthood, is the

Right Hon. Thomas Erskine, son of the late Lord Erskine. W. C.

PAPA AND MAMMA (3rd S. i. 505.) — I do not know of an earlier instance of the use of those infantile words than the one which G. A. C. will find in Lilly's *Euphues*. Some such form must always be the infant's mode of pronouncing the designation of father and mother.

But it is somewhat remarkable that the form "papa" should, in the language of so many nations, have been appropriated to the priest or religious father. The chief bishop of Western Christendom—"the most Holy Father"—is commonly known as the Papa, or Pope. In Eastern Christendom every parish priest is honoured by the appellation of papa. It will I think be found, that the common use of papa and mamma in England, as equivalents for father and mother, dates from the fondness for everything French, which began to prevail amongst us towards the latter part of the seventeenth century.

At present (and let me heartily congratulate G. A. C. upon it) there is every symptom of the fashion becoming speedily obsolete. Of course it has long since become obsolete, even if it ever prevailed, among the boys of our upper-middle and higher classes. And by their sisters it is now looked upon somewhat with disfavour. Nor is it by any means so general in the nursery as it was some years ago.

Altogether I think, that within a few years to come, papa and mamma, as tantamount to father and mother, will only be used by that class which designates itself as "genteel." W. C.

CRAY (3rd S. i. 506.) — Cray is simply *crecca*, a rivulet, or river landing place. A reference to the *Parliamentary Gazetteer* will show that there is not only a Cray, river and hamlet, in Breconshire, but that the word enters into other forms of composition in English topography. Crayford appears as Creccanford, Crecganford, Creacanford, &c.; and Cricklade as Cracgelad, Creccagelad, &c., in the *Anglo-Saxon Chronicle* (*vide* Mr. Thorpe's excellent Index).

MACKENZIE E. C. WALCOTT, M.A., F.S.A.

GERMAN PHILOSOPHERS (3rd S. i. 450.) — In reply to part of Grime's Query it may be stated, that the recently-deceased German "philosopher," Schopenhauer, has expressed himself to the following effect. I translate his words as literally as possible: —

"When we represent to ourselves, so far as we approximatively can, the sum of want, pain, and suffering of every kind which the sun shines on in his course, it will be conceded that it might have been far better if he had not called forth the phænomena of life on our earth, any more than he has done on the moon; but had left the aurface of the earth, like that of the moon, in its crystalline state. Our life may also be conceived as a needlessly-disturbing episode in the blissful repose of non-existence" (the *Nirvâna* of the Buddhists). "In any case, even he to whom life has been endurable, will be convinced, the longer he lives, that it is on the whole *a disappointment—nay, a cheat* (the words in italics are in English in the original); or, to speak plainly, bears the character of a huge mystification, not to say imposition."—*Parerga und Paralipomena*, 2r Band, p. 253.

Schopenhauer's last biographer, Wilhelm Gwinner (Leipzig, 1862), says, that "before he went to bed, he frequently opened his Bible—the *Oupnekhat*" (the theological portion of the Sanscrit Vedas), "for the purpose of performing his devotions. That book, he signified, would also be his last consoler in the hour of death."

If "German philosophers" can bring the world nothing more true and comforting than this, they had better hold their tongue for evermore.

JOHN MACRAY.

Oxford.

CUSTOMS IN THE COUNTY OF WEXFORD (3rd S. i. 503.) — The writer of the article thus entitled, after relating a case of the "cure" by passing under and over a donkey, remarks that it would probably "be in vain to seek for any origin of this custom"; but on the contrary, in the South of Ireland, where the practice is well known, the cure is believed to be performed *by the virtue of the cross*, i. e. the cross, or longitudinal and lateral lines which mark the donkey's back.

In regard to the custom of turning to follow a funeral for a short distance (which is very general in Ireland), it is thought that "*coming against the corpse* hinders it its journey," it is useless to question *how*. Another very strange article of popular faith regarding the dead, is, that when several funerals take place at one time, the last body that enters the churchyard will be doomed to draw water for the rest in the unknown world to which they have gone, until the same event (of several funerals at once) again occurs. And so much is this fate dreaded, that on various occasions the bearers of the coffins have had furious battles at the churchyard gates for the precedence of their own friend; when the coffins have been thrown down, and even broken in the heat of the contention.

I do not know if the custom of lighting candles on All Souls' Eve is universal in Catholic countries; but in the South of France they ring the church bells all the night through in the most distracting manner, ringing backwards; and with every discord they can chime, with a sudden clash and clang between each variation. I shall never forget the All Souls' Eve I passed at Pont de Beauvoisin many years ago, the hotel being close to a church. Sleep was impossible, and violent headache inevitable. A service for the rest of the departed souls was going on in all the churches, and the tolling of the bells was I believe between the recitation of each prayer. M. F.

Cork.

POSSESSION NINE POINTS OF THE LAW (3rd S. i. 388.) — I observe that this proverb is quoted by J. P. (3rd S. ii. 16,) in the following form: "Possession is eleven points of the law, and they say there are but twelve." I believe the usual reading is that given by PROFESSOR DE MORGAN — "nine points." Is not the allusion to the decalogue, taken as a general representative of all laws? — *q. d.* "You have in your favour nine-tenths of everything that is binding, when you enjoy actual possession."

JOH J. BARDWELL WORKARD, M.A.

NUMISMATIC: GOTHIC CROWN OF QUEEN VICTORIA (3rd S. i. 330, 379, 399.) — Following up previous information, it may be interesting to some readers to know that a very beautiful engraving, in silver, of this fine coin is given this month in that excellent magazine, *The Intellectual Observer*. The engraving is most faithful: the obverse and reverse are both shown, and the edge inscription is engraved also in two illustrations. In the same number the celebrated and rare "Petition Crown," of Thomas Simon (one of which was exhibited by Capt. Murchison the other evening at the Numismatic Society's *soirée* in Mr. Virtue's), is similarly engraved in silver: both engravings accompanying an interesting article on "Money and Moneyers," by Mr. Joseph Newton of H. M. Mint. While producing Simon's "Petition Crown," as a proof of the admirable talent of that famous engraver, Mr. Newton says it would be invidious to depict only the work of an engraver of times long past; and he accordingly introduces the *fac-simile* of the "Gothic Crown," which he calls "the scarcely less remarkable work of the late William Wyon."

JAMES J. LAMB.

Underwood Cottage, Paisley.

Miscellaneous.

NOTES ON BOOKS, ETC.

Lists of Foreign Protestants and Aliens resident in England 1618—1688, *from Returns in the State Paper Office. Edited by* W. Durrant Cooper, F.S.A. (*Printed for the Camden Society*).

When we bear in mind how large a proportion of our more eminent commoners trace their origin to those Protestant Foreign Refugees who in old times sought an asylum in this country from the storms of religious and political persecution, there cannot be a doubt that in selecting the work before us for publication by the Camden Society, the Council has evinced sound judgment and a just appreciation of what will be at once acceptable to the members of the Society, and useful to historical students. The Lists contained in this volume are, first, those of the names of the French and other Refugees who, in 1622, were resident in St. Martin's-le-Grand in London, and also of the foreigners who were then resident in Canterbury, Norwich, and other principal places of refuge in England; and, secondly, lists of those refugees who came into this country between the years 1678 and 1688 during the troubles preceding and immediately following the revocation of the Edict of Nantes, and to whom free letters of denization were granted by Charles II. and James II. Mr. Cooper, in his very able introduction, not only explains the circumstances under which these various lists were prepared, but adds to their historical value and interest by much curious biographical information, identifying the various representatives of the Refugees now existing in the Bouveries, Tyssens, Lefevres, Martineaus, &c. of our own time. While that nothing might be wanted to give value to the book, he has accompanied it by a most complete Index of the names of all the parties mentioned in it.

Black's Guide to the South-Western Counties of England, Dorsetshire, Devon, and Cornwall. With Maps and Illustrations. (A. & C. Black.)

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As the cuckoo heralds the Spring, so does the issue of innumerable Guide Books herald in the time when the roving Englishman and Englishwoman prepare to leave the comforts of their quiet every day lives for the change, variety, and incident of travel at home and abroad. Messrs. Black, who have established a sort of supremacy in *Guide Books for Scotland*, have lately shown a strong disposition to cross the Border and challenge our renowned Murray on his own peculiar ground. We have, in the first of the works enumerated above, a very useful and instructive companion to the Tourist in the Southern Counties. The *Yorkshire Guide* has been newly arranged in a way to combine an alphabetical and district arrangement of the various localities described; while *Where shall we Go?* in its improved and revised form is better calculated than ever to solve the difficulty implied in its interrogative title-page. Of the *Swiss Guide* we need say nothing more than that it bears on its title certain evidence of the popularity it has attained in the words, "Sixth Edition, Fourteenth Thousand."

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LONDON, SATURDAY, JULY 26, 1862.

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Notes.

CLOHIR AND EDMUND BURKE.

Dr. Napier, in the Lecture to which you lately drew attention, tells us on the authority of Bishop O'Beirne — as Prior, on the same authority, had told us long since — that every explanation of obscure points in the character of Edmund Burke will redound to his honour. I heartily hope so; but why, then, denounce so fiercely all who ask for explanations?

One of the obscure points, referred to by your correspondent, related to the title of the Burkes to the little property of Clohir or Clogher. The question was not first raised by your correspondent; not raised after Burke's death; not when, as Dr. Napier tells us, Burke was "bearded and bullied" by "a faction" led on by Charles Fox; but as early at least as 1773, when he was foremost man in the opposition; not by an English Whig, but by an Irish Tory, afterwards M.P. — the doctor should remember these distinctions — and it was revived years after by another Irishman, General Sir. G. Cockburn, whose explanation was seriously damaging to Burke's character.

It is not necessary to quote *in extenso* the statement of Sir G. Cockburn, as it was given by your correspondent (*antè*, 3rd S. i. 161). In substance it amounts to this — that to elude the persecuting rigor of the penal laws, a Roman Catholic family made over their estate in trust to Garret Burke; that Garret Burke, availing himself of their confidence, claimed and held the estate as his own, and bequeathed it to his brother Edmund; and he gives the names of the solicitor who was employed to recover it from Edmund, and who, finding the rigid letter of the law against the claim, appealed to Edmund's humanity, but without success.

Dr. Napier thus explains the matter from, as we understand, the Records in the Court of Exchequer: —

"Clogher," he says, "had been leased by Lord Doneraile to Edmund and Edward Nagle, for a term of thirty-one years, ending about the 1st of May, 1762. He further demised the same lands to Charles Butler, a Protestant, for the term of 999 years, to commence from the 1st of May, 1762. The Nagles were Roman Catholics, and as the law then stood, they could not acquire a greater interest than for 31 years. Before the month of July, 1757, John Reade took the usual proceeding of what was called a Protestant discoverer, by filing a bill in the Equity Exchequer, in which he stated the making the lease to Butler, and that Butler had executed a declaration of trust to Edward and Edmund Nagle. A decree was made in favour of Reade, who then became entitled to the leasehold interest. It is, however, more than probable, that all this was contrivance the more effectively to evade the operation of the odious and oppressive laws; that Reade was a friendly party, and was put forward in order to prevent any selfish member of the family, under the title of his conformity to Protestantism, from proceeding to appropriate the whole of the property, in which he could in justice have but a limited interest. In the leasehold, each of the next of kin might have a distributive share. The Nagle family had applied to Garret Burke to become the leaseholder, and on their solicitation, and on an arrangement with them, he consented. It is likely that in this way, Reade's name had been used as a formal plaintiff, for on the 2nd July, 1757, Reade conveyed all the interest he acquired under the decree to Garret Burke."

The Doctor continues to argue after this fashion through many pages, and to illustrate with speculations about friendly suits and formal plaintiffs, presumed solicitations, and imagined engagements, all, as it appears to me, tending to prove the truth of General Cockburn's statement, that Garret Burke held the property in trust; that all the forms of transfer from Butler to Reade, from Reade to Garret Burke, were "contrivances . . . to evade the operation of the odious and oppressive laws," and therefore that Garret could only have bequeathed it to Edmund, and Edmund could only have retained it, in continuation of the trust. So far, then, as relates to the title of the Burkes, the General and the Doctor do not differ; the one briefly asserting what the other elaborately proves by argument and by facts from the Records. But here they separate, and here arises the moral issue. The General tells us, that though the Burkes held this property in trust, they appropriated it to their own use, which the Doctor denies and denounces with unbecoming violence, and assumes "some family

arrangement," "whatever it was"! which the Burkes have never been shown to have "departed from." Now, considering the ignorance of the General — the ignorance of the public, including the Doctor, of this "whatever it was" agreement, how could it be shown? Inferentially, indeed, a light is thrown on the subject by a passage which, strange to say, appears, not in the Lecture, but in an Appendix!—

"As to the Clogher property, I have with the help of Sir Bernard Burke, ascertained that on the 1st July, 1790, it was conveyed by Edmund Burke to Edmund Nagle, who paid him 3000*l.* for it, and afterwards sold it for more. It is now obvious that Garret Burke had advanced this amount when he got the title. The old method of lease and loan is familiar to Irish lawyers. The bill of discovery and decree was used to secure his title at the time. The property had originally belonged to the Nagles, but they had parted with it for value to Lord Doneraile. At the time of the making of the lease for 999 years, Lord Doneraile was owner in fee."

What, because Edmund sold the property for 3,000*l.*, is it therefore "obvious" that his brother had given 3,000*l.* for it? "obvious" that, because he sold it, his brother must have bought it? Dr Napier has shown by many pages of argument, illustration, and fact, that, Garret Burke held the Clohir property in trust; and does he mean that "the old method of lease and loan," or any other method, enabled a man, *with honour*, to convert property which he held in trust, to his own use? The only thing "obvious" to me is, that if the note in the Appendix be true, it confirms the statement of General Cockburn, and that the Doctor, the moment he received the information, ought to have suppressed the Lecture.

What better success he has had with the Beaconsfield purchase, I will consider hereafter.

J. R. T.

FOLK LORE OF DEVONSHIRE.

A farmer's widow has just told me the following scraps of folk lore applicable to Midsummer: —

1. If you sit in the church-porch about midnight on Midsummer Eve, you will see everybody in the parish pass into church. Those who come out again will live, but those who do not come out will die before the year is over.

2. On Midsummer Day pluck a rose; fold it up in paper, and put it by till Christmas Day. On that day wear it at church; and, presuming you to be a woman, the man who comes and takes it from you will be your husband.

3. To try your fortune, the following experiment is made on Midsummer Eve at midnight: — An empty room in the house is selected, round the sides of this room on the floor, various objects are placed — a turf, a basin of water, a ring, and some others. Having been led into this room blindfold, and left to yourself, you walk at hazard, or creep on all fours. If you go to the turf, you will die before the year is out; if to the basin of water, you will be drowned; if to the ring, you will be married, and so on.

4. Retiring to bed on Midsummer Eve, when you take your shoes off, place them in the form of a letter T, and repeat these lines —

> "I place my shoes like a letter T
> In hopes my true love I shall see,
> In his apparel and his array,
> As he is now and every day."

Then change the shoes, so as to make the down stroke with the one that was the top stroke before, and repeat the lines again. Reverse them, and say the lines for the third time. Having written a letter of the alphabet on so many little pieces of paper, throw them all into a basin of water with their faces downwards, and place the basin under the bed. Then go to bed, but be sure not to speak after having repeated the above lines, or the charm will be broken, though friends in the room do all they can by asking questions. In the morning examine the basin. If any of the letters have turned over, face upwards, they will indicate the name of your future husband.

5. Having dug some ground in the garden, take hempseed, and walking round the bed at midnight on Midsummer Ever, sow the seed whilst repeating the following lines: —

> "Hempseed I set, hempseed I sow,
> He who will be my true love,
> Come after me and mow."

The old woman who told this, said she was afterwards walking in a hay-field, when one of the mowers cut the grass so close behind her, she was afraid he would have cut her legs. Of course that was the man she married. She didn't say she didn't walk before him though.

6. On raking out the fire on Midsummer Eve, sift the ashes fine, and leave them in a heap on the hearth. Examine them the next morning, and if any object is represented on them, your future fortune will be foretold thereby. The person who related this said her mother tried it when young, and she saw in the ashes the representation of a waggon, waggoner, and team of horses. And sure enough it told true, for she afterwards married one of the waggoners of the late Lord Rolle of Bicton, Devon.—All the above experiments were made by women.

P. HUTCHINSON.

A ROMANCE OF REAL LIFE.

Will you allow me to invite the attention of your readers, or, at least, those among them who are interested in genealogical questions, to a story which went the round of the papers under the

above heading about twenty years ago? * The "romance" was, briefly stated, as follows: —

The Hon. Francis North, son of Francis, the second Lord Guilford, married in the year 1728, Lucy Montagu, daughter of George, Earl of Halifax, by whom he had a son Frederick, and a daughter. On the death of his father in 1729, Mr. North succeeded to the barony of Guilford, and the earldom was conferred on him in 1752.

His son Frederick is well known to the readers of history as the Prime Minister of George III. But his daughter's story is involved in obscurity and mystery.

Both, it is stated, were consigned to the care of the same foster-mother in their infancy; but while the son was subsequently taken charge of by his father, the daughter seems to have been entrusted to her mother's relatives, then resident in or near Grosvenor Square. At twelve or fourteen years of age she was removed to Bushy House, then the residence of the Earl of Halifax and his sisters, by whom the education of the young lady was carefully superintended.

At that time (about the year 1748) the Earl of Halifax held office in the Admiralty, and was frequently waited on by a Mr. Brett, who, it seems, was in some way introduced to the lady, his relative. An intimacy was speedily formed between them, which it was found expedient to check, and the lady was in consequence sent to Preston, Lancashire, to the house of a Mr. Astley, then the mayor of the town, for the purpose of breaking off the acquaintance. While here, she was assured that Mr. Brett, supposing she had gone to France, had set out in pursuit of her, and, in returning, had been drowned between Dover and Calais. The story was an invention. Distressed at the intelligence, the young lady immediately went back to London, and sought out her foster-mother, to whom she communicated her grief, and her indignation at the treatment she had experienced at the hands of her family. She added that she would never see them again, but that she would accept the hand of the first man who would offer himself, if he were at all eligible.

At that time there was living with the foster-mother a nephew, a young man of respectable origin and parentage, who was in the metropolis, with a view to improvement in business. The foster-mother communicated to him the declaration of the lady. He thereupon made her an offer of marriage; she accepted him, and they were married within three days at Keith's Chapel, May Fair! Neither of them was eighteen years of age — their ages united did not number thirty-five. After a short stay in London, the young pair removed to Preston where they settled; but ever after the wife was ignored and repudiated by the relatives who had deceived her in the first instance.

Mr. Brett, the lover of the Lady North, became member for Sandwich, and was one of the Lords of the Admiralty during the existence of the coalition ministry of Lord North and Mr. Fox. He died unmarried.

Such is the substance of the story which appeared in the newspapers in the year 1842.

My purpose in inviting attention to it is to ask if any of your readers, who may have in their possession peerages or genealogical memoranda dating from 1734 to 1750, would oblige by referring to them to ascertain whether any and what mention is made in them of a daughter of Francis, the third Lord Guilford, by his first wife, *née* Lady Lucy Montagu?

In Debrett (ed. 1840) no such person is mentioned.

In Collins (ed. 1756) "a daughter Lucy, *who died an infant*," is mentioned.

In the *Gentleman's Magazine* for April, 1734, occurs the following announcement: —

"The lady of the Lord Guilford of a daughter."

In the same Magazine for May, 1734, among the deaths, appears this entry: —

"May 7, 1734. The lady of the Lord Guilford, and daughter of the Earl of Halifax."

But I cannot find — indeed I can positively affirm — that there is no entry of the decease of the daughter of Lord Guilford (born in 1734) in any number, early or late, of the *Gentleman's Magazine*.

If there be any other authorities than those here referred to, which any of your readers will turn to, they will oblige JAYTEE.

* *Preston Chronicle*, Sept. 1842.

SIR FRANCIS BACON'S FALL.

The various articles touching puns that have appeared in your columns, do not seem to have determined when punning versification first came into fashion. The following, which I met with in MS. in a contemporaneous hand, and which I do not remember to have seen in print, is a good specimen of its kind; and revels in play upon words almost as plentifully as may be found in any modern burlesque or extravaganza. Is there any way to gain a clue to the author?

"*A Ballad upon the Removing of Sr Francis Bacon from the Office of Ld Chancellor.*

" Great Verulam is *very lame*, the goute of *go-out* feeling,
He humbly beggs the crutch of state, wth falling sickenes reeling;
Diseased, displeased, greives sore to see that state by fate shold perish,
Unhappy that no *hap* can cure, nor high protection cherish.

Yet cannot I but mervaile much at this in comon reason,
That Bacon should neglected be when it is most in season.
Perhaps the game of Bucke hath vilified the Bore,
Or else his crescents are in warr, and he cann hunt no more.
Be it what it will, the Relative your Antecedent moving,
Declines a case accusative, the dative too much lovinge.
Young this greife will make the old, for care w^th youth ill matches;
Sorrow makes Mutas muse, that Ratchers under hatches.
Bushell wants by halfe a pecke the measure of such teares,
Because his Lord's posteriors make the buttons y^t he weares.
Though Edney be casheired, greif moves him to compassion,
To thinke how suddainely is turn'd the wheele of his ambition.
Had Butler lived, he'ad vext and greived this dismall day to see,
The Hogshead y^t so late was brocht to run so neere the [lee].
Fletcher may goe feather bolts for such as quickly shout them;
Now Cockin's combe is nearly cutt, a man may soone confute him.
The Red rose house lamenteth much, y^t this unhappy day
Shold bring this fall of leafe in Marche before y^e spring in May.
Albones much condoles y^e losse of this great Viscount's charter,
Who suffering for his conscience' sake, is turned Franciscan Martire."

ITHURIEL.

Minor Notes.

BISHOP SIMON PATRICK.—An unpublished manuscript of the celebrated Simon Patrick, formerly Lord Bishop of Ely, has recently been discovered by Mr. J. D. Denman, B.C.L., of St. John's College, Cambridge, and has been purchased by the Dean and Chapter of that ancient See, for the library attached to the magnificent cathedral. Its date is 1674. D.

DISUNION OF THE AMERICAN STATES ANTICIPATED FIFTY YEARS AGO.—Mr. R. Dinmore, who wrote from Washington, was a frequent contributor to the *Monthly Magazine*. In a letter which appeared in that periodical, under date Jan. 1, 1811, he says, —

"Now that my pen is in hand, I will remark that the observations of an annual reviewer, distinguished for the correctness of his judgment on most subjects, are often extremely erroneous when applied to the United States.

"As I have not the volumes of the *Annual Review* at hand, I shall content myself with observing on one train of thought which seems to haunt its editor. Mr. Aikin dwells perpetually on the dissolution of our general government and the separation of the States as an event not barely probable but unavoidable. And this opinion he derives from the impossibility of legislating by uniform law for the hardy freeman of the East, the voluptuous slave-holder of the South, and the daring subjugator of the western wilderness.

"These are truths," continues the writer, "I shall not attempt to controvert." Nevertheless Mr. Dinmore finishes his letter by an attempt to controvert them, but admits that the business of the government is simply to regulate the exterior concerns of the United States. He then says, "The Charter of the United States Bank will expire on March 3, 1811, and a report upon the subject is already submitted to Congress. The report advises to increase the capital of the bank, so as to admit the different States to become subscribers to it in their sovereign capacity; *thus* they will become interested in the continuance of our Federal Constitution. But there are other hoops at our command by which we may bind our political barrel."

Could Mr. Dinmore have lived to the present time, I think he would admit that a new cooper was required at Washington.

SEPTIMUS PIESSE.

Chiswick.

YORKTOWN, VIRGINIA, AND THE NELSONS.—It may be desirable to secure a niche in "N. & Q." for the following scrap, cut from the *Times*, July 1. It is from a letter of the American Correspondent of that journal, dated Yorktown, June 13: —

"The most stately building of Yorktown belonged to the Nelson family. It is a substantial good old brick house, which looks yet comfortable, old as it is. On one side you still see many traces of gunshots from the first siege. One of the shots passed through the wall, and went through several rooms full of people without hurting one of them.

"Strolling around the wooden church, some gravestones indicated that there was a churchyard. It looked desolate and wretched. Some of the crosses were torn down, the graves levelled, and waggons and carts going over them. If you can find nothing else to tell you the history of a place, the churchyard will give you at least some glimpses of the past, and I began to read the inscriptions on the few graves which had not been demolished. The oldest I saw was that of Thomas Nelson:

"'Generosi filius Hugonis et Sariæ Nelson de Penrith, in comitatu Cumbriæ, natus 20mo die Feb. A.D. 1677.'

"He died in 1745. His tombstone is headed by his arms, bearing a bar and three lilies. A few paces from this grave is the tomb of another Nelson: —

"'Hon. William Nelson, Esq., late President of His Majesty's Council in this dominion, in whom the love of man and the love of God so restrained and enforced each other, and so invigorated the mental power in general, as not only to defend him from the vices and follies of his age and country, but also to render it a matter of difficult decision in what part of laudable conduct he most excelled, whether in tender or endearing accomplishments of domestic life, or in the more arduous duties of a wider circuit; whether as a neighbour, a gentleman, or a magistrate; whether in the graces of hospitality or piety. Reader, if you feel the spirit of that exalted ardour which, aspiring to the felicity of conscious virtue, animated that . . . relating . . . ine admonitions, perform the task and respect the distinction of the righteous man. Ob. 19th Nov., An. Dom. 1772, Ætatis 61.'

"On another gravestone I found, —

"'Here lieth interred the body of Mary Sansum, who departed life the 23d of Oct., 1785, aged 23 years.'

"And on another, —

"'Here lieth the body of Jane Frank, the daughter of

Mr. Wm. Routh, of Kirklington, in Yorkshire. She died on her passage at sea April 26, and was interred May 28, 1753, aged 28 years."

D.

A FACT FOR GEOLOGISTS. — A large block of rock, exceedingly hard, covered over with minor swellings, or bulgings, of a dark-brown colour, and smooth surface, of the calculated weight of four or five tons, has been recently found in marl, on the S.W. outskirts of the city of *Winchester*, about 2 feet 6 inches beneath the surface, in digging for the foundation of a new house. The huge stranger is quite alien to this locality, which abounds in chalk.

It has the appearance of having been disruptured from some kindred bed of rock, as it manifestly has a base 5 feet 3 inches by 4 feet 5 extreme, from which it shapes off all round to a blunt ridge. So placed, it stands 4 feet high, while its circumference is about 13 feet. It lay, it seems, on its side, and the bed in which the monster lay presented a perfect cast of the same, and looked like brown plaster, so that when the rock settled in the same, it must have been in a moist pliant state. What mighty process or convulsion of nature, countless ages ago, could thus have rent this rock from its kindred bed, and banished it to this its distant resting-place? or rolled it up the vale of the Itchen?

Fortunately it has fallen into the hands of a gentleman (one of the Masters of the College), who will preserve it. A. V. W.

WALKER'S "SUFFERINGS OF THE CLERGY." — It might be useful to supplement Walker's *Attempt* by notices of evidence referring to the subject. To begin with, I would mention an interesting account of the Rev. Stephen Nettles, minister of Lexden, given in *Gent.'s Mag.* (New Series), xlvi. 500 (Oct. 1856). Walker says he "was unable to learn the particulars of his ill-usage." C. J. R.

Queries.

THE AMERICAN PARTRIDGE. — Cobbett in his *Rural Rides*, p. 128, writes —

"I am very happy to hear that that beautiful little bird the American Partridge has been introduced with success to this neighbourhood, by Mr. Leech at Lea (in Wiltshire). I am told that they have been heard *whistling* this summer (1822). They are a beautiful little partridge, and extremely interesting in all their manners."

Will any of your Wiltshire readers please inform me, through your medium, if this interesting partridge is found in numbers in that or the adjoining counties, and is it preserved, or included in the list of game birds, or left to breed as other birds, and charm by their whistling?

FRA. MEWBURN.

Larchfield, Darlington.

ANONYMOUS WORKS. — Can any reader name the authors of the following? —

1. *Poems: Odes and Elegies.* Glasgow: Chapman, 1810. The author must at this time have been an old man, for I identify him as a writer of poetry in *Ruddiman's Magazine* as far back as 1773, when he signed himself "M., Carse of Gowrie."

2. *Fugitive Pieces, written during a Residence in Foreign Parts*, 8vo, pp. 82. This is all the title. On the back: —

"A few copies of the following pieces are printed at the desire of two or three friends. If they should happen to fall into the hands of any one to whom they will not afford any amusement, it is at least hoped they will not furnish any cause of disgust."

The first half of the volume is "A Journal" of a run through Portugal, commencing June 5, 1787; the remainder is poetical. The author speaks of his *pupils*, and his happy days at *St. John's College*.

3. *Poems, consisting of Tales, Fables, Epigrams, &c., by Nobody.* A lively volume. 12mo. London, and T. Saint, Newcastle, 1770. A. G.

BACON'S ESSAYS. — In his Essay "Of Envy," Bacon says, "There is no other cure of *Envy* but the cure of *Witchcraft;* and that is, to remove the *Lot*, as they call it, and to lay it upon another."

Again, in the Essays "Of Wisedome for a Man's selfe," "It is the *Wisedome of Crocodiles*, that shed tears, when they would devoure."

Can any of your readers supply me with illustrations of these two passages? I have been unable at present to trace the practice referred to in the former. W. A. WRIGHT.

Cambridge.

JAMES BISS, M.D. — I should be glad of information respecting this physician; who was, I believe, a benefactor to Wadham and All Souls' Colleges, Oxford. He was born about 1670, and was a member of the former Society. C. J. R.

ISAAC HAWKINS BROWN. — In *The Letters of Peter Plymley*, I find the following foot-note: —

"In the third year of his present Majesty, and in the thirtieth of his own age, Mr. Isaac Hawkins Brown, then upon his travels, danced one evening at the Court of Naples. His dress was a volcano silk with lava buttons. Whether (as the Neapolitan wits said) he had studied dancing under St. Vitus, or whether David, dancing in a linen vest, was his model, is not known; but Mr. Brown danced with such inconceivable alacrity and vigour, that he threw the Queen of Naples into convulsions of laughter, which terminated in a miscarriage, and changed the dynasty of the Neapolitan throne."

Is there any foundation for this statement? If so, what? T. LAMPRAY.

18, Clement's Inn.

CHURCH NOTES BY A MONK OF ROCHE ABBEY. Can any of the readers of "N. & Q." point out

the resting place of a very curious volume of Church Notes, said to be compiled by a monk of Roche Abbey? It was in the possession of a Mr. Edward Canby, of Thorne, Yorkshire, in 1720, when the Rev. Ab. De La Pryme, F.R.S., made a partial manuscript of its contents. He mentions that it was bound up with other MS. matter. It may assist to mention that Mr. Mordecai Cutts, of Thorne, was Mr. Canby's grandson, and died 1787.

HENRY MOODY.

CORRECT ARMORY.—Can any of your heraldic correspondents inform me whether a coat is correct armory which has the field and chief "or" and "argent," *i. e.* metal on metal? Or, whether there is such a charge as "parti per chief." Leigh's *Accidence of Armorie*, date 1612, p. 180, gives an instance in which this must often occur: that of a daughter who is heiress to her mother (also an heiress), and not to her father; to whom he assigns her maternal coat, with the arms of her father on chief. Burke would put the father's arms on a canton; but in either case metal on metal, or colour on colour, would often occur.

ELPMETI.

DE L'ISLE OR DE INSULA FAMILY.—What is the most *authentic* sources of information to trace the branches of the family of De Insulâ or De l'Isle, or Warren de l'Isle? Some English families are named as being descended from Warren (Earl Warrenne, the Conqueror's brother-in-law), others from Bryan de l'Isle, who had lands at Bryanstone, Dorset; others from Wm. de l'Isle. Any information respecting these families or branches will be thankfully accepted? Also, as to the point whether the Lisles of Upway, several of whom bore the name of Warren, were of any branch of the De Insulâ family? C.

"DUBLIN AND LONDON MAGAZINE."—Who was the editor of this magazine (4 vols. 8vo, London, 1825—1828)? ABHBA.

EPIGRAMS OF MARTIAL.—In 1773 there was published, by Wilkie, a farrago entitled *Epigrams of Martial, &c., with Mottos from Horace, &c., translated, imitated, and addressed to the Nobility, Clergy, and Gentry; with Notes, Moral, Historical, Explanatory, and Humorous;* by the Rev. Mr. Scott, M.A., late of Trinity College, Cambridge. Dedicated to Garrick, Colman, and Foote. This at first sight would seem to be a production of the Rev. James Scott; but looking to the contents, may it not be satirical upon *Anti-Sejanus* alias *Old Slyboots?* I have another copy, without Scott's name, with a title better befitting the work: —

"The Wit's Miscellany; or a Companion for the Choice Spirits. Consisting of a great Variety of odd and uncommon Epigrams, Facetious Drolleries, Whimsical Mottos, Merry Tales, Fables, &c. All calculated for the Entertainment and Diversion of Good Company, and to pass a Winter Evening in Mirth and Good Humour. London: Printed for the Author, and sold to anybody that will buy it," &c., 1774.

Is this a re-issue? Or is it the title of some other book, which a former proprietor may have substituted as the more appropriate? On the paper cover of the first is written "Mr. Garrick"; and on the fly-leaf, "Ex dono Auctoris—Major Old-Fox, Dec. 31, 1772." J. O.

ECCENTRICITIES OF MODERN RELIGIONISM.—In the concluding paragraph of an article on "The O-Christians" just published (July 5) in *The Saturday Review*, the writer observes: —

"Considering that Dr. Cumming is a recognised preacher, and is accredited by *The Times*, and that Mr. Congreve not long since inaugurated a temple for M. Comte's worship at Wandsworth, and that Johanna Southcote is a fact of recent history, and that the *Quarterly Review* has adopted the Irish Revivals, and that hundreds, perhaps thousands, of English Christians have accepted the *Book of Mormon* and the religion of Joe Smith, and that some forty or fifty years ago Mr. Taylor, the Platonist, sacrificed a ram to Jupiter in his back parlour at Walworth, we should not be at all surprised if Mr. Mann, the Registrar, had to chronicle in the next census of English sects the 'O-Christian' as an actual working religion. It is not the only, if the strangest, Neo-Christianity which we owe to this nineteenth century."

I shall be glad to get some detailed information about the "temple" for the Positive Philosophers* at Wandsworth? I would also ask, what authority is there for the story about Taylor the Platonist?

The article referred to is a review of a most extraordinary work entitled —

"*Miranda.* A Book divided into Three Parts, entitled Souls, Numbers, Stars; on the Neo-Christian Religion. With Confirmations of the Old and New Doctrines of Christ, from Wonders hitherto unheeded in the Words and Divisions of the Bible; of the Facts and Dates of History; and in the Position and Motions of the Celestial Bodies. Vol. I. containing Parts I. and II. Printed and published by James Morgan, 48, Upper Marylebone Street, London."

EIRIONNACH.

SIR THOMAS MEDE.—There is in the north aisle of the Chancel of St. Mary, Redcliffe church, Bristol, a large tomb to the memory of Sir Thomas Mede and his brother Philip, the former of whom was bailiff of Bristol in 1438, and sheriff in 1452, and had a residence in the parish of Wraxall, in the county of Somerset. Can any of the readers of "N. & Q." give me any account of the descendants of either of these gentlemen, and who at present is their representative? J. T.

F. N.'s REBELLION REWARDED.—I have in my possession a small quarto manuscript, entitled,

"Rebellion rewarded, being an account of the affairs in Ireland after the Restoration of King Charles 2nd in 1660."

It is in the form of a letter, containing thirty

* See a review of a curious pamphlet on "Religious Positivism" in *The Saturday Review*, July 20, 1857, vol. iii. p. 567.

closely-written pages, and signed at the end F. N.

Can any of your correspondents give me information regarding it, whether it has ever been published, and who the writer F. N. may have been? THOS. E. WINNINGTON.

Stanford Court, Worcester.

OSGOOD FAMILY. — Can any of your numerous readers give me information of the family of Osgood? There are very few of the name in England at present, but the descendants of Christopher and John Osgood are numerous in the United States.

At the time of Domesday survey, the Osgots and Osgods were found in nearly half the counties of England. In more modern times, the Osgoods were chiefly settled in Hants and Wilts. I have a pedigree of one branch of the family, settled at Marlborough, Wilts, and commencing about 1600, in which occurs the name of Christopher; but I am not prepared to say if he is the same as the one previously referred to, who was admitted freeman by the General Court of Massachusetts, May 6, 1635; and who settled at Ipswich, in New England, shortly after. John Osgood is said to have emigrated from Andover, Hants, and to have been born July 23, 1595. He was admitted freeman by the Massachusetts' General Court, May 22, 1639; and settled at Andover, Massachusetts, in or before 1645.

Another John Osgood, of Low Leighton, Essex, and of Whitehart Court, Gracechurch, leased ground in Plough Court, Lombard Street, in 1669, and built Nos. 2 and 3. His estates descended by marriage to the Hanburys.

John Osgood, of Andover, Massachusetts, brought with him from England the arms of his family as follows, worked in tapestry or worsted: Or, three garbs; the crest the same as given below. Berry's *Encyclopædia* states the arms of Osgood of London to be: Argent, three garbs within a double tressure, flory and counterflory, gules. *Crest.* A demi-lion rampant proper, supporting a garb, gules. Probably the first are the original arms. O.

PEERAGE OF 1720.—Who was the compiler of a *Peerage* (small 24mo demy, with plates of the arms, &c.) of this date? And is there any earlier edition? UUYTE.

Capetown, S.A.

POTTER AND LUMLEY FAMILIES. — Archbishop Potter related to a family named Lumley of Carlton-Miniot, near Thirsk. What was the connection, and of what family were the Lumleys? Any particulars respecting them will oblige? ELPMETI.

QUOTATIONS. — Will any correspondent kindly state the writer of the following lines, and in what work they may be found?

"For wounds like these Christ is the only cure!
Go, speak thou to them of the world to come,
Where friends shall meet and know each other's face;
Say less than this, and say it to the winds."

II.

Where are the following lines to be found?

"See in Beren's (?) pool reflected
Wave the cattle's graceful shapes;
And Murillo's soft boy-faces
Shine amid the sunny grapes."

S. O. M.

Cork.

RESURRECTION HYMN. — Can any reader of "N. & Q." acquainted with the various editions of *Tate and Brady's Version of the Psalms*, kindly state at what period the hymn commencing "Jesus Christ is risen to-day" was appended, and (if known) who composed it?

In the seventh edition of *A Supplement to the New Version of Psalms*, by Dr. Brady and Mr. Tate, 1712, this hymn does not appear, so that it must have been added in some subsequent edition.

DANIEL SEDGWICK.

Sun Street, City.

SYDSERFF.—In the Commissariat of Edinburgh, there are the following entries: —

"1631. May 4. William Sydserff of Ruchlaw, par. of Stentoun, Haddington."

"1670. May 19. Sir Archibald Sydserff, Mer. bur. of Edinr."

The above surname, being very uncommon, I should be glad to have an explanation of its origin. In the above registers are many other curious names, with their evident *variations*, as "Hangitside" for the present Handaside, or Handisyde, and others, in which the letters *g* and *z* are used apparently indifferently. SPAL.

ANCIENT SHIPS. — In the *Rotuli Normanniæ*, 5 Henry V., 1417, are mentioned the names of nearly every kind of ship then in use. Among others, Helebotes, Farecosts, Coggeships, Balingeres, and Collets. Information is requested regarding the form and other particulars of these vessels, and the derivation of the names.

DESDICHADO.

SPEKE. — What is the origin of the word *speke*, which is attached to the names of various places in England, *ex. gr.* Bamford Speke? It is also given to one very ancient locality in Lancashire, without any prefix. T.

ST. PAUL'S SCHOOL. — The scholars of St Paul's School acted, in 1770, *Abradates and Panthea*, a play. Are the names of the actors given in any of the newspapers or magazines of the day? Is this the last occasion of a play acted at St. Paul's School? ZETA.

A STRANGE STORY. — The following was told me the other day. Can any of your readers vouch

for the correctness, and let me know when it occurred?

During the assizes at Exeter (?) Judge Bolland presided at a trial for murder. The evidence left no doubt as to the guilt of the man in the dock. To the astonishment of everybody the jury acquitted him. That night the judge was dining alone; a man who wished to see him was admitted. "I am going to tell you something which I wish you not to reveal for three days." The judge agreed to this. "Well, sir," he continued, "I am the man who committed the murder. It was not the man who was tried this morning. I was foreman of the jury, and from knowing all the circumstances of the case, I pointed out to the jury various discrepancies in the evidence, and got them to bring in a verdict of not guilty. Tomorrow I leave for America, but make this confession to you in case anybody else should be charged with the murder." He was not heard of again. P. E. A.

THE BED OF WARE.—In vol. v. of the 1st S. of "N. & Q." p. 128, there is an inquiry as to the history of this celebrated bedstead, to which the mere allusion of Shakspeare has given immortality. The reply (p. 213) refers the querist to an engraving which Mr. Knight, in his edition of the *Twelfth Night*, has offered, as better than any "description." But still the original query remains unanswered: What is the history of this relic? When and for whom was it made? Why of such huge dimensions? and whence did it descend into its present depository, the Crown and Bull Inn, at Ware. J. E. T.

WHITEHEAD FAMILY.—Will any of the readers of "N. & Q." be pleased to say, is "Whitehead" Saxon or Norman? "Pengwyn" is the Welsh, and has Winne anything to do with it? Their arms are 3 fleur de lys, which is said to have originated in 481, with Clovis, after the battle of Talbiac and his marriage with Clotilde.

I never found any of these people assume any rank; and imagine they originated at Bury, in Lancashire.

In 1300 Nicholaus Whitehead, or Whyteheved, was "manucaptor" of Gilbartus de Donale Citizen, returned for York 28 Edw. I.; and

In 1302 Johannes Whyteheved, manucaptor of Willielmus de Wanton, knight of the shire, returned for Gloucester 30 Edw. I.; and

Johannes Whyteheved, burgess, returned for Truro, Parliament at Northampton, in 15 days of St. Michl., Oct. 13, 1 Edw. II.

Next I find in an old poem, translated from the Breton, that a chronicle of the drowning of the "Kaer-is," *in Armorica*, in the fifth century, was recited by *Thomas Pen-venn*, that is "Whitehead," a peasant of Tregunk, which induces me to think the Whiteheads were ancient British, who went to Armorica, and returned perhaps with the Conqueror, and so got the fleur de lys. T. W.

Queries with Answers.

PENNY POST.—The penny postage system was introduced, I believe, in 1840; but in a volume of *State Poems*, published in 1697, and in which the names of Milton, Prior, Lord Rochester, &c., appear as authors, I find a poem "On the late Invention of the Penny Post by Mr. Dockwra." Can you tell me if the system then introduced was similar in every respect to that now in use?

The poem concludes: —

> "Hail mighty Dockwra, son of Art!
> With Flavio, Middleton, or Swart,
> In the foremost ranks of Fame,
> Thou shalt fix thy lasting Name:
> Nor new Inventor's Fate thee hurt,
> To be damned or beggar'd for't."

It is curious to find that a system, possessing such manifest advantages in these days, should have been tried and abandoned so much earlier. The difficulties and expense attending the transmission of mails, doubtless occasioned the cessation of the undertaking. R. TURNER.

[In *The First Report of the Postmaster-General on the Post Office*, presented to Parliament in 1856, very full and curious details will be found illustrative of the history of the Post Office. From this report, p. 11, we learn that, "in 1683, a Penny Post for the conveyance of letters and small parcels about London and its suburbs was set up by Robert Murray, an upholsterer, who assigned the same to William Dockwra. This was denounced by the ultra-Protestant party as a contrivance of the Jesuits; and it was alleged that, if the bags were examined, they would be found full of Popish Plots. . . . Dockwra seems to have conducted his undertaking with success for some years, till its profits excited the envy of the Government, who seized it on the ground of its being an infringement of the rights of the Crown; though a Pension of 200*l.* a-year was afterwards granted to Dockwra by way of Compensation. This was the origin of the *London District Post*, of which Dockwra was subsequently appointed Controller. . . . In 1698 Dockwra was removed from the office on a charge of mismanagement." The particulars of this charge will be found in the same *Report* (pp. 12, 13,) where we are told that, in 1708, an attempt was made by Mr. Povey to establish a Halfpenny Post in opposition to the Official Penny Post; but this enterprise, like Dockwra's, was suppressed by law.]

PADDINGTON: BREAD AND CHEESE LANDS. —

"Sunday, 18 Dec. 1737. This day, according to annual custom, bread and cheese were thrown from *Paddington* steeple to the populace, agreeable to the will of two women, who were relieved there with bread and cheese when they were almost starved; and Providence afterwards favouring them, they left an estate in that parish to continue the custom for ever on that day." — *London Magazine*, Dec. 1737, p. 705.

"Mr. Lysons informs us, that 'Some lands said to have been given by two maiden gentlewomen for the purpose of distributing bread, cheese, and beer among the inhabitants (of Paddington) on the Sunday before Christmas Day, are now let at 21*l.* *per annum*. The bread was

formerly thrown from the church steeple to be scrambled for, and part of it is still distributed in that way.'"—Hughson's *London, &c.*, 1809, vol. vi. p. 440.

"Among the parochial charities (of Paddington) the anniversary festival of an Abbot of Westminster is thought to explain 'the Bread and Cheese Lands;' and until 1838, in accordance with a bequest, bread and cheese were thrown from the steeple of St. Mary's church, to be scrambled for in the churchyard."—Timbs's *Curiosities of London*, 1855, p. 563.

These "Bread and Cheese Lands" in Paddington, which were worth 21*l* a-year when Lysons wrote (sixty years ago), and when Paddington was "contiguous to the metropolis," but "containing many rural spots which appeared as retired as if at a distance of many miles," are probably of sufficient value *now* to provide bread and cheese to a very considerable extent indeed! It would be interesting to know where these lands are situated; and in what manner the bread and cheese are now distributed amongst "the populace." There is nothing in Dugdale in connection with the Westminster Abbey Lands in the parish, or in the adjoining hamlet of Kilburn, to bear out any such hypothesis as that hinted at by Mr. Timbs.

S. H. H.

[The bread and cheese lands consist of three parcels: 1. A piece of arable land lying in the common field, called Bayswater-field, containing 2½ acres. 2. Another piece of land (formerly two) containing one acre, two roods, and twenty-four perches, lying on the south-west side of the Harrow road at Westbourne Green. 3. Another piece of meadow or pasture land, lying near Black Lion Lane, containing one acre or thereabouts. With the rents of this land it was formerly the custom to purchase bread and cheese, which, on the Sunday before Christmas, were thrown down from the church among the poor assembled in the churchyard. Latterly, a less objectionable mode of distribution has been adopted: bread and coals are now given by the minister and parish officers to poor families inhabiting the parish, of whom a list is made out annually for the churchwardens, stating their residence and occupation, and the number of children under ten years of age: and much care is taken in selecting those to receive this gift who are most deserving. One or two four-pound loaves, and one or two bushels of coals are given to each family, according to its number. No distinction is made between parishioners and unsettled resident poor, nor between such as do not receive parochial relief. For a more extended account of this bequest consult Wm. Robins's *Paddington: Past and Present*, pp. 62-64, and the *Report of the Commissioners concerning Charities*, 1826.]

LORD AND LADY HENRY STUART. — Cobbett, in his delightful volume of *Rural Rides*, p. 73, writes: —

"I could not pass by the Grange Park (Alexander Baring's residence) without thinking of Lord and Lady Henry Stuart, whose lives and deaths surpassed what we read of in the most sentimental romances. Very few things that I have met with in my life ever filled me with sorrow equal to that which I felt at the death of this most virtuous and most amiable pair."

Will you, or any of your readers, please refer me to any work in which I shall find a memoir of this "most virtuous and amiable pair"? There must have been something peculiar in their characters to call forth so enviable an eulogium from the pen of Mr. Cobbett. But, I may observe, where he does indulge in praise, it is richly merited.

FRA. MEWBURN.

Larchfield, Darlington.

[This appears to be only an expression of personal friendship towards an amiable couple. Cobbett met with Lord Henry Stuart in America, and when he left that country in 1800, presented his Lordship with "a small-headed and sharp-nosed pointer, hair as fine as that of a greyhound, little and short ears, very light in the body, very long-legged, and swift as a good lurcher." (*Rural Rides*, p. 275.) Lord Henry Stuart was the fifth son of the Marquis of Bute, and married July 1, 1802, Gertrude-Emelia Villiers, sole heiress of George Villiers, last Earl of Grandison. Lord Henry died at Waldershare in Kent on the 11th August, 1809, and his lady on the 30th of the same month at the Bull Inn on Shooter's Hill on her way to town. They were both interred in the family vault at Cardiff Castle.]

BEELZEBUB'S LETTER: THE WILL OF THE DEVIL (3rd S. ii. 6.)—The curious tract of which your correspondent J. M. gives an account reminds me of a little black-letter book which I once saw at Bp. Cosin's Library, Durham. The title was as follows: —

"℄ The Wyll of the Devyll, with his x detestable Commaundementes; directed to his obedient and accursed Chyldren, and the Rewarde promised to all suche as obediently will endeuer themselues to fulfill them. Verye necessarie to be read and well considered of all Christians.

"℄ Imprinted at London by Richarde Johnes."

The copy I saw was apparently incomplete, and terminated thus: —

"℄ Written to our faithfull Secretaryes Hobgoblin Rawhed and Bloodybone; in the spitefull audience of all the court of Hell. Teste meipso.

"℄ The . . ."

An extract will give your readers some idea of the style in which it is written: —

"Item: I geue to everyche of the cheefest men of Lawe, a Moyle, to bringe hym to Hell, and two right handes to helpe himselfe withall, to take money of bothe parties: And to euery of these Pety bouget mē of law and Tearmers, a couple of Geldynges for hym and his man to ryde up & downe, & a Bouget to put their Sup penas in, to cracke the poore men withall in the cuntrey."

Is the author of this quaint production known, or the circumstances under which it was brought out? I suppose the date was about 1590.

C. J. R.

[Forty copies of this very rare work were reprinted at Edinburgh about the year 1825, to which the Editor has prefixed the following "Notice":—"Although the *Devil's Will* has been assigned to George Gascoigne, the claim put in for him rests on rather a slight foundation. It is said 'that a copy appears to have been in the library of the Hon. Topham Beauclerk. See Paterson's *Catal. Bibl. Beauclerk*, 1781, Part I. No. 4137, where it is ascribed to George Gascoigne.' (See Gascoigne's *Princely Pleasures*, &c. ed. 1821, Introductory Preface, p. 17.)

Upon this authority it is inserted in the list of Gascoigne's works given in the *British Bibliographer*, i. 80. It is by no means impossible that Gascoigne may have been the author, but there are various circumstances which militate against this supposition. The indefatigable Anthony Wood makes no mention of such a production; and in Whetstone's *Poetical Life* no notice is taken, or allusion made to it. In addition to which, it is to be remarked, that Gascoigne uniformly puts his name to all his publications; and although the piece in question is satirical, still the satire is general, and by no means so personal as it is in the *Steele Glas*, of which poem Gascoigne makes no scruple to avow himself the author. *The Devil's Will* is a very curious performance, and merits preservation as a severe, but tolerably just satire upon existing habits. It derives no little interest from its minute catalogue of the vices of the time." There is a copy of the original work in the Advocates' Library.]

Medalet of Queen Anne.—I have a medalet struck on very thin brass, about the size of a florin. *Obv.* The bust of Queen Anne: legend, "Anna D. G. Mag. Br. Fr. Et Hib. R.;" beneath the bust, the letters "I. D. R." *Rev.* The front elevation of a church, with three cupolas; legend, "Eccles. Angl. Fundamentum Quietis Nostræ." Would some reader kindly inform me on what occasion was this medalet struck? R. C.

Cork.

[This medalet of Queen Anne is a High Church medal, struck probably about the time of Sacheverell. Similar reverses will be found on medalets of other sovereigns, viz. George I. &c. &c.]

Medal of Admiral Vernon. — My gardener has brought me a medal, which he dug up in my garden. On one side is a naval officer, ship, and cannon, with an inscription: "The British Glory reviv'd by Admiral Vernon." On the other six ships and a fort, surrounded by the words: "Who took Porto Bello with Six Ships only, Nov. 22, 1739." The medal is as good as new. Is it at all rare? C. J. R.

[This was struck upon the taking of Porto Bello. Vernon was a strong opponent of Walpole and his pacific measures. He rashly declared in the House of Commons that he could take Porto Bello with six ships. He was taken at his word and he kept it, and at once became the idol of the populace. The medal is of abominable workmanship, but such was the demand for it that upwards of 100 varieties of it are in the national collection in the British Museum.]

Replies.

DREWSTEIGNTON CROMLECH.

(3rd S. ii. 27.)

In reply to the Query as to the above, I will first remark that, in my opinion, the cause of the fall is not to be ascribed "to foul play." Living in the next parish, I often visit the cromlech. I was at it for a considerable time three days before its fall, and then there were no signs of the earth being disturbed about the upright stones; and when I visited it again, within a few days, no change appeared to have taken place, save that which was evidently caused by the fall. The quoit, prior to the accident, rested on the tops of of two stones, and *against the sloping side of the upper part of the third.* In Lysons's *Devonshire*, p. cccviii., there is a woodcut showing the quoit resting on the two stones; the manner in which it rested *against the third* is not there seen. The cause of the fall I consider to have been this: the heavy quoit has acted as a wedge on the stone *against* which it rested (and which still remains), and has pushed it a few inches backwards; the ground, which is a light granite gravel, being saturated by the unusually long rains of this spring, and thus rendered softer than usual; the giving way of this stone would cause the quoit to move forwards, and it would draw with it the two stones on which it rested. The action on these two stones was clearly seen at the time of the accident. One stone (that on the left hand in the woodcut) was only about eighteen inches in the ground, and this has been drawn over; the other (that to the right) was of weak coarse granite; this was moved a little, and then it broke off near the surface of the ground. As the fall of this — I believe the only perfect cromlech in Devonshire — has caused much regret, I have occupied a considerable space in stating what I consider to have been the cause; and the above is the result of a very careful examination made shortly after the accident. Probably if the green sward had been preserved for a few yards round the cromlech the fall would not have taken place; but the field has been in tillage, and the support has been diminished by the gradual lowering of the surface thereby, and the action of Dartmoor storms on the broken up soil, in which the upright stones had but a slight hold. On the day of the fall, the wind was unusually violent. An able stone-mason in this town was instructed by a gentleman residing in the parish of Drewsteignton shortly after the fall to make the needful examinations preparatory to restoring the cromlech, and I believe that it is intended to proceed with the same as soon as the corn crop, which now surrounds it, is removed. I had taken several outline drawings of the cromlech before it fell, so fortunately exact working-drawings exist by which it can be replaced.

G. Wareing Ormerod.

Chagford, near Exeter.

ATHENIAN MANSION.

(3rd S. i. 386.)

All that is known, and much which has been guessed, about Athenian mansions, may be found in Smith's *Dictionary of Greek and Roman*

Antiquities, art. "House (Greek)." One such as that described in the extract would probably have brought upon its occupier that species of income-tax called Liturgies, and vividly described by Mr. Mitchell in the preface to his edition of the *Vespæ*, p. ix.

I do not often intrude criticism into "N. & Q." but I feel obliged to dissent from S. T. G.'s opinion that Mr. Mitchell is "a faithful translator." At present I quote only one example, and that the nearest — the first two lines of *The Wasps*: —

"*Sosias.* Why, Xanthias, my toy (*shakes him*), why what ails the poor boy? Some affection upon him is creeping."

"*Xanthias.* These eyes (*rubbing them*) so much ache, that (*yawns*) a lesson they take in the (*yawns*) sweet little science of sleeping."

"*Sosias.* Οὗτος, τί πάσχεις, ὦ κακόδαιμον Ξανθία;

"*Xanthias.* Φυλακὴν καταλύειν νυκτερινὴν διδάσκομαι." vv. 1, 2.

The first line is diffusely paraphrased, the second is not translated at all. Mr. Mitchell in a note cites Aristotle (*Polit.* v. 8), which shows that he knew the meaning of φυλακὴν καταλύειν, and put in something else. His stage directions are equally unwarranted: —

"A magnificent mansion, with a large net spread over its noble fore-court, occupies the stage. The bristling of spears, and the occasional appearance of armed centries from its spacious avenues, show that a strict *surveillance* is kept over some prisoner lodged within it. Before the door stand two slaves in mock suits of Phrygian armour, and with *spits* in their hands instead of *spears*. A plentiful supply of flasks, cups, and goblets on the stage, shows on what materials the fatigues of the night-watch have hitherto been supported, but even these now prove inefficient."

So far as we can gather from the play, Bdelycleon is a gentleman in good circumstances, whose father has no pecuniary temptation to serve as a dicast, but the way in which he describes the influence which the *triobulum* had on his coming home, v. 603, does not indicate a family of great wealth. For the "armed centries" the only authority is Philocleon's telling the chorus —

"Νῦν δέ ξὺν ὅπλοις
Ἄνδρες ὁπλῖται διαταξάμενοι
Κατὰ τὰς διόδους σκοπιωροῦνται,
Τὼ δὲ δύ' αὐτῶν ἐπὶ ταῖσι θύραις
Ὥσπερ με γαλῆν κρέα κλέψασαν
Τηροῦσιν ἔχοντ' ὀβελίσκους."—vv. 359—364.

The hoplites are "in buckram suits." The real guards are Sosias and Xanthias, by whom (v. 5) Philocleon is watched, and who would not have been so careful to keep each other awake, had armed men traversed the passages. The reference to Sabazios (v. 9) shows they had been drinking; but there is no more warrant for the "flasks, cups, and goblets" on the stage, than for the somewhat contradictory direction for Sosias to "apply his pitcher to his mouth," and Xanthias his "flask."

Sosias and Xanthias have been sleeping. Mr. Mitchell makes each sleep and dream "for the course of four or five lines" on the stage after the play has begun. I have looked into other translations and commentaries, and I believe that he is original in that view.

I have confined myself to the opening of the *Vespæ*, and, I think have shown that, so far, Mr. Mitchell is not a "faithful translator." There yet is more behind, but I have already taken as much space as I can expect. Mr. Mitchell's notes are learned and valuable; he understood and admired his author; but there was one merit which he seems not to have felt — condensation. He seldom gives us Aristophanes, and very often something totally different; but his versification is good, and his matter generally spirited and sometimes Aristophanic. H. B. C.

U. U. Club.

CURIOUS CHARACTERS IN GERARD LEGH.

(3rd S. ii. 9.)

These are the cabalistic characters called by the Rabbins "the passing of the river," mixed with other cabalistic characters called the "celestial writing," and others called "Notariacon." The language is probably Rabbinical Hebrew. There are, however, two difficulties which render it almost impossible for any one, except a very expert Talmudist, to make out the verses. The first is, there is no division of the letters into words. The next, that the "Notariacon" points are wanted; so that most of the characters may stand for one of three various letters; thus, ל may be *either* ק, י, or א. Had one, two, or three points been added it would have been the first, second, or third of these letters, reckoned, of course, from right to left, as Hebrew is written. If any Talmudical scholar would like to try what can be made of the verses, I subjoin them in Hebrew characters; premising that where three letters are bracketed together, he may take *any one* of the three, but *only* one, while the single letter must be taken absolutely. If he wishes to know more on this subject he will find it in *De Occulta Philosophia* of Henry Cornelius Agrippa, lib. iii. cap. xxx., folio, Mechlin, 1533. As the line would be too long for the width of your page I will give each bracket of the Notariacon by itself, with a number; and, in transcribing the line as it stands in Gerard Legh, will use the number instead of writing the three letters over and over again.

Bracket number 1 is (איק), 2 (בבר), 3 (גלש), 4 (דטת), 5 (הנך), 6 (וסם), 7 (זען), 8 (חפף), and 9 (טציץ).

Then bearing in mind that one letter only is to

be selected from each bracket; and using the number instead of writing out each bracket at length, the verses will stand thus; and, if Hebrew, as I surmise, will, of course, read from right to left.

6, 4, ע, :, 4, 6, פ, 3, י, 1, ש, 2, נ, 3, י :·

א, 3, י, 2, (qy.) ל, ב, (qy.), נ, 3, ש, י, 1, :, כ, 1, ם, 2, י :·

In the "celestial" alphabet the character for י is used in the "passing the river" for ק: what the dots mean I cannot guess.

Occult writers say the tradition is, that the "Celestial" writing was the earliest Hebrew character; that it was succeeded, in the times of the Kings by that called "Melachim," or the royal writing; then at the Babylonian captivity by that called the "passing of the river" (probably the Euphrates); and that the present Hebrew character was introduced by Ezra. Can any Rabbinical scholar inform us further on these matters?

A. A.

Poets' Corner.

DR. JOHNSON ON PUNNING.

(3rd S. i. 371, 498; 3rd S. ii. 30.)

"*Leonard.* Do you mean to say, Sir, that that aphorism is not in Lord Bacon? Why, I have seen it quoted as his in almost every newspaper, and in almost every speech in favour of popular education.

"*Riccabocca.* Then that should be a warning to you never again to fall into the error of the would-be scholar, viz. quote second hand."—*My Novel*, book iv. chap. 19.

I am very sorry that I should upset the equanimity of MR. DOUGLAS ALLPORT, but this result always ensues, so my experience teaches me, when you show that a man's practice is contrary to his theory. He laid down the rule of the necessity of "practically, personally, and *in situ* investigating all the belongings of the objects" that attract our attention, but in the two cases to which I referred him he does not speak from practical or personal experience, but only from quotations. In the last instance he says he delayed answering a question because it seemed trivial and unimportant. Are we then to presume that a saying may be attributed to a great man, and its absurdity made current by the use of his name? And when the authenticity is questioned, are we to be told that it is trivial and unimportant? With regard to his remarks in connection with the Pipe Rolls, permit me to say I was present, and shared with many the impression that I stated, and I well remember the alacrity with which the respected Secretary of the Kent Archæological Society replied to him.

In *The Builder* of August 10, 1861, there was an account of the meeting, from which I extract the following:—

"In the evening Mr. Douglas Allport read a paper on Antiquities. The inference drawn by most of his auditors was that he preferred conjecture to evidence, and that he did not value the Pipe Rolls and other documents of a similar character. This was a strange corollary to his quotation, 'book openeth book.' It called up Mr. Larking, who claimed the greatest value for these truly historical evidences. Mr. Allport explained that he only meant in their untranslated form, and that they were too dry for general perusal. This did not mend the matter, as he ought to be aware of the pains taken by Mr. Larking to put in a popular form those papers of which he has superintended the publication."

But, Mr. Editor, an ample apology is due to you from myself. Your correspondent states that I ought not to insist on his being severely logical, seeing that my style is so flighty and figurative. I was not aware of this; but for the future, when I venture to put another question through the medium of "N. & Q.," I will endeavour to be as solemn and sober as a judge, in the hope that my respondents may not have the inductive process of their minds impaired by my frivolity, or their judgments rendered inconsequential by my flights.

In the paragraph in which your correspondent "reverts to the original question, did the great Doctor ever say anything so illogical, &c.," he seems to me to make sad havoc with the law of evidence. Because the learned Doctor had an aversion to puns, and because he was violent and unguarded in his denouncement—*ergo*, it is more than probable that he "broke out into" the expression so generally attributed to him. Historic doubts would soon be settled if you admit such an argument as this. In the case of the last words of Pitt to which your correspondent alludes, they could be easily settled by him, at least to his own satisfaction, thus:—Knowing Pitt's patriotism, seeing how many of his financial schemes had not answered his expectations, and knowing the amount of national debt incurred while he was minister, it is more than probable that he "broke out into" the expression "O my country, my poor country!"

With respect to the last request that I should give my real name and address, I can see no object to be attained by this. I am a very humble aspirant for the truth, and I am content to get it by means of a pseudonym; or if I have any reason to urge, I would rather that conviction were enforced by the correctness of my conclusions than by the authority of my name. On the one hand I am not ambitious to advertise myself, and on the other, I do not desire to contribute to my *amour propre* that delight which we are told arises from seeing one's name in print.

CLARRY.

COVERDALE'S BIBLE.

(3rd S. i. 433; ii. 10, 35.)

If this book be the unique copy of "the lost edition" of Tyndale's Bible, which MR. OFFOR supposes it to be, a further description of it may

be acceptable to such of your readers as are interested in the subject, and may help to determine the question either for or against this hypothesis.

The size of this quarto is 9½ by 6½ inches: the type being 8 by 5¾ inches, including the heading line, the catch word at the bottom, and the marginal references, respectively. The binding, now damaged by age, is plain black calf, fairly tooled with a leaf from an old Latin Psalter or Service Book, with square musical notes and red initial letters, pasted inside each cover. The preliminary matter is printed, not in columns, but across the whole page, except the Calendar; which, with the text itself, is in double columns, with sixty-two lines in each column, exclusive of the heading line and catch word, as far as chap. vii. ver. 27 of the Second Book of Esdras inclusive; after which it has sixty-one lines in a column, for the most part. The contents are given at the beginning of every chapter, and there are marginal references: each chapter being also marked at the side by capital letters, A, B, C, D, &c., though not according to space or number of lines, but subjects apparently.

The initial letters throughout both the Old and New Testament have, for the most part, the *same* or florigated patterns; and the text of both is evidently off the same fount of types, but I cannot find, in the initial letters of the Old Testament, the three figures mentioned in my last letter.

There are *five title-pages:* of which the first, for the whole volume, and the last for the New Testament, have already been given in "N. & Q." (3rd S. i. 406; ii. 10). The first part, containing the Pentateuch, occupies eighty-seven folios. The second title is this: "The seconde parte of the Byble contaynynge these bookes"; and then follows immediately, on the same page, the list beginning with "The booke of Josua," and ending with "The booke of Hiob" [Job], occupying one hundred and thirty-two folios. The third title-page runs, "The thyrde parte of the Bible, contaynynge these bookes," beginning with "The Psalter, The prouerbes, Ecclesiastes, Cantica canticorum," and "The prophetes"—from "Esay" to "Malachy"—of which the colophon is, "The ende of the prophecy of Malachy: and consequently of all the prophetes," one hundred and fifty folios. The fourth title-page is, "The volume of the bookes called Hagiographa," beginning with "The thirde booke of Esdras," and ending with "The seconde booke of the Machabees," eighty-eight folios. On the reverse of this fourth title-page is an address, "To the Reader"; stating that whereas these books, "whiche are called Hagiographa (because they were wont to be redde, not openly and in comen, but as it were in secret and aparte), are nether founde in the Hebrue nor in the Calde: . . . And that also they are not receaued nor taken as legittimate and leafull . . . . we haue separate them and set them aside, that they may the better be knowen." In which we may remark, that the reason is right, but the derivation wrong; the writer having palpably mistaken "Hagiographa," for "Apocrypha." This address, with the heading and ending, occupies fifty-four lines; printed, not in columns, but across the page; and concludes with, "So be it." The Book of Ecclesiasticus has only the second of the two Prologues now prefixed to it, but very differently translated.

The fifth part, or New Testament, occupies one hundred and twelve folios, the last folio containing part of the Table being lost, except a fragment. It is curious that in the Bible itself the Apocrypha is placed in the usual position; but in the preliminary matter in the "abbreuiation" of the books, the "Apocripha" (*sic*) is put between the second and third parts, after the Book of Esther, as MR. OFFOR describes Coverdale's quarto.

The books have generally the Hebrew name given: as, for instance, "The first boke of Moses, called in the Hebrue *Bereschith*, and in the Latin *Genesis*." Again: "The fifth booke of Moses, called in the Hebrue *Ellehaddebarim*, and in the Latin *Deuteronomium*." But the Song of Solomon is termed "The Ballet of Ballettes of Salomon, called in Latin *Canticum Canticorum*." There are many errata, especially in the paging; thus, in the first part, folio 29 is put for 39: in the second part, folio 14 for 10, and 15 twice repeated instead of 16; and so in the third part.

In the language generally, and often in the spelling, this translation approaches far more nearly to our authorised version than the later edition by Froschover in 1550.

I will finish this description by giving a few verses, which appear to me to afford a fair specimen, from the Old and New Testament; which, without encroaching much on your valuable space, may enable your readers to collate this translation with that of any other edition to which they may have access.

[Gen. ii. verses 15—20.] "The Lorde God also toke Adam, & put hym in to the garden of Eden, that he myght dresse and kepe it. And the Lorde God commaũded Adam, saying: Eatyng, thou shalt eate of euery tre of the garden, but as touching the tre of knowlege of good and euell, thou shalt not eate of it: Els, ī what daye soeuer thou eatest therof thou shalte dye the death. And agayne the Lorde God sayde: It is not good that Adã should be alone: I wyl make hym an helpe, which may be presente with hym. And so out of the grounde shope the Lorde God enery beaste of the felde, and euery foule of the ayre, and brought it vnto man: that he myght se how he would call it. For lyke wyse as man hymself named euery lyuyng thyng, euen so was the name therof. Man hym self therfore named the names vnto all catell, and foule of the ayre, and to euery beaste of the felde. And for man founde he not an helpe, that myght be p̄sent wyth hym."

[S. Luke i. verses 1—5.] "For as muche as many haue taken in hãde to set forth the declaraciõ of those thinges, which are moost surely to beleued amõge us, euen as they delyuered thẽ vnto vs, which frõ the beginnyngo sawe thẽ with their eyes and were ministers of the thinges that they declared: I determined also (as sone as I had searched out diligently all thinges frõ the beginnyng) that then I wolde wryte unto the, good Theophilus: that thou mightest knowe the certenty of those thinges where of thou hast bene infourmed.

"℄ The first Chapter.

"℄ The concepcion and birth of John the Baptist. The concepcion of Christ. The thankful songes of Mary and zachary.

"There was in the dayes of Herode, the kyng of Jurie, a certayne Prieaste named zacharias of the course of Abia. And his wyfe was of the daughters of Aaron: & her name was Elizabeth: they wer both ryghteous before God, and walked in all the lawes and ordinaunces of the Lorde, that no man could find fawte with them."

As my only object is to ascertain the truth, I shall be glad to know: 1st, What is the evidence that there ever *was* an edition of Tyndale's Bible published in 1537? 2ndly, If, as one authority supposes, this copy be a mixed one, and chiefly of Cranmer's Bible of 1550, how is the fact of its having the title-page and preliminary matter of Coverdale's of 1537, an edition *thirteen years earlier* in date, to be accounted for?

EDWD. A. DAYMAN.

Shillingstone Rectory, Blandford.

E. A. D., and other gentlemen who have written on this subject, appear at a loss to understand what version, or even what edition, the Bible is. Why it is supposed to be any edition of Tyndale's version, I do not see explained. E. A. D. says, that he has compared six verses of my Reproduction of the first edition of Tyndale's Testament, and finds "no less than fourteen variations, many of them very important." I think the editions of Tyndale's Testament have not been so much altered as this would indicate. I find in the same six verses, Math. viii. 9—14, only five variations between the first edition of Tyndale's Testament and the well-known first edition of Tyndale's Bible (as some call it), folio, 1537, by "Thomas Matthew." I submit, therefore, it is not likely that any edition, if found, of the same year, will contain fourteen variations in six verses. This folio, which was edited by John Rogers, has always been supposed to be the only edition in that year, with so much of Tyndale's version as he had translated. Where is there any evidence that a quarto edition has been lost, as GEORGE OFFOR, Esq., in his last letter supposes? And I would also beg leave to remark, that I do not see how the Bible of E. A. D. is proved to be a lost edition of Tyndale's version, because certain texts in it do not agree with a "Coverdale in 4to, 1537, or with Taverner's Bible, 1539, or with the quarto Coverdale and Tyndale, 1530,"* &c. I would suggest, that the mystery may be solved in a way I have explained many such difficulties. The volume will, I think, prove to be made up of two editions or more. I have not seen it; and, therefore, only give the idea as probable. The title and preliminary are perhaps one edition, 1537; and the text is, I conclude, that of Cranmer's version, 4to, by Whitchurch, 1550—which I have. The reasons why I think so are these: E. A. D.'s Bible, Genesis xli. 7, reads, as he tells us—"And se it was a dreame." So does the 4to Cranmer. The same reading is in the 1539 Cranmer, as some call it; and in the first edition by Cranmer, April, 1540. I have all the folio editions of Cranmer's Bible, and could refer to them, but it would not strengthen the argument. The 4to Cranmer also agrees with E. A. D.'s Bible in all the other points he describes. Esther ends on fol. xx. The New Testament title is the same wording. I John v. 7, is in smaller type; and the initial letter he describes as used 1 Peter, &c., is used in several places in the 4to Cranmer.

I shall be most happy to compare the Bible with mine, if E. A. D. will do me the favour to call on me with it, or send it to me. FRANCIS FRY.

Cotham, Bristol.

[We gladly avail ourselves of the opportunity here afforded us to call attention to Mr. Fry's faithful and valuable reprint of the "only known copy of the first edition of Tyndale's New Testament;" perhaps the most interesting book in our language. The following particulars of this reprint may interest many of our readers, and certainly deserves to be put upon record as an evidence of the great pains taken by the editor to insure accuracy:—

"It contains 692 pages of close small type; is a faithful representation of the original; and will be valued not only as a Version, but as showing the state of the English language, the style of the printing, the orthography (which is very irregular), the punctuation, the divisions of the words at the ends of lines (even to a letter), and the contractions used. It has been made by tracing on transfer paper, placing this on lithographic-stones, and then printing it in the usual way: a method evidently calculated to insure the closest possible correspondence with the original.

"To prove the correctness of the work, I have compared a proof of every page, folding it so as to place each line parallel with, and close to, the same line in the original; so that, by comparing the line all along, I could easily see that it was correct. *In this way I have examined every line throughout the volume*, and I believe that not a single incorrect letter will be found in it."

The impression consists of 177 copies, of which 26 are in quarto. Fifty copies are already appropriated, and the work has been effaced from the stones.]

MUTILATION AND DESTRUCTION OF SEPULCHRAL MONUMENTS (2nd S. xii. 509.)—Of Dr. Lyne, see Harwood's *Alumni Etonenses*, 1797, p. 94; Gorham's *Hist. of Eynesbury and St. Neot's*, i. 120;

† Is not this a mistake: "Coverdale and Tyndale, 4to, 1530"?

"N. & Q." 1st S. vi. 507, 615; xii. 132, 179, 195; and Cole's *MSS. Brit. Mus.* xxx. 94—98.

JOSEPH RIX, M.D.

DR. NICHOLAS BARBON AND THE PHŒNIX FIRE OFFICE (3rd S. i. 253, 395.) — In Hatton's *New View of London*, 1708, p. 787, is an account of the various insurance offices then existing. The first fire insurance office is thus described: —

"*The Phœnix Office*, at the *Rainbow Coffee-House, Fleet Street*, established about the year 1682, whose Undertakers for 30*s.* paid them in hand, Insure 100*l.* for 7 years, and so in proportion for other sums, for the payment of which Losses they have settled a fund. They employ several men (with Liveries and Badges) to extinguish Fires on occasion. The first Undertaker was *Dr. Nicholas Barbone*, and now there are several Gent. concerned. This Numb. is about 10,000."

For particulars respecting Nicholas Barbon, M.D., who was M.P. for Bramber, and died in or about April, 1698, consult Bodleian Catalogue, i. 182; *Biog. Brit.* 1st ed. 219 [B], or edit. Kippis, i. 289, 290; Luttrell's *Diary*, i. 135, 309; ii. 403; iii. 512; iv. 13, 364, 409; Lysons's *Environs*, iii. 27; Munk's *Coll. of Phys.* i. 326; North's *Lives of the Norths*, ed. 1826, i. 427, 428; *Parl. Hist.* v. 542, 959; and Watt's *Bibl. Brit.*

In that useful compendium, Rosse's *Index of Dates*, is this article: —

"Barton, Dr., sets up the first Insurance Office against fire, 1667."

I believe the date to be tolerably accurate, but I doubt not that for "Barton, Dr.," ought to be read "Barbon, Dr." C. H. COOPER.

DID THE ROMANS WEAR POCKETS? (3rd S. ii. 9.) It appears from Dr. Adams's *Roman Antiquities*, that in the earliest times of Rome, part of the "toga" was drawn up and thrown back over the left shoulder, and thus formed what was called *sinus*, a fold or cavity upon the breast, "*in which things might be carried.*" In later times there was worn below the toga, a white woollen vest called "*tunica*," fastened by a girdle or belt about the waist to keep it tight, "*which also served as a purse in which they kept their money.*" I quote from Dr. Boyd's edition of Adam, 1842, pp. 350—355. G.

THE BLANSHARDS (3rd S. i. 408; ii. 14.) — The following are probably the Blanshards for whom R. B. P. inquires: —

George Blanshard of York, gent., by Margaret, daughter of Timothy Wilkinson, had Wilkinson Blanshard, of York, gent., who married Elizabeth Simpson, of Fishlake, and left a son, Wilkinson Blanshard, M.D. of London; and two daughters, Hannah and Elizabeth, who were interred in St. Mary's, York, 1820 and 1822. J. S.

SIR JOHN STRANGE (3rd S. i. 271, 353, 396.) — It is but an act of common justice to MESSRS. COOPER of Cambridge, who are always so ready to assist others, to inform them, that since I made my last communication relative to Sir John Strange, I find that in his admission to the Middle Temple, in 1712, he is described as the "son and heir of John Strange of Fleet Street, Gentleman." Thus by degrees we mount the ladder; the next step must be the parentage and the position of the father, which some of the archæological delvers in "N. & Q." will, no doubt, discover and communicate. D. S.

TO COTTON TO (3rd S. ii. 10.)—As I suspect that a phrase of mine in "N. & Q." prompted MR. WORKARD's Query, permit me to say that I think I can remember "cottoning to" in the sense of taking kindly to, as used before Americanisms became of cant use in England. Indeed, some of Nares's quotations show its early use in this sense, and he explains them by the similar but not very happy synonym "agree." One of his examples is — "Styles and I cannot cotten." Hence and despite Nares's conjecture, I am inclined to believe that "cotten," in this and in the American sense, and also in that of attaching oneself to a patron or superior, is the — en and perhaps older form of the verb "to cote," Fr. *côté*, old French, *costoyer*. The use in the sense of succeed may be derivative, and Nares's quotation —

> "It cottens well, it cannot choose but bear
> A pretty napp —

may be merely a conceit of the writer. But it is also possible that both Nares's etymology and mine may be right, for one of the fancies of the age was to use words in a strictly etymological sense, and to do this they both wittingly and unwittingly adopted new and fanciful derivations, and generally from roots in the more learned languages. Hence the same spelt word might have two etymologies and two meanings more or less confused and allied. In Euphuism this fashion ran into the extremes of extravagance. Thus Holofernes gives us *abhominable*, and I lately had occasion to adduce two examples (from Nares) of *goss-amour* and *-amore*. So Shakspeare uses *exorcist*, not as εξ, ορκιζω, but as one who raises spirits *ex orco;* and his peculiar use of *feodary* (old copies *fedary*) is based on its *quasi*-derivation from the Italian *fede*, faith. When Claudio, in *Measure for Measure*, says, he kept his marriage secret that her friends might acquiesce and allow "the propagation of her dowry," he means the forth-payment (Ital. *pagare*, to pay) of her dowry. And when Henry V. asks for the "late commissioners," he talks Latin-English, and means the commissioners who were *lati* or chosen, the "Commissioners designate" whose appointments had not been confirmed by the issue of their commissions. Shakspeare, especially in the speeches of court-gallants and those who in his day affected this style, has dozens of such words which

from inattention to this custom or fashion, have been and still are sources of never-ending contention to commentators.

BENJ. EASY, M.D., and Logomachist.

CUSTOMS IN THE COUNTY OF WEXFORD (3rd S. i. 503.)—The custom of turning on meeting a corpse, and following it for some distance, is universal in Ireland, and must have been brought from the East by the earliest inhabitants—for it exists just the same in Persia. W. Franklin, in his *Observations made on a Tour from Bengal to Persia, in the Years* 1786-7, published in London 1790, says at p. 127, as follows:—

"If any Mussulman should chance to meet the corpse during the procession, he is obliged, by the precept of his religion, to run up to the bier and offer his assistance in carrying it to the grave, crying out at the same time: *Làh Illáh Ill Lìllàh!*—'There is no God but God!'"

I have heard the wild shouts of the followers of the corpse in the same place that T. B. mentions; and I have been struck with the similarity of sound of the *Ullaluah* of the Irish with the above Persian exclamation. It may be that the Persian words will bear the meaning given to them by Franklin; but there can be little doubt that both the Persian and the Irish terms are merely corruptions of the old Hebrew הללו יה, *Halle lu jah*, or more properly Halle lu *yah*; which originally was used as a pious ejaculation, equivalent to "Praise ye Yah!" which our Bible renders "Praise ye the Lord." R. J. M.

The custom alluded to by T. B. as being prevalent in Devonshire, and by S. REDMOND as common in Wexford, is also practised in the West Riding of Yorkshire. In a district about eight miles from Leeds, a favourite remedy for hooping-cough, not many years ago, was to take the child to a certain hill in the vicinity, and pass it three times round the body of a donkey. In some cases it is possible that the simple change of air might have a salutary effect. H. E. WILKINSON.

BIDDENDEN MAIDS (3rd S. i. 508.)—Whatever may be the truth about these particular Kentish maids, upon the authority of a church register a similar case did occur, and in the same county. In Burn's *Registrum Ecclesiæ Parochialis*, 1st ed. p. 81, I find the following:—

"Herne, Kent.

"1565. John Jarvys had two woemen children baptised at home, joyned together in the belly, and havynge each the one of their armes lyinge at one of their own shoulders, and in all other parts well-proportioned children. Buryed Aug. 29."

Although the kind of conjunction is here rather obscurely described, it is not very unlike that of the figures on the Biddenden cake, which may be seen engraved in Hone's *Every-day Book*, vol. ii. p. 443. A *double junction* in both cases.

The credibility of the Biddenden maids, is certainly not diminished by this case at Herne resting, as it does, upon the authority of a parish register. Their *possibility*, of course, is proved by the modern certainty of the Siamese twins.

A. B. MIDDLETON.

The Close, Salisbury.

LITERATURE OF LUNATICS (3rd S. i. 451, 500.) One of your correspondents makes inquiry for works written by madmen. The following cutting is from *The Tunbridge Wells Old Book Circular* for this month, published by Joseph Palmer:—

"Privately Printed—The Christian's Armour: God's Love to Humanity, his Invitations, &c. By H. B., *an inmate of a lunatic asylum.* 12mo, sewed, 2*s.* 6*d.* *Not published*, 1855.

"A singular performance, written and printed while the author was confined in a private Asylum."

D.

SOUL-FOOD (3rd S. i. 468.)—This word is pronounced in Lancashire *saäl*, not *sool*, as Halliwell gives it; and its meaning there, is almost equivalent to "relish." I never heard butter called *saäl*, but meat, eggs, &c., quite come under that denomination. HERMENTRUDE.

THEROIGNE DE MERICOURT (3rd S. ii. 2.)—Your readers who are interested in the matter, will find a detailed account of her case in M. Esquirol's treatise, *Des Maladies Mentales*, tom. i. pp. 445-50. Nothing is said of the assault in the Tuileries Gardens. She was sent to an asylum after the Directory came into office, and died in the Salpetrière in 1817. The story is curious, but hardly adapted for your pages. J. N., R.N.

JERUSALEM WHALLEY (3rd S. i. 452.)—In addition to the information respecting Hook's "Parson Whalley," kindly furnished me, allow me in turn to supply an item or two from a note on p. 182, of Lord Cloncurry's *Personal Recollections*, Dublin, 1849:—

"Thomas Whalley, the husband of my eldest sister, was known in Ireland as 'Jerusalem Whalley,' from the circumstance of his having won a bet by performing a journey to Jerusalem on foot, except so far as it was necessary to cross the sea; and finishing the exploit by playing ball against the walls of that celebrated city. He was a perfect specimen of the Irish gentleman of the olden time. Gallant, reckless, and profuse, he made no account of money, limb, or life when a bet was to be won, or a daring deed to be attempted. He spent a fine fortune in pursuits not more profitable than his expedition to play ball at Jerusalem; and rendered himself a cripple for life by jumping from the drawing-room window of Daly's Club House, in College Green, on to the roof of a hackney coach which was passing."

CLERICUS WHALLEY.

GOSSAMER (3rd S. ii. 16.)—I have been much pleased with MR. BENJ. EASY's derivation of this word, and should be disposed to adopt it at once if he could show that it had been in use in France. If it was, the form I should suppose to have been

Gase-Marie, like *Hotel-Dieu*, *Fitz-Aymon*, and our *Fitz-roy*, *Fitz-Empress*, &c. Gossamer would then be from *Gase-Marie*, like *sink-apace* from *cinque pas*. THOS. KEIGHTLEY.

TENNYSON: CAMELOT (3rd S. ii. 9.)—Your correspondent L. G. ROBINSON asks: "Does Camel mean a 'river' in Anglo-Saxon?" An Anglo-Saxon dictionary will answer him in the negative. But supposing it did; how, in the name of *history*, could it assist in arriving at the meaning of an ancient British name? Camel (whence Camelford) is the name of a river of Cornwall; and may be rendered, in British, the "crooked or winding river" (*cam-el*). The first syllable, *cam*, "crooked," is found in the names of several rivers: as the Cam, Cambec, Camlas, Camlet, Camlin, Camon (i. e. *Cam-avon*). Cam may have even denoted a river, from winding.

R. S. CHARNOCK.

DOUBLE CONSCIOUSNESS (3rd S. ii. 32.)—In *On the Truths contained in Popular Superstitions*, 3rd edit. 1851, Dr. Mayo, among other observations on this subject, says:—

"If the fits of trance recur frequently, and are prolonged . . . the trance development of the intellect and character of the patient—oftenest a girl—may get a-head of their development in her natural waking . . . I knew a case in which the patient at length retained her trance recollections alone, from long continuance in that state . . . . Ordinarily the recurrence of fits does not extend over longer than three to six months, after which they never reappear."—P. 109.

J. P.

PORTRAIT OF ARCHBISHOP CRANMER (3rd S. ii. 38.)—The engraved portrait of Archbishop Cranmer in the possession of W. B. is from Holland's *Heröologia Anglicani*, published in 1620 in two volumes folio, at the expense of Crispin Pass, who probably engraved several of the plates, sixty-five in number. The following account of this work is given in a foot-note to Walpole's *Catalogue of Engravers*:—

"This book was the first regular collection of English heads, and though it had probably a wide circulation upon its appearance, it is, at this time, in a complete state, very rare. What greatly enhances its merit is, that all the portraits are professedly drawn from original pictures. The finest copy known is that formerly in the Harleian, now in the library of the British Museum."

J. H. W.

ST. DUNSTAN (3rd S. ii. 27.)—In answer to the queries of MR. T. NORTH, I beg to state that St. Dunstan is a canonised saint. As to when he was canonised, he died in 988, and his festival was ordered to be kept throughout England by a synod at Winchester in 1021 in the reign of Canute. It was not till the end of the eleventh century that the formal process of canonization by the Pope began to be observed. A solemn translation of his relics to a more honourable place in the cathedral of Canterbury took place on September 7, by Archbishop Lanfranc, after the rebuilding of the cathedral, which had been burnt down in 1074; and his monument was on the south side of the high altar, where his relics were found in 1508, by Archbishop Warham in a leaden chest, with this inscription: "Here reposeth St. Dunstan, Archbishop." Many churches were dedicated to God in his name.

The attributes or symbols assigned to St. Dunstan are several. The most common modes of representing him are playing on a harp, and seizing the devil with pincers. There is a picture of him painted by himself in the Bodleian at Oxford, in which he is prostrating himself at the feet of our Saviour. He is sometimes represented with a dove at his ear, or hovering near him. For these, and other symbols of St. Dunstan, MR. T. NORTH is referred to the *Emblems of Saints*, 2nd edition, under the name of St. Dunstan. F. C. H.

CLERICAL KNIGHTS; SIR ROBERT PEAT (3rd S. i. 209, 273—275, 354.)—Sir Robert Peat is styled D.D., (1.) In the notification of his presentation to the rectory of Ashley with the vicarages of Silverley and Kirtling, co. Camb. 1803. (2.) In the royal licence of Oct. 2, 1804. (3.) In the notification of his presentation to the vicarage of New Brentford, 1808. (4.) In the announcement of his marriage, 1815. (5.) In the inscription to his memory in New Brentford church.

He did not obtain that degree at Oxford or Cambridge. From 1797 to 1836 his name was on the boards of Trinity College, Cambridge, as a ten year man. He printed a *Sermon on the Thanksgiving Day for the Peace*. Lond. 8vo, 1814. C. H. & THOMPSON COOPER.

Cambridge.

JOHN MOTHERBY (3rd S. i. 486.)—John Motherby was the youngest son of a Scotch merchant at Königsberg, of the firm of Green,* Motherby, and Detrusina. His elder brother, William, embraced the medical profession, and was in 1801, Ober-Feldstabs-Medicus of the East Prussian army, and published some excellent medical works, amongst which his *Medical Dictionary* is well known, and has, I believe, been translated into English. He had a son, Robert, who followed his father's profession, and also published some medical treatises, as well as a *Taschenwörterbuch des Schottischen Idioms und Deutscher Sprache*.

But the subject of inquiry, John Motherby, took up the profession of the law, and soon after leaving the University of his native city, was

* Whilst writing, I am reminded by Mr. J. Macray of the Taylor Institute, Oxford, that he has read in a *Life of Kant*, that he was a frequent guest with this English merchant, Kant himself being of Scotch origin, from a family named; but before I entered the University both merchant and philosopher, host and guest, had died.

appointed to the office of Referendarius, an incipient step in the Prussian Courts towards the higher degrees. As we were nearly cotemporaries at the University and almost countrymen, an intimacy sprung up betwixt us which I believe was the solace of many hours when, in consequence of the peace of Tilsit, all communication from England was cut off.

I find from entries in a journal which I then kept, that in company with some Prussian students, I accompanied our friend at the commencement of a pedestrian journey, which he undertook on August 2, 1808, throughout Germany on his first stage, but with another youth determined on not leaving him till we had gone over the battle-field of Eylau together, about forty miles English from Königsberg. The curious details I have noted of this pedestrian impromptu, at the distance of almost half a century, recall many pleasing recollections which have no interest for a stranger: suffice it to say that I parted from my friend, never to see him again, at Eylau, for having soon found opportunity to return to England through the favour of the Prussian Government, I could only learn some years later that, having been promoted to a command in the Prussian Landwehr, when the country rose as one man against the French rule, he fell at the head of his company when storming the town of Leipsig in the three famous days of October 17 to 19, 1814, and was buried in the breach.

I have amongst my papers a poem in German hexameters on the Death of Nelson, which he composed, and which, if of any interest, I believe I could find. One verse I recollect: —

"Britaniens Flagge hoch vom Winde bewegt war des Sieges Panier;"

and Nelson's last command by signal, —

"England hofft dass keiner von uns der Pflichten vergesse."

WILLIAM BELL, Phil. Dr.

2, Burton Street, Euston Square.

THE SIXTY-FOUR LANGUAGES OF THE SIXTEENTH CENTURY (3rd S. ii. 28.)—The "sixty-four languages" are those of the descendants of Noah enumerated in the tenth chapter of Genesis, each of whom was supposed to have acquired a distinct language at the time of the confusion of tongues. The old writer referred to by J. BR. must therefore be understood to mean, "It were more easy to learn *all the languages of the earth than this*." CHARLES BEKE.

PLURALITY OF EDITIONS (3rd S. i. 486.) — *The Christian Year* has passed through more than fifty large editions. My copy is of the fifty-fourth edition, published in 1858. J. F. S.

JEWELRY (3rd S. ii. 25.) —The answer to G. L. is obvious. "Jewelry" is not derived from *jeweller*, but from *jewel*; and in the sense of a *lot* or a *collection* it corresponds exactly with *peasantry*, *Irishry*, *devilry*, ("the ministerial devilry," Byron, in Moore's Life, ii. 209, ed. 1836), and many more that could be named. LYTTELTON.

HERALDIC OR HERALDRIC (3rd S. i. 234.) — E. L. S. will find the question he has raised treated of in the preface to Lower's *Curiosities of Heraldry*. H. S. G.

YOUNG'S TYPE COMPOSING MACHINE (3rd S. ii. 19.) — We are indebted to the courtesy of the editor of the *Kent Herald* for a copy of that journal of the 10th instant, containing the following information on this subject: —

"The writer in *Notes and Queries* has been very wrongly informed upon the matter regarding Mr. Biggs and the composing machine. Mr. Biggs was not the man to 'succumb to the evil threats of the Union men and others'—even supposing that such threats were ever made, which from personal acquaintance with the London Trade at the time, our printer denies.—Mr. Biggs, with the best intentions of giving a trial to an ingenious invention, and to afford an opening for female labour, had the earlier numbers of the *Family Herald* 'composed' by Young's machine; but it was soon found that the incompleteness of the work was such that it required so much afterwork as to become a more expensive process than the ordinary labour. This has been the case with all the composing-machines invented at present; and the absolute requirements of thoroughly accomplished compositors to *finish* the work—in fact, to do the *thinking* part,—is inevitable, however clever the merely mechanical arrangements may be."

NEVISON THE FREEBOOTER (3rd S. i. 428, 473; ii. 16.)—There is a good deal of information about this celebrated man in Scatcherd's *History of Morley*, p. 250, *et seq.* What renders the particulars more interesting, is, that the author gathered them in a great measure from one whose grandfather had personally known Nevison.

I well remember going with a relative, many years ago, to the ruins of Howley Hall, and seeing there the stone Mr. Scatcherd speaks of, with the inscription: "Here Nevison killed Fletcher, 1684." It was then lying in a piece of waste ground, near a farm house. The Cicerone who accompanied us related, in addition to many particulars which are given at full length in the work referred to, that it was universally believed by the inhabitants, that if any one moved the stone, it would of itself at once roll back into its former place!

A short notice of Nevison's celebrated leap may be found in the *Gent. Mag.* for 1820, Part 1st, p. 420. H. E. WILKINSON.

PHARAOH'S STEAM VESSELS (3rd S. i. 485.)— "There is not a passage that more outrages all the rules of credibility than the description of these ships of Alcinous," wrote Pope in the last century, when steam boats and steam power were unknown.

The old proverb, "nothing new under the sun,"

may be true, and in this generation we may read Homer with a new light to guide us in the interpretation of his marvellous poems.

Would your correspondent, W. D., inform us, where he has read that one of the Pharaohs had steam vessels? THOMAS E. WINNINGTON.

QUOTATIONS (3rd S. ii. 47.) — MR. TRIX is a reader of Tennyson, and it is odd he should not have recollected that the first of his passages is in one of the finest of Tennyson's poems, and one rather unusual in metre. It is in *Locksley Hall* (vol. ii. p. 110, 4th edit., 1846). But there are two lines interposed between the second and third of those quoted. LYTTELTON.

LOUIS THE FIFTEENTH (2nd S. viii. 268, 297.)— Amongst the admirable collection of autographs lately exhibited at the meetings held in the Hall of the Law Society is a holograph letter of this monarch. The letter in question is addressed to Madame de Pompadour, and bears date March 9, 1760. The signature is "Louis." No doubt Mr. Young, the owner of the collection, would be able to give satisfactory proof of its authenticity.

J. A. PN.

EPITAPH ON DURANDUS (3rd S. i. 519.)—I beg to inclose the copy of the epitaph on Durandus:

"✠ Hoc est sepulcrum Dñi Gulielmi
Durāti epi Mimatensis *, Ord. Præd.

Hic jacet egregius doctor, præsul Mimatensis
Nomine Duranti Gulielmus; regula morum
Splendor honestatis, et casti candor amoris,
Altum consiliis, speciosum, mente serenum
Hunc insignabant, immotus turbine mentis,
Mente pius, sermone gravis, gestuque modestus
Extitit infestus super hostes, more leonis:
Indomitus domuit populos, ferroque rebelles
Impulit Ecclesiæ victor servire coegit;
Comprobat officiis, paruit Romania sceptro
Belligeri comitis Martini tempore quarti;
Edidit ille in jure librum quo jus reperitur
Et 'Speculum juris,' patrum quoque 'Pontificale,'
Et 'Rationale Divinorum' patefecit;
Instruxit clerum scriptis, monuitque statutis;
Gregorii deni, Nicolai, scita perenni
Glossa diffudit populis, sensusque profundos
Scire dedit mentes corusca luce studentum
Quem memori laudi genuit Provincia dignum
Et dedit a Podio Missone diœcesis illum
Inde Biterrensis, præsignis cerica Papæ;
Dum foret ecclesiæ Mimatensis sede quietus
Hunc vocat octavus Bonifacius, altius illum
Promovet, hic renuit Ravennæ præsul haberi;
Fit comes invictus simul hinc, et Marchio tandem
Et Romam rediit, Domini sub mille trecentis
Quatuor amotis annis, tumulante Minerva:
Subripit hunc festiva dies et prima Novembris,
Gaudia cum Sanctis tenet omnibus inde Sacerdos,
Pro quo perpetuo datur hac celebrare capella.

✠ Jõhs. filius Māgri Cosimati fec. hoc. op.
(Camillus Ceccarini restaurari fecit, A.D. 1817.)"

* Bishop of Mende, in France, Province of Narbonne.

"Hoc opus" alludes to the beautiful mosaic of the Blessed Virgin and Child, which ornaments the back wall of the upper part of the tomb, under the canopy. On the lower part of the tomb are five shields, the bearings on all the same, and are —

Argent, on a fesse sable, 3 mullets of four points, or; in chief a demy-lion rampant of the second, and in base 3 bendlets gules. F. D. H.

SARA HOLMES (3rd S. i. 465; ii. 35.) — The obliging communication by the correspondent who who signs himself AN ISLE OF WIGHT HOLMES (as no doubt it can be supported by documentary evidence) is very satisfactory in identifying Sara Holmes, and in proving a connection with so respectable a family, that there will be less difficulty in genealogical inquiry.

Further than what I have already mentioned I cannot however "corroborate or correct" Mr. Holmes's statements, but in one respect I come to a different conclusion. Unless Sara Holmes is the pivot on which the beneficial importance of the descent turns, the advertisement of 1824 has been carelessly worded, and the reference to the second marriage was quite unnecessary. I say this with due deference, for Mr. Holmes's grandfather probably interested himself in the inquiry of that period, and may have arrived at results of which I am ignorant; and, moreover, he also probably knew those contingencies which are hinted at as guiding the reversion of Sir Robert Holmes's estate.

I wish nevertheless explicitly to declare that the curiosity I have to discover who might be Sara Holmes, is confined to a genealogical purpose. No mercenary advantage could personally accrue. None of our present family can claim any descent from the lady; and it is very clear that until all issue of John and Sara Holmes should be extinct, nobody of our name, even in direct lineage, could be entitled to succeed.

It is not, therefore, the question of the derivation of, or the succession to, the property that I wish so much to solve as the simple fact of who was Sara Holmes; and I shall be very grateful for "the information from MSS." that MR. HOLMES is kind enough to offer. MONSON.

Chart Lodge.

ANALOGY BETWEEN COLOURS AND MUSICAL SOUNDS (3rd S. ii. 36.) — I do not remember the occurrence of any passage in Durandus like that to which your correspondent alludes; but in their Introduction to the English translation in 1843, the learned editors remark —

"According to Haydn, the trombone is deep red; the the trumpet, scarlet; the clarionet, orange; the oboe, yellow; the bassoon, deep yellow; the flute, sky-blue; the diapason, deep blue; the double-diapason, purple; the horn, violet; while the violin is pink; the viola, rose;

the violoncello, red; and the double-bass, crimson," &c.—P. xlvii.

MACKENZIE E. C. WALCOTT, M.A., F.S.A.

PUBLIC LIBRARY, DUBLIN (3rd S. ii. 28.)—In the year 1700, Dr. Narcissus Marsh, then Archbishop of Dublin, wrote to a friend in England:—

"I do design to leave all my Oriental MSS. to Bodley's Library, ... and for the rest of my books I hope to dispose of them thus:—The Archbishop's house in Dublin hath no chapel nor library belonging to it. . . . This consideration hath made me resolve to build both . . . . *The library for public use* . . . . In this library (in order to the building whereof I have laid by 800*l.*) my intentions are to lodge all my printed books; . . . . and I have now six hundred pounds' worth of books lying ready in Dublin to be put into the library as soon as it shall be built."

The collection referred to in this letter was that of a Mr. Bonnereau. A far more important one was shortly afterwards acquired by Archbishop Marsh, and the public, in the purchase of the library of Bishop Stillingfleet, containing 9512 volumes, "besides many pamphlets." This, I suspect, is the purchase alluded to in the *Ormond State Papers*.

Marsh's library was incorporated by Act of Parliament in 1707, and was endowed with a rent-charge of an estate in the county of Meath, amounting to 250*l.* a year (Irish currency), by the last will of the founder, who died in the primatial see of Armagh, on the 2nd November, 1713 (in the seventy-sixth year of his age), and was buried near his library in the graveyard of St. Patrick's Cathedral. See Edwards's *Memoirs of Libraries*, vol. ii. p. 63, for further notice of Archbishop Marsh's library.

EDWARD F. RIMBAULT.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Hand-Book of Autographs; being a Ready Guide to the Hand-Writing of Distinguished Men and Women of every Nation, designed for the Use of Literary Men, Autograph Collectors, and Others. Executed by Frederick G. Netherclift. Nos. 4, 5, and 6. (F. G. Netherclift.)

We have already called attention to this book, which, in a small space, gives so much valuable information to the Historian, as enabling him to test the genuineness of the documents he consults; to the Autograph Collector, as helping to secure him from the frauds to which he is so incessantly exposed, and to the Frequenters of Old Book Stalls, as enabling them to ascertain by whom the marginal notes and various memoranda, which give so much value to such volumes, have been written. The three parts now issued, accompanied by a Biographical Index by Mr. Sims of the British Museum, form the first volume of the work, which contains between five and six hundred autographs, selected for the most part from undoubted originals in the National Collection. It will readily be seen, therefore, how well the present Hand-Book is calculated to accomplish the object for which it has been published. But it is also, we are bound to say, a volume which cannot be turned over on a drawing-room table without affording both amusement and instruction.

The River-Names of Europe. By Robert Ferguson. (Williams & Norgate.)

The object of the present work is to arrange and explain the names of European rivers on a more comprehensive principle than has hitherto been attempted. And the interest of the subject is obvious, when one considers that the names given to the rivers of Europe, when the first tide of Asian immigration swept over this quarter of the globe, have probably in many instances remained to the present day. Mr. Ferguson brings much learning and ingenuity to his self-imposed task.

Predictions Realized in Modern Times. Now first Collected. By Horace Welby. (Kent & Co.)

A small volume, containing a variety of curious and startling narratives on many points of supernaturalism, well calculated to gratify that love of the marvellous which is more or less inherent in us all.

The new number of *The Quarterly Review* opens with a pleasant biographical sketch of the two Brunels, in which full justice is done to those eminent engineers. Dr. Hooks' "Lives of the Archbishops of Canterbury" forms the subject of a well-considered Paper, in which due commendation is bestowed upon the labour of the Dean of Chichester. A clever sketch of "English Poetry, from Dryden to Cowper," will please students of our national literature, and a gossip about "Sussex" our holiday makers. The article on "The Volunteers and National Defences," advocates the advance hand in hand of the volunteers and the fortifications. The Paper on "The Hawaiian Islands" furnishes a pleasant account of that interesting group. "The International Exhibition" is a Paper replete with sound views of Art, and concludes with a fitting tribute to the wise and good Prince, who had so eminently the capacity of swaying events by his consciousness of quiet power. *The Quarterly* very properly winds up with a good sound article entitled "The Bicentenary Movement," upon the "projected commemoration" of the Puritan partisans, who paid the penalty of defeat by losing their spoil just two hundred years ago. But in addition to the *Quarterly*, we have several other periodicals and serials which call for special notice from us. The second number of the New Series of the *Journal of Sacred Literature* contains, among many other articles of interest—such as the "Religion of the Romans," "The 'Te Deum,'" "Clement of Alexandria," "Sacred Trees," "The Antediluvian World," and many others—one to which we may call the especial attention of our readers, "What is Superstition?"—a question discussed at some length in our own columns. The sixth number of *The Museum, or Quarterly Magazine of Education, Literature, and Science*, is distinguished by the same variety and learning as its predecessors. The articles, more particularly interesting to lovers of literature are those on "Edmund Spenser," "Merivale's 'Keatsil Hyperion,'" and "Port Royal as an Educational Establishment."

Notices to Correspondents.

JOHN HAYNES. *An account of the fate of the last three Books of Hooker's* Ecclesiastical Polity *is given by Izaak Walton in the Appendix to his* Life of Richard Hooker. *Some additional particulars are furnished in Mr. Keble's notes to this Appendix in Hooker's* Works, edit. 1836, i. 111—125.

ZETA. *The authorship of the MS. plays in Ayscough's Catalogue has not been discovered. The fragments in No.* 848, *arts.* 9, 10, *are not dramatic.*

ERRATUM.—3rd S. ii. p. 17, col. ii. l. 20, *for* "Bowen" *read* "Bourn."

"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* 11*s.* 4*d.*, *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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LONDON, SATURDAY, AUGUST 2, 1862.

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Notes.

BURKE AND BEACONSFIELD.

The only other vexed question as to Burke's moral conduct which Dr. Napier has attempted to elucidate, relates to the purchase of, and the establishment at, Beaconsfield. Burke came to London as a student at the Temple, on an allowance of 100*l.* a-year from his father. After some time, not exactly known, he abandoned the idea of going to the Bar, and married Miss Nugent. For one or other of these causes, or for some unknown cause, his father withdrew the allowance, and Burke, we are told, "adopted the all-honourable course of relieving the lightness of his purse by the powers of his brain," which means that he resolved to live by literature, and we had evidence of this when he undertook the drudging labour of writing and compiling the *Annual Register* for an annual 100*l.* About 1761 he obtained the appointment of Secretary to Mr. Hamilton, which he retained up to 1764 at a salary, it is understood, of 300*l.* a year. In 1765 the Rockingham party came into office, and it was Burke's good fortune, "being then," to use his own words, "in a very private station, unknowing and unknown . . . by the intervention of a common friend," William Burke, as Edmund more than once said, "to be appointed private Secretary to the Marquis; and by an arrangement with Lord Verney, for which, as he also said, he was indebted to William Burke, he came into Parliament. The Secretaryship was "a situation of little rank and no consequence," and the Rockingham ministry lasted little more than a twelvemonth; but the seat in Parliament gave him a position which enabled him to make manifest his great talent. So far, then, as evidence can help us to a conclusion, we found Burke a poor struggling man up to 1765, when he had the good fortune to obtain the Secretaryship, and we leave him a poor man in 1766, when he lost office; for though the secretary's place may, as he said, have given him "opportunities near enough to see as well as others what was going on," it is not to be believed that the secretary's salary would have left any very large balance, after defraying the expenses of a man with a wife and two children. Yet within a period not to be calculated by years but by months—in April, 1768—Burke purchased Beaconsfield, giving for it 22,823*l.*!

This startling change in Burke's fortune gave rise to many unpleasant comments — to what, as I suppose, the Doctor calls "sneering at his honest poverty"; his "honourable efforts" to "gain a position." It had been long suspected that "the Burkes," as they were called, and their friends, were great gamblers in East India Stock, and these suspicions were terribly confirmed in May 1769, when Lord Verney, William Burke, Richard Burke, Edmund's brother, Lauchlan Maclean, and other of his friends were declared defaulters to an incredible amount. There is no proof that Edmund had been engaged with them, though Lord Verney afterwards asserted it, and the public inquired how, if it were not so, did he become possessed, in such a moment of time, of the money with which he had bought Beaconsfield, and kept up that costly establishment.

At first the public were told that Lord Verney had given Burke 20,000*l.*; then that Lord Rockingham had advanced the entire amount; then Mr. Prior informed us that "a considerable part, *undoubtedly*, was Burke's own money, the bequest of his father and elder brother," the "remainder" only being a loan from the Marquis. This statement was, however, somewhat qualified in the last edition, where we read that "a part *undoubtedly* was his own, the bequest of his elder brother, and some portion, it is believed, came from William Burke," and "the remainder" from the Marquis.

Neither of these statements, both "undoubted," though contradictory, were satisfactory. Burke's "own property," assuming that he had nothing to do with the stock-jobbing, could not, to judge by his antecedents, have been much; the bequest from his father is given up; the Clohir estate, the bequest of his elder brother, will not help us, for it was not sold for more than twenty years

after — in 1790 — and any assistance received from William Burke must, in honour and conscience, have been repaid within a twelvemonth; so that we remain pretty much as at starting, — if the Marquis paid the "remainder," he must have paid the whole.

We come now to Dr. Napier's version, and whether satisfactory or not, we are equally obliged for the trouble he has taken to help us to information. It appears, he tells us, from title-deeds and documents in Chancery — that "there were encumbrances on and charges on the property, which were paid off by Burke in the month of February, 1769, amounting to the sum of 6,633*l.* 17*s.* 10*d.* There was a further sum of 10,400*l.* advanced to Burke in mortgage, by Caroline Williams, and 3,600*l.* advanced, on another mortgage, by Admiral Sir Charles Saunders. These two mortgages remained outstanding until the sale of the property by Mrs. Burke, in 1812, when they were paid off out of the purchase money. The furniture and effects in the house were valued at 2,823*l.* 8*s.* Not long before this, Garret Burke had left Edmund almost the whole of his property — his house and effects in Dublin, his mortgages, judgments, and all costs due to him from clients, and made him his sole executor and residuary legatee. Garret was a bachelor, and had succeeded early to his father's business; was his executor and residuary, and was very successful himself in his profession. It is obvious, therefore, that the property which Garret had left to Edmund, and which probably had been realised in cash just about this time, enabled him, with an advance which he got from Lord Rockingham, and with the two mortgages, to complete his purchase."

Dr. Napier appears to have forgotten that Burke declared, in his answer to Lord Verney's Bill (see *antè* 3rd S. i. 221) that, "in order to make and accomplish his purchase" he borrowed 6,000*l.* of a friend. The case then, as to the purchase, stands thus — Burke gave 20,000*l.* for the estate, and borrowed 20,000*l.* to pay for it; and it required all "his own property," and "the whole" of the properties so elaborately enumerated by the Doctor, as "probably realised in cash about this time" — we omit the "some portion" which, it has been said, "came from William Burke" — it required all these to enable him to pay for "the furniture and effects."

Burke had now, by what Dr. Napier calls "honourable efforts," gained "a position." How was he to maintain it? So far as appears from the biographers, Burke had no fixed income except a possible hundred or two hundred a year from Clohir. Yet this "position" involved an expenditure of from 3,000*l.* to 3,500*l.* a year! This appears from Burke's statement to Mr. Pitt, when the "arrangement," as he calls it, was concluded about his pensions. "My first object," Burke avowed, "is the payment of my debts." . . . . . "I know this object enters into your plan. I am to say that these debts were stated, by my son, below their real amount." The "plan" agreed on was a pension of 1,200*l.* out of the Civil List, for his own and Mrs. Burke's life, and another of 2,500*l.* a year by vote of Parliament, which, however, Pitt did not bring under the notice of Parliament, but made payable out of the West India four and-a-half per cents. It was further understood that the Civil List pension was to be sold by Burke for "present repose," that is, for the payment of his debts, and it was, at his request, antedated for the better accomplishing that purpose; and then said Burke, if the grant from Parliament be "twenty-five hundred clear," it will be enough for "our personal ease" — "sufficient, without obliging us, late in life, to change its whole scheme, which, whether wise or justifiable or not, is now habitual to us."—Stanhope, *Life of Pitt*, ii. 250.

It here appears that, after he had retired from Parliament, and no longer required a sessional residence in London, after the death of his only son, Burke could not live at Beaconsfield under 2,500*l.* a year "clear"; and if we add another thousand for the expenses of his parliamentary and London life, it is below probability.

Whether under the circumstances stated, "honest poverty" was "justified or not" in buying such an estate, and entering on such a "scheme" of life, I leave to the judgment of others.

J. R. T.

TURNER AND LAWRENCE.

It is greatly to be regretted that the biographies of these distinguished painters should have fallen into such incompetent hands: that of the latter into those of a political writer who hated George IV., and that of the former into the hands of a gentleman who confesses his enmity with the Royal Academy established by George III. Beyond the circumstances of my father being an early student, and afterwards for forty-five years Secretary of that institution, the connection of my grandfather and my uncle as members of the Society, and my being a student in the schools, I have no connection with the Academy; yet I am quite prepared to defend the Royal Academy as then existing as decidedly as Turner did; but I conceive that your publication is not to be taken up by considerations of opinion, and I withhold any remarks upon them except so far as may be unavoidably connected with the statements of facts.

In his *Life of Turner*, Mr. Walter Thornbury has availed himself of the information of the Rev. H. Trimmer, who is very free in his comments on distinguished artists, and confounds

myself and my father (who was old enough to be *his* father), under the general designation of our surname in such a manner as to make it doubtful which was his informant on certain points; but insomuch as the following statement is wholly inaccurate, and relates to the practice of the greatest portrait-painter of modern times, I trust you will be able to afford me space to make the truth public.

In vol. ii. p. 69 Mr. Thornbury quotes from the Rev. H. Trimmer: —

"I have been told by Howard, who is a good authority, that he (Sir Thomas Lawrence) always made a crayon drawing of the sitter, from which he did his oil; but if this had been the case, the drawings would now be in existence.

"At first there is no doubt he was a crayon painter, and hyper-critics, as they have called Turner's oils large water-colours have called Lawrence's oils large crayons, the old chalky manner still adhering."

Strictly speaking, there is not a word of truth in this. Sir Thomas Lawrence began his pictures by an elaborate drawing of the head, only, in black and red chalk, heightened with white chalk in the lights, *over* which he afterwards began to paint, and finished the head before he even intimated the intended figure. This practice accounts for the *drawings* not *being in existence*. But a few do still remain, and some have been engraved in fac-simile by F. C. Lewis (the father of the present distinguished J. Lewis); among these the first idea of the portraits of the daughters of Mr. Calmady, afterwards painted in a different groupe, and at present called "Nature." It is to these children, and not to young Lambton that the circumstance related by Mr. Trimmer (p. 70) refers, that after repeatedly refusing to accept the commission, Mrs. Calmady prevailed upon him to get into her carriage and go to see the children, when he said, "Ah! I see I must paint them." When he abandoned the idea of completing his first intention, he probably drew in a little more of the figures so as to constitute it more intelligible than he would have cared to do for his own painting. My father once asked him whether he did not find the chalk interfere with his colour, but he said "No, I find it works in."

Lawrence was never a "crayon painter," but his early attempts were in delicate drawings in Italian chalk with a little Chinese vermilion put on the cheeks and lips. I copied one of these drawings (which he occasionally made in later life), a profile of most delicate character, a portrait of Mrs. John Angerstein. This drawing has been engraved in *fac-simile* by F. C. Lewis, as have many others. After Lewis's death, many fac-similes on stone were drawn by R. J. Lane, and all of these are constantly before the public.

The "hypercritics" referred to by Mr. Trimmer were painters of the Rembrandt and Reynolds school, who were enamoured of "texture"— "the cheesy quality" which fascinated Reynolds in the portraits of some alderman at Plymouth by an artist of the name of Cozens, I believe, and which quality Sir Joshua declared to be the "true mode of painting flesh." The adherents to this doctrine naturally disliked the smooth surface of Lawrence, and called them "water-colour drawings in oil." Till a very late period all works in water-colours were called *drawings*, but until still later no body-colour or roughness beyond the surface of the paper was tolerated. At the present day, they should be called "distemper painting."

FRANK HOWARD.

Minor Notes.

EDGAR OF POLLAND. — This family has been described as "In Danskin infra regnum Poloniæ." It is worthy of remark that there is, or was, a hamlet named Danskein, near a place called Polland, in Berwickshire, where it is probable that this branch of the Weddenly family was located.

SPAL.

BOOK INSCRIPTION. — The following, copied from an edition of the *Companion to the Festivals and Fasts*, 8vo, 1717, is worth inserting in "N. & Q.": —

"*To the Borrower of this Book.*

"Hic Liber est meus,
Deny it who can,
Samuel Showell, Junior,
An honest man.
In vico corvino (St. Paul's, Cov^t Gard.)
I am to be found,
Si non mortuus sum,
And layd in the ground.
At si non vivens,
You will find an Heir
Qui librum recipiet,
You need not to fear.
Ergo cum lectus est
Restore it, and then
Ut quando mutuaris
I may lend again.
At si detineas,
So let it be lost,
Expectabo Argentum,
As much as it cost (viz. 5^s).

"Aug. 18°, A.D. 1719. GEORGII REGIS, A. R."

JAS. COOMBES.

POTATOES, INTRODUCTION OF. — In "Taylor's Goose" by the famous Water Poet, near the end, are these curious lines: —

"So blackberryes, that grow on every bryer,
Because th' are plenty, few men doe desire:
Spanish potatoes are accounted dainty,
And English Parsneps are course meate, though plenty:

But if these Berryes or those Rootes were scant,
They would be thought as rare, though little wont
That we should eate them, and a price allow,
As much as Strawberryes, and Potatoes now."

Potatoes are said to have been introduced by Raleigh about 1588, but not to have been grown in England except as curiosities till many years after, when an Irish vessel, having some on board, was wrecked on the coast of Lancashire. Gerard mentions them in his *Herbal* as curiosities about 1590. Taylor's *Goose* was first printed 1621. Potatoes are mentioned by Shakspeare and other writers of the time. Is it possible we imported them from Spain at that period, instead of growing them ourselves? A. A.

Poets' Corner.

Lists of Names Rubricated. — The names are thus printed in Heath's *Loyal Martyrs*, a book of which the full rubricated title-page is as follows: —

"A new book of Loyal English Martyrs and Confessors, who have endured the Pains and Terrours of Death, Arraignment, Banishment, and Imprisonment, for the Maintenance of the Just and Legal Government of these Kingdoms both in Church and State. By James Heath, Gent. Psal. cxii. 6: 'The Righteous shall be had in Everlasting Remembrance.' London, Printed for R. H. and are to be sold by Simon Miller at the Star in St. Paul's Churchyard."

Facing the title-page is a folded leaf containing in red Gothic letters the names of thirty-three sufferers for conscience-sake, including Charles I. and Dr. John Hewit.

In Walker's *History of Independency*, the names of the regicides are printed in red.

So also the list of English "Revolters to Rome" in the *Legenda Ignea*; with an Answer to Mr. Birchley's *Moderator* (*pleading for a Toleration of Popery*). 12mo, 1653.

Was this use merely ornamental, or was it symbolical? Did it extend to other books? E.

Sow and Pigs of Metal.—The derivation of these words, as applied to masses of metal, is uncertain. I, therefore, send the following suggestion, and shall be glad of the assistance of your readers in its elucidation.

The fused metal from a blast furnace is run into a straight gutter, slightly inclined, having a number of short parallel gutters, running at right angles to the main one, on one side; the first is called the "runner" or "sow," and the latter the "pigs." The whole casting forms something like a large comb; the back of the comb being the "runner" or "sow," whilst the teeth represent the "pigs." The term "sow" was originally used, which, I believe, means a run or runner; that is, as much metal as was run at one melting, and forming one mass. "Sows," in the plural is written "sowze," in the Preface to Lambarde's *Perambulation*, ed. 1596. See Halliwell's *Archaic Words*. When the quantity of metal increased, and it became inconvenient from its size, the side gutters were added, and the term "pigs" was humorously given as proceeding from the "sow."

That the latter word means a run, or running, I infer from its being applied to rivers, and to an open running sewer?

There are two rivers in England called the "Sow." One, in Staffordshire, runs by Stafford; the other, in Warwickshire, runs near Coventry. In Ireland, also, there is a river "Sow;" and in that amusing work, *Life amongst the Colliers*, the scene of which is apparently laid in Yorkshire, "a foul open sewer running sluggishly down the street" is called a "sow." The word "sough," pronounced "suff," a term for a drain prevalent in the midland counties, is, no doubt, derived from the same source. Can any of your correspondents inform me the exact etymological meaning of the word "Sow," as applied to rivers and open running sewers? C. T.

Queries.

THE "NAME OF JESUS."

In the Calendar prefixed to *The Book of Common Prayer*, under the date of the 7th of August is this entry,

"Name of Jesus,"

which I venture to say there are very few churchmen who can explain, and of which I am ready to confess that I have sought for an explanation in vain, though I cannot imagine that its origin is so entirely forgotten that no author whatever has explained it.

I have consulted *Medii Ævi Kalendarium*, by R. T. Hampson, 1841, 8vo, where, at p. 216, I find two entries: —

1. "Jesuits' Day, August 6. 'On Monday, the anniversary of Jesuits' Day was observed with its usual solemnity in the loyal city of Exeter,'" &c. &c.

Being an extract from *The Cambrian* for August 18, 1838, in which the origin of the said celebration at Exeter is attributed to the magistrates having ordained the 6th of August to be kept as a day of thanksgiving for the defeat of the Devonshire rebellion in 1547.

2. "Jesus Day, Aug. 6. This is no doubt the same as Jesuits' Day, but Gough gives a different account of it, as well as a different name: 'The city of Exeter, for its opposition to Perkin Warbeck, received great commendation from Henry VII., who gave it his sword, and a cap of maintenance. For his deliverance from the Cornish rebels, August 6 is annually observed as a day of thanksgiving, and commonly called Jesus Day.' — *Camden's Britannia*, by Gough, vol. i. p. 36."

Now, which of these two historical events is the origin of the celebration at Exeter is a matter of local interest, and deserves a separate investiga-

tion and answer. But that is not the main object of my inquiry. Jesuits' Day is obviously a corruption of Jesus Day, and Jesus Day is certainly not a term arising from the commemoration of the deliverance of Exeter at either rebellion, but only of that deliverance having occurred upon a day already so designated.

But if Jesus Day was the *sixth* of August, that was the festival of the Transfiguration, of which no observance is retained by the Church of England, though it is mentioned in the Calendar prefixed to our Prayer Book, as well as the "Name of Jesus" on the next day. Of the latter feast (if such it was) on the *seventh* of August, Mr. Hampson gives no notice. But on looking further in his Glossary I find, in the letter N, the following items: —

"Nomen Jesus. — The Name of Jesus, Jan. 14."

"Nomen Mariæ. — Our Lady's Name, in the German church, is the octave of her Nativity, instituted by Innocent II. to commemorate the deliverance of Vienna from the Turks, who had besieged it in 1683."

This reads almost as if the commemoration of the deliverance of Vienna had been an imitation of that of the deliverance of Exeter. Is there any connexion whatever even in the motives of the two institutions?

And it will be observed that a totally different date is assigned to the Name of Jesus.

I have further consulted another book that I thought likely to afford the required information, *The Calendar of the Anglican Church Illustrated*, 1851, 12mo. (J. H. Parker.) There August 7, *Name of Jesus*, is made the occasion for introducing notices of the monograms used for the name of Jesus; but no explanation nor suggestion is furnished why the "Name of Jesus" should be connected with the seventh of August.

Saint Peter had emphatically declared that there was no other name under heaven given among men whereby we must be saved (Acts iv. 12); and St. Paul that God hath given him a name which is above every name; that at the name of Jesus every knee should bow. (Philippians ii. 9, 10.) Upon these texts may very probably have been founded certain commemorative services, in which the worship of a Name may unhappily have taken the place of that worship as a Spirit which God requires from his creatures.

There were in mediæval times, in this country, many Jesus Guilds, particularly one very frequently mentioned, whose services were celebrated in the crypt of St. Paul's Cathedral in London. I suspect that these were especially connected with the worship of the Name of Jesus. But surely some of our ecclesiastical antiquaries must have treated of the matter, and I shall not inquire in vain among the readers of "N. & Q." N. H. S.

NULLIFICATION.

Can any of your readers procure me one or more instances of the use of this word, or of its verb, prior to 1620? The following statement will show why I want it: —

It has always appeared to me that the algebraical phrase "*root* of an expression," would have been much more significant if, instead of *root*, the word *nullifier* had been used. A few days ago, remembering that Harriot introduced the word *root* in this sense, I looked at his posthumous work (he died in 1621) to see what account he gave of it. I found I had, years ago, made a note (from Aubrey) in the book to the effect that Harriot rejected the Old Testament, whence the divines of his time attributed his death — which was caused by a cancer in the lip, owing, others said, to a habit he had of holding compasses and other brass instruments in his mouth — to a special judgment, in punishment for his having *nullified* the word of God. It struck me that the word was not in the English of that time, and I found that Phillips has no word inserted between *nullifidian* and *nullity*. Hereupon I began to suspect that the clergy who used the phrase intended a satirical allusion to Harriot's algebra. Harriot was the first who wrote $A = B$ in the form $A - B = 0$; and this zero must have appeared excessively strange when it was first introduced, though very familiar to us. It would take too much space to describe the very slow steps by which 0 came to represent *nothing*, cessation of the idea of magnitude: down to Harriot's time, or nearly, the *cipher*, as it was called, was only a blank type, useful in keeping the digits of a complex number in their proper places. It seems not unlikely that the clergy, by way of satire, put it that Harriot had made the word of God $= 0$ as as well as $A - B$. And the supposition is somewhat confirmed by the option of using the phrase "of none effect," which occurs several times in the authorised version in connection with the "word of God." Would a clergyman have used such a word as *nullify*, when he had a strong substitute which was in possession of the popular ear, unless he had some reason derived from the occasion?

But it may be said that in 1621 the authorised version (1611) had not had time to *bite in*. I looked therefore at the various English versions of Matthew xv. 6 and Mark vii. 13; and I find, curiously enough, that "of none effect" is a piece of pure Protestantism. In the second passage, it is used by Tyndale, Cranmer, the Geneva, and the Authorised; Wicklif has "breken," and the Rhemish "defeating." In the first passage it is used by Cranmer and the Authorised, the other two having "*without* effect:" Wicklif has "made void," and the Rhemish "made frustrate."

It follows that the phrase "of none effect" was perfectly familiar at the time in question.

No doubt, even though the word existed, the clergy might have levelled it at Harriot's algebraical practice: but it would be much more curious if they invented for the occasion a word which the algebraist might with advantage have invented for himself. I wait to see whether any use of it can be produced prior to 1621; if not, I shall conclude that the clergy invented the word. And thereupon I shall pray your clerical readers to sneer a little at our present algebra; for we are much in want of good words.

I ought to have stated that Harriot was not a retired student: he was a leading member of one of those societies of learned men which noblemen of intellectual tastes used to collect around themselves. His patron was Henry, Earl of Northumberland: and Harriot, Hues, and Warner, who were constantly with this Earl when prisoner in the Tower in 1606, were called his three Magi.

A. De Morgan.

A-KIMBO. — In the *Heart of Midlothian*, ch. xi. p. 196, of vol. xii., of the Waverley novels, Edinburgh edit. of 1830, is a scene in the court-yard of Dumbiedikes, in which the author says: —

> The Laird "clapped on his head his father's gold-laced hat, and opening the window of his bed-room, beheld, to his great astonishment, the well-known figure of Jeanie Deans herself retreating from his gate; while his housekeeper, *with arms a-kimbo, fist clenched and extended*, body erect, and head shaking with rage, sent after her a volley of Billingsgate oaths."

Can any reader of "N. & Q." explain how Mrs. Balchristie managed to perform the feat indicated by the italicised words? Like Jeremy Didler, in the old farce, "I only ask for information's sake!"

Webster, under the word KIMBO, says: —

> "*To set the arms a-kimbo*, is to set the hands on the hips, with the elbows projecting outward."

Eric.

Ville-Marie, Canada.

Anonymous. — Who is the author of *The Dispensary*, an interlude. By Three Coxwold Scholars, 12mo, pp. 26, 1780? 2. A new cantata, called *Eros and Anteros; or Love and no Love*. The principal part by Merry Cupid, addressed to the Rev. Mr. ——, Fellow of Caius College, Cambridge. Sm. 8vo, pp. 18, 1774? This piece is introduced by a letter from Cambridge, "To the Editor of the *Norfolk Chronicle*." Neither of these dramatic pieces are mentioned in the *Biog. Dramatica*.

Zeta.

Beranger's Views of Ruins, Co. Dublin. — In the *Gentleman's Magazine*, 1770, pp. 205—209, there is "a topographical description of Dalkey and the environs," in the county of Dublin, by Mr. Peter Wilson of Dalkey. It is in the form of a letter to John Lodge, Esq., Deputy-keeper of the Rolls, and contains the following passage: —

> "To illustrate this description, I have inclosed a sketch [which is given] of one of the castles, from a view taken by my ingenious friend Mr. Beranger, who, with great industry and correctness, hath drawn a curious collection of ruins, principally in the neighbourhood of Dublin, and means to have them engraven and published, if suitable encouragement be not wanting."

Can you give me any information respecting these views? Have they been published? Or, if not, where are they deposited? I am particularly anxious to know more about them. Who was Mr. Beranger? Abhba.

Chess Legend. — It is said of the man who invented chess, that when he showed the game to the king he was asked to name his reward. He said all he asked was to be given a grain of corn for the first square, two for the second, four for the third, eight for the fourth, and so on, doubling on each square. The calculation was made how much he was to receive, and it is said that it amounts to more corn than the whole world has produced since Adam. There are fifty million square miles in the world. Can any of your readers tell me the average number of ears of corn there are in an acre? I believe there are about twenty-five grains in an ear. P. R. O.

Cruelty to Animals. — Has the Society for Prevention of Cruelty to Animals edited any pamphlets for general distribution designed to second their efforts? If so, how may such be accessible? References also to any essays, recent or antique, on the *morale* or *rationale* of this matter, both *pro* and *con*, will oblige. N. B.

John Diamond the Calculator. — In my early days I recollect to have seen, — I am inclined to think not in the *Gentleman's* but in the *Lady's Magazine*, — an analysis of the component parts of the Bible; viz. an enumeration of the totalities of the different books of the Old Testament, the chapters, verses, words, and letters; also, how often certain particles occurred in the sacred volume; and the middle chapter, verse, &c., were also particularised. These details, as far as I had seen, were anonymous, but lately accidentally looking into Lysons's *Environs of London* (5 vols. 4to, London, 1795), I observed, vol. ii. Hanwell, p. 557, that these computations were by John Diamond, a native of Lincolnshire, who, strange to say, was blind from a month old; and, marvellous as it may appear, was capable of keeping a school and instructing others. The case is altogether most extraordinary, but as Mr. Lysons's work is easily accessible I will not occupy your space with longer details, but merely state, that the man was then sixty years of age, and living at Hanwell, and I trust some reader of

"N. & Q." will favour us with the conclusion of the history of this wonderful character.

COMPUTATOR.

DISINTERESTED GENEROSITY AND MORAL DELINQUENCY.—Under this heading I have a newspaper paragraph, at least twenty years old, as follows:—

"It is a most extraordinary fact that the Scotch peasant who sheltered Prince Charles after his defeat at Culloden Moor, and when the price of 30,000*l.* was set upon his head, was afterwards hung for stealing a cow!"

Can any of your readers supply the name of this man and the particulars of his trial and condemnation? If true, it is a fact worthy of being put on lasting record. T. B.

FOX AND LORD NORTH.—When and upon what occasion did Fox contemptuously call Lord North "A thing," and what was North's reply?

E. H.

"GENERAL ADVERTISER."—Who was the editor of the *General Advertiser* about 1780, and did he advocate a plan for enlarging Newgate?* E. H.

THE HALSEYS.—In Wharton's *Queens of Society* I find the following passage. Speaking of Thrale's Brewery, it is said:—

"The brewery then belonged to Edmund Halsey, whose family still flourish in Hertfordshire, and own Gaddesden Park. The concern was situated at St. Alban's, and was highly profitable; it was the foundation of the provincial greatness of the Halseys."

The highly respectable family, referred to here, would scarcely, I presume, admit the correctness of this latter designation; but they might also, if I am not mistaken, disclaim the whole of the statements respecting them contained in these short sentences.

There is no reason, that I am aware of, to doubt but that Great-Gaddesden was granted to the ancestor of the Halseys by Henry VIII., and that their family has maintained its standing there ever since; but there is great reason to doubt whether this Edmund Halsey had any connection with them. At any rate his name does not appear in their pedigree; and one who is interested in the subject would be glad of any proofs by which it could be established. C. W. B.

HARROW SCHOOL.—Any readers who may be in a position to contribute any memoranda or reminiscences of *Harrow School* (especially of its earlier days) will confer an obligation by communicating with M. A., care of Messrs. Blackwoods, Publishers, 45, George Street, Edinburgh. The advertiser's name and address will be readily given.

[* James Perry (latterly editor of the *Morning Chronicle*) was, in 1780, one of the leading writers in the *General Advertiser*.—ED.]

JAMES STEPHEN LUSHINGTON, youngest son of Thomas Godfrey Lushington, Esq., of Sittingbourne, in Kent, by his first wife Dorothy, daughter of John Gisbourne, Esq., was educated at Peterhouse; B.A. 1756, Fellow 175—, M.A. 1759. He was Canon of Carlisle 1777—1785, and Vicar of Newcastle-upon-Tyne 1782. He also held the vicarage of Latton in Essex, and is described as of Rodmersham in Kent. We shall be glad to be informed of the date of his death.

C. H. & THOMPSON COOPER.

Cambridge.

LINEN.—

"The linen, I also observed, was very neatly lapped up, and to their praise be it spoke, was lavender proof."—*Glasgow in* 1658.

Does this passage mean that the linen was kept so sweet and clean that it did not require lavender to be strewn over it?—a custom I remember as in vogue even in 1825. W. P.

COLONEL DANIEL O'NEILL.—Wanted, an authority showing the relationship between the above-mentioned officer (who was in attendance on Charles II. during his exile in France), and his uncle, General Owen *Roe* O'Neill, who gained the battle of Benburb in 1646. HERBERT HORE.

Conservative Club.

OLD PAINTING OF THE REFORMERS.—I have in my possession an old oil painting of considerable merit, and am most anxious to know whose work it is. It represents the fourteen most celebrated Reformers, whose portraits are all given, seated or standing round three sides of an elevated table, on which is placed a candle representing the light of the gospel; while on the other side, from below, a friar, a pope, a cardinal, and the devil, in the form of a bull, are trying to extinguish this light, complaining that "they cannot blow it out." The friar, in addition to his breath, is throwing holy water on it with a kind of spoon. Is another similar painting known to exist anywhere? I am under the impression that I have heard that such is the case, but am quite ignorant as to where it is now to be found. Can any of your correspondents inform me? H. C. F. (Herts.)

OLD PICTURES AND ALLUSIONS.—In the *Analytical Magazine* for July, 1802, is an article on "Pictorial Anomalies:"—

"Plato has been depicted as a schoolmaster with a rod, sitting in his school; Aristotle saddled and bridled, led by Cupid and ridden by Venus; and Judas Maccabeus in full armour by the side of a cannon."

The same writer says:—

"'When the Devil was sick, the Devil a monk would be,' &c., is taken from Æschylus."

I shall be obliged if told where I can see the pictures, or the passage in Æschylus. E. W.

Picture at Broom Hall.—In the dining-room of Broom Hall, the residence of the Earl of Elgin, in Fife, is an old picture containing two figures; the subject is, the flaying alive of a monk by a fellow-monk, agreeably to the terms of a bet which had been laid between them. Can any of your readers refer me to the story of which said picture is illustrative, or give me any other information regarding the matter? W. G.

Penny Hedge at Whitby.—A very curious ceremony prevailed at one time at Whitby, and I am not aware whether it still survives. The origin of the custom is, I believe, purely local. In a common-place book of my own I have some years ago entered the following account, but appear to have omitted the authority from whom I have quoted it, and the date of transcription. I will give it in the words as it stands:—

"Two persons of distinction in the neighbourhood being out a hunting the wild boar, the animal, closely pressed, obtained shelter in the hermitage of Eskdaleside, but almost immediately dropped lifeless. The hermit having closed the door, it was broken open, and the old anchorite beaten so severely with their boar-staves as to occasion his death. The Abbot of Whitby, attending him in his last moments, ordained, not their deaths, but the following expiatory penance: that on every Ascension Day they should repair to the Abbot's woods, preceded by his bailiffs blowing a horn, and at intervals crying out, "Out on you!" and cut from thence a certain number of stakes and stowers, with a knife of no more value than a penny. With these materials they were to erect a hedge, at nine o'clock in the forenoon, at low-water mark in the harbour of Whitby, which was to stand the washing of nine tides, on pain of confiscation of the whole property. The Lord of Whitby Manor, as successor to the abbots, about half a century since, offered to dispense with the ceremony, but the proprietor of the remaining lands held by this remarkable tenure declined."

Does this singular ceremony still prevail?

T. B.

Resurrection Men.—The Messrs. Chambers, in their *Book of Days*, give an account of this class of men. In turning over a scrap-book, I find the following account, but unfortunately it is without date, and I have made no memorandum from what paper it is extracted. Can any of your readers furnish the means of verifying the circumstances therein related?—

"Resurrection Men.

"Who has not heard of the diabolical exploits of Burke and Hare in Edinburgh, and of the murder of the Italian boy in London, for the purpose of selling the bodies of their murdered victims for dissection? At the time when the latter deed of darkness transpired, and filled all England with horror, a circumstance came to light which illustrated the fatal and criminal facility with which the medical profession aided the murderer and the sacrilegious disturber of the dead in their nefarious occupations.

"A gentleman of the name of Box, a miller, residing at Barnet, was returning from London, where he had been attending the corn market at Mark-lane. He was in a gig, and having reached Finchley Common—a lonely spot—he saw at some distance a square cart, with two men in it, driving rapidly towards him on the same side of the road. He instantly turned out of the way in order to avoid a collision, but the driver of the cart did the same, and in a moment the two vehicles were locked together by the wheels. One of the men, who was not driving, then stepped out of the cart, and placing his foot on the shaft of Mr. Box's gig, presented a pistol, and fired at him. Mr. Box instantly drew a pistol from his pocket, and returned the fire, upon which the man, giving a dreadful shriek, fell back into the cart. His companion instantly disentangled the vehicles and drove off at full speed.

"As soon as Mr. Box came to his recollection, he turned his horse's head and drove after him; but the other had got the start, and having a powerful horse, contrived to elude the pursuit, by turning into a bye-street upon reaching Islington. Application was made at Bow Street, and a diligent inquiry was set on foot, but to no purpose. The affair, which made a good deal of noise at the time, gradually died away, until the murder of the Italian boy caused a revelation of the finale of the tragedy to the following effect:

"It appeared that the two men were *body-snatchers*, or resurrection-men, who, having been upon a fruitless expedition into the country, were returning to town, and, unwilling to go home empty-handed, resolved, upon seeing Mr. Box in his gig, to make a subject of him, if nothing else. They accordingly enacted the scene we have described. The driver of the cart, finding his *friend* dead, and thinking it of no use to have a friend if he did not make use of him, *drove off to St. Bartholomew's Hospital, and sold him for* dissection! Of course, it was not known at the moment of purchase how the man came by his death; but the wound was found as soon as the corpse was exposed, and a friend of the writer saw the bullet extracted under the dissecting-knife, but no inquiry was instituted, although the time corresponded with the affair in which Mr. Box was so conspicuous an actor.

"In explanation of the singular escape of Mr. Box from the point-blank shot of the assassin, that gentleman happened to have a large bag of silver in his coat side-pocket; and when he reached home, he found the ball safely lodged amongst the harmless shillings and half-crowns!"

T. B.

Royal Motto.—

"Dieu *est* mon droit."

Was this ever the reading of the royal motto? I have seen it thus under the royal arms, with the date 1641. Uuyte.

Capetown, S.A.

Scandinavian Proverbs.—In a Boston reprint of Ray's *Proverbs*, the two following are marked "Scandinavian:"—

"He who allows himself to be taken deserves to be hanged.

"Two cats to one mouse is sorry hunting."

Can any reader of "N. & Q." help me to the originals? E. W.

Queries with Answers.

Sternhold and Hopkins's Psalms: W. W. and N.—It has often been matter of inquiry who W. W. was. He versified several psalms at

the end of Sternhold and Hopkins's old version. In Tom Brown's *Letters from the Dead to the Living* (Joe Haines's third letter) he says, walking in Elysium, he met "three old-fashioned thread-bare mortals," the eldest of whom introduced himself thus — "Sir," says he, "my name is J. Hopkins, and my two companions are the famed Sternhold and Wisdom;" and then goes on to inquire whether upon upper earth their version of the Psalms is to be superseded by that of "two Hibernian bards" (no doubt Tate and Brady), whom he calls "two new-fangled usurpers." This would clearly lead us to suppose that their coadjutor's (W. W.'s) name was Wisdom. I have a vague recollection of having heard something like this before. Can any of your readers assist me? Was he related to Simon Wisdome, who published a sort of epitome of the Old Testament in 1594 or thereabouts? Who was N., whose single initial stands before several psalms near the end? A. A.

Poets' Corner.

[The initials, W. W. belong to William Whittyngham, Dean of Durham, who died on 10th June, 1570. Only five psalms are generally given to him, but he contributed more largely, and in the edition of 1561 the numbers are 23, 37, 50, 51, 67, 71, 114, 115, 119, 121, 124, 127, 129, 130, 133, 137, in all sixteen. He paraphrased the Ten Commandments, still inserted at the end of the Psalms, and also the Song of Simeon, and two versions of the Lord's Prayer, now only to be found in edit. 1561. Wisdom's Christian name was *Robert*, obit. 1568. He contributed a second version of Psalm 125, and a well-known prayer at the end of the collection. It seems improbable that this "arch-botcher of a psalm or prayer" should be ridiculed into celebrity by the facetious Bishop Corbet, unless he was a noted psalm-singer, or author of more than is generally ascertained. He is likewise mentioned by Sir Thomas Overbury, who says, a Precisian "conceives his prayer in the kitchen, rather than in the church, and is of so good discourse, that he dares challenge the Almighty to talke with him extempore. He thinks every organist is in the state of damnation, and had rather heare one of Robert Wisdom's psalmes than the best hymn a cherubin can singe." (*Wife*, &c. 1638). The letter N is intended for Thomas Norton, a barrister-at-law, and assistant of Lord Buckhurst in the once popular tragedy of *Gorboduc*. Consult a valuable paper on Sternhold and Hopkins's Psalms by Joseph Haslewood in *Censura Literaria*, edit. 1815, i. 69-87, and Warton's *History of English Poetry*, iii. 149, edit. 1840.]

THE GROYNE. — What place was thus designated? I find the word in a warrant signed by Cromwell, now forming part of the choice collection of autographs at the Law Society's Institution: —

"Oliver P.

"Forasmuch as wee have receaved Intelligences that the Spanish Fleet which are expected from the West Indies intend to take their course for the Groyne," &c.

Certain ships are ordered "to saile unto Cape Finnester, and to plye thereabouts for the protection of trade."

A *groyn* is a breakwater, but some special port seems to be alluded to in the warrant. JAYDEE.

["The Groyne" is the well-known Spanish port of Coruña (English *Corunna*, French *Corogne*), on the north-west coast of Galicia. The place is called "The Groine" in Hakluyt, as it still is by British Seamen — an easy corruption from *Cruna*, the name bestowed upon it at the beginning of the thirteenth century, when Alonzo IX. founded it, and removed thither the inhabitants of Burgo Viejo. *Cruna* is the Galician word for *coluna*, a column or pillar; and it is supposed that the town took its name from the Torre de Hercules at the entrance of the port, that well-known light-house having this appearance when seen from a distance.]

ST. PATRICK'S CURSE. — In the *Autobiography of Adam Martindale*, printed by the Chetham Society, I find this proverb: — "Those that fare well and flit have St. Patrick's curse." Can any of your readers give any information as to the reference here? Martindale was a native of Lancashire, born in the early part of the seventeenth century: is the proverb a local one? Is it still in use in Lancashire? K.

[So many maledictions stand recorded in the *Acta Sanctorum* as pronounced on the contumacious by St. Patrick on various occasions, that it is difficult to say positively which is the one referred to in the above proverb. A person is said to "flit" who removes or changes his residence; not an advisable step if he "fares well," *i. e.* is doing well where he is, and can comfortably remain there. The reference to "St. Patrick's curse" seems to indicate that curse in particular which he pronounced on a certain Oëngus, who had impeded the erection of a church which the Saint wished to build: "Soon shall thy house be overthrown, and *thy substance wasted*." (Erit in brevi domus tua destructa, et substantia tua dissipata. *Acta Sanct.* Mar. 17, p. 565, col. 2, E.) The purport of the proverb will then be, "Those who are well off as they are, and who shift their position, will get more loss than profit:" much as we say, "Let very well alone:" "A rolling-stone gathers no moss," and "Two removes are as bad as a fire."]

TURNER'S BIRTH-PLACE. — How are we to reconcile J. W. M. Turner's assertion to Mr. Cyrus Redding (*Fifty Years' Recollections*, i. 198,) that he was a Devonshire man, from Barnstaple, with the commonly received opinion that the great painter was born in Maiden Lane, London?

GRIME.

[This statement did not escape the notice of Mr. W. Thornbury in his *Life of J. M. W. Turner*, i. 3. He says, "The assertion of Mr. Cyrus Redding, that Turner used to say that he came up from Devonshire to London when he was very young, must be a mistake, as we find that his father was married in August, 1773, and he himself baptised in London in May, 1775. Perhaps Turner meant that it was his father who, early in life, came up from Barnstaple to London; or perhaps he purposely mystified Mr. Redding, as he did so many other people."]

MEDAL OF SHAKSPEARE. — The writer having in his possession the following medal, would be glad if you, or your readers, would inform him when it was struck? who was the designer? and

what object or event it was meant to commemorate?

Obverse. Bust of Shakspeare after the Chandos picture, with the inscription: "Guilielmus Shakespeare."

Reverse. Mountain landscape, surmounted by the words "Wild above rule or art." Underneath the view, "Nat. 1564."

The medal is in bronze, about an inch and a half in diameter. A. B. G.

[This was not intended to commemorate any particular event. It is a complimentary, struck probably about the beginning of the reign of George II. by J. Dassier.]

Lord Byron. — I have in my possession a bronze medal of Lord Byron, 2½ inches in diameter, with his Lordship's effigy on one side, and on the obverse three trees; with the inscription —

"ΑΦΘΙΤΟΝ ΑΙΕΙ."

Round the edge is the inscription: —

"F. IIIKEPINΓ. KAI. F. FOPΘINΓTΩNTOΣ. KAΘIEPΩΣIΣ. A. I. ΣTOΘAPΔ. EII. ανχν."

What is the meaning of the above? And on what occasion was the medal struck? Delta.

[This medal was a genuine compliment to Byron. It was not struck upon any particular occasion, but as an offering to Byron's genius by Pickering & Forthington, and executed by A. J. Stothard, we believe, in 1824, but the Greek numerals are incorrect. The three trees are laurels, which the legend pronounces indestructible or immortal as his genius.]

Replies.

POPE'S EPITAPH ON THE DIGBYS.

(3rd S. i. 6, 55.)

"Go, just of word, in every thought sincere,
Who knew no wish but what the world might hear;
Of gentlest manners, unaffected mind,
Lover of peace, and friend of human kind;
Go, live, for heaven's eternal year is thine;
Go, and exalt thy mortal to divine."

So *mortal* stands inscribed on a black marble slab in the Digby aisle of the abbey church at Sherborne. Johnson, then, was right; and a similar contrast at the end of a letter from Pope to this very Mr. Digby, on whom the epitaph was written, confirms Johnson's reading: —

"The moment I am writing this, I am surprised with the account of the death of a friend of mine; which makes all I have been talking of — gardens, writings, pleasures — a mere jest! None of them (God knows) are capable of advantaging a creature that is *mortal*, or of satisfying a soul that is *immortal!*"

The letter is one of a series which passed between the Hon. Robert Digby and Pope from June, 1717, to April, 1726. (*Vide* Pope's *Works*, ed. London, 1770). At the end of this series is added a letter of condolence to Mr. Digby's brother, dated April, 1726, to which the following foot-note is attached: —

"Mr. Digby died in the year 1726, and is buried in the church of Sherburne, in Dorsetshire, with an Epitaph written by the Author."

The letter is too long for "N. & Q.," although interesting, as it marks the manners and sentiments of what has been called the English Augustan age. It is written in Pope's best style — less laboured, less laudatory than the composition of the epitaph; but in both the same *genus scribendi* prevails — the exaltation of moral worth. Mr. Markland justly observes that, "*art de bien vivre*" is the French translation of a *good life;* but this is only another phase of the *benè beatèque vivendi* in heathen philosophy. With the exception of "Vital spark of heavenly flame!" (an ode sometimes to be found in the selection of hymns at the end of the Book of Common Prayer, and which I have myself heard after a funeral in a parish church, sung with an accompaniment of fiddles and flutes) in which the poet has embodied the apostle's words, "When this mortal shall have put on immortality," and concludes with the rapturous questions —

"O Grave! where is thy victory?
O Death! where is thy sting?"

Here we get a glimpse of Christian sentiment; but, in the opening of the Ode, Pope's line,

"Trembling, hoping, ling'ring, flying,

seems a butterfly (*Psyche*) plagiarism of the heathen emperor's Address to his Soul,

"Animula, vagula, blandula."—*Hadr. Imp.* in Spart.

With the exception of this ode, Pope's *Works*, whether Poetry or Letters, are at best but "Moral Essays," the frigid religion of the age in which he lived. For this *frigidity* (to use no stronger term) was not confined to the poet's *Works*, but appears in the *Correspondence of Atterbury*, a series of letters which follows immediately after the Digby series mentioned above. The last letter of that series is headed: "The Bishop of Rochester on the Death of his Daughter." The composition of this epistle is of a higher order in style, and the religious tone rather more distinct than in Pope's letter of condolence at Mr. Digby's decease; but still here religion only holds the second place, as a source of consolation under God's afflictions: —

"At my age, under my infirmities, among utter strangers (he was at Montpellier) how shall I find out proper reliefs and supports? I can have none but those which Reason and Religion furnish me."

This discussion of the incidental question on morality, involved in Mr. Markland's Query, has taken me away from the main subject — the Epitaph. I must not, however, conclude without endeavouring to fix the date when it was inscribed on the marble: certainly not till three years later than Robert Digby's death, 1726; for his sister, whose virtues are also commemorated

in the epitaph, did not depart this life till 1729. In a letter (*vide* Bowles's ed. 1806) to Miss Blount, Pope gives a very interesting account of a visit to Sherborne Castle; and particularly mentions his being at this "cathedral" (*i. e.* the abbey church) in which the Digby mausoleum had been made out of a cemetery chapel, where the old abbots, mouldered into dust, lay buried, and from which their stone coffins were ejected (1698) to make room for John Digby, Earl of Bristol. "A noble monument, one of the finest things in the cathedral," Pope says, particularly struck his attention. The earl is standing in his parliamentary robes, holding a coronet in his right hand. His two wives stand on either side of him: the first with a burning lamp in her hand, and both flanked with cupids, holding burning torches. Now it is on the wall abutting this monument that Pope's lines, "In Memory of Robert, second son, and Mary, eldest daughter of William Lord Digby," are inscribed on a plain marble slab, surmounted with a fiery urn, the fashionable symbol of the seventeenth century. May we not, then, reasonably conclude from these facts that, in his visit, the epitaph must "have undergone the scrutiny of the poet's own eye," although modesty would not permit him to allude to it in his letter; and more especially as "A. Pope" is sculptured beneath the verses? QUEEN'S GARDENS.

NORTH DEVONSHIRE FOLK LORE.

(3rd S. i. 404.)

There is scarcely a popular tradition that has not *some* foundation in fact; and I think it will generally be found that the reasoning of our rustics is so far sound, that it proceeds "from the known to the unknown." A circumstance occurs, perhaps, which, to their uninformed minds, appears difficult of explanation, and they forthwith invent a story to account for it. The little nucleus of truth soon dilates enormously, losing (by a well-known law in mental as in natural optics) in light what it gains in size.

Thus it is not impossible, that the awful story of *Molly Richards* may have grown out of the discovery of the candle-ends in Marwood church: such discoveries being by no means unusual, during the repair and alteration of our ecclesiastical structures. A large quantity was found not many years since at Chessington church, Surrey; and the probability is, that they were the remains of votive and other tapers used before the Reformation.

The verse to charm an adder is, I should suppose, Ecclesiastes x. 11.:—

"Surely the serpent will bite without enchantment; and a babbler is no better."

The power of curing scrofula by "striking" the hand over the patient, has been, as your readers are aware, ascribed to kings; and MR. COLLISON will find, by reference to "N. & Q." (3rd S. i. 313), that the prerogative has been also assigned to the seventh son of a seventh son, on the authority of *The Tatler*. But in the text to which he refers, the putative operator is a prophet; and the adoption of the local word *striking*, seems to hint that the custom in Devonshire is derived from Naaman's reference to Elisha.

Without committing myself to all the absurdities of mesmerism, I am decidedly of opinion that something of the kind prevailed extensively among the ancients generally, whilst the strange pantheistic theology of Egypt, as embodied in her papyri and mural paintings, seems full of it. I do not think, moreover, that any one conversant with the subject will deny the weakening effect consequent on performing repeated operations in this art; or that some are much better able to mesmerise than others, owing chiefly to robustness of constitution, which may be one reason why a seventh son should be so privileged; the developement of one physical stamina being supposed to culminate in this mystic number.

DOUGLAS ALLPORT.

MODERN ASTROLOGY.

(3rd S. i. 481.)

It may assist T. B. in his efforts to obtain a history of the men who, within the present century, have made a profession of judicial astrology, if he will peruse the following list of a few of them, with whose works I am acquainted.

Mr. Worsdale, of Lincoln, author of several works on astrology, at the commencement of this century.

Mr. Worsdale, Jun., his son.

Mr. Thomas White, author of *The Beauties of Occult Science investigated* (published by Davies, Aldersgate Street, 1811), who died in prison, a martyr to his faith in astrology.

Mr. Wilson, author of *The Astrological Dictionary*, and Tables for making Astrological Computations; about the year 1820.

Mr. Smith, author of *The Manual of Astrology*, and *The Prophetic Messenger Almanac*, about 1820; which almanac is still continued.

Dr. Simmonite, author of numerous works on astrology within the last thirty years.

Mr. Dixon, author of *The Spirit of Partridge*, published about 1824 by Davis and Dickson.

Mr. L. B., author of a weekly work named *The Astrologer*, and who is a well-known dramatist.

The anonymous author of *The Grammar of Astrology*, published in 1834, and which passed quickly through five editions; also *The Horoscope*, two series, in 1835 and 1841; *Lilly's Introduction*

to Astrology, published 1835; *The Handbook of Astrology*, published in 1861; *Ephemerides of the Heavenly Bodies yearly, from* 1840 *to* 1864; and *Zadkiel's Legacy*, in 1842; and *Zadkiel's Tables for Calculating Nativities*. Who is also the editor of *Zadkiel's Almanac*, from 1831 to 1862; which sells now about 55,000 copies yearly.

If T. B. wish to refer to any of these works, he may obtain them of Millard, in Newgate Street. Perhaps on perusing them, and learning something of their authors, T. B. may qualify his accusation as to their being "charlatans." He may even come to believe with the writer, who has studied and practised astrology for thirty-nine years, that it is not by any means "imposture." If T. B. will, from any of the above publications, learn to "draw a figure," he will then learn that he is very ignorant of the object of that operation. It is nothing more than a map, or representation of the heavens, at a given time; and he will see that the term he uses—"the conjunction of the planets"—is totally unmeaning; since it is to the aspects and positions of the planets the astrologer refers, and not conjunctions only, which are very rare events. I never before heard of the individual, of whose operation T. B. informs us; and I have no doubt that he was one of those ignorant men into whose hands astrology has been chiefly thrown, in consequence of the prejudices against the science of such otherwise able writers as T. B.

It might form a useful Query for "N. & Q.," since we are often told that astrology has been "exploded," as to *who are the writers* who have *exploded* astrology? It has never fallen to my lot to discover their works. R. J. M.

ANTIQUITY OF SCOTTISH NEWSPAPERS.

(3rd S. i. 287, 351, 435; ii. 38.)

The following cutting, which I happen to have preserved, is from the *Edinburgh Evening Courant*; and as it may throw some light on the point in question, I send it for insertion. The date would appear to be Jan. 2nd, 1861. I thought that the compiler of the "Age of Newspapers" in *The Standard* must have been misled by the similarity of names, in the instance of the *Mercurius Caledonius*, and *Caledonian Mercury*, and had therefore ascribed to the latter an antiquity to which it is not entitled. The discrepancy as to the original founder of the *Caledonian Mercury* is striking; but Dr. Rimbault's well-known learning and habits of research are fully able to contest the matter in dispute with the Editor of the *Edinburgh Evening Courant* and Chalmers, who describe the founder of that paper as Ruddiman, and make no mention of Rolland. I have not had the advantage of being able to refer to the newspapers themselves—an advantage which I suppose Dr. Rimbault and Mr. Andrews have enjoyed. Chalmers, to whom I referred, was my chief authority:—

"The *Caledonian Mercury* appeared yesterday accompanied by a fac-simile of the *Mercurius Caledonius* of 1660-1, and laid claim, in a long leader, to the honour of being the oldest member of the Scottish Press. This is a pure delusion of our contemporary's,—who is no more descended from *that* 'Mercurius,' than any present John Smith from a John Smith then living, to whom his pedigree cannot be carried. The present *Mercury*, as its proprietors surely know, was founded by the celebrated Ruddiman in 1720. Now, the great antiquary, George Chalmers, wrote Ruddiman's Life, and, of course, investigated all these points. We cannot, therefore, do better than extract from that work,—published in 1794, and now before us,—a few short passages on this subject:—

"'On the 31st of December 1660, appeared, at Edinburgh, Mercurius Caledonius: *Comprising the Affairs in Agitation, in Scotland, with a Survey of foreign Intelligence.* It waa a son of the Bishop of Orkney, Thomas Sydserfe, who now thought he had the wit to amuse, the knowledge to instruct, and the address to captivate, the lovers of news, in Scotland. But, he was only able, with all his powers, to *extend his publication to ten numbers*, which were very loyal, very illiterate, and very affected.'

. . . . . .

"'In the annals of our literature, and our freedom, it is a memorable fact, that there was not a newspaper printed in Scotland, at the æra of the Revolution.'

. . . . . .

"'On the 24th of December, 1718, the town-council gave an exclusive privilege to James M'Ewen, stationer-burgess, to publish three times a week, *The Edinburgh Evening Courant*; "the said James being obliged, before publication, to give ane coppie of his print to the magistrates." This paper continues to be published by David Ramsay, though I am unable to tell, whether he comply with the original condition, of giving *ane coppie of his print to the present magistrates.*

"'We have, in this manner, been led forward, while we left Ruddiman engaged in his philological labours, to the epoch, in his life, of the establishment of the Caledonian Mercury, which he was first to print, and afterwards to own. The original number of this newspaper was published, at Edinburgh, on Thursday, April the 28th, in the year 1720.'

"From what Chalmers says,—and we could easily fortify it by the authority of living antiquaries,—it is plain that the present *Edinburgh Courant* is at least two years older than the present *Caledonian Mercury*. It is not, perhaps, an important point, but since it *has* been started, the truth may as well be accurately known."

J. Macray.

Oxford.

"ROMEO AND JULIET."

(3rd S. i. 363.)

It is impossible not to be struck by the ingenuity of Mr. Leo's suggestion; but, I would remark, that if the "eyes" of which Juliet speaks are to be referred to the sun, there is no need of any alteration of the received text, a liberty always to be avoided as much as possible. For in the *Merchant of Venice*, Act II. Sc. 6, Lorenzo

wishing to point out that the night is fast drawing to a close, says —

"For the close night doth play the *runaway*."

Now, if Shakspeare calls night a "runaway" in reference to approaching day, he may well make Juliet call day, or the sun, a runaway in reference to approaching night.

I see, too, by the note in Mr. Charles Knight's edition that all the old copies read "weep," and that "wink" is an innovation. It seems to me that "sleep" would be a much less violent change, and then the passage would stand, "That runaway's eyes may *sleep*;" or that the departing day's "garish eye" may be closed in slumber, and unable to watch Romeo.

But I confess to have always doubted whether any metaphor was ever intended here, and whether "runaways" is not the genitive *plural*, and does not allude to mischievous spies. In London it was common enough formerly, before the establishment of the police force, for young lads (the Parisians would call them *gamins*) to knock at a street door, or tie a cat or dog to the knocker, and make their escape after having enjoyed the astonishment of the servant. These boys were called "runaways," and the servant would call their exploit "a runaway's knock." I have been told that in some country neighbourhoods boys of a similar character are fond of spying out sweethearts' assignations, and playing a very unwelcome third at their meetings, darting upon them at the most inopportune moments, and running away to avoid the vengeance of the disappointed swain. If such a practice prevailed at Stratford in Shakspeare's time, he was quite capable of transferring it to Italy, and of representing Juliet as fearful that her lover's steps might be watched by these troublesome urchins and traced to her door. She hopes, therefore, that the night may be so dark —

"That runaways' eyes may wink (or sleep), and Romeo,
Leap to these arms, untalk'd of and unseen."

STYLITES.

CARDINAL'S CAP.

(3rd S. ii. 45.)

The red cap was granted to cardinals by Pope Innocent IV. at the Council of Lyons, A.D. 1245, and allowed to be borne in their arms at the same time, as an emblem that they ought to be ready to shed their blood for the Church; especially against the Emperor Frederick II., who had just been deposed, and his subjects absolved from their allegiance by that Pope and Council. Gilbert de Varennes, however, looking for a less temporary reason, quotes Gregory of Nyssen to prove that this colour was the mark of supreme dignity; and appeals even to the prophet Nahum (ii. 3), saying: "viri exercitus in coccineis"—"the valiant men are in scarlet." Hence he concludes that "the royal priesthood" belongs to the cardinals, and that they are the chief leaders of the church militant. So their eminences must have the royal and the martial colours—purple and scarlet. Upon which Spener quaintly remarks, "that if the cardinals be the 'royal priesthood,' St. Peter (I. ii. 5,) did not know what he was talking about, when he spoke of the 'royal priesthood' as a dignity common to all Christians, seeing it was due to the cardinals who were yet unborn."

Until the above Council, only legates *a latere* had worn the scarlet cap; and cardinals even, who were regulars, continued to wear only the head-dress of their order until Gregory XIV., in the year in which he died, A.D. 1591, granted them the red hat.

At first the hat had only three knots, fringes, or tassels, on each side. Afterwards it had five, whilst an archbishop's had four, and a bishop's three; but for the two latter prelates the colour was green.

The origin of this hat is traced by Budæus to the "causia" (from *καίω, to burn*), the white, or, as some say, purple broad-brimmed hat, worn by the Macedonians as a protection against the heat, and by sailors: —

"Facito ut venias ornatus huc ornatu nauclerico,
Causiam habeas ferrugineam, culcitam ob oculos laneam."
Plaut. *Mil. Glor.*, IV. 4. 42.

This hat and a purple cloak were considered royal presents among the Macedonians. Cf. also, Val. Max. v. 1, No. 4.

We may note, with regard to the rest of the cardinal's costume, that Pope Boniface VIII., about A.D. 1299, gave them the purple dress in imitation of the Roman consuls, who wore it in their year of office: though others when legates had worn it, of whom the first noticed was Cardinal Pelagius, when ambassador at Constantinople, A.D. 1213. Pope Paul II., A.D. 1464–71, granted them the episcopal dress: the white silk mitre and red coif, also the white horse with purple housings. But the title of "Eminence" was not given to them until Jan. 10, A.D. 1630, by Pope Urban VIII. Whereas, before that time, they were designated as "most illustrious" and "most reverend." Cf. Macr. *Hierolex.* ii. 265; Spener, *Insign. Theor.*, I. ii. 67; vi. 516; Gilb. de Varennes, pp. 4, 584; De Vaines, *Dict. Diplom.*, i. 227.

The lawn sleeves of our bishops are merely the sleeves of the rochette, made wider and fuller; and more nearly resembling those of the surplice, except that they are confined at the wrist, than in mediæval times. The rochette itself is of very ancient use in the Western Church; though the name, "rochettum" is probably not earlier than the thirteenth century. The derivation is uncer-

tain. Some trace it from the late Greek word ῥουχίον, or ῥοῦχον = *rock*, in German; *frock*, in English; *rochet*, or *roquet*, in French. (Meursius, *Gloss. Græcobarbarum*, ed. Lugd. Batav., 1610, p. 605.) Gavanti asserts that it was a "new word" of French origin, and introduced probably when the Popes were at Avignon, A.D. 1305—1377. Ignatius Braccius thought it might be got from the Hebrew, and meant "a vest fair to see" (Gavanti, *Thes.*, i. 80, ed. Lugd., 1669). It was called "linea" in the old "Ordo Romanus." So it is said of St. Cyprian, "remansit in *linea* prope martyrium." Baron. *Ann.*, 261, and St. Alexander: "Episcopus et martyr sub Antonino dicitur suscepisse gladium stans in *linea*." *Ado, Martyrol.*, 26 Nov.; cf. also, Palmer's *Origines Liturgicæ*, ii. 318, where there is a brief account of this vestment; and a picture is given of a bishop with rochette and chimere at the end of the volume. E. A. D.

The Cardinals began to wear, as a privilege, the red hat at the Council of Lyons, 1245, to show their readiness to shed their blood for the liberty of the Church. (Nich. de Corbio, *in Vitâ Inn.*, c. xxiv.):—

"Per hoc innuens, quòd in persecutione fidei et justitiæ, Romana Ecclesia, quæ caput est omnium aliarum, præ cæteris debet caput apponere, si necesse fuerit, cruentandum."—*Nangis.*

Innocent IV., in 1244, appears to have directed the use of the red hat; and Paul II., in 1464, granted for use, with sacred vestments, the scarlet bonnet, "rubrum capitium," which had been the prerogative of the Pontiff. (See Polydore Vergil, *De Inv. Rer.*, book iv. c. vi. p. 90, London, 1551.) The Cardinal's dress is a red sattane, a rochet, a short purple mantle, and red hat. The form of appointment consists in the ceremonial of putting the red bonnet upon the head of the Cardinal by the Pope, who signs him with the cross, and says to him—"Esto Cardinalis."

The Bishop's rochet is a fine linen dress, shorter than the albe, and having properly tighter sleeves. There is no ancient authority for the large sleeves at present worn. They seem to have reached their large dimensions about the time of Bishop Overall, who appears in voluminous sleeves in his portrait. The closeness of the sleeve at the hand, denoted "ne quid non utile faciant." (Bede, *De Tabern.*, cited by Amalarius, *Bibl. Patrum*, lib. x. p. 389.) The rochet was enjoined in public by the Canon Law:—

"Pontifices in publico et in Ecclesiâ superindumentis lineis omnes utuntur."—*Decret.*, lib. iii. tit. 1, c. 15.

Erasmus mentions it as something peculiar in Bishop Fisher, that he left off his rochet in travelling:—

"Decreverat, posito cultu Episcopalis, hoc est, lineâ veste quâ semper utuntur in Angliâ," &c.

The rochet, according to Ducange, is "vestis linea cum manicis strictioribus;" and is defined by Lyndwood to be "sine manicis," being used for convenience at the ministration of Holy Baptism. (*Ad Prov. Eccl. Cant.*, lib. iii. tit. 27.) Bishops on horseback, or a-foot, were to use "camisias albas sive rosettas" by the Council of Bude, 1279, c. 3; and Catalani explains "camisia" as the same with the linen vest, prescribed for use in the city, or church, by the fourth Council of Lateran under Innocent III., A.D. 1213. (*Cær. Episc.*, lib. i. c. 1. p. 10).

Mackenzie E. C. Walcott, M.A., F.S.A.

Quotations, References, etc. (3rd S. i. 449; ii. 13.)—

4. "Saith St. Austin, I dare say that it is profitable for some men to fall; they grow more holy by their slips."

"Audeo dicere, superbis continentibus expedit cadere," &c.—*De Divers. Serm.* cccliv. cap. ix. tom. v. col. 1378, ed. Ben. fol. Par. 1679, sqq.

"Audeo dicere, superbis esse utile cadere in aliquod apertum manifestumque peccatum, unde sibi displiciunt, qui jam sibi placendo ceciderunt."—*De Civ. Dei*, xiv. 13.

C. P. E.

William Godwin (3rd S. i. 503.)—Walter Wilson, in his *Dissenting Churches* (i. 385), supplies the following particulars:—The father of John Godwin of Guestwick was Edward Godwin, who was born at Newbury, 1695; was forty years pastor of a Presbyterian church in Little St. Helen's, London; died 21st March, 1764, and was buried in Bunhill Fields. This gentleman's elder son, Edward, preached a short time in Mr. Whitefield's connexion, but died early. The other son, John, was educated under Dr. Doddridge; and he (not his father) settled at Wisbeach, where he continued twelve years. He removed in 1758 to Debenham in Suffolk, and again in 1760 to Guestwick in Norfolk, where he died in November, 1772. Both these ministers appear to have been much and deservedly respected. Wilson states that Edward Godwin, the son, was "not trained to the ministry;" but in Orton's list of Doddridge's pupils (*Doddr. Corresp.* ed. Humphreys, v. 548, 550), are "Edward Godwin, Methodist, 1736," and "John Godwin, minister, Wisbeach, 1743."

With deference to G. A. C., I believe that the affix "Clerk" to a dissenting minister's name, whether strictly correct or not, *was* not uncommon in deeds and wills. That the solicitor who prepared the will of John Godwin was "ignorant as to the real status of his client" is surely inconceivable. S. W. Rix.

Beccles.

The Town Library of Leicester (3rd S. ii. 5, 50.)—The mayor's feast at which this library

was desecrated, took place in 1793, when several hundreds of books were removed from their places, and thrown together in a confused heap. But this was all of a piece with the character of the guardianship, when we find it gravely recorded in the Annals of the Corporation that a certain librarian was "*promoted*" to be macebearer! Barefaced depredations, says Mr. Edwards, were committed. From a MS. Latin Bible (on vellum) many leaves were cut out, by and for visitors, and by way of "keepsakes." The macebearer, it seems, is succeeded by one Mrs. Dawson, a bibliographical charwoman, who "keeps the place clean"! and "understands" the *value of the books!!* Shame, shame upon this town council of Leicester. Alas! how little did the worthy founders and donors of these old libraries imagine their good deeds would be thus rewarded.

Among the original donations to the Leicester library were the Nuremberg Latin Bible of 1549; Stephanus' Greek Testament of 1550; the English Bibles of Tyndale and Cranmer; the Rheims New Testament of 1582, &c. Sir Henry Savile's *Chrysostom* was given by Sir Thomas Dolman in 1668. Walton's Polyglot Bible was added by Dr. Lazarus Seamen; and Archbishop Tenison gave Castell's *Lexicon* in 1696. But the treasure of the library is the famous *Codex Leicestrensis* of the Greek Testament, ascribed to the fourteenth century. It was the bequest of Thomas Hayne, one of the schoolmasters of Christ's Hospital, whose portrait hangs over the library door.

Will the worthy librarian who "keeps the place clean," and *looks after the books!* tell me if the above-named tomes are safe in her custody at the present time? EDWARD F. RIMBAULT.

BARA (2nd S. xii. 194; 3rd S. ii. 15.) — The best explanation that I have seen of the verbs applied to the creation in the first chapters of Genesis is given in *Aids to Faith*, p. 203, by Dr. McCaul, and is as follows: —

"There are three words used in reference to the production of the world,—*Bara*, he created; *yetzar*, he formed; *asah*, he made. The last two may be used of man; the first is never predicated of any created being, angel or man; but exclusively appropriated to God. Creation is, therefore, according to the Hebrew, a Divine Act, something that can be performed by God alone; and though *it does not necessarily imply a creation out of nothing*, it does signify the Divine Production of something *new*, of something that did not exist before."

Is not such an explanation of the use of these terms worthy of a place in "N. & Q."?

C. S. GREAVES.

FORM OF PRAYER FOR THE DREADFUL FIRE OF LONDON (1st S. v. 78; 3rd S. i. 388.) — An original copy is preserved in Sion College Library. The title is: —

"A Form of Common Prayer, to be used on *Wednesday*, the Tenth day of *October* next, throughout the whole Kingdom of *England*, and Dominion of *Wales*, being appointed by his Majesty a day of Fasting and Humiliation, in consideration of the late dreadful FIRE, which wasted the greater part of the City of London. *Set forth by His Majestie's special command.* London: Printed by John Bill and Christopher Barker, Printers to the King's most excellent Majesty, 1666."

This Form also contained a prayer to be "used continually so long as the navy is abroad." The rubric before the litany directs that it, "as it is here printed, together with the other proper Collects in this Book, shall be used publickly in Churches, not onely upon the Monthely Fast-days, but on Wednesday in every Week (and may by every man be used daily in private Families) during the time of this Visitation." The prayers contain no particular mention either of the city, or the plague, or the fire.

The 2nd of September, being the day on which the fire began, was afterwards appointed for the yearly commemoration; and the Form of Prayer was printed in some Oxford editions of the Prayer Book, between 1681 and 1683. There are five copies which contain it in the British Museum. The Form was afterwards revised: Archbishop Tenison's *Imprimatur* is dated *August* the 7th, 1696. An entirely different versicular hymn was composed, to be used instead of *Venite exultemus*; a Collect was added, making mention of the *city*, and praying that it may be preserved from the rage of fire. One of the Proper Psalms was changed, and a choice given of First Lesson and Gospel. In this shape it was inserted in his Latin Prayer Book by Tho. Parsell, of Merchant Taylors', in 1744. The Form of Prayer appears to have been issued from time to time by the king's printers. I have seen a copy printed in 1821; and I have heard that the Form was yearly used in St. Paul's until it ceased, together with the Forms of Prayer for the State Holydays, which were disused after the proclamation of the 17th of January, 1859. F. PROCTER.

JERUSALEM CHAMBER (3rd S. ii. 29.) — Thomas of Elmham says that Henry IV. died in the Bethlehem Chamber: —

"Mortem regis Henrici IV.

"Ficta prophetia sonuit quam vivus habebat,
Quòd sibi Sancta fuit Terra lucranda crnce.
Improvisa sibi Sacra Terra datur nescius hospes
In Bethlem Camerâ Westque monasterio."

Compare *Eulog. Hist.* i. 256-7; *Polit. Songs*, ii. 122. Capgrave merely gives his dying address to his eldest son.

MACKENZIE E. C. WALCOTT, M.A., F.S.A.

QUOTATION WANTED (3rd S. i. 249, 415.)—

"Cosi colui del colpo non accorto,
Andava combattendo ed era morto."

These lines are pointed out by a correspondent (K.) to be in four stanzas, inserted by Berni in lib. II. c. xxiv. of his rifacimento of Boiardo's *Orlando Innamorato*. Ariosto, in the fifteenth canto

of the *Orlando Furioso*, a poem published before Berni's rifacimento of Boiardo's *Innamorato*, tells a similar but more whimsical story of the robber Orrilo, whose life, protected by enchantment, could not be destroyed until a particular hair on his head was shorn or plucked out. Two brothers, Gryphon and Sacripant, engaged in combat with him, and first cut off some of his arms and limbs, which rejoined themselves to the trunk. Afterwards, having cut off his head, they throw it in the river Nile; but the body followed, swimming like a bark on the water to the other side, regained the head, and escaped. The English Duke Astolpho, to whom the secret of the enchantment of his life had been made known by a friendly fairy, next engaged him in combat. As in the former duel, the separated members reunited themselves; but Orillo's head having been again cut off, Astolpho seized it, and while the body was searching for it in the dust, he gave the spur to his steed Rabican, and galloped over a great distance of plain. Orillo wished to cry "Stop, horse—turn!" but his mouth was away with the duke. Carried by his swift horse afar, Astolpho took the head, and looked for the life-depending hair; but seeking in vain, with his sword he shore off the whole locks; on which the countenance paled, the eyes turned up, and death came on the head and body. This and other similar agreeable extravagances have led Berni's lines to have been ascribed to Ariosto. I hope K. is mistaken in supposing Italian literature to be little cultivated in England. W. W. F.

Kirkwall.

Numerous Editions of Books (3rd S. i. 486.) The first part of the Query—the largest number of editions any one work has passed through, extended to translations, opens a wide and interesting field. The Bible and Homer are the two books most multiplied in editions and translations. I have heard 25,000 editions assigned to the former, but I do not know on what authority. It may be mentioned as analogous to this subject, that Professor Marsand of Padua collected a Biblioteca Petrarchesca, a Petrarchian library, consisting of 900 volumes, illustrative of the life of the Italian poet Francis Petrarch. A catalogue was published at Milan, but the collection was purchased in 1829 for the private library of the King of France in the Louvre. (*Vide* Preface to Campbell's *Life of Petrarch.*) W. W. F.

Kirkwall.

"*Regimen Sanitatis Salernitanum*, a Poem on the Preservation of Health, in rhyming Latin Verse, addressed by the School of Salerno to Robert of Normandy, son of William the Conqueror; with an ancient Translation, and an Introduction and Notes by Sir Alexander Croke, D.C.L. and F.A.S." Oxford, Talboys, 1830. Small 8vo.

The Editor mentions in his Preface, that upwards of *one hundred and sixty* editions had been published of this poem, and gives a catalogue of the printed editions, from which it appears that no less than nineteen editions of the poem, and four German translations, were published before the year 1500, and eighteen between that year and 1520.

The *Saturday Review* for April 19 of the present year, p. 436, in an article headed "The Cradle of Fine Writing," criticises the 235th edition of Butter's *Spelling-Book*, of which the first edition seems to have been published in 1829.

Omega.

The case of Dr. Buchan and his eighteen editions sinks into insignificance by that of the highly venerated and now venerable Vicar of Hursley. Mr. Keble has already lived to see that beautiful collection of church poetry, the *Christian Year*, pass through *seventy-one* editions, and I am sure all will join with me in hoping he may be spared to see many more. Has any other author been similarly honoured? J. A. Pn.

New Edition of Voltaire (3rd S. i. 185.) — Many years ago when at sea on a voyage I read an English translation of Voltaire's *Candide* in Cooke's Pocket Edition of English Authors, published at the end of the last century. On reading afterwards *Candide* in the original French, I had the feeling there was some omission, which was cleared up to me when I saw the second part of *Candide* published by M. Plon of Paris. The second part is contained in Cooke's edition, which I have just now seen; but there is this difference, the English translation contains some few details omitted in the present French edition. The second part is not equal to the first, but if not written by Voltaire, is a fair imitation, and pleasant reading. W. W. F.

Kirkwall.

Blue and Buff (3rd S. ii. 34.)—If Cuthbert Bede will reperuse the passages which he has cited, he will perceive that they afford no evidence of the use of the combination of blue and buff, as a party badge. On the contrary, they prove that in the election-contests for Exeter, from 1737 to 1770, blue was the colour of the Tory, and yellow, or buff, of the Whig party. L.

Church used by Churchmen and Roman Catholics (3rd S. i. 427; ii. 56.) — I add the following statement without remark, beyond citation of authority, namely, "Mapledurham," Skelton's *Oxfordshire*, 1823. Langtree Hundred, p. 3:

"A considerable portion of the inhabitants of this village, as well as the present and preceding lords of the estate, being of the Roman Church, retain the privilege of burying their dead according to their usual forms of burial; upon which occasions, those ceremonies are to this day performed in the church."

Lancastriensis.

Quotations (3rd S. ii. 30, 47.) —

The proverbial verse in question is derived from the following passage of the *Telephus* of Euripides: —

"Σπάρτην ἔλαχες, κείνην κόσμει,
Τὰς δὲ Μυκήνας ἡμεῖς ἰδίᾳ."

Ap. Stob. Anth. xxxix. 10. Fragm. 23, ed. Dindorf.

It appears to be an extract from a speech of Agamemnon to Menelaus, who were represented as quarrelling. See Wagner, *Poet. Gr. Trag. Fragm.* vol. ii. p. 359. L.

"Through the ages one increasing purpose runs," &c. from Tennyson's *Locksley Hall.*

"I held it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

I would refer K. to a poem of Longfellow's, entitled *The Ladder of St. Augustine*, where he will find Tennyson's idea expressed. I give the first two stanzas: —

"Saint Augustine! well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame!

"All common things — each day's events,
That with the hour begin and end;
Our pleasures and our discontents,
Are rounds by which we may ascend."

But I am rather inclined to think that Tennyson, by "him who sings to one clear harp in divers tones" meant to point to Coleridge, who, in a poem called *Religious Musings*, has the following lines: —

"And blest are they
Who, in this fleshly world, the elect of Heaven,
Their strong eye darting through the deeds of men,
Adore with stedfast, unpresuming gaze
Him, Nature's essence, mind and energy!
And gazing, trembling, patiently ascend,
Treading beneath their feet all visible things,
As steps that upwards to their Father's throne
Lead gradual."

Ἁλιεύς.

"See the strange working of dull Melancholy!
Whose drossy thoughts, drying the feeble brain,
Corrupts the sense, deludes the intellect,
And in the soul's fair table falsely graves
Whole squadrons of phantastical chimeras."

The above lines are to be found in Act I. Scene 7, of an anonymous play, called *Lingua; or the Combat of the Tongue and the Five Senses for Superiority.* This play has been ascribed by some writers to Anthony Brewer, a dramatic writer of the reign of James I., of whom Chalmers says, "there are many disputes as to his works, and no information concerning his life." The play entitled "Lingua" is contained in the fifth volume of Dodsley's *Select Collection of Old Plays.* Ἁλιεύς.

Dublin.

Toads in Rocks (3rd S. i. 389, 478; ii. 55.) — I can inform Mr. Allport that I saw in the Exhibition, about a month since, a toad, apparently in a torpid state, imbedded in a cavity in a large block of stone. It was in the open air, and near some gigantic specimens of coal.

Henry Moody.

Nottingham.

Esther Inglis: Samuel Kello (3rd S. ii. 46.) — Amongst the MSS. in the Great National Library at Copenhagen is —

"The Booke of the Psalme of David in prose, written be Esther Inglis, in the fiftie-thre yeere of hir age, at Edenbrovgh the v March, 1624."—*Retr. Rev.*, 3rd Ser. ii. 408.

Her son, Samuel Kello, Rector of Spexhall in Suffolk, is said to have been educated at Christchurch, Oxford (*Proc. Soc. Antiq.*, 2nd Ser. i. 321). I cannot gainsay this statement; but one of the name, an alumnus of the University of Edinburgh, is author of *Carmen Gratulatorium ad Jac. VI.*, Edinb., 4to, 1617; and also contributed a short Latin poem to *The Muses' Welcome.* (Nichols's *Prog. Ja. I.*, iii. 324, 386.)

It would seem that Samuel Kello was ejected from the rectory of Spexhall in the Great Rebellion. (Walker's *Sufferings*, ii. 289.)

C. H. Cooper.

Cambridge.

John Hinchcliffe, or Hinchliffe, D.D., Bishop of Peterborough (3rd S. ii. 46.) — He was born in 1731, at Westminster; admitted on the foundation there, 1746; elected thence to Trinity College, Cambridge, 1750, where he was admitted a scholar 1751; took the degree of B.A. 1754, and was chosen a Fellow of his College in 1755. In 1757, he commenced M.A.; and March 8, 1764, was elected Head Master of Westminster School, which place he resigned in June following. In July the same year, he was created D.D. The Duke of Grafton conferred on him the vicarage of Greenwich in 1766; and the same ministerial interest got him appointed chaplain in ordinary to the King, by whom he was promoted to the Mastership of Trinity College, Cambridge, in 1768, and in that year was chosen Vice-chancellor of the University. On obtaining the Mastership of Trinity College, he resigned Greenwich. In 1769, he was consecrated Bishop of Peterborough; and in 1788, was promoted to the deanery of Durham, which he held *in commendam* with his bishoprick, instead of the Mastership of Trinity College. He died at his palace, in Peterborough, Jan. 11, 1794. His father, Joseph Hinchcliffe, kept a livery stable in Swallow Street. The Bishop married the sister of Lord Crewe, who had been under him at Westminster School, and left two sons and three daughters. See *Gentleman's Magazine;* Nichols's *Literary Anecdotes;* and Welch's *Alumni Westmonasterienses.* Ἁλιεύς.

Dublin.

John Hinchliffe (or Hinchcliffe, as I believe it to be sometimes erroneously written) of Trin. Col. Cambridge, D.D., Bishop of Peterborough, 1769, appears from Cole's MS. 5846, fo. 68, to have been born in Swallow Street, Piccadilly, in 1731, and died in 1794. Although I suspect him to have been the son of the John Hinchcliffe mentioned by your correspondent as M.D., I have no proof of his parentage, male issue, or place of burial; but can assert from an authentic source, his marriage with Elizabeth, the second daughter of John Crewe, of Crewe Hall, Cheshire, and sister of John, the first Lord Crewe, by whom his eldest daughter Emma became the wife in 1795 of Thomas Duncombe, Esq., of Copgrove, in Yorkshire, and the mother (amongst others) of the late Thomas Slingsby Duncombe, Esq., M.P. She died in 1840.

The arms borne by this prelate, Or, a wyvern, between three fleur-de-lis vert, assigned to Hinchliffe of London, though it is beyond a doubt that the family derived their descent from Yorkshire, are mentioned in Warburton's *London and Middlesex Illustrated*, ed. 1749, as the right of Dorothy, only daughter and sole heir of *Thomas* Hinchliff of Saint Bride's parish, London, merchant, by Frances, his wife, daughter of Sir Michael Wentworth of Wooley, in the county of York, Knight. Did Dorothy marry? and what relation was Thomas to the Johns.

H. G.

A good account of John Hinchliffe, Bishop of Peterborough and Master of Trinity College, Cambridge, and his family is given in —

"Barthomley; in Letters from a former Rector to his Eldest Son. By the Rev. Edward Hinchliffe, Rector of Mucklestone, and Domestic Chaplain to the Earl of Lisburne." Lond. 8vo, 1856.

A very able and interesting work.

C. H. & Thompson Cooper.

Cambridge.

Curious Coincidence: "Scratching like a Hen" (3rd S. i. 345.) — Defniel exhibits from Plautus "gallina scripsit," as an old term for bad writing. He will find, in the *Dublin University Magazine* for May, the poet Waller's handwriting described in nearly similar terms from Aubrey's *Letters*: "He writes a lamentable hand, as bad as the scratching of a hen." D.

Erasmus and Ulric Hütten (3rd S. i. 289.) — Bailey's *Erasmus* is a very common book, containing a translation of the "Colloquies."

The Pilgrimage to Walsingham was very recently put out by Mr. J. G. Nichols.

A translation of a few of the *Epistolæ Obscurorum Virorum* is given in the 40th volume of the *Foreign Quarterly*, if I recollect aright; and some papers were contributed to the *Gentleman's Magazine* by Dr. Doran, between 1842 and 1852, on Ulric Hütten and his writings.

I write in a country parsonage, away from large libraries of reference, which must excuse want of precision. The facts may be relied on.

D.

Latimer = Latiner (3rd S. i. 44.) — This name was first given to Wrenock ap Merrick, a learned Welshman, who acted as interpreter between the Welsh and English in the old fighting days. If not the office, as in Eastern countries, the name of it at least, became hereditary in his family. I will avail myself of this opportunity to ask of any of your learned correspondents the derivation of the German word for interpreter — *Dolmetscher?* It is almost the only German word that does not convey its own meaning with it; and though many derivations are assigned — one of which would make it equivalent to "talk-mixer" — I have seen none that is satisfactory. J. Doran.

Joan of Arc (3rd S. i. 46.) — The legend respecting the substitution of another person at the stake, and the subsequent marriage of the Maid to Robert des Hermoises, has been treated by M. Octave Delepierre, the learned Belgian Consul in England, in a volume (*Doute Historique*), privately printed. If G. E. should find access to that work difficult, I would refer him to the *Athenæum* for September 15, 1855, where there is a complete analysis of the story, from which it appears that more than two centuries after the alleged execution of Joan, namely in 1645, Father Vignier found documents among the archives at Metz, which spoke to the presence and recognition of Joan in that city, five years after her alleged execution. The Father was then a guest of a descendant of Robert des Hermoises, in whose muniment chest he discovered the marriage-contract of Robert and Joan. The matter was forgotten, when in 1740, documents were found at Orleans which recorded, among other things, a gratuity made to Joan in 1439, "for services rendered by her at the siege of the same city, 210 livres." The tradition has many singular points, and is full of a delightful uncertainty.

J. Doran.

Hymn at Epworth (3rd S. i. 497; ii. 53.) — I related the story from memory, and have not seen for several years Adam Clarke's book, which I believe contains it.

The version of the Psalms in use at the time to which it refers was Sternhold and Hopkins, in which Psalm cii. 6, is rendered: —

"And as an owl in desert is,
Lo, I am such a one."

These lines, I suppose, are the foundation of the story, if it has any. I quoted it as I have always heard it. It certainly loses much of its

point when the "ivy bush" and the "rueful thing" disappear.

Job J. Bardwell Workard, M.A.

Faber *v.* Smith (2nd S. viii. 87.)—Mr. John Talbot inquires whether the English surname *Faber* is not an attempt to struggle out of *Smith*, by turning it into Latin. It seems to me much more probable that the English *Faber* should have been derived from the French *Fabre*, or *Favre*, common names in France. *Lefevre* is another form of the same name. L.

Mess (3rd S. ii. 53.)—Is not this word derived from the Italian *commesso*, any person who boards with another? Cormon & Manni's *Dictionary* gives this explanation: "*Commesso*, Pensionaire, celui qui paie pension pour être nourri." The word is chiefly used by seamen, and probably brought by them from the Mediterranean, as many other sea terms have been. Thus "Avast, avast!" is the Italian *Basta, basta!* "Enough, enough!"

A. A.

Poets' Corner.

Dudley of Westmoreland (3rd S. ii. 46.)—In answer to F. S. G.'s inquiry as to the issue of Thomas Dudley who married the daughter of Sir Lancelot Threlkeld, I have much pleasure in furnishing him with the following, which is extracted from a recent book entitled *The Sutton Dudleys of England*, by George Adlard, Esq., of New York:—

Thomas Dudley, younger son of Edmund Dudley, and half-brother of Edward second Lord Dudley, married *Grace* (not Sarah) daughter and co-heir of Lancelot Threlkeld, or Thirlkeld, Knight of Threlkeld, Cumberland, and had the manor of Yeanwith by his marriage.

Their issue was as follows:—

1st. Richard Dudley, who married Dorothy, daughter of Edmund Sandford of Askham.

2nd. *John* (not Thomas) Dudley of Stoke Newington, who died Dec. 29, 1580, and was buried in the church of St. Mary, Stoke Newington. He married Elizabeth, daughter of John Gardiner of Grove, Bucks, who was afterwards married to Thomas Sutton of Charterhouse.

3rd. *Thomas* Dudley, steward to Robert Dudley, Earl of Leicester.

4th. Lucy, who was married to Albany Fetherstone of Cumberland.

5th. Winifred, who was married to Anthony Blenco, of Blenco.

6th. Elizabeth, married to John Allen of Thackstead, Essex. Alfred B. Adlard.

Islington.

Corby, Northamptonshire (3rd S. ii. 49.)—I make no doubt but that the cross alluded to in the ensigns of this town, and termed a "Corby Cross," was the heraldic cross patonce (or flory) as borne in the arms of Latimer, the antient lords thereof *temp.* Edward I. Their coat armour was "Gules, a cross flory or," in other instances, called a Latymer's Cross, and I believe is so borne at this present time on the sleeve or badge of some scholars at Hammersmith, Middlesex, belonging to a foundation, by one of that name. H. G.

Nevison the Freebooter (3rd S. i. 428; ii. 16, 52.)—It may not assist the inquiry, but it is perhaps worth while to call the attention of Eboracum to a *History of Thirsk*, by J. B. Jefferson, published in 1821. The following mention is made of Nevison:—

"About half-way between Thirsk and Upsal stands a house, which has long been known by the name of *Nevison Hall*, said to have been the occasional residence of a man, about a century and a half ago, who was very celebrated in his way. Though William Nevison was born at Pontefract, we cannot call him an 'honest Yorkshireman.' He was, in fact, the most notorious robber and highwayman of the age in which he lived. His various exploits have been recorded in the calendars of different gaols in the kingdom. A pamphlet, printed at York, a few years ago, records his life and adventures, till they were terminated by the due reward of his deeds . . . . on the gallows at York."

I remember the pamphlet alluded to, and should think that Eboracum will be able to trace it by applying to some of the booksellers at York. I remember having a copy offered to me, I think in York, with the last dying speech, &c. of Nevison, for 30*s*. This professed to give some account of his birth, life, and exploits. T. B.

Execution of Sir Everard Digby (3rd S. i. 506.)—The following is from a letter in *The Evening Standard* of July 10, 1862, by one who professes to have been an eye-witness of the execution of Taeping prisoners by the Imperialists. Perhaps some medical reader of "N. & Q." will give an opinion on the possibility of the matters related.

"Amongst those wretches were young and old, of both sexes, and of all ages and sizes: from the infant recently born, to the man of eighty tottering on his staff; from the *enceinte* woman, to the young maiden from ten to eighteen. The latter were pushed out by the guards among the crowd of ruffians assembled; and were taken into sheds and by-places and debauched, and again dragged back by the hair of the head to the Chinese guards, to await their turn for execution. Some of them had fainted, and were pulled along the ground to the executioners; who threw them on their backs, tore off their clothes, and ripped them from the lower part of the abdomen to their breasts, which were cut off, and dashed with a curse in their faces. The bowels, as a matter of course, gushed out; but the cut was made in such a way, and so skilfully and with such expertness, that the intestines were seldom injured. After a little time in this state of excessive torture, the executioner *thrust his hand into the chest and tore out the reeking heart, his victim looking him in the face all the while.* A young female, apparently about eight months pregnant, who never uttered a groan or sigh at all the previous cruelties she had endured from the surrounding mob, had her infant cut out

of her womb, and held up in her sight by one of its little hands, bleeding and quivering; when, at the sight, she gave one heart-rending piercing screech that would have awakened pity in a tiger; and after it had been in that state dashed on her breast, she, *with a last superhuman effort, released her arms from those holding her down, and clasped her infant to her bleeding heart and died; holding it there with such force, that they could not be separated, and were thus thrown together on the pile of other carcases.*"

FITZHOPKINS.

Garrick Club.

PLURALITY OF BENEFICES (3rd S. i. 428, 478.) It is passing strange that anyone could for a moment suppose that any clergyman of the Church of England ever held twenty or more livings at the same time. Williams, as everyone at all acquainted with the principality knows, is one of the most common names in Wales; and I can reckon six Reverend William Williams within the circle of my own acquaintance now living. Of the list of twenty-one benefices given at p. 478 as held by a person of the name, I can speak confidently of six of them as having in 1822 been held by four different persons, and the remainder most probably were in the possession of ten or a dozen more. One of these may have died in 1825, and a reference to the *Clerical Guide* for the following year would probably show of which of the livings the deceased had been the incumbent. VIGILARIUS.

ALAN DE GALLOWAY (3rd S. ii. 7.)—Alan, Lord of Galloway, was son of Roland, Lord of Galloway, by Helen, daughter and heiress of Richard de Morville, grandson of Uchtred, and great grandson of Fergus, Lord of Galway. He married Margaret, eldest daughter and co-heir of David, Earl of Huntingdon; and died A.D. 1233, leaving three daughters and co-heirs (his only son Thomas having died *s. p.*):—

1. Divorgal, wife of John Balliol, and mother of John Balliol, King of Scotland.
2. Helen, wife of Roger de Quincy.
3. Christiana, wife of Wm. de Fortibus, Earl of Albemarle, died *s. p.* H. S. G.

MESTLING (3rd S. i. 34.)—Most of the old dictionaries describe this as *bolymong*, or *bolmong*, i. e., mixed corn of wheat and rye sown together, from which an inferior bread was made. The word is often found in monastic records, and it is said such grain was sown to feed the vassals of the monastery. The mestling-pot mentioned was, probably, that in which the grain was boiled to make that favourite food of our ancestors, furmety. A. A.

Poets' Corner.

EPITAPH ON DURANDUS (3rd S. i. 380, &c.)—It never was supposed that this was a genuine epitaph; it is traditionally cited as a satire on him after his death by a controversial opponent. "The most resolute Doctor," as he was styled, was a keen champion in the scholastic disputes of the times, and dealt heavy blows to his adversaries. Can any readers of "N. & Q." inform us who this opponent was, who seems not to have been able to forgive even when the grave had parted them? A. A.

Poets' Corner.

CHURCHES DEDICATED TO THE HOLY GHOST (3rd S. ii. 45.)—The sacristy, or chapel, between the south-transept tower and the chapter-house of Exeter Cathedral, is dedicated to the Holy Ghost.

MACKENZIE E. C. WALCOTT, M.A., F.S.A.

"MY BOOK" (3rd S. ii. 46.)—In answer to ZETA, asking "Who was the author of *My Book*, Liverpool, 1821?" I beg leave to state he is John Hamilton Parr, a gentleman resident in Liverpool, and highly esteemed there, and wherever known, for high character and genial disposition. He is author, among other things, of a well-known ballad, set to music, called "Diamond cut Diamond," written in the Yorkshire dialect. The signature, "Aaron Philomirth," is an anagram of his name. B.

Miscellaneous.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address is given for that purpose:—

THE LIFE OF SIR THOMAS SMITH, KT., PRINCIPAL SECRETARY OF STATE TO KING EDWARD VI. AND QUEEN ELISABETH Small 8vo. London, 1698.

DE BURGO (THOMAS), HIBERNIA DOMINICANA. 4to. Colon. Agrip. (Kilkenny), 1762–72. The Supplement, viz. pp. 793–950.

IRISH PARLIAMENTARY REGISTER. 8vo. Vol. XVI. &c.

MILLER'S (GEORGE, D.D.), EXAMINATION OF THE CHARTERS AND STATUTES OF TRINITY COLLEGE, DUBLIN. With the Postscript. 8vo. Dublin, 1804.

O'PHELAN'S (JOHN) EPITAPHS ON THE TOMBS IN THE CATHEDRAL CHURCH OF ST. CANICE, KILKENNY. Folio. Dublin, 1813.

MALCOLM'S (DR. A. G.) HISTORY OF THE GENERAL HOSPITAL, BELFAST, &c. 4to. Belfast, 1851.

Wanted by *Rev. B. H. Blacker*, Rokeby, Blackrock, Dublin.

Notices to Correspondents.

LORD LYTTELTON'S *interesting communication respecting the death of Thomas Lord Lyttelton is unavoidably postponed until next week.*

We are also obliged to postpone Notes on Lowndes, No. 2; *Mr. Peter Cunningham's* Accession of Henry VI.; Dr. Johnson at Oxford; Statistics of Premature Interments; Record Commission Publications, *&c., and our usual* Notes on Books.

DR. JOHNSON ON PUNNING. *We must bring this discussion to a close.*

COILA *must apply to some American bookseller for a copy of* Robert Burns, as a Poet and a Man, *by R. Tyler. It was published by Wiley of New York in* 1849.

REV. S. F. CRESWELL *will be glad of any references to the custom of females in country places carrying their books to church in a white napkin. The usage has been incidentally alluded to somewhere in* "N. & Q."

ERRATA.—3rd S. ii. p. 56, col. i. line 12 from bottom, *for* "Lee Pedigree" *read* "See pedigree;" p. 75, col. i. line 1, *for* "179" *read* "176;" p. 80, col. i. line 19, *for* "Bonnereau" *read* "Bohereau."

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Notes.

RECORD COMMISSION PUBLICATIONS.

I will feel greatly obliged to any reader of "N. & Q." who could kindly inform me what became of the printed copies of the following Record Commission Publications, any of which I am most anxious to procure a sight of *even for a few days*. I am aware that they are not to be procured through the ordinary channels, and having on more than one occasion, when placed in difficulty under similar circumstances, received valuable aid through "N. & Q.," I am emboldened to transmit the present jotting from my notes: —

1. The Appendices which were printed for Mr. Charles Purton Cooper's *intended* Report on a new edition of the *Fœdera*. These were known as Appendices A, B, C, D, and E. A copy of Appendix A. and its supplement is in the library of the Dublin University (*Gal. G.* 12, 27), presented I believe by Mr. C. P. Cooper. The other Appendices I have never seen.

Appendix A. is an octavo volume of 259 pages, with Supplement (116 pages), and plates; and contains much that is most valuable from manuscripts in various Continental libraries, but little known in this country.

Appendix B. consists of transcripts and facsimiles of various Anglo-Saxon MSS. found on the Continent.

Appendix C. consists of documents principally preserved in the Archives of Hamburgh.

Appendix D. contains the result of researches made in France.

Appendix E. contains a chronological catalogue of materials transcribed for a new edition of the *Fœdera*.

I have merely indicated the nature of the contents of these volumes, referring those who feel an interest in the subject to the sale catalogue of that portion of Mr. C. P. Cooper's library, which was sold by Messrs. Sotheby and Wilkinson in July, 1857, where they are noticed at some length.

Before finally dismissing these Appendices, I wish to refer to two recent sale catalogues, entries in which apparently refer to them. In December, 1861, the books of the late Rev. Joseph Hunter, F.S.A., were sold by Messrs. Sotheby and Wilkinson. At p. 65 I find Lot 820 entered as —

"Rymeri Fœdera. List of Transcripts from Charters, Early Saxon Manuscripts, &c., obtained from the Trésor de Chartes, Archives de France, &c., to enrich the New Edition edited by Caley, Houlbrook, and Clarke. *Not published.* 4 vols."

Were these volumes any of the Appendices, and what did they sell for? A similar Query may be asked respecting the following entry in the sale catalogue of the library of the late Sir Francis Palgrave (Sotheby and Wilkinson, May, 1862):—

"2024. Appendices to Mr. Cooper's Report and Chronological Catalogue of the Materials transcribed for a New Edition of the Fœdera. 7 vols.; fac-similes, no title-pages, and vol. vii. ending abruptly at p. 160."

How far was the Commissioners' edition of Rymer's *Fœdera* printed? The latest date I am acquainted with printed under their direction is the 6th of Richard II., and even this I have not been able to procure an examination of.

2. *The Proceedings of His Majesty's Commissioners of the Public Records of the Kingdom, June*, 1832; *August*, 1833. Edited by C. P. Cooper. I believe no second volume appeared, though one printed in 1844 under the care of Mr. Henry Cole, may be regarded in some measure, I am informed, as supplementary to this volume. Do any of the "Agenda," "Notes of Business" of a later date than Aug. 1833 (and therefore not included in this volume), remain extant; and if so, to what date do they reach?

3. Where will I see the *Report made to the Lords of the Treasury in March*, 1831, by which the then printed *Liber Munerum Publicorum Hiberniæ* was condemned? I have the *Supplementary Statement of Mr. Lascelles, drawn up under Permission of the Chancellor*, and addressed in Feb. 1820 to his Excellency Lord Baron Manners, &c. &c., and I am curious to know where I will see a copy of the original statement to which this refers, and other papers in reference to his work as a Sub-Commissioner of Records.

I had intended making a few remarks on other *unpublished* productions of the late Record Commissioners, but am unwilling to occupy more space. I would however suggest that some one who is in possession of sufficient information would give, through the medium of "N. & Q" a complete list of the *unpublished* and *unfinished* works of the late Record Commissioners, and where practicable, give a clue as to the fate of the existing sheets, which are probably lying stored up in some musty warehouse, if not already consigned to the waste-paper merchant, from whose custody I have rescued more than one such curiosity.

It may not be thought desirable to complete unfinished works, yet sets of all the portions in print might be given to our public libraries, and so far as the copies in store would extend, sold at a moderate price to the few students who take an interest in their fate. AIKEN IRVINE.

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There are copies on large paper.

Baldwin (Wm.), Treatise of Moral Philosophie. Lond. 1547. 16°.

A copy was in the Heber Collection. The same was afterwards in Bliss's hands. Edit. 1550 sold at Bright's sale in 1845, as the *first*, for 2*l.* 2*s.*

——— Beware the Cat. Lond. 1584. 8°.

Certainly by Baldwin, but not here enumerated among his works. There was an edition in 1570, quite unnoticed by Lowndes and his new editor; Dr. Bliss had a fragment of it.

Bales (Thos.), a Seminary priest, hanged on Ash-wednesday; and Annis Baukin burned the same day. An account of their executions. Lond. By W. Wright, 1590. 8°.

Omitted. A copy is at Lambeth.

Balzac (J. L. Guez de), Letters translated by W. T(irwhyt), Esq. Lond. By N. Okes, 1634. 4°. Again by J. N., 1638. 4°.

This translation is overlooked. Both editions are now before me.

Bancroft (Thos.), Heroical Lover. Lond. 1658.

This volume is an 8°.

Bandello (Matteo), Tragicall Historye of Romeus and Juliet, translated by Ar(thur) Br(ooke). Lond. 1562. 4°.

Mr. Daniel of Canonbury has a copy.

Bansley (Charles), Rhyming Satyre on the Pride and Vices of Women Now-a-Dayes. Lond. By Thomas Raynalde (about 1540). 12°.

The correct title of this tract is: *A Treatise shewing and declaring the Pride and Abuse of Women Now-a-Dayes.* It was not printed "about 1540," but *after* 1547, and *before* July, 1553,—since mention is made in it of Edward VI. as the reigning prince. A copy of the book was formerly in Lincoln Cathedral Library; but we believe that it was sold to Heber, and was the same which occurred in Part IV. of his Catalogue.

Barbour (John), Actes and Life of Robert Bruce. Edin. 1620. 8°.

A copy of the earlier edition. 1616, referred to by Pinkerton, was in the Harleian Collection.

Barclay (John), Poematum Libri Duo. Lond. 1615. 4°. Again, Oxon. 1636. 12°.

Both editions are omitted, and the book is unnoticed.

Barker (Thomas), Barker's Delight, or the Art of Angling. Lond. 1657 or 1659. 12°. The second edition.

There was an edition of this book in 1651; and another, the second, in 1653. This therefore was, at least, the third.

Barnfield (R.), The Affectionate Shepheard. Lond. 1594. 4°.

The testimony of Beloe was not wanted to establish the existence of a copy of this book in Sion College. I have more than once had that copy in my own hands. It is to be suspected that the impressions of 1595 and 1596, if they ever existed, are lost.

——— Encomion of Lady Pecunia, and other Poems. Lond. 1598. 4°.

There was certainly a reprint of this in 1605, with alterations and omissions.

Bas (Wm.), Great Brittaine's Summer-set, bewailed with a Shower of tears. Oxford, 1613. 4°.

"Summer-set" should be "sonne's-set." *Eight* instead of *four* leaves are known to exist, and they complete Sig. A; no perfect copy has yet been found. Mr. Corser has an unpublished poem by Bas, entitled *Polyhymnia.*

Battie (John), The Merchant's Remonstrance. Also, a Letter to the Two Houses of Parliament; whereunto is annexed a Discourse on the Excellency of Wool. London, 1648. 4°.

Omitted. A copy at Oxford.

Bauthamley (Jacob), Historical Relation of the most material Passages and Persecutions of the Church of Christ, from the Death of Our Saviour to the time of William the Conqueror. London, 1676.

Omitted. A copy was sold by auction in 1861.

Beard (Thos.), Theater of God's Judgments.

The second edition was, I believe, 1612, 4°. A copy of that date occurs in Bindley's *Catalogue.*

Bel. Adam Bel, Clym of the Clough, &c.

An edition, London, 1683, 4°, is in the Bodleian.

Bel or Bell (Thos.), His Motives concerning Romish Faith and Religion. Cambridge, 1593. 4°.

Omitted. A copy sold at the Savile sale in 1860.

W. Carew Hazlitt.

CHRISTMAS CAROL.

The following Christmas Carol was sung, to a singular wild and beautiful tune, by a boy, who came to my house as one of a company of morris-dancers during the Christmas season some years ago. I took it down from the boy's dictation; he said he had learnt it from his father, and had never seen it written or printed. It was in North Staffordshire. I should be obliged to any of your correspondents who will tell me anything respecting the ballad, and give a more perfect copy, if such there be. Also, can any one supply the tune? —

"Over yonder's a park, which is newly begun,
All bells in Paradise I heard them a-ring;
Which is silver on the outside, and gold within,
And I love sweet Jesus above all things.

"And in that park there stands a hall,
All bells in Paradise I heard them a-ring;
Which is covered all over with purple and pall,
And I love sweet Jesus above all things.

"And in that hall there stands a bed,
All bells in Paradise I heard them a-ring;
Which is hung all round with silk curtains so red,
And I love sweet Jesus above all things.

"And in that bed there lies a knight,
All bells in Paradise I heard them a-ring;
Whose wounds they do bleed by day and by night,
And I love sweet Jesus above all things.

"At that bed side there lies a stone,
All bells in Paradise I heard them a-ring;
Which is our blessed Virgin Mary then kneeling on,*
And I love sweet Jesus above all things.

"At that bed's foot there lies a hound,
All bells in Paradise I heard them a-ring;
Which is licking the blood as it daily runs down,
And I love sweet Jesus above all things.

"At that bed's head there grows a thorn,
All bells in Paradise I heard them a-ring;
Which was never so blossomed since Christ was born,
And I love sweet Jesus above all things."

I took down at the same time, from oral delivery, a version of "St. George," as acted by the boys; "St. Mary's Joys;" the Christmas Carol of "The Three Ships;" and "My Daughter Jane;" but these, I apprehend, are well known.

E. T. K.

Minor Notes.

Gladstone, Shirley, G. Herbert. — There has lately been a discussion, in the newspapers and elsewhere, respecting Shirley's celebrated *Dirge on Death;* the said "dirge," at least its closing lines, having been erroneously ascribed by Mr. Gladstone to George Herbert. The following version was done by the late W. M. Praed when he was at Eton. I once possessed the original MS.

"*The Glories of our Birth and State, &c.*

"Heu, cur tam vano vitam miramur amore,
Quæ velut umbra venit, quæ velut umbra fugit?
Nil contra Parcas gladius, nihil hasta valebit;
Nil data regali celsa corona comæ.
Sceptra cadunt, diadema perit; terrâque sub unâ
Extremos somnos rex et arator habent.
Sunt qui magnifici potiantur laude triumphi,
Sunt quorum decoret laurea vitta comas;
Sed marcent nervi, sed marcet dextera; cunctos
Serius aut citius tu, Libitina, domas.
Vix emptus pallescit honor; vix nata recedit
Gloria; mitte nimis verba superba loqui!

* How is this line to be amended?

Pontifices adsunt; culter micat; ara paratur;
Sanguineam victrix victima fœdat humum.
Omne caput tumulo debetur; sola piorum
Gloria ab accenso frondet oletque rogo."

W. D.

Charleston Memoranda. — Perhaps the following items noted down (1851) eleven years ago may not be uninteresting to some of your readers at this time: —

"About three miles from Charleston, on the banks of the Etiwan or Cooper river, is an old but now unused magazine. Hard by, shaded by lofty pines and other forest trees, lies the old cemetery; no fence or boundary line now marks the hallowed precincts. A few broken and crumbling tombstones, their inscriptions scarcely legible, alone point out the resting place of the departed. One tomb, and that the largest, contains the remains of some British officers. There is no inscription. The oldest memorial at present legible is the following: 'Here lies the remains of Mr. Artemes Elliot, who died Aug. 24, 1700, *æt.* 40 years.' (As the city was founded in 1672, this must have been one of the early settlers there.) Another of white marble has the following: — 'To the memory of Capt. Robt. Cochrane, who departed this life Janry. 12, 1824. Aged 88 years. As a true patriot, he served his country with zeal and fidelity. Also of Mary, his wife, who died April 17, 1829, in the 91st year of her age.'"

About six miles from Charleston is the parish church of St. James the Less, one of the oldest churches in this part of the country. In front of the gallery at the west end the royal arms of England still remain. It is said that at the time of the breaking out of the war, the royalists, finding the royal arms in the church, refrained from injuring or destroying it, and that afterwards, when peace was restored, the inhabitants, in grateful remembrance of the preservation of their church, retained the royal arms in their accustomed place. It is the only church, I believe, in any State where such a memorial of the colonial days now remains.

Montague Williams.

Westland House.

Table Turning fifteen hundred Years ago.—In the curious work of De l'Ancre, *L'incrédulité et mescreance du Sortilége*, (4to, Paris, 1622, page 236), is an account of two magicians, Patritius and Hilarius, who lived in the reign of Valens. Describing their proceedings, he says:

"They prepared an enclosure of branches of laurel, in the same form as was at the tripod of the oracle of Delphi. And, after having pronounced many charms, both by night and by day, they caused that a round table surrounded by this enclosure should *turn itself and move* (se contournoit et remüoit) according to the matter they might require."

It would occupy too much space to give the whole of the ceremonies; the result of the incantation, however, was, that the letters T. H. E. O. D. were exhibited, and said to be a portion of the name of Valens' enemy, and that emperor in consequence took care that Theodorus should be put to death. This was circiter A.D. 373. Is there any later notice of table turning till its revival in the present day? A. A.

Poets' Corner.

Queries.

Anonymous. — Information is requested respecting a book entitled: —

"Marmion Travestied; a Tale of Modern Times. By Peter Pry, Esq. London: Printed by G. Hazard, Beech Street, for Thomas Tegg, Cheapside, 1809."

Who was the author of it? M. A. P.

"The Belfast Magazine." — This periodical, of which only one volume appeared (Belfast, 1825, 8vo), contains a considerable amount of interesting information. By whom was it edited?

Abhba.

Captain Calcraft. — I should be glad to know where I could find an account of a "well-known Greenland captain named Calcraft" living in 1737, mention of whom is made (as above) in an old work, from which I quote. Senex.

A Churchwarden's Answers. — I have before me a paper of the early part of the reign of Elizabeth, which is evidently some churchwarden's rough draft of his answers to official questions. So many articles of inquiry were issued in those days, that I am at a loss to find those to which these replies belong. Three of them are quite unintelligible without the questions.

The first paragraph contains an account of the state of the parish register. The succeeding ones are headed "Artycles," and numbered thus: —

1. "A reply to some questions as to a nun, and the payment of her annuity."
2. "As we know we had none."
3. "Noe."
4. "A reply concerning a monk and his annuity."
5. "As before."

Will some one help me in this matter?

Grime.

Great Scientific Teacher. — Who is the great scientific teacher of the present century, who asserts that the heavens declare, not the glory of God, but only the glory of the astronomer? Professor Mansel, in *Aids to Faith*, Essay I. p. 39, makes this statement. Proof by quotation is requested. ח ש

Handasyde or Handyside. — Are there any pedigrees extant of families of this name, and if so, can any informant tell me whether the name *Priscilla* is to be found in any of them, before the year 1706? M. (1.)

Adm. Sir Robert Holmes. — Who was the mother of Admiral Sir Robert Holmes, Governor of the Isle of Wight, 1667–69? She must have

been an heiress, since he quartered her arms, which are Or, three ermines (?), sable, with his own; and his descendants, Thomas Lord Holmes of Kilmallock, Leonard Lord Holmes, and others, bearing the same. Burke and other heralds give only the paternal arms, Barry of six or and az. on a canton gules, a lion rampant, or. Sir Robert may in some sort be considered an historical personage, since Hume calls him "the cursed beginner of the two Dutch wars;" and indeed it must be admitted he cared more for the king — and he was a great favourite at court — than the commons. Charles II. was obliged to put him in the Tower to please the Parliament and the Dutch, but he very soon afterwards knighted him, and made him Governor and Captain of the Isle of Wight.

He was the founder of the family which is now represented by Lord Heytesbury, who married the daughter of the late Sir L. W. Holmes, Bart.; but it is believed that some of the male line still exist. Sir Robert was the 3rd son of Henry Holmes, Esq., of Mallow in the county of Cork; so in all probability his mother would be an Irish woman. Some heralds call Sir Robert a baronet. Could he have been one? E. M. R. A.

Kingstown, Co. Dublin. — In Dr. Wade's *Catalogus Systematicus Plantarum Indigenarum in Comitatu Dubliniensi Inventarum*, p. 108 (8vo, Dublini, 1794), in reference to a particular plant, I find these words: "Inveni in uliginosis apud *King's-town*, et Clough ad radices montium Dubliniensium." Can any Irish reader of "N. & Q." supply me with information regarding this locality, which I have not as yet been able to discover?

Kingstown, formerly Dunleary, *i. e.* "the fort of Leary," is of course well known. Its present appellation was given to it by permission of King George IV. on his embarkation there for England after his visit to Ireland, in 1821; in commemoration of which a handsome obelisk of granite, with an appropriate inscription, and surmounted by a crown of the same material, has been erected.

Abhba.

Lawrence. — Any information concerning Sampson, son of Sir John Lawrence, would much oblige. He was born between 1620 and 1630.

Spal.

Marauder. —

"General Blenker's taste for rapine is so strong, that the verb 'to blenker' threatens to confer upon him as unenviable a notoriety as the word 'marauder' has conferred on Merode."— *Saturday Review*, July 5, 1862.

Is the above derivation of *marauder* correct? And on what authority? H. W.

Naval Uniform. — The uniform of the Royal Navy (blue, turned up with white,) is said to be taken from the Duke of Bedford's livery! What Duke, and why? The rings on the arm, the epaulettes, &c., are adopted from the Spanish: brown is, or was, the colour of their navy. I believe there was no regular uniform for the navy for some time after the army had been given a regular dress. The scarlet was given to the army at the Restoration (the colour of Charles's livery). In Queen Elizabeth's time it was pea-green. P. A.

Noel, a Painter. — I have a view of Alicante bearing the signature of "Noel." The painting is evidently French. Can any one give me any information respecting the artist? The picture is painted on thick paper, and is about six feet by four in size. B. H. C.

"Poems by Anglo-Indian." — Who is author of this volume? No date, but published within the last few years. Zeta.

Quotations, References, etc. — I have to thank, very heartily, F. C. H. and Eirionnach, together with other private friends, for answers to certain of my quotation wants; and I venture to ask a corner for a few more which I have been unable to trace. Again, "bis dat qui cito dat": —

1. "The blood of the martyrs is the seed of the Church."

Where is the well-known saying *first* to be found?

[In Tertullian, at the conclusion of his *Apologeticus adversus Gentes*. See "N. & Q.," 2nd S. vii. 136.]

2. "A man need not to whip himself as the Scottish papists do (1625)."

Why "the Scottish papists"?

3. "Labour for innocency; that if they will speak maliciously, yet they may speak falsely. Saith St. Ambrose, *Et nobis malus*," &c.

4. "Man is changeable because he is a creature, as Damascene's speech is."

5. "As Cyprian saith well, it must be consent in the truth."

6. "Luther saith, 'If they [the Papists] live and die peremptorily in all the points preferred in the Tridentine Council, they cannot be saved.'"

Where does Luther say so? T.

References Wanted. — "Smooth the wrinkled (or furrowed) brow of care." Whose is it?

What king at his death "left his heart to his wife, as a precious diamond?"

Who was it that, wallowing on the grass, cried out, *Utinam hoc esset laborare?*

Whence the saying "Ignorance is the mother of devotion?" W. G.

The Earl of Suffolk's Fool. — An old tombstone in the churchyard of Berkeley, Gloucestershire, bears the following inscription, said to have been written by Dean Swift: —

"Here lies the Earl of Suffolk's fool,
Men called him Dickey Pearce;
His folly served to make folks laugh
When wit and mirth were scarce.

"Poor Dick, alas! is dead and gone,
What signifies to cry?
Dickys enough are still behind
To laugh at by and by.

My Lord that's gone made himself much sport of him. Buried 1728, aged 63 years."

What authority is there for the assertion that the cynical dean was the writer of these lines, and under what circumstances were they written? Perhaps some of the readers of "N. & Q." can inform me. Sir Walter Scott has somewhere referred to this epitaph.* F. G. B.

A Wrestler.—

"There lay at ease a bulky insolent,
Grim-looked: his eares by gauntlets scored and marred.
His vast chest like a bell was prominent.
His back was broad, with flesh like iron hard,
Like anvil-wrought Colossus to regard;
And under either shoulder thews were seen
On his strong arms, like round stones which are jarred
In the quick rush of many a bound between
A winter torrent rolls down through the vast ravine.
" Chapman."

From *Specimens of Poetry, Lyric and Descriptive.* London, 1842, pp. 164. A good class-book. Are the above lines by the translator of Homer, or some other Chapman, and of what poem do they form a part? J. W.

Queries with Answers.

Pilgrims exempted from Tolls. — Mr. Thrupp, in *The Anglo-Saxon Home*, p. 245, tells us —

"Pilgrims were exempted from paying toll on any roads or rivers along which they passed, and had the right to have their baggage carried gratuitously in merchants' vessels."

Will Mr. Thrupp or any other of your readers please to inform me *what tolls* pilgrims or other passengers, whether on foot or on horses, or in waggons or other vehicles, travelling or passing on public highways, or rivers, were liable to pay? Of tolls for travelling on the continent of Europe or any other foreign country I am ignorant; but in England I know of none. Fra. Mewburn.

[Rome was the favourite destination of the Anglo-Saxon pilgrims; who, besides encountering the ordinary difficulties of the journey to the shrine of St. Peter, experienced not a few detentions, more particularly at bridges, for want of money to pay the numerous tolls. Canute, in the year 1031, on his return from a pilgrimage to Rome, obviated in a great measure those inconveniences by purchasing at a considerable cost a free passage for pilgrims in many places. ("In redeundo versus Angliam largas elemosynas dispersit; passagium Peregrinorum magno pretio multis in locis redemit; clausuras itinerum aperiri procuravit," &c. See *XV. Scriptores*, p. 275, fol. Oxon. 1691.) According to Bayley (*Tower of Lond.* ii. 655), a custom of twopence was taken from every person going and returning by the river Thames on pilgrimage to the shrine of St. James at Compostella. From a passage in Thomson's *Ocellum Promontorium*, it would appear, not only that pilgrims were generally exempt from all charges for the conveyance of their passage, but that the merchant-traders in those early times grossly abused the profession of Christianity: "In order to elude," says he, "the payment of duties abroad, they put on the habit of pilgrims and pretended that they were travelling to Rome, or some other place, for religious purposes. The bales, which they carried with them, they insisted, contained only provisions for their journey, and were exempt from paying any duty. But the collectors of customs often searched the parcels of those pretended pilgrims, and either seized them, or imposed a heavy fine on the owners of them." — See Fosbroke's *British Monachism*, pp. 315-369, *passim.*]

Fish Crawford. — This gentleman is spoken of in Lord Auckland's *Correspondence*, vol. ii. p. 220. Pray who was he, and how did he acquire this burlesque epithet to his surname? O. T.

[The gentleman alluded to was Mr. Quintin Craufurd (sometimes spelt Crawford), born at Kilwinning, co. Ayr, in Scotland, on 22nd Sept 1743; but who was for a long time settled at Paris, where he attracted the notice of Marie Antoinette, and was well known for his hospitality, and for the elegance of his literary leisure. He was the intimate friend of the Count de Mercy, and furnished some very valuable information to the English government respecting the state of affairs in the Netherlands. Several of his letters are printed in the third volume of Lord Auckland's *Correspondence.* He died at Paris on the 23rd Nov. 1819. Some account of him, with a list of his literary productions, will be found in the *Biographie Universelle*, edit. 1852, and *Nouvelle Biographie Générale*, edit. 1856. He was the editor of *Mélanges d'Histoire et de Littérature*, Paris, 8vo, 1817, and *Supplement*, 1820, which are both curious and interesting to the lovers of Literary History. The familiar cognomen, *Fish* Craufurd, applied to him by Lord Sheffield, reminds us of an occurrence at a public dinner at Greenwich on a certain occasion, which was more than usually well attended, in consequence of an expectation that Mr. Canning, who was to be present, would gratify the company by one of his splendid exhibitions of oratory. The cloth removed, he rose when called upon, and spoke to the following effect: "This, gentlemen, is a fish dinner. Fishes drink much, and say little. Let us be wise, and follow their example." He sat down. It was all they got for their guinea ticket. When a man is known as one who is "fond of his bottle" (a character not so rare in good society when Lord Sheffield wrote as now), one still hears it occasionally said, "He is a regular fish," or "He drinks like a fish." Possibly it was on some similar principle that his Lordship employed the expression "The *fish* Crawford."]

H. Scudder.—I have met with a book, printed in 1620, entitled *A Key of Heaven; the Lord's Prayer opened, &c.* and written by "Henrie Scudder, Preacher of the Word." Can any of the readers of "N. & Q." afford any information concerning the writer? J. A.

[Henry Scudder, a pious Presbyterian divine, was educated at Christ College, Cambridge; became minister of Drayton in Oxfordshire, and afterwards of Collingborn-Dukes, Wiltshire. In 1643, he was chosen one of

[* This epitaph is printed in Swift's *Works*, by Scott, xv. 212. The sentence, "My Lord that's gone made himself much sport of him," is omitted. — Ed.]

the Assembly of Divines, and died before the Restoration. His best known work is *The Christian's Daily Walk in Holy Security and Peace*, 12mo, Lond. 1652, the fifteenth edition of which was published in 1813. This work has been greatly commended by Baxter, Owen, and others. He also published a *Fast Sermon*, preached before the Parliament, Oct. 30, 1644. *Vide* Brook's *Lives of the Puritans*, ii. 504, edit. 1813, and Granger's *Biog. Dict.* ii. 183.]

QUOTATION WANTED.—Where does the following occur: —

"If in thine house thou wouldst bear firm rule,
And sun thee in the light of happy faces,
Love, Hope, and Patience, these must be thy graces,
And in thine own heart let them first keep school."

P. R.

[These beautiful lines are by S. T. Coleridge (*Poetical Works*, edit. 1834, vol. iii. p. 331). They are the commencement of a poem, entitled "Love, Hope, and Patience in Education"—

"O'er wayward childhood wouldst thou hold firm rule,
And sun thee in the light of happy faces," &c.]

BOBS AND BUTTERCUPS.—What does this mean? Of course *buttercups* we all know, but I think *bobs* should be blobs, the common name in some counties of the flowers of the *Caltha palustris*, or marsh marigold. S. BEISLEY.

["Bobs and Buttercups!" an exclamation, or expression of surprise, addressed to a naughty child. "Bobs" may be for "blobs," as our correspondent suggests; or it may be an abbreviated form of "ods-bobs!" united with "Buttercups" for the sake of the alliteration.]

HOLMAN HUNT'S "LIGHT OF THE WORLD."—Can any one of your correspondents give the explanation Mr. Ruskin gave some years ago of the picture "The Light of the World?" INQUIRER.

[Mr. Ruskin's critical notice of "one of the very noblest works of sacred art ever produced in this or any other age," appeared in *The Times* of May 5, 1854, and makes two-thirds of a column, too long for transcription.]

WARRISTON MSS.—Does there exist a collection of MSS. connected with Archibald Johnstone, Lord Warriston, termed the Warriston MSS.? If there is, where is it deposited? W. G.

[In the Library of the Faculty of Advocates, Edinburgh, is a manuscript in 4to, containing some Passages of the Life of Sir Archibald Johnstone of Warriston.]

Replies.

A BIRD THE PRELUDE OF DEATH.

(3rd S. ii. 25.)

There are several versions of the well known ghost story (so-called) connected with the death of Thomas Lord Lyttelton. According to some of them, the announcement to him of his approaching end was accompanied by the appearance of a bird. I enclose two documents upon the subject, which, if you think it worth while, you can print together with this letter.

LYTTELTON.

Hagley, Stourbridge,
July 21.

No. I. The first MS., so obligingly forwarded by Lord Lyttelton, is written by Lord Westcote, and is the original. It is enclosed in an envelope endorsed "*Remarkable Circumstances attending the Death of Thomas Lord Lyttelton.*" Lord Westcote, it will be remembered, was uncle of Lord Lyttelton.

"REMARKABLE DREAM OF THOMAS LORD LYTTELTON.

"On Thursday the 25th of November, 1779, Thomas Lord Lyttelton when he came to breakfast declared to Mrs. Flood, wife of Frederick Flood, Esq., of the Kingdom of Ireland, and to the three Miss Amphletts who were lodged in his house in Hill Street, London (where he then also was), that he had had an extraordinary dream the night before. He said he thought he was in a Room which a Bird flew into, which appearance was suddenly changed into that of a woman dress'd in white, who bade him prepare to Die; to which he answer'd, I hope not soon — not in two months. She replied, Yes, in three Days. He said he did not much regard it, because he cou'd in some measure account for it; for that a few days before he had been with Mrs. Dawson, when a Robin Red Breast flew into his Room. When he had dressed himself that day to go to the House of Lords*, he said he thought he did not look as if he was likely to Die. In the evening of the following day, being Friday, he told the eldest Miss Amphlett that she look'd melancholy; but, said he, You are foolish and fearfull; I have lived two Days, and God willing, I will live out the third. On the morning of Saturday he told the same Ladies that he was very well, and believed *he shou'd bilk the Ghost.*

"Some hours afterwards he went with them, Mr. Fortescue, and Captain Wolseley, to Pitt Place at Epsom, withdrew to his bed-chamber soon after eleven o'clock at night, talked chearfully to his Servant, and particularly inquired of him what care had been taken to provide good Roles for his breakfast the next morning; step'd into Bed with his Waistcoat on, and as his Servant was pulling it off, put his hand to his side, sunk back, and immediately expired without a Groan. He ate a good dinner after his arrival at Pitt Place that day, took an Egg for his Supper, and did not seem to be at all out of order, except that while he was eating his Soup at Dinner he had a rising in his Throat, a thing which had often happened to him before, and which obliged him to spit some of it out. His Physician, Dr. Fothergill, told

[* Parliament was opened on that day by George III. in person. Lord Lyttelton's name appears in the list of Peers who were present. — ED. "N. & Q."]

me Lord Lyttelton had in the Summer preceding a bad pain in his side; and he judg'd that some great Vessel in the part where he had felt the pain gave way, and to that he conjectured his Death was owing. His Declaration of his Dream, and his Expressions above mention'd consequential thereunto, were, upon a close inquiry, asserted to me to have been so by Mrs. Flood, the eldest Miss Amphlett, Captain Wolseley, and his Valet de Chambre, Faulkner, who dress'd him on the Thursday, and the manner of his death was related to me by William Stuckey in the presence of Mr. Fortescue and Captain Wolseley, Stuckey being the Servant who attended him in his bed-chamber, and in whose arms he died.

"WESTCOTE.

"February the 13th."

The second document forwarded by Lord Lyttelton is in the handwriting of Sir Digby Neave, and is endorsed by Lord Lyttelton, "*Given me by Sir Digby Neave, Sept.* 1860.—L."

"Thomas Lord Lyttelton died in 1779 at his own residence, Pit Place, Epsom. In 1828, Mr. Taylor of Worcester Park, near Ewell, who was then above eighty years of age, told me — then residing at Pit Place — that he was in the neighbourhood during the year 1779, and heard particulars of the illness and death of Lord Lyttelton from an Italian Painter visiting at Pit Place at the time of Lord Lyttelton's death.

"Lord Lyttelton had come to Pit Place in a very precarious state, and was ordered not to take any but the gentlest exercise. Walking in the Conservatory with Lady Affleck and two Misses Affleck, a robin perched on an orange-tree close to them. Lord L. attempted to catch it, but failing, and being laughed at by the ladies, said he would catch it if it was the death of him, and succeeded, putting himself in a great heat by the exertion. He gave the bird to Lady Affleck, who walked about with it in her hand.

"Lord Lyttelton became so ill and feverish that he went off to London for advice to a house in Bruton Street. In his delirium he imagined that a Lady with a Bird in her hand, drawing his curtain, told him he would die. Dreams being the Galamatia of waking thoughts, it needed no ghost to fix such an impression on the mind of a sick man; and this may be said to clear away supernatural agency thus far. As to his death occurring at the moment indicated by an Apparition, and the putting on the clock by his friends — from the habits of his boon companions in the house at the time, and the report of the Italian Painter, his informant, Mr. Taylor was satisfied as to its being a fable invented to mystify the public, as the actual circumstances attending his death were as follows: —

"Being in bed opposite a chimney-piece with a Mirror over it, he desired his valet to give him some medicine which was on the chimney-piece. Seeing him mixing it with a tooth-brush, Lord Lyttelton raised himself up and rated him, but he was so weak that his head sunk below the pillow on to his chest, and he gasped for breath.

"His valet, instead of relieving him, in his fright, left the room, and death ensued before assistance could be given.

"DIGBY NEAVE.

"Mr. Taylor of Worcester Park told me the names of the party in the house. I only recollect that Mr. Michael Angelo Taylor was one of them. He named that Lord L. had become possessed of Pit Place in payment of a debt of honor."

DE COSTA, THE WATERLOO GUIDE: ANECDOTE OF WELLINGTON.

(3rd S. ii. 7, 51.)

I am glad to find my own conviction confirmed as to the trustworthiness of John de Costa. I remember that he dwelt strongly upon his unwillingness to attend Napoleon as a guide, and upon his being compelled to serve him, as mentioned by MR. NOLDWRITT. He also told us, that though in the event of Napoleon's having won the battle he should have received a handsome reward for his services, he was only too glad to escape the next day with a whole skin, and the shabby pay of a single napoleon which he received from Bertrand.

My visit to the field of Waterloo was on the 22nd of September, 1822. The harvest had been got in, and I viewed the strong stubble with amazement — the stalks were like goose-quills. Byron had seen the corn growing; for he was there in the previous month of May, and testified his astonishment in the well-known line: —

"How that red rain hath made the harvest grow!"

The earth, indeed, seemed saturated with human blood. As the men were ploughing up the stubble fields, I saw the soil in many places of a deep purple colour, as it was turned up by the ploughshare; and at every step some memorials of the battle were thrown out — broken swords, pieces of knapsacks, belts, sashes, cannon balls and bullets in profusion. But the narrative of the guide, told on the very spot, heightened of course exceedingly the interest of the visit to Waterloo.

An anecdote of the great hero may here be appropriately appended. Lady Holland once told a lady, at a party where Wellington was present, that the reason why he would not intercede for Ney and save him, as he might have done, was because Ney had once beaten him in battle. The Duke overheard this; and turning to the lady shortly after, said: "I wish you would ask Lady

Holland where that happened, for I do not at all remember the occurrence." The anecdote may be relied upon, for it was told to me by the lady to whom the Duke spoke. F. C. H.

The late Professor Blunt, when one of the travelling Bachelors of the University of Cambridge, addressed to the Vice-chancellor a Latin letter, dated "Lutetiæ cal. Maii, 1818," narrating anecdotes of Napoleon at the battle of Waterloo, which he heard from a rustic named La Costa, who was at the emperor's side throughout the day (*Catalogue of MSS.* in Library of University of Cambridge, iv. 518.)

C. H. & Thompson Cooper.

DR. JOHNSON AT OXFORD.

(3rd S. i. 512.)

Whether Milton was "one of the last," or Johnson was the *last* scholar, on whom corporal punishment was inflicted, must rest on tradition; as there can be no written evidence to decide the question beyond, it may be, a record of Common-room anecdotes, or a musty letter of some old bursar. There is just such a tradition, that in the days of Busby, the *Orbilius plagosus*, at Westminster, an "old boy," who had been brought to the block for stealing certain whipped syllabubs, said it was "hard lines" for one of his age to be publicly flogged; and that, too, for mere trifles! The Doctor, nevertheless, whipped him soundly, with this answer: —

"*Hæ nugæ* in seria ducunt."

The pun was worthy of the Busbeian wig, and affords a simpler and more conclusive argument for corporal punishment than we get in parliamentary debates on the subject at the present day. It was many years since that I picked up the anecdote of the buttery hatch, in a Memoir of Johnson's early life; wherein it stated, that at the time of the whipping he was only fifteen. And when I myself, some time after, matriculated at Oxford, I found that one of the lions shown to visitors at Pembroke was the hatch over which the incipient Doctor had been scourged. Probably he was sent thus early to College for economy — to be "a term-trotter," *i. e.* to keep terms as he could; and he continued his desultory residence for five or six years, and, at last, left without taking a degree. After he had reached literary eminence, an honorary degree of A.M. was awarded to him by the University of Oxford; and, only yesterday I read, at the Incorporated Law Institution, his autograph Latin letter (dated Feb. 24, 1755,) thanking the Vice-chancellor for the honour conferred upon him. And in the same glass case was the original copy of his *Dictionary*; and in the title-page, "Samuel Johnson, LL.D." — a degree, I presume, granted him by the University of Cambridge. But B.A. (which, by the way, should be A.B. according to Johnson, so well versed in the A, B, C, of literature — 'tis, however, the fashion of the day to put the cart before the horse, and so cabby sits perched in a dickey behind the vehicle, as it rolls through Rotten Row [*rota?*] to the Exhibition) — but it seems A.B., or B.A. (whichever he may please to write himself), has discovered an anachronism, viz. that the public indignity of corporal correction was at the point of becoming extinct more than a hundred years before Johnson was whipped. Whereas, it is beyond all dispute, that, to this very day at Eton, scholars *ætatis* seventeen or eighteen, for any open violation of the college rules, still undergo the punishment of the birchen rod at the hands of the Head Master.

Queen's Gardens.

AFTER MEAT MUSTARD.

(3rd S. i. 428.)

Under all its forms, the moral of the "too-late" proverb is sufficiently obvious; but, in old French at least, Carl B.'s condiment is variously exemplified. A trifler, "s'amuse à la moutarde;" a driveller, "bave comme un pot-à-moutarde;" a child despatched on a short errand, "va à la moutarde;" a blockhead, "s'y entend comme un rossignol à crier de la moutarde." Among the deprecations in an ancient Litany is one — "d'un bœuf sans moutarde" — suggestive, perhaps, of poor Katherine's wedding-supper. And it was said of an angry disputant: "la moutarde lui monte à nez;" even as Nick Bottom observed of Monsieur Mustard-seed's nasi-pungent valour.

One way or other, *moutarde* has taken honours in etymology. Its equivalent, *Senévé*, is readily traced to Σίναπι; but no verbal or literal process has hitherto evolved *moutarde* (Anglicè, mustard,) out of the Greek term. One story is, that in 1388 Dijon (the Grand Moutardier of France, as Durham is of England), having raised a regiment in aid of Duke Philippe of Burgundy against the Flemings, was rewarded with a grant of the Ducal arms and device — "Moult me tarde;" as is still, I believe, to be seen on the portal of the Carthusian church in that city. But the sculptor so over-flourished its pronoun "me," that the device came to be read "Moult tarde;" till "ce baume naturel et restaurant," as Rabelais termed it, was brought within the proverbial "too late," — a circumstance somewhat disparagingly noticed by one of their poets, Bertrand: —

"La, plus d'un portail
S'ouvre en eventail
Dijon, *moulte me tarde*;
Et mon luth camard,
Chante ta moutarde."

As if the loyal Dijonnais had been dilatorily *mustered*. Make a note of the conceit, dear Captain Cuttle!

But the compiler of *Curiosités Philologiques*, &c., 1855, and M. de Lincy, *Le Livre des Proverbes Français*, 1859, reject this paremiologic legend as "inventée au plaisir." Sundry MSS. and "Le Dit de l'Apostoile," authorities elder by two centuries than Duke Philippe and his device, mentioning, *eo nomine*, "la moutarde de Dijon."

Ibi omnis effusus—knocked over by that sturdy critic, old Chronos!—and a more plausible, because subjective, derivation propounded in its stead: "moult arde," *multum ardens:* congenite with the natural properties of *moutarde*, and accordant with the etymon of Σίναπι—σίνει ὄπας. Truly, since "rabbit" is extractible from Δασύπους, "rough-foot," *moutarde* may, with a little exegetical fagging, be developed in Σίναπι, "eye-smart."

E. L. S.

STATISTICS OF PREMATURE INTERMENTS.

(3rd S. ii. 28.)

"Death may usurp on nature many hours,
And yet the fire of life kindle again."

"How if when I am laid in the tomb
I wake . . . . . .
. . . . There's a fearful point!"

I believe no statistics have been published which have direct relation to this fearful subject. It is much to be regretted that some competent person does not devote his time to the investigation of the various accounts which we have of premature burial. I believe that nearly all of them are untrue or much exaggerated. The bare possibility of such a frightful end has been and yet is the cause of much misery. That a belief in the possibility of living-burial is prevalent among many educated persons is known to most of us; it is proved by the fact that there are not a few cases on record of persons requiring their bodies to undergo mutilation, or their coffins to be filled with quick-lime, so as to make resuscitation impossible.*

I have among my notes the following references to books which treat on or refer to premature interment. Most of them have been before noticed in "N. & Q." (2nd S. ii. 103) in relation to this subject by Mr. Bates:—

"The Uncertainty of the Signs of Death, and the Danger of precipitate Interments and Dissections demonstrated, &c." London, 12mo, 1751.

"The Duty of the Relations of those who are in dangerous Illness, and the Hazard of hasty Interments. A Sermon preached in the Presbyterian Chapel, Lancaster, 17 July, 1803, by Rev. S. Girle."

"Garmanni (L. C. F.) de Miraculis Mortuorum, lib. iii. quibus præmissa Dissertatio de Cadavere et Miraculis in Genere, Opus Physico-medicum." 4to, Dresden, 1709.

"Observations on apparent Death from Drowning, Hanging, Suffocation by Noxious Vapours, Fainting Fits, Intoxication, Lightning, Exposure to Cold, &c. By James Curry, M.D." London, 8vo, 1815.

"The Danger of Premature Interment proved from many remarkable Instances of Persons who have recovered after being laid out for Dead. By Joseph Taylor." 12mo, 1816.

"The Thesaurus of Horror, or the Charnel-House explored! Being an historical and philanthropical Inquisition made for the quondam Blood of its Inhabitants, by a contemplative Descent into the untimely Grave, showing by a Number of awful Facts that have transpired, as well as from philosophical Enquiry, the reanimating Power of fresh Earth in Cases of Syncope, and the extreme Criminality of hasty Funerals, &c. By John Smart." London, 8vo, 1817.

"A Dissertation on the Disorder of Death, or that State of the Frame under the Signs of Death called Suspended Animation, &c. By Rev. Walter Whither, Rector of Hardingham, Norfolk, and late Fellow of Clare-Hall, Cambridge." 1819.*

"Life of George Cheyne, M.D." Oxford, 1846.

"Observations on Trance, or Human Hybernation. By —— Baird." 1850.†

"Narrative of a Journey in Rajwarra in 1835. By A. Boileau." 1835.†

"The Medical Aspects of Death: and the Medical Aspects of the Human Mind. By James Bower Harrison." London, 12mo, 1852.

"Traité des Signes de la Mort, et des Moyens de Prévenir les Enterrements prématurés. Par E. Bouchat." Paris: Baillière, 1849.

"Missionary Travels in South Africa. By David Livingstone, LL.D. 1857." P. 129.

"Raikes's Journal," vol. iii. p. 228.

"Quarterly Review," vol. lxxxv. p. 346.

"Encyclopædia Londinensis," *sub voc.* Mausoleum and Reanimation.

"Dict. de Médecine et de Chirurgie," art. Inhumations precipitées.

"Reports of the Royal Humane Society for 1787-8-9." P. 77.

"Collet's Relics of Literature," p. 186.

"Granger's Biog. Hist. of England," vol. i. p. 330.

It has occurred to me that the custom so prevalent in the middle ages of bequeathing the heart a place of sepulture different from the body arose not entirely from motives of religious devotion or local attachment. I believe that the desire to prevent an awakening in the grave was often the cause of these singular bequests.

Grime.

* Francis Douce, the antiquary, requested in his will that his head might be separated from his body; as did also his old friend Mr. Kerrick. "N. & Q." 2nd S. ii. 103; T. F. Dibdin's *Lit. Rem.* vol. ii. p. 777. Ritson, the antiquary, wished his coffin to be filled with lime. Nicolas's *Life of Ritson.*

* For an interesting notice of the author of this book see the *Life of Porson* by John S. Watson.

† These works contain notices of the burial and resuscitation of Indian Fakeers. See also *Medical Times*, 1845, pp. 399, 439.

REFUGEES IN HOLLAND.

(3rd S. i. 409, 514.)

Since my last Note, I have made further inquiry, and, by the aid of friends in London and at Neuwied, am now able to supply to a certain extent the information required by W. W. S.

It appears from the detailed *History of the Countly and Princely Houses of Isenburg, Runkel, and Wied*, by the Rev. J. St. Reck, evangelical preacher in Neuwied, published at Weimar, 4to, in 1845 (German), that Friederich, of the family of Runkel-Wied, reigned over the principality of Wied from 1634 to 1698, *i. e.* from the latter part of the "Thirty Years' War," until thirteen years after the revocation of the "Edict of Nantes" by King Louis XIV. of France. He, therefore, lived at a time when there was much need of protection for the mercilessly persecuted Protestants in different countries.

Prince Friederich was eldest son, by his Countess Juliana-Elizabetha von Solmslich, who died in 1649, of Hermann, the second Count of that name, who died in 1631. He founded the town of Neuwied, then called Neuen Wiedt (undoubtedly the *Newinweek* of your querist), in 1648; which appears to have been destined, from the beginning, for what it has always continued to be until very recent times, a refuge for exiled and persecuted Christians of *every* denomination.

The prince was evidently a very liberal-minded man, as may be seen from the Act by which he granted a series of privileges to his new town on June 7 (O. S.), 1662; no doubt the instrument alluded to by W. W. S., and of whose nine sections the following is a summary: —

"Section I. In reference to the point of religion, which is the most important, We promise to those who are not addicted to the Reformed faith, freedom of conscience, and the exercise of their religion in their own houses, and will not allow them to be disturbed, even although the terms of the Peace of Westphalia should be transgressed."

By sect. ii. he secured the inhabitants from compulsory feudal labour; and by sect. iii. from serfdom and inseparability from the soil. Under sect. iv. market-fairs were to be held from year to year. Sect. v. settled the magistracy, and that Non-reformed were not excluded from honourable offices and magisterial employments. Sect. vi. settled certain excise duties. Sect. vii. gave permission to levy municipal dues. By sect. viii. to every settler the site of a house was granted gratuitously, on condition of building upon the line of the street. For ten years the builder or purchaser of a house was to be free from imposts, but subsequently to pay a moderate tax. And sect. ix. settled some fiscal regulations.

In the month of October of the same year, this document was laid before the Imperial chamber; and it was confirmed by an Imperial decree of the 4th of September, 1663; before and after which time settlers of every country and Christian sect arrived from various places, and the new colony soon increased to a very respectable town.

This noble and venerable prince departed to a higher life May 3, 1698, aged eighty; much regretted by his subjects, towards whom he had uniformly conducted himself as a father and protector during the whole of his benignant reign. His mortal remains were interred on the 20th of June in the Reformed Church of his town; the text of his funeral sermon being Psalm xvi. 6: "The lines have fallen to me in pleasant places; yea, I have a goodly heritage."

Prince Friederich married: 1. Maria-Juliana, who died, in 1657, Countess of Leiningen; 2. Philippina-Sabina von Hohenloe; 3. Maria-Sabina von Solms; 4. Conrad-Luise von Bentheim-Tecklenburg; and by them he had sixteen children, of which seven survived their revered parent.

D. B.

"THE IMPERTINENT."

(3rd S. ii. 45.)

The poem, about which Mr. Harper inquires, has been known since the publication of Pope's quarto edition of his *Poems*, 1735, as "The Fourth Satire of Dr. John Donne," and has appeared in every subsequent edition of Pope's *Works*. Hill was the great poet-pirate of that age; and probably thought that *The Impertinent*, by *Mr. Pope* — a fact which he had learned from the quarto — might look like a new poem by Pope; and he issued this edition, not in his usual Grub Street ballad style, but Pope fashion, well printed, and in folio.

There is no evidence, I think, that any of the Pope editors, except Warton, had ever seen *The Impertinent;* and Warton refers to the same piratical edition as your correspondent — the Hill of 1737. Yet the work was published four years before, as appears from the following advertisement in *The Daily Journal* of Nov. 5, 1733: —

"This day is published, *The Impertinent, or a Visit to the Court.* A Satire. By an Eminent Hand. Printed by J. Wilford."

And the work was announced as published in *The Gentleman's Magazine* for the same month. It will be observed, that there is no mention in the advertisement of either Donne or Pope. Why was this?

Pope had suffered, and was still suffering, from "the clamour raised" for the presumed attack on the Duke of Chandos, raised and circulated, as he believed, by Lord Hervey—he had suffered, as he thought, by the prejudice of the Queen, whose mind had been poisoned by Lord Hervey—

suffered "from the noise and bustle made about him *by court* and town;" and at that painful moment, when he was bound over to keep silence by the death of his mother, Lord Hervey renewed the attack in the *Epistle to a Doctor of Divinity, from a Nobleman at Hampton Court.* In the first impulse of indignation, Pope wrote his *Letter to a Noble Lord*, dated Nov. 1733; which however, on reflection, he suppressed for a time. But here was *The Impertinent*, with which he might smite the court, the Queen, her Chamberlain, her favourite divines, and all connected with the court, and without appearing personally. *The Impertinent*, by his own after confession, was "a satire on vicious courts," just the satire he wanted; and by suppressing all reference to the old poet, it became the satire of the hour—a visit to the "vicious court" of Queen Caroline.

That it was ready for his purpose appears from the advertisement prefixed to the quarto: —

"The Satires of Dr. Donne I versified at the desire of the Earl of Oxford while he was Lord Treasurer [that is, in or before 1714], and of the Duke of Shrewsbury, who had been Secretary of State; neither of whom looked upon *a satire on vicious courts* as any reflection on those they served in."

As the satire had been "versified" some twenty years before, it was necessary for his purpose that it should be new polished and new pointed; that it should have the appearance of being the satire of the hour—an easy change to Pope. And, accordingly, we find mention of Onslow, "the perfect Speaker," not chosen Speaker till 1728—of Henley, a laborious and unheard-of student at the University, or a drudging schoolmaster at Milton, when Oxford was Lord Treasurer—of "exciting courtiers," an evident reference to the political cry of the year of publication, 1733.

That an attack on the court was intended by the hurried publication of *The Impertinent* became still more evident on its republication in 1735. Thus the courtier "whose tongue can compliment you to the devil," says in *The Impertinent*, which I take to be the version of 1714, modified —

"Spirits like you, believe me, should be seen,
And (like Ulysses) visit Courts and Men,"—

had gained a point, in 1735: —

"Spirits like you should see and should be seen,
The King would smile on you—at least the Queen."

Again, the general satire of the earlier version —

"Not Naso's self more impudently near,
When half his nose is in his patron's ear,"—

became, in 1735 —

"Not Fannius self more impudently near,
When half his nose was in his Prince's ear."

The reader is not likely to have forgotten Sporus "at the ear of Eve," or Pope's explanation of the Lord Fanny of his former satire: "Fanny, my Lord, is the plain English of Fannius—a real person, who was a foolish critic, and enemy of Horace; perhaps a noble one." And Pope then says of himself, "As my satire has always been directed against known vice, acknowledged folly, or aggressing impertinence," I deserve "some countenance even from the greatest persons in the country. Your Lordship knows of whom I speak. Their names I shall be as sorry, and as much ashamed, to place near *yours* on such an occasion, as I should be to see *you*, my Lord, placed so near *their persons*, if you could ever make so ill an use of their ear as to asperse or misrepresent any innocent man."

There were other changes in the quarto; but my immediate purpose is only to show that Donne's satire had been published anonymously two years before the quarto; that if it were "versified," as I believe, when Oxford was Lord Treasurer, it was so far altered in 1733, that it passed as a satire provoked by "the vicious court" and courtiers of Queen Caroline. D.

William Strode (3rd S. ii. 23.)—My attention has been called to a letter in "N. & Q.," from Mr. Rowland Price, giving a reference to a sermon preached on the death of the William Strode of the Long Parliament, which demonstrates his identity with the Strode of 1628-9. If that gentleman refers to *The Critic* newspaper of November 24, 1860, he will see that I have there given some lengthened extracts from this sermon for a similar purpose with his own. He will also see in that communication some additional proofs of the identity of the Strodes from the Journals of the Commons, and some particulars of the family of the patriot, and especially of his mother. The only fact I need repeat here, is, that this William Strode, "of Meavy-church," in Devonshire, was the second son of Sir William Strode of Newnham Park, near Plympton, in the same county, a distinguished member of the Parliaments of James I.

Besides the William Strode of "Barrington," near Shepton-Mallet, in Somersetshire, who sat for Ilchester in the latter years of the Long Parliament, and who was the son of Geoffrey Strode, there *is* another *Devonshire* William Strode, who sat for Plymouth in the first and second Parliaments of Charles I. Beyond this fact, I can ascertain nothing respecting him; but perhaps some of your readers may be able to supply a clue. The most likely person in the genealogical tree of the Strodes of Devonshire seems to me to be a William Strode, "of Ugborough," son of the Rev. Sampson Strode, rector of Dittisham. *This* William Strode was a first cousin of Sir William.

J. Langton Sanford.

Athenæum Club.

Cruelty to Animals (3rd S. ii. 86.) — The Society issues tracts for distribution well adapted to the apprehension of the class of persons having the care of animals, and which may be obtained by a subscriber to the Society on application to the secretary. The Society has also granted premiums for essays advocating humanity to animals. See *Youatt's Humanity to Brutes* for example.

Julia B.

Lichfield.

I cannot tell W. B. whether the Society for the Prevention of Cruelty to Animals has published pamphlets to second their efforts; but if he will look back to the Debates he will find a speech of Lord Erskine in support of his Bill for Prevention of Cruelty to Animals, commonly called "The Humanity Bill;" and if he should be able to have access to any collection of caricatures of that time, he will find one of Lord Erskine in a gig with a thin worn out horse which he is flogging, and underneath is written "Canvassing for the Humanity Bill." Sm. De.

Coverdale's Bible (3rd S. i. 433; ii. 10, 35, 72.) — I have compared the description Edward A. Dayman has given in No. 30 of "N. & Q.," and, as I stated in my letter which you have been so good as to insert in that number, * that I supposed the text of his 4to Bible is that of Cranmer, 1550, so it proves to be, for every point he has given is that of the Bible by Whitchurch, 4to, 1550, except that "Psalter" is not spelt with a capital on the third title-page; this I conclude to be an error in quoting from the book. I say so much having suggested that the Bible is made up of two or more editions. I can see no difficulty in the question when it could have been made up. I should say at any time since 1550. I have found many Bibles made up of different editions. Some were so mixed I have no doubt when first issued; many others have been so treated simply because the owner of the Bible wished to complete an imperfect copy, and made to appear a proper book with a title, and the leaves for reading; whilst others have been made perfect for sale or otherwise. I have found a large folio Cranmer with a title of May, 1541, and the last leaf the same imprint (so far correct) but the volume consisted of six different editions. I know in a public library a first Bishops' Bible, 1568, with a title 1611; and in another, a 1613 Bible, with leaves of 1611 bound in it. I could name many such Bibles, but I need not enlarge.

Francis Fry.

Cotham, Bristol.

Durnford Family (3rd S. i. 492; ii. 57.) — Spal asks what connection there is between Susanna, wife of the Rev. Thomas Durnford, and Stillingfleet, Bishop of Worcester? I can inform him. In the chancel of the church of Cranborne, Dorset, is a tablet with the following inscription: —

"To the memory of Samuel Stillingfleet, Esq., and Mary Symonds, his wife. She died, July 11, 1740, æt. 68; he, March 13, 1750, æt. 85. He was nephew to the learn'd Dr. Edward Stillingfleet, Bishop of Worcester. This monument was erected by their eldest daughter, Susanna Durnford, wife to the Rev. Mr. Durnford, late Minister of Rockborne and Whitsbury."

W. W. S.

The Climate of England (3rd S. i. 485; ii. 37.) It is a matter of curious research to trace the various speculations which have been indulged in from time to time, as to the changes of the English climate. I had lately an opportunity of looking over a now-forgotten book, by a Mr. Williams, *On the Climate of Great Britain*, with remarks on the changes it had undergone in the preceding fifty years. Mr. Williams in this work states, that the hawthorn shrub, the *crategus oxyacantha*, being the shrub of which English fences are made, is highly injurious. The early protrusion of its vernal foliage, together with the highly manured pastures, tend to generate a vaporous atmosphere, which becomes condensed in the upper regions of the air, and descends again in the shape of snow, hail, and cold rain. He suggests that instead of the hawthorn, the holly, *ilex aquifolium*, should be used. He says that the holly scarcely exhales at all in winter, and that, in fact, the proportionate exhalation of the hawthorn and the holly is as nine to one. Mr. Williams also condemns canals, and he says that the increased quantity of aqueous surface which had obtained for the last fifty or sixty years of the last century, had tended to increase the vapour and cloud of our unsettled atmosphere. The book contains very much of the same kind of speculation. The author seems quite oblivious to the fact that the work of improvement by reclaiming land from the sea by drainage and by cultivating districts of fen and swamp, had reduced the amount of aqueous surface to a much greater degree than the causes he names had increased it. He seems to have taken it for granted that our climate had become more moist, a conclusion opposite to the fact. It is curious as the crotchet of a clever man. T. B.

"And your Petitioner shall ever pray," &c. (1st S. vii. 596.) — A correspondent shows the conclusion of this phrase to have been "for your Majesty's most prosperous reign." It has often been asked why this phrase should be also appended to petitions to the House of Commons, though applicable enough to those addressed to a monarch. In the *Proceedings in the County of Kent*, published by the Camden Society, a most

* In my letter, Esther should have been stated to end on fol. cxx., and not on xx.

interesting volume, containing a great many petitions to the House of Commons against the episcopal clergy (some of which are absurd enough), we find, in several cases, the termination is for "the prosperous successe of this highe and honourable Court of Parliament." At about what period was this termination disused, and the abbreviated form adopted, or is it still continued at length in the engrossed documents actually presented to the House? A. A.

Poets' Corner.

Slavery (3rd S. i. 282.) — If we reduce the blending of two constructions, as Winer expresses it, to the ordinary grammatical form, for the purpose of interpretation, we shall have [γόμος] σωμάτων καὶ ψυχῶν (instead of ψυχὰς) ἀνθρώπων, corresponding to the Philoxenian Syriac, [ܟܠܢܐ ܕܦܓܪ̈ܐ ܘܢܦ̈ܫܬܐ ܕܒܢܝ ܐܢܫܐ] meaning [cargo* *of living human beings*† (Rev. xviii. 13). The Greek writer of the Revelation thought in Hebrew, that is (in the New Testament sense), the dialect since designated West Aramæan, but closely allied to the Syriac.

There is no authority for translating σῶμα by *slave*, for Alford quotes Pollux as stating that σώματα ἀπλῶς οὐκ ἂν εἴποις, ἀλλὰ σώματα δοῦλα (iii. 78); and Phrynichus, σώματα ἐπὶ τῶν ὠνίων ἀνδραπόδων, οἷον σώματα πωλεῖται, οὐ χρῶνται οἱ ἀρχαῖοι (p. 378). On the other hand, the Hebrew equivalent of ψυχή, נֶפֶשׁ, means a slave, as does نفس in Arabic; so also in the later Greek compounds, ψυχαγωγέω, to kidnap; ψυχάρπαξ, a kidnapper; and ψυχέμπορος, human traffic.

Bengel thought the σώματα meant those slaves who carried their masters and their goods, whilst ψυχαί meant those slaves who were on sale; but such distinction is conjectural, like that of Rosenmüller, who says the former word means *slaves*, the latter *men*. T. J. Buckton.

Lichfield.

Recovery from Apparent Death (3rd S. ii. 25.) — Cases of this kind are by no means rare. I know of two fully authenticated, which have not to my knowledge been publicly recorded. The circumstances of one, which I will name, were related to me about twenty years ago by a member of the Society of Friends in Nottinghamshire; and they were well known to all his family, in whose presence the relation was made. It is illustrative of a strange fallacy in medical treatment. A young woman had an attack of virulent small-pox, and was treated in the method once adopted by the faculty, even within the recollection of men living. The patient was shut up from fresh air, for the doors and windows were kept closed as much as possible; and, in addition to this, with the view of keeping the patient warm, the bed was covered by clothes and hangings. Under this treatment, the young woman I speak of to all appearance died. There was no sign of life. The attendants proceeded to prepare the corpse for what is commonly termed "laying out." As a first step, they threw open the doors and windows, and removed the hangings from the bed. They then washed the body; and, in this process, were startled by the signs of returning life. In a short time, the supposed corpse was able to converse. The introduction of the fresh air had revived the dying functions; and at the time the relation was made to me, the woman was living. I never saw the woman; but my informants were persons of much intelligence and of strict veracity, and were well acquainted with the woman, both before and after her singular recovery. This case was well known to many persons in the neighbourhood. T. B.

The Organ at Allhallows, Barking (3rd S. ii. 26.) — I am not able to satisfy Mr. G. R. Corner with any particulars respecting "Antony Duddington, the Organ Maker," nor the organ which he erected; but it occurs to me that the following description of the *present* organ in Allhallows, Barking, may be acceptable to him and others of your readers. The most ancient part of this instrument was erected by the celebrated Renatus Harris, in 1675. It consisted of a great organ and "echo," the predecessor of the modern swell. In 1726, the choir organ was added to this instrument, and Harris's work repaired and improved at an expense of 80*l.*, collected by voluntary subscriptions; the parishioners having been stimulated to undertake the work by an anonymous gift of 100*l.* for the choir organ. The organ now consists of —

Great Organ, compass GG to E, ten stops, viz.: —

1. Open diapason; 2. Stop diapason; 3. Principal; 4. Principal; 5. Twelfth; 6. Fifteenth; 7. Cornet, not in use; 8. Sesquialtra; 9. Mixture; 10. Trumpet.

Swell, the old "Echo" improved; compass tenor C to E; six stops, viz.: —

1. Open diapason; 2. Stop diapason; 3. Principal; 4. Cornet; 5. Trumpet; 6. Hautboy.

Choir Organ, compass from GG to E; six stops, viz.: —

1. Stop diapason; 2. Principal; 3. Dulciana; 4. Fifteenth; 5. Cremona.

Unfortunately for the modern player, there are no couplers nor pedal pipes; and many of the stops are choked with dust, the pipes scarcely

* In Greek and Syriac the word rendered "merchandise" means *weight, load, lading, freight.*

† This form of expression is not found elsewhere in Scripture.

speaking their proper tones. Were the reeds regulated, and the diapasons augmented, this instrument would be highly effective—one of the finest in London. At present it is in a state of great neglect, and requires only a musician to descry its sadly marred but reparable qualities.

JUXTA TURRIM.

PEGLER THE ARTIST (3rd S. i. 372.) — Pegler was a young man who attracted considerable notice, when a student at the Royal Academy, by painting two portraits of his sisters, handsome girls; shortly after which (I believe the next year), he died. He never was a pupil of Sir Thomas Lawrence. FRANK HOWARD.

THE NAME OF JESUS (3rd S. ii. 84.) — It appears that this feast was appointed to be observed perpetually in the province of York by Archbishop Rotherham, with the assent of his clergy. This is mentioned in the will of that prelate, dated 1498, (and printed among the notes to Hearne's *Liber Niger Scaccarii*,) which begins with the following words: —

"In Dei nomine, Amen. Ego Thomas Rotherham, archiepiscopus Ebor. sanus mente, laus Deo, sexto die mensis Augusti in festo Translacionis Jhesu, et festo ejusdem Nominis, quæ festa in provincia mea, ex decreto meo et cleri mei assensu, pro perpetuo statui celebranda," &c.

(Hearne has printed *Translacionis*, which is probably a misreading of *Transfigurationis*, as the former word could scarcely have been intentionally substituted.) J. G. N.

As authorities are at fault, we may be allowed to conjecture. The feast of the most holy name of Jesus is kept by the Romish church the second Sunday after Epiphany, this year January 19.* On July 31, in that church, the Feast of St. Ignatius Loyola, Confessor, is kept, the octave of which is on August 7, when our Feast of the Name of Jesus is to be kept in the Established Church, but no such octave is kept by the Romanists, and Loyola was not a saint when our Liturgy was compiled. The theoretically correct day would be the Circumcision (Luke ii. 21). The English church, therefore, has retained the memorial in the Calendar, but has placed it in Trinity instead of Epiphany. T. J. BUCKTON.

Lichfield.

ST. LUKE: SIMILE OF A WOMAN TO THE MOON (1st S. vi. 507, 615; xii. 132, 176, 195.) — Lyne's verses, "In Divum Lucam Evangelistam et Medicum," were printed, without the author's name, in Popham's *Selecta Poemata Anglorum Latina*, 2nd edit., London, 1779, 8vo, p. 34. The variations from LORD BRAYBROOKE's version are, "Lucas," "valens," and "iste" for "Luca," "potens" and "ille." In the same volume (p. 49), also anonymously, are the lines on "Luna est Fœmina," as given by D. S. in 1st S. xii. 176.

JOSEPH RIX, M.D.

St. Neot's.

WHITEHEAD FAMILY (3rd S. ii. 68.) — The Whiteheads were an old Hampshire family seated at Norman's Court, West Tytherley, Hants, ever since the time of Edw. IV. I have the following memorandums respecting them: —

Arms. Az. a fesse, between 3 fleurs-de-lis or.
Crest. A wolf sejant ar.

John Whitehead was sheriff 9 Edw. IV.
Sir Henry Whitehead was sheriff 7 James I.
Richard Whitehead was sheriff 11 Chas. I.

One of the daughters of Henry Whitehead, by name Anne, married Sir Robt. Smyth, of Upton, Essex, and had issue three sons. Sir Robert was M.P. for Andover, 10 William III.

The heiress of this family, being heiress also to the Nortons of Southwick, carried these estates to the Thistlethwaites of Winterslow, Wilts; who was settled there about the time of Queen Elizabeth, as appears by the Visitation Books of Wilts. One of the Thistlethwaites was M.P. for the county of Hants in 1789. SAM. SHAW.

Andover.

LITERATURE OF LUNATICS (3rd S. i. 451, 500; ii. 76.) —

"A sober and charitable Disquisition concerning the Importance of the Doctrine of the Trinity, particularly with regard to Worship and the Doctrine of Satisfaction, endeavouring to show that those in the different Schemes should bear with each other in their different Sentiments; nor separate Communions, and cast one another out of Christian Fellowship on this Account."

Recommended by the celebrated Job Orton.

"A fit Rebuke to a ludicrous Infidel; in some Remarks on Mr. Woolston's 5th Discourse on the Miracles of our Saviour. With a Preface concerning the Prosecution of such Writers by the Civil Powers."

Dr. Leland observes, that this piece "is written with great smartness and spirit."

"Defence of the Religion of Nature, and the Christian Revelation against the defective Account of the one, and the Exceptions against the other, in a Book entitled 'Christianity as old as the Creation.'"

Styled by Dr. Leland "a solid and excellent answer" to Tindal.

These works were published by Simon Browne, who laboured under the singular delusion —

"That Almighty God, by a singular instance of divine power had, in a gradual manner, annihilated in him the thinking substance and utterly divested him of consciousness: that, though he retained the human shape, and the faculty of speaking, in a manner that appeared to others rational, he had all the while no more notion of what he said than a parrot. And, very consistently with this, he looked upon himself as no longer a moral agent—a subject of reward or punishment."

* In 1855 it fell on January 14, the earliest possible date.

To the last piece he had prefixed a very singular dedication to Queen Caroline. This his friends found means at the time to suppress; but a copy of it was published in *The Advertiser*, No. 88.

There is a very interesting account of this extraordinary man, full of information respecting him in *Biog. Brit.*, vol. ii. pp. 646, 647; and Wilson, *History and Antiquity of Dissenting Churches*, vol. ii. pp. 338, 358. SAM. SHAW.

Andover.

FACT FOR GEOLOGISTS (3rd S. ii. 65.) — This piece of rock is only another instance of a large boulder, no doubt dropped from an iceberg and deposited in the bed of the then sea. Such boulders are known weighing 3,000 tons. Some very interesting information on this subject is contained in De la Beche's *Geological Observer*, London, Longman & Co., 1853. A. W. M.

I should advise A. V. W. to obtain a small piece of the stone and get it analysed; as, probably, it may be a portion of a large aerolite.

TRETANE.

CORRECT ARMORY (3rd S. ii. 66.) — It is not unusual for a chief to be of metal when the field is also of metal, or for both chief and field to be of colour. The French heralds distinguish these chiefs as chiefs "cousu," or sewed, and thus blason them. For example, the family of Lesdiguieres bears: "De gueules au lion d'or, au chef cousu d'azur chargé de trois roses d'argent."

The town of Lyons: "De gueules au lion d'argent au chef cousu d'azur semée de fleur-de-lys d'or."

The same term is also applied to any other ordinary if placed metal on metal, or colour on colour: thus Stens, in Misnia, bears — "Sinople à deux chevrons cousus et appointés de gueules, à la rose d'argent brochant sur les deux pointes des chevrons."

For one authority, see *Nouvelle Méthode raisonée du Blason*, par P. Menestrier, 8vo, Lyons, 1780. A. W. M.

TREBLE (2nd S. i. 195, &c.) — Is not this simply the *third*, or *triple* part, of those which form the chorus and accompany the bassus, or ground of the harmony? The first is the tenor, to which the plain chant or melody was generally given; the second the counter-tenor, or part supporting the tenor; and the third the treble, or triple part of the chorus. A. A.

RABBIT (3rd S. i. 403; ii. 18, &c.) — When a joiner makes a sinking in a piece of wood, he calls it "a rabbet;" and the plane he forms it with, "a rabbet-plane." Some have supposed this word to be "rebate," not a very intelligible derivation. It is much more probably taken from the French *rabôt*, a plane. Is it possible, that rabbit may mean the animal which makes rabbets or sinkings in the earth? In some countries their holes are called "rabbit stops." The rabbet-plane has a shifting piece of wood by its side, which is also called a "stop." A. A.

Poets' Corner.

WIGS (3rd S. i. 436; ii. 17.) — In confirmation of the opinion, that *wigs* were so called because made with *whey*, i. e. wig or whig, I may mention that there is a very common saying in Northamptonshire: "As sour as a wig." We always understood this to refer either to the whey itself, or to the cakes known as wigs or whigs.

B. H. C.

QUOTATION (3rd S. i. 488.) — "See how *these Christians* love one another," is *not* "the last form" of this phrase. Gibbon, on hearing of some theological quarrel carried on with great bitterness, exclaimed: "See *how* these Christians love one another!" ESTE.

SOUL-FOOD (3rd S. ii. 76.) — *Soul* or *sowl*, is, or was, used in the north of England "for any thing eaten with bread," which explains why it may sometimes mean "butter." Warner renders the obs. words *soul*, *sowl*, "to afford suitable sustenance;" and Webster seems to connect it with the Sax. *sufl*, *sufel*, broth, pottage.

R. S. CHARNOCK.

POTTER AND LUMLEY FAMILIES (3rd S. ii. 67.) — According to some, the family of Lumley, or Lumly, were originally from Lumellina, or Lomellina: a district in the Sardinian States, said to have been anciently inhabited by the Levi or Lebui, a people of Liguria. There is also the city of Lumello, *vulgo* Lomello, which was also inhabited by the same people, and mentioned by Tit. Livy, and Pliny; and Laumellum, or Lumeline, was the name of an ancient province of Normandy. Others say that the Lumleys were from Lumley Castle, on the banks of the Weare, in Durham. We find in records, "Radūs del Lumhalges," "Thomas del Lumhalge;" and I am inclined to think that this must be the origin of the name Lumley, the last syllable of which would seem to be from *halgh*, Scot. *haugh*, *halche*, "a low-lying flat ground on the bank of a river;" whilst the first syllable of the name may be that of a river or brook (the Lun, Lum, Leam).

R. S. CHARNOCK.

PASSAGE IN BACON (3rd S. ii. 65.) — The following passage, from Mr. Thrupp's *Anglo-Saxon Home* (Longman & Co., 1862), affords such an illustration of the practice of "removing the lot," alluded to in Bacon's essay *Of Envy*, as MR. WRIGHT desires: —

"Diseases of which nothing was understood, such as epilepsy or insanity, were supposed to arise from the influence of demons, and were dealt with accordingly. The Anglo-Saxons had a notion, common to many

nations, that evil spirits could not be conjured out of one man unless they were conjured into another, or into something else. The disease was, therefore, commonly charmed into a stick, and the stick thrown into a high-way; that it might be effectually separated from the sufferer. It was supposed that the disease, or evil spirit, would enter into the first person who picked it up."—P. 276.

Mr. Thrupp adds, in a note: —

"In Wales it is, or was, not long ago, common to charm away warts by pricking them with a thorn, and then throwing the thorn across a highway. It is believed that the warts will pass to the first person who picks up the thorn. Children are forbidden to touch pieces of paper, and other things which they find lying in the road, for fear that they should thereby catch some disease."

J. P.

Sydserff (3rd S. ii. 67) is a corruption of St. Serf, or Serffs, *i. e.* St. Servanus.

R. S. Charnock.

Anonymous Works (3rd S. ii. 65.) — *Poems, consisting of Tales, Fables, Epigrams, &c., by Nobody*, were written by Mr. James Robinson, an actor connected with the theatre at York. He retired from the profession in 1779, after forty years' service, and died at York, Aug. 18, 1795, aged eighty-two. Most, if not all, of the pieces contained in the above collection were reprinted in 1773, with the author's name, under the title of *Poems on Several Occasions*. S. Halkett.

Advocates' Library.

Beelzebub's Letter (3rd S. ii. 6.) The *Letter from the Prince of the Infernal Legions* (not *Regions* as J. M. has it) was written by John Campbell, LL.D., the well known historical, biographical, and political author.

The *Invective Epistle*, to which it professes to be an answer, was Bishop Sherlock's *Letter to the Clergy and People of London and Westminster, on occasion of the late Earthquakes*, 4to. Lond. 1750.

S. Halkett.

Advocates' Library.

Walkinshaw Family (2nd S. xi. 67.) — J. B. desired some information as to four of the ten daughters of John Walkinshaw of Barrowfield, and (at p. 137 of the same volume) I showed that one of the four, Barbara, died in April, 1780. I have just observed in the *Edinburgh Magazine* for 1787, p. 482, a notice of the death of another, thus recorded, of date 27th February of that year: —

"At Edinburgh, Mrs. Elizabeth Walkinshaw, daughter of the deceased John Walkinshaw, Esq. of Barrowfield."

Two of them have still to be accounted for — viz. Anna and Jean, one of whom, according to J. B., must have been a maid of honour to the mother of King George III. As to this I may notice, that Chamberlayne's *State of Britain*, which was published annually for many successive years, contains lists of that royal lady's household. I have the volumes of it for 1741 and 1755, in neither of which does the name of Miss Walkinshaw appear; but should J. B. get access to the other volumes he may probably find the name, if his supposition is correct. G. J.

Edinburgh.

Peerage of 1720 (3rd S. ii. 67.) — Perhaps the following Notes of all the *Peerages* known to me, as having been published between 1718 and 1720, may enable your correspondent to identify the author of the *Peerage* in his possession.

1718. "The British Compendium; or a particular Account of all the present Nobility, both Spiritual and Temporal, from His Majesty to the Commoner. Also an Account of all the Bishopricks and Deaneries, &c. Likewise the Arms and Coronets of the Peers, &c. To which is added an Introduction to the Ancient and most noble Science of Heraldry." 12mo.*

1719. "A Second and Third Edition of the last Article, with large Additions and Corrections." Both 12mo.

1720. (Scotland.) "Rudiments of Honour; or, the Second Part of the British Compendium: wherein is contained a particular Account of the present Nobility of Scotland, or North Britain—viz. their Descents, Public Transactions, Titles, Posts, Marriages, Intermarriages, Seats, and Issue: with all their Coats of Arms," &c. 12mo.

1720. "The Theatre of British Honours; being an Account of the present Nobility, with what has happened remarkable to them or their Ancestors," &c. 12mo.

—— "The last Work republished in the same year, with Plates of the Arms engraven; the Frontispiece to the Plates containing the imprimatur of the Earl Marshall." 12mo.

G.

Caxton, Pinson, etc. (2nd S. viii. 44.)— Three years ago I had the fortune to discover a volume which I took the precaution to make a note of. That note, printed by you, attracted attention, and the consequence has been the sale of the volume in question, which, but for "N. & Q.," would have remained in obscurity. The following extract will show the importance of the services which you are from time to time enabled to render: —

"Unique Book printed by Caxton. — In a sale of choice illustrated and other books, county histories, &c., which during the past week passed under the hammer of Messrs. Puttick and Simpson, of Leicester Square, there occurred a volume of theological tracts, including two works from the presses of Caxton and Pynson, hitherto unknown by bibliographers. That printed by Caxton consisted of the office for Transfiguration Day, on ten leaves, and that by Pynson, the office for the succeeding day, occupying twenty-four leaves. An additional interest attached to this book from the circumstance of its being the first printed in England for the service of the Church. The volume was sold, after an active

* The first edition of this work, which was subsequently extended to Scotland and Ireland, and continued to be published at intervals for many years, under the editorship of Francis Nichols, who was employed by the booksellers.

competition, for 200*l.* Its destination is believed to be the British Museum."

I need not add that I had no interest in the book referred to, beyond a purely literary one.

E. H. C.

The Finger-Burning Chaplain of Coventry (3rd S. i. 348.) — E. N. H. alludes probably to a very modern phrase, which, however, belongs to Warwick. Some few years ago, there was great excitement here on account of the then chaplain of Warwick Gaol, or some clergyman in the neighbourhood, having thrust into a flame the finger of a woman condemned to death, in order to touch her hardened conscience by the physical pains of the world to come. I have no doubt this is the origin of the phrase, and will search our local journals for the particulars, if E. N. H. wishes to see them.

Este.

A-Kimbo (3rd S. ii. 86.) — If Walter Scott had written correctly "with arm a-kimbo, fist clenched and extended," the word "arms" would be an error of the press. He must have heard the song of Mathews I., where occur the words —

"With one arm so,
And t'other kimbo,
Look'd very much like a tea-kettle."

This great comedian projected his right forearm to the words "With one arm so," and then curved his left arm, touching his hip with his left hand; the first action represented the kettle-spout, the second, the kettle handle. The attitude of defiance assumed by Billingsgate women, Irish and Scotch women, &c., is to put both hands to their hips and to project the elbows, that is, both arms a-kimbo (*curvati*), but the excitement of Walter Scott's eidolon housekeeper was so great as to make her clench one fist and extend it ready for a blow and something more than a scratch.

T. J. Buckton.

Lichfield.

Pharaoh's Steam Vessels (3rd S. i. 485; ii. 78.) — In answer to Sir T. E. Winnington, who has done me the honour of noticing my contribution, I cannot recollect where I met with the statement that one of the Pharaohs of Egypt had steam-vessels. That I have somewhere seen it so stated I am quite certain.

Owing to my careless, desultory way of reading, I frequently cannot refer to authorities for any information I may have acquired on any subject.

W. D.

A Strange Story (3rd S. ii. 67.) — The story has recently been related in a paper on "English and Irish Juries" in *All the Year Round*, July 12, 1862, and the presiding judge is stated to have been Sir James Dyce, Chief Justice of the Court of Common Pleas. The judge, astonished at the verdict of acquittal in so plain a case, sought an interview with the foreman, who, having previously obtained a promise of secresy during his lifetime, confessed that he had killed the man in a struggle in self-defence, and said that he had caused himself to be placed on the jury in order to ensure his acquittal.

E. Marshall.

Lisle, or Insula (3rd S. ii. 66.)—Brian de Insula died without issue, and his heirs did not bear his name. They were Thomas Brito and Alicia his wife, Wm. de Glamorgan, and Ralph de Scopham (*Excerpt. e Rot. Finium*, 18 Hen. III. m. 2). The two latter were perhaps sons of sisters of Brian, and Alicia another sister, whom he may have married to his ward, Brito: —

"Brienus de Insula dat Regi 120 marcas et unum palefridum pro habenda custodia et maritagio puerorum Willi Britonis de Sidelis," &c.

Your correspondent C. will find information respecting Brian de Insula and his relatives in Foss's *Judges of England*, ii. 370; the *Monasticon*, v. 317—319, vii. 1041; and Worsley's *Isle of Wight*, Append. liv.—lix. lxiv. Mr. Foss says: "No record appears which intimates the lineage of Brian de I." He seems to have been the person mentioned in the following record, *Rot. Curiæ Regis*, 1 John: —

"Sudhamton. Assisa inter Robertum de Insula tenentem et Warinum de Aula petentem de terra de Mordestan ponatur in respectum sine die, quamdiu Brianus filius Roberti fuerit in servicio dñi Regis ultra mare per preceptum ipsius Regis."

On the same ground, in 4 John, a further respite was ordered. The Harl. MS., 501 (f. 88), which gives this record, states that the name of Robert's father was Brian; and adds the pedigree, as drawn from the Roll: —

"Brianus de Insula =
|
Robertus =
|
Brianus."

Mordestan (Moteston, Mottiston,) is frequently mentioned, in *Inq. P. M.*, as the property of the Glamorgans.

The arms of Brian de Lisle are said to have been, "Gu. a lion passant arg., crowned or," but no authority is given. In the Harl. Collection there is a charter (52, B. 33) of his widow. The seal has three crescents and a canton; and the inscription is "Sigillum Grace de Lile."

F. L.

Cats and Valerian (*V. officinalis*) (3rd S. i. 426.) — It is commonly believed that cats are very fond of this plant, but I never saw, read, or heard of their rolling themselves upon it; in fact, I do not see what pleasure they could derive

from that exercise, as the scent which they are said to be so fond of is *in the root of the plant*, and not detected until exposed to the air.

I have often taken the powder of valerian root and placed it before a cat without perceiving it had any attraction for that animal. With respect to the cat's *liking the Nemóphila*, I much doubt. I have had the plant growing in my garden many years, but never saw a cat roll on it. Cats certainly delight to bask in *sunshine* where the ground is dry, and may there roll over the *Nemóphila*, or any other small annuals which happen to be near them, not because they like the one better than the other, but because the plants grow in dry places. The valerian, be it observed, grows in *damp, shady places*.

The following is taken from Topsell's *Four-footed Beasts*, 1658, page 81: —

"The root of the *herb valerian* (commonly called *Phu*), is very like to the eye of a cat, and wheresoever it groweth, if cats come thereunto they instantly dig it up for the love thereof, as I myself have seen in mine own garden, for it smelleth moreover *like a cat*."

Your correspondent asks, How may plants be preserved from the depredation of cats? I would advise him to plant some rue near to his flowers; for according to Topsell they *cannot abide rue*, and he quotes Pliny, who says: —

"To keep cats from hunting hens, they used to tie a *little wild rue* under their wings; and so likewise from dovecotes, if they set it in the windows, they dare not approach unto it."

S. Beisly.

Hinchliffe Family (3rd S. ii. 46, 97.) — Warburton (*London and Middlesex*, illustrated ed. 1749), if correctly quoted by H. G. is, I think, mistaken in stating that Frances, the wife of Thomas Hinchliff, of London, merchant, was the daughter of Sir Michael Wentworth, of Wooley, co. York, knight.

In Fulham churchyard there is a tombstone with an inscription to the memory of Thomas Hinchliff, which states her to have been "the only daughter of the Reverend Mr. Marshall Brydges, Chancellor of the Cathedral Church of Wells, and of the family of Tibberton, in the county of Hereford." She died May 29, 1747, æt. 40, and her husband on November 23, 1762, æt. 59.

I shall be happy to send a copy of the inscription to any one interested on the point, and may mention that I am now taking exact copies of *all* the inscriptions in Fulham churchyard.

The amount of mistakes in those given in Faulkner's *History of Fulham* is almost incredible.

Walter Rye.

King's Road, Chelsea, S.W.

Drewsteignton Cromlech (3rd S. ii. 70.) — The communication, as furnished by Mr. Omerod, is so far satisfactory to all interested in these ancient relics, as it shows the probability of the immediate restoration of the cromlech; but if Mr. Ormerod's account of the fall is correct, it is very unlikely, even if replaced, that it will long remain in its pristine form unless great precautions are taken. Now I would suggest that a railing of some kind be erected round it, so as to prevent any decrease of the soil by tillage affecting its position; and also, as it is situated so near the road, a small path might be railed off, so as to prevent visitors trampling on the corn, which they must now do before they can reach it; and I do not imagine that the person who farms the property would suffer any loss by this course, as I noticed the crop was very scanty and poor between the hedge and cromlech. If this is the only perfect cromlech in Devonshire, it is an additional reason why the greatest care should be used to its preservation. And I am sure the inhabitants of that county, though not all antiquaries, would ill brook the loss of such a valuable relic as the Drewsteignton Cromlech, whilst many a visitor, tracing the παλαιὸν ἴχνος of Time, would grieve immeasurably over these fallen remains. I should have thought that this cromlech would have been proof against the fury of the winds, as the incumbent stone is not nearly so heavy as many others in Great Britain. It is greatly to be hoped that the attempt to replace the Spinsters' Rock may prove quite successful, and all praise will be due to Mr. Ormerod for his furthering this end. I am glad to hear that "the cause of the fall is not to be ascribed to foul play," which, from what I had heard in Drewsteignton and the neighbourhood, I had feared was the fact.

J. Bowen Rowlands.

Penny Hedge at Whitby (3rd S. ii. 88.)—

"Then Whitby's nuns exulting told,
How to their house three Barons bold
Must menial service do."

Marmion, c. ii. s. 13.

Your correspondent will find a long note relative to this curious custom attached to the above lines in all the recent editions of Sir Walter Scott's *Poems*.

K. P. D. E.

Sows and Pigs of Metal (3rd S. ii. 84.) — The word "sow," the name given to the gutter into which the fused metal is run from a blast furnace, may probably derive thus: Sanskrit (root) *su*, *sava*, water; old German, *sou* (Latin, *succus*), moisture; Gael. *súgh*, a wave, in connection with which latter may be taken Ir. *sogh*, signifying tranquil. The rivers Sow in England possess this characteristic; as also the Suck, a tributary of the Shannon, and the Suire, in Ireland. The word, as a probable etymon, and its apparent meaning of "still river," may be traced in the river names of various countries in Europe.

Allowing for differences in language, it may, in Germany, be detected in the Save or Sau, and in the Söve which empties itself into the Elbe; the Save, which enters the Garonne, and the Sevre, in France; the Savio, the Sieve, and the Saona, in Italy; the Seva in Russia; and in cognate names of rivers in other countries. This conjectural derivation, being supported by the fact that "Sough" is still in use in England to designate sluggish water, may possibly aid C. T. in the elucidation of the word "Sow" as a river name.

J. Hogge Duffy.

Miscellaneous.

NOTES ON BOOKS, ETC.

We have this week to note the appearance of several volumes of literary interest, but which, from the fact of their being *privately printed*, are not properly amenable to critical comment. Not that they need fear criticism; but, as the manner in which they are given to the world does not invite it, we shall confine ourselves to noticing their objects and contents. The first to which we have to call attention have been edited by Mr. J. P. Collier, and are the first three of the series of Reprints, limited to fifty copies, which he has issued *at cost price* to subscribers, on the plan proposed by him sometime since in *The Athenæum*. They are —

I. *A Piththy Note to Papists All and Some That joy in Felton's Martirdome, &c.* 1570.

Knell, the contemporary of Tarlton, witnessed the execution of Felton, who was hanged and quartered in St. Paul's Churchyard, on 8th Aug. 1570, for placing the Pope's Bull upon the palace of the Bishop of London. The poem which he wrote on the occasion was printed by John Allde, father of the better known Edward Allde; and the copy from which this reprint has been made is the only one known.

II. *The Trueth of the most wicked and secret Murthering of John Brewen, Goldsmith of London, Committed by his own wife through the provocation of one John Parker, whom she loved, &c.* 1592.

The original of this, which was from the pen of Thomas Kydd, is also unique, and is interesting as the production of one of Shakspeare's great contemporaries.

III. *The History of Jacob and his Twelve Sonnes. Imprinted at London by John Allde for John Harrison.*

The original of this reprint is equally rare; and although the edition used by Mr. Collier was published near the middle of the reign of Elizabeth, the poetry, or rather versification, is obviously of the time of Henry VII., or, at latest, of Henry VIII.

The Sonnets of William Shakspere: A Critical Disquisition suggested by a recent Discovery. By Bolton Corney, M.R.S.L. This is a reprint of the two valuable papers contributed by Mr. Bolton Corney to "N. & Q." on the subject of M. Philarète Chasles' interpretation of the mysterious Dedication of Shakspeare's Sonnets. The first is reprinted *verbatim*, but Mr. Corney has reproduced the second in a more extended form in justice to the argument.

The History of the "Thorn Tree and Bush" from the Earliest to the present Time; in which is clearly and plainly shown the Descent of Her Most Gracious Majesty and her Anglo-Saxon People from the Half-tribe of Ephraim, and possibly from the Half-Tribe of Manasseh, and consequently her Right and Title to possess, at the proper moment, for Herself and for them, a Share or Shares of the Desolate Cities and Places in the Land of their Forefathers. By Theta, M.D., *a Lineal Descendant of the Hereditary Standard-bearers of Normandy and England, &c.*

This elaborate title-page fully describes the object of this Essay; and the readers of "N. & Q.," to whom Theta must be well known for the learning and ingenuity of the papers which he has contributed to this Journal, will readily anticipate how much of both these qualities he has contrived to introduce into the present curious little volume.

Leeds, our Grandfather's native Village, with divers Remains gathered in Memory of Robert Cubbell Roffe, Engraver. By Alfred, Felix, and Edwin Roffe.

In these hard matter-of-fact times, such a volume as the present, which will, in days to come, be highly prized by Kentish Antiquaries, is a pleasant proof that loving hearts still linger among us.

Did James the First of England die from the Effects of Poison, or from Natural Causes? By Norman Chevers, M.D.

An Enquiry into the Circumstances of the Death of King Charles the Second of England. By Norman Chevers, M.D.

These are probably not, strictly speaking, privately printed Tracts, but inasmuch as, if published, they are published in Calcutta, they will, we fear, be as hard to be procured by English readers as if printed only for private circulation. Dr. Chevers, who is Principal of the Calcutta Medical College, after thoroughly investigating the circumstances connected with the deaths of James I. and Charles II., comes to a decided conclusion that such deaths were not the result of poison, but of natural causes.

Mr. Walter Nelson.—The death of this much respected gentleman, at the early age of forty-four, which took place on Friday evening, August 1st, will be deeply regretted by all engaged in literary researches at the Public Record Office, Rolls Buildings. Having been officially connected with this and the kindred establishment at Carlton Ride for nearly thirty years, he was well acquainted with the contents of the multitudinous papers and records committed to his custody. Extremely courteous in his manners, he always felt a pleasure in assisting the researches of the literary student, and so won for himself the regard of all who enjoyed his acquaintance.

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We are also compelled to postpone until next week Mr. Crossley's Paper on Dean Swift and Dr. Wagstaffe, *the Rev. Mr. Lysons' Paper on* Whittington and his Cat, *and many other articles of considerable interest.*

"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* 11*s.* 4*d., 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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Notes.

WHITTINGTON AND HIS CAT.

Although we might have supposed that this subject had been already exhausted in your pages, nevertheless the spade and the pickaxe are doing no less for us in the way of the confirmation of history and tradition, than they are at Nineveh, Uriconium, Carthage, and elsewhere. A sculptured stone in basso-relievo has been recently discovered in the Westgate Street, Gloucester, representing young Whittington with his cat in his arms. The stone was dug up in the foundation of the house of the late Mr. Bonner. Upon this very spot, we find from an ancient rent-roll in possession of the corporation of Gloucester, 38 Hen. VI. 1460, Richard Whittington possessed his family mansion, as follows:—

"The Prior of Lanthony holds all those houses and buildings with their appurtenances in the aforenamed lane, called Abbey Lane, up to the common highway adjoining the chancel of the church of St. Nicholas, and also the tenements of Richard Whitynton, Lord of Staunton, which are called Rotten Row and Ashwell's Place."

The latter mansion, previous to its coming to the Whittingtons, had been the property of Richard Ashwell, representative of the city of Gloucester, and bailiff of the same, *temp.* Rich. II.; and its locality is pointed out in the following lease, still I believe in the possession of the corporation of Gloucester, and recited in Archdeacon's Furney's MSS.:—

"Lease for 70 years from Walter Gybbes, the Prior and the Brethren of St. Bartholomew, to Robert Boyfield and Joan his wife of a void piece of ground, which the Prior and Brethren obtained of the Proctors and Parishioners of *Trinity in Ebrugge Street* (*now Westgate Street*), lying in breadth between the tenement of the said Boyfield in the occupation of Robert le Mason on the east, and of John Pope, junior, on the west, and extending in length on the north from the lane under the Abbey wall to another void piece of ground belonging to the said Prior and Brethren on the south, containing in length eleven ells, with inches between just wanting half a quarter of a yard. In breadth in the front six ells, with inches between just one inch and a half, and on the back part in breadth five ells and a half, with inches between just a quarter of a yard and one inch. Also of another void piece of ground on the south side of the foresaid ground, between the tenement of the said Boyfield on the west and of John Pope, junior, on the east, and extending in length from the said ground on the north to *the tenement of Richard Ashewell* on the south, containing in length, &c., &c., at the yearly rent of two shillings, payable half yearly to the Prior and Brethren.

"Witnesses—Roger Recevour and Richard Asshewell (Ashwell), Bailiffs of Gloucester."—*Candlemas*, 4 *Rich. II.*

We have therefore the locality of the Whittington mansion pointed out almost to an inch. More especially as there were only four houses in the parish of Trinity which had their frontage to the Ebruge (Westgate) Street.

This stone (now my property) was exhibited last week at Worcester in the museum of the Archæological Institute of Great Britain and Ireland, and has been subjected to the scrutiny of the most eminent antiquaries there assembled. It has been pronounced by Mr. Franks, Dir. Soc. Ant., and Assistant Keeper of the British Museum, as well as by Mr. Way, to be sculpture of the fifteenth century; the former of these gentlemen expressing his opinion that it was the work of an Italian artist. If so, it might singularly account for the origin of the Italian version of the Whittington tale, which, however, might also be accounted for by the fact that both Genoese and Venetian captains and vessels were frequently employed by our mediæval merchants, and that it might not be improbable that a captain of that nation was employed by Hugh Fitzwarren on the occasion alluded to in the tale. This sculpture, forming now *the fifth* instance of a representation of Whittington with a cat, brings the tale up to the times of Richard Whittington himself; his great-nephew Richard, to whom this house belonged, having been contemporaneous with his renowned great-uncle, and the rent-roll alluded to having been compiled within thirty-seven years after his death. The property indeed may have been in the family even some years previously. We have then these singular circumstances:—

1. The discovery of a sculptured stone repre-

senting a youth with a cat (an unmistakeable cat) in his arms.

2. The fact (vouched for by the man who discovered it) that it was dug up in the foundation of the house of the late Mr. Bonner, now occupied by Mr. Compton, upholsterer in the Westgate Street.

3. The fact corroborated by the rent-roll in the corporation archives of Gloucester, that this was the site of the house, Ashwell's Place, formerly the property of Richard Whittington, great-nephew of the renowned Lord Mayor. Its locality, as Ashwell's Place being more clearly identified as the most northern of the only four houses in Trinity parish which face Ebruge (Westgate) Street, occupied *temp.* Rich. II. by Richard Ashwell.

4. The identification of this sculpture by distinguished antiquaries as work of the fifteenth century.

So that if it does not represent Whittington and his cat what else can it represent discovered in such a locality? The stone has evidently formed a portion of a larger work — either a tablet over the door, or a chimney-piece.

This discovery must, I think, set at rest for ever all question on the subject of the cat; but, if sceptics will still contend that "there was no part of the known world to which a cat could be sent to realise a sum sufficient to lay the foundation of any person's fortune," let me refer them to the state of things in Morocco even down to 1780, as described in Lempriere's "Tour to Morocco" in Pinkerton's *Voyages*, vol. xv. p. 736, where it is related as a "singular circumstance that in the immediate vicinity of Morocco, for some distance round the city, the ground is totally occupied by a great number of rats of a larger species than any I had before seen, which burrow underground like rabbits, and allow strangers to approach very near before they retire to their holes."

The whole of the African coast and the adjacent islands are described by early and later travellers as abounding in rats to the present day. As it is quite evident that Dick Whittington's little cat, without a companion, could not have left any progeny, it is therefore also probable that the first cats exported to those parts would realise considerable sums; and if large fortunes in ivory, gold dust, and palm oil have been realised in olden times at the cost of a few beads or brass buttons, why should not as useful an animal as a cat have produced so large a return?

SAMUEL LYSONS.

ACCESSION OF HENRY VI.

The following valuable letter was first published in *The Literary Gazette* of, I think, 1838 or thereabouts: —

"INTERESTING HISTORICAL DOCUMENT.

"The following curious unpublished letter from the Duke of Bedford to the Citizens of London, *temp.* Henry VI., having fallen under our observation, we have much pleasure in making it public, together with some historical remarks.

"'*By the Duc of Bedford.*

"'RIGHT trusty and welbeloued, we grete you wel with al oure herte, And for as muche as hit liked our lord bat [but] late a goo to calle the King oure souuerain lord, that was from this present world un to his pardurable blisse, as we truste fermely, by whos deces, during the tendre age of the King oure sonuerain lord, that is nowe the gouuernance of the Reaume of England, after the lawes and ancien usage and custume of the same Reaume, as we be enfourmed belongeth un to us as to the elder brother of our saide sonuerain lord that was, And as next unto the coroune of England, and hauyng chief interesse after the King, that is oure sonuerain lord, Whom God for his mercy preserue and kepe, We praye you as hertely and entierly as we can and may, And also requere you, by the faithe and ligeance that ye owe to God and to the saide coroune, that ye ne yeue in noo wyse assent, conseil, ne confort, to any thing that myght be ordenned, pourposed, or aduised, in derogacion of the saide lawes, usage, and custume, yif any suche be, or in prejudice of us. Lattyng yow faithfully wite that our saide prayer and requeste procedethe not of ambicion, ner of desir that we myghte haue of worldly worshipe, or other of any singuler commodite or prouffit that we myght resceyue thereby, but of entier desir and entente that we haue, that the forsaide lawes, usage, and custume, ne shulde be blemysshed or hurt by oure lachesse, negligence, or deffaulte, ner any prejudice be engendred to any personne souffisant and able to the whiche the saide gouuernance myght in cas semblable be longyng in tyme commyng, Making pleine protestacion, that it is in no wise oure entente any thing to desire that were ayenst the lawes and custumes of the saide lande, ner also ayenst the ordonnance or wil of oure saide sonuerain lorde that was sauyng our righte, to the whiche as we trowe and truste fully, that hit was not oure saide souuerain lordes entente to deroge or doo prejudice. And God have yow in his keping. Writen under oure signet, at Rouen, the xxvj. day of Octobre.

'To oure right trusty and withe al oure hert welbeloued the Maire, Sheriffs, Aldermen, bourgoys, and Comunes of the Cite of London.'"

The readers of "N. & Q." will observe that the editor does not inform his readers where the original is, or from whom he received the copy, and to whom he was indebted for the "Historical Remarks." The remarks are these: —

"This letter was written in the month of October, immediately following the death of Henry V. From the manner in which the Duke alludes to Henry's 'Will,' we may infer that that document, which is yet to be discovered, did *not* constitute him governor and protector of the realm during the minority of the young king, as has been stated by an able writer on the subject.* Had such been the case, he would not have grounded his right to the chief administration of the government upon the information of others, who stated it to pertain to him by ancient law and usage, as elder brother of the deceased monarch, when, in fact, no law or usage of the

* *Acts of the Privy Council*, edited by Sir Harris Nicolas. Vol. iii. Introd., p. xii.

kind had ever existed;* nor would there have been the least necessity for him to disclaim, so repeatedly, all ambitious designs in requiring the citizens to acknowledge his authority; since, if his pretensions were recognised by the Will, he could have distinctly referred to it, and thereby quieted all apprehension respecting his views. But the strongest confirmation, perhaps, of our opinion, is to be found in the Duke's observation, that 'he trusted it was not the late King's intention to prejudice his right,' which is almost a confession that that right was not alluded to nor acknowledged by the 'ordonnance, or Will.' On the Parliament Roll, 1 Henry VI., is an entry deserving of some attention, as it supports this view of the matter.† The Bishop of London, Chancellor of Henry V. for the Duchy of Normandy, shows the parliament that, of two great seals which he had in his keeping, the one ordained for the said Duchy, and the other similar to the Great Seal of England, he had delivered the former, immediately after the King's death, to the Duke of Bedford at Rouen; and this he did by the advice of the Duke of Exeter, the Earl of March, the Earl of Warwick, and several other English noblemen, seeing that the late King, on his death-bed, had committed the government of the same Duchy to the said Duke for a certain time: but, as to the other great seal, he had delivered it to the King himself. Hence it is clear, that if Henry's 'Will' had given the Duke the same authority over England, and the other dominions of the English crown, as, by the King's dying injunction, he possessed over the Duchy of Normandy, the Bishop would have been advised, and in duty bound, to deliver the other seal to him also. But no such authority being recognised by the lords, the seal was, as a matter of course, given up to the young King and his council."

The *anonymous* writer of the "Remarks" was that thorough English historical scholar, my old schoolfellow and friend, the late T. Hudson Turner. Mr. Turner found the letter, as he told me, in the office of the Remembrancer of the City of London (Mr. Tyrrell). And here may I ask, what has become of that rich and extensive store of MS. materials relating to London, &c., made by Mr. Hudson Turner for Mr. Tyrrell, the City Remembrancer? Mr. Turner knew what was of importance—no one better. And what to transcribe, and how to annotate.

PETER CUNNINGHAM.

WILLIAM, VISCOUNT FITZWILLIAM OF MERRION.

There was inserted in "N. & Q.," 1st S. xi. 462, from the pen of the late MR. JAMES F. FERGUSON, of Dublin, a very interesting "Note of the payments made in relation to the burial of Viscount Fitzwilliam [in the churchyard of Donnybrook, near Dublin], in Charles II.'s time, as they appear upon one of the records of the Irish Exchequer, deposited in the Exchequer Record Office, Four Courts, Dublin." The heading of the extract, which gives some curious particulars of funeral expenses nearly two centuries ago, is in the following words: "The Funeral Expenses of Thomas, Viscount Fitzwilliam of Merrion, *tempore* Charles II.;" but here there must be a mistake, the individual buried having been, not Thomas first Viscount (the exact date of whose death appears to be unknown), nor Thomas fourth Viscount (died February 20, 1704), but William third Viscount, fourth son of the first named Thomas, and successor of his elder brother Oliver, Earl of Tyrconnel (died April 11, 1667), in the Viscountcy of Fitzwilliam of Merrion, and Barony of Thorncastle, in the county of Dublin. As mentioned in Blacker's *Brief Sketches of the Parishes of Booterstown and Donnybrook*, many members of the Fitzwilliam family have been interred at Donnybrook.

The last item in the document, as furnished by MR. FERGUSON, is —

"Paid, the first of January, 1675, to Mr. Dellane and his clerke, for his lordshipp's burial att Donebrooke, 18*s*."

The date here given proves that William Viscount Fitzwilliam was the individual in question; inasmuch as Oliver, who had succeeded his father in the viscountcy, died in 1667, and Thomas fourth Viscount in 1704. Archdall, moreover, in his edition of *Lodge's Peerage of Ireland*, vol. iv. p. 318, mentions that William Viscount Fitzwilliam died "before the year 1681."

The "Mr. Dellane" to whom payment (as already stated) was made, was Michael Delaune, A.M., who was Archdeacon of Dublin, and consequently Rector of Donnybrook from 1672 to 3rd November, 1675; and of whom a few particulars have been given by Archdeacon Cotton, in his *Fasti Ecclesiæ Hibernicæ*, vol. v. p. 114. I may add, that the "clergymen" to whom three payments were made, were Roman Catholic priests; and that there is no mention of his lordship's burial in the parish-registers of Donnybrook, the earliest extant register commencing with the year 1712. ABHBA.

ANATOLIAN FOLK-LORE.

The following was picked up by one of my children from a Greek servant. It has a likeness to *Hop o' my Thumb* and *Cock Robin*, with the repetitions of *The House that Jack Built*, quite in the legitimate style: —

There lived in former days an old man and an old woman, who had no children, and it so happened the old woman was bringing home a basketful of beans, and she wished they were all children. No sooner said than done, for out of her basket tumbled a host of elfin pigmies. Such a family was beyond the old woman's patience, and she now wished them turned again into beans, to which state they all went back but one little urchin, whom she took home, and who was, from his smallness, named Little Peppercorn, and was

* Witness the Minorities of Henry III. and Richard II.
† *Acts of the Privy Council*, vol. iii. Introd., p. xii.

much beloved, being the hero of many adventures in the Tom Thumb style.

One day it so betided the old woman was boiling her broth, and Little Peppercorn, climbing up, tumbled into the seething cauldron, and was scalded to death. Being missed, in vain did the old man and the dame call out everywhere for Peppercorn to come to his meals; and so they sat down without him, and when the broth was poured into the bowl, the dead body of poor Peppercorn tumbled forth.

The wailing of the old man and old woman made it known to the neighbourhood "Dear Peppercorn is dead — is dead."

The dove, hearing of this, tore her feathers, saying —

"Dear Peppercorn is dead,
The old woman and old man are wailing."

The apple-tree, seeing the dove had torn her feathers, asked her why, and so she answered as above, and the apple-tree shed his apples.

The neighbouring spring, seeing the apples fall, asked the tree wherefore, and the tree said —

"Dear Peppercorn is dead,
The old woman and old man are wailing,
The dove has doffed her feathers,
Dear Peppercorn is dead."

And so the spring in grief gushed forth all its waters, and when the queen's woman slave came to draw water, she found none, and she asked of the fountain, and the fountain answered —

"Dear Peppercorn is dead,
The old woman and old man are wailing,
The dove has doffed her feathers,
The apple-tree his apples has shed,
Dear Peppercorn is dead."

And so in grief the slave threw down her pitcher, and when the queen asked why the pitcher was cracked, the slave-girl said —

"Dear Peppercorn is dead,
The old woman and old man are wailing,
The dove has doffed her feathers,
The apple-tree his apples has shed,
The well-spring its waters has quenched,
Dear Peppercorn is dead."

And in her despair the Queen grieved and broke her arm, and when the King knew of this he asked the Queen why, and she answered —

"Dear Peppercorn is dead,
The old woman and old man are wailing,
The dove has doffed her feathers,
The apple-tree his apples has shed,
The well-spring its waters has quenched,
The slave her pitcher has shivered,
Dear Peppercorn is dead.

And so the King destroyed his crown, and when his folk asked him why, he said —

"Dear Peppercorn is dead,
The old woman and old man are wailing,
The dove has doffed her feathers,
The apple-tree his apples has shed,
The well-spring its waters has quenched,
The slave her pitcher has shivered,
The queen her dear arm has broken,
And I the king my golden crown have lost,
Dear Peppercorn is dead."

HYDE CLARKE.

Smyrna, Asia Minor, July 29, 1862.

Minor Notes.

FRANCIS BACON, BARON VERULAM. — It is customary, even with men of eminence, to speak and write of "Lord Bacon," but it should be known that there is no such title in the history of the peerage.

Francis Bacon was created successively Baron Verulam and Viscount St. Albans; therefore when it is desired to indicate his works, one of these titles should be used; but to call him "Lord Bacon" is as improper as to call the present Chancellor "Lord Bethell." S. F.

THE BONAPARTE FAMILY REGISTER.—The following cutting from to-day's *Times* is worth preservation in "N. & Q." —

"The register of the Imperial family, on which has been inscribed the *procès-verbal* of the birth of Prince Napoleon's son, is a large folio volume, bound in red velvet, and having at the corners ornaments of silver gilt, with the family cipher "N" in the centre. It was commenced in 1806, and the first entry made was the adoption of Prince Eugène by the Emperor. The second, made the same year, relates to the adoption of the Princess Stephanie de Beauharnais, who recently died Grand Duchess of Baden, and who was cousin of the Empress Josephine. Next comes the marriage of the Emperor Napoleon I.; then several certificates of the birth of Princes of the family, and lastly of the King of Rome; which closes the series of the certificates inscribed under the reign of the First Emperor. This register was confided to the care of Count Regnault de Saint-Jean-d'Angely, Minister and Councillor of State, and Secretary of the Imperial family. It was to him, under the First Empire, as it is now to the Minister of State under the Second, that was reserved the duty of drawing up the *procès-verbaux* of the great acts relative to Napoleon. At the fall of the First Empire, Count Regnault de Saint Jean-d'Angely carefully preserved the book, which at his death passed into the hands of the Countess, his widow. That lady handed it over to the President of the Republic when Louis Napoleon was called by universal suffrage to the Imperial throne. In this same register, continued by the Second Empire, may be seen the certificates of the marriage of the Emperor Napoleon III., and of that of the Princess Clotilde; of the birth of the Prince Imperial; of the death of Prince Jérôme; and, lastly, of the birth of the Prince Napoleon Victor Jérôme Frederic, just born. The name of Napoleon commemorates that of the head of the dynasty; that of Victor is in remembrance of the House of Savoy; Jérôme is that of his paternal grandfather; and Frederic was given in compliment to the family of Wurtemberg.—*Galignani's Messenger.*"

GRIME.

July 23.

A Book Inscription.—

"This is book—
You may just within it look,
But you'd better not do more,
For the Devil's at the door,
And will snatch at fingering hands;
Look behind you—There he stands!"

Sm. De.

Postage Stamps.—The New York correspondent of *The Times*, whose letter dated July 25, is printed in *The Times* of Aug. 8, gives the following account of a new issue of American stamps. The record of minute facts of this kind is seldom at hand when wanted. Please, therefore, preserve this in "N. & Q.":—

"The almost incredible announcement has been made to-day that the Post Office is not to issue postage stamps for currency, but that the Treasury is to issue them on thick paper or cardboard ungummed, so that they cannot be used for postal purposes, but for currency only! Never since the invention of printing were paper and ink applied to such a purpose. A Treasury-note for a sum so low as one cent, or an English halfpenny! Only think of this, ye old fogies of Europe, who have faith in gold and silver, and learn from this young and vigorous nation a lesson in finance! There are to be eight different kinds of notes (for if they are not to be available for the payment of postage they cannot justly be called postage-stamps), of which the following list and description has been published for general information and guidance:—

Amount.	Vignette.	Colour.
1 cent	Franklin	Blue.
3 cent	Washington	Pink.
5 cent	Jefferson	Chocolate.
10 cent	Washington	Green.
12 cent	Washington	Black.
24 cent	Washington	Lilac.
30 cent	Franklin	Yellow.
90 cent	Washington	Blue."

Grime.

Queries.

Armagh Cathedral.—Is there any good account in print (in a separate form or otherwise) of this cathedral, which was restored some years since through the princely munificence of the late Primate of all Ireland, Lord John George Beresford? I am aware that an 8vo pamphlet was published anonymously in Armagh during the progress of the work, or immediately after; but it is a very meagre production. Stuart's valuable *History of Armagh* is of too old a date.

It may be well here to notice the remarkable fact, that Archbishop Beresford, whose lamented death has lately taken place, was appointed to the bishoprick of Cork so long ago as the year 1805; and that having been translated successively to the sees of Raphoe, Clogher, and Dublin, he was raised in 1822 to the archbishoprick of Armagh, which he held for a few days more than forty years. This is, I think, a case not easily paralleled.

Abhba.

Death by the Sword in England.—On the wall of St. John's church, Beverley, Yorkshire, on the outside, is an oval stone tablet. On its upper portion are sculptured two straight swords, crossed; painted and gilded. Beneath are the following lines:—

"Here two young Danish Souldiers lye;
The one in quarell chanced to die;
The other's Head, by their own Law,
With Sword was sever'd at one Blow.

"December the 23rd,
1689."

Does this record a fact? I was not aware of any execution by the sword having taken place in England since that of Ann Boleyn, which was an exceptional case. The permitting a foreign mode of punishment to be inflicted on English ground seems very strange indeed, and would certainly not be legal at present. Could the surviving combatant have been handed over to the Danish authorities, put to death "by their own law" on board a Danish vessel, *in blue water*, and the body afterwards transferred to Beverley for burial by the side of him who fell in the duel?

This seems to be a probable solution, supposing the epitaph to be correct; but I should be very glad of further information on the subject.

W. J. Bernhard Smith.

Temple.

The Earth a living Creature.—A very original monthly periodical, now in progress, entitled *The Future*, ably advocates the rather startling postulate that the earth—the globe we inhabit—is a living organism. This idea, however, seems to be not altogether new, for the following amusing epigram will be found in Bancroft's *Two Books of Epigrams*, Lond. 1639:—

"OF THE EARTH.

"Those that make Earth a living monster, whose
Breath moves the Ocean, when it ebbs and flowes;
Whose wartts are rugged hills, whose wrinkles vales,
Whose ribbs are rocks, and bowels minerals.
What will they have so vast a creature eat,
With Sea's too salt, and Aire's too windy meate?"

Query. Who were the "those" that made earth a living monster, in Bancroft's time?

W. Pinkerton.

Hounslow.

Farrant.—Can any one inform me where Richard Farrant, the composer, obtained the words of his well known anthem, "Lord, for thy tender mercies' sake?" Some of the expressions look like a translation from the Latin language; but I should like to know whether the music was written to the present words, or whether they have been adapted by a later hand.

D. Sedgwick.

Sun Street, City.

Goodhind Family.—Information is desired respecting this family, who were seated at the

time of the Commonwealth, and for nearly a century and a half subsequently, at Saltford, co. Somerset, some of whom are interred in the church of that parish, and others of them (if I am correctly informed) in Bath Abbey. F. A. R. W.

THE GRACELESS FLORIN AND THE POTATO DISEASE. — The following story was stated the other day at a meeting of some eminent natural historians. When a particular type of florin was coined some time ago, it was found the usual affix to the royal title D. G. had been inadvertently omitted. The coin was called in, and another type issued with the proper correction; the former is of course very scarce, and goes by the name of "the graceless florin." The same year was the first of the potato blight, and it was stated at the meeting alluded to as a fact, that a sermon was preached at the time, in which the calamity was gravely asserted to be a Divine judgment on the nation for the omission. Can this be true? And if so, who was the preacher, and to what denomination did he belong? He could not have been an Irishman, as that country suffered most, and must have had least to do with the issuing of the coin. NUMISMATICUS.

BISHOP HURD'S LETTERS. — I shall feel obliged if the purchaser of two 4to vols. of Autograph Letters, containing several from Bishop Hurd to Dr. Macro, bought at Mr. Dawson Turner's sale by Mr. Waller, bookseller of Fleet Street, and sold by him, will acquaint me with his name and address. F. KILVERT.

Claverton Lodge, Bath.

KING AND QUEEN OF KINGUE-FAIRE: MAC-MAHON. —

1. In the 42nd chapter of the *Chronique de Mathieu de Coussy* or *d'Escouhy*, published by Buchon in his *Collection des Chroniques Nationales*, and in *Le Panthéon Littéraire*, and which I am about to re-edit for La Société de l'Histoire de France, mention is made of a King and Queen of Kingue-faire; who, in 1449, under these assumed names, levied large sums of money, and assembled an army of thirty or forty thousand men for the purpose of making a descent on Normandy. Can any correspondent of "N. & Q." throw any light upon this matter? Had it anything to do with Cade's rebellion?

2. In the same chapter mention is made of a plot which was laid in Ireland, and of which the Duke of York was intended to be the victim, by an Irish chieftain of the name of Mache-maron (Mac Mahon). Is there any mention of this in any contemporary writer?

G. DU FRESNE DE BEAUCOURT.

Chat. de Morainville p. Blansy du Calvados,
2 Août.

WHO WAS DUKE OF ORLEANS IN THE REIGN OF LOUIS XII.? — In the *Lettres des Rois, Reines, et autres Personnages des Cours de France et d'Angleterre*, published by the French government, there are two letters to Mary Tudor, Queen of France, signed "Loys d'Orleans." Miss Costello, in her *Anne of Brittany*, also speaks of the Duchess of Orleans as one of the four ladies who stood behind the Queen's chair on a particular occasion: I presume her to have been the wife of "Loys." Who, then, was this "Loys?" And what relation was he to the King? Louis XII. himself bore the title of Duke of Orleans before his accession; while his son-in-law and successor, Francis I., always bore that of Count of Angoulême. Anderson's *Royal Genealogies* gives no clue as to who this Louis of Orleans might be.

HERMENTRUDE.

PROFESSOR MANSEL'S ALLUSION. — From what author are the words, ἀπελάκτισε καθαπερεὶ τὰ πωλάρια γεννηθέντα τὴν μητέρα, quoted by Professor Mansel in *Aids to Faith*, essay i. p. 37? And what is the analogy — (1.) of the mother; (2.) of the young foals; and (3.) of the parturition, to the subject matter of the professor's argument in the paragraph where these words are quoted? א ת

ROOD LOFTS. — At what period in the Ecclesiastical History of England were rood lofts first set up? Are there any of early English or decorated in existence? W. H. H.

MONUMENT IN WESTMINSTER ABBEY. — In St. Edmund's Chapel there is a monumental figure of a certain Lady Elizabeth Russell, of whom the vergers in their guide-book relate that "she pricked her finger with a needle, which caused a locked-jaw, and occasioned her death." Mr. Peter Cunningham, in his *Handbook of London*, at once dismisses this story as "foolish." Now, there is nothing intrinsically foolish or improbable in it; and from a passage I lately hit upon in the writings of Wiseman, Serjeant-Surgeon to Charles the Second, it is evident that the story was accepted as true by that eminent surgical authority, almost, if not quite, a cotemporary of the lady in question. In his chapter on "The Method of curing the Evill," p. 278, he says: —

"The monument at Westminster of the young lady holding up her finger, prickt with a needle, of which she died, may serve to show you that in ill habits of body small wounds are mortall."—*Severall Chirurgicall Treatises*, 1st edition, 1676.

I conclude with a Query: —What was the date of Lady Elizabeth Russell's death? The style of the monument is that of the early part of the seventeenth century. The figure has now lost the entire left hand; thus sharing the fate of so many monuments in this shamefully neglected repository of our illustrious dead. JAYDEE.

PHOTOGRAPHY. — In *Rational Recreations*, vol. iv. p. 143 (London, 1774), occurs this: —

"Recreation XLIII. *Writing on Glass by the Rays of the Sun.*—Dissolve chalk in aquafortis, to the consistence of milk, and add to that a strong dissolution of silver. Keep this liquor in a glass decanter, well stopped. Then cut out from a paper the letters you would have appear, and paste the paper on the decanter; which you are to place in the sun, in such a manner that its rays may pass through the spaces cut out of the paper, and fall on the surface of the liquor. The part of the glass through which the rays pass will turn black, and that under the paper will remain white. You must observe not to move the bottle during the time of the operation."

Are there any earlier records of similar hints towards the development of the modern art of photography? W. H. L.

Berwick-on-Tweed.]

Quotation.—From what source are the following lines quoted?—

"Friends whom she lov'd so long, and sees no more,
Loved, and still loves, not lost, but gone before." *

M. M.

St. Thomas's Hospital.—Bishop Burnet says that St. Thomas's Hospital was surrendered to Henry VIII., July 25, 1538, "by Thomas Thirleby with two other priests; he was Master, and was designed Bishop of Westminster, to which he made his way by that resignation." Other authorities state that Nicholas Buckland was the then Master, although I find that, according to some, a Nicholas Buckland received a grant of the hospital from the Abbot of Bermondsey 1428. Will any correspondent kindly help me out of this fog? T. C. N.

School Discipline.—To what do the words italicised in the following extract refer? Some one of your recent correspondents upon school discipline can probably reply:—

"——— regular floggers, *as at our own great schools*, always attended the inspecters of public instruction (i. e. at Sparta)."—St. John's *Manners and Customs of the Ancient Greeks*, i. 385.

S. F.

"Surun," Battle-cry of the Moguls.—In most accounts of the Moguls, subjects of Zenghis Khan and Timour, mention is made of their favourite battle-cry, Surun, or Souroun. It was heard with appalling effect at the great battle of Angora, between Timour and Bajazet. What is the meaning of the word, if it be not merely a terrific sound? It is probably to be sought in the Zagatay language (Timour's native speech), of which we possess a curious specimen in the *Memoirs of Bâber*, written by himself,—"A hero, descended from Timour in the fifth degree, who fled from the arms of the Usbecs to the conquest of Hindostan." (*Gibbon.*) I understand that the Zagatay language is a branch of the Turkish.

W. D.

Wright's "Louthiana."—In the year 1758, Mr. Thomas Wright published in London the second edition of his *Louthiana; or, an Introduction to the Antiquities of Ireland* (in three Parts, 4to), which is still, and very deservedly, in considerable demand. In 1794, the Rev. Edward Ledwich edited Grose's *Antiquities of Ireland*, and in vol. i. p. xiii. he states that—

"The account of New Grange is extracted from the memoir of that accomplished antiquary, Governor Pownall, in the *Archæologia*, and the MS. additions of Wright to his *Louthiana*, now the property of George Allen, Esq., of Darlington, in Yorkshire."

Can you oblige me with any information respecting these "MS. additions"? In whose possession are they at present? And besides what Ledwich has given, have they, in whole or in part, appeared in print? To one connected with the county of Louth, they would prove particularly interesting. Abuba.

[* See "N. & Q." 2nd S. iii. 56, for the origin of the phrase "not lost, but gone before," which has no doubt done duty in many a poem, and on many a tombstone.—Ed.]

Queries with Answers.

Sir Robert Mackreth.—Any information relating to Sir Robert Mackreth, commonly known as "Bob Mackreth," will be gladly received. I have heard that he was at one time a waiter at White's. C. B.

[One of the most successful of the metropolitan clubhouses at the commencement of the last century was that of White's at the bottom of St. James's Street, which in its primitive days was known as White's Chocolate house. It was here that George Selwyn, Gilly Williams, Chesterfield, Steele, Cibber, and other wits passed many of their idle hours. Owing to a fire which happened on April 28, 1733, another house was opened at the top of the same street, called Arthur's Chocolate House, but now better known as White's Club House. Arthur died on June 6, 1761, and in the following October Mr. Mackreth, employed as a waiter, was lucky enough to marry his only daughter, and thus succeeded to the business. Two years after Mackreth relinquished the concern to Mr. Chambers, as appears from the following letter addressed to George Selwyn:—

"White's, April 5, 1763.

"Sir,—Having quitted business entirely, and let my house to the *Cherubim*, who is my near relation, I humbly beg leave, after returning you my most grateful thanks for all favours, to recommend him to your patronage, not doubting, by the long experience I have had of his fidelity, but that he will strenuously endeavour to oblige. I am, Sir, your most dutiful, and much obliged humble servant, R. Mackreth." (*Selwyn and his Contemporaries*, i. 217.)

Time passes on, and we find our waiter figuring as M.P. for Castle Rising in 1775—1784. But that sparkling letter-writer, Horace Walpole, shall tell his own story of this signal elevation. Writing to the Rev. William Mason in 1774 he says, "The new senate, they tell me, will be a curious assemblage of patricians and

plebeians, and knights—of the post. An *old cloaths man*, who, George Selwyn says, certainly stood for *Monmouth*, was a candidate, but unsuccessful. Bob [Robert Mackreth] formerly a waiter at White's, was set up by my nephew for two boroughs, and actually is returned for Castle Rising with Mr. Wedderburn:

Servus curru portatur eodem;

which I suppose will offend the Scottish Consul, as much as his countrymen resent an Irishman standing for Westminster, which the former reckon a borough of their own. For my part, waiter for waiter, I see little difference; they are all equally ready to cry, 'Coming, coming, Sir.'" (Walpole's *Letters*, vi. 119, edit. 1857.)

It appears that Lord Orford, having borrowed money of Mackreth, brought him into parliament for his borough of Castle Rising, and, to excuse it, pretended that his mother, Lady Orford, who knew nothing of it, borrowed the money. Walpole, in his letter to Sir Horace Mann, dated Nov. 24, 1774, thus notices the transaction: "The interlude of Mackreth has given so much offence, that, after having run the gauntlet, he has been persuaded to be modest and give up his seat. I should not say *give*, but sell it. I do not believe that the buyer will be much more creditable; but, happily, I am free from all this disgraceful transaction." (*Letters*, vi. 152.) In another letter from Walpole to Mason of 1st Nov. 1780, is the following epigram: —

"When Bob Mackreth served Arthur's crew,
He said to Rumbold 'Black my shoe,'
To which he answer'd 'Yea, Bob.'
But when return'd from India's land,
And grown too proud to brook command,
He sternly answer'd, '*Nay-Bob.*' *

"I am told this is at least three years old, no matter; good ink, like wine, is not the worse for age." (*Ib.* vii. 456.)

Gilly Williams mentions Mackreth in a letter to George Selwyn (March, 1768) as one of the *betters* in Change Alley on the success of Wilkes, when he stood for the city. "Mackreth was the ally, and had various negotiations." (*Selwyn Correspondence*, ii. 266.)

On June 3, 1784, Mrs Mackreth died at Putney, at which time we find her husband was M.P. for Ashburton, which he continued to represent till the year 1806. In 1793, Mackreth sent a challenge to Sir John Scott (afterwards Lord Eldon) for having abused him in a speech delivered six years before. "The truth is (says Sir John), three courts thought his conduct so bad, that they made him pay a young man, of whom they declared he had taken undue advantage, about 17,000*l.* and all costs, and the fellow is fool enough to suppose he can retrieve his character by insulting me." Mackreth was convicted of a breach of the peace, and sentenced by the Court of King's Bench, in May 1793, to six weeks' imprisonment, and a fine of 100*l.* But notwithstanding this reprehensible transaction, he was two years afterwards knighted by George III. on May 8, 1795. Sir Robert died in the month of February, 1819, in the ninety-fourth year of his age.]

* This epigram with some variations is printed in Sir E. Brydges's *Autobiography*, i. 194, who states that it was attributed to Lord Chancellor Camden.

USSHER'S "BODY OF DIVINITY."—Can any one give the title-page of the first and second editions of this work? I find by the third a remarkable note: —

"Collected long since out of sundry authors, and reduced into one common method by James Usher, Bishop of Armagh, and at the earnest desire of divers godly persons lately printed, and now this third edition corrected and much amended."

This was printed in 1648. In the fourth edition, published in 1653, this further statement occurs, which is copied in subsequent reprints: "Corrected and much enlarged by the author." The third edition, it appears, was printed three years after his Grace's reproof to Downham [Downame] for the surreptitious publication; and the fourth was by a new publisher, both during his Grace's life. It is not credible that such a liberty could have been taken so audaciously with Ussher's name, if a falsehood was thus given to the public during his lifetime.

JOSEPH D'ARCY SIBR, D.D.

[We have before us the second edition of *A Body of Divinitie*, folio 1647, which contains on the title-page the same "remarkable note" quoted by our correspondent, with the exception of one word, "and now, this *second* edition, corrected and much amended." This edition contains John Downame's prefatory address "To the Christian Reader." There is a copy of the first edition, 1645, in the Bodleian Library. Dr. Elrington, in his Life of Abp. Ussher (*Works*, i. 249), states, that "many editions have been published by those who were aware of this letter [*i. e.* the Archbishop's letter disavowing the work], and yet affixed the Primate's name; and every advocate of supralapsarian doctrines quotes in his support the opinions of Archbishop Ussher, as put forth in his *Body of Divinity*." Again, in a note, the Doctor adds: "An edition was published in London so lately as the year 1841, and the attention of the editors was drawn to the letter of Archbishop Ussher. They promised to prefix the letter to the work, but they never fulfilled the promise."]

COUNCIL OF FORTY.—What were the constitution and powers of the judicial "Council of Forty" at Venice, and when was it instituted? Any information relative to this body will oblige me? Mr. W. C. Hazlitt, in his *History of Venice*, is not sufficiently explicit. S. F.

[But little is known of the origin and positive duties of the *I Quaranta*, or Venetian "Council of Forty." It became the real depository of the republican power in the twelfth century, after the violent death of Vitale (1173, A.D.), and was exclusively composed of members of the most noble families in Venice. Like the Ephori of Sparta, they exercised directly but few of the functions of the executive, but in them lay the power of electing every new Doge, and of governing during every *interregnum*. Prior to the appointment of "The Forty," the choice of a Doge had vested, either ostensibly or virtually, in the suffrages of the whole assembly of the people. Thus, slowly and imperceptibly, arose that aristocratical domination which prepared the way for the silent usurpations of the oligarchy. Consult "Sketches from Venetian History," by the Rev. Edw. Smedley, in the *Family Library*, 12mo, London, 1831; and especially an article in the *Edinburgh Review*, No. 92, or vol. xlvi. pp. 75—106, inclusive.]

"COCK AND BELL."—A common publichouse sign, in the Eastern Counties, is "The Cock and Bell." Was there a practice of giving a bell as the prize of victory for fighting cocks, as there

was for horses? And if not, what is the origin of the combination? If a cock "bore a bell," where on his person did he carry it? I presume, round his neck. Do any bells exist, made for this purpose? And if so, what is their size, shape, and material? A Country Brewer.

[A thrifty housewife, says the fable, finding her maids lazy in the morning, obtained a *cock*, which by its crowing roused them from their morning slumbers. The maids, resolved to have their nap out, conspired and murdered the *cock*. The good woman then procured a bell, and rang them up. The sign of the "Cock and Bell," if it refers to this antiquated story, may probably have been in the first instance (though subsequently not so limited), the sign of an *early* house. "Cock and Bell," however, may be simply a modification of "Cock and Pail," an old term for a *spigot and faucet* (Jamieson), no inappropriate sign for a public house.]

Nef. — What is a *Nef*, of which I have seen mention in a notice of the Loan Exhibition of Fine Art Objects in the South Kensington Museum? I presume it is some kind of ornamental plate. Juv.

[The *Nef* is described in Labarte's *Handbook of the Arts of the Middle Ages and Renaissance*,—a book which, on account of the value of its information and the beauty of its illustrations, should accompany every visitor to the interesting Exhibition at South Kensington. At p. 226, we are told a *nef* is "the piece of plate in which the nobility of those days displayed the greatest luxury." "The *nef* was a kind of box in the form of a ship, which was placed upon the table of a sovereign or great person; it had a lock to it, and served to contain the goblet and various other utensils for the owner's private use." Descriptions of several of these splendid specimens of mediæval luxury are given by Labarte.]

Bishop Edmund Gheast. — Can any of your readers inform me what were the arms and motto of Edmund Geste, Bishop of Salisbury in 1570, and who was buried in Salisbury Cathedral in 1576-7? Lindum.

[According to Bedford's *Blazon of Episcopacy*, the arms of Gheast, Bishop of Rochester, afterwards translated to Salisbury, were, Azure a chevron argent, between three swans' necks erased argent beaked gules. The motto is not stated.]

Replies.

NEWS OF NAPOLEON'S ESCAPE FROM ELBA.

(2nd S. viii. 86, 382, 532.)

In the pages of the eighth volume of the Second Series of "N. & Q." above referred to, there are discrepant versions of the circumstances under which the news of Napoleon's escape from Elba reached the Congress of Vienna. The following is the account of this incident, given by M. Thiers in the nineteenth volume of his *Histoire du Consulat et de l'Empire*, liv. 58 (p. 386, ed. 12mo, Bruxelles). He states that when the news of the landing in the gulf of Juan had reached Vienna, by transmission from Genoa, it found the sovereigns and their ministers still present, with the exception of Lord Castlereagh, whose place at the congress had been filled by the Duke of Wellington.

"They were all (he proceeds to say) assembled at an entertainment (*une fête*) when the news was spread. It produced the sensation of a thunderbolt. Their first sentiment was that of terror; and in that terror they flattered us, alas! for they thought that eleven months had sufficed to restore the exhausted powers of France. This sentiment was even sufficiently striking to excite the malice of the English diplomatists, who having, thanks to the ocean, scarcely anything to fear for their country, laughed at the terrors of others. To this consternation succeeded a violent anger against the real or supposed authors of the calamities which appeared to be imminent. The first object of this universal outcry was the Emperor Alexander, who, by the treaty of April 11, had had the imprudence to grant the island of Elba to Napoleon, and after him came the Bourbons, who, by their mode of governing, had facilitated his return to France."

An authentic contemporary account of the principal circumstances attending the receipt of the intelligence in question at Vienna is contained in documents published in the Duke of Wellington's *Despatches*, and in the Castlereagh *Correspondence*.

The following is an extract from a despatch of the Duke of Wellington to Lord Castlereagh, dated Vienna, March 12, 1815. (Gurwood, vol. xii. p. 266):

"I received here on the 7th inst. [March] a despatch from Lord Burghersh, of the 1st, giving an account that Buonaparte had quitted the island of Elba, with all his civil and military officers, and about 1200 troops, on the 26th of February. I immediately communicated this account to the Emperors of Austria and Russia, and to the King of Prussia, and to the ministers of the different powers, and I found among all one pervading sentiment of a determination to unite their efforts to support the system established by the peace of Paris.

"As it was uncertain to what quarter Buonaparte had gone, whether he would not return to Elba, or would land on any part of the Continent, it was agreed that it was best to postpone the adoption of any measure till his farther progress should be ascertained; and we have since received accounts from Genoa, stating that he had landed in France near Cannes on the 1st of March; had attempted to get possession of Antibes, and had been repulsed, and that he was on his march towards Grasse."

Some further details as to the receipt of this despatch are furnished by the following note of a conversation of the Duke of Wellington, in Rogers's *Recollections* (London, 1859, 12mo) —

"When Buonaparte left Elba for France, I was at Vienna, and received the news from Lord Burghersh, our minister at Florence. The instant it came I communicated it to every member of the Congress, and all laughed; the Emperor of Russia most of all. 'What was in your letter to his Majesty this morning?' said his physician; 'for when he broke the seal, he clapped his hands, and burst out a laughing?' Various were the conjectures as to whither he was gone; but none would hear of France. All were sure that in France he would be massacred by the people when he appeared there. I remember

Talleyrand's words so well: 'Pour la France — non.'" (P. 207.)

The following extract from a letter of M. Pozzo di Borgo to Lord Castlereagh, dated Ghent, April 21, 1815, alludes to the fact that the Emperor Alexander did not at first take a serious view of Bonaparte's enterprise: —

"J'étois à Vienne an moment où la nouvelle de l'évasion de Bonaparte arriva. Je ne manquai de présager les suites dans toute leur étendue. L'Empereur [de Russie] en fut également convaincu dès le prémier instant." (*Castlereagh Correspondence*, vol. x. p. 319.)

According to Prince Hardenberg, however, *Mémoires d'un Homme d'E'tat* (Paris, 13 vols.), Pozzo di Borgo was not more prescient than his master. Upon the arrival of the news, his remark was: "C'est un fou; il sera accroché au premier arbre." (Vol. xii. p. 476.)

Lord Clancarty, in a letter to Lord Castlereagh, written from Vienna, and dated March 11, 1815, thus describes the arrival of the first intelligence: —

"We were at Court the night of the arrival of Burghersh's despatch containing the news of Buonaparte's flight; and though there was every attempt to conceal apprehension under the mask of unconcern, it was not difficult to perceive that fear was predominant in all the imperial and royal personages there assembled; and however much their principal officers endeavoured to make light of this event, the task of disguise was too heavy for them. It appeared to me desirable rather to encourage than to weaken the fears which obviously pervaded all, with a view through these, as well to affirm the disposition of active co-operation, as to hasten the march and final termination of affairs here." (*Castlereagh Correspondence*, vol. x. p. 264.)

It seems that the first intelligence of Napoleon's escape from Elba — that conveyed to the Duke of Wellington by Lord Burghersh's despatch — arrived, and was made known during a Court entertainment. This fact is stated in Prince Hardenberg's *Mémoires* (vol. xii. p. 475) — a work of which the authenticity is not indeed quite clear. Lord Clancarty in the letter already cited likewise mentions that they were at Court when the news was circulated. Villemain, in his *Souvenirs Contemporains* (Paris, 1855), vol. ii. p. 79, states that the entertainment was a *tableau vivant*, representing the interview of Maximilian I. with Mary of Burgundy, and that it was interrupted in consequence of the agitation produced by the news. The account of Villemain is repeated by Flassan, *Histoire du Congrès de Vienne* (Paris, 1829), vol. ii. p. 4. The Duke of Wellington's despatch makes no allusion to any Court entertainment, and his conversation reported by Mr. Rogers implies that he communicated the information to the Emperor of Russia by a letter, which his majesty read in the morning.

The news in question reached Vienna on March 7. On the 8th, Prince Metternich, Prince Talleyrand, and the Duke of Wellington, set out for Presburg in order to hold a conference with the King of Saxony: they returned to Vienna on the 12th. (Hardenberg, ib. vol. xii. p. 474.) Flassan states (ib. p. 12) that the celebrated manifesto, declaring Napoleon to be a political outlaw, and placing him under the ban of Europe, was planned by the three plenipotentiaries during this journey; that it was agreed to in substance by the congress on the 12th, and was formally passed on the 13th, on which day it bears date. Villemain (ib. p. 85) says that the draft was prepared under the direction of M. de Talleyrand.

According to Villemain and Flassan, the news of Bonaparte's escape from Elba reached Vienna on March 5, and the news of his landing in France on the 8th. Sir Archibald Alison (*Lives of Lord Castlereagh and Sir C. Stewart*, vol. ii. p. 595) mentions the 7th and the 8th. The probability is, that the intelligence of the second event arrived at Vienna after the 8th and before the 12th. The 11th is the day specified by the authority cited in "N. & Q." 2nd S. viii. 533. The declaration of the 13th was obviously issued in the hope that Napoleon's progress to Paris might be arrested. (See Villemain, ib. p. 87.) His entry at Grenoble took place on the 7th, and his entry at Lyons on the 10th, and if his reception at these places had been known at Vienna on the 13th, a less strong and more cautious tone would perhaps have been adopted in the composition of this famous document. This is an instance in which the electric telegraph would have exercised an important influence upon the acts of governments.

In a general sense it may be said that the news of Napoleon's return to the throne from which he had for so many years carried devastation over all the continent of Europe, came upon foreign nations like a thunderbolt; and it is not likely that the Congress of Vienna should have been exempt from the universal consternation. But when we come to examine the facts as they really occurred, we find that this general description requires much modification. The intelligence which first reached Vienna, — that which was circulated at the court entertainment — was simply that of the escape of the dangerous man from Elba; his destination was unknown, and was still uncertain; some, perhaps many, thought, with M. de Talleyrand, that he would not risk a landing in France. The event was so surprising, and so strange, that it provoked a nervous laugh among many of the chiefs of the congress; and its full gravity was not appreciated until Napoleon had been known to have effected a successful landing in France. M. Thiers's account of the news of Napoleon's landing in France having reached Vienna by way of Genoa, and falling like a thunderbolt upon the members of the congress, when

they were present at an entertainment, is inaccurate. The news which arrived at the court entertainment was not of his landing in France, but of his having left Elba, and it came from Florence, not from Genoa. This difference is essential; because it affected the character of the event, and the anticipation of its probable consequences.

The statement of M. Thiers, that the English representatives at the congress made themselves merry at the alarms of their colleagues, is highly improbable, and is moreover contradicted by such evidence as we possess. The Duke of Wellington and his English associates must have known perfectly well that, although England might be less exposed to invasion than the countries of central Europe, still she was sure of being speedily involved in a formidable war, and that a large share of the expense of supporting that war was likely to fall upon the English exchequer. They must, if they had common foresight, have regarded the event in a most serious light; and it is highly improbable that they should have either expressed or felt the malignant joy attributed to them by M. Thiers. There is no approach to levity in the tone of the dispatches written by the English representatives at Vienna. Those of the Duke of Wellington are cool and determined, anticipating a sanguinary struggle, and pointing out the preparations to be made for it. Lord Clancarty's letter of the 11th describes his efforts to check the affected indifference of some of the representatives of other courts, and to encourage their fears. His letter to Lord Castlereagh, written a week later (dated Vienna, March 18,) begins thus:—

"Under the overwhelming circumstances which are hourly occurring in France, from the defection of the army, *and black and bloody prospects thence arising*, placing as they do in jeopardy many of the arrangements here made, and especially those relating to the Low Countries," &c.

This is not the tone of a man who rejoiced in the comparative security of England, or who showed any want of concern for the probable sufferings of the continent.

The feelings of the principal members of the congress, upon this occasion, are described in detail by Villemain, but he says nothing of any exultation of the English plenipotentiaries over their colleagues. He speaks of the "tranquillité impassible, et pour ainsi dire l'indolence hautaine de M. de Talleyrand" (p. 82). On the other hand, Hardenberg's *Mémoires* represent Prince Talleyrand as passing from the extreme of confidence to that of alarm:—

"Cet événement, objet d'effroi pour le plus grand nombre, et qui fit passer M. de Talleyrand d'une hauteur insultante à la plus honteuse pusillanimité." (Vol. xii. p. 475.)

It may be remarked that M. de Talleyrand, as plenipotentiary of Louis XVIII., had reasons for uneasiness which were peculiar to himself, and were not shared by any of his colleagues.

The result of the above examination is that M. Thiers's narrative of this short passage of history is loose and inaccurate; that it is founded, in great measure, upon his own suppositions of what was likely to have happened; and that it is deficient in characteristic features of truth, derived from the positive testimony of the actors in the events. Its subject is not indeed of great importance; but it may be taken as a sample of his mode of dealing with historical evidence; and if such is his trustworthiness in points in which his materials are accessible to the public, we may judge what it is when he professes to found his account of events upon unpublished documents. L.

DEAN SWIFT AND DR. WAGSTAFFE.

(3rd S. i. 381.)

Your correspondent D. S. A., in his ingenious and elaborate article on Wagstaffe's *Miscellaneous Works*, has raised a curious question. To go through the whole of the points which he adverts to would require a larger space than I at present feel disposed to ask for, but as no reply has yet been made to his paper, and the subject is an interesting one, I feel tempted to offer a few words, by way of caveat, against the transfer of this literary stock to the account of the Dean of St. Patrick's. D. S. A.'s position, to which I must confess I am unable to subscribe, seems to be that Swift, within about a year after the death of Dr. William Wagstaffe, a resident London physician of eminence, and Fellow of the Royal Society, published under his, Dr. Wagstaffe's name, a volume of various pieces, political, satirical, and humorous, extending to upwards of 400 8vo. pages, which were in fact the productions of the facetious Dean himself, prefacing them by a grave biography of the assumed author Dr. Wagstaffe, who, on the credit of these works, has taken his place as one of the humourists of the time of Queen Anne from that day to this, and been duly recorded as such by the careful and industrious editor of Steele, King, and Swift, and other literary biographers. Such a feat, if it could only be satisfactorily established, would form the climax of the mystifications of the author of the *Tale of the Tub*, but the grounds alleged seem to my mind altogether insufficient to warrant the conclusion for which your correspondent contends. Let it be remembered that the interval between the publication in 1726 and the date of the earliest of the pieces as they originally came out, was not more than fifteen years, and was there therefore any rational probability that such a hoax could be practised without immediate

detection and exposure? Were all the contemporaries, friends of Dr. Wagstaffe, and acquainted with his early habits and character, or who were conversant in the history of the press and its workings during the latter years of Queen Anne, utterly perished from the face of the earth, so as to afford an opportunity of dealing with the deceased doctor's antecedents in any way which the whim of the most whimsical of humourists might dictate without fear or scruple? If not, how comes it that no suspicion as to the genuineness of the Wagstaffe volume appears to have been entertained at the time of its publication, and that in the prints and pamphlets of that day, as far as can be ascertained from a pretty attentive examination, Dr. Wagstaffe's claim to its contents is never doubted nor canvassed? So far from that being the case, it seems never to have been questioned from 1726 to the date of D. S. A.'s article. I refer of course to the collection as a whole, and the good faith with which it was made, by no means denying the possibility that the editor may have included some pieces in the volume, in which other writers may have had a share as well as Wagstaffe. Then, as to the quality and literary merit of the contents, are they fully up to the standard of Swift, or clearly marked with any of his distinctive characteristics as a writer? Your correspondent thinks they are; I think not, and would merely solicit a careful comparison with any of his undoubted writings on similar subjects. Compare, for instance, the "Plain Dealer" with an equal number of his papers in the *Examiner* or "Toby's Character of Richard Steele" with "The Importance of the Guardian Considered," and the difference will be at once discernible in the power and precision with which the strokes are dealt out to the writer's opponents. But it is obvious that your correspondent's hypothesis must fall through, if any one of the pieces contained in the volume are clearly shown to be Wagstaffe's. Now, I possess a very curious and extensive, indeed I should suppose nearly complete, series of the 8vo Tracts published in London from 1711 to 1718. The party who formed it, whose name I do not know, was evidently an indefatigable reader of pamphlets. He appears to have purchased them as they came out, and where the date was wanting, has supplied it, where erroneous, corrected it, and in the body of each tract has filled up the blanks, marked the allusions in the margin, and, when he knew it, has written on the title-page of each anonymous tract the name of the author, and, as far as I have been able to test it, with accurate information. In this series there is a copy of the first edition of the *Comment upon the History of Tom Thumb* (London: Printed for J. Morphew, 1711, 8vo, p. 24), on the title-page of which the possessor has written, evidently at the time, "By Mr. Wagstaffe." The "Comment on Tom Thumb," so attributed to Wagstaffe by a contemporary, is quoted in another tract included in the *Miscellaneous Works*, the "Letter from the Facetious Dr. Andrew Tripe at Bath to his Loving Brother, the Profound Greshamite," and in exactly the same way in which the writer might be expected to quote one of his own productions. Now the "Letter" itself bears every mark of having been written by a member of the medical profession, and who had an antipathy to Woodward on professional grounds. The technical terms, the details as to the cases and treatment of the small-pox, on inoculation for which disease it will be remembered Dr. Wagstaffe afterwards wrote a pamphlet, all clearly place it completely out of the category of works which can with any show of reason be attributed to Swift, who was also not in London at the time of its publication, and took no interest in the controversy. If, therefore, these two tracts, "The Comment upon Tom Thumb," and the "Letter from Dr. Andrew Tripe," are, on the grounds I have stated, to be fairly accepted as Wagstaffe's, why should any difficulty be made as to the remainder of the pieces included, or the general *bona fides* with which the collection was made be disputed? I think I could show pretty conclusively in almost every one of the remaining pieces, some decided objection sufficient to negative its being considered, at all events entirely, as a work of Swift; but such an examination would extend my communication a much greater length than your limits could possibly allow.

Your correspondent asks, "Who wrote the Memoir prefixed to the volume?" I would answer, very probably Arbuthnot, with whom I have no doubt Wagstaffe had a strong bond of connection, being thoroughly imbued with the same political principles, a party writer on the same side at the same time, with the same professional likes and aversions, and in all respects one in whose memory and reputation Arbuthnot, as the survivor, might naturally feel interested.

D. S. A. does not seem to be aware, otherwise I think he would have alleged it in support of his hypothesis, that some doubt exists as to whom the portrait prefixed to the volume is intended to represent. Nichols (*Lit. Anec.* vol. i. p. 325) at once accepts it as a portrait of the author, but Bromley (*Cat. of Engraved Portraits*, p. 300), describes it as "Edward King, nephew of Abel Roper, Printer." I find it prefixed to the "second edition corrected" of the *Character of Richard Steele, Esq.* (London: Printed by J. Morphew, 8vo; no date, but "1713" supplied by the contemporary collector), under the portrait as originally issued is "Mr. Toby," and on one side "M. V. Gutch, sculp." In its second state, as prefixed to the *Miscellaneous Works*, "Mr. Toby" is omitted, and no

name is given. In the concluding paragraph of the "Character" the writer observes: —

"As I am neither ashamed of my name or my Face, I shall oblige them with my Picture, as my Brother has done before me. I have the Honor, you know, to be a Member with him of the same Society of *Short Faces*, and we differ little in the lineaments of our Visage, notwithstanding we disagree in our opinions."

It may be doubted, notwithstanding Mr. Toby's assertion, whether the "Picture" he "obliged" his readers with was the veritable phiz of the author of this bitter attack upon Steele, or a fanciful one in ridicule of Steele's own. The title-page to the *Miscellaneous Works* mentions "several Curious Cuts engraved on Copper," but says nothing of a portrait of the doctor. Why it was considered by Bromley to represent Abel Roper's Nephew, Edward King, I know not, unless from his understanding Toby's claim of kindred to Abel in a literal instead of figurative manner. JAS. CROSSLEY.

THE HALSEYS.

(3rd S. ii. 87.)

Edmund Halsey's brewery was not at St. Albans; but Edmund was the son of a St. Albans miller, from whom, on a quarrel, he ran away, went up to London, and took service as a labourer in the yard of the Anchor Brewery, Southwark, then belonging to Mr. Child. Halsey, by industry and integrity, rose to be chief clerk in the Southwark brewery, married his master's only child, and succeeded to the business.

The business prospered. Mr. and Mrs. Edmund Halsey had one daughter, sole issue of the marriage. This little Anne went to school at Mademoiselle Pruelli's with Mary Granville, Lady Catherine Knollys, daughter of the self-styled Earl of Banbury, Lady Jane Douglas, subsequently mother of the Duke of Douglas, whose illegitimacy was so stoutly asserted by the Hamiltons, and Diana Bertie, Mrs. Oldfield's daughter, who afterwards married a peer, whose title I forget, but which some of your correspondents can, no doubt, supply. Little Anne Halsey was, ultimately, as successful as dashing Die Bertie, for the brewer's heiress married Viscount Cobham, that Richard Temple who was the friend of Pope, the creator of the gardens at Stowe, and whose "decayed carcase," according to Mrs. Pendarves, in 1739, "contained a spirit that was surprising." This Lord and Lady Cobham inherited the brewery at Edmund Halsey's death.

Before that death, however, Halsey had brought up from Offley, Herts, a poor nephew of his, named Ralph Thrale,—a handsome fellow, and as hard-working as he was good-looking. Ralph, in course of time, became manager of the brewery in Southwark, and saved a large amount of money. But he offended his uncle by marrying a lady whom that uncle would fain have had for his second wife, and the love-lorn widower left Ralph nothing at his death. Ralph, however, cared little for this. He had money and he had experience. With the former he purchased the brewery from Lord and Lady Cobham, and by means of the latter he increased the business, which passed at his death to his son Henry Thrale, who married Hester Salusbury, afterwards Mrs. Piozzi. At Henry Thrale's decease, the business was purchased by his two chief clerks — Barclay and Perkins.

It will thus be seen, I think, that Edmund Halsey's property may have increased the comforts of the Temple-Grenvilles, but did not found the provincial greatness of his namesakes, the old Halseys of Gaddesden, a family of ancient standing and fortune, tempered in later years by the shadow of a great sorrow.

Should this be of use to C. W. B., I will ask him, in return, to tell me, if he can, the name and title of Diana Bertie's husband. J. DORAN.

P.S.—A correspondent, D. (3rd S. ii. 98) attributes to me the papers which appeared in the *Gentleman's Magazine*, on "Ulric von Hütten." I wrote a paper on the subject in a Quarterly Review, but, however flattered I may be by D.'s supposition, I can lay no claim to the authorship of the excellent articles on Ulric, which appeared in the pages of the venerable Sylvanus. J. D.

ASTROLOGY EXPLODED.

(3rd S. ii. 92.)

To *explode* is originally to beat the hands together in disapprobation; as in *pars plaudite ergo, pars offensi explodite.* In this sense it is hardly necessary to say what writers have exploded astrology. But in the common use of the word — the active form of which is all but gone out — to be exploded is to be made obsolete. In this sense the question is not answerable. If astrology be obsolete, the explosion can hardly be traced to this or that writer; if not, it is not exploded, and no writer has done it, because it is not done. Literally, it is *not* done: for some still believe in astrology; but the fact is notorious that, as your correspondent himself says, they are "ignorant men into whose hands astrology has been chiefly thrown."

The long and the short of it is that your correspondent, believing in astrology, thinks that it has not been refuted, and challenges the names of those who have refuted it. To this the answer is that no one has refuted it to him, and that various writers have refuted it to many others. I will answer for it he knows some of these last. But

it may be feared that he wants to bring on the discussion; and this I hope you will not permit: your columns are not the proper place for it. A compromise may easily be effected: you can admit that astrology has not been quite exploded; and your correspondent will not deny that it has been pretty considerably blown up. It may also be acknowledged that many, nearly all, of those who actually cast figures by the old or new rules are not charlatans, not intentional deceivers: if deceiving others, they first deceive themselves. But it is pretty certain that most of those who make a trade of the thing are worse than charlatans, and really know little about the details which they pretend to use.

I will add to your correspondent's list the following: *A New and Complete Illustration of the Celestial Science of Astrology.* By E. Sibly, M.D., F.R.H.S. Twelfth edition, 1817. There are two octavo volumes, containing more than 1100 pages. I cannot find this writer mentioned by Watt. The date of his preface is "the year of Masonry 5784," which I suppose to mean 1784, or thereabouts. The following will give an idea of the pretensions of the book, which is a remarkable book if it really went through twelve editions. The owner of a privateer, which had not been heard of, called to know her fate. Dr. Sibly gave judgment on a figure "rectified to the precise time the question was propounded." "The ship itself appeared well formed and substantial, but not a swift sailer, as is demonstrated by an earthy sign possessing the cusp of the ascendant, and the situation of the Dragon's Head in five degrees of the same sign." The ship itself was pronounced to have been captured.

From the whole account it is clear that Dr. Sibly's system — how now esteemed by astrologers I do not know — has but this alternative. Either one and the same figure will tell the fate of all the ships which have not been heard of, including their sailing qualities, or the stars will never send an owner to ask for news except just at the moment when they are in a position to describe his particular ship. M.

ANCIENT SHIPS.

(3rd S. ii. 67.)

Cowel says: "By stat. 28 Hen. VI. cap. v., *balenger* seems to be a kind of barge, boat, or water-vessel;" and he adds, "*balenger* rather signifies a man-of-war, *tandem pene solus fugiens in* Balingario. *Walsingh.*, in R. 2, *Hostes armaverunt quinque vasa bellica qualia* Balingarias *appellamus.*" I qu. the Old Fr. *balenier*, "vaisseau corsaire." Minsheu says: "Cock-boate; Belg. *kaghe-boot;* Fr. *coquét;* G. *kahau*, à forma galli nomen habet." Bayley renders *cogga, coggo*, "a sort of sea vessel or ship (Old Lat.); and *coggle, cobble*, a small fishing boat (country word)." Cowel says: "*Cogo* (*cogones*) seems to be a kind of vessel or boat, upon the river *Ouse* and *Humber*, mentioned in Stat. 23 Hen. VIII. c. 18, also a small ship: for I find, in *Matth. Westm. An. Dom.* 1066, *Venit ad hoc in Angliam* (Rex Noricorum) *trecentis* Coggonibus *advectus.* About *Scarborough* they have still a sort of small vessels, which they call *coggles*—the little *cogs.*" And under *coggle*, he says: "Upon some of the sea-coasts in Yorkshire, a small fishing-boat is called a *coggle*, i. e. a little *cogge;* and in some places, by corruption, a *cobble* — from the old Teuton *kogge*, a ship: whence the Lat. *caggo, cogga*, &c., *anno* 1066. *Venit ad hoc*, &c., &c. *Mat. West. sub. ann. Præparatis* cogonibus, *galleis et aliis navibus onerariis* — 600 *naves, et* 24 coggas *bene præparatas. Mat. Par. sub. ann.* 1218. Hence our old Sax. *cockede*, a seaman; called, in the *Laws of King Henry I.*, c. 29, *cocseti;* and c. 81, *cothseti.* The old glossary to these laws, made in the reign of Edward III. interprets *cocsade* by *cocarius*, which Du Fresne seems to misunderstand for *coquus*, a cook; whereas *cocarius* is indeed a coker or boatman, from *coca, coquia*, a boat; as, with little variation, a *coggesuane*, a cock-swain, now a *coggeson*, or *coxon*, is an officer in a ship: hence the old Lat. *cogcio, coccio*, a wandering and begging seaman; which Sir H. Spelman (who rarely trifles) believes to have been so called from the Gr. κωλύω, *lugeo, ploro.* But the true name and orignal was *cogciones*, cog-men, or boatmen; who, after shipwreck or losses by sea, travelled about to defraud the people by begging and stealing, till they were restrained by many civil and good laws: *ut isti Mangones et* Cogciones, *qui sine omni lege vagabundi vadunt per istam terram, non sinantur vagari, et deceptiones hominibus agere. Vide* Spelm. *in voce, et Du Fresne.*" The word *cog*, or *cock*, seems to be from the D. *kaag*, a sort of ship. Cf. the Ir. *coca;* It. *cocca;* W. *cwc;* Fr. *caique*, a skiff belonging to a galley; Barb. Gr. καΐκη; Turcic, قايق, *ḳâïḳ.* Webster says: "Cock is a small boat. It is now called a *cock-boat*, which is tautology, as cock itself is a boat;" but tautology is quite allowable in the present "age of progress," as it is *called.* Helebotes might be a corruption of eel-boats, or would translate "covered boats," from *hele*, to cover; A.-S. *helan;* L. *celo.* Farecosts were probably coasting boats; boats that *fared* along the *coasts.* The origin of the word *collet* is doubtful. It might possibly be a diminutive of *keel*, a long sort of boat, in which the Saxons invaded England; also the name of a low, flat-bottomed vessel, used in the Tyne, to convey coals from Newcastle for loading colliers; from A.-S. *ceal*, a ship, small bark, vessel. Cf. Junius, under Cogge.

R. S. Charnock.

OLD PICTURES AND ALLUSIONS.

(3rd S. ii. 87.)

The anachronisms of painters, modern as well as ancient, are numerous almost beyond belief. (See "N. & Q." 2nd S. iii. 65, 115, 193.) Most of them are the result of sheer ignorance of the times, persons, and things which are striven to be depicted. Not a few, however, of the works of art of early date which represent persons of the classic times, are illustrations of mediæval romances, in which the heroes and sages of Greece and Rome appear as characters.

A notable instance of this occurs in the *Lai d'Aristote*, a thirteenth century poem by the trouvère Henri d'Andeli. According to this legend, Alexander the Great had a beautiful Indian Princess for a concubine, in whose society he spent much of the time which, in his tutor's opinion, ought to have been given to higher matters. Aristotle rebuked his pupil for this dalliance so sternly that he prevailed on him for a time to avoid the company of the fair damsel. The lady, however, soon regained her ascendancy over the conqueror, and prevailed upon him to confess to her the reason of his absence. When she knew the cause, her anger was great against the philosophical meddler, and determining upon revenge, she clad herself, at a suitable opportunity, in her most attractive attire, and waylaid the Stagyrite, who, in spite of age, wisdom, and virtue, was so captivated by her, that in the most passionate language he pressed his love. The princess would not regard his suit except on the very hard condition that he should be saddled and bridled like unto an ass, and going on all fours should permit her to ride on his back round the royal garden. Aristotle of course agreed to these conditions, but in the midst of the ride was surprised by Alexander, who showed himself at a window and rebuked him for his folly.

The allusion in the *Analytical Magazine*, if not to the above story, is no doubt to one of similar character.

An elaborately carved ivory casket, probably not of later date than the fourteenth century, was exhibited before the Society of Antiquaries by its owner, Seth William Stevenson, Esq., F.S.A., on May 13, 1847, on a portion of the front of which this legend was to be seen. An engraving of this beautiful work of art may be found in the *Journal* of the Archæological Association for October, 1849. On the authority of a paper by Thomas Wright, Esq., F.S.A., which illustrates this engraving, I may remark that this legend is to be found sculptured on the masonry of Lyons Cathedral, on the stalls at Rouen, and on a column of the church of St. Pierre at Rouen, where the mistress of the great conqueror is represented riding on the philosopher's back, "astride, with saddle and stirrups." K. P. D. E.

De Costa the Waterloo Guide (3rd S. ii. 7, 51, 108.) — I write merely to point out a most unfortunate misprint in the date of my visit to Waterloo; but whether the fault is mine or the printer's I cannot tell, as I kept no copy of my note.* In my last at page 108 of "N. & Q.," my visit to Waterloo is stated to have been in 1822, instead of 1816. This date is very important, as the visit occurred in the year after the battle; which circumstance adds much interest to the matters detailed in my communication, while it strengthens the case of the faithfulness of De Costa, which was the principal object of my communication. F. C. H.

A Romance of Real Life (3rd S. ii. 62.) — In Jacob's *Peerage*, 1767, vol. ii. p. 205, it is stated that Francis, third Lord Guildford, —

"Married on the 16th June, A.D. 1728, Lucy, daughter of George, Earl of Halifax, by Ricarda Posthuma, daughter and sole heir of Richard Saltonstall, of Chippin Warden, in Northamptonshire, Esquire, and by her ladyship, who departed this life on the 7th of May, A.D. 1734, and was buried at Wroxton, had issue a daughter, Lucy, who died an infant, and was interred at Wroxton; also a son, Frederick North, Lord North."

Perhaps some correspondent of "N. & Q." will search the Wroxton parish register for the entry of the burial of the infant.

George Rayson.

Pulham.

English Kings entombed in France (3rd S. i. 426.)—Notwithstanding the opinion of your correspondent W. D. (3rd S. i. 498), that "The French did a foolish thing when they brought away the remains of Buonaparte from St. Helena," I think that the British nation would be successful in asking for the "Lion Heart" of Richard I. from Rouen, in exchange for the cancerous stomach of Napoleon the Great, which, after his decease, was sent to England from St. Helena, and deposited in the Museum of our Royal College of Surgeons, in London. It is disgraceful to us as a nation, and to the medical profession in particular, that this revolting object should be made a vulgar show of, in such company as is assigned to it in Bohn's *Hand-Book to London*, where, at page 719, we read: — "Here" (College of Surgeons) "are also the diseased intestines of Napoleon; and the skeletons of several remarkable giants, dwarfs, and monsters, human and animal." M. D.

Chess Legend (3rd S. ii. 86.)—The first question is, what is the number of grains required: the answer is, $2^{64}-1$, which gives 18447 with fifteen additional figures: then, assuming $33\frac{1}{3}$ grains to make a penny-weight, and 60 lbs. to be the weight of a bushel, the result is 4,803,906 millions of quarters as equivalent to $2^{64}-1$ grains.

[* Not a misprint, but a slip of the pen. — Ed.]

The next question is, what is the possible production of the earth if exclusively confined to wheat, on the assumption of a surface of 50 million square miles: the answer is, that each square mile containing 5760 acres, the total area will be 288,000 millions of acres, and the produce, assumed at three quarters per acre, 5,184,000 millions of quarters in six years, and therefore more than sufficient to fulfil the required terms. But the earth has not produced any such quantity, for it requires more than 800 million quarters annually for six thousand years to satisfy the terms demanded, namely, one grain for the first square, two for the second, four for the third, and the same duplicate ratio for the remaining sixty-four squares of the chess board.

T. J. Buckton.

Lichfield.

Pope's Ode (3rd S. ii. 90.)—To sing this at funerals was not peculiar to parish churches. Nearly half a century ago I used to hear it in a country town, in which it was the regular funeral psalm of two dissenting congregations. One, Independent, of the type of 1662, which was the date of the meeting-house; the other, Unitarian. It was sung to a florid air, very much like a glee: in fact the well known glees, "Poor insect" and "Glorious Apollo," are much more like hymns. Those who wonder at this must remember that church and chapel music cannot be extemporised; at least by dissenters. It is somewhat curious in the musical point of view, that those who adopt extempore prayer and preaching are precisely those who have rejected the only extempore devotional music which exists. Where the psalms are chanted, any tolerable organist can throw off a new chant, and those who sing catch it at once: and this has been done often enough. But regular hymns must be known beforehand. I have more than once, in chapels in which the minister determines the psalm, heard the announcement "I am sorry to say we have no tune for that, Sir," proceed from the singers' gallery.

This necessity for set music may have the effect of an ordinance, by bringing about an equally powerful routine. At the first mentioned chapel there was a man of notoriously bad life, who died in trouble of conscience: his last expressions were more correctly to be called expectations than hopes; at least, so the rumour went. But the singers had nothing appropriate to a funeral except Pope's Ode; and Pope's Ode accordingly was sung over his remains: whereat those who objected to the general declaration in the established service were much scandalized.

One thing brings on another. I remember that certain singers of a rather crack corps in an Independent chapel—but not the one mentioned above—had some defects in their execution which it was thought would be mended by their meeting in private to practice a few rounds and catches. Accordingly they tried their hands, *inter alia*, at the following, with much gravity:—

"Hot collets! Hot collets!
We boil! We boil!
Come quickly! Come quickly!
Or else we spoil!"

What are *collets?* I think I have the word right. Is this catch still known? By whom is it? M.

The Digby Epitaph (3rd S. ii. 6, 90.)—*Moral*, not *mortal*, is the word inscribed on the monument. It was correctly given in the first Note (p. 6) from the information of the vicar of Sherborne. J. H. M.

Unlucky Days (3rd S. i. 176.)—With reference to the articles which have appeared in "N. & Q." on the subject of "Unlucky Days," I beg to forward a literal copy of a small paper on the subject which I found in La Bibliothèque du Roi, at Paris, in MS., No. 198, de l'anciens fond de Notre Dame, in the hope that it may interest some of the readers of your curious miscellany.

"*Ci commencent les .xxx. jorz perilleus de l'an.*

"Il a .xxx. iorz en l'an qui moult sont perilleus. Ce nos raconte li maistres des Cyrius.* Cil qui est enfers† en ces iorz garra a paines. Item, se fame gist de fiz ou de fille en gesine il ne viura pas granment et se il viuoit il seroit touziors poures de touz biens. Item, se home se marie en ces iorz li ou sa fame ne viuront gaires et se il viuent par auenture il ne s'entrameront ia ne n'anront pais ensemble. Item, se il s'entrament par auenture il seront toziors poures et soffreteus. Item, se il vont en estrange terre il ne s'en venront en santé de lor cors ne de lor chastel. Item, en ces iors ne doit on vendre n'acheter ne edefier ne planter quar il ne puet profiter se poi non. Item, en jenuier en a .v. iours le premier, le secont, le quart, le sissieme, et le sessieme. En feurier en a .iij. le .xij. le .xv. le .xix. En marz en a .iiij. le sissieme, le sessieme, le .xv. et .xvij. En auril en a .ij. le .xv. et le . xvj. En mai en a .iij. le .xij. le .xvij. et le .xix. En juing en a .i. le .vj. En junanet [?] en a .ij. le .xv. et le .xvj. En setembre en a .i. le .vj. En octobre en a .ij. le .xv. et le .xvij. En nouembre en a .iiij. En decembre en a .iij. le vj. le .vij. et le nueuieme.

"*Explicit.*"

L'Editeur du Roman de Robert-le-Diable.

Bibliothèque de Caen, 31 Juillet, 1862.

Blue and Buff (3rd S. i. 472, 500; ii. 34, 96.) Are not these colours entirely arbitrary? They vary in different places, and even in the same place. In Norwich, for instance, during my remembrance, the Whig colours were blue and white, and the Tory colours orange and purple. In the county of Norfolk, the polling place for which was in Norwich, the colours at the same time were, for the Tories, pink and purple, and

* *Cyrius*, Cyrus.

† *Enfers*, infirme, malade. (Celui qui est malade en ces jours aura grande peine à guérir.)

for the Whigs, at one election, orange and blue, and at another orange and white; and at one great fight for a single seat the Whig colour was green, and the Tory purple. In Ipswich, I believe, blue is the Tory colour. I have always understood the county colours, at all events, were the colours of the livery of the candidates. Would it not be worth while to record the party colours of different places for the edification of our successors, to whom such things will be entirely unknown, and many allusions unintelligible. In my younger days it was never said that a Norwich man was, or voted for, Tory or Whig, but that he was orange and purple, or blue and white. A. F. B.

Pomfret, Pountfreyt, or Ponsfractus (1st S. ii. 56, 205; ix. 343.)—Several years ago there was a Query in your publication respecting the locale from whence Edward II. dated several documents, which appear in Rymer's *Fœdera* as from *Pountfreyt*, or *Pontem fractum super Thamis*'. I was at that time engaged in making researches about Shene, also on the Thames (the original Richmond), and I was very desirous to ascertain where this *Pomfret* could have been, but all my endeavours proved ineffectual, and I reluctantly relinquished the subject. Accidentally looking in Lysons's *Environs of London*, vol. iii., p. 423, Lond. 1795, I now discover, under "Stepney," a full answer to the original Query of "N. & Q." It there appears that John Abel in 1323 died seized of the manor of Pountfreyt upon the Thames, and there is a long description how the property descended from John Abel.

Although this is tardy information, still it is satisfactory, as it clears up a point long in suspense, and will stimulate myself, and perhaps others, not to be discouraged in their investigations even under very unfavourable circumstances.

Nil Desperandum.

Tetbury, *alias* Tedbury.—Your correspondent Dubitans (3rd S. i. 487), who inclines to think the original orthography of this place is rather equivocal, may find plenty of authorities for the *d* being customary, both in the spelling and pronunciation, in *quondam* times. Tetbury, as well as Malmesbury, four miles distant, were 300 years ago, celebrated for a good breed of horses for the chase. In the British Museum (Harl. Rolls, D. 35) there is the valuation of the personal property of Robert Dudley, the *great* Earl of Leicester, who had married the Countess of Essex, and who died in 1588 at Wanstead House (where he had entertained Elizabeth). Of his horses, six only are pre-eminently noted, viz.:—

	£	s.	d.
"Bay Ley - - - -	26	13	4
Bald Dakers - - - -	15	0	0
Bay Tedburie - - - -	2	13	4
Bald Tedburie - - - -	2	13	4
Grey Tedburie - - - -	2	13	4
Bay Malmsburie - - -	2	13	4"

which shows the Tedbury horses were in the greatest estimation. The surface of the Cotswold Hills forms a fine champaign country for hunting, and at this day the neighbourhood is regularly hunted by the Duke of Beaufort, from Badminton, within ten miles of Tetbury.

Before I dismiss the Earl of Leicester, I may mention some particulars of his will. His personal property was valued at 29,820*l.* His books form the most *moderate* item in the detail of his valuables, they consisting simply of an old Bible, 4*s.*; the Acts and Monuments, old and torn, 3*s.* 4*d.*; Eight Psalters, 5*s.* 4*d.*; and a Service Book, 1*s.*, the whole library having been priced at 13*s.* 8*d.*!* It seems to have been upon a par with that of the Licencié Sedillo †, which he so generously bequeathed to *Gil Blas*. Except his collection of books, every thing about the earl was splendid; and so sumptuous was his funeral that it cost 4000*l.*, an enormous sum considering the value of money in Queen Elizabeth's reign. Σ. Σ.

Medal of Admiral Vernon (3rd S. ii. 70.)—I have two of these medals, one which was ploughed up in a field in this neighbourhood about three years ago, much corroded, but having discernible on one side, a portly figure, in uniform, a sword in his hand, at his back a ship, in front of him a cannon and a town, underneath which is "HAVANA . . . . " the only remaining portion of the superscription is "VE . . . . OF THE BLUE." On the reverse are six ships, three forts, and a town. The portion of the superscription discernible is "TOOK PORTO . . . . SIX . . . ."

The other medal, which is in excellent preservation, has on one side a figure with a truncheon in his hand, at his back a ship, in front a cannon. The superscription—"THE BRITISH GLORY REVIVED BY ADMIRAL VERNON." On the reverse six ships, *large*, three forts, and a town, and three ships, small, in distance. The superscription and date the same as those mentioned by C. J. R.

C. E. Birch.

Picture of the Reformers (3rd S. ii. 87.)—H. C. F. (Herts), may be glad to know that an engraving similar to the picture he inquires after was published in a modernised and abridged edition of Foxe's *Martyrology*, in one vol. folio, towards the end of the last century. The book is a worthless one, but I never saw but one copy, and that in a library now dispersed, otherwise I would have endeavoured to furnish your correspondent with a more satisfactory description of the book.

Grime.

Archiepiscopal Mitres (2nd S. viii. 248; ix. 67, 188, 295.)—May I add a few particulars to those already given on this subject? Your

[* These were probably the only books at Wanstead House, and not the whole of the Earl's library.—Ed.]

† *Histoire de Gil Blas*, livre second, chap. ii.

correspondent, G., mentioned that in the print of R. White representing Abp. Sancroft and his colleagues, the remaining six bishops, a mitre surrounded by a Marquis's coronet, is placed over the arms of the Archbishop. At the *soirée* given by the Incorporated Law Society a few weeks back, I saw a portrait of Abp. Sancroft, by D. Loggan, from life, dated 1680, the mitre over the arms in this print had no coronet at all. A portrait by J. Savage, in the same room, of Abp. Tennison, displayed a mitre rising from a Marquis's coronet. A few days ago I saw an engraving of Abp. Tillotson, by P. Vanderbank, after Maria Beal, which, like the print by R. White, alluded to by G., had a mitre with a marquis's coronet over the arms. A day or two later I saw a portrait of Abp. Laud, by R. White, but here the mitre was represented without any coronet. As regards foreign mitres, I may mention that a short time since I received a marriage certificate, signed by the Cardinal Abp. of Florence. At the top of the certificate were engraved the arms of the see with their accompaniments, and there the mitre was depicted without any coronet whatever. The only thing in fact to show that it was an archiepiscopal atchievement was the presence of the crosier instead of the pastoral staff.

J. W. mentions that the tiara of a patriarch is decorated with two coronets, but gives no authority for the statement. Now it is well known that anciently even the tiara of the Pope was plain, the first coronet being added by John XIII., the second by Boniface VIII., and the third by Benedict XIII. Had it been an ancient custom for Patriarchs to use a mitre with two coronets, surely the mitres of the earlier Archbishops of York would have been so represented, for Dean Hook, in his *Church Dictionary*, mentions the Abp. of York as one of the thirteen Patriarchs of the early ages of the church, and until about 1466 all the bishops of Scotland were consecrated by and subject to them. Afterwards the Archbishops of Canterbury became Patriarchs, and in the times of William I. and his immediate successor were declared to be metropolitans of the churches of England, Scotland, and Ireland. At this time the style of the Primate was *Patriarch* and *Orbis Britannici Pontifex*, and official documents under his hand ran *anno Pontificatus nostri primo, secundo*, &c. See Burn's *Eccl. Law*. Yet notwithstanding all this, no instance earlier than the time of Abp. Sheldon can be found of any coronet being added to the archiepiscopal mitre. J. A. Pn.

The Potato (3rd S. ii. 83.) — Mount Cartago, about sixty miles south of St. Juan de Nicaragua (or Grey Town), is said to produce the potato indigenously. Can it possibly have been the locality whence the esculent was brought to England? A. L.

Quotation (3rd S. ii. 47.) — K. will find by a reference to Longfellow's *Ladder of St. Augustine*, that the American poet is, no doubt, the "one who sings" alluded to by Tennyson, though the image itself is due to St. Augustine. Longfellow's verses begin: —

> "St. Augustine! well hast thou said,
> That of our vices we can frame
> A ladder, if we will but tread
> Beneath our feet each deed of shame."

St. Augustine's words are "De vitiis nostris scalam nobis facimus, si vitia ipsa calcamus." (*Sermon III.*, De Ascensione.)

C. G. P.

Carlton Club.

Bishops in Waiting (2nd S. vii. 359.) — While turning over an old volume of "N. & Q.," I came on this, so far as I can find, hitherto unanswered Query. In reply to Colonist, I would say that all bishops as such take precedence of barons of the realm. This includes the junior English bishop, the Bishop of Sodor and Man, the Irish, Scottish, and colonial bishops. The precedence of a bishop has now nothing to do with his barony, as in that case, the Bishops of Gloucester, Bristol, Peterborough, Oxford, and Chester would not rank with the other bishops, as they have no baronies. A bishop is a spiritual peer, and is equally entitled to the prefix "Lord" whether he has a seat in the House of Lords or not.

J. A. Pn.

Precedence of Deans, etc. (2nd S. vii. 359.)— I would recommend Sax to consult Dean Hook's *Church Dictionary*. J. A. Pn.

South-Sea Stock (2nd S. x. 7.) — G. A. S. L. asks for information respecting the holders of South-Sea Stock from 1711 to 1720; as his Query seems to have met with no reply, I beg to inform him, that I have a list of nearly 20,000 holders of said stock; and that I shall be pleased to give him any particular information therefrom that he may desire. D. M. Stevens.

Guildford.

Great Scientific Teacher (3rd S. ii. 104.)— The "Great Scientific Teacher" is Auguste Comte. The passage will be found translated in Comte's *Philosophy of the Sciences*, by G. H. Lewes, p. 88. The following is one sentence: —

> "To minds early familiarized with true philosophical astronomy, the heavens declare no other glory than that of Hipparchus, of Kepler, of Newton, and of all those who have aided in establishing their laws."

S. F.

The Marrow Controversy (3rd S. ii. 10, 54.) — A recent account of this controversy will be found in the *British and Foreign Evangelical Review*, vol. ii. London, Nisbet & Co. Biographies of the "Marrow Divines" are given in a book entitled *Gospel Truth accurately stated and*

illustrated, Glasgow, Blackie, Fullarton & Co., 1831. The controversy turned upon free grace, and assurance of salvation. The names of the leading ministers, who defended the celebrated book—Fisher's *Marrow of Divinity*, with Notes by Hog — were James Hog, Thomas Boston, —— Bonar, John Williamson, —— Kid, Gabriel Wilson, Ebenezer Erskine, Ralph Erskine, James Wardlaw, Henry Davidson, James Bathgate, William Hunter. Their chief opponent was Principal Hadow, of St. Andrew's University. See Wodrow's *Correspondence*, published by the Wodrow Society; and Boston's *Memoirs*.

D. C. A. Agnew.

Alan de Galloway (3rd S. ii. 7.)—The family name of Alan, Lord of Galloway, was M'Dowall, or M'Douall. One branch of his descendants is represented by the Marquis of Bute, and another branch by Colonel M'Douall of Logan, Wigtownshire. See Nisbet's *Heraldry* (1722), vol. i. p. 288. D. C. A. Agnew.

Wigtown, N.B.

The "Name of Jesus" (3rd S. ii. 84.) — The Feast of the "Name of Jesus" was one of those retained in the Calendar of the Book of Common Prayer from the Catholic Ritual. It occurs on the 7th of August in the Books of Hours of the Sarum Use; and is given in the Latin Calendar inserted by Mr. Maskell in his *Monumenta Ritualia Ecclesiæ Anglicanæ*, vol. ii., from an *Enchiridion ad usum Sarum*, printed at Paris in 1530; where we read, "Aug. vi. Transfiguratio Domini; Aug. vii. Festum Nominis Jesu." The Feast of the Holy Name of Jesus was granted by Pope Clement VIII. to the Franciscan Order in 1530, to be celebrated on the 14th of January; but by Innocent XIII., it was appointed, in 1721, to be kept by the whole Church on the Second Sunday after Epiphany, which has ever since been observed. The Feast of the 7th of August appears to have been peculiar to England. But when St. Paul declares that every knee shall bow at the adorable name of Jesus, no one may presume to surmise that this festival encouraged the mere worship of a name. F. C. H.

"Ignorance is the Mother of Devotion" (3rd S. ii. 105.) — This assertion was made, in a great disputation had at Westminster, by Dr. Cole, who was a strenuous supporter of Roman Catholic doctrines. F. Fitz Henry.

Soul-Food; Pot-baws (3rd S. ii. 76, 116.)— At the beginning of the well-known *Lancashire Dialect*, the author complains "Pot-baws are scant, and dear is seawl and cheese." My edition (1793) contains a glossary said by the editor to comprehend 800 words more than any other of the same kind, and therein the word "seawl" is interpreted "*Wet* stuff, &c. to eat with bread. A.-S." The latter letters signify it to be derived from the Anglo-Saxon. There is very little doubt that Webster is correct, and that its original is the Anglo-Saxon *sufel* or *suful*. Bosworth gives these words as the translations from the Vulgate of "opsonium" and "pulmentarium." (S. John, xxi. 5, and Deut. xv. 14.) Holloway gives "*Sool, Sowl*, anything eaten with bread. North." It is, however, curious that the copious Lancashire Glossary does not give the etymology of the first doubtful word, "pot-baws." Can the readers of "N. & Q." inform us what is meant by this phrase? A. A.

Poets' Corner.

Marauder (3rd S. ii. 105.)—Richardson leaves the derivation undecided. He says: —

"Menage notices the derivation of this word from a Comte Merodes, who commanded in the armies of Ferdinand II., but Duchat shows that it existed long before. . . . It is not improbably formed upon the verb *to mar*."

It has often struck me that a small but interesting volume might be compiled of words derived from proper names of men, places, &c.; *e.g.* Mausoleum, Myrmidon, Solecism, Pindaric, Pasquinade, Assassin, Lambiner. (See Hallam, *Lit. of Europe*, i. 486.) Trepan (if from Trapani), Donat, &c. &c. They might be counted by hundreds, if not thousands. Francis Trench.

Islip Rectory.

Catamaran (3rd S. i. 403, &c.) — It is true the *large* boat that lands passengers from ships through the three dreaded lines of surf at Madras is called the "massoullah boat," but I have always heard from old Indians that the little canoes, made of one piece of wood, which go out to ships as soon as they arrive with fresh fruits, &c., and which accompany the massoullah boat in case of a capsize, are called catamarans. I however feel a little doubt as to your correspondent's derivation of the word, for of all animals cats dread the water the most, and are the most helpless in it. A. A.

Poets' Corner.

Literature of Lunatics (3rd S. i. 451, 500; ii. 76.) — Christopher Smart, the contemporary and friend of Johnson, Garrick, and Charles Burney, and author of that bitter satire, *The Hilliad*, composed in 1763, whilst confined in a mad-house, his "Song to David" — a composition as regular in its design and execution, as sublime in its matter and spirit. Being deprived of writing materials by his keepers, lest attempts at composition should aggravate his complaint, the unfortunate poet was obliged to convert a key into a stylus, with which he indented his verses on the walls of his prison-chamber, and afterwards shaded them off with a rough piece of charcoal. The three concluding stanzas of this remarkable song

afford a good criterion as well of our author's poetical powers as of the perfect sequence of his ideas: —

"Glorious the sun in mid career,
Glorious the assembled fires appear,
Glorious the comet's train;
Glorious the trumpet and alarm,
Glorious th' Almighty's outstretch'd arm,
Glorious the enraptured main!

"Glorious the northern lights astream,
Glorious the song when God's the theme,
Glorious the thunder's roar;
Glorious Hosanna from the den,
Glorious the Catholic Amen,
Glorious the martyr's gore!

"Glorious—more glorious—is the crown
Of Him that brought Salvation down,
By meekness, call'd Thy Son:
Thou that stupendous truth believ'd,
And now the matchless deed's achiev'd,
Determined, dared, and done!"

β.

The most extraordinary instance, I ever heard of was that of a celebrated botanist who went out of his mind, and fancied he had been travelling in heaven; and sate down to write *The Flora and Fauna of Paradise*, illustrated with drawings. I have forgotten the name, but was told it exhibited wonderful genius and imagination, of course both strangely perverted. Is anything known of the work or its author? A. A.

Poets' Corner.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Dictionary of the Bible, comprising Antiquities, Biography, Geography, and Natural History. By various Writers. Edited by William Smith, LL.D. *Parts VII. VIII. and IX.* (Murray.)

The three Parts of this extremely valuable Dictionary, which we have now to notice, very nearly complete the first volume. Another Part will do so; and the purchasers of the work issued in the present convenient form will then be in possession of all that has yet been published. We do not know what are Mr. Murray's intentions with respect to the issue of the second volume, but looking upon the present Dictionary as being almost indispensable to every clergyman and student in divinity, we trust he will be induced to go on *at once* with the system of a monthly issue of Parts; and not wait until the volume, in its complete form, is ready for delivery. We make this appeal on behalf of the numerous hard-working and indifferently remunerated clergymen, who find several small payments more convenient than one large one.

The Intellectual Observer. Review of Natural History, Microscopic Research, and Recreative Sciences. Parts IV. V. VI. and VII. (Groombridge & Sons.)

This cheap and beautifully illustrated scientific Journal gets even better as it proceeds. It is full of variety; and while so arranged as to please the student who desires information in an easy and popular form, contains matter calculated to interest and instruct those who have made themselves masters of the deep things of science.

The Book of Days. A Miscellany of Popular Antiquities in Connection with the Calendar, including Anecdote, Biography, and History, Curiosities of Literature, and Oddities of Human Life and Character. Parts V., VI., and VII. (W. & R. Chambers.)

If we must still give a preference to Hone's *Everyday Book* for the beauty of its woodcut illustrations, and a comparison between them and those in the work before us is greatly to the disadvantage of *The Book of Days*, the latter compilation has an increased claim to public favour in the large measure of novelty introduced into it, in the shape of Anecdotical Biography, Curiosities of Literature, and Oddities of Human Life and Character. With a range of subjects of such popular interest, and such long experience as they have had in catering for the public taste, it would be strange indeed if Messrs. Chambers failed in producing a work well calculated to amuse as well as instruct a very large class of readers.

Routledge's Illustrated Natural History. By the Rev. J. G. Wood, M.A., F.L.S. *Parts XXXIX., XL., and XLI.* (Routledge.)

In the Parts before us, which are as fully and strikingly illustrated as their predecessors, Mr. Wood concludes his account of Fishes, and proceeds to give us the Natural History of the *Invertebrate Animals*; and many a young conchologist and every admirer of beautiful shells will be pleased with Mr. Wood's account of those marvellous structures and the wonderful organisms by which they are formed and inhabited.

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 History and Antiquity of Brentford, Ealing and Chiswick. By Thomas Faulkner.

Wanted by *Mr. Septimus Piesse*, Chiswick.

Simon, L'Armorial General de l'Empire Francais. Vol. II.

Wanted by *Rev. J. Woodward*, New Shoreham.

Notices to Correspondents.

Dr. Rimbault's article on The Statue of George I. in Leicester Square *is unavoidably postponed until next week.*

A Young Student. *Certainly. See our Reply to a* General Reader *in "N. & Q." of the 19th ult., where we distinctly state, that "N. & Q." while intended to assist the literary man in his studies is equally intended to assist the* general public *in obtaining solutions to those inquiries which suggest themselves to all classes of readers, whether those inquiries refer to allusions, quotations, forgotten anecdotes, obscure phrases, or any other of those many Queries which the careful perusal of any book, worth reading, necessarily gives rise to. Let us add, too, as you request such information, that there is* no charge for the insertion of any Queries.

Giraldus Cambrensis. *We have received the second volume of this important work, edited by the Rev. J. S. Brewer. It will be noticed in the account which we propose shortly to lay before our readers of the valuable Series of Historical Publications issued under the direction of the Master of the Rolls.*

Turta, M.D. *Where can we forward a letter to this correspondent?*

R. I. *The Rev. Thomas Wilson is not the author of any dramatic compositions, although he introduced theatrical representations into the Clitheroe grammar school.* — Men and Women of France, 3 vols. 8vo, 1852, *is translated, with additions and omissions, from the* Galerie de Portraits *of Arsène Houssaye.* — *We have not been able to trace* The Oxford Miscellany, 8vo, 1795. *The masque called "The Triumph of Friendship," is not in* The Student, 8vo, 1793-4, 2 vols.

H. W. C. *The last edition of the Works of Jonathan Richardson, painter and art critic, was printed at Strawberry Hill in* 1792, 4to.

W. *will find the origin of the word Puritan in Nares's* Glossary, *and in* D'Israeli's *Quarrels of Authors*, p. 297.

Errata.—3rd S. ii. p. 55, col. ii. line 26, *for* "sheet preface" *read* "short preface;" p. 112, col ii. line 11 from bottom, *for* "Plymouth" *read* "Plympton."

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London: HAMILTON, ADAMS, & CO., 33, Paternoster Row.

LONDON, SATURDAY, AUGUST 23, 1862.

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Notes.

RICHARD BAXTER.

Recently, at Kidderminster, I have been making researches into the connection of Richard Baxter with that town; and I shall be glad of further information on one or two points. The portrait of Baxter, preserved in Dr. Williams's library, and recently exhibited at the Archæological Meeting at Worcester, is that which is mentioned in Nash's *Worcestershire*, as being in the possession of "Mr. Benjamin Fawcet," who was an Independent minister of Kidderminster. It then became the property of his son, the Rev. Samuel Fawcet, also an Independent minister. After this I lose trace of it, unless it immediately passed into the possession of Dr. Williams. Perhaps Mr. Albert Way could enlighten me on this point? An etching of the portrait is given in Nash, and it was well engraved in mezzotint by J. Spilsbury, August 1, 1763. It has also been engraved in *The Evangelical Magazine* for the present month (August); but, in the letter-press, the Rev. George Dance, the vicar of Kidderminster in Baxter's time, is wrongly called "one Drance."

Nash mentions a second original portrait of Baxter as having been "in the possession of the late Rev. Thomas Doolittel, M.A., till the year 1707, and from that time in the hands of his grandson, Samuel Sheafe of London, 1763." What has become of this portrait? I have not (as yet) been able to identify it with either of the portraits of Baxter preserved at Kidderminster in the vestry of the parish church, and in the vestry of the Independent chapel. (In the latter place, Baxter's communion-table is also preserved; in the former, Baxter's chair, once in the possession of the said Rev. T. Doolittel, who was a Kidderminster man.) These two portraits are bearded. That in the parish church vestry bears the inscription, "Richardus Baxter, S.T.P., ætatis suæ 75, anno 1690." The engraved portrait of Baxter by "R. White, delin. et sculp.," bears date "An. 1677, ætatis suæ 62." It has no beard, but merely a moustache and tip, as in the Fawcet picture. The inference, therefore, appears to be that Baxter did not wear his beard until the latest period of his life. May we be warranted in concluding that the Fawcet picture represents Baxter as he appeared when in his prime at Kidderminster?

From Baxter's own pen, we learn that his house looked upon the market-place of Kidderminster; and this we know to have been the High Street, in which, up to a recent period, the market was held, and where indeed it is still partially held. This, however, only decides the street in which the house was located. Whereabouts in this street was the house? From my boyhood I was always told that the *second* house above the Town Hall, in High Street, was Baxter's house. There is abundant *traditionary* evidence to this effect, and the house is annually visited by hundreds of inquiring strangers. I wish to know if there is any *documentary* evidence to show that Richard Baxter lived in this house, or must we search for another house in the High Street? I have traced the changes in the proprietorship of "Baxter's house," from the present time up to 1769, when it was purchased by a Mr. Powell from Nicholas Harbeck and Mary his wife. Its prior history I am unable to discover. The house is of considerable antiquity, but was so shamefully modernised in 1848-9, that, save in the uppermost story, and in the dimensions of the rooms on the second floor, little remains to show us what the house was like in Baxter's day. Fortunately, I have preserved a sketch of its exterior prior to its destructive alteration in 1849. Is any other similar sketch (published or otherwise) known to be in existence? I cannot hear of one.

About the year 1730, a John Baxter, then about sixty years of age, was land-steward to the Foleys. Was this John Baxter of kin to Richard? Was he a younger brother of, or related to, Baxter's nephew, William Baxter, Master of the Mercers' School, London, who was "a man of distinguished parts?" It seems not improbable that the Foley of that day, as Baron of Kidderminster,

would feel an interest in the connection with the town of the great Puritan divine, and, out of respect to him, may have employed one of his connections as land-steward to the Foley estates.

At p. 18 of vol. vi. of the 1st S. of "N. & Q.," your correspondent, Mr. Bealby, gives the title of a theological work by B. Baxter, minister of the gospel at Upton-on-Severn, in the county of Worcester, "but now removed, with a Preface by Richard Baxter, 1666." Were these Baxters related to each other and to John Baxter? But the name was not uncommon; for, in his *Life and Times*, Baxter mentions a namesake of his own, who "was sent to gaol for refusing the oath of allegiance, and it went for current that it was I." ("N. & Q.," 1 S. ii. 206.)

Cuthbert Bede.

LOWNDES'S BIBLIOGRAPHER'S MANUAL.

NOTES ON THE NEW EDITION.

(*Continued from* 3rd S. ii. p. 103.)

No. III.

Bellendenus (G.), De Statu Prisci Orbis. Paris, 1615. 4°.

This edit. is omitted. Some copies, I believe, bear the date of 1616. Bindley had editions, at any rate, of both dates.

Bellot (James), The French Grammar. Lond. 1578. 4°.

Omitted. A copy is in the Bodleian.

Belou (Peter), The Mock Duellist, or the French Vallet; a Comedy. Lond. 1675. 4°.

Omitted. A copy is in the Bodleian.

Benlowes (E.), Theophila. Lond. 1651. Folio.

This article is merely introduced to notice the circumstance that Nassau's copy was the same as Bindley's, but with additional plates.

——— Threno-Thriambeuticon. Lond. 1660. 4°. Two sheets.

Omitted. Dr. Bandinel had a copy printed *on silk*.

Bevis of Hampton.

There was an edit. by W. de Worde, and another in 1662. Neither is noticed here. A fragment of the former, and a copy of the latter, are in the Bodleian.

Bisse (James, M.A.) Two Sermons preached, the one at Paule's Crosse, the 8 of Januarie, 1580, the other at Christe's Church in London, the same day in the after-noone. Lond. 1585. 16°. Again n. d. 16°. Herbert possessed both editions, but observes that Mr. Ames's copy had a prayer at the end by Nich. Hemming, which was wanting in both of his.

Omitted.

Boccaccio (Gio.), The Falls of Princes, Lond. by John Waylande, n. d. Folio.

The circumstance that there were *two editions* from Wayland's press without date, with entirely different title-pages, seems to have been entirely overlooked. I have seen both.

Bodenham (John), England's Helicon. Lond. 1600. 4°.

Of this volume, a copy is in the Malone Collection at Oxford; a second was sold at Sothebys in 1856, and a third is in my possession. A fourth is not at present known. The Oxford copy contains 150 poems, while mine and the one sold in 1856 have only 148; but, as the one sold in 1856 came out of a very old library, and had been purchased perhaps at the time of publication, it is almost a question whether the extra page in the Oxford copy was not cancelled, or added for some reason after a portion of the impression had been worked off. This view is strengthened by the fact that, although catchwords occur throughout the volume, there is none at the end of the last poem in my copy, which appears complete as published. This point seems deserving of consideration, as it is, I believe, a new one, and as the book is so intrinsically and so bibliographically valuable.

Book, The Book of Secrets; how to make Colours, &c. Plates. Lond. 1596. 4°.

Omitted.

——— The Book of Oaths, Antient and Modern. Lond. 1649. 12°.

Omitted. Nassau, No. 284, 8*s*.

——— A New Book of Merry Riddles in Picture. Lond. n. d. 12°.

Omitted. Nassau, No. 286, 19*s*.

Borde (Andrew.)

Davies in his *Athenæ Britannicæ*, i. 69, says that Thomas Newton of Chester had a copy of *the Pleasant and Merry Hystory of the Miller of Abington*, Lond. n. d. 4°, on the title-page of which he indicated Borde as the author. Such is very likely to have been the fact; but the tract is not mentioned among Borde's books, nor is the circumstance honoured with the slightest notice.

——— Regimente, or Dietary of Helthe.

As the original edition of this, really the most valuable of Borde's works, is of the greatest rarity, and as a copy is now before me, I may as well mention that the Preface is dated the 5th May, 1542, and the volume, a small 8°, extends to sign. D III, without pagination. The colophon on the last leaf on a large woodcut is: "Imprynted by me, Robert Wyer, dwellynge in Seynt Martyns parysshe besyde Charynge Crosse, at the sygne of seynt John Evangelyste. For John Gowghe—Cum Privilegio Regali, Ad Imprimendum Solum."

——— Merry Tales of the Mad men of Gotham.

An edit. 1613, 12°, was in the Harleian Library.

Boulogne, A Letter of a Baker of Boulogne sent to the Pope. Translated into English. Lond. 1607. 4°.

Omitted. A copy is in the Bodleian.

Bradstreet (Ann), The Tenth Muse lately sprung up in America. Third Edition, enlarged. Lond. 1758. 8°.

Omitted. Nassau, No. 303, 4*s*.

Brandon, H. and C., Dukes of Suffolk. Vita et Obitus. Lond. 1551 (*not* 1552). 4°.

Of this volume eight or nine copies are known. Of

these there are two in the British Mnseum; a third is in the Bodleian; a fourth is at St. John's, Cambridge; a fifth is at Althorpe, and a sixth is, or was, at Lincoln Cathedral. One of the Museum copies has the date (1551) printed at the foot of the title-page.

Breton (Nicholas), The Will of Wit and other poems. Lond. 1597. 4°.

This book was licensed and probably printed, in 1580. Another edition, 1599, 4°. Jolley, 1843, 10*l.* 10*s.* A copy, I think the same, is in the Museum. Of course "The Miseries of Mavilia" form part of the *Will of Wit;* and the "Praise of Virtuous Ladies," 1606, which Lowndes converts into a separate book, is also included in this collection, of which there was an edition in that year.

——— Wit's Trenchmone. Lond. 1597. 4°.

Trenchmour, not Trenchmone.

——— Auspicante Jehova, [illegible] Marces Exercise. Lond. 1597. 12°.

Marces ought to be *Marie's.*

——— Pasquil's Mistress, or the worthy and unworthy woman. Lond. T. Fisher, 1600. 4°.

Omitted under this head, but inserted under *Pasquil*, though not as by Breton. Caldecott, 1833, *4l.* 8*s.*

——— Wit's Private Wealth.

There were editions in 1613, 1615, and 1629, all overlooked.

——— The Passionate Shepherd. Lond. 1604. 4°.

Omitted.

——— Divine Considerations on the Soule. Lond. 1608. 16°.

Omitted. A copy is in the Museum.

——— I pray you not be angry, &c. Lond. 1605. 4°.

Farmer, 1798, 11*s.* An edition, not noticed here, but published in 1624, is in the Bodleian.

——— Sir Philip Sidney's Ourania. Lond. 1606. 4°. Again, Lond. 1655. 4°.

Both editions are dedicated to Lady Pembroke; but the book is *certainly not* by Breton, as an inspection of the dedication will convince any one.

——— A Murmurer. Lond. 1607. 8°.

Not *unique.* A copy is at Bridgewater House. Heber, in 1834, 4*s.* Again, Jolly, 1843, 7*l.* This copy is now in the Museum.

——— The Crossing of Proverbs, 2 parts. 1616.

The title of the first part is: *Crossing of Proverbs, Cross-Answers, and Cross-Humours.* Lond. 1616, 8°. But no perfect copy seems to be known.

——— A Solemn Passion of the Soule's Love. 1623.

This is merely a comparatively late impression of a tract originally printed in 1595, and reprinted in 1598.

Breton (N.), see *Manual* under "Ramsey (Lady M.)," and Roxburghe Ballads (Brit. Mus.), i. 188. The *Pain of Pleasure*, 1580, has been ascribed to Munday.

W. Carew Hazlitt.

AGE OF MACKLIN THE COMEDIAN.

In the work by Leigh Hunt, first published as a supplement to the *London Journal*, and subsequently published in a separate form — *The Town* — mention is made of Macklin, and some account given of his old age and of his haunts. His age is given, 107. In Gorton's *Biographical Dictionary*, the account of this actor, taken from the *Biographia Dramatica*, states that he was born May 11, 1690, and "died July 11, 1797, at the great age of 107." I have never heard this statement of his age doubted, but lately a fact came to my knowledge which I think deserves mention.

Macklin was interred in the parish church of St. Paul's, Covent Garden. Some three years ago the vestry of that parish came to a resolution, consequent upon the closing of the grave-yard, to cover up the coffins laid in the vaults. They packed them as closely as possible, and filled up the interstices between with sifted earth, putting a layer of two feet of powdered charcoal as a covering to the whole. In moving the coffins, the churchwardens were interested in looking over the coffin-plates of the celebrities interred there, and came upon those of Macklin and of his wife. The age is there stated to be 97 years. I obtained a copy from the beadle of the parish, the correctness of which is attested by the three churchwardens who superintended the removing and replacing the coffins. I append a copy of the coffin-plate of Charles Macklin, and that of his widow. The tombstone in the graveyard gives the age as it is recorded in the biographies, 107.

Is it likely that the date of his birth has been incorrectly stated? His name was M'Laughlin, but he changed it to Macklin on his arrival in London. It is to be presumed that those who directed his interment, being doubtless his widow and some intimate friends, would be little likely to err on a point like this, while it might be that his tombstone would be placed by some of his admirers who might follow a traditional account of his age. Up to 1741 little is known of his pursuits, but in that year he established his reputation in the character of Shylock, the only character in which he ever excelled. I am inclined to think that the age of 97 is more likely to be correct than that of 107, for the reasons stated. A reference to the registry of his birth would of course settle it. This might be difficult to obtain, as he was born in the county of Westmeath, Ireland, but in what part I do not find stated in any notice of the man.

The following are verbatim copies of the coffin plates: —

"Mr. Charles Macklin,
Comedian,
Died 11th July,
1797,
Aged 97 years."

"Mrs Elizh Macklin,
Widow of Mr Charles Macklin,
Comedian,
Died 21st November,
1807,
Aged 74 years."

T. B.

[Some conjectures relative to the period of Macklin's birth will be found in *The European Magazine*, xxxvi. 298; and in vol. xxxii. p. 317 of the same work, it is stated, that "his death happened on the 11th July, 1797, at the great age, it is supposed, of ninety-six years." In the *Memoirs of Charles Macklin* [by Wm. Cooke], p. 343, it is stated that Macklin, "by his own computation, died at the age of ninety-eight, but on very strong and probable circumstances (related in the early part of these Memoirs), at the very advanced age of 108." — Ed.]

THE MARQUIS OF WORCESTER.

Catalogued among the Harleian Collections, in the British Museum, is an oblong MS. professing to be a copy of the Marquis of Worcester's *Century of Inventions*. The first portion of this MS. contains another Treatise (upon Short-hand) written in the same autograph, which is headed thus: —

"An explanation of the most exact and most compendious way of short writing, and an example given by way of questions and resolves upon each significant point, proving how and why it stands for such and such a letter in order alphabetically placed in every page."

Query, Has this treatise ever appeared in print, and is it in the autograph of the Marquis?

The *Century of Inventions* was published in 1663; and a reprint in 1813. A copy is also to be found in the Harleian Miscellany. But this MS. has some slight variations from the published copy. And from its bearing a later date, viz. 1659 instead of 1655, I am induced to think that it might have been intended for an amended edition, and is therefore worth a note.

The first of these variations appears at the commencement, the words italicised being additions to the printed text: —

"*From Augt ye 29th to Sept ye 21st*, 1659.

"A Centurie of

The names and scantlings of such inventions as att present I can call to mynde to have tryed and perfected; (my former notes being lost) I have endeavoured to sett these downe in such a way as may sufficiently instruct me to putt any of them in practice, *having wherwith to doe it.*"

Another variation that occurs, is at No. 88; where, instead of "How to make a brazen head," &c., the entry runs thus: —

"88. An engin without ye least noyce, knock, or use of fyre, to coyne and atamp 100li in an hour by one man."

Also at the end, after the words "Ad majorem Dei gloriam," we have this addendum: —

"Besydes many omitted, and some of 3 sorts willingly not sett downe, as not fitt to bee devulged, least ill use may bee made therof, butt to shew that such things are also within my knowledge, I will here in my owne cypher sett downe at least one of each, not to bee concealed where duty and affection obligeth me."

I would further inquire how it happens, that in notices of this *savant*, he is not unfrequently designated as *Henry* instead of *Edward*, Marquis of Worcester [*vide* Watt, *Bibliotheca*]? And touching one of his inventions, he states that it is his intention to have buried with him the model. Was this purpose ever performed? Ithuriel.

Minor Notes.

Kentish Proverb.—Fuller, in his *Worthies of England*, 1662, ("Kent," p. 62), gives the following version of a well-known proverb: —

"A Knight of Cales, and a Gentleman of Wales,
And a Laird of the North-Countree;
A Yeoman of Kent, with his yearly rent,
Will buy them out all three."

In a copy of Weever's *Funerall Monuments*, 1631, which I have recently purchased, the same proverb, but with a variation, is written in a contemporary hand on the margin at the bottom of p. 347: —

"A Knight of Cales, a Gentleman of Wales,
A Lorde of ye north-countrey;
A Yeoman of Kent, *sitting on a peny rent*,
Is able to buy all three."

As this is probably the earliest form of the proverb, it may be worth preserving in the pages of "N. & Q." Edward F. Rimbault.

The Last Charge at Waterloo.—The following letter was printed in the *Scotsman* of Aug. 11, and was transferred thence to *The Times*. As an historical waif of some interest, it may be thought worthy of a corner in "N. & Q.," where it will be readily accessible for future reference: —

"Cromarty, Aug. 8. Sir, — I have recently observed a paragraph in the public journals about 'The Last Charge at Waterloo.' There is a great mistake in it, as it was my brother-in-law, Sir *Hugh* Halkett, brother of Sir Colin, who took Colonel Cambronne prisoner. I saw him lately in Hanover, where he commands that army, and this affair was much discussed of late. The particulars are thus: Sir Hugh galloped up to Cambronne, who was commanding his regiment, and pointing a pistol at him, asked him to surrender. He did so. When Sir Hugh's horse was shot under him, Colonel Cambronne took advantage of this and ran off, but Sir Hugh followed him, took him by the collar, and brought him prisoner in view of his own regiment.—I am, &c. Alex. S. Graham."

W. Carew Hazlitt.

Manning's Surrey. — We are indebted to the Rev. Owen Manning for one of our most valuable county histories; nor is the meed of praise less due to his able continuator William Bray; but

here and there little lapses from misinformation must be expected. In vol. i. 43, Charles Bowles, Esq., of East Sheen, *Printseller*, is designated as Sheriff of that county for 1794. The fact is, Mr. Bowles, who had bought a considerable property in the parish of Mortlake and erected an elegant mansion thereon a few years previous to the period indicated, has been confounded with a Carrington Bowles who was a vender of second-rate engravings at 69, St. Paul's Churchyard, the corner of Paul's Alley, a well-known shop at the beginning of this century. Mr. Charles Bowles and his family for several generations had been the most distinguished manufacturers of crown glass in this country, and I believe were the first to introduce here *plate or fine mirror glass*, but perhaps some reader of your publication will inform us how far the Messrs. Bowles have contributed to the improvement of the manufacture of glass. I have heard, but know not how correctly, that Mr. Bowles above-mentioned, married a Miss Galliard (or Gaillard) who had for her dower the manor of Enfield, which Mr. Bowles afterwards sold. Σ. Σ.

Legal Blunders. — Another may be added to those in *The Book Hunter*. A gentleman high in the old Exchequer Bill Loan Office told me that when the Bill was in Parliament for building the famous bridge at Gloucester, there was a clause enacting that the Commissioners should meet on the *first Monday* in every month, "except the same should fall on Christmas Day, Ash Wednesday, or Good Friday." The blunder as to the two last is palpable, and a moment's reflection would show that Christmas Day can never fall on the *first* Monday of the month. My informant added he had been told that the mistake actually passed unobserved, and now stands in the Act. Can this be so? A. A.

Poets' Corner.

Herborisation in the Environs of London. Allow me to premise my subject with two or three extracts: —

"On Tuesday, Aug. 18, 1772, the Company of Apothecaries took their route in search of Botanical curiosities, through Battersea, Wandsworth, Putney, Chiswick, &c., after which they dined at the 'King of Bohemia's Head'* at Turnham Green."

The *Gentleman's Magazine* for 1789, lix. 200, has also an account of the excursions of the Apothecaries' Company in search of wild plants in the neighbourhood of the Metropolis. To these I may add that there is in Lysons's *Environs*, iv. 283, some interesting biographical notices of Richard Warner, Esq., of Woodford, in which it is stated that the herborisations of the apothecaries were made once a year in that neighbourhood, and the Company dined together, after their morning's walk, at the house of Mr. Richard Warner, who published the result of their annual researches under the title of *Plantæ Woodfordienses*, 12mo, 1771.

I would ask if the Apothecaries' Company continue their exploratory summer tours, and if they give to the world their consequent discoveries?

I may remark, such has been the increase of buildings in the vicinity of London, and such the desire to bring under productive cultivation every particle of waste, that it is now an almost unprofitable task to start in search of indigenous plants, and it is rarely the amateur botanist can collect specimens to fill his tin case for examination, when he returns home. The New Park at Richmond has been an enclosure for more than 200 hundred years, and adjoining is Ham Common, which may afford such plants as may be expected in similar localities. Though not particularly rare, there are to be met with in places the *Anemone nemorosa*, the *Geranium pratense*, and on the Middlesex side, I have, by the banks of the Grand Junction Canal, found the elegant *Butomus umbellatus*, the beautiful appearance of which has alleviated the fatigues of a long day's ramble. Ambulator.

"The Septuagenarian." — The following announcement, which we have received from a highly respected venerable correspondent, speaks for itself: —

"proposed new club,

THE SEPTUAGENARIAN:

To consist of Three Orders.

1. From seventy to eighty, *Members.*
2. Above eighty, *Downy Doctors.*
3. From sixty-five to seventy, *Cadets.*"

Vetus.

* The "King of Bohemia's Head," a tavern of the bettermost sort, now the private residence of Dr. F. G. Collier.

Queries.

EDWARD LAYFIELD, D.D., 1636—1680.

Can any of your readers furnish me with particulars respecting this unfortunate divine, Vicar of Allhallows, Barking, and deprived under Cromwell for his loyalty? I am aware of the account in Walker's *Sufferings of the Clergy*, but require further particulars. When deprived of his preferments in 1644, he suffered the most barbarous treatment, and was one of those clergymen who were confined on board ship. In his case there does not seem to have been the least pretence of unfitness for the sacred office, since his removal was opposed by the parishioners. In the churchwarden's book there is an interesting proof of this in the shape of a petition to Parliament, drawn up by the inhabitants in the vestry assembled. The

usurping vicar, with characteristic Puritan honesty, *tore out of the book* this testimony to his predecessor's worth; but a copy of it was recovered, and properly inserted in its place after the Restoration. May I suggest, that clergymen should examine their parish vestry books for the seventeenth century. The books were kept either by the wardens, or by an elected registrar; and are, therefore, impartial records. I am convinced, from what I know of these documents, that a judicious selection of entries copied from them, would disprove many of the incorrect statements now being made by those who are celebrating "the Bartholomew Martyrs of 1662." They would materially tend to prove that the rule of the Presbyterian clergy, who usurped the Church's benefices under the Cromwell *regime*, was by no means acceptable to the people; they would go far to show that the low state of religion, the grievous neglect of the poor, and the disturbed condition of the parochial economy, were quite of a character to justify the rejoicings amid which the ancient discipline in Church and State was restored.

In asking you to be the medium of this suggestion, I trust I am not committing you to a participation in what is now called "The Bicentenarian Controversy:" since I am simply suggesting a course that may throw light upon the real history — the *social* history — of the disturbed seventeenth century. This history is so clouded and obscured by the dust that party spirit has raised, that it is next to impossible to get at the truth by ordinary means. JUXTA TURRIM.

ARMAGH PUBLIC LIBRARY. — Is there any printed catalogue of the large and valuable collection of books in the Armagh Public Library, which, having been founded in the last century by Primate Robinson, Lord Rokeby, owes so much to the munificence of the late Primate Beresford? If not, it is, I think, a desideratum. ABHBA.

"EPHEMERIDES RERUM NATURALIUM." — The late Alexander von Humboldt, writing on Aerolites (*Cosmos, Otté's Trans.*, vol. i. p. 111,) has the following note: —

"Dr. Thomas Forster (*The Pocket Encyclopædia of Natural Phenomena*, 1827, p. 17*,) states that a manuscript is preserved in the library of Christ's College, Cambridge, written in the tenth century by a monk, and entitled *Ephemerides Rerum Naturalium*, in which the natural phenomena of each day of the year are inscribed; as, for instance, the first flowering of plants, the arrival of birds, &c. The 10th of August is distinguished by the word 'meteorodes.' It was this indication, and the tradition of the fiery tears of St. Lawrence, that chiefly induced Dr. Forster to undertake his extremely zealous investigation of the August phenomena."—Quetelet, *Correspond. Mathém.*, Série III. t. i., 1837, p. 433.

[* Here is clearly some error, either in the paginal figure or title of the work.—ED.]

To this note the translator attaches the following remark: —

"No such manuscript is at present known to exist in the library of that College. For this information I am indebted to the inquiries of Mr. Cory of Pembroke College, the learned editor of *Hieroglyphics of Horapollo Nilous*, Greek and English, 1840."

Can any reader of "N. & Q." explain this? Is it probable that Dr. Forster has made an error in the name of the College, or are we to suppose the MS. has been lost since he examined it? An *Ephemerides Rerum Naturalium* of the tenth century would be a document of considerable value to scientific persons. It is not impossible that a notice in these pages may lead to its re-discovery. GRIME.

HENRY FIELDING: SIR HENRY GOULD.—Henry Fielding was born in 1707. His mother was the daughter of the first Sir Henry Gould, of Sharpham Park, in Somersetshire, a judge of the King's Bench in the reigns of William III. and Queen Anne. Thus much is certain; but the question is, was the lady the *sister* or the *aunt* of the second Sir Henry Gould, a judge of the Common Pleas in the reign of George III.? The carelessness of genealogists has left this doubtful.

In 1856 I took the liberty of suggesting that in your answer to one of your correspondents you had confounded the two Sir Henry Goulds. You acknowledged the error, but in your reply you committed one, if not two, more blunders; first, by calling them both "*Chief* Justices;" and, secondly, I suspect, by saying that the second Sir Henry was the son of the first Sir Henry, and consequently the uncle of Henry Fielding ("N. & Q.," 2nd S. i. 295, 362). In this you were not to blame, for such is the account in the pedigree in vol. i. p. 564, of Phelps's *Somersetshire*. Yet this author, in a previous page (p. 561), contradicts the pedigree, by stating that the mother of Henry Fielding was the "daughter of the first Judge Gould, and *aunt* to Sir Henry Gould, Judge of the Common Pleas;" a statement which we also find in Collinson's *Somersetshire*, vol. ii. p. 268. But no writer mentions who was the second Sir Henry's father, if the first Sir Henry was not.

That he could not have been the son of the first Sir Henry is apparent from the dates given. The first Sir Henry died in March 1710; and his daughter was old enough in 1707 to be the mother of Henry Fielding. The second Sir Henry died in March 1794, at the age of 84; so that he must have been born in 1710, the year of the first Sir Henry's death, if not in 1711; which would make him twenty years at least younger than his supposed sister, the mother of Henry Fielding.

Who then was the second Sir Henry's father? He had a brother, the Rev. William Gould, D.D., rector of Stapleford Abbotts, in Essex, who died in March, 1799, aged above 80 (*Gent. Mag.* lxix.

262, 345); so that he must have been considerably younger than the judge. This Dr. William Gould is stated in the pedigree to be the eldest son of Davidge Gould the eldest son of the first Sir Henry; an evident mistake, if the second Sir Henry was older than the Rev. Doctor. The result, however, seems to be, that the second Sir Henry was the son of Davidge Gould (who was himself a barrister), and consequently the grandson, and not the son, of the elder judge.

As I am now writing the lives of these two judges, I shall be much obliged if any of your correspondents will confirm or disprove my suggestion. EDWARD FOSS.

LINES ADDRESSED TO GEORGE III. — Who was the author of the following beautiful epigram, addressed to George III. on his restoration to health by a visit to Weymouth? —

"O sovereign of an isle renowned for undisputed sway,
Where'er o'er yonder gulf profound her navies wing their way:
On juster claims she builds at length her empire of the sea;
And rightly deems those waves her strength, which strength restored to thee."

I have heard it attributed to Cowper, but in some editions of his *Works* it is not found.

OXONIENSIS.

J. B. GREUZE. — Can any one kindly tell me whether any correct list exists in any published work of the pictures painted wholly or principally by J. B. Greuze? H. W. C.

POEM UPON LADY JANE GREY. — Who wrote a fine though irregular poem on this subject, commencing —

"The crown! the crown! it sparkles on thy brow"?

Wanted, also, the author of the following verse —

"This was thy home, then, gentle Jane!
This thy green solitude — and here,
Thine eye oft watched the dappled deer,
When the soft sun was in the wane,
Browsing beside the brooklet clear:
The brook runs still, the sun sets now,
The deer yet browseth; where art thou?"

HERMENTRUDE.

HERALDIC. — Can I be informed, through "N. & Q.," to whom the armour in a gold signet ring, ploughed up in Surrey, belonged? viz. 1st and 4th paly of six per fess; 2nd, on a fess between six martlets, two of the same; and 3rd, on a cross, couped, five pierced mullets. The 1st and 4th quarterings were worn by Sir Richard Gurney *alias* Gurnard, the Lord Mayor of London in 1642. D. D. H.

BISHOP JUXON. — Of what family was the well-known Bishop? His father, Richard Juxon, was probably a person in humble life. He appears to have had two sons, both of whose lines (male and female) are now extinct.

Bishop Juxon was born at Albourne, Sussex, about 1582; and died in 1663, leaving his nephew, created *Sir* William Juxon, Bart., his heir. Although it has been said that the Bishop had a daughter, it does not appear what became of her, and it is almost certain that she predeceased (issueless) her father. The issue of Sir William Juxon (the only representative of *Richard*, his grandfather,) became extinct; and the baronetcy expired on the demise of Sir Wm. Juxon, the 2nd baronet, in 1740. So far the proofs of the extinction of this family are clear enough, but concerning its origin there are some difficulties.

M. S. S.

"LIFE OF ROBERT, EARL OF LEICESTER."—Who is the author of the crown 8vo volume so entitled, and which was published in 1727? Watt says "Jebb." Lowndes (new edition) says: "This is generally attributed to the Rev. Samuel Jebb. It is not, however, in the list of the works of that learned author which Nichols has published in his *Literary Anecdotes*, vol. i. pp. 160–1. L. R.

THE MAYOR OF GALWAY. — Can any of your readers inform me where an authentic account of the particulars which gave celebrity to this name may be found? The popular histories seem to comprise much of the romantic. As an example of this I may mention the account given in Burke's *Anecdotes of the Aristocracy*. The Council Books of Galway contain the following notice: —

"James Lynch, mayor of Galway in 1491, built the choir of St. Nicholas Church, *and hanged his own son out of his window* for killing and defrauding strangers, without martial or common law, to show a good example to posterity."

There can be no doubt as to the historical fact of his having condemned his son. Whether he executed him admits of question. It is probable he was present to see it enforced. He is at this time spoken of at Galway as the *Galway Brutus*, and the window where the execution took place is still shown; but the histories I obtained in Ireland were somewhat contradictory; and even the traditional history, as given by the citizens, is at variance with the recorded history in the Guide Books and other published histories.

T.B.

HENRY MUDDIMAN, THE NEWSWRITER.—Samuel Pepys has the following passage in his *Diary*, under date of Jan. 9, 1659–60: —

"I met with W. Simons, Muddiman, and Jack Price, and went with them to Harpers, and staid till two of the clock in the afternoon. I found Muddiman a good scholar, an arch rogue; and owns that, though he writes new books for the Parliament, yet he did declare that he did

it only to get money; and did talk very basely of many of them."

The noble editor of Pepys has not supplied any note with respect to Muddiman, who is no doubt identical with Henry Muddiman, son of Edward "sutoris vestiarii," of the Strand, in the suburbs of London; who, after being educated in the school attached to the church of St. Clement Danes, was admitted a pensioner of St. John's College, Cambridge, Sept. 24, 1647, at eighteen.

In or about April, 1660, he was authorised by the Council of State to set out a newspaper every Thursday, under the title of *Mercurius Publicus*.

Many articles of news sent to him are specified in Mrs. Green's *Cal. Dom. State Papers*, chap. ii. vols. ii. and iii.

He was the writer of the *Oxford Gazette*, commenced Nov. 7, 1665; and which became the *London Gazette*, Feb. 5, 1665-6. Soon after this period, we are told that Sir Joseph Williamson, then Under-Secretary of State, procured the writing of the *Gazette* for himself; and that, from that period till about 1671, he employed Charles Perrot, M.A., and Fellow of Oriel College, Oxford, to do that office.

We have been unable to find any mention of Muddiman subsequently to 1665. We hope that some of your correspondents may be able to throw additional light on the history of this early journalist. C. H. & Thompson Cooper.

Cambridge.

National Anthems.—Is there any work published on "National Anthems," or "National Music?" I should be glad of references on the subject, where I could obtain information regarding the authorship, &c., of any of the national hymns, as "Partant pour la Syrie," or "God save the Queen." W. H. Tillett.

Dr. Parr's Vernacular Sermon. — When Hurd was asked his opinion of Parr's *Sermon on Education*, he is said to have replied that he did not much like Dr. Parr's vernacular sermon. It is said also, that some one repeated the remark to Dr. Parr, and that this was one of the causes of Parr's dislike to Hurd. If the story is true, Hurd had doubtless some reason for using the word "vernacular." Can any courteous reader inform me what it was, or is supposed to have been?

Quæsitor.

"Quare, etc." — The article in "N. & Q." (3rd S. ii. 113), on the meaning and applicability of the usual conclusion of petitions to Parliament — "And your petitioner shall ever pray" — has induced me to inquire if any one can supply the whole sentence, of which only "Quare, etc." appears at the end of all petitions to his Holiness the Pope, and the officials of the Roman Court.

F. C. H.

Schiller. — Can any of your readers inform me who are the authors of the following English translations from Schiller: — 1. *Piccolomini*, 1806, Anon. 2. A translation of *The Robbers* (having the signature "Seleniakos"?), in the *King's College*, or *London University Mag.*, about 1841 or 1842. 3. *Fiesco*, 1843, Edinburgh? R. I.

Tailors.—Can any of your contributors relax from their more recondite labours, and solve a riddle which has long puzzled me, and seems as inexplicable as the ejaculation of the inhabitants of Tickhill recorded in your earlier numbers. Why is a tailor never a tailor *pur et simple*, but always a tailor "by trade"? If any one doubts this, let him ask the first score of artisans he meets with what are their occupations. The carpenter or mason will reply simply, "I am a carpenter" or "mason," as the case may be. The tailor will say, "I am a tailor by trade." I have had frequent occasion to make this inquiry professionally, and almost invariably with this result. The expression is not new, for though, having lost some notes I had made on the subject, I cannot now give you exact references, I can remember to have read in *Jacke of Dover* that one of the characters introduces himself with "And, save you, Sir, I am by occupation a tailor." It is to be found in Taylor the Water Poet, and is still common in print, as any one may satisfy himself by glancing at the Police Reports of the day, where he will generally find some "Patrick Murphy, a tailor by trade," brought up to suffer the penalties of a too ardent worship of Bacchus. Neither is it confined to England. I have met with it in French books, ranging in date from *Le Moyen de Parvenir* to *L'Almanach Comique* of the present day; and it is the seeing Stowe the Antiquary described by a modern author as "l'excellent Stowe tailleur de son métier," that has impelled me into print. The only explanation that my much belaboured brain suggests, and I offer it in all humility is, that the prejudices of mankind having allotted to the knight of the shears only a portion of humanity, he has been driven to a continual protest against this injustice, and an assertion of his right in spite of the ignoble occupation to which fate has bound him to be considered "a man for a' that." A. F. B.

"A Tour through Ireland," 1748. — I have a copy of an 8vo volume, published in Dublin in the year 1748, and entitled, *A Tour through Ireland, in several entertaining Letters.* By Two English Gentlemen (pp. 246). The editor, whose initials are "W. R. C.," says —

"The only obligation I am laid under by the authors of this work is, to conceal their names, which I shall religiously observe."

Is there any means now-a-days, notwithstanding

the editor's silence, of ascertaining who these "two English gentlemen" were? And can you inform me whether any more than "the First Part" appeared in print? In pp. 239, 240, there are some curious particulars of the mansion and demesne of Chetwood Eustace, Esq., whose name has occurred in "N. & Q." 3rd S. i. 378.

ABHBA.

"THE TRIMMER."—Who is the author of a tract, entitled *The Trimmer, Cautions respecting the Union*, printed at Edinburgh in 1706?

A SUBSCRIBER.

THE TURNSPIT DOG.—In Chambers's *Book of Days*, p. 490, there is an interesting article on Turnspits, with an illustrative engraving. The writer of the paper mentions having a few months ago, seen at an auction a box and wheel, of which no one could tell the use, till an old blacksmith solved the puzzle by stating that it was the wheel which used to be trodden by a turnspit dog. He adds, that besides the blacksmith, he has met with only one other person who can remember seeing a turnspit-dog on his wheel. If I had come in his way, I could have given additional evidence. I well remember seeing a turnspit at work at the "Sugar-loaf inn" at Bristol, at the beginning of the present century. The house was near the market, was well frequented, and had a large kitchen, where huge joints of beef were to be seen roasting every day. I remember seeing the poor turnspit in a box high up on the right-hand side of the wide fire-place, and watching the rapidity of his motion on the dreary tread-wheel, to which for hours he was doomed every day to confinement and hard labour.

F. C. H.

Queries with Answers.

THOMAS POTTER.—Malone, speaking of Bishop Warburton's son, his only child by Ralph Allen's niece, says: "Many supposed him to be Mr. Potter's son" (Prior's *Life of Malone*, p. 445). Can any one tell me what Mr. Potter is meant, or what foundation there was for this supposition?

QUÆSITOR.

[This was Thomas Potter, second son of John, Archbishop of Canterbury, who gave such promise of political distinction that Walpole, writing to Horace Mann, said of him: "The world is already matching him against Mr. Pitt." A very curious biographical notice of him will be found at p. 42 of the 5th volume of our Second Series. In the 4th volume of the same Series is a vindication of Wilkes from the authorship of the infamous *Essay on Woman*; which is, with good show of reason, attributed by the very able writer of the article in question to Thomas Potter. A passage from Horace Walpole—describing Warburton's conduct in the House of Lords when that indecent publication was brought under the notice of the House, which contains an allusion to the scandal referred to by Malone—forms the subject of a Query at p. 74, vol. iv. Second Series, but did not elicit any reply. Walpole's words as there quoted are, "Warburton's part was only ridiculous, and was heightened by its being known that Potter, his wife's gallant, had had the chief hand in the composition of the verses."]

PARSON WHALLEY'S WALK TO JERUSALEM (3rd S. i. 452.)—Should not this be *Buck Whaley?* It is stated that one of the conditions of his tramp to Jerusalem was to play ball against the walls of that city. I believe he was the founder of the Hell-fire Club. Having a taste for the fine arts, and means to gratify it, he accumulated a large number of valuable paintings in his mansion at Stephen's Green, Dublin. What became of them?

GEORGE LLOYD.

[The paintings of this eccentric Buck were no doubt dispersed, if we may credit the following account of him printed in *The Dublin University Magazine*, lviii. 722: "In the centre of the southern side of Stephen's Green stands a noble building, with a large stone lion reposing over the entrance, and finding his legs and tail encroached on by grass and weeds. Its fine halls and spacious apartments are now occupied by the students and professors of the building known as the Catholic University; but while we were ruled by the Duke of Buckingham, and were so anxious that Prince George should enjoy an unfettered regency during the mental malady of his father, that mansion belonged to the great Buck Whalley, and witnessed many a noble feast and mad carouse. At last, when all the pleasures that could be procured on Irish land were tried, and found to result in satiety and disgust, and his tailor and wine-merchant began to disturb him, he resolved to seek new scenes of excitement, and made a wager that he would have a game of ball against the walls of Jerusalem. A bard who contributed to a collection of political squibs, entitled 'Both Sides of the Gutter,' (1790, or thereabouts) sung the going forth of the expedition.' This ballad is entitled "Whalley's Embarkation," to the tune "Rutland Gigg," and is reproduced in the *Dublin University Magazine, supra.*]

"THE TRIMMER."—I have a MS. of 92 closely written pages, small 4to, with the above title. It is dated at the conclusion "1688." It commences thus: "It must be more than an ordinary provocation that can tempt a man to write in an age overrun with scribblers, as Egypt was with fleas and locusts." The last words are "prudence, humanity, and common sense." Has this ever been printed? On a blank leaf are written the words "Lord Shaftesbury."

A SUBSCRIBER.

[This work was published in 1688, entitled *The Character of a Trimmer:* his Opinion of 1. The Laws and Government. 2. Protestant Religion. 3. The Papists. 4. Foreign Affairs. By the Hon. Sir W. C. 4to. The third edition, 12mo, 1697, was issued with the name of Sir William Coventry on the title-page. Lord Macaulay (*Hist. of England*, i. 244, ed. 1856), has the following note on this work: "It will be seen that I believe Halifax to have been the author, or at least one of the authors, of *The Character of a Trimmer*, which, for a time, went under the name of his kinsman, Sir William Coventry." *Vide* "N. & Q." 2nd S. iv. 474.]

CACHE-CACHE, *Anglicè* HIDE-AND-SEEK.—This as a play has sometimes been pursued with tragic

results. In the Register of Burials of the parish of Deptford is this entry: —

"William Shewers and John Finicho, two children, which, playing together, shut themselves into a hutch (or chest), and were smothered, buried Aug. 26, 1631."

I think I have heard of a similar catastrophe which happened to a young lady in the family of a knight near Banbury, but who was afterwards created a baronet of Hampshire by James I. Can any reader of "N. & Q." state particulars of this last disaster? A. C.

[Our correspondent is thinking probably of the dramatic story of "Ginevra" narrated by Mr. Rogers in his beautiful poem of *Italy*, the scene of which he lays at Modena. But there are likewise two mansions in Hampshire connected by tradition with the story of Ginevra, namely, Bramshall, of which there are some views in Nash's *Mansions*, and Marwell Old Hall, situated between Winchester and Bishops Waltham. *Vide* "N. & Q." 1st S. v. 129, 209, 333.]

Cluverius, printed by Elzevir. — I have a folio copy of the *Germania Antiqua* of Philip Cluverius, printed by Lud. Elzevir, Lugdunum Bat. 1616, containing many spirited copper-plates of the habits and customs of the people.

When did Cluverius live, and is his *Germania* based upon the work of Tacitus, the text of which, from two editions, is printed in the book.

Is it usual to find large copper-plates in the works issuing from the Elzevir press? The books I possess of that printer's type are generally of 12mo size, with no other plate than an engraved title-page; and is this particular folio edition of Cluverius with the plates common in our public libraries? Thomas E. Winnington.

[Philip Cluverius is stated by Zedler to have died at Leyden, of consumption, in 1623, aged 43. How far he was indebted to the *Germania* of Tacitus may be seen from his own statement, that his work was, in the main, a sort of running commentary on that of the Roman historian ("plurimâ ex parte quasi commētarius est perpetuus ad ejus librum.") *Lectori auctor*, introducing the two editions of Tacitus. The folio edition of *Germania* is in the Bodleian and British Museum.]

Ugo Foscolo. — Are there any memoirs existing of this writer? Is it true that Orsini expressed a wish that after his death his body might be laid at rest beside that of Ugo Foscolo at Chiswick? Septimus Piesse.

[The life of Ugo Foscolo has been written by two of his countrymen. *Vita di Ugo Foscolo, scritta da Giuseppe Pecchio*, 8vo. Lugano, 1830. Also by Carlo Gemelli, *Della Vita e delle Opera di Ugo Foscolo; libri tre.* Con un Appendice contenente trentatre Lettere di U. Foscolo, e un Frammento della Storia di Napoli. Firenze, 12mo, 1849. Consult also the articles on Foscolo in the *Foreign Quarterly Review*, ix. 312-344, May, 1832; *The Athenæum*, Dec. 14, 1850; and *Gent. Mag.* Dec. 1827, p. 566. In the former periodical it is stated, that "the remains of Foscolo were buried decently, but without ostentation, in Chiswick churchyard, attended by five friends, English, Italian, and Spanish. Mr. Hudson Gurney, of Norwich, had a plain marble slab placed over his grave, with the simple inscription of his name, age, and day of his death. Strange to say, the last two are both erroneous, the first being stated as fifty-two, while at most he was but fifty; and the latter being given as the 14th of September, instead of the 10th of October." We have never heard of the wish attributed to Orsini.]

Jacob Zevecotius. — Can you give me any biographical particulars relating to Zevecotius, author of a Latin drama on the subject of Rosomond? See "N. & Q." 2nd S. xii. 195. R. I.

[Jacob Zevecotius, a jurist and a distinguished poet, was born at Ghent of noble parents. In the first instance he became a monk, in which character he visited Rome. But on his return, in consequence of some disgust connected with his journey, he joined the Reformers. He resided for some time at Leyden, where he wrote much of his poetry. Subsequently, says Zedler, he became a professor at Hardewyck (probably Harderwick on the Zuyder-Zee, where there was a celebrated university.) He died on the 17th March, 1642, aged forty-six. For a list of his separate works see Zedler's *Universal Lexicon*. A collected edition of his *Poems*, edited by P. Blommaert, was published at Ghent in 1840, 8vo.]

Dramatic. —

"Masque, called the Institution of the Garter; or, Arthur's Round Table Restored," 8vo. Becket.

"Institution of the Garter: a Poem," by Gilbert West.

Can any of the readers of "N. & Q." say when the above-named publications appeared? Who was Gilbert West, and when did he die? From his *Poem* it has been said the *Masque* was in great part borrowed. J. R.

[The first piece appeared in Nov. 1771, and is entitled, *The Songs, Chorusses, and serious Dialogue of the Masque, called the Institution of the Garter; or, Arthur's Round Table Restored*, 8vo. The second appeared in Feb. 1742; *The Institution of the Order of the Garter*; a Dramatick Poem (Anonymous.) Dodsley, 4to. Most biographical dictionaries contain a notice of Gilbert West, ob. 1756. See also Cunningham's edition of Johnson's *Lives of the Poets*, iii. 273.]

Replies.

STATUE OF GEORGE I. IN LEICESTER SQUARE.

(3rd S. i. 227.)

In some MS. remarks on London localities, in the handwriting of Horace Walpole, it is said: —

"The equestrian statue of George I., one of the numerous sculptures that adorned the grounds of Canons, is now the ornament of Leicester Square. It was purchased by William Hallett, Esq., then a cabinet-maker in Long Acre, who also purchased the estate at Canons, and erected on the spot the present villa."

Unfortunately we are not told who caused it to be erected in the square, or whether it was by gift or purchase.

J. T. Smith, in his amusing *Ramble in the Streets of London*, (i. 72,) says: —

"The equestrian statue of George I., which now stands in the middle of the [Leicester] Square, was put up *shortly before the year* 1812. It originally stood at Canons,

near Edgeware, and was the property of James Brydges, Duke of Chandos, whose property, after his death, was sold by auction in 1744. Who was the possessor of it between that time and the date of its erection in the square, we have not been able to ascertain."

It is impossible to account for this statement, as its author was intimately acquainted with London localities, and must have known Leicester Square, and its associations, almost from infancy. I suspect some bungling on the part of the editor of Smith's work, the publication of which, it must be remembered, was posthumous.

Peter Cunningham, in his *Hand-Book of London*, a work I always quote with pleasure, says :—

"I have a proof of the view of Leicester Square, in the 1754 ed. of Stow, *without* the statue in the centre. The print in the book contains the statue; it was therefore in all likelihood erected about the year 1754."

I do not think the fact of the proof *not* having the statue proves anything, because many of Sutton Nichols's plates (including that of Leicester Square) were published long before (some twenty years' perhaps) the 1754 edition of Stow appeared. But if your correspondent is correct in saying, the statue was "first uncovered" on the birthday of the Princess of Wales, 19th November, 1748, and I see no reason to doubt it, although he does not give his authority, the date of the setting up of the statue in the square is settled beyond dispute.

Mr. Cunningham calls it "the equestrian statue of George II." (?) He is not alone in this assertion, as I find the following passage in *A Tour through the whole Island of Great Britain*, 5th ed. 1753, ii. 130 : —

"In Leicester Square is a statue of his present, and in Grosvenor Square another of his late Majesty; the latter of which, formerly gilt, is now painted white."

Your Old Correspondent says : —

"The statue of George I. was modelled by C. Buchan for the Duke of Chandos."

But this is contrary to the received opinion. Dallaway in his edition of Walpole's *Anecdotes of Painting*, ed. Wornum, ii. 697, has the following note upon a statuary named Van Ost or Nost : —

"The equestrian statue of George I. was cast in mixed metal, and afterwards gilt by him and his scholar Charpentier for the Duke of Chandos at Canons. The horse was exactly modelled from that by Le Sœur at Charing Cross, and the man is much better. When Canons was taken down, and its sumptuous ornaments dispersed, this statue was brought to its present station in Leicester Square. A few years since it was regilt. Indeed our bronze statues in squares appear, at the further extremity of the avenues, to be so grim with smoke and dirt, as to present a shapeless lump."

Van Nost, a native of Mechlin, came to England in the early part of the reign of George I., and was much employed. One of his patrons was the magnificent Duke of Chandos, for whom he did all the statuary and carved work at Canons, besides being partially employed in the other large edifices of that time. He was encouraged to visit Ireland, where he met with much patronage. The celebrated equestrian statue of King William III. in College Green, Dublin, is by his hand.

Mr. Sarsfield Taylor, in his *Origin, Progress, and Present Condition of the Fine Arts in Great Britain and Ireland*, ii. 64, says, speaking of this statue : —

"The king is attired in the garb of a Roman general, without a helmet, but having his brow adorned with the laurel wreath, emblematic of his triumph over James II. The horse is well designed, more in the style of Raffael or Julio Romano than those in the Athenian frieze. There is an air of command in the monarch, and solemn dignity about the whole, which is rather superior to that in the statue of Charles I. at Charing Cross."

The same writer, after noticing that Van Nost cast and gilt the equestrian statue of George I. in Leicester Square, adds : —

"When that expensive pile of masonry [Canons] was taken down, and its removable decorations dispersed, this statue was bought *for a small sum, and fixed in its present situation.* It has since been regilt. A repetition of that process now [1841] would do it no harm."

I must now quote a curious passage from an article on Leicester Square, by that clever "ready writer" Mr. G. A. Sala : —

"From 1671 to the middle of the eighteenth century, Leicester Fields were Leicester Fields. *Then the royal German gentleman, second of his name, endowed the enclosure in the centre with an equestrian statue of his gracious self* (brought from Canons, the seat of the Duke of Chandos), and the fields became thenceforward a square and fashionable." (*Gaslight and Daylight*, p. 175.)

Query, is not the passage in italics a stretch of the imagination? I do not think Mr. Sala can give any authority for his statement that the statue was placed in the square by George II.

As regards the enclosure of the square, it was probably early in the eighteenth century. John Macky, in his *Journey through England*, 4th edition, 1724, i. 178, speaking of the square, says : —

"The middle is planted with trees, and railed round, which gives an agreeable aspect to the houses. This was till within these fourteen years always called *Leicester Fields*, but now *Leicester Square*."

The first edition of Macky's book was printed anonymously in 1714; but whether the above passage is contained in it I am not aware.

In a newspaper called the *Country Journal, or Craftsman*, dated the 16th April, 1737, we read :—

"Leicester Fields is going to be fitted up in a very elegant manner; a *new wall and rails* to be erected all round, *and a basin in the middle*, after the manner of Lincoln's Inn Fields, and to be done by a voluntary subscription of the inhabitants."

Whether this improvement was carried into effect I have not ascertained. If so, the basin must have been done away with upon the erection of the statue.

As regards the present position of the statue,

I shall quote a passage from Willis's *Current Notes* for 1857, p. 56, which, from my knowledge of the writer, I think may be depended upon: —

"It was understood that in the permission granted for raising the structure for the Great Globe, the statue was in no way to be interfered with, that a spiral staircase was to surround it, as it stood, and the figure to remain in its position, when the Great Globe itself should leave not a rack behind. That stipulation appears to have been wholly set at naught: the statue was displaced, and some Irish labourers, who believed the figure to be of lead, hacked off one of the legs, but were unable to master its possession from the iron skeleton or frame-work within it. *It is now hidden in the earth, within the railing, opposite to the late Panopticon*, from where, if nothing is said respecting it, or a claim made on the part of the public, it may find its way, one morning early, to some Jew metal-dealer."

It is quite time the inhabitants of the locality bestirred themselves in this matter, not only to get the statue replaced (which, from the passages I have quoted, is surely an important historic monument), but also to endeavour to remove that ugly nuisance which "blocks out the fresh air," and occupies the open space intended for the benefit of our fellow-creatures.

EDWARD F. RIMBAULT.

CUSTOMS IN THE COUNTY OF WEXFORD.

(3rd S. ii. 76.)

As I am entirely ignorant of Irish, I cannot pretend to say whether *Ullaluah* has any connection with the Heb. הללו יה *Hallelu-yah*, but if it has, then our *hollobaloo* (Halliw.), or *hullabaloo*, may also, I think, fairly lay claim to the same Semitic origin! At any rate, R. J. M. is grievously mistaken when he asserts that the well-known Persian (or rather Arabic) cry, لا اله الا الله *lā ilāh illā (a)llah*, lit. *not god but God*, i. e., there is no god but God, is merely a corruption of the Heb. הללו יה *hallelu-yah*, praise ye Jehovah. There is not the slightest resemblance between them excepting some little in sound, which, as usual, has here shown itself a bad guide to the etymologist. Every one of the Arabic words has a corresponding and very similar word in Hebrew and Chaldee with the *same meaning*, so that I am justified in expressing myself positively. Thus the Arab. لا *lā* = the Heb. לא (the same letters, but pron. *lo* or *lou*), and the Chald. לָא *lā*, and all three mean *not;* اله *ilāh*, and الله * *allah*, both correspond to the Heb. אֱלֹהַּ *Ĕlohā* and the Chald. אֱלָהּ (with precisely the same letters as the first Arab. word) *Ĕlāh*, and they all mean *God*. Lastly, the Arab. الا *illā*, = the Chald. אֶלָּא *ellā* (comp. Gr. ἀλλά), and both mean *but*.

It is very probable notwithstanding that the Arabic exclamation has been borrowed from the Hebrew, for the Heb. מִי אֵל מִבַּלְעֲדֵי יְהוָה (2 Sam. xxii. 32.) *Who* [*is*] *God save Jehovah?* is, it is hard to say why, translated in the Targum לֵית אֱלָהָא אֱלָא יְיָ * [*there*] *is not a god but Jehovah*, and in the Arab. vers. ليس الاه غير الرب *leis ilāh gheir arrabb*, [*There*] *is not a god excepting the Lord*. Here indeed three of the Arabic words will be seen to be different from those given above, although the meaning is almost precisely the same, but in the corresponding passage in Ps. xviii. 32 (where the Heb.† and Chald. remain the same), the Arab. vers. has لا اله الا الرب *lā ilāh illā (a)rrabb*, [*There is*] *not a god but the Lord*, which differs from the Arabic exclamation quoted by R. J. M. only in the substitution of الرب *arrabb*, the Lord, for الله *allah*, which was not, perhaps, at the time this vers. was made, so commonly used in Arabic as a designation for the Supreme being, as it was at a later period.

In conclusion, I may say that in France it is usual for any man who meets a funeral procession to take off his hat, and remain uncovered, until it be passed.

F. CHANCE.

EXECUTION OF THE MARQUIS OF ARGYLE.

(3rd S. i. 326, 397, 457.)

The question as to the mode of the execution of this nobleman appears to be just in as much doubt as ever. T. in his first Note said, that "in Scotland as in England decapitation, not hanging, was *always* the mode of putting the culprit to death" for treason. T. now admits that I have shown that his statement "was not sufficiently accurate as to the English mode of punishment," and it certainly was equally inaccurate as to Scotland also; for on examining Pitcairn's *Trials*, to which T. himself refers, I find that decapitation was not by any means always the mode of putting traitors to death in Scotland. The mode of executing

* It is well known that الله *Allah*, is nothing more than اله *ilāh*, god, with the def. art. ال *al*, the, so that *allah* means *the god*, i. e., GOD *par excellence*.

* לֵית is merely a contraction for לָא אִית [*there*] *is not*, = Heb. לא יֵשׁ. The Arab. ليس is evidently the same word. See Golius.

† The Heb. has, however, אֱלוֹהַּ (*Ĕlohā*), instead of אֵל (*ayl*).

traitors, therefore, will not solve the question in issue as to the execution of the marquis.

T. in his last Note says that the punishment in treason was assimilated in Scotland to that in England "at the Union." This is inaccurate. The Union was effected by the 5th Anne, c. 8, and article 18 clearly continued the law of treason in Scotland as it existed before the Union. But two years afterwards, the 7th Anne, c. 21 did assimilate the law of treason in the two kingdoms in sundry respects, and perhaps section three of that Act may have been considered to make the judgment in treason the same in both kingdoms; but I entertain very great doubt whether it did more than make the consequences of the judgment, *i. e.* corruption of blood, forfeiture, &c., the same.

T. in his first Note stated that the marquis suffered on a conviction for treason. In *Clarendon's Life*, vol. ii. 403, it is stated that "the Marquis of Argyle was brought to trial upon many articles of treason and murder, wherein all his confederacies with Cromwell were laid open, and much insisted upon to prove his being privy to the resolution of taking the king's life, and advising it; and though there was great reason to suspect it, and most men believed it, the proofs were not clear enough to convict him. But then the evidence was so full and clear of so many horrid murders committed by his order upon persons in his displeasure, and his immediate possessing himself of their estates, and other monstrous and unheard-of acts of oppression, that the Parliament condemned him to be hanged on a gallows of unusual height." Clarendon, therefore, plainly indicates that he was acquitted of treason, and convicted of murder, and the sentence given by him accords with that being so. It is true that Burnet (*History*, vol. i. p. 124, &c.), says that he was charged with several treasons and many murders, and acquitted of some of the treasons, but convicted of one, and executed for it; but his account is evidently inaccurate, as he takes no notice of the result of the charges of murder; and, as Clarendon was a lawyer, possibly his statement may be more likely to be accurate. I have not the means of referring to other authors, and comparing their statements.

T. is pleased to say that the fact of a traitor after being disembowelled knocking his executioner down is utterly incredible, and would "require much better authority than that which he (myself) gives for it. It would be fully as credible to be told, that after the culprit was decapitated, he threw his head in the executioner's face." I shall leave to the better judgment of your readers whether such language be as courteous as becomes a writer in "N. & Q.," and apply myself to the fact. In Walcot's case, which is reported in 2 Salkeld's *R.* 632, and 4 *Modern R.* 395, the judgment was reversed on the ground that, after ordering his bowels to be extracted, it omitted to order them to be burnt "ipso vivente" or "in conspectu ejus;" and in answer to an argument that the omission was "with great reason, for it is inconsistent in nature for a man to be living after his entrails are taken out of his body," the court say, "Harrison, one of the regicides, rose up and struck his executioner after his bowels were cut out, which shows that the thing is not impossible." Now no case appears to have undergone more consideration, and to have been more solemnly decided than this; and the judgment was delivered by Lord Holt, who was called to the bar in 1663, and was a student in 1660, when Harrison was executed, and may perhaps have witnessed the execution, and, at all events, would be likely to learn the fact on undoubted authority. It is difficult, therefore, to conceive a higher authority for this statement than such a deliberate judgment; and, as far as it goes, it entirely supports my account, but it omits the effect of the blow. This, however, is easily accounted for: the statement was only made to show that the culprit might be alive after his bowels had been taken out, and his act of rising up and striking proved that fact whatever the effect of the blow might be. I feel sure that neither of the Reports I have referred to was the origin of my former statement, but that it rested on some account of Harrison's execution which I read elsewhere, but which, after some search, I cannot yet find; but, possibly, now the person to whom the statement referred is fixed, some of your correspondents may be able to refer me to the account, and I shall be very grateful for such a reference.

One mourns to think that so great a judge as Lord Holt should ever have said (4 *Mod. R.* 399), that "treason should be punished not only cum ultimo supplicio (death), sed cum aggravatione pœnæ corporalis vel *cum pœnâ quâ nulla asperior*;" but whilst such was the opinion of the Court, and the sentence itself required the executioner to burn the bowels whilst the culprit was alive, one cannot be surprised that the executioner should endeavour so to extract the *bowels* as not to destroy life immediately, but to prolong the "corporal suffering" of the culprit in accordance with the sentence; and an eminent medical man informs me that he has no doubt that this might be so done, that it is quite possible that the culprit might immediately afterwards knock a man down.

As to T.'s supposition that a traitor's arms were tied, Lord Holt's statement is an answer in the very cases mentioned; and from the account of the execution of Garnett, the celebrated Jesuit, it is plain that, even where the traitor was to be hanged till he was dead, his arms were not tied. Jardine's *Gunpowder Plot*, 263. The truth is,

tying the arms was a merciful proceeding, and mercy in the execution of traitors was indeed a rarity in those days. C. S. Greaves.

NAVAL UNIFORM.

(3rd S. ii. 105.)

The correct tradition is as follows. Some old admirals, at one of their Clubs, resolved that a uniform dress was useful and necessary for commissioned officers agreeably to the practice of other nations; and a deputation was appointed to wait on the Duke of Bedford, then First Lord of the Admiralty. Admiral Forbes was selected for this office, and was shown into a room hung round with coats; he chose those made of red and blue cloth, as being our national colours. "No," replied the Duke, "the King has decided otherwise. He saw her grace, my Duchess, riding in the park some days since in a habit of blue, faced with white; and his majesty was so pleased, that he has ordered it to be the uniform of the Royal Navy." And, in 1748, it was established accordingly. About the year 1837, King William IV. changed the facings to red; but the navy thought them too like those of the artillery, and the old colour white was restored. George IV. introduced the gold-striped blue trousers.

The scarlet and blue of the army was not definitely established until the time of Queen Anne. In fact, a uniform became necessary only when armour was laid aside. The scarlet and blue, being the blason of the royal standard, was adopted for the royal troops; as the armorial bearings of the feudal lord regulated the liveries of their retainers. In the time of Elizabeth and James, naval commanders wore scarlet; while in the reign of Henry VIII. soldiers wore white coats, with a red cross on the breast and back.

Mackenzie E. C. Walcott, M.A., F.S.A.

I think P. A. is mistaken in supposing that the Duke of Bedford's livery was the model for the uniform of the Royal Navy. I do not know what the Bedford livery is, but heraldically blue and white would not be the colours.

In Mr. Planché's *History of British Costume*, p. 422, it is stated that George II. commanded the adoption of those colours in 1748, his choice having been occasioned by his seeing the Duchess of Bedford in a riding habit of blue faced with white. This regulation "appears never to have been gazetted, nor does it exist in the records of the Admiralty Office; although a subsequent one, in 1757, refers to it."

In a note on the above, Mr. Planché says:—

"This traditionary, but certainly authentic information, was communicated by Mr. Locker, one of the Commissioners of Greenwich Hospital, to Sir H. Ellis; and formed part of an interesting paper on the subject of the Naval Uniforms read by the latter gentleman at the Society of Antiquaries, Thursday, March 18th, 1830."

At the same time was read a letter from Lord Nelson, declaring "that he should certainly cut the acquaintance of two officers (one of them the late gallant Sir Alexander Ball), in consequence of their mounting epaulettes in imitation of military foppery."

The facings were changed to scarlet by William IV. The white facings were resumed in the present reign, but have, I believe, nearly disappeared again; and only remain, if I remember rightly, in the white lapel of the jackets worn by naval cadets and midshipmen. J. Woodward.

New Shoreham.

THE "NAME OF JESUS."

(3rd S. ii. 84.)

It requires no conjuror to understand the following explanation of this Festival, and the reason of its present position in the Calendar. I give a quotation from a modern work, but doubtless there are many readers of "N. & Q." who can supply information on the subject from more ancient sources. On p. 117 of the second volume of the second edition of *Clavis Calendaria; or, a Compendious Analysis of the Calendar*, by John Brady, in two volumes, London, 1813, are the words "Name of Jesus (7th August)," followed by a notice of the error made in some almanacs in marking this day by the title of the "Nativity of Jesus," and certain false conclusions that have been drawn from the circumstance respecting the true period of our Lord's birth. And on the next page it is said:—

"By the English Liturgy in use before the Conquest, it appears that the church antiently included her devotion to the Name of Jesus in her general service on the Feast of the Circumcision, that appellation having been given to our Lord, as directed by the angel, when he submitted to that rite. At subsequent periods, the second Sunday after the Epiphany was appointed expressly for that ceremony, with particular offices considered appropriate to the occasion.

"Our Reformers annulled the offices as superstitious and unnecessary; but, out of respect to established usage, retained the name of the Festival, which they removed from the second Sunday in Epiphany to this day, expunging for that purpose from our Calendar the anniversary of St. Donatus, which was before held on the 7th August, and which had, some time prior, been made the substitute for the anniversary of St. Afra.

"The whole of the Christian churches were formerly extremely attentive to every minute particular that appertained to the passion of our Lord: they not only instituted the festival upon which we are now treating, with a devout intention of animating the sensibility of converts, but erected innumerable crosses for the like purpose throughout those counties that had been enlightened by the divine rays of our holy religion . . . . ."

Then follows an account of various crosses, ceremonies, and monograms. Herus Frater.

Dr. Burton in 1834 edited the three Primers of 1535, 1539, and 1545. In the Calendars of the first and last, the 7th of August is marked as "The *Feast* of Jesus," in that of 1539 "The *Name* of Jesus," and in the last, portions of Acts iv. and Matt. i. are referred to, I suppose as forming part of the offices of the day. E. V.

In the replies to this Query no mention is made of "Justorum Semita, *History of the Lesser Holidays of the English Kalendar*" (Edinburgh: Grant, 1844), in which work, p. 329, it is implied that that day was the anniversary of the "angel's visit to St. Joseph, announcing the name the Divine Child should bear." W. M. M.

The Duke of Wellington and Lady Holland (3rd S. ii. 108.) — I think F. C. H.'s informant was mistaken as to the Duke having overheard Lady Holland say, that the reason why Wellington would not intercede to save Ney, as he might have done, was because Ney had once beaten him in battle; for I am quite confident that Lady Holland was never in company with the Duke, at least after the peace in 1815, and could not possibly have been in company with him after Lord Holland's dispute with him, arising from his letter about Ney's execution. Lord Holland died in 1840, and after that Lady Holland never went out into company. She died in 1845.

E. C. B.

"The Fanne of the Faithful" (3rd S. ii. 102.)—Mr. Hazlitt has been misled by Herbert in giving the title of this rare volume. Herbert prints it *Fame of the Faithful*, but it is described in Dr. Maitland's *Index of such English Books printed before the Year MDC. as are now in the Archiepiscopal Library at Lambeth*, as *The* Fanne *of the Faithful;* and in the Preface (p. viii.) Dr. Maitland remarks: —

"The book which stands in the Index as *The* Fanne *of the Faithful*, printed by Thomas Marsh in 1578, is (one can scarcely doubt) the same which is only mentioned cursorily in a list made, in the year 1591, of copies which had belonged to that printed, as *The* Fame *of the Faithful*."

L. D.

Napoleon's Escape from Elba (3rd S. ii. 129.) If the foreign ministers were at a Court party at Vienna on the day on which Bonaparte's return from Elba was first known, and the great event was there publicly talked about, they did not generally show the discretion which was evinced by Prince Talleyrand. He was ill in bed, and a lady nearly connected with him by marriage, who resided in his house, was sitting by his bedside, when a note was brought to him, which he desired her to read. It announced the departure of Bonaparte from Elba. Prince Talleyrand did not say a word, but putting out one hand to hold the lady back, he helped himself out with the other, then strode to the door, and locked it after him; nor did he let her out till he found the news was generally known. Sm. De.

Joan of Arc (3rd S. ii. 46.) — Although there is no question that Jeanne d'Arc was burnt at Rouen, on Wednesday, May 30, 1431, attempts have been frequently made to show that she really never was executed, but was married some years later. A Monsieur Vignier (brother of Father Vignier of the Oratory, who died in 1661), inserted in the *Mercure Galant* of November, 1683, a letter addressed to M. de Grammont, in which are brought forward various proofs which had carried conviction to the mind of P. Vignier. In 1749, M. Polluche, a native of Orleans, renewed the inquiry in a memoir entitled *Problème Historique sur la Pucelle d'Orleans* (24 pp. in 8vo). This tract, which is of extreme rarity, was reprinted by Leber (vol. xvii. p. 289) in his *Collection des Meilleures Dissertations sur l'Histoire de France*, 20 vols. 8vo.

In the same volume, p. 373, will be found the letter of P. Vignier. Polluche adduces several fresh arguments in support of Vignier's opinion. After quoting several passages from the accounts of the Receiver of Orleans, he adds: "De pareils témoignages sont bien capables de faire douter de l'opinion qu'on a communément, que la Pucelle est morte en 1431," and then proceeds to discuss the objections to which his theory is open. Le Père Vignier and Polluche were refuted by the Abbé Lenglet du Fresnoy in his *Histoire de Jeanne d'Arc*. I have not at present access to the following works in which the question is discussed: —

"Jeanne d'Arc a t'elle réellement subi l'Arrêt qui la condamna au Supplice du Feu. By M. de Lanevére, ancien Mousquetaire." (*Mercure de France* de Novembre, 1764.)

"Quelques pièces curieuses sur le Mariage prétendu de Jeanne d'Arc." (Paris: Dentu, 1830, in 8vo.)

"Si Jeanne d'Arc a été brulée." (*Magasin Pittoresque* de 1844.)

"Mémoire sur les fausses Jeannes d'Arc. Par Vergnaud-Romagnesi." (Orleans, 1854, in 8vo.)

But the reader who is desirous of consulting all that has been produced on the subject of these pretended Joans must have recourse to tome v. pp. 321, 330, of the work of M. Quicherat, *Procès de Condemnation et de Rehabilitation de Jeanne d'Arc* (Paris: Renouard, 1841-9, 5 vols. in 8vo), published under the auspices of *La Société de l'Histoire de France*.

G. du Fresne de Beaucourt.

Bara (2nd S. xii. 194; 3rd S. ii. 95.) — The statement of Dr. McCaul (*Aids to Faith*, p. 303), that "though" *bara* "does not necessarily imply a creation out of *nothing*, it does signify the Divine

Production of something new, of something that did *not exist* before," is a contradiction in terms as it stands, and requires the addition of the words "in the same form" to make it correct and intelligible; the change (*bara*) being in the form of the material. The doctor is also in error in saying that *bara* "is never predicated of any created being, angel, or man; but is *exclusively* appropriated to God," for in Jos. xvii. 15, 18, it is predicated of the children of Joseph in the sense of *cutting* wood; in 1 Sam. xvii. 8, Goliath uses this word in the sense of *choosing* or *fitting out* an antagonist; also to a human being in Ez. xxi. 19 (24), in *choosing* or *marking out* a place. In Ez. xxi. 30 (35), and Ps. cii. 18, it means *birth* or *producing* a child. So in Chaldee and Syriac *bar* means *a son*. In Ez. xxiii. 47, it means *to cut up* with swords by the congregation. The passages in which *bara* means to *produce flesh*, to *make fat* are too numerous for quotation here. The cognate languages confirm the above etymology.

That the words *bara*, *yetzar*, and *asah* are identical synonyms is apparent from Isaiah xlv. 7, where they all occur in "I form (*yetzar*) the light, and create (*bara*) darkness; I make (*asah*) peace, and create (*bara*) evil. I the Lord do (*asah*) all these;" and from Amos iv. 13, "He that formeth (*yetzar*) the mountains, and createth (*bara*) the wind . . . that maketh (*asah*) the morning darkness." *Bara*, *yetzar*, and *asah* are also identical in Gen. i. 21, 26, 27; ii. 4, 7; v. 1; Ex. xx. 11; Isaiah xliii. 7; Jer. xxxii. 17, *et passim*.

The notion of creating something out of nothing, as opposed to *ex nihilo nihil fit*, is not likely to have been a conception of the Jewish people in the time of Moses or Solomon. Esse = non-esse is as 1 = 0, a result which shows either an error in computation, or (if correctly computed) a mathematical impossibility, as the former is an impossibility to human conception. Those who are curious in the doctrine of *nothing*, as many are in its opposite (antinomy) the *Infinite*, should study the Parmenides of Plato, bearing in mind the nature of the old or exhaustive method of reasoning which prevailed anterior to the invention of Logic by Aristotle. T. J. Buckton.

Lichfield.

Premature Interments (3rd S. ii. 110.) — It would be interesting to have the opinion of one of the writers quoted by your correspondent Grime, viz. Boucher, *Des Moyens de prévenir les Enterrements Prématurés*, 1849, as a belief in the bare possibility of living-burial has been the cause of much misery to very many persons. Your correspondent is mistaken in saying that the late Mr. Douce gave similar testamentary instructions to those in the will of his friend Mr. Kerrick, of Cambridge; the former did not direct decapitation, but that his body should be opened, and that his heart should be removed. The custom prevalent in the Middle Ages, referred to at p. 110, may have occurred to Mr. Douce, and may have partly induced him to give this direction.

I once conferred with a sensible medical man on this fearful subject. He stated that the moment of returning consciousness would be the last of existence, as suffocation must necessarily and speedily occur; but what a moment must *that* be!

Surely no one should be placed in his coffin unless a medical man has assured himself by personal inspection, not by mere report, that life is extinct. We are careful in satisfying ourselves that vaccination has been performed; why not that reanimation is out of all question? Md.

John de Costa, the Waterloo Guide (3rd S. ii. 7, 51, 108.) — The following passage from Lockhart's *Life of Sir Walter Scott*, where it appears as an extract from the personal memoirs of Major Pryse Gordon, who accompanied Sir Walter over the field of Waterloo in August, 1815, is anything, I think, but confirmatory of the trustworthiness of John de Costa: —

"In our rounds we fell in with Monsieur de Costar, with whom he got into conversation. This man had attracted so much notice by his pretended story of being about the person of Napoleon, that he was of too much importance to be passed by. I did not, indeed, know as much of this fellow's charlatanism at that time as afterwards, when I saw him confronted with a blacksmith of La Belle Alliance, who had been his companion in a hiding-place ten miles from the field during the whole day; a fact which he could not deny. But he had got up a tale so plausible and so profitable, that he could afford to bestow hush-money on the companion of his flight, so that the imposition was but little known; and strangers continued to be gulled. He had picked up a good deal of information about the positions and details of the battle; and being naturally a sagacious Wallon, and speaking French pretty fluently, he became the favourite *cicerone*, and every lie he told was taken for gospel. Year after year, until his death in 1824, he continued his popularity, and raised the price of his rounds from a couple of francs to five; besides as much for the hire of a horse, his own property; for he pretended that the fatigue of walking so many hours was beyond his powers. It has been said that in this way he realised every summer a couple of hundred Napoleons."

Lockhart states that Major Pryse Gordon was then on half-pay, and happened to be domesticated with his family at Brussels. We may, I suppose, conclude therefore he was a fixed resident there, and likely to be well informed on any matter connected with Waterloo.

Can the above extract be the statement to which F. C. H. refers in his communication to "N. & Q.," 3rd S. ii. 7? S. T. P.

Victor Hugo, in *Les Misérables*, tome 3ème, livre premier, *Waterloo*, mentions Napoleon's guide repeatedly by the name of "*Lacoste*, paysan hostile, effaré;" and represents him as probably "perfide," in his reply, when the emperor questioned him previous to giving Milhaud's Cuiras-

siers the order to take the plateau of Mont-Saint-Jean. JOHN MACRAY.

Oxford.

MODERN ASTROLOGY (3rd S. i. 481; ii. 91, 133.) It is a matter of no surprise to me that there should be so many writers on Astrology, for I can easily imagine it to be a very seductive study. The wish to know something of the future is inherent in almost every human being, and when we remember how great a part of the Holy Scriptures consists of pure prophecy, to which we are told "to take heed," we may almost imagine the desire to be excusable.

I have always felt inclined to believe that the future may be read by Astrology, though I have never had the leisure to satisfy myself by taking up the study. There are, however, two facts that have rather puzzled me in connection with the science, and I should be glad if your learned correspondent could throw some light upon the matter, and so at once gain me over to his side.

1. If the future of any individual can be foretold by the aspect of the planets at the time of birth, it necessarily follows that every child born at the same moment throughout the world must have the same fortune, which I imagine is irreconcileable with fact.

2. There are hundreds of persons whose timepieces and watches are not always accurate — often too fast, often too slow. In this case how could the cleverest astrologer "draw a figure," unless he was certain that he knew the moment of the child's birth was astronomically correct?

B. B.

I deprecate equally with M. any discussion in "N. & Q." on the lawfulness of judiciary astrology. In answer, however, to the query as to what writers have exploded it, I think the following by St. Gregory the Great, in the sixth century, may be admitted as a very decisive explosion. Having mentioned that the Priscillianist heretics believed that every one was born under the laws of the stars, that holy Father and Doctor proceeds thus:

"Neque enim propter stellas homo, sed stellæ propter hominem factæ sunt: et si stella fatum hominis dicitur, ipsis suis ministeriis subesse homo perhibetur. Certe cum Jacob de utero egrediens, prioris fratris plantam teneret manu, prior perfecte nequequam egredi potuit, nisi subsequens inchoasset: et tamen cum uno tempore, eodemque momento utrumque mater fuderit, non una utriusque vitæ qualitas fuit." — *Hom.* x. *in Evangelia.*

F. C. H.

"AND IN BERGHEM'S POOL REFLECTED" (3rd S. ii. 67.) — The lines quoted by S. O. M. occur in a poem "Dover to Munich," in *Verses and Translations*, by C. S. C. (Calverley of Christ's, Cambridge), published this year. The correct reading is —

"And in Berghem's pools reflected
Hang the cattle's graceful shapes,
And Murillo's soft boy-faces
Laugh amid the Seville grapes."

PHILEBOR.

HINCHLIFF FAMILY (3rd S. ii. 46, 97, 119.) — WALTER RYE writes of a Thomas Hinchliff, who died in 1762; — H. G. of a person of the same name who was dead, leaving an only daughter his sole heir in 1749. H.

BOARD OF TRADE (3rd S. i. 485; ii. 16.) — In my copy of Mr. Thomas's *Notes for Materials for the History of Public Departments*, there is opposite to the text extracted by Mr. Phillot the following marginal memorandum in the author's own writing, and signed by him: —

"I find, however, that there is in the State Paper Office a Docket of a Commission appointing the Lord President of the Council, the Lord President of Wales, and fifty-one others to inquire into the causes of the decay of trade, and to suggest remedies, and they were from time to time to certify the same to the King and the body of the Privy Council. It was to be a standing commission, and to continue untill revoked. Dated 10 Oct. 1622."

JAMES KNOWLES.

SIR THOMAS SEWELL (1st S. viii. 521, 621; ix. 86; 2nd S. x. 396.)—Your correspondents, in their various communications above referred to, are very explicit in their information as to the descendants of Sir Thomas Sewell, Master of the Rolls from 1764 to 1784; but they omit to say anything about the root from which these branches sprang. I look in vain in the ordinary books of reference within my command for any account of Sir Thomas's parentage or early life, with the exception that in the announcement of his death in the *Gentleman's Magazine*, vol. liv. p. 555, it is stated that "he was bred up under an attorney;" but under what circumstances, in what locality, or who were his ancestors, paternally or maternally, the obituary is altogether silent. Will those who have made the former communications, or some other of your numerous correspondents, be kind enough to supply the deficiency.

EDWARD FOSS.

POTATOES, INTRODUCTION OF (3rd S. ii. 83.)— Dr. Campbell, in his *Political Survey of Great Britain*, says that potatoes were first planted in Ireland about 1610. I have somewhere read that they were grown from tubers given by Sir Walter Raleigh to the grandfather of Sir Robert Southwell. It was very shortly after this date that they were commonly cultivated in England.

The potatoe was known in Spain early in the sixteenth century, and was imported here as a great dainty. Our potatoes were distinguished from the Spanish by the name of *Virginian* potatoes — or *battatas*, as they were sometimes called. The Virginian potatoe, however, was known in England in 1597, for old Gerard, the herbalist,

expressly speaks of having received the root from Virginia.

I have not the smallest doubt that when Taylor the Water Poet wrote, the potatoes received from Spain were considered greater dainties than those grown here.

In an old cookery-book, *The Good Huswives Jewell*, 1596, is the following receipt "to make a tarte": —

"Take two quinces, and two or three burre rootes and a *Potaton*, and pare youre *Potaton* and scrape your roots, and put them into a quart of wine, and let them boyle till they bee tender, and put in an ounce of dates, and when they be boiled tender, drawe them through a strainer, wine and all, and then put in the yolkes of eight eggs, and the braynes of three or four cocke-sparrowes, and straine them into the other, and a little rose-water, and seeth them all with sugar, cinnamon, and ginger, and cloves, and mace; and put in a little sweet butter, and set it upon a chafing-dish of coles between two platters, to let it boyle till it be something bigge."

From numerous passages in the Elizabethan dramatists, it appears that the potatoe was a dainty to be ranked with the date, the orange, and the "plum of Genoa." EDWARD F. RIMBAULT.

We are indebted to Raleigh for the introduction of this esculent here, who found it growing in Virginia in a cultivated state. The native soil of the stock-plant is Chile, where, says Molina (vol. i. p. 136), it is called *maglia*. According to Humboldt (who gives an interesting historical account of the potato in his *N. Spain*, book iv. chap. ix.), it was transported thence by the Indians to Peru, Quito, N. Granada, and the whole Cordillera, from 40° S. to 5° N. He adds, that it was unknown in Mexico previously to the Spanish conquest. In that case, its presence in Virginia was a comparatively recent fact at the period of Raleigh's visit there. The same observation applies to Nicaragua. Mr. Charles Darwin, in 1835, found growing among the Chonos Islands (in lat. 45° 30′) in great abundance, a wild potato, which, he says, more closely resembles the cultivated kind than the *maglia*, and notwithstanding the opinions of Molina and the great German traveller, concludes that the Chonos Archipelago is its true birth-place. See his *Journal*, appended to Captains Fitzroy and King's *Surveying Voyages of H. M. SS. Adventure and Beagle*, 8vo, Lond. 1839, pp. 347, 348. β.

BRITISH-BORN EMPEROR (3rd S. i. 426.) — The British-born emperor signifies Constantine, though I believe the story of his British birth is now rejected. The Isaurian is Leo. The following are probably the laws alluded to: —

"Eorum est scientia punienda, et severissimis merito legibus vindicanda, qui magicis artibus accincti, aut contra salutem hominum moliti, aut pudicos animos ad libidinem deflexisse detegentur. Nullis vero criminalibus implicanda sunt remedia humanis quæsita corporibus, aut in agrestis locis innocenter adhibita suffragia, ne maturis vindemiis metuerentur imbres, aut ventis grandinisque lapidatione quaterentur; quibus non cujusquam salus, aut æstimatio læderetur, sed quorum proficerent actus ne divina numen, et labores hominum sternerentur." — *Cod.* L. ix. t. 18, l. 4.

"Ego promulgatam a veteribus legislatoribus legem considerans, eam quæ modo incantamentum malum esse rata, id punit, modo vero admittit et approbat, quanquam id ex intentione proposito malum non fiat, sed sua natura vitiositate, tanquam sterquilinia graveolentia scaturiat: non tamen illos legislatores reprehendendos dixerim, sed ne quis legem, quod merito fiat vituperet, eam ex legum quasi fundo, tollendum puto. Vult autem puniri incantationes eo quod modestia animi sublata stimulis, furoreque amatorio rationem ad insaniam adigant: ac approbat rursum illas, tanquam segetes, et fructus curent, aliaque bona, ut quidem videtur, suppeditent. Atqui ita quod tanquam insidiosum puniisset, idem rursum tanquam beneficium honoret. Atqui nos istinsmodi incantationes perniciosas esse persuasum habemus: et ut bonum quicquam inde manare credamus, induci non possumus. Ac sane etiam si boni quippiam producere illas appareat (quomodo quidam approbanti ipsas legi videtur) non id bonum esse, sed illecebram atque nassam, quæ illectos in malorum omnium extremum, ubi a summo bono excidant, absorbeat, compertum habemus. Notum enim nobis est, illas, ut qui se ipsis dedunt, præ creatore et Domino infaustis dirisque dæmoniis adhæreant, efficere: et qui illas assectantur, hos per externarum rerum lætam quandam speciem, vulnera in animam excipere. Quale quiddam inter pugnandum meticulosis frequenter accidit; qui dum ictus in manus excipere nolunt, illis vel caput vel ventrem exponunt. Sane vero, si quis aliquo modo incantamentis usus esse deprehensus fuerit, sive id restituendæ conservandæve valetudinis, sive avertendæ in rebus frugiferis calamitatis causa facerit, is apostatarum pænam subiens, supremum supplicium sustineto." — *Imp. Leonis Constit.* c. lxv.

FITZHOPKINS.

Garrick Club.

DR. JOHNSON AT OXFORD (3rd S. ii. 56, 109.) — Dr. Johnson was made M.A., by diploma, Feb. 10, 1755; and D.C.L. *of Oxford*, by diploma, March 30, 1770 (*Oxford Graduates*, 368). I confess that I never heard of the expression, "term-trotter," used of any university man, nor have any graduates with whom I have spoken. Dr. Johnson did not "continue his desultory residence for five or six years," but for *little more than a year*. He entered at Pembroke College in 1728, on Oct. 31 (Boswell, i. 57), and left College in 1731 (*ibid.* i. 79). When he was entered, he was in his *nineteenth*, not his fifteenth year. And Mr. Croker observes, that there is no trace of him at Oxford in the year 1730; during which he was possibly labouring under morbid melancholy, and absent from College. He personally left College, Dec. 12, 1729, though his name remained on the books till Oct. 8, 1731 (*ibid.* Croker's notes, 62, 79). His College life was remarkably happy by Boswell's showing. A little before Aubrey's time, the rod was in use. Dr. Potter, of Trinity College, flogged his pupil with his sword by his side, then being a student of an inn of court. Dr. Bathurst, President of that College, who died in 1704 at the age of eighty-four, used to surprise the undergraduates, if walking in the grove at unseasonable times, with a whip in his hand, — an

instrument of academical discipline not then entirely put aside; but "not from any principle of approving or intention of applying an illiberal punishment." (See *Oxoniana*, iv. 106.)

MACKENZIE E. C. WALCOTT, M.A., F.S.A.

Whoever the author of the Memoir, alluded to by QUEEN'S GARDENS, may be, I do not feel disposed to place much reliance on his assertions, if the date he gives of Johnson's residence at Oxford be a specimen of his accuracy. The author in question says that the Doctor was *fifteen* years of age when he underwent the alleged scourging. According to Boswell, Johnson did not leave the school at Stourbridge till he was *seventeen;* and was between *nineteen* and *twenty* when he was entered as a commoner at Pembroke College. I had flattered myself that, during three years' residence at Oxford, I had exhausted the lions of the place; but I am indebted to QUEEN'S GARDENS for disabusing me of so vain an idea. I now know — at least, if I believe QUEEN'S GARDENS — that the buttery-hatch at Pembroke is a lion, and by no means an insignificant one. But I am not yet convinced; for I am at a loss to comprehend how Johnson could have expressed any shame at Milton's being flogged at Cambridge, when it must have been notorious that he himself had suffered a like indignity at Oxford. In answer to my charge against him of anachronism, QUEEN'S GARDENS states, that so far from corporal punishment having nearly died out in Milton's days, it still flourishes at Eton. So it does in our gaols and army; but not in our Universities, to which, and to nothing else, as QUEEN'S GARDENS must have been aware, I alluded. B. A.

B. A.'s *italics* first drew my attention to the ambiguous wording of this passage. Had one of the great philologer's contemporaries — rattlebrain Goldsmith, for instance, or barnacle Boswell — approached him with —

"I was reading your *Life of Milton* this morning, Doctor Johnson; but there was one *leetel* point which I could not exactly understand" —

some such colloquy, perhaps, as the following would have ensued: —

J. "Why, Sir, many of its points might have been in that predicament. But what was the occasion of your particular obtuseness?"

G. (*or B.*) "Only this one, Doctor. Were you ashamed of Milton's having been whipped at College, or of only a few students having since undergone a whipping?"

J. "Sir, the subject of my pudicity was obvious enough. Not that Milton was one of the vapulated penultimates, but that one of the vapulated penultimates was Milton."

Chorus of Contemporaries, among whom G. (*or B.*) *was eminently vivacious.* "Hear him! hear him!"

J. "Be quiet, Sir. And now, I am additionally ashamed that the birch is no longer cultivated *inter sylvas Academi* for the correction of idle questioners. With them, Sir, the fittest argument is the *à posteriori*."

E. L. S.

POISONING BY DIAMOND-DUST (3rd S. i. 486.) — In Chapter xiii. of the *Autobiography of Benvenuto Cellini*, he relates an attempt to poison him when in prison at Rome by the administration of pounded diamond in his food; and he tells us he escaped in consequence of the accomplice reserving the valuable diamond for himself, and substituting pounded glass. He says the diamond is not poisonous in itself, but that it acts mechanically by perforating the intestines, which no other sort of stone or glass can do. Can this be correct? Surely the angles of broken glass are quite as capable of lacerating the internal mucous surfaces as those of a diamond. Besides, how is it possible any person could swallow such substances without perceiving the grit in the mouth? Cellini adds it was not to produce its effect for four or five months. He was credulous enough, but probably expressed the opinions of the time. Can any medical reader of "N. & Q." give some better information? A. A.

Poets' Corner.

A WRESTLER (3rd S. ii. 106.) — J. W. inquires whether the lines describing "a wrestler," and commencing with —

"There lay at ease a bulky insolent,"

are by Chapman, the translator of Homer? If the diction and style are not sufficient answer in the negative to this Query, I may be allowed to inform J. W. that they are from Mr. M. J. Chapman's *Translation of the Idylls of Theocritus* (Idyll xxii. 6th Stanza.) Mr. Chapman was an M.A. of Trin. Coll. Cambridge; and his translation first appeared within the last thirty years. Though it is not mentioned in Smith's *Dictionary of Greek and Roman Biography* among noteworthy translations of Theocritus, it is by far the best in our language, and gives abundant proof not only of the aptitude for translation which its author possessed, but also of his high poetic talent. When Mr. H. G. Bohn added a Literal Translation of Theocritus, Bion, and Moschus to his Classical Series, in 1853, he was induced to append to it the metrical versions of Chapman. J. W. may, if he will, compare the literal with the poetical version in that volume, and I will further add that he will find in the Idyll in question a curious parallel between the contest of Pollux with Amycus, and that of Heenan with Sayers in our own day. This parallel was noticed by Mr. Walter Severn of the Council Office, Whitehall, in a letter to *The Times* of April 20, 1860, who quoted the literal version in Bohn's volume. JAMES (BANKS) DAVIES.

Moor Court, Kington.

ENGLISH REFUGEES IN HOLLAND (3rd S. i. 409, 514; ii. 111.) — All honour be to Friederich Count Wied! — a name that must be for ever venerated by the friends of religious liberty.

Not only am I personally obliged to D. B. for the inquiries he has so successfully instituted in reference to my Query, but I think the obligation should take a wider range for bringing more prominently under our notice a man who must have been in his day to the persecuted for conscience sake, as "rivers of water in a dry place, as the shadow of a great rock in a weary land;" and though no history of Nonconformity, rather I should say, of Protestant Christianity, can be well complete without some allusion to this noble-minded German prince, I do not remember ever to have seen his name mentioned in connection with the subject before. W. W. S.

Beverley Monument (3rd S. ii. 125.) — Is Mr. J. W. B. Smith quite sure that the inscription he refers to is on the wall of St. *John's* church at Beverley, more commonly known as the minster? I am rather inclined to think it is on the wall of St. *Mary's* in that town, a most magnificent cruciform church, but eclipsed by the splendour of the minster, which is, as is well known, one of the finest ecclesiastical structures in England.

The Query about this same epitaph was asked in one of the early volumes of the 1st S. of "N. & Q.," but I do not think it was answered.

Was Anne Boleyn executed by the *sword*, and not by the *axe?* Oxoniensis.

Record Commission Publications (3rd S. ii. 101.) — Mr. Irvine will find one or more of the Appendices he inquires for in the last (or last but one) number of Mr. John Gray Bell's Catalogue (Manchester). I have not my copy at hand, to give him a more particular reference. D. J.

Hunter's Moon: Seedsman's Moon (3rd S. i. 225.) — Having occasion to travel through the south-eastern parts of England lately, I took the opportunity to inquire about the hunter's moon. It seems known traditionally, but no one could agree definitely as to its period. One old farmer told me, when he was a boy, there were *three* moons much talked of: the harvest, the hunter's, and the *seedsman's* moon. This last is, I think, new to most of us. Probably the correct investigation of one will give a clue to the others. My informant could not tell; he only knew he had heard of it when very young. A. A.

Poets' Corner.

Hon. James Stephen Lushington (3rd S. ii. 87.)—In Brand's *History of Newcastle*, Mr. Lushington is stated to have died on June 17, 1801; and to have been interred at the church of St. Nicholas in that town. G. B.

Bishop Edmund Geste (3rd S. ii. 129), was born 1513, Bishop of Rochester 1559–60, Bishop Almoner of Salisbury 1571, died 1576–7. Arms as entered in Visitation of Worcestershire, 1634, "B. chev. o. betw. 3 shoveller's heads erased ppr. Crest, a shoveller's head erased ppr. betw. 2 ostrich feathers o." He was son of Thomas and grandson of John Gheste, of Handsworth, co. Stafford.

A family of Guest who bear the arms, and are probably of the same family as the bishop, uses for motto, "Nec temere nec timide." H. S. G.

Archiepiscopal Mitres (3rd S. ii. 137.)—The correspondent who signs himself J. A. Pn. has fallen into the mistake of several others—that of confounding Patriarchs with Primates. The Archbishops of Canterbury and York were Primates, but never Patriarchs, in the proper sense of the word. At first there were only two Patriarchs, those of Alexandria and Antioch. Subsequently there were four, Constantinople and Jerusalem being added to the two former. These are considered Patriarchates of the first rank, *primarios*. But some others were afterwards established of a secondary rank, such as the Patriarchates of Venice, of the Indies, and of Ethiopia; and lastly, in 1716, Pope Clement XI. instituted the Patriarchate of Lisbon. It is quite correct that Patriarchs wear a tiara, encircled with two crowns. I know this from actual inspection; but there is no authority, but heraldic, for the coronet on the mitre of an Archbishop. F. C. H.

Miscellaneous.

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Notices to Correspondents.

We are compelled to postpone until next week our usual Notes on Books, *including those on* Autobiography of Charles V.; *Dobson and Harland's* History of Preston Guild; *Papworth's* Ordinary of British Armorials, *&c.*

The General Index to our Second Series *is at press, and will, we trust, be ready for publication in the course of a few weeks.*

Smoke Silver: Smoke Penny.—A. D. G. *will find some curious particulars of these payments, which, in some cases, as in Battle, are paid to the Lords of the Manor; and in others, as in the New Forest, for the privilege of cutting peat and turf for fuel, &c., will be found in our* 1st S. ii. 120, 174, 269, 344. *See also* vol. ix. *of the same series*, p. 513.

C. Constance, *a Novel in three volumes, was published by Richard Bentley of New Burlington Street in* 1833. *It is attributed to Mrs. Thomson, a well known writer.*

F. Mewburn. *The word Toady is explained in our* 1st S. v. 410.

Erratum.—3rd S. ii. p. 2, col. ii. line 28, *for* "Coyer" *read* "cryer."

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Notes.

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Yong's paper, or "motion" as he designates it, is addressed to the Earl of Essex. By substituting *shields* for "frames," and rendering his account in modern English, it then might very well pass for one of those descriptions of experiments in naval architecture, and the resisting powers of a ship's hull, with which we are now-a-days so frequently favoured by contending engineers: —

"May it please yor honor to consider of this article following: —

"If yt maye please yor honor to thinke good of this mocõn to the greate strengthening of her Maty navye, as other princes have bin inforced to doe the like; that is to saie, sõme of the greatest shippes and sõme of the others to be put into frames made of straight & smothe rownde masts, not verye bigg but reasonable; & the frames to be made in this sorte, viz. ffrom the fore parte of the forecastell on the one side, & soe all alongst & rownde abowte the poope alsoe, & soe all alongst the other side upp to the fore parte of the forecastell alsoe; & that theare muste bee made rounde holes through the ships side no bigger then thende of the masts will goe in, close & straighte to fill the wholes; & the eandes of the masts must be made fast downe to the dex or overlops; but you must remember to place the eandes within boorde, iuste betweene yor greate peece, for hindering of the trauesing of them in the tyme of seruice, & the longe masts wch muste make the frame without boorde, & theye must be made faste to the eandes of them wthowte boorde, & fastened wth strong plates of Iron made of purpose, or ells with bowlts rings & forlocks, within boorde & without alsoe; and yor frames maie be in lengthe withowte borde 10 or 12 foot longe, or longer or shorter at yor pleasure; but the King of Denmarke in his ships their frames wear eightene, ffowre & twentie, & thirtie foot longe withowt borde; but in my opinion they weare to monsterous longe; but wthin borde thende of your masts maye be as shorte as you shall thinke good. By this pollecye two hundreth men shalbe able to hold owte a thowsande men, yea two thowsande men, & alsoe the enemie lying in this greate daunger so neare to or greate ordynance, & theye being not able by noe meanes possible to make entrie for the frames, & wee maye easelie sincke them or spoile them in shorte time; & these frames will not hinder the tackling of the shippe, & you may take them of & on when you thincke good. I have seene the King of Denmarke inforced to doe all this, or ells the King of Sweathlande woulde not have lefte him not one shippe, & if he had lefte his navye he had loste his kingdome alsoe, for the Kinge of Sweathlande his ships weare more in nomber & bigger, & muche better manned, wth abundance of all warlike furniture & municõn, & of greate copper peeces wch shoote a hondreth waight of osementes * or shot at euery shot; & euery one of his good ships weare made of saker shot proof above in their cage works, & betweene winde & water of cannon shote proof, to keepe them from sincking; and theye had alsoe greate murdering peeces of copper to scowre their fights. Moreouer, the frames aforesaide are good to be used especiallye in the narrow seas, yf the greate inuincible fleete of the Spaniards doe cõme againe, for the frames will make or navie ten thousand men stronger then euer theye weare before. I meane, if all or the moste parte be put into fframes of or men-a-war heere pũt at home, for that the frames are not to be used in farre & longe voyages excepte you will bestowe them in yor ships some parte within borde & some parte wthowt,

* *Osemund* or *Osemuth*; i. e. balls made of the best Swedish iron.

the longest lasht w^thowt borde, & when yo^u come wheare yo^r enemies bee yo^u maye sone put them owt for yo^r defence; but it will be troblesome to carrie."

In the same paper, Capt. Yong suggests the revival of "the oulde fashion, in the time of King Henry VIII.," of having "a chaine nettinge of iron" suspended to the sides of the largest men-of-war; the adjusting of which he describes at length. He strongly urges its re-adoption in the Royal Navy as a perfect safe-guard, both against the fire-works of the enemy, and their attempts at boarding. β.

CURLL'S VOITURE LETTERS.

My attention has been directed to the following strange story in reference to the above, told by Mr. Carruthers in the Appendix to the second edition of his *Life of Pope*:—

"Since the first edition of this work was published, the following manuscript note has been discovered in a copy of Pope's *Works*, which belonged to Francis Douce, the eminent antiquary:

"'The Miss Blount which our son Charles mentioned to you, was your granddaughter, begotten by Charles himself. Bookseller Curll, having good success with publishing a volume of letters of Mr. Pope's and others, he proceeded to a second, and, by laying out far and wide, for letters of all sorts, he has now, I think, made them up 6 vols. When Charles found him so greedy of letters, he translated three or four letters of Voiture's to Madlle. Rambouillet, &c., and sent them by the Penny Post to Curll as Pope's to Miss Blount, and Curll has not fail'd to publish them to the world as such.'—*From a letter written by Mr. J. Plumtre to his wife Annabella, dated Jermyn Street, 1 May*, 1744."

It is impossible that Mr. Carruthers can believe this story; it runs counter to his recorded opinions, after an examination of the original letters still preserved among the Rawlinson MSS., and yet he published it, to the certain bewilderment of the trusting public, without an attempt to support it by authority. The extraordinary Note must have been discovered within half a dozen years; why not tell us when, where, and by whom? Douce left his library to the Bodleian. Is the edition of Pope's *Works* to be there found? Is the note in Douce's handwriting? If yes, a dozen questions still remain to be answered before it could be received in evidence. Where is the original letter? How can it be authenticated?

Mr. Carruthers, before he received this information, had stated the facts correctly, and pronounced judgment. I agree with him that the letters are in the handwriting of Pope, somewhat disguised; but there is better evidence than hand-writing; they have all been crowded into one single sheet of quarto paper, and the letter to Curll was written on the half sheet which enclosed them — here we have evidence of the writer's paper-sparing habits, to which Swift alluded — and they are indorsed in those print-like letters in which Pope delighted.

The pretended statement of Mr. Plumtre contains internal evidence of its untruthfulness. "Our son Charles," it appears, "*translated* three or four letters of Voiture's to Mdlle. Rambouillet, &c., and sent them by the Penny Post to Curll." Why should the young gentleman take the trouble to translate them, seeing that they were already translated? Two translations of Voiture's *Letters* had been published — one in 1657, and the other in 1715 — and a writer, in *The Grub Street Journal*, believed to be Pope himself, says, "they are not so much as transcribed anew from the French, but taken from an old English translation, published in 1657." Further: "They are word for word transcribed, excepting only two or three words, to adapt them more to these times, and a quotation from Shakspeare." Son Charles, we are told, then sent the letters, which he did not translate, "by the Penny Post to Curll." This admits of direct disproof, and is conclusive against the whole foolish story. The letters *were not sent by post*; there is no trace of a post-mark on the cover; and the direction is further evidence, if further can be required. They are addressed —

For
Mr. Edmund Curll, Bookseller, in Rose Street,
Covent Garden,
London.

Carriage Paid.

The "London," the "Carriage Paid," and the absence of a Post-office stamp, are conclusive.

D.

ENTRIES RELATING TO CLERGYMEN, IN THE PARISH REGISTER OF ROMFORD, CO. ESSEX.

The following extracts from the Church Registers of the important market town of Romford, may be interesting to the genealogical readers of "N. & Q." The burials, especially, will form valuable additions to Newcourt.

I have very carefully examined these Registers, and believe that I have included every entry in any way relating to clergymen, to be found in them for about two hundred and fifty years. Here and there the registers are defective; and for obvious reasons, I send nothing later than A.D. 1790.

The Romford Registers begin in the year 1561, and have been pretty well kept throughout.

Baptisms.

1591, Aug. 1. ffrancis Holden, filius Thomas Holden.
1594, Sept^r 25. Laurence, filius Mr. Hill, Minister.
1596, Dec^r 25. Elizabeth, filia Willm. Tichbourne, Minister.
1619, June 19. Lydia Morse, filia John Morse, mūri capellæ de Rumford.

1620, Sept 10. Thomas Morse, son of John Morse, mñr of Rumford.
1622, March 3. Anne Morse, daughter of do.
1635, Decr 29. Elizabeth Petchy, daughter of Mr. John Petchy, mñr at Havering.

[Havering Atte Bower, near Romford. For many years, the Havering Church Registers were included at Romford.]

1637. March 23. Mary Peachie, daughter of Mr. John P.
1659, Decr 11. Marye Vaughan, daughter of Mr. Edward Vaughan, Minister.
1660, Decr 30. Edward Vaughan, son of do.
1662, Janr 12. Elizabeth, daughter of do.
1664, Octr 2. Phillip Peck, son of Mr. Phillip Peck, Minister.
1668, Nov. 27. Daniell Peck, sonn of Phillip Peck, Minister here.
1670, Nov. 4. Martha Peck, daughter of Mr. Phillip Peck, Minister of Rumford.
1672, Decr 14. George Peck, son of do.
1674, May 14. Elizabeth Peck, daughter of do.
1676, Feb. 17. John Peck, sonne of do.; borne the 5th inst.
1678, Janr 15. Abigail Peck, daughter of do.
1680, May 18. Mary Peck, daughter of Philip Peck, Clerke.
1683, ffeb. 4. Simon Peck, son of Mr. Philip Peck, Minister here.
1706, May 23. Mary, daughter of Mr. John Tomlins, Clericus, and Eliz.
——, Aug. 4. fflorence, daughter of Mr. Saml Dunston, Clerici, and Mary.
1707, Octr 7. John, son of the Rev. Dr. John Searl, Rector of Willingale, and Vicar of North Weal, and Mrs. Judith his wife, bapt., by James Hotchkis, Chaplin.
1730, Octr 30. Willm, son of ye Rev. Mr. *Richd* Bolton, and Eliz. his wife, Romford.
1733, March 9. Ann, daughter of the Rev. Mr. *Ralph* Bolton and Eliz.
1734, April 5. Jane, daughter of Mr. Ralph Bolton and Eliz.
1735, Sept 12. Philip, son of ye Rev. Mr. Philip Fletcher, and Frances his wife, Romford.
1736, June 10. Mary, daughter of ye Rev. Mr. Ralph Bolton, and Eliz. his wife.
1742, Nov. 5. Frances, daughter of ye Rev. Mr. Philip and Mrs. Frances Fletcher.
1752, Octr 8. Simon Hillat, son of the Rev. Mr. John Heath and Ann, Romford.
1754, Janr 23. Elisabeth, daughter of do.
1755, Janr 27. Ann, daughter of do.
1756, March 24. Richard, son of do.
1757, April 14. Richard Gilbert, son of do.
1763, April 16. Half baptized, James John, son of the Rev. James and Ann Ridley, Romford (James Ridley, Chaplain) [*sic*].
1764, May 29. Ann, daughter of James and Ann Ridley.
1765, May 29. Mary Judah, daughter of the Rev. Mr. James Ridley, and Anne his wife.
1767, April 29. John, son of the Rev. John William Hopkins, Chaplain of Romford, and Mary his wife.
1769, Sept. 29. Margaret, daughter of do.
1789, May 13. Mary Ann, daughter of the Rev. Wm. Stewart (decd, late Vicar of Campsey Ash, Suff.; and once Curate of this chapel), and Eliz. his wife; born 10 Janr, 1784; privately baptized Feb. following, and admitted into the Church this 13 May.

Marriages.

1689, Decr 23. William Mandrett, son of Mr. William Mandrett, a master dyer in tems St. in London, and Elizabeth Peck, daughter of Mr. Phillip Peck, Minister of Romford.
1713, Aug. 6. The Reverend Mr. Arthur Heron, Rector of Morten in this county, Widr, and Mrs. Philadelphia Mildmay of Marks, sing., were married by a license.

[Philadelphia, daughter of Francis Hervey *alias* Mildmay, Esq., of Marks in this parish.]

1719, Aug. 11. The Reverend Mr. John Maryon, of White Roothing, in ys Co., s., and Mrs. Jane Weller, s., of ys Town, were md by a Licence.
1774, July 26. Rev. William Stewart, of this Parish, Bachelor, and Elisabeth Meredith of this P., sp., a minor. Present—Richard Meredith, Theophilus Denison Hume.
1788, May 1. The Rev. Matthew Willson of ye Parish of St. Mary, Cambridge, and Frances Barwis of this P Married by Licence. Present — Jane Jackson Barwis, Rich. Wyatt, Dorothy Milnes.

Burials.

1566, Sept. 15. Sepultus fuit Johannes Acanthus qui fuit senex et literatus.

*[Query if in Holy Orders?]

1605, May 3. Mar Willm. Tichborne, Minnister.
1611, Sept 24. Joyce Perryn, daughter to Mr. Perrin, Minister.
1612, Aug. 18. Mr. Anthony Warde, Mynister.
1615, June 5. James Morse, son of John M., mñr of ye word.
1618, March 17. George Crosse, a gramr scholler, son of a mñr.
1619, May 5. Margarett ffirman, daughter of Mr. ffirman, mñr at Havering.
1620, Septr 13. Thomas Morse, son of Jo. M., mñr.
1621, June 9. Lydia Morse, daughter of Jo. M., mñr.
1627, May 30. Ane Morse, daughter of John M.
——, Nov. 3. Thomas Morse, son of John.
1628, July 16. John Morse, son of John.
——, Nov. 16. Sidrack Simson, son of Mr. Simson, a mñr of London.
1648, Janr 31. John Morse, Minister of Romford.
1665, Nov. 15. A Male Child of Mr. Phillip Peck.
1667, Janr 12. A female Ch. of Mr. Peckes.
1668, Feb. 7. George Stonehonse, sonn of Robt. S., Clerke.
1673, Janr 21. Martha Peck, daughter of Mr. Phillip Peck, Minister of R.
1678, Nov. 13. Mary Blackmore, wife of Wm. Blackmore, Clerke, from Hare St.
1679, May 15. Mrs. Mary S., wife of Robt. Stonehouse of Romford, Clerke.
1683, Decr 14. Mr. Robert Stonehouse, Clerke, from Childerditch.
1684, July 18. Mr. Wm. Blackmore, Clerke, from Hare St.
1686, Nov. 5. Edward Stonehouse, the younger son of Robt. Stonehouse, Clerke, decd, from London.
1687, Feb. 10. Zechariah Fitch, Clerke, from Cockerells.

[Cockerells, at that time a manor house of importance near Hare Street, a village in this parish.]

1690, Decr 23. Mrs. Mary Pecke, wife of Mr. Phillip Pick, Minister.
1692, Feb. 5. Prudentia Noble, daughter of Mr. Mark Noble, of Havering, Minister.
1695, Sepr 2. Mr. Robert Stonehouse, Clerk, minister of Woodham Mortimer.
——, „ 20. Eliz. Noble, daughter of Mr. Mark Noble, Clerk, of Havering.

1695, Nov. 25. Mr. Philip Peck, Clerk, minister of this parish.
1697, July 20. Edw. Whiston, Clerk of this ward.
1703, May 10. Mary, daughter of Mr. Robertson, a Preacher.
1706, Aug. 19. fflorence, daughter of Mr. Dunston, a Clergyman.
——, "Mem. that Saml Keckwich, Curate of Romford, and Vicar of Raneham, died ye 18 day of 7ber, 1706, and was buried ye 23 do. at Raneham; and that Mr. Roberts, Vicar of Hornchurch, was pleas'd to appoint me, J. Hotchkis, to succeed him; and yt I entered upon ye curacy ye 14 day of October, 1706."
1715, July 11. The Rev. Mr. John Bret, Curate of Dagenham, native of ys place.
1718, Decr 7. Mrs. Judith Searle, relict of ye Rev. Dr. John Searle, late Rector of Willingale.
1734, Octr 21. The Rev. Mr. James Hotchkis, M. M. R.
1735, Feb. 14. Mrs. Eliz. Hotchkiss.
——, Octr 26. Philip Fletcher, son of the Rev. Mr. Fletcher.
1737, May 12. The Rev. Mr. Ralph Bolton.
1750, July 14. The Rev. Mr. Richard Monins, buried at Charlton, near Dover, in Kent.
1753, Octr 10. Simon Hillat, infant son of the Rev. Mr. John Heath and Ann his wife, Romford.
1754, Janr 9. Margaret, relict of the Rev. Mr. Hans Deveril, Felstead.
1755, May 15. Elisabeth, infant daughter of the Rev. Mr. John Heath and of Ann his wife.
——, June 4. Ann, infant daughter of do.
1756, May 7. Richard, infant son of do.
——, „ 14. John, son of do.
1765, March 1. The Rev. Mr. James Ridley.

[For ninety-five years after this time, no clerical interment appears on the Register.]

Edward J. Sage.

16, Spenser Road, Newington Green.

Minor Notes.

Telemachus: Mentor's Vessel.—I have been surprised, in reading the Seventh Book of *Telemachus*, at the account of the building of Mentor's ship, and unable to reconcile it with the sound judgment and consistency of Fenelon. Mentor, at the suggestion of Calypso, goes to a cavern; finds the requisite tools, cuts down some tall poplar trees, and builds a vessel ready for sea—all by himself, and *all in a single day!* When we read this, we think we must have got hold of the *Arabian Nights*, and of Aladdin's lamp, instead of a sober, classical composition of the illustrious Fenelon. He seems to have considered some explanation needed for a feat so incredible; but the one which he offers affords but a poor apology. Mentor is, of course, the goddess Minerva in disguise: and so the author thinks it sufficient to observe: "Que la puissance et l'industrie de Minerve n'ont pas besoin d'un si grand tems pour achever les plus grands ouvrages."

But if we allow full value to this solution of a most startling difficulty, it will be still impossible to reconcile such a statement with consistency in the author's story. Calypso is not permitted to know Minerva under the guise of Mentor: she is only allowed to regard him as some very wise and superior mortal. Yet she expresses no surprise at beholding the astounding and incredible performance of Mentor—a vessel completed by a single pair of hands in one day; and it never enters into her thoughts that the man who could perform such a feat must be more than mortal. Surely here is an inconsistency, quite out of character and keeping with the professed object of the narrative—the concealment of Mentor's real character from Calypso. F. C. H.

Intelligence attributed to Inanimate Things.—I was witness to a curious instance of this a short time ago. A scientific friend has a very good chronometer, in which he takes great interest. It had been cleaned, and he called at the watchmaker's to say, it went with great regularity, but had a losing rate of rather more account than he liked, and he requested some alteration made to the regulator. The man looked at it carefully some time, and at last said, "Really, Sir, I think you would do it better yourself. You see, Sir, you know the watch, and *the watch knows you.* I think you would succeed better with it than I should." We often hear sailors speak of their ships as if they had sense and feeling, but I never heard a watch so spoken of before. A. A.

Poets' Corner.

Lines written on a Pane of Glass.—The following lines are (or were) visible on a window-pane of the Hotel des Pays-Bas, Spa, Belgium:—

"1793.

"I love but one, and only one,
Oh Damon, thou art he;
Love thou but one, and only one,
And let that one be me."

Hermentrude.

Longevity.—In Wimbledon churchyard is a board over a grave recording the deaths of Thomas Taylor, died Dec. 25, 1827, aged 108 years; and of Sarah his wife, died July 4, 1834, aged ninety-seven years. W. P.

Inscription.—A remarkable one for the year 1847 in Wimbledon churchyard:—

"Good friends for Jesus' sake forbear
To dig the dust that's interr'd here.
Bless'd be the man that spares these stones,
And curs'd be he that moves my bones."

W. P.

Queries.

PARTRIDGE SHOOTING.

Are partridges and pheasants natives of these islands? If not, where and whence were they first introduced. Partridges are most probably

indigenous; for Chaucer, in his description of the Franklin, tells us: —

"Ful many a fat partrich had he in mewe,"

And both partridges and pheasants are mentioned in the Act 11 Henry VII., cap. 17, entitled "The Forfeiture for taking of Fesants and Partridges, or the eggs of Hawkes or Swans:" as also by his successor, in a proclamation dated July 7, in the twenty-seventh year of his reign, wherein he recites his great desire "to the partridges, pheasants, and herons, from his Palace at Westminster to St. Gyles-in-the-Fields, from thence to Islington, Hamsted, Highgate, and Hornsey Park; and that if any person of any rank or quality presumed to kill any of these birds, they were to be imprisoned, as also suffer such other punishment as to His Highness should seem meet." But "sport" in the good old times was very different from sport at the present day. Hawking was one form of it. Snaring or netting was another. But when did partridge shooting, as now practised, begin?

The present race of sportsmen will be surprised to hear that a learned gentleman, Daines Barrington, when discussing in 1775 the daily decrease of game, did not hesitate to affirm: "It will, however, in time be discovered that the practice of shooting at the bird on the wing is the real occasion of this diminution." (See his *Observations on the Statutes*, p. 455). And he justified this assertion by a note, which may well find a place in the columns of "N. & Q.": —

"As this is looked upon at present to be the only fair sporting, and the decrease of the game is not only attributed to other causes, but is productive of statutes attended with some rigour, this assertion may possibly seem to require some proof. Less than a century ago, when a bird was once on the wing, the shooter dropped his gun, despairing to hit it. And I have myself conversed with old men, who could find all sorts of game on the ground. The consequence of this was, that the gentleman had no other amusement but what is now called poaching; and in the reign of Charles the Second, a very costly and pompous book (in folio, with engravings,) was published, with the title of *The Gentleman's Recreation*; in which there are copper-plates, representing tonelling, and all kinds of snares. This treatise was in so great repute at the time of its publication, and was considered as being of such general utility, that it was abridged in the *Philosophical Transactions* for the year 1675. The greater plenty of game, which is said to be in France than in England, I take to be a confirmation of this conjecture. I have been informed, that few of the French gentry shoot; on the contrary, they sell their game at the market; which brings a better price likewise when taken in a snare, at the same time that the expense of gunpowder is saved."

Jeremiah Markland, of St. John's, Oxford, afterwards Prebendary of Westminster and Master of St. Cross, published his *Pteryplegia, or the Art of Shooting Flying*, a poem, in 1727; and in his Preface he speaks of the great superiority of the French in the use of the gun: "It is as rare for a professed marksman of that nation to miss a bird, as for one of ours to kill." The following lines will give the readers of "N. & Q." some notion of Markland's style, and no doubt amuse such of them as are shots: —

"Our Sport, almost at hand, we charge the Gun,
Whilst ev'ry well-bred Dog lies qui'tly down.
Charge not before. If over-night the piece
Stands loaded, in the Morn the Prime will hiss:
Nor Prime too full; else You will surely blame
The hanging Fire, and lose the pointed Aim.
Should I of this the obvious Reason tell,
The caking Pressure does the Flame repel,
And *Vulcan's* lam'd again, by his own Steel.
Yet cleanse the Touch-hole first: A Partridge Wing,
Most to the field for that wise Purpose bring.
In Charging next, good Workmen never fail
To ram the Powder well, but not the Ball:
One-*third* the well-turn'd Shot superior must
Arise, and overcome the nitrous Dust;
Which, dry'd and season'd in the oven's Heat,
Has stood in close-mouth'd Jarr the dampless night.
Now search for Tow, and some old Saddle pierce;
No Wadding lies so close, or drives so fierce!
And here be mindful constantly to Arm
With Choice of Flints, a Turn-screw, and a Worm;
The accidental Chances of the Field
Will for such Implements Occasion yield."—Pp. 3—5.

It would be easy to add to this specimen of Markland's Poems, and this illustration of Sporting Life, at the commencement of the Eighteenth Century; but your graver readers will probably grumble at your giving more space to

A Cockney.

Alexander Arsic. — Matthew Paris (vol. i. p. 119, Bohn's edition) states that among the escutcheons laid low in 1237, was that of Alexander Arsic. Who was this Alexander? I may, perhaps, assist by saying that in the same year there died an Alexander, abbot of Selby. If he be the same, when was he elected, and what were the particulars of his life? Monos.

Assurance, Essays on.—I should be glad if any contributor could refer me to essays, &c., on assurance, fire or life, written in a lively style, or interspersed with startling and accurate illustrations. Tristis.

Cam-shedding. — Can you favour a subscriber with the following information? — A term is made use of in water engineering for which no notice is to be found in any Dictionary; neither is any definite mode of orthography correctly ascertainable, or the *unde derivatum* to be learned. I allude to that system of wooden casing for the support of earth-work contiguous to rivers, brooks, &c. The accepted term is cam shedding, or camp shedding, or kem shading: I have seen it variously spelt.

A Mechanic.

Congleton Bible and Bear.—Passing through Congleton some time since, a gentleman heard some tailors, singing,

"Congleton rare, Congleton rare,
Sold the Bible to pay for a bear."

Being in the vicinity, I made inquiry about this, and was told that such a thing did occur, and that it was a standing jest against the Congletonians to this day. May I ask what this alludes to, and when it happened? W. W.

Sir Humphrey Davy, — Some time since "N. & Q." had some allusions to Sir Humphrey Davy in the character of poet. It appears from Dr. Paris's *Memoir*, that when he was a schoolboy he was also a dramatist, having written a pantomime. The following is a cast of the characters: —

"Harlequin - - - -	Davy.
Clown - - - -	———
Columbine - - -	Hichens.
Cupid - - - -	Veale.
Fortuna - - - -	Scobell.
Ben - - - - -	Billy Giddy.
Nurse - - - -	Robyns.
Maccaroni - - -	Dennis."

Dr. Paris says in the *Memoir*: —

"The performers, who, I believe with one exception, are all living (*circa* 1831) will perhaps find some amusement in examining how far their future characters were shadowed forth on this occasion. At all events, I feel confident that they will receive no small gratification at having their recollections thus carried back to the joyous scenes of boyhood, connected as they always are, and must ever be, with the most delightful associations of our lives."

The Billy Giddy, whose name appears above in the *dram. personæ*, was, I presume, Mr. Davies Gilbert. Can any of your readers identify the other coadjutors of Sir Humphrey in his juvenile performance?

Query, Are any of the performers *now* living?

R. I.

Dudley of Westmoreland. — Will Mr. Adlard, whose kind reply to my query under the above heading appears in 3rd S. ii. 99, add to his kindness by informing me how a copy of the book from which he quotes may be procured?

H. S. G.

Mr. Herbert, President of Nevis in 1787.

"Nelson married, in 1787, Mrs. Nisbet (widow of Dr. Nisbet, a physician in Nevis), niece to Mr. Herbert, President of that island. Mr. Herbert at this time was so much displeased with his only daughter, that he had resolved to disinherit her, and leave his whole fortune to his niece. Nelson dissuaded him from this, and reconciled him to his child."— *Life of Nelson*, by Southey

Any information or particulars relative to Mr. Herbert, or to his daughter, — when Mr. Herbert died, and where, and whether the daughter married, and whom? will be thankfully received.

G. P.

"Leaves from Portuguese Olive." — Who was the author of "Leaves from Portuguese Olive," published in the *Dublin University Magazine*, 1852-3, signed "M. E. M.?" Has he written any other works? W. M. M.

Letters in Heraldry. — Can any one of your heraldry loving correspondents inform a humble student of the noble science of blazonrie, whether the bearing of a letter of the alphabet, probably an initial letter, in coats of arms, generally on the chief, is a common or ancient custom, and if ever prevalent in England? One *Italian*, I think *Florentine*, family, bears the word "Libertas" on a chief. Any information on the subject would oblige A Reader.

Macclesfield Remains.—In one of the sloping streets near the church of St. Michael at Macclesfield, there is an old gateway to a castle, formed of large rough-hewn blocks of sandstone. In the yard of a house in Mill Street adjoining, there is a fragment of the wall from thence. An underground passage is said to lead to the church. This is said to have been destroyed by Cromwell. Is anything known respecting the above?

W. W.

Matilda, Daughter of Henry I. — I have lately met (I think in some Magazine) with the following piece of scandal respecting this princess:

"That when she was sent to Germany to be married to the Emperor, her first husband, she was escorted by her cousin, Stephen, who, in the course of the journey, took the opportunity of corrupting her innocence."

It is added,—

"That this circumstance afterwards encouraged him to lay claim to the crown of England; thinking that, after what had taken place between them, Matilda would be ashamed and afraid to oppose herself to his pretensions."

Supposing the tale to be true, the event showed that Stephen was mistaken, as those who calculate on female weakness or timidity frequently are. On what authority is this story, which is probably a calumny, founded? It is not mentioned in any History of England with which I am acquainted.

Some accounts state that the intimacies between Stephen and Matilda took place after the death of the emperor. This is more probable, especially if it be true that the princess, when she first went to Germany, was but eight years of age. — Baker's *Chronicle*, p. 49, folio. W. D.

Quotation. — Who is the author of the following line?

"For sudden joys, like grief, confound at first."

Rd. Slocombe.

St. Leger: Trunkwell. — I want very much to find out a place in Berkshire called *Trunkwell*. A family of St. Legers lived there in 1730, and perhaps some years earlier. I should be glad to

know something of them, as well as the locality of their above-named residence.

F. Fitz-Henry.

Serpents in ——? —

"Radicalism in 1862. — The political annalist who should undertake to write the records of the Session of 1862 from the Radical point of view would encounter at the outset a difficulty not unlike that which embarrassed the learned Norwegian when he came to treat of the natural history of the serpents of his native land. 'There are no serpents in Norway;' and there is nothing in the parliamentary events of the past six months which any judicious friend of Radicalism can be interested in preserving from oblivion." — *Saturday Review*, August 2, 1862.

The above illustration has been used many hundred times, and is so appropriate that it will be used many hundred more. The chapter on snakes is generally ascribed to a writer on Iceland. If any reader of "N. & Q." has actually seen the book in which it is, and will send title, date, and page, he will gratify a reasonable curiosity, and promote accuracy of quotation. Fitzhopkins.

Amiens.

Typographical Queries. — 1. By what names did the Romans call the letters of their alphabet?

2. Is the origin of the names of our letters H, Q, Y, and Z, known? and if so, what is the derivation of those names?

3. Do all the nations who use printing make a distinction between the characters used in that art and those used in penmanship? and is it known at what period such distinction commenced in Europe?

4. What is the origin of the characters called Old English and those called Church Text?

S. B.

The Warden of Galway. — Some weeks ago I sent you a Note respecting this man, who has been dignified in several local histories as the Brutus of Galway. I was anxious to obtain a faithful account of a transaction which was in itself remarkable, and which has come down to us with many variations and embellishments. I observe in *Lloyd's Newspaper* of Aug. 3, some mention is made of a drama founded upon the event, and entitled the *Warden of Galway*, and said to have been produced at the Olympic Theatre. The *Musical World*, it appears, had asserted that such a tragedy had been produced, and damned; but the critic of *Lloyd's* had been unable to find any trace of it. His remarks, however, have brought out the following letter, giving an account of the drama, and also of the event upon which it was founded. I gave you the only authentic piece of intelligence I have ever been able to procure, viz. an extract from the Public Records of the Town of Galway. Mr. Donaldson gives the history as it is related, but the details vary in all the histories extant. Is it possible to procure an accurate history of the event? The letter, I presume, is addressed to the editor of *Lloyd's Newspaper*, but it does not say so. It is taken from that journal: —

"August 5th, 1862.

"Sir, — Your edition of Sunday last notices a tragedy founded on *The Warden of Galway*. Such a drama had a considerable run at the Theatre Royal, Hawkins Street, Dublin, thirty-three years ago, during the management of Mr. Calcraft. According to your notice it failed at the Olympic Theatre: that is no criterion in regard to its want of merit. In 1831, while attached to the Liverpool Theatre, when under the management of Mr. H. Beverley, I produced a drama founded on the tragedy of *The Warden of Galway*, and it was received with considerable applause. The winding up of the drama is certainly revolting — the idea of a father turning the executioner of his own son partakes of the days of the elder Brutus.

"Walter Lynch, the warden or chief magistrate of Galway, condemns his son to death for the murder of a young Spaniard. The gallows was erected close to the warden's house; but in consequence of a rising of the people, and the hangman refusing to perform the execrable task, the stern and inflexible father stepped forward, and, to the horror of the multitude, tied the rope round his son's neck, and turned him off. This circumstance is an historical fact — the story is extant, and is written in choice Irish. — I remain, Sir, yours, &c.

"Walter Donaldson."

T. B.

Meeting of Wellington and Blucher at Waterloo. — A writer in the *Illustrated Times* of Aug. 16, in making some remarks upon the last picture put up in the Queen's Gallery, says: —

"By-the-by, I have heard it confidently asserted that this meeting of the chiefs is a myth, and that the great Duke himself said that it never occurred."

I have always understood that the Duke of Wellington denied that any meeting had taken place on the field of Waterloo between Blucher and himself, but I have not the authority at hand. Dr. Alison says that such a meeting did take place, and gives the time, place and other particulars; and many popular accounts of the battle support this statement. The Duke's testimony, if such exists, would be conclusive. The general impression is, that the two heroes met and embraced after the final charge of the British guards, and such meeting has been made familiar to us by an engraving of no high order of merit; and I think a plate showing the meeting there was in Kelly's *History of the Battle*, &c., published many years ago — a 4to volume, compiled from all sources, and designed for popular use. I believe, apart from the Duke's statement, that the victorious generals did not meet on that day. It is a pity that the artist under such circumstances should have selected, or permitted others to select for him, a doubtful episode in a history so rich with thrilling scenes and glorious results. Historical painting ought to aim at faithfulness in the events it attempts to immortalise, else it reflects a shade

of doubt on all history. Perhaps some of your readers may be able to tell us whether the Duke did make the statement referred to, and where it is to be found. T. B.

Wigs. — Did Charles I. wear a wig? if so, was it a Welsh wig? In "*The Wyc, with its associated Scenery*, by a member of the Royal Cambrian Society," I find recorded "A Relic of the Royal Martyr," in these words:

"Being at Werndee (where he was suspected to be hidden) the king was disturbed in the middle of his dressing, and was obliged to escape through the window, without his *shirt and wig*. He left these and his toilette brushes behind him, which, with the exception of the wig, are now at Llandago priory."

My own impression has always been that wigs came into England with Charles II. at the Restoration; and the amusing incident recorded in the *Diary* of Pepys, when he purchased his first *periwig*, and walked into church on a Sunday morning, to the admiration of the devout ladies, seems to confirm my notion on this subject. Perhaps some correspondent will kindly elucidate what the Cambrian antiquary intends by "his shirt and wig." Had Charles I. a foretaste of wiggery before wigs were adopted by his subjects, as Queen Elizabeth wore silk stockings while her loyal subjects had only cloth hose? Or were the flowing curls with which Vandyke always graces the portraits of Charles mere *false hair*, such as ladies now (Truefitt tells me) very commonly add to their pericraniums? The point is worthy the consideration of the big wigs in antiquarian research, as is also the shirt question. Did the king leave his shirt to the last to put it on over his armour, as we see the linen tunics in the picture of the bold barons demanding Magna Charta? We know that many shirts and fine cambric pocket handkerchiefs, marked C. R., and under a crown-crest, are in the possession of loyalist families, relics they retained after the decapitation at Whitehall. Or was the shirt one of those delicately worked collars so picturesque in Vandyke's portraits? Or, lastly, was it a chemisette (so ticketed in shop windows), for fair ladies, or dandy minotaurs,

"Semibovemque virum, semivirumque bovem"?

I hope some man-milliner, learned in *shirting*, will be able to settle this knotty question; or that the proprietors of the Priory will send up the identical relic (to the care of Messrs. Bell and Daldy) for your inspection. The *wig*, unfortunately, *non est inventus*. But, at last, it might only have been a Welsh wig, or woollen cap, which the king put on for the nonce, the more effectually to hide his devoted head from his pursuers; as his son afterwards donned the miller's clothes when he came down from the Royal Oak, and escaped in this disguise to the French coast. As Welsh wittles are closely analogous to Welsh wigs, I should also be glad to learn the date and origin of this useful branch of commerce in the Principality.

Queen's Gardens.

The Rev. John Winder. — This clergyman went to Ireland as chaplain to King William III., and soon after married Jane, daughter of Major Done (or Doane), of Cromwell's army, by Letitia, daughter of Roger Lyndon, Esq., of Carrickfergus. Are any of Mr. Winder's lineal descendants still resident in Ireland? Abhba.

The first Lord Mayor of York. — In 1389, when Richard II. went to York to settle a dispute between the archbishop and his dean and chapter, taking his sword from his side he gave it to William de Selby, to be carried before him, and at the same time called him lord mayor. Can any one give me the pedigree of William de Selby, and what he was at that time? Monos.

Queries with Answers.

Executioner of Charles I. — There is an old "tradition," even if it rests on no better authority, that the executioner of King Charles I. (who was supposed to be a native of the neighbouring village of Attercliffe), was interred in Sheffield churchyard. Perhaps some of your correspondents may be able to give some idea of the site, &c.

Hallamshire.

[Close to the door on the south side of the chancel of St. Peter's church, and affixed to the wall, was formerly a brass with an inscription commemorating William Walker, who is supposed to have been the executioner of King Charles I. His epitaph is printed in the *Gent. Mag.* xxxvii. 548, and in Hunter's *Hallamshire*, p. 144. Mr. Hunter has furnished the following particulars of this individual at p. 254: "After the Restoration, there retired to Darnall, his native village, a person named William Walker. He continued to reside here till the year 1700, when he died, and was buried in the parish church of Sheffield. From his monumental inscription it appears that during the time of the Commonwealth he was engaged in many civil employments, that he retired to a little paternal estate, and that he spent his time in the study of the mathematical and other sciences. What the particular employments were in which he was engaged during the Interregnum has never been explained; but the writer of the *Memoirs of Thomas Hollis*, p. 131, who is now known to have been Archdeacon Blackburne, conjectures that he is the person to whom there is an allusion in the *Apology for the Presbyterian Ministers*, 1649, on the charge of holding anti-monarchical principles, 'the same Walker who has written the *Monthly Mercuries*,' and that therefore he was the translator of the *Vindiciæ contra tyrannos*, published in 1648. The tradition of the village of Darnall goes to fix on Walker that his was the rash hand which smote off the head of the King. The evidence which was collected by the late Mr. Wilson and Mr. Goodwin, and laid before the public in successive communications in the *Gentleman's Magazine* (xxxvii. 548; xxxviii. 10, &c.), is thought by the writer of the Hollis *Memoirs*, to fix the deed on Walker with more certainty than attends the evidence which would fix the

bloody and evil deed on any other name. It consists of recollected confessions in his dying moments, tradition of a warrant having been sent for his apprehension, which he escaped through the connivance of Mr. Spencer of Attercliffe, joined to the fact, that in the trials of the persons who composed the court of justice, Walker was several times mentioned as being the name of the man who actually struck the blow." See *An Exact and Impartial Accompt of the Indictment, &c., of Twenty-nine Regicides*, 8vo, 1679, pp. 228, 272, and 279.]

Basingstoke Chapel.—The Holy Ghost Chapel at Basingstoke, Hants, mentioned by your correspondent (3rd S. ii. 45), is, I believe, now in ruins. Can any of your readers furnish me with information about this said edifice, when erected, &c.?

J. B. R.

[The Holy Ghost Chapel was so called from its having been connected with a guild of the Holy Ghost, instituted by Sir William Sandys, Knt., afterwards first Lord Sandys, and Fox, Bishop of Winchester, under a license from Henry VIII. The fraternity was dissolved in the first of Edward VI., and its possessions vested in the crown; but in the first of Philip and Mary, a brotherhood was again established here, and the former possessions re-granted for "the maintenance of a priest for the celebration of Divine service, and for the instruction of the young men and boys of the town of Basingstoke." About the commencement of the reign of James I. the brotherhood became extinct; and during the confusions of the Civil Wars, the chapel estate was seized by the Parliament, and the school shut up; but through the care of Bishop Morley, the estate was again restored, about the year 1670. Mr. Carter, in the *Gent. Mag.* for Nov. 1802, p. 1022, states that the style of the architecture of the chapel appears of the time of Edward IV.; but that it is possible many of the carvings, with some shields of arms, were added in the reign of Henry VIII., in consequence of repairs or alterations then taking place. See also *Gent. Mag.* for April, 1806, p. 306. In the year 1819, was published at Basingstoke, *The History of the Holy Ghost Chapel at Basingstoke*, and of the Brotherhood or Guild, with curious Charters, 8vo.]

Faustus, Bishop of Riez.—What is known of "the learned Faustus, a native of Britain, who became Bishop of Riez, in Provence," or, as some have thought, of Dôle, in the north of France? Where can his works be met with? Are they in print?

F.

[St. Faustus, or Faustinus, was born A.D. 390, and died about A.D. 485. His day, according to Bishop Tanner, is Jan. 17; but, probably on account of his alleged semi-pelagianism, he does not appear under that date either in Butler's *Lives*, or in the *Acta Sanctorum*. According to one authority, he was born in the province of Bretagne; according to another, he was "Britannus;" while a third styles him "Scotus," which may mean either a Scotchman or an Irishman. He began the world as an advocate, then became a monk, was made Abbot of Levins (on the coast of Provence), and in 466 Bishop of Riez (Episcopus Regiensis). He was esteemed one of the most learned bishops of his time, and is said to have been entrusted with the duty of revising the letters of Sidonius Apollinaris. Faustus also wrote against the notions entertained by some of the disciples of St. Augustine, respecting predestination and reprobation. These works are all inserted in the eighth volume of the *Bibliotheca Patrum*, and the principal of them are analysed by Dupin. Some of his works are lost.]

Water-Marks on Paper.—Can you inform me whether any description of the water-marks on paper of an early date has been published? I find a great variety of these marks on old MSS., and possibly, when other indications fail, the date of a treatise may be inferred through their means.

Thos. E. Winnington.

[The late Samuel Sotheby was the first to direct the attention of bibliographers to the historical interest attached to the study of paper-marks. He has left the result of his investigations in the two following works: "*The Typography of the Fifteenth Century*: being Specimens of the Productions of the Early Continental Printers, exemplified in a Collection of Fac-Similes from One Hundred Works, together with Water-Marks. Arranged and Edited from the Bibliographical Collections of the late Samuel Sotheby, by his Son, S. Leigh Sotheby, fol. 1845." Consult also his *Principia Typographica*, fol. 1858, vol. iii. which consists entirely of notices of Water-Marks. *Vide* also "N. & Q." 1st S. ii. 310, 347; ix. 32, 41, 75; 2nd S. vi. 434, 491; vii. 110, 265; viii. 77.]

J. B. Greuze (3rd S. ii. 147.)—I have seven volumes or parts of a book by John Vinett, entitled *Catalogue Raisonné of the Works of Painters*. At the end of the 7th part, published in 1836, it is announced that Part viii. will contain, among others, the works of Greuze. I do not know how it happens that I have only these seven parts, which I have had, I believe, twenty-five years; and I rather doubt whether the 8th part (which, however, was to have been the last) ever appeared. Some of your readers may know this.

Lyttelton.

[Thanks to Lord Lyttelton's kindness, we are now enabled to inform H. W. C. that an account of the works of Jean Baptiste Greuze will be found in Smith's *Catalogue Raisonné*, Part viii. (published in 1837), pp. 397-444. It may be as well to add that, although Part viii. was intended to be the last part, a ninth part, containing nearly 900 pages of supplementary information, was published in 1842.]

"Eating the mad Cow."—In the third part of Victor Hugo's novel, *Les Misérables*, at the beginning of the first chapter of the fifth book, is this sentence:—

"Il mangea de cette chose inexprimable qu'on appelle *de la vache enragée*."

The italics are in the original. What is the meaning and origin of the proverb? Is there a corresponding one in English?

Allen.

["Manger de la vache enragée" (to eat the mad cow) is a phrase applied by the French to persons who are reduced to extreme distress and misery. It is an allusion to those who are impelled by want and hunger to eat flesh unfit for human food, even if it be that of a cow that has died of hydrophobia. In our own language we know of no proverb equally revolting. We speak, indeed, of "eating humble pie" and "eating the leek;" and when we have beaten an electioneering opponent, we say that we have "given him the ticket for soup."]

Corte-Real's "Naufragio de Sepulveda."—Perhaps some reader of "N. & Q." can inform me

if there is any translation into English or French of *O Naufragio de Sepulveda*, par Corte-Real?

W. M. M.

[A French translation was published by Carrier of Paris in 1844, entitled "Naufrage de Manoel de Souza de Sepulveda et de Dona Lianor de Sà, Poëme Portugais de Hieronimo Corte-Real, traduit pour la première fois par Ortaire Fournier, auteur d'une Traduction des *Lusiades*." 8vo.]

Replies.

STATUE OF KING GEORGE IN LEICESTER SQUARE.

(3rd S. i. 227; ii. 150.)

In September, 1845, during an idle visit to London, I one day made an outline sketch of the king on horseback. On referring to this sketch, I see that the group stood so as to look towards the north, or higher side of the square, and that I took the east side of the statue. The king is represented as sitting low down in his saddle, his body being very upright. His head is encompassed with a wreath of laurel. He wears a breast-plate, and has plate armour, apparently, on the right arm, the left not being visible in the sketch. The right arm is extended downwards, and held back almost beyond the body. The hand seems originally to have grasped something, afterwards lost. A scarf passes over the left shoulder, and is tied on the right side of the back. There are breeches to the knee, with lace or braid on the seam; and buskins below, with the top edge turned down, so as to show a small portion of the leg. The feet are disagreeably square; by which I mean that the toes do not hang down, like those of George IV. in Trafalgar Square. There are two square saddle-cloths, under a square saddle. The horse is walking; the off fore leg being lifted, and the hoof of the near hind leg placed on a stone or lump, according to a most unartistic practice. A horse has always got three feet on the ground, by which he stands on a triangular base; and he does not lift one foot up, until he is in the act of putting another down. It is remarkable that even in the present day, or within recent times, both painters and sculptors of repute represent horses on two legs, standing diagonally on one hind leg and the opposite or contrary fore leg. The tail flows long, and is tied round with a fillet somewhat below the middle. The pedestal resembles that on which stands George III. in Pall Mall East, though not so plain. The sides and ends are ornamented with subjects in relievo. The ends have something like shields, charged with masses of fruit, seen in profile in the sketch. The east side bears a Roman breast-plate and helmet, flanked by two circular shields; and backed by the tops of spears, flags, or other trophies of war. Every one will agree with Dr. Rimbault (3rd S. ii. 150), that this statue ought to be rescued from its present degradation, repaired, and re-erected if possible. Indeed, it appears to me that it ought to become royal property.

P. Hutchinson.

I cannot help thinking that Dr. Rimbault is using somewhat sharp practice with a poor "ready writer" in comparing a haphazard passage in a magazine article with the well-weighed statements in works of such moment, and such general accuracy, as J. T. Smith's *Streets of London*, and Peter Cunningham's *Handbook*. The article on Leicester Square now forming part of the contents of *Gaslight and Daylight* was originally written for *Household Words*, ten years since, on a sick bed in Germany, posted the same night, and printed without revision by the author. *I honestly confess that I have no printed authority* for my statement that the statue was placed in the square by George II. beyond a vague impression from mention in some out-of-the-way book, the name of which I had forgotten, that such was the case. As my dim memory served me, the story was that the statue at Canons was originally that of George I.; but that it was furbished up, and *altered* to pass for George II. when, about 1736 or 1737, Leicester Fields were "improved" into Leicester Square. There had been precedents for such artistic "vamping" and "clobbering." Did not Jacob Tonson incite the engraver of the plates to Dryden's *Virgil* to aggravate the nasal promontory of the son of Anchises into the similitude of William III.'s nose? Did not a loyal lord mayor, Sir Robert Viner, I think, once set up an equestrian statue of his gracious sovereign in the Stocks Market, which statue was originally intended for John Sobieski, King of Poland, trampling on a prostrate Turk; and, in the "vamped" edition, did not the Turk pass muster for Oliver Cromwell? One cannot banish these vague impressions from the mind; and I still adhere to the notion that the statue in Leicester Square was made to do duty as George II.; but, please to remember that my paper in *Gaslight and Daylight* was written in haste, away from home, without books or notes, and that the journal in which it appeared made no pretensions to antiquarian accuracy.

George Augustus Sala.

Reform Club.

DE L'ISLE OR DE INSULA FAMILY.

(3rd S. ii. 66.)

The most authentic sources of information in the case of the family of De Insula, or De l'Isle, or Warren de l'Isle are, it appears to me, the Heralds' Visitations themselves for the counties of Hants and Dorset, Dugdale's *Baronage*, Banks's

Extinct Peerage, Burke's *Extinct Peerage* (title, "L'Isle, Barons de l'Isle"), Burke's numerous heraldic publications, Collins's *Peerage*, edited by Sir Egerton Brydges, Nicolas's *Report of the Lords' Proceedings on the Claim to the Barony of de l'Isle;* Worsley's *History of the Isle of Wight;* Cleaveland's *Genealogical History of the Noble Family of Courtenay;* the MSS. in the archives of the noble and gentle houses of Cholmondeley, Courtenay, and Oglander; and Mr. Bond's * MSS. so often referred to by Hutchins in his History of this county. I think your correspondent will also find Sims's *Index to Pedigrees and Arms* contained in the Heralds' Visitations, and other genealogical MSS. in the British Museum, of very great use to him.

In Hutchins's *Tree of the High-born Norman Race of Oglander* (vol. i. p. 270), it is stated that Sir Henry Oglander, Knight, *circa tempore* Edward II., wedded Mary, daughter of Sir Bartholomew l'Isle, Knight; and I find the following important note bearing on the subject: —

"The family of the Lisles, who take their sirname from their habitation in the Isle of Wight, were in antient times Barons of Parliament and Peers of this realm. Woddeton, now called Wotton in the said island, was the capital seat of their barony, and Galfrid de Insula their ancester was lord thereof at the time of William the Conqueror. Bartholomew Lisle, whose daughter Mary married Sir Henry Oglander, Knight, lies buried in Thruxton church, Hants, with Elizabeth his wife, daughter of Hugh Courtney, Earl of Devon."

With respect to the De Warren family, permit me to remark, that William Warren, first Earl of Warren and Surrey, was not the Conqueror's brother-in-law, but his son-in-law. The most learned authorities differ much as to the question, whether or not he was *any* relation of the Norman Duke. Dugdale, in his *Baronage* (tome i. p. 74), says: "Lady Gundred (wife of William de Warren, Earl of Surrey), was sister of Gherbode, a Fleming, to whom King William the First had given the Earldom and City of Chester," and there is a marginal reference to *Ord. Vit.* There are two most excellent and valuable pedigrees of the line of De Warren in the first volume of Manning and Bray's *Surrey*. In one of these charts is the following note (vol. i. p. 483, n.): —

"Dugdale, from *Ord. Vitalis*, calls this Gundred sister of Gherbode a Fleming; but the Earl, her husband, in his charter for founding the Priory of Lewes, calls her the daughter of Queen Matilda. See also Speed, &c."

I have the greatest respect for Sir William Dugdale's talents and learning, but I cannot forbear saying that, after Hornby's able exposure of the numerous mistakes and inaccuracies in his work, every statement of Dugdale's ought to be received with extreme caution, and that indeed every thing he has written requires confirmation.

I have not any information in my possession bearing on the descent of the De l'Isles of Upway. Mr. William Clapcot l'Isle of Upway married the Honourable Hester Cholmondeley, granddaughter of the third Lord Cholmondeley. It seems impossible that a noble lady of the Cholmondeley family should, with the sanction of her illustrious house in the middle of the eighteenth century (when birth was yet reverenced in England), have given her fair hand to a person who had not in his veins the blood of princes and nobles! Consequently, I conclude that the L'Isles of Upway were well-born, and members of the order of the aristocracy.

The name of "Warine de l'Isle" is often to be met with in Burke's *Extinct Peerage*. "Warren" having been the Christian name of one of the L'Isles of Upway, the presumption is that they were a branch of the baronial race.

THOMAS PARR HENNING.

Leigh House, Wimborne.

* Alice Lady l'Isle was maternally descended from the Bonds of Grange.

SHAKESPEARE MUSIC; DR. JOHN WILSON; ROBERT JOHNSON.

(3rd S. ii. 42.)

If it could be shown that settings exist of "Full fathom five," and "Where the bee sucks," by a musician contemporary with Shakespeare (Robert Johnson), a certain interest would attach to the fact. Those who read Dr. Burney's *History*, a great authority upon musical things, might suppose that the compositions alluded to are not extant, and must conclude that Dr. John Wilson was the composer of what I imagine to be Robert Johnson's settings of the above-named songs. I wish to offer reasons for thinking that Dr. Burney has fallen into a mistake (a very natural one, however), in this matter. I will first quote the Doctor's own words, which will be found in a note at p. 335, vol. iii. of his *History:*

"(Of) The Songs in this Play (*The Tempest*), Dr. Wilson, who reset and published two of them, tells us, in his *Court Ayres* or *Ballads*, published at Oxford, 1660, that *Full fathom five*, and *Where the bee sucks*, had been first set by Robert Johnson, a composer cotemporary with Shakespeare."

In the British Museum is a copy of Dr. Wilson's work, which is in three volumes, the first and second vols. being given to the first and second soprano parts, and the third to the base. The title of the work is —

"Cheerful Ayres (*not* Court Ayres), or Ballads first composed for one single voice, and since set for three voices."

I will now give the exact words of Dr. Wilson himself, in his Preface to this work: —

"Some few of these Ayres were originally composed by those whose names are affixed to them, but are here placed, as being new set by the Author of the rest,"

Upon examining Dr. Wilson's work it will be found that there are three airs with the name of Robert Johnson affixed to them, and two airs with that of Nicholas Laniere. All the rest have Dr. Wilson's own name. When I saw what it was that Dr. Wilson really did say, it seemed to me that his phrase *new set*, did *not* mean, as Dr. Burney apparently conceived (and as it would mean now), *newly composed*, but *newly arranged*, or *harmonized*. That is, the air of another composer taken, and *arranged* for three voices, by Dr. Wilson. *A priori*, it seemed to be very unlikely, that if Dr. Wilson had *newly composed* these five songs, that he should put the names of Robert Johnson and Nicholas Laniere to them, simply because they also had once composed the same words. Afterwards, this high probability, that Dr. Wilson, by *set* merely meant *arranged*, seemed to be raised into something like certainty by examining his title-page more carefully. (The italics are mine.) —

"Cheerful Ayres, or Ballads, first *composed* for one single voice, and since *set* for three voices."

Thus it would appear that the work consists of what we should now call *Songs*, *harmonized for three voices*, and that Dr. Wilson retained, to five out of some seventy songs, the names of Robert Johnson and of Nicholas Laniere, for the very simple reason that *the melodies were theirs*.

"Where the bee sucks," in its three-voiced form, is to be found in Playford's *Musical Companion* (1672), with Dr. Wilson's name to it, and on that authority I assigned it to the Doctor in the first of these papers on "Shakespeare Music."* I now offer the present view as to Robert Johnson's claim, for the consideration of musical antiquaries.

ALFRED ROFFE.

Somers Town.

* 2nd S. viii. 285.

DOLMETSCHER.

(3rd S. ii. 98.)

Grimm, in his Germ. dict. *s. v. Dolmetsch*, a less common form of the same word, says that it was borrowed from the Slavonic as far back as the end of the thirteenth cent., and quotes the equiv. Russ. *tolmatch*, Pol. *tlumacz* (pron. *tlumatch*), and Hung. *tolmáts* (pron. *tolmátch*). These forms agree very closely with the Old Germ. forms given by Grimm, viz., *tulmach*, *tolmecz*, *tulmetz*, *tulmetsch*, *dulmetsch*, &c., and have, without doubt, a common origin. Still, if we examine Russian, Polish, and Hungarian dict., we shall, I think, find that the equiv. for *Dolmetsch* have not taken firmer root in these three lang. than *Dolmetsch* itself has in Germ.; and that in all of them the word is generally used = *interpreter* in its strictest sense, i. e., = a person who helps another by translating for him *vivâ-voce** from one lang. into another; and that, as holds true also of the verbs derived from it, it is but rarely used in a figurative sense. In other words, our *interpreter*, and more especially our verb, *to interpret*, are much more rarely rendered in the lang. above mentioned by *Dolmetsch*, *dolmetschen*, and their equivalents, than they are by such words as *Ausleger*, *Erklärer*, *auslegen*, *erklären*, *deuten*, &c., and their equivalents. Hence I would conclude that the word is *not at home* in any of these lang., and that it is therefore neither of Slavonic nor of Hungarian (i. e. Turanian) origin, but that it has been introduced into these families from without, just as *Dolmetsch* has confessedly been into German. Indeed, I do not understand why Grimm calls the word *Slavonic*, since, for anything he shows to the contrary, it might just as well have been borrowed from the Hungarian, a member of an entirely different family.

Now there is a Semitic root, signifying *to interpret*, and, as it would seem, nearly always† in the restricted sense assigned to the equivalents of *interpreter* in the four lang. already quoted (i. e., *translator*), and from this root, from which many modern European languages have confessedly borrowed words signifying *interpreter*, I would also derive *Dolmetsch*. I allude to the Chald. תַּרְגֵּם or תִּרְגֵּם (*tirgaym* or *targaym*), Arab. ترجم (*tarjamā*), *to interpret*, Syr., Æthiop., Pers., and Turk., very nearly the same, and from this root we have the Chald. תּוּרְגְּמָן (*tūrg(h)emān*), Arab. ترجمان (*tūrjemān*, *tarjemān*, or *tirjemān*), *interpreter*, the Ital. *turcimanno* (pron. *toorchimanno*), Span. *trujaman*, Port. *trugimão*, or *trugiman*, Fr. *drogueman*, *drogman*, *truchéman*, or *truchement*, and our *dragoman*.‡

In the Span., Port., Fr., and Eng. forms it will be noticed that a transposition has taken place in the first syll., the *r* having usurped the place

* This is allowed by Grimm to be true of the Russ lang., although he draws no inference from it. He says that "in Russia the *tolmatches*, who *interpret vivâ voce* are distinguished from the *perevodchiks*, who make *written translations*." In other words, *perevodchik* and its verb *perevodit'*, are the ordinary equivalents of our *interpreter* and *to interpret*.

† *Targaym* in Chald. would seem always to mean *to interpret* = to translate from one lang. into another, whether the translation be oral or written; but the noun *tūrg(h)en* is in the *Targum* (the Chald. *transl.* of the Bible) once or twice used fig. Thus in Exod. iv. 16. where the Heb. is "he shall be to thee instead of a mouth," in the Targ. we have "he shall be to thee (for) a *tūrg(h)emān*," i. e., an *interpreter*, and so again in Exod. vii. 1, instead of the *prophet* of the A. V. In Arab. too both the verb and the subst. seem to be chiefly, if not entirely, used in their strict and literal meaning.

‡ In all these subst. whatever follows the *m* is merely termination and not root. Thus in *dragoman*, *dragon* is root, and *an* termination.

the vowel which originally separated it from the *t* (or *d*), and a similar transposition will be noticed on comparing the Russ. and Pol. forms given above. This is an argument, if but a feeble one, in favour of my derivation.* But let us see how the root *targaym*, or rather *tarjam*† may have become, say, *tolmatch*, the Russ. equiv. of *Dolmetsch*. The transformation is by no means difficult. Change *r* into *l* in the first syll., and transpose the *j* and the *m* of the last syll. and we have *talmaj*; and this, by exchanging the first *a* for *o* (comp. the Eng. *dragoman* and the Fr. *drogman*), becomes *tolmaj*, which, pronounced *tolmadge*, very closely resembles the Russ. form.

It is true that I can show no other example in which the *r* of *tarjam* is known to have become an *l*, or in which the last syll. *jam*, has been reversed into *maj*, but I do not think these changes are so violent as to bear their condemnation with them. Who would say that our *ewer* came from the Lat. *aqua*? yet it indisputably does.

The equiv. for *Dolmetsch* and *dolmetschen*, in Low Germ. and Dutch are *tolk*, (*ver*) *tolken*, in Dan. *tolk*, *tolke*, in Swed. *tolk*, *tolka*, and in Iceland. *tulkr*, *tulka*, whilst in Lithuan. we find both *tlumaczius* (like the Pol.), and *tulkas*, the verb being *tulkoju*. Now, is it possible that these words and *targam* (as the Arab. *tarjam* is pronounced in Egypt), are connected? *Targam* might as before become *tolgam*, and this, *tolkam*, when, by leaving out the *m*, which might well be looked upon as a mere termination, we should have *tolka*, the Swed. verb. I should be sorry to insist upon this derivation, though the following Old Germ. lines quoted by Grimm, seem to afford some slight support to it. The lines are:

> "tolmetsch, vernimz,
> wilt du uns tiutsch ‡ verdolken?"

At all events, the root *tolk* seems to be connected with our *talk*.

In conclusion, I may mention that some etymologists (see Ménage) have been so far led astray by the Ital. form *turcimanno* as to reject the Arab. or Chald. derivation and to maintain that the word is derived from the Ital. *turco* (our *Turk*) and so = *turcoman*, because the first *dragomans* were employed at the *Porte*. Similarly, comparing the Fr. *drogueman*, they would ascribe the same origin to the Fr. *drogues* (our *drugs*) and *droguet* (our *drugget*). But I needly hardly attempt to refute these derivations, especially the first.

F. Chance.

* Thus there is really considerable resemblance between the Pol. *tlumatch* (as pronounced), and the radical part of the Span. *trujaman* and the Fr. *trucheman*, viz. *trujam* and *truchem* (or, if we reverse the last syll., *trumaj*, *trume(t)ch*, — certainly much more than between the Fr. *réglisse* and the Eng. *liquorice*, which are yet undoubtedly different forms of the same word.

† *Tarjam*, because it is probable that the mod. derivatives were taken from the Arab. (very likely through the Turkish), rather than from the Chaldee.

‡ i. e., Deutsch.

The Duke of Wellington and Lady Holland (3rd S. ii. 108, 155.) — My informant could not well be mistaken, for I had this anecdote from the late Marchioness Wellesley, who assured me that the words were addressed to her by Lady Holland, and that the Duke was present, and overheard them, which led him to make known his wish and his surprise to the Marchioness, in the words given in my former communication. I could mention the very day and year when Lady Wellesley told me this, for I made a note of it immediately. F. C. H.

Death from wounding the Finger with a Needle (3rd S. ii. 126.) — Maria Wentworth, daughter of the Earl of Cleveland, died some year toward the end of the sixteenth century, in consequence of pricking her finger with a needle, while making up child-bed linen for the poor; and Carew, who wrote her epitaph, alludes to this circumstance in the opening triplet with a certain quaint and pensive grace: —

> "And here the precious dust is laid,
> Whose purely tempered clay was made
> So fine, that it the dust betrayed."

Some twenty-five years ago, I deciphered with some trouble the epitaph on her monument in a village church near Woburn, in Bedfordshire. The roof over it was then broken; and the monument, which displayed fine artistic taste, was all discoloured and covered with debris and mould.

Some correspondent of "N. & Q." can tell whether this church, with its monuments, has been since restored. I cannot call the name to mind;* but at the time of my visit, the incumbent of the parish was the Rev. Burke Lewis, long since deceased. J. L. (Royal Dublin Society.)

Books carried to Church in a White Napkin by Females (3rd S. ii. 100.) — The Rev. S. F. Creswell asks (in the "Notices to Correspondents") for references to this custom. In A.D. 447, it was forbidden in the Western Church to women to receive the Sacrament with the bare hand, and they were obliged to provide themselves with *white linen cloths* to receive the same with. *Vide* Battley's *Eccles. Digest.*, p. 37. James Knowles.

The following may assist in deciding whether the custom be local, sacramental, or merely for ornament and vanity.

In the picture gallery of the International Exhibition, Swedish school, are these two pictures:—

> "*Nordenburg, B.*
> "1380. The Celebration of the Lord's Supper in a Swedish Country Church. . . . *National Gallery, Christiania.*"

[* Toddington.]

Here a little girl, with white handkerchief round her book, assists in leading an old or blind man to Communion.

"*Höckert, Johan Fredrick.*

"1389. Girl of the Parish of Rättvik, in Dalecarlia, going to Church. . . . —— *Beyer, Esq.*"

This girl is grown up, and has a peacock's feather stuck in her book, which is wrapped in a white handkerchief with a red stripe near its edge. S. F. Creswell.

The School, Durham.

"To cotton to" (3rd S. ii. 10, 75.)—The discussion of this phrase suggests to me that the Glossaries (such, at least, as I have at hand,) do not recognise the phrase, "to cotton on, or of," in the sense of recovering from a disease. "You'll *cotton on* it," was a very familiar phrase in my native district, Rutland; and I dare say is so still. This sense is akin to that of "prospering," or "succeeding," which is illustrated by Mr. Wright in his *Glossary*. S. C.

Great Scientific Teacher (3rd S. ii. 104, 138.)—Your correspondent confirms my opinion, that Professor Mansel (*Aids to Faith*, p. 37,) refers to Comte. But I am at a loss to understand what title Comte has to the above designation of a "*Great Scientific* Teacher." After an attentive perusal of his works, I can find no evidence of great scientific attainments, nor does he make any profession except that of philosophy, which in France is equivalent to metaphysics and mental philosophy. It is true he has for the purposes of his system, surveyed all the departments of "inductive science." His merit consists, like that of Aristotle and Bacon, in an attempt to withdraw philosophy from loose generalities in the abstract to positive facts in the concrete. The philosophical schools which he attacks are the German and Scotch; where words, ill-defined and obscure, form the *materiel* of thought, instead of objective phænomena as the *materiel* of subjective reflection. Apart from the infidelity of Comte, which is doubtless most objectionable, the inference which I deduce from his criticism on astronomy, is, that he supposes he has discovered ἁμαρτήματα, *errors*, in the physical world—a counterpart to ἁμαρτήματα, *sins*, in the moral world. His supposition is, however, erroneous; and it appears to me to arise from his observing that the astronomical phænomena do not coincide with calculation. This is a *hysteron-proteron*, for the error is not in the phænomena, but in the calculus, which measures the phænomena; and which, however nearly it may approximate to the truth, is not absolutely exact; and, also, in the omission of equations of disturbing causes as yet undiscovered or unascertained. Had Comte devoted a tithe of the time bestowed by Newton to theoretical and practical astronomy, he would probably have been as ready to admit that the advance in astronomical knowledge was very limited, compared with "the immense ocean of truth which extended itself unexplored before him" (*Life of Newton*, L. U. K., p. 37); and that, whatever merit attaches to the pioneers in astronomy, the "heavens still declare the glory of God." The admission by Comte of phrenology amongst the sciences is proof, I think, of his imperfect appreciation of the term *science*, and of his defect of logical acumen.

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Whether he "is Auguste Comte," remains to be proved. Mr. Lewes's book, from which "one sentence" is quoted by S. F., is an original digest, or mere *aperçu*, of M. Comte's bulky work, which is in several volumes octavo. J. P.

Dr. Johnson on Punning (3rd S. i. 371, 498; ii. 30, 72.)—I do not believe that the remark in question was ever made by Dr. Johnson. The only allusion to punning which I find in Boswell is as follows:—

"Talking of puns, Johnson, who had a great contempt for that species of wit, deigned to allow that there was one good pun in *Menagiana*, I think on the word *corps*:—

"Madame de Bourdonne, Chanoinesse de Remiremont, venoit d'entendre un discours plein de feu et d'esprit, mais fort peu solide, et très irregulier. Une de ses amies, qui y prenoit intêret pour l'orateur, lui dit en sortant: 'Eh bien, Madame, que vous semble-t-il de ce que vous venez d'entendre? Qu'il a d'esprit?' 'Il y tant,' repondit Madame de Bourdonne, 'que je n'y ai pas vû de *corps*.' (*Menagiana*, tome ii. p. 64, Amsterd., 1713)."—*Boswell's Johnson*, vol. ii. p. 156, Ingram's edit.

I remember, many years ago, reading an anecdote of Johnson's dislike to punning, and his witty rejoinder to an observation of Boswell's thereupon; but as "N. & Q." had then no existence, I did not "make a note on," and the source of the anecdote has passed away from my memory. The story was told in the following way:—

"Sir," said Johnson, "I hate a pun. A man who would perpetrate a pun, would have little hesitation in picking a pocket." Upon this, Boswell hinted that his "illustrious" friend's dislike to this species of small wit might arise from his inability to play upon words. "Sir," roared Johnson, "if I were punish-ed for every pun I shed, there would not be left a puny shed of my punnish head." John Pavin Phillips.

Haverfordwest.

Wild Cattle (3rd S. ii. 48.)—Your correspondent Wm. Dobson is right in his conjecture with regard to the wild ox being still found at Chartley Castle. The park of Chartley was separated in the thirteenth century by William de Ferrariis from Needwood Forest. The whole of the enclosure, about 1,000 acres, remains even now almost in its primitive state; and therein roams at leisure a herd of wild oxen, which retain their original characteristics like those at Chillingham.

The red deer (*C. elaphus*) is also preserved there. A remnant doubtless, like the former, of the ancient stock of Needwood Forest. W. I. S. H.

Bishops in Waiting (2nd S. vii. 359; 3rd S. ii. 138.)—It is true that the question has not been answered, and I rather think because reflecting persons see a difficulty. Will your correspondent J. A. Pn. be so kind as to give his, or any authority, for broadly saying that "all bishops" as such, take precedence of *barons* of the realm? Bishops having a seat in the House of Lords, and summoned thereto by writ, have, as Spiritual Lords of Parliament, a precedence over *barons* by virtue of a special Act of Parliament, 31 Hen. VIII. If *all* bishops have the precedence, of course colonial and all other bishops must be included; but what gives the Bishop of Sodor and Man any such precedence, except to be included in the general assertion that *all* bishops have precedence of *barons?* The Prelates of Gloucester, Bristol, Peterborough, Oxford, and Chester, sit by virtue of *writs* directed to them to sit in the House of Lords, and therefore included by the Act of 31 Hen. VIII.

The Irish bishops sit in the House of Lords, in rotation, in pursuance of the provisions of the *Act of Union*, and are in the same position as *Irish* and *Scotch* representative peers. The Scotch peers have no Parliamentary recognition.

Upon what authority does the assertion rest, that a bishop is a Spiritual *peer*, whether he has a seat in the House of Lords or not?

The answer to the long neglected Query is by no means satisfactory to the Querist I should think.

The prefix of "Lord" is very decidedly given by your correspondent to a bishop, whether he has a seat in the House of Lords or not; but that attribute in cases of colonial bishops may require confirmation. I believe that when the Bishop of London (*Bloomfield*) resigned his prelacy, he was only styled "Bishop Bloomfield." J. R.

Weeping among the Ancients (3rd S. i. 132.)—W. B. J., adverting to "the abundant weeping among the ancients," observes: "Tears of modern heroes are scarcely ever described by poets, or recorded by historians." Is not this an overstatement of the difference between the ancients and moderns? My impression is, that abundant weeping by men has disappeared not from all modern, but only from quite recent literature. It is prevalent up to the time of Shakspeare inclusive; prevalent, not to say universal, in books of all kinds and countries. The singularity, as compared with recent manners and literature, has long struck me. W. M. Rossetti.

Old Painting of the Reformers (3rd S. ii. 87.)—I have one half of a curious but coarse engraving, which has no doubt been taken from such a painting as that described by your correspondent H. C. F. (Herts). It contains only seven of the fourteen portraits, namely, Luther, Zuingle, Knox, Melancthon, Zanch, Bullinger, and Huss; with a cardinal, bull, and pope below. On the table we read: "The candle is lighted." And lower down: "We cannot blow . . . . ." On a label in the upper part of the engraving, is —

"Maugre all Romish, Hellish, Spanish Spight,
Truth's Caudle faire shall allways burne most bright."

It is not unlikely that H. C. F. may find it mentioned in some list of engravings, and thus be led to the painter of his picture. M. D.

Catamaran (3rd S. ii. 139.)—The "catamaran" of Madras beach is made of three pieces of timber tacked together. This frail craft is only used for conveying a "chit" or letter, though often they also carry fruit, and even sucking-pigs and live birds (quail I have often seen), as a venture, for sale on board vessels anchoring in the roads. They seldom carry more than two men, and these are clad in the scantiest possible manner, viz. with a *fig leaf!* (of cloth) and a conical hat, in which they put the letters confided to their care. They go to and fro through the tremendous never-subsiding surf in almost any weather. The "gatta marina" alludes to the many lives of a cat, and not to "puss" herself taking to the water.

A. L.

Political Colours (3rd S. ii. 136.)—Acting upon the hint of A. F. B., I enclose an extract showing the political colours of the borough of Preston:—

"Now that the usé of flags, banners, party-coloured ribbons, and other such favours are forbidden at elections, it may not be amiss to place on record the colours adopted by the different parties in times gone by, when expenditure on such exciting items was so large, being next to the cost of 'open houses,' the heaviest charge a candidate had to pay. The Tory party sported favours of dark blue, the partisans of the house of Stanley [Whig] orange, and the Independent Liberal party, green. When Hunt was a candidate, his friends adopted red as their colour."—*History of the Parliamentary Representation of Preston*, by William Dobson.

Prestoniensis.

Toads in Rocks (3rd S. ii. 55.)—I saw a week or two since in the International Exhibition a large block of coal containing a hole into which a man might thrust his fingers, and from which the toad spoken of in your pages is said to have been taken. As I was not able to discover the corresponding surface, it was impossible to see whether the orifice was completely closed, or whether it was a mere fissure into which the toad (having some way got into the mine) had crept. The animal itself was exhibited in a bottle. To me it looked like a starved and diseased frog more than a toad. There must be scores of scientific

naturalists in London quite able to pronounce upon its species, if it be still living. P. P.

INSCRIPTION AT TIVOLI (2nd S. xii. 521.) —

"TIBURTINA MANLII VOPISCI.

"Cernere facundi Tibur glaciale Vopisci
Si quis, et inserto geminos Aniene penates,
Aut potuit sociæ commercia noscere ripæ,
Certantesque sibi dominum defendere villas;
Illum nec calido latravit Sirius astro,
Nec gravis aspexit Nemees frondentis alumnus;
Talis hiems tectis, frangunt sic improba solem
Frigora, Pisæoque domus non æstuat anno."
Statii Sylv. L. i. Ec. iii.

Amiens.

FITZHOPKINS.

DESTRUCTION OF SEPULCHRAL MONUMENTS (3rd S. i. 17, 119, 218.) — The following instance occurs in a common, though little known book: —

"A few years ago I was in Ireland. One of the memorable scenes which were visited by me on that occasion, was a spot interspersed with ruins, called the Seven Churches, in the county of Wicklow. It is a vale, enclosed on every side with rocks and hanging woods, and seems entirely cut off from the rest of the world. At the further end (for it is accessible only in one point) is the smooth expanse of a lake, and by climbing along a narrow and irregular path which fringes the overhanging rock, you may arrive, at the hazard every moment of being precipitated into the water below, at St. Cavan's Bed, an excavation in the rock, with a couch, or seat, running the whole length of the cave, where the saint was accustomed to sleep, and which has the virtue, if resorted to by a pregnant woman on the anniversary of the saint, of securing her a safe and easy delivery. The ruins at the nearer end of the valley, instead of seven, appear to have belonged to thirteen or fourteen independent buildings. As you enter the valley, they are on your left hand. When I was there, the unoccupied space on the right was covered with a small camp. I conversed with the officers, and found that they had taken up most of the flat gravestones with which the valley abounded, to make a pavement in front of the principal tents. They complained that the superstitious vulgar were offended with this proceeding of theirs as a sacrilege, and I own that my feelings were nearly in unison with those of the superstitious vulgar. I did not stay, nor had I sufficient practice in this species of decyphering, to make out the half-effaced inscriptions on these stones, which were doubtless of extraordinary antiquity." — *Essay on Sepulchres*, by William Godwin, 1809, p. 44.

GRIME.

THE EARTH A LIVING CREATURE (3rd S. ii. 125.) The great astrologer and astronomer Kepler (born 1571, died 1630), actually and literally professed to believe that the earth was an enormous living animal, and he has enumerated the analogies he recognised between its habits, and those of men and other animals, of which the following are examples: —

"The earth sometimes appears lazy and obstinate, and at another time (after important and long-continued configuration) she becomes exasperated, and gives way to her passion, even without the continuation of aspects. For in fact the earth is not an animal like a dog, ready at every nod; but more like a bull, or an elephant, slow to become angry, and so much the more furious when incensed."

"If any one, who has climbed the peaks of the highest mountains, throw a stone down their very deep clefts, a sound is heard from them; or if he throw it into one of the mountain lakes, which beyond doubt are bottomless, a storm will immediately arise, just as when you thrust a straw into the ear or nose of a ticklish animal; it shakes its head, or runs shuddering away. What so like breathing, especially of those fish who draw water into their mouths, and spout it out again through their gills, as that wonderful tide! For, although it is so regulated according to the course of the moon, that, in the preface to my *Commentaries on Mars*, I have mentioned it as probable that the waters are attracted by the moon as iron is by the loadstone; yet, if any one uphold that the earth regulates its breathing according to the motion of the sun and moon, as animals have daily and nightly alternations of sleep and waking, I shall not think his philosophy unworthy of being listened to; especially if any flexible parts should be discovered in the depths of the earth to supply the functions of lungs or gills." — *Harmonice Mundi*, lib. iv. Lincii, 1619. See *Life of Kepler* (L.U. K.), p. 40, and list of his published works.

T. J. BUCKTON.

Lichfield.

CHURCH USED BY CHURCHMEN AND ROMAN CATHOLICS (3rd S. i. 427.)—In the north-east corner of Lancashire, not very far from Clitheroe, is a little village called Mitton. In its church an old Roman Catholic family, the Sherburnes of Stoneyhurst, anciently worshipped; and, it is said, in some way enlarged the church for their own convenience. When Stoneyhurst Hall became Stoneyhurst College, the new occupants laid claim to that portion of the church built by the Sherburnes, and, as my informant saith, altercations sometimes ran very high. The account, as I give it you, came from the sexton. J. E. S.

NEPHRITIC STONE (3rd S. ii. 28.) — With reference to the inquiry respecting the above, perhaps the following may be interesting: — Fenton, in his *History of Pembrokeshire*, speaking of a small stone hatchet which had been discovered, says, "It was most likely worn as an amulet or ornament, being composed of a species of marble or inferior gem, known by the name of Lapis Nephriticus Germanorum, clouded with different colours," &c. In a foot note he says, "This is a stone found in several parts of Germany, particularly Bohemia, but it abounds in South America." — Cf. Boot, *De Gemmis*.

Some fine specimens of nephrite are the war hatchets of the New Zealanders. It is known also by the name of the Amazon Stone, and is found on the banks of the Oronooko. J. B. R.

CACHE-CACHE (3rd S. ii. 149.) — It is odd that the reply to this query does not notice one of the most popular songs ever written, — "The Mistletoe Bough" of Thomas Haynes Bayly, which must be known by heart by many readers of "N. & Q."

Probably some of your readers can tell the date of the first appearance of this song. My im-

pression is that it was since 1830, the date of Rogers's *Italy;* and that it is imitated from the Ginevra of that poem, noticed in the reply, with which it is substantially identical.

Rogers, in his notes, mentions that the legend is attributed to some English houses, as Bayly has done. LYTTELTON.

MARAUDER (3rd S. ii. 105.) — On the road (the old carriage road, not the railway) from Achen to Cologne, not very many miles from Achen, is an extensive wood; in that wood will be found a fine old chateau, called Merode. It was formerly quite concealed from the road by the thick wood, or, perhaps, more correctly speaking, *forest*. It had the reputation of possessing a brigand for its owner. The persons who made expeditions with the owner from this chateau were called *Meroders*, and were *marauders*. I was there many years ago. F. FITZ HENRY.

WORDS DERIVED FROM PROPER NAMES (3rd S. ii. 139.)—We contribute the following list of such words: — Macintosh, Bluchers, Wellingtons, Alberts, M'Adam (stone), Minié (rifle), Guillotine, "Sally Lunns," Tontine, "Bobby" and "Peeler" (slang for a policeman), Devonport, Derrick (for raising sunken ships), Isabelle (colour), Philippics, Jeremiade, Algebra, Spencer, Sandwich, Vandalism, Bayonet, Morocco. A. H. G. DORAN.
Folkestone.

ROOD LOFTS (3rd S. ii. 126.)—Remains of these screens or galleries may still be seen in many churches in England; they have a projecting top, divide the nave from the chancel, were made for the reception of images, and are so called from the rood or cross which stood in front looking towards the nave. Their introduction into England was probably in the early part of the fourteenth century, or coeval with the rise of the decorated English, and it is to this period in ecclesiastical architecture that we must look for them; the precise date, however, is uncertain.

In Beverley minster we find remains of a rood loft behind the wooden screen of more recent date; this rood loft we at once recognise as belonging to the decorated style, though the general feature of the edifice is early English, with some decorated and perpendicular additions. In the remains of this rood loft we have all the delicate ornament, flowing tracery, and intricate workmanship of the decorated period; or, to speak more exactly, of a few years later than that style is generally supposed to extend, commonly known as the later decorated. The careful study of these remains will assist W. H. H. to fix a more exact date to the introduction of rood lofts than I have done. I will now mention the names of certain churches which have remains of rood lofts; they will, perhaps, be useful to W. H. H. in his inquiry into their history. We will take the county of Devonshire, which is very rich in screen work, and presents an ample field for study of this kind. Remains of these lofts will be found in Burlescombe church, as also Ashton, Bridford, Dowland, West Oswell, Manaton, and others. I should be glad if any of your correspondents would inform me whether the church at Clayhanger has any remains of a rood loft now in existence. Also, if some one would furnish a description and probable date of the one at Manaton.

In a manuscript by Roger Martin, Esq., of Melford Place, about the state of the church of the Holy Trinity, Melford, Suffolk, is the following: —

"Memorand. — There was a fair Rood Loft, with the Rood, Mary and John, of every side, and with a fair pair of organs standing thereby; which Loft extended all the breadth of the Church, and on Good Friday a Priest, then standing by the Rood, sang The Passion. The side thereof, towards the body of the church, in twelve partitions in boards, was fair painted with the images of the twelve Apostles."

This Roger Martin lived at the time of the Reformation.

Mobberly church, Cheshire, has remains of a rood loft; also, I believe, the church of the Holy Trinity, Ingham, Norfolk.

J. BOWEN ROWLANDS.

THE RT. HON. SIR THOMAS SEWELL, KNT. (3rd S. ii. 157.)—I am inclined to think MR. FOSS will find the above learned gentleman was *suæ fortunæ faber*, and chiefly owed his advancement to unwearied assiduity, good talents, and respectability of character. He came into possession of a considerable estate at Stanstead Montfichet, Essex, which had belonged to Thomas Heath, Esq., and Sir Thomas's son and heir was named after Mr. Heath—*Thomas* Bailey *Heath* Sewell. The latter became a Lieut.-Col. of the Surrey Light Dragoons, Fencibles, an important *arme* of our British troops in 1794 (see "N. & Q." 2nd S. v. 155). The Stanstead property, I believe, came into the family by Sir Thomas's marriage. In 1761 Sir Thomas bought a manor at Chobham, in Surrey, and lands at Chertsey, but dying intestate the whole devolved upon the Lieut.-Colonel; which, with other particulars, will be found in the continuation of Manning's *Surrey*, by Bray, vol. iii. pp. 196, 201, and 224. Z.

P.S. Since writing the above, I have, by going through Manning's *Surrey*, discovered a pedigree of the Heaths, at vol. i. p. 498, which accounts for the Stanstead Montfichet property, and Sir Thomas's connection with the Heaths, and Baileys also. The references to the Heaths in Manning, and particularly in Bray's continuation, are very numerous.

Speech of Member for Odium (2nd S. x. 293.) The satirical poem, *Speech of the Member for Odium*, printed in your 10th vol. 2nd S, is not by Mr. J. Sayers, as stated by the correspondent, but by *Miss Catherine Fanshawe*, the same lady whose riddle of the "Letter H" was at one time attributed to Lord Byron, and even printed in some of the earlier editions of his poems. After the appearance of the *Speech* in the *Morning Post* it was printed (by Roake and Varty) for private circulation. W. M. M.

Dr. Parr's Vernacular Sermon (3rd S. ii. 148.) — Vernacular, in Latin, has two meanings, the popular one of *provincial* or *home-bred*, and as applied to Dr. Parr's manners and speech sufficiently appropriate; and also the less familiar one of *rude*, *petulant*, *scoffing*, equally characteristic; and the term had special severity to a man of such qualities, who preached on education. (Tac. *Hist.* II. lxxxviii. 2; Mart. x. iii. 1.) In modern Latin *vernaculus* means *a home-born slave*. אזת

The Ferule (3rd S. i. 450.) — I am told that a ferrel (*ferula*) was in use some forty or fifty years ago in the school at Howgill, near Sedbergh, Yorkshire; and it is not improbable that it may still exist there, as well as an example of the ancient "scrapple," or two-leaved wooden hornbook. Both are worth inquiring for by any one resident in the neighbourhood.

The ferrel at Howgill is described to me as being of wood, shaped like a battledore; and wooden battledores, with the alphabet impressed upon them (hence the old phrase, "to know A B from a battledore"), were sold at the lower class toy-shops within my own recollection. I learned my letters from a battledore; but this was a paper hornbook bearing the name, and I still preserve one as a curious relic. A work on the right use of the pronouns *thee*, *thou*, and *you*, by George Fox, the Quaker, is also called *The Battledore*.

The common seals of the Grammar Schools of Tewkesbury and Camberwell display a formidable *battledore* in the hands of the master; and as I find nothing but wands and birch-rods on other grammar-school seals, I conclude that the battledore is the veritable *ferula*, minus the A, B, C.

I enclose an impression of the Tewkesbury Grammar School seal, in which, whilst the master wields the battledore, the birch stands up in a threatening position in the background. M. D.

Form of Petition (1st S. vii. 596; 3rd S. ii. 113, 148.) — The question is, what does *et cetera* mean after the words "and your petitioners shall ever pray"? Several comparatively modern forms have been already mentioned; but the most ancient is that of our Acts of Parliament, which are still in the form of petition, although this *prayer* is not now attached to them, because they have the Royal Assent. (Ruff. *Pref.* xv., *Rot. Parl.*, 2 Hen. V. No. 22.) The Parliament Rolls show that prior to Henry VI. the *et cetera*, as used by the House of Commons, meant "for God's sake, and as an act of charity [alms?]"—*Vos povers communes prient et supplient, pur Dieu et en oevre de charité.* The House of Commons, in the reign of Richard II., was so well practised in the virtue of humility, that they even prayed for the assistance of the Lords to instruct them in their duty, "on account of the arduousness of their charge, and the feebleness of their own powers and understandings,"—*pur l'arduite de lour charge, et le feeblesce de lour poiars et sens.* (*Rot. Parl.*, 1 Ric. II. No. 4; Christian's *Blackstone*, i. 181, n.)

T. J. Buckton.

Lichfield.

Analogy between Colours and Musical Sounds (3rd S. ii. 36, 79.) — The extract quoted by Mr. Mackenzie Walcott from the Introduction to the English translation of Durandus, is no doubt correctly given, but the learned editors are at fault. Haydn had no theory whatever as to the analogy between colours and musical sounds. The probability is that he had never given the matter a single thought. The editors in question have referred to a book called *The Lives of Haydn and Mozart, translated from the French of L. A. C. Bombet, with Notes by the Author of the Sacred Melodies*, 1818. On p. 255, Mr. Gardiner, the author of *The Music of Nature*, who edited this work, appends a note upon the subject of sounds and colours, and refers to Haydn's music by way of illustration. After ascribing to each instrument used in the orchestra a particular colour, he goes on to say, —

"The sinfonia in 'The Creation,' which represents the rising of the sun, is an exemplification of this theory. In the commencement of this piece our attention is attracted by a soft streaming note from the violins, which is scarcely discernible, till the rays of sound which issue from the second violin, diverge into the chord of the second, to which is gradually imparted a greater fulness of colour as the violas and violoncellos steal in with expanding harmony. At the fifth bar the oboes begin to shed their yellow lustre, while the flute silvers the mantling rays of the violin. As the notes continue ascending to the highest point of brightness, the orange, the scarlet, and the purple, unite in the increasing splendour; and the glorious orb at length appears, refulgent with all the brightest beams of harmony."

The analogy drawn by Mr. Gardiner is somewhat fanciful, but I am hardly prepared to reject the theory altogether. Sir Isaac Newton, it is well known, supposed the impulse upon the nerves of the eye, produced by colours, to be similar in kind or degree to that produced upon the ear by sounds. If so, the impression upon the sensorium, or seat of sensation in the brain, would probably be the same.

Louis Bertrand Castel, a learned Jesuit of Montpellier, whose *Physical System* ranks among the best philosophical works of the early part of

the last century, and whose *Optics of Colours* is still esteemed, studied vision and the nature of colours as blended or contrasted with each other, till his imagination getting the better of his understanding, he fancied that colours, scientifically arranged, would produce the same effect upon the eye as musical sounds on the ear. Infatuated with this idea, he invented what he called an *ocular harpsichord*, which was strung with coloured tapes instead of wires, and being placed in a dark room, when the keys were touched, the transparent tapes, which respectively corresponded with them, became visible; and the various successions and combinations of colours, consequent to this operation, produced effects on the sight which his fancy assimilated to the impression made on the ear by melody and harmony. This instrument was publicly exhibited in London, in 1757, as appears by a rare tract in my possession, entitled, *Explanation of the Ocular Harpsichord, upon shew to the Public.* London, printed for S. Hooper, &c., 1757. Edward F. Rimbault.

Herborisation near London (3rd S. ii. 145.)—I cannot but agree with your correspondent Ambulator, when he laments how much the Flora of the vicinity of London has been circumscribed by the changes attendant upon its increased population. The greatest range for the botanist in Middlesex has been, and perhaps, is still within three or four miles of Uxbridge, about equidistant between that place and Rickmansworth, at Harefield, where the ground offers much variety, and is in part moorish. A very intelligent botanist, Mr. Blackstone, so long ago as 1737, published a complete herbal for that neighbourhood.* I have selected, and subjoin a list of a few of the indigenous plants, which if not altogether rare, are not commonly met with, and have added the classes to which they belong, and given the modernised nomenclature in the few instances in which it might be thought desirable: —

Class	II.	Urticularia minor.
„	V.	Specularia hybrida.
		Bupleurum rotundifolium.
		Sambucus Ebulus.
		Parnassia palustris.
		Drosera rotundifolia.
„	VI.	Fritillaria Meleagris.
		Acorus calamus.
„	X.	Saxifraga granulata.
„	XIII.	Aquilegia vulgaris.
„	XIV.	Mentha Pulegium.
		Lathræa squamaria.
„	XV.	Dentaria bulbifera.
		Cardamine amura.
„	XVII.	Lathyrus Nissolia.
„	XIX.	Corvisartia Helenium.
„	XX.	Orchis militaris.
		Ophrys mucifera.
		Ophrys apifera.

* *Fasciculus Plantarum circà Harefield sponte Nascentium*, 1737, 8vo.

There is another locality south of Uxbridge about four miles (Harmondsworth), where the botanist may find some specimens, which may probably recompense his paying it a visit.

Herbarius.

Diamond Dust (3rd S. i. 486; ii. 159.)—Your first correspondent on this subject has evidently been hoaxed. In reply to A. A., I would say—1. That it is equally at variance with the laws of physics and physiology, that "diamond dust" should be able to penetrate the intestines. 2. That if it did penetrate, it would do no harm as a mechanical irritant. 3. That, according to all experience (and any one may prove it by swallowing a spoonful of charcoal or burnt toast) carbon is innocuous in itself and inert, and incapable of forming any hurtful poisonous compound within the intestines, or even within the body. And, lastly, that, of all forms of carbon, the diamond most resists chemical change. In fact, the Middle Age fable is of equal credence with that which attributes to a he-goat's blood the power of dissolving the diamond. Benj. Easy, M.D.

Exorcism: Luther (3rd S. i. 171, 218.)—Perhaps the four infallible rules for detecting evil spirits disguised as angels of light, are those laid down by Mengs: —

1. Though the demon assume the form of the most sacred personages, he has always some deformity, such as horns or tail, which may be seen by those who examine him closely.

2. An evil spirit makes the person to whom he appears joyous at the beginning of the visit, and leaves him sad. A good spirit, the contrary.

3. An evil spirit suggests evil things, and hardens the heart. A good spirit, the contrary.

The first rule is of easy application. Othello says, "I look down towards his feet,—but that's a fable"; the second is useless till the visit is over; the third is rather indefinite. I think the fourth is best in the original Latin; —

4. "Quod si ille cui apparet, responderit ei aliquo verbo sordido, in sui dedecus et opprobrium prolato, subito disparet, ut habetur in prædictis chronicis*, ubi legitur cum B. Franciscus vellet liberare Fratrem Ruffinum ab illa diabolica tentatione, inter alia illi dixit: 'Ut vere scias cognoscere, quod ille, qui tibi apparet in forma crucifixi, non est Christus, sed diabolus, cum tibi apparuerit, dicendo Ego sum Christus, respondeas illi, Aperi os tuum, et implebo illud atercore.' Quod cum fecisset Frater Ruffinus, indignatus dæmon cum maximo tumultu inde recessit, dirumpendo lapides et rupes illius montis Sabasii, ubi usque in hodiernum diem, ut fertur, videtur illa magna ruina a dæmone illo facta."—*Fustis Dæmonum*, auctore Hieronymo Mengo. Lugduni, 1615, t. iii. p. 18.

"The prince of darkness is a gentleman!"

Fitzhopkins.

Fontainebleau.

* *Chron. Ordinis B. Francisci.*

INA (3rd S. i. 233.) — You state truly in your reply to E. H. A. that two editions of the tragedy called *Ina* were published by Mrs. Wilmot in 1815. It would be as well to add that the same drama is found, with some alterations, in the collected *Dramas, Translations, and Occasional Poems* of Barbarina Lady Dacre (which was Mrs. Wilmot's subsequent name), 2 vols. Murray, 1831. Not published. S.

ANATOLIAN FOLK LORE (3rd S. ii. 123.) — A little friend, to whom I rattled off "Little Peppercorn," says "That is the Spider and the Flea," and turns up her favourite Grimm (D. Bogue, 1857, p. 54.) The resemblance is certainly very great; the German version, in making the rush of the streamlet to carry off all the interlocutors with it, being however much more complete in the catastrophe. Q. Q.

NAPOLEON'S ESCAPE FROM ELBA (3rd S. ii. 130.) Does the quotation from Pozzo di Borgo bear out the remark to support which it is cited, or is there not a slight misprint in one or other of them? Q. Q.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Autobiography of the Emperor Charles V. Recently discovered in the Portuguese Language by Baron Kervyn de Lettenhove, *Member of the Royal Academy of Belgium. The English Translation by* Leonard Francis Simpson, *M.R.S.L.* (Longman.)

We have here one of the most interesting historical documents ever given to the world. A narrative which, having been concealed for three centuries, in the first instance, it may be presumed for political reasons, and afterwards probably by accident, has, by the zeal and perseverance of some Belgian Men of Letters, at length been brought to light. On June 14, 1550, the Emperor Charles V. embarked at Cologne on his way to Mayence. He reached Mayence five days afterwards, and on the leisure of that navigation the Emperor undertook to write his journeys and expeditions from the year 1515 up to that time. At Augsburg Charles V. cloistered himself with Van Male, to dictate to him four hours consecutively, and it was here that he completed the work which extended from 1516 to the month of September, 1548. When in 1552 Charles was compelled precipitately to leave Inspruck during the night, that he might not fall into the hands of his enemies, he was concerned about the fate of his Memoirs, in which he had explained the secrets of his policy, and judged the faults of the Protestant Princes of Germany; and the Narrative dictated by Charles V. to Van Male was remitted to the young Prince of Spain. The original MS. was in existence in 1620, and may possibly still be preserved among the secret State Papers of Spain. For years have scholars regretted the loss of those Memoirs traced by the hand of the most powerful of monarchs, and perhaps of the most profound political genius of the sixteenth century. But though the original Memoirs have not yet been found, the researches of the Royal Academy of Belgium into the history of that Monarch have been rewarded by the discovery, in the Imperial Library of Paris, of a translation of them into the Portuguese language, and thus the voice of that Prince whom the faithful Quijada called "the greatest man that ever lived or will live" is heard after three centuries of silence free and unshackled by murmurs and contradictions. Of the value and importance of such a book, it were superfluous to utter one word. Historical students are under great obligations to the Baron Kerwyn de Lettenhove for publishing it, and English students are especially indebted to Mr. Simpson for his careful translation of it.

An Alphabetical Dictionary of Coats of Arms belonging to Families in Great Britain and Ireland, forming an Extensive Ordinary of British Armorials. By John W. Papworth, F.R.I.B.A. *Part IX.*

The present Part, which is occupied with the article "Chevron," completes the portions of the work issued for the Subscriptions of 1860. We are sorry to learn that the diminution in the number of the Subscribers, by deaths, has not been supplied by new names. The work is proceeding with great regularity; for although apparently only down to the letter C, every other part of the alphabet comprising coats having beasts or birds as the first charge is already published: and Mr. Papworth states, that four-fifths of heraldic charges are composed in the letters A to F inclusive. The continuation is in the printers' hands; but can only be proceeded with in proportion to the amount of subscriptions received.

A History of Preston Guild: The Ordinances of Various Guilds Merchant, the Custumal of Preston, the Charters of the Borough, the Incorporated Companies, Lists of Mayors from 1327, *&c. By* William Dobson and John Harland, F.S.A. (Dobson, Preston; Simpkin & Marshall.)

This is a most seasonable little book, and as good as it is seasonable. The "Preston Guild," a municipal festival, unique of its kind, is celebrated every twenty years; and the Guild of 1862 commences on Monday, and will last through the whole of next week. It commences under circumstances which are very dispiriting, for the operatives of Preston and all around are suffering from want of employment; but that fact is used as a stimulus to the opening carnival, for its proceeds are to be applied to their relief. May those proceeds equal the expectations of the promoters of the present Festival, and may its sights and shows serve for awhile to divert the thoughts of those of the labouring classes who are witnesses of them, from the gloomy prospect of the coming winter. Mr. Dobson and Mr. Harland have laboured most successfully both to tell us the history of past Guilds, and to add to the enjoyment of the present.

Notices to Correspondents.

WILLIAM GALLOWAY, ESQ. *We have a pamphlet for this correspondent. Where can we forward it?*

W. P. *An account of Vulture Hopkins is given in our* 2nd S. viii. 208. *See also* 1st S. x. 478.

C. J. R. *The authorship of "Darby and Joan" has been noticed in our* 1st S. iii. 38, 69; iv. 196; 2nd S. xi. 330.

BOOK-WORM *will find a receipt for restoring soiled books in* 2nd S. ix. 186.

ERRATA. — 3rd S. ii. p. 136, col. i. line 5, *for* "5,760" *read* "640;" line 6, *for* "288,000" *read* "32,000;" line 7, *for* "5,184,000" *read* "4,800,000;" line 8, *for* "six" *read* "fifty;" lines 8 and 9, *for* "more than" *read* "very nearly;" p. 148, col. i. line 10, *for* "at eighteen" *read* "æt. 18;" line 15 *for* "chap. ii." *read* "Car. II."

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In the 1st S. x. 486, a correspondent writes: "Of Joachim and Marino I know nothing. Can any of your readers refer me to their works?" The easiest reply would be a reference to Watt's *Bibliotheca Britannica;* but I propose to supply his deficiencies under this title, and to furnish another specimen of the "General Literary Index," which I would remind your correspondents has been projected by a Society (1st S. x. 356).

Joachim (Abbas), Florensis Calabriæ. The dates of the various editions of Joachim's works, enumerated below, are as follows:—

Liber Concordiæ Vet. et Novi Test. Venet., 1519, 4to.
Expositio in Apocalypsim. Venet., 1527, 4to.
Psalterium decem Chordarum. Venet., 1527, 4to.
Comment. in Hieremiam. Venet., 1516. Colon., 1577, 16mo.
——— in Isaiam. Venet., 1517, 4to; 1519, 8vo.
Revelationes super statum Summorum Pontificum, *circa* 1475, folio. (Probably the same work as the following, or the Rota, *ut infrà.*) See Heyne's *Repertorium.*
Vaticinia, Venet., 1527, 4to.
Vaticinia J. et Anselmi cum Explanatione Pauli Scaligeri, 1570; cum annot. Regiselmi, Venet., 1589: Vatic. J. et Merlini cum annot. Jo. Adrasder, Francof., 1608.
Vaticinia de Regibus Castellæ, &c., *ut infrà*, 1670. See Fabricius.

"Far more graphically depicted (than in Hildegard) did the image of the future present itself in the soul of the Abbot Joachim, who at first presided over the monastery at Corace (Curatium), in Calabria, at length founded the monastery of Floris, and a peculiar congregation of monks, and died between the years 1201 and 1202. He was reverenced in his time as a prophet, and stood in high consideration with popes and princes." — *Neander*, vii. 206.

Neander refers to the records and collections on the history of his life in the *Acta Sanctor.*, 29th of May. Compare Dr. Engelhardt's "Essay on the Abbot Joachim and the Everlasting Gospel" (p. 32), in his *Kirchengeschichtlichen Abhandlungen.* The eternal Gospel consisted of three parts, or libri, of which the first was entitled *Liber Concordiæ Vet. et Novi Test.* Some extracts from this work will be found in Wolfii *Lect. Memorab.*, i. 489–91. For an account of this liber, see *Acta Sanctor. Bollandi*, ubi suprà, p. 142, *sqq.* Here he expounds the three periods of revelation, and the three states of the world—a division conformable to the doctrine of the Trinity: the state under the time of the law belonging especially to God the Father; the state under the Gospel belonging to the Son; the last times belonging to the Holy Spirit, when the fire of love in contemplation will predominate. See also Neander, vol. viii. 210, 439. The third state commences with St. Benedict, the precursor of St. Francis; whose Order, as well as that of St. Dominic, Joachim is supposed clearly to have foreseen and pictorially predicted. The new Gospel was to throw into the shade the four antiquated Evangelists. Compare his *Expos. Apoc.*, p. 84. Joachim agreed with Hildegard in announcing a terrible judgment that was coming upon the corrupted Church, from which, however, she was to emerge purified and refined. The secular power was to combine with the heretical sects (the Patarenes) in combating the church:—

"Mixed Antichrist shall be a certain pseudo-pope of German origin, whom the Emperor shall create by force and fraud, which pope shall crown the said Emperor; who, together with the pope, shall overturn and root up the state of Christianity and the Church."—*De Magnis Tribulationibus*, fol. v. a.

See *British Magazine* (vol. xvi.) "Antichrist in the Thirteenth Century," in which the history and opinions of Joachim are discussed with great learning and ability.

The second liber was *Expositio Apocalypsis.* (Not in Watt, nor any printed catalogue of the British Museum or the Bodleian, but found in the Library of St. Patrick's and in Trin. Coll., Dublin.)

"Clades quoque triumphosque Ecclesiæ Sacer Vates præcinuit, et præsertim celebrem illam ad Naupactum victoriam quæ incidit in annum 1571; quatuor fere ab obitu Joachimi retroactis sæculis in illis Commentariis, quos in Apocalypsin scripsit . . . . non obscure prævidit prædixitque."—*Sartorii Cistercium Bis-Tertium.*

The third, *Psalterium decem Chordarum.* These three works are considered by Neander to be

certainly genuine, and in them no prophecies are found which seem to have arisen *post factum*. With these three works of Joachim, a Commentary became confounded, which, after the middle of the thirteenth century, the Franciscan Gerard published under the title of *Introductorius in Evangelium æternum*. On this subject Neander refers to the learned and profound essay by Engelhardt above mentioned. With this agree, also, the words of Thomas Aquinas; see *Opusculum XVI. contra impugnantes religionem* (the opponents of the Mendicant Orders) *Opp.*, ed. Venet., t. xix. p. 415; [fol. Paris, 1634, p. 308].

"The Introduction placed, what was called 'the doctrine of Joachim' in a distinct and glaring light—perhaps first wrought it into a system. No one would own the perilous authorship. It was ascribed by the more orthodox Franciscans to a Dominican; by the Dominicans, more justly, to a Franciscan. According to Hahn, *Geschichte der Ketzer im Mittelalter* (t. iii. p. 72 *et seqq.* Stuttgard, 1850), there was a gradual approximation to the book through unauthentic writings attributed to Abbot Joachim, in which he is made more and more furiously to denounce the abuses in the Church. This is the new Babylon." (Milman's *Hist. of Latin Christianity*, v. 255; Mosheim's *Institutes*, cent. xiii. part ii. ch. 5.)

In his Commentary on the Prophet Jeremiah, the genuineness of which is doubtful, Joachim complains of the exactions of the Roman Church; to which he frequently applies the name of Babylon, see Wolfii *L. M.*, p. 489. He is fond of marking the course of history; particularly the history of the Papacy. In the same Commentary (p. 284), he represents the restoration of Jerusalem as a project opposed to the declarations of Christ concerning the destruction of that city. (Wolfius, p. 497; Neander, vii. 254.) Yet we find, in Roger of Hoveden (*Rerum. Anglic. Script. præcipui post Bedam*, fol. 1596, p. 388), that he encouraged King Richard in his march to Jerusalem by applying a prophecy of St. John in the Apocal. to Saladin, as one of the seven kings whose fall was predicted.

"When in the year 1197, at the particular invitation of the emperor Henry the Sixth, he wrote his commentary on the prophet Jeremiah, he expresses himself in one place as uncertain whether or not another emperor would yet intervene between him and his heirs. Such an intervening emperor did in fact come in, after the death of Henry, in the same year [Otho IV., see *Milman*, vol. iii.]. He foretold, though without intimating that the event was so near at hand, that Frederick the Second would remain under the tutelage of his mother Constantia . . . Sometimes the year 1200, sometimes 1260, is mentioned as one which would constitute an epoch in history." — *Neander*, vii. 304; Wolfii *L. M.*; Dunham's *Europe during the Middle Ages*.

In Bishop Stillingfleet's Collection, preserved in the Library of St. Patrick's, Dublin, is a very rare and most interesting volume: *Joachimi Abbatis Vaticiniorum de Apostolicis Viris, sive de Romanis Pontificibus Historica et Symbolica Explicatio, auctore R. P. D. Gregorio de Laude, alias de Lauro, S. T. D. Abbate Sagittarieusi*, Neapoli, 1660, folio. In the same volume, and by the same author, *Joachimi Abbatis S. Cisterc. Ord. . . . Mirabilium Veritas defensa*, Neapoli, 1660. The Vaticinia are thus explained by Gregorio Lauri:—

Vatic.	Vatic.
1. Nicolaus III.	17. Innoc. VII.
2. Martin II.	18. Gregor. XII.
3. Honorius IV.	19. Alexander V.
4. Nicolaus IV.	20. Joannes XXII. *alias* XXIII.
5. Celestinus V.	21. Martin V.
6. Bonifacius VIII.	22. Eugenius IV.
7. Benedictus X.	23. Concilium Basiliense.
8. Clemens V.	24. Nicolaus V.
9. Joannes XXI. *alias* XXII.	25. CPolitanum Excidium.
10. Benedict XI. *alias* XII.	26. Calistus III.
11. Clemens VI.	27. Pius II.
12. Innocens VI.	28. Paulus II.
13. Urban V.	29. Sixtus IV.
14. Gregor. XI.	30. Innocens VIII.
15. Urban VI.	
16. Bonifac. IX.	

The series extending from the thirteenth century to nearly the close of the fifteenth. (Communicated by Robert Travers, Esq., A.M., M.B.).

"Circa annum 1520, reperta sunt exemplaria Prophetiarum cum imaginibus hujus Abbatis: unum in Carthusianorum monasterio: alterum in Bibliotheca Senatus Norimbergensis, pictum ante annos 200: tertium editum est a Theophrasto Paracelso: quartum a Joanne Adrasder [excusum 1608:] quintum typis Venetianis anno 1589, a Paschalino Regiselmo: omnia cum annotatis, ut in sequentibus constabit. Sed et Scalichius (sive Paulus Scaliger) contra mentem authoris super eas pro papa glossas mendaces edidit" [Colon. 1570].—*Wolfius*, p. 443.

In the annotations of Paracelsus, ad undecimam Figuram, will be found a passage analogous to the words inquired for in 3rd S. xii. 149, which form a commentary on the 26th figure. In the same paragraph are these words:—

"Hic finis est omnium Ecclesiasticorum, etenim qui unquam sunt uncti, aut characteribus Papæ insigniti, illi pereunt omnes: unicus manebit," &c. (In marg. "Hoc Papatui etiam est minatus Joannes de Rupe Scissa. Quis hic unus?")

The last writer's prophecies are inserted in *Gratii Fasciculus*, Brown's *Append.*, iv. 494—508. The edition of Regiselmus, now before me, contains, Lat. et Ital.: "Vaticinia sive Prophetiæ Abbatis Joachimi et Anselmi Episcopi Marsicani, cum imaginibus ære incisis. . . . Quibus Rota et Oraculum Turcicum maxime considerationis adiecta sunt. Una cum Præfatione et Adnotationibus P. R." Appended to these is, "Joachimi Abbatis Vita per Gabrielem Barium Franciscanum edita." On the Rota a Commentary was published by Joanninus, in 1600. The life is inserted also in Wolfii *L. M.*, who subjoins the testimonia, or opinions of other authors, Vin-

cent of Beauvais, Laonicus Chalcondyles (in whose History, translated into French, 1620, are inserted the Oracles of the Emperor Leo), Schedelius, &c.

Fabricius mentions *Vitam et vaticiniorum J. explicationem*, by Leander Albertus, MS. Mabillon, in the forty-fourth Dissertation of his *Antiquitates Italicæ Medii Ævi*, describes "astrologorum somnia, commenta prophetiarum," of the eleventh and succeeding centuries, *e.g.* the pictures in the *Bibliotheca Estensis* pourtraying the future events of Papal history: mentions "inanes prædictiones Hermæ, Uguettini, Fratris Roberti Ordin. Prædic., Hildegardis, Elizabeth et Mechtildis;" and concludes with "Specimen interpretationum Theophori Cusentini Eremitæ in Pseudo-Prophetias Joachimi Abbatis et Anselmi Episcopi, pp. 949–52. Heic incipit narrari, sicut præsens Schisma erat futurum in Ecclesia Dei, justo Dei judicio propter peccata Cleri et Populi Christiani, et quod Schisma erat prognosticatum a Spiritu Sancto et a multis Prophetis jamdiu, pp. 953–55." "Meliora nunc," Mabillon remarks, "Deo juvante, sapimus, et ejusmodi ridendas Prophetias prorsus dimisimus phantasticis quibusdam hominibus extra Ecclesiæ castra militantibus, qualis ævo nostro fuit Calvinista Jurieu." The work here referred to, and now before me, was printed Venetiis, 1516, 4to, in a volume the title-page of which is as follows, except that the abbreviations are not retained: —

"Abbas Joachim magnus propheta. Hec subiecta in hoc continentur libello. Expositio magni prophete Joachim: in librum beati Cirilli de magnis tribulationibus et statu sancte ecclesie: ab his nostris temporibus usque in finem seculi: una cum compilatione ex diversis prophetis novi ac veteris testamenti Theolosphori de Cusentia; presbyteri et heremitæ. Item explanatio figurata et pulchra in Apocalypsin de residuo statu ecclesie."

It is a compilation from the vaticinations of Cyrillus, Joachim, Dandalus, Merlin, and the Sybils, abridged by Frater Rusticianus. It contains also a treatise of Joannes Parisiensis *De Antichristo*, and Ubertinus de Casali *De septem statibus Ecclesie;* and concludes with Joachim *Super Hieremiam*. Other editions B. Cyrilli eremitæ montis Carmeli are mentioned by Fabricius, who subjoins to the title of the last tractatus, "et specialius de horrendo illo schismate mystici Antichristi, præcursoris veri Antichristi." Compare *British Magazine* (pp. 370–75), or Dr. Todd's *Donnellan Lectures on Antichrist*, where these Essays are largely quoted, 460 *et seqq.* From the similarity of title and subject to this treatise of Ubertin de Casali, another work has been attributed to him, *Onus Ecclesiæ* (Liber Jo. Chiemensis): —

"In hoc libro lector candidissime admiranda quædam ac plane obstupenda, de septem ecclesie statibus, abusibus quoque gravissimis, et futuris ejusdem calamitatibus ex SS. Prophetiis et novarum revelationum vaticiniis solidissimisque Scripturis luce clarius enarrantur." (Fol. Coloniæ, 1531).

This work is quoted by Gerhard in tom. iv. of his *Loci Communes*, p. 440, and in Wharton's *Treatise of the Celibacy of the Clergy*, 1688, p. 164.

Chap. xlii. is "De Idolo seu Papa falso, qui dicitur Antichristus mixtus." Ziegelbauer mentions: —

"Joachimi insigne illud opus posteritati mirandum, Ecclesiæ S. Marci pavimentum, ubi et parietes et fornices vermiculato opere, insolenti plane prodigio secuturis etiam seculis eventura quælibet majoris momenti prænuntiant."—*Hist. Rei Literariæ Ord. S. Benedicti*, t. ii. 211.

In reference to his Commentary on Jeremiah and Isaiah, Neander's opinion is confirmatory of the suspicions expressed by Engelhardt. From the latter Commentary, which was printed Venet., 1517, 4to, including "nonnulla Capitula Nahum, Habacuc, Zachariæ, et Malachiæ," some extracts are given by Wolfius, p. 488. In *Fabricii Bibliotheca Mediæ. Latin.* the manuscript works of Joachim are described; and he mentions another printed work, which appears not to be in any of our public libraries: "Vaticinia de Regibus Castellæ et Legionis a Ferdinando I. usque ad Philippi V. qui hodie Hispanias regit, successorem quintum, scripta versibus." For the manuscripts, Cave refers to Carolus du Vesch, *Bibliotheca Scriptorum Cisterc.*, p. 172. He wrote a book against Peter Lombard, *de Unitate SS. Trinitatis*, in which his ignorance of dialectics exposed him to the charge of Tritheism, from which he is exonerated by Papebrochius, *ut suprà* p. 104. For other authorities, see Fabricius. His work mentioned above, "Psalterium decem Chordarum," should be included among those which have been dedicated to the Triune Deity (2nd S. xi. 477). See *Vita Joachimi*, per Gabriel. Barium, appended to the *Vaticinia*, 1589; and in Wolfii *L. M.*

According to Fabricius, the MS. of Leander Albertus is deposited in the Colbert Library. Brunet mentions *Histoire de l'Abbé Joachim surnommé le prophète, avec l'analyse de ses ouvrages.*

In conclusion, I am anxious to learn what is become of the unpublished work of Hugo de Mancestria, *De Fanaticorum Deliriis*: —

"Adeo apud Dominicanos," says Bale, "profecit, ut magnus in theologia magister, Prædicatorum in Anglia Provincialis, ac regi Edouardo primo et ejus matri Aleonoræ, quasi a domestica familiaritate haberetur. Ejus nempe ad Philippum Francorum regem cum Guil. Geynesburgo Minorita, nuncius erat pro recuperandis terris suis in Aquitania fraudulenter ablatis. Scripsit hic demum præfati regis jussu, adversus impudentissimum quendam impostorem maleficiis ac fraudibus instructum, qui præstigiis ejus dementaverat matrem, De Fanaticorum deliriis."—*Scriptores Brytanniæ*, p. 347.

Bibliothecar. Chetham.

LIST OF AMERICAN CENTS AND TOKENS.

In consequence of not seeing "N. & Q." until the completion of the volume, I have only just been made aware of the kindness of Mr. Samuel Shaw of Andover and Mr. Jeeves of Greenwich in replying to my inquiry respecting American cents.* I have now endeavoured, through their answers, in combination with a New York sale of cents last year, and my own collection, to form a sort of list that may be of some use to those interested in the matter. I know it to be very imperfect, but trust some one better versed in the subject will take it in hand through your columns. In the mean time I return my thanks to the gentlemen named, and to you for your kindness in forwarding my views in your excellent publication: —

1781. North American token, female with harp sitting, looking left. *Obv.* Ship in full sail. Commerce. Very rare and valuable. (C. Clay, M.D.)
1783. Head of Washington, "Washington and Independence" laureled. *Obv.* Sitting female, holding a sprig of laurel, right hand; in the left, a pole with cap of liberty, Washington's bust, with military dress and quene. Very rare. Two copies, one very fine. (C. Clay, M.D.; S. Shaw, Andover.)
——. Do. same in all respects except the bust being naked. Very rare. (C. Clay, M.D.)
——. Do. same head of Washington. *Obv.* "United States of America, one cent." (S. Shaw, Andover).
1787. "Auctori. ** Connec.," bust. *Rev.* "Inde *** et Lib." Britannia sitting. (S. Shaw, Andover.)
——. "Auctori. Connec." bust. *Rev.* "Inde. et Lib." Figure sitting on a globe, a shield at side. (S. Shaw, Andover.)
——. "Auctori. plebis," bust. *Rev.* "Indep. et Liber." Figure sitting, right arm on a globe, left on an anchor. Very rare. Connecticut. (S. Shaw, Andover.)
——. "E pluribus unum," shield with stripes across and downward. *Rev.* "Nova Cæsarea," head of a horse, and a plough. (S. Shaw, Andover.)
1788. "Common Wealth," an Indian standing, bow in right hand, arrow in the left. *Rev.* "Massachusetts," eagle spread, with shield on its breast striped. Very rare. (C. Clay, M.D.; C. B. Jeeves, Greenwich.)
1791. Washington cent, large eagle. Sold for 10 dollars, and very rare. (New York American sale.)
1792. Washington cent, extremely rare. Die sold for 28 dollars 60 cents. (New York American sale.)
1793. Ring or link cent. Sold for 12 dollars 60 cents. (New York American sale.)
——. Wreath cent, very fine. Sold for 5 dollars 13 cents. (New York American sale.)
——. Liberty cap, fine. Sold for 7 dollars 25 cents. (New York American sale.)
——. "Washington President," head of Washington, military dress. *Rev.* Ship in full sail. (C. Clay, M.D.)
——. Half cent, head of liberty to the right, cap behind, "Liberty" over. (C. B. Jeeves, Greenwich.)
1794. Very fine cent, no description. Sold for 4 dollars 5 cents. (New York American sale)
1795. Thick die cent. Sold for 2 dollars 50 cents. (New York American sale.)
——. Thin die cent. Sold for 1 dollar 50 cents. (New York American sale.)
——. "George Washington," bust. *Rev.* "Liberty and security," spread eagle over American shield. (S. Shaw, Andover.)
1796. Liberty cap, very fine. 4 dollars. (New York sale.)
——. Fillet head, do. 4 dollars. (Do.)
1797. Head of Liberty to the right, with bow or knot behind. *Rev.* "One cent" in laurel wreath, $\frac{1}{100}$ in exergue "United States of America." Sold for 13 dollars. (C. B. Jeeves, Greenwich.)
——. Very fine. Sold for 1 dollar 50 cents. (New York sale.)
1798. Quite perfect. 2 dollars, 50 cents. (Do.)
1799. Very fine date, but not quite perfect. 7 dollars. (New York sale.)
1802. Very fine. 1 dollar, 65 cents. (New York Sale.)
——. "Liberty" filletted head. *Rev.* "United States of America," $\frac{1}{100}$ wreath in centre, "One Cent." Very fine. (C. Clay, M.D.)
1803. Very fine. 1 dollar 25 cents. (New York Sale.)
1804. Do. do. 5 dollars 50 cents. (Do.)
1805. Do. do. 2 dollars. (Do.)
1809. Do. do. 3 dollars. (Do.)
1817. Liberty head, 13 stars; head labelled "Liberty." *Rev.* "One Cent" in centre, with wreath, "United States of America." (C. Clay, M.D.)
1820. Liberty head, labelled "Liberty," 13 stars. *Rev.* Wreath in centre, "One Cent" and "United States of America." (C. Clay, M.D.)
1822. Exactly as the one 1820. (Do.)
1826. Same as 1820 and 1822. (Do.)
1831. Do. do. (Do.)
1834. Do. do. (Do.)
1837. Do. do. (Do.)
——. Thirteen stars, with label "E pluribus unum," laureated head with knot behind. *Rev.* "George Jarvis, Tea Dealer, 142, Grand Corner of Elm St. New York." American Token. (C. Clay, M.D.)
1838. Thirteen stars, head labelled "Liberty." *Rev.* Wreath in the centre "One Cent." Round, "United States of America." (C. Clay, M.D.)
1839. Very perfect (termed Bull-head.) 4 dollars. (New York sale.)
1842. Thirteen stars, head labelled "Liberty." *Rev.* Wreath in centre "One Cent." Round, "United States of America." (C. Clay, M.D.)
1851. In all respects like 1842 but the date. (C. Clay, M.D.)
1852. Do. do. do. (Do.)

With no Dates.

O. (Size of the dime) "Colombia" head. *Rev.* A female figure seated, holding a balance. (S. Shaw, Andover.)
O. Letters U. S. A. in monogram, plain. *Rev.* Thirteen bars, very rare. Sold at Philadelphia for 10 dollars. (C. B. Jeeves, Greenwich.)
O. "E pluribus unum," fifteen stars arranged in triangle, with rays from the sides; each star with initials of the separate States. *Rev.* A hand holding a scroll, labelled "Our cause is just." Round, "Unanimity is the strength of society, Kentucky." (S. Shaw, Andover; C. Clay, M.D.)

Why the last coin has fifteen stars whilst usually on the cents there are only thirteen, I wish some

* See "N. & Q.," 3rd S. i. 208, 255, 434.

one versed in the matter to explain. I should also be glad to hear of other specimens from any of your correspondents. C. Clay, M.D.

101, Piccadilly, Manchester.

CLOCK PUNISHMENT.

When I knew the military asylum at Chelsea between thirty-two and forty years ago, a punishment was in vogue there, called "the clock." The clock, guarded by a cage large enough to admit a boy slightly stooping, stood on four sturdy legs sufficiently high not to inconvenience the body of a culprit while in action. It was fixed, horizontally, in a heavy frame, with its face protected by plate-glass and cross-wires, looking at the ceiling. In exact proportion to the labour accorded to it, the hands moved round the dial, by means of a long turning-handle, requiring some strength to work it, fitted to a spindle, which, being connected with the machinery, set the instrument in motion.

The cage which shielded the clock, made of stout wire closely meshed on iron bars, was secured to the wall of the school-room. When the offender was placed in it, the door was fastened by a contrivance that defied all ingenuity to tamper with its efficiency, and the duration of his incarceration altogether depended on the amount of sustained exertion he expended at the time-piece. Hurry gave him no advantage; and fits of violent effort rather retarded than accelerated his work. The motion required to make true progress, was something like that employed in working a barrel-organ, steady and uniform, neither too slow nor too quick. The moment he rested, and this was often, for the work was toilsome, the clock rested, taking its ease as long as the young labourer indulged in indolent re-invigoration. In this way a sentence of three hours at "the clock" was seldom completed under five or six hours' confinement, during which time the wearied boy was only permitted to refresh himself with a very spare allowance of bread and water.

Except by accident, "the clock" never corresponded with the true time of day, its machinery and motive-power being different from other time-pieces. This was of no consequence. The time indicated on the cage-clock only was looked to. This was noted, as the orderly sergeant, who was responsible for the execution of the sentence, locked up the offender, and he took good care not to release his charge till the truth-telling machine gave evidence, by the position of its exacting hands, that the last tick of the sentence had been worked out.

This kind of chastisement, I fancy, was peculiar to the Chelsea Military Asylum, but it has long fallen into disuse. I never heard of its being followed in any other school. No journal that I know of ever gave a description of it, or ever hinted at it, as a punishment resorted to at any time in any institution. From its novelty, therefore, and its interest as a novelty, you may consider this account of "the clock" punishment deserving of a place in "N. & Q." M. S. R.

AN OLD POCKET DIAL.

I have in my little collection of local antiquities a pocket ring-dial, obtained from a labourer in the parish of Pelynt, Cornwall. Never having seen any mention of such a form of horologe, I am induced to send you a description of it, and shall be glad to have my supposition confirmed, that it is just such another as that which gave occasion to the fool in the Forest of Arden to "moral on the time:" —

> "And then he drew a dial from his poke,
> And, looking on it with lack-lustre eye,
> Says, very wisely, 'It is ten o'clock.'"

It is a ring of brass, much like a miniature dog-collar; and has, moving in a groove in its circumference, a narrower ring with a boss, pierced by a small hole to admit a ray of light. The latter ring is made moveable to allow for the varying declination of the sun in the several months of the year, and the initials of these are marked in ascending and descending scale on the larger ring, which bears also the motto —

> "Set me right and use me well,
> And i y^e time to you wil tell."

The hours are lined and numbered on the opposite concavity.

In conformity with the verse, we will set the boss of the sliding ring at M. (May), and suspend it by the string directly towards the sun, so that a ray of light passing through the hole in the boss, may impinge on the concave surface opposite. The hour is told with fair accuracy.

Another specimen, unfortunately defective, has been seen in the same district, but its occurrence is, I believe, rare. The passage quoted may be fairly taken to imply that Shakspeare was acquainted with its use among the peasantry of his day; but I know of no other author who makes allusion to such an instrument.

My friend Mr. Blight, whose burin has done so much to illustrate the antiquities of his native county, has kindly represented the dial for me in a woodcut, a proof of which, Mr. Editor, I send you with this Note, as it will serve to make my description quite intelligible to you.

Thomas Q. Couch.

Bodmin.

Minor Notes.

Old Jokes. — Many jokes, like the myths and nursery legends, are scattered over the world, and

differ only in the local colour which is sometimes given to them. I am surprised to find that one of the most obvious has not been naturalised in France. "Helping Jack who is doing nothing," is familiar in almost every workshop and farm in England, and too stale to be printed for any readers; but it appeared in the last number of *Figaro*, a journal which ranks in wit as *The Times* in politics: —

"'Qui est là?' s'écriait un contre-maître dans l'entrepont d'un vaisseau marchand.
'C'est moi,' repondit la mousse Will.
'Et que fais-tu?'
'Rien, Monsieur.'
'Tom, est-il là?'
'Oui, Monsieur,' répliqua Tom.
'A quoi t'occupes-tu?'
'Monsieur, j'aide Will.'" — *Figaro*, Aug. 21, 1862.

FITZHOPKINS.

Fontainebleau.

ANECDOTE OF POPE.—An acquaintance of Mr. Pope's having lost a daughter named Lætitia, was very desirous for Mr. Pope to oblige him with an epitaph, which Mr. Pope declined; but, upon repeated importunities, spoke these lines extempore: —

"Goodman Death,
To please his palate,
Has cropt your Lettice
For a sallet."

Fugitive Miscellany (1775), Part II. 85.

E. H. A.

HORSES AND STABULARY EXPENSES.—The price of horses, and the necessary disbursements for their provender, &c., at different eras, form a subject of curious inquiry. An ancestor of mine, who was born in the middle of the reign of William III., from a very early period began to record all the *minutiæ* of his expenses; and I subjoin a few particulars under the above heading: —

	£	s.	d.
"May 28, 1723, Bought of Mrs. Alland, in the Mint, a Bay Stone Horse (or a bay horse, a *cheval entier*), with Bridle and Saddle at	8	0	0
Paid a Person for inspecting Horse - -	0	10	0
Coach hire, &c., on the occasion - -	0	4	6
Paid a Man for riding him home - -	0	1	6
	8	16	0
June 14. To 4 New Shoes - - - -	0	2	0
„ 22. Altering a pair of Old Pistols -	0	12	0"

N.B. He appears, from documents left, to have been very *recherché* in dress, &c.; and it seems the horse-furniture, &c., included in his purchase, did not please him long: for I find the following entry in the same year (1723): —

	£	s.	d.
"July 10. Paid Saddler's Bill, for Saddle, Whip, &c. - - - - - - -	6	0	0
And July 25, 1724, a new Bit, Bridle, and Bosses - - - - - - - -	0	15	0"

It appears he had apartments at Chiswick, and left town on Saturdays and returned on the Mondays. And I find, on Saturday and Sunday the 6th and 7th July, 1723, and several succeeding Saturdays and Sundays, the keep of the horse put down, with corn, at 11*d.* per night; and if beans were added, 1*d.* per night more.

The accounts seem to have been very regularly kept for about two years; and the standing at the livery stable for the whole term is 10*d.* per night, exclusive of corn. In May the horse used to go to grass at the Isle of Dogs, or Poplar Marshes, for a month.

AMICUS.

WIFE SALE AT BIRMINGHAM. — The following extract, from an old newspaper (1773), may amuse some of your readers: —

"On 31st August, 1773, three men and three women went to the 'Bell Inn,' in Edgbaston Street, Birmingham, and made the following entry in the Toll Book which is kept there: —

"'Aug. 31, 1773. Samuel Whitehouse, of the parish of Willenhall, in the county of Stafford, this day sold his wife Mary Whitehouse, in open Market, to Thomas Griffiths of Birmingham, *value One Shilling*. To take her with all faults.

'(Signed) SAMUEL WHITEHOUSE,
MARY WHITEHOUSE.

'Voucher, THOMAS BUCKLEY, of Birmingham.'

"The parties were all exceedingly well pleased; and the money paid down, as well for the toll as purchase."

H. S. G.

DIAL MOTTOES.—"N. & Q." has recorded many sun-dial mottoes. The following are not to be found in its columns. They are given in Mr. Cyrus Redding's *Fifty Years' Recollections Literary and Personal*, vol. iii. p. 86: —

"Hora, dies, et vita fugiunt, manet unica virtus."

"Once at a potent leader's voice I stayed;
Once I went back when a good monarch prayed;
Mortals, howe'er we grieve, howe'er deplore,
The flying shadow will return no more!"

GRIME.

Queries.

EDWARD TUCKEY.

Perhaps some of your readers can furnish additional particulars of an individual who attempted to communicate with Mary Queen of Scots in prison. In Sir Ralph Sadleir's *Correspondence*, edited by Sir Walter Scott, is published an examination of this person; in which he declares that he sent to the Queen for so much money as was mentioned in his writing, viz. 100 double ducats, thinking that she had been acquainted with his father, and would have done so much for his sake; and that he had heard his father speak of her when she was in Scotland, and that it becometh him to write such a style to a princess; and that he was going over the sea to see the world as he had done before, and had heard of her liberality.

In the State Paper Office there are unpublished documents relating to this matter. In one of them, Sir Ralph Sadleir writes to Walsingham, that —

"Upon friday last hither came a poore fellow, dwelling at Ashboñ, x miles hence, who useth to go on errands; and asking of the outward warders here for some of the Scottish queene's gentlemen, he was brought to the gent. Porter Salter, as all strangers ar, to whome he shewed the litle lr̃e (here included) to be deliv'id to one of hers for herself (and so is it directed). The gent. Porter brought it to me. Upon the sight thereof, mistrusting some greater mater to be hid under the colo^{r} of the words thereof wch̃e seemed very strange unto me, I sent that night iiij from hence in company of the messenger; whereof ij went before to S^{r} Thom̃s Cockayn, dwelling at that towne's end, to acquaint him w^{t} suche a fellowes being there, and to have assistance to apprehend him, which very readily for the (?) did himself, and so took the party named Edward Toky; who being examined by M^{r} Cockayn, answered as you shall see it here included; he was not proceeded any further w^{t}all there, as was so thought good. The next day, my folk brought him within two miles of this place, which I and M^{r} Somer rode and examined him upon his lr̃e. He confessed to have written and sent it, thinking that he did not offend therein, but thought that the Sco. Queen had been the Queene's Ma^{ts} friend; and further, as you shall see by his examinacon and confession herew^{t} also sent. I was fayne to set it down in short questions, and his answers to them: for I found that he cowed not, or wold not, answer ptinently to longer questions—such a running or mad head sheweth he to have: and surely, to say what I think of him, eyther he is a very noughty dissembling body, which I cowed not well copy, or ells is not sound of mynde, and of both I judge the later, both by his fonde and vayne talke, alwayes smyling, and his mynde ru'ning still on the c ducats in this his need; and in his gestures of body, and other unman'ly behavyo^{r} besyds his wylde looke, and meane apparell for a gentleman's eldest and onely son, as he say that he is, traveling abrode so farre from his friends or acquaintance."

Besides the above, there is also an unpublished examination of this person taken by Sir Thomas Cockayne, headed thus: —

"The examination of Edward Tuckeye, taken the xxiijth of October by me, Thomas Cockayne; the w^{ch} Tuckeye is sonne, as he saithe, to George Tuckeye, dwelling at Hunnington, in Haleshowine, in Woostershire."

And proceeds thus: —

"Firste, this examinate saithe that he came from the forreste of Fecnam, and lay with one Shewere there half a yeare a tennaunte of his fathers, and from thence he came to Wedsberie Tewesdaye, where he lay all nighte at an alehouse, not knowing his host's name. Wednesday he came to Ulceter, and then he lay all night at the sign of the Swanne. Thursday he came to Ashbourne, &c., &c. (Signed) "E. Tokye."

I wish to know who was this man's father, who we here learn was acquainted with the Queen of Scotland? In Nash's *Worcestershire* (vol. i. p. 517, &c.), and Appendix, No. 8, is mention of a George Tuckey, or Tokeye, styled "esquire," also "servant," to John Dudley, Earl of Warwick, afterwards Duke of Northumberland, who perished on the scaffold. I think there was at one time some negotiation for the marriage of his son Robert, Earl of Leicester, with the Queen of Scots. Perhaps this man may have been sent to Scotland on the business. Any particulars relating to him or his family would be acceptable. It seems strange that Sir Walter Scott should have omitted the above documents from his publication.

C. P.

LINES BY LORD NELSON.

In the *Letters of Lord Nelson to Lady Hamilton* (2 vols. 8vo, Lond. 1814), the tenth purports to be written by the Admiral on board the "San Joseph," and is dated 16 Feb. 1801. Assuming it to be a genuine composition, it puts beyond debate the naturally vulgar character of the hero's mistress: but this by the way. Amongst other matter (too gross for repetition) it contains the following lines, which, notwithstanding their irregularity and tameness, are a great curiosity—*if* really by Lord Nelson. "I send you," says he (vol. i. pp. 29, 30), "a few lines, wrote in the late gale, which I think you will not disapprove:—

"Though ——'s polish'd verse superior shine,
Though sensibility grace every line;
Though her soft Muse be far above all praise,
And female tenderness inspire her lays:

"Deign to receive, though unadorn'd
By the poetic art,
The rude expressions which bespeak
A Sailor's untaught heart!

"A heart *susceptible*, sincere, and true;
A heart, by fate and nature, torn in two:
One half to duty and his country due;
The other—*better half*—to love and you!

"Sooner shall Briton's sons resign
The empire of the sea;
Than Henry shall renounce his faith,
AND PLIGHTED VOWS TO THEE!

"And waves on waves shall cease to roll,
And tides forget to flow,
Ere thy true Henry's constant love
Or ebb or change shall know."

The italics and capitals are his own.

Both the *place* and *date* of this composition suggest a doubt whether it is from the pen of Nelson. The "San Joseph" was captured by him at the battle off Cape St. Vincent in 1797, and was immediately sent to Plymouth along with another Spanish prize. We no where read that the admiral hoisted his flag in her. In 1801, he sailed (with Sir Hyde Parker) in the "St. George" to the Baltic; and there, before attacking Copenhagen, shifted his flag to the "Elephant." Towards the close of the same year, when appointed to the command of the Channel Fleet, he hoisted his flag in the "Medusa" frigate. Thus it will be seen, that the above lines could *not* have been written, as alleged, on board the Spanish ship, in the year 1801. Who were the editors (there were

two at least, as appears from the advertisement to the first volume) of the *Letters?* Did Lady Hamilton take an interest in the work? β.

SHAKSPEARIANA: EDWARD HELDER.

The following scrap from the *Canadian Free Press* of Aug. 1, if new to English readers, ought to find a place in the columns of "N. & Q." The piece of intelligence here contained, if founded on fact, is very curious. But the circumstance may be already familiar to Shakspearian critics and students, or it may be a hoax.

"It appears that one of the pall-bearers of Shakspeare is buried in the old burying ground of Fredericksburg, Va. On one of the tombstones is the following inscription: — 'Here lies the body of Edward Helder, practitioner in physic and chirurgery. Born in Bedfordshire, England, in the year of our Lord, 1542. Was contemporary with and one of the pall-bearers to the body of William Shakspeare. After a brief illness his spirit ascended in the year of our Lord 1618, aged 76.'"

W. Carew Hazlitt.

Will some of your readers here, or over the water, verify or demolish this very circumstantial statement of fact? If genuine, it may lead to the discovery of some further details of the poet's life and death. If Helder thought it an honour to have borne Shakspeare to his grave, and his survivors considered the fact so important as to have it recorded on his tomb, may we not hope that some verbal traditions, if not actual records, may still exist concerning the poet's later life and death? The author of a recent pamphlet — "Shakespeare: Was He a Christian?" — quotes from *The Watchman and Reflector*, an American journal, a rather apocryphal anecdote: that an old lady (of Stratford) said, fifty years ago, that she heard from her grandmother, who was present at the funeral sermon, that the congregation "was very large and very serious in their feelings;" and that the preacher, after pourtraying the poet's mighty powers, and comparing his knowledge of human nature with that of the Apostle Paul, exclaimed: "Would to God he had been a Divine!" Although very sceptical concerning both these "facts," I am sure I speak for hundreds of Shakspearians here in hoping that all such stories may be carefully traced out, as they may afford clues to the more important details, unhappily so few and far between, relating to our great poet's life. The Tercentenary of Shakspeare's birth will soon arrive; and American Shakspearians could not send more welcome contributions than a few genuine "new facts," which may have been wafted over the Atlantic by the poet's friends. Este.

The First printed Advertisement. — It appears from a clever article on Advertisements before alluded to by me (2nd S. viii. 58) in the *Quarterly Review* (vol. xcvii. No. cxciii, p. 185), that the very first advertisement the writer could find was in the January No. of the *Mercurius Politicus*, and ran thus: —

"Irenodia Gratulatoria, an Heroick poem; being a congratulatory panegyrick for my Lord General's late return, summing up his successes in an exquisite manner. To be sold by John Holden, in the New Exchange, London: Printed by Tho. Newcourt, 1652."

I am anxious to know whether any reader of "N. & Q." has an earlier one than this in his possession, as also something of the merits, and the *habitat* of this work.

I recommend the entire article to all interested persons, and will conclude by a short paragraph from the New Orleans Correspondent's letter to the *New York Tribune*: —

"The merchants of New Orleans are far more liberal in advertising than those of your city, and it is they alone which support most of our papers. One firm in this city, in the drug business, expends 20,000 dollars a-year in job printing, and 30,000 dollars in advertising. A clothing firm has expended 50,000 dollars in advertising in six months. Both establishments are now enjoying the lion's share of patronage, and are determined to continue such profits and investments. A corn doctor is advertising at over 10,000 dollars a month, and the proprietor of a 'corner grocery' on the outskirts of the city has found it advantageous to advertise to the extent of 7000 dollars during the past winter."

T. C. Anderson,
H. M.'s 12th Regt., Bengal Army.

Singular Burial Entry. — In the register of Sprotborough, Yorkshire, the following occurs: —

"Godfrey Copley, Esquire, late Lord of Sprotborough, my singular good friend, and most worthy kindest patron, departed this life ye 18th of November, in the morning, A.D. 1633, and was buried ye 19th, at 9 o'clocke in ye night in his own seat."

Is it known under what circumstances he died? The burial follows the death with unusual rapidity. C. J. R.

Burton Coggles. — Can any correspondent give the derivation of *Coggles*, in the name of the above parish, near Corby in Lincolnshire?

F. C. H.

"The Captive Knight." — Who is the author of the song or modern ballad called, I think, "The Captive Knight," and beginning "A knight looked down from a paynim tower?" I thought Mrs. Hemans, but have hitherto failed to find it in the collected edition of her *Poems*, published by W. Blackwood and Sons. Q. Q.

Charade; "Sir Geoffrey lay."—Would the Editor of "N. & Q." be so kind as to insert in his valuable miscellany the following "Poetical Charade," with a view to obtaining the answer (if there is one) from some correspondent. If one can be found, a boon will be conferred not only

on the sender, but on many gouty sufferers likewise. The charade in question is to be found in an old volume of the *New Monthly Magazine*, and the initial Φ is appended. It has somewhat of the ring of the writings of Winthrop Mackworth Praed, whose beautiful poetical enigmas are not so well known as they deserve to be.

The charade has been shown to numbers of people, but an answer never been discovered.

"Sir Geoffrey lay in his cushioned chair,
Nursing his gouty knee;
The Lady Dorothy, tall and spare,
Was mixing his Colchicum tea;
And Beatrice, with her soft blue eyes,
Was teaching her poodle to jump at flies.

"Sir Geoffrey muttered, Sir Geoffrey moaned,
At each touch of his ancient foe;
Aunt Dorothy grumbled, Aunt Dorothy groaned,
'Was there ever so red a toe?'
That poor old knight, when it twinged him worst,
To the hatchet had willingly yielded *my first*.

"She smoothed his pillows, she mixed his draft,
No doctor was half so clever;
He swallowed the pill, and the dose he quaffed,
But that toe was as red as ever;
Oh a maiden lady of sixty-three
Makes *my second* but ill for a gouty knee.

"But Beatrice came with her tiny hand,
To where the old knight lay,
And a single touch, like a fairy's wand,
Hath banished the pain away;
And Sir Geoffrey uttered nor cry nor call,
While blue-eyed Beatrice smoothed *my all*.

"I've read of Sir Benjamin's far-farmed skill,
At setting a broken bone;
I've swallowed Sir Anthony's marvellous pill
When Sciatica twitched my own;
But I never could hear, among rich or poor,
Of so wondrous a thing as Sir Geoffrey's cure.

"For all your doctors with all their brains
Might write till their pens ran dry;
But they ne'er could have banished Sir Geoffrey's pains;
Shall I tell you the reason why?
Old Galen's pages have quite left out,
A young maid's cure for an old man's gout."

OXONIENSIS.

CURIOUS CARVING. — I should be glad to know the meaning of a design carved upon the pulpit door of Sprotborough church, Yorkshire. It represent a jug, mug, and pack of cards; the card upon the top of the pack being, I think, the ten of spades. The carving of the pulpit seems coeval with that of the pewing, and not later than the first half of the seventeenth century. C. J. R.

DYING WITH THE EBBING TIDE: A SEA-COAST SUPERSTITION. — In reading *David Copperfield*, one of Mr. Dickens's most celebrated works, I was struck by the following passage; which I send in the hope of eliciting information, not having noticed any allusion to the superstition elsewhere: —

"'He's a-going out with the tide,' said Mr. Peggotty to me, behind his hand.

"My eyes were dim, and so were Mr. Peggotty's; but I repeated in a whisper: 'With the tide?'

"'People can't die, along the coast,' said Mr. Peggotty, 'except when the tide's pretty nigh out. They can't be born, unless it 's pretty nigh in — not properly born, till flood. He 's a-going out with the tide. It 's ebb at half-arter three, slack water half-an-hour. If he lives till it turns, he 'll hold his own till past the flood, and go out with the next tide.'

"We remained there, watching him, a long time — hours . . . . . .

"Mr. Peggotty touched me, and whispered with much awe and reverence: 'They are both a going out fast.'

. . . . . .

"I was on the point of asking him if he knew me, when he tried to stretch out his arm, and said to me distinctly, with a pleasant smile: 'Barkis is willin!'

"And, it being low water, he went out with the tide."

I would fain learn whether this singular superstition be a real piece of Suffolk coast folk lore, or an accessory of Mr. Dickens's own invention? As *David Copperfield* is said to embody many of the author's early recollections, I think it may be the former. C. H. E. CARMICHAEL.

Lincoln.

EDGAR. — An Alex. Edgar is described in one of the books of the parish of S. Leith, about 1756, as "from Netherhouses." There is a place of the same name near Wedderly (par. Lauder), in Berwickshire.

This Alex. Edgar appears to have been identical with Alex. Edgar of Auchingrammont, who was born in 1698. Qu. Was Netherhouses a village? And is there any other place of the same name in Scotland at the present day?

With reference to the remarks of a correspondent on this subject, may I ask where the *will* is to be found of Mr. Edgar, who was secretary to the Cardinal York, and who was living at Rome with the latter when he died? SPAL.

ERLESHALL "CHRONICLE." — In M'Crie's *Life of Knox* (his son's edition, 1855, p. 124, note 8), there is mention of a Chronicle by the Laird of Erleshall, as being referred to by Knox in his *Historie*. Is this Chronicle extant, and where? If published, when and how? Q. Q.

GERARD: PRIESTLEY. —

"Das Gebiet des Komischen ist daher sehr weitläufig, und in alten wie in neuern Zeiten haben sich viele mit Untersuchungen über das Komische beschäftigt, mit mehr oder minder glücklicherem Resultat, je nach der Verschiedenheit des Gesichtspunkts, von dem sie ausgingen, oder nach der richtigen oder unrichtigen Anwendung algemeiner Lehrsätze, auf die sie ihre Forschungen gegründet haben. Unter die Alten gehören hieher Aristoteles, Cicero, Quintilian; unter die Neuern bei den Franzosen Vavasseur und Battieux; bei den Engländern Home, Gerard, Beattie und Priestley, u. s. w."—*Die Hof- und Volks-Narren*, von Fr. Nick, Stuttgart, 1861, B. ii. Vorwort.

The list of writers on the comic, "is rather wide than good." Home, I presume, is Lord

Kames; who, as well as Beattie, said something on the subject. I shall be glad to be told Priestley's claims to be thus noticed; and who was Gerard?

FITZHOPKINS.

Fontainebleau.

HAREFIELD, OR HARVIL.—About six miles from Uxbridge there is a village called *Harefield*, but which on old maps is marked *Harvil*. The people say their town was once much larger, but was ruined by a battle. From the circumstance of the spot where the prison used to stand having been pointed out to me, I infer this must have happened during the civil wars in the time of Charles.

W. W.

LECTURES AT INTERNATIONAL EXHIBITION.—Have any lectures been delivered on the present International Exhibition similar to those of the Society of Arts in 1851? W. M. M.

MISTER.—Two derivations have been given of the word *Mister*, contracted *Mr.*

1. From the Gr. μυστήριον, Eng. "mystery." In the Middle Ages, mechanical arts were kept secret, and a man's trade was called his *mystery*, as in Chaucer:—

> "In youth he learned hadde a good mistere:
> He was a wel good wright, a carpentere."—*Prol.*

We find frequently in Spenser, the phrase: "What mister wight is that?" *e. g.* What is that man's employment, consequently, condition of life?

2. From Fr. *maistrie*, from *magister* (magisterium), which means also a trade.

Qu. When was the title *Mr.* first universally prefixed to the surnames of the commonalty of England? It is very curious that a word, which originally meant some *mechanical art* or *trade*, should be prefixed to the names of the proudest English aristocracy. A. L. MAYHEW.

Oxford.

PRICE, COMPTROLLER.—A Price was "Comptroller of the King's kitchen" in the reign of James I., and described as filling "a very considerable post," and keeping a very great table. What was the nature of the appointment, and what office corresponds to it now? Who was Price, and where was his "considerable estate?" In North Wales? Was he buried in London? Where could the date of his appointment at Court be ascertained? E. P.

QUOTATION.—Is the remark, that "the clergy are orthodox liars for God," rightly attributed to Coleridge? J. P.

RHYME TO CHIMNEY.—To find a word that will rhyme with *chimney* is a well-known difficulty; and well-known also is the mock solution of the problem by the authors of the *Rejected Addresses*:—

> "Thick calf, fat foot, and *slim knee*,
> Mounted on roof and *chimney*."

But my present object is to inquire, Who first proposed the problem, and where? It was familiar to Sir R. L'Estrange, for he has in the *Visions of Quevedo*, p. 4, ed. s. d.:—

> "Some (poets) are beating their Heads, and biting their Lips, in a Rage that they cannot come to a Resolution whether they shall say *Face* or *Visage*; whether *Jail* or *Gaol!* whether *Cony* or *Cunny*, because it comes from *Cuniculus*, a Rabbit. Others are at their *Wit's end* for a Rhyme to *Chimney*, and walk musing in a brown study till they drop into a Hole, and then they give us trouble enough to draw them out again."

E. S. J.

ST. PETER'S, SHEFFIELD.—In the old parish churchyard of Sheffield (St. Peter's) I remember when quite a boy there existed a large old flat gravestone, which, to the best of my remembrance, was not far from the entrance to the bell-tower, on the north side of the church; it recorded that the occupant of the grave beneath (whose name and time of decease I now quite forget) "lived in y^e^ reigns of twelve crowned heads of Englande." It is now many years since I saw this stone, and can find no traces of its existence; or, if it does exist, the lettering must have become quite obliterated. Perhaps some of your readers may be enabled to furnish information respecting the name and date, and who were comprised in these "twelve crowned heads." HALLAMSHIRE.

STRATFORD FAMILY.—In the Harl. MS. pedigree, No. 1543, Straitford of Farm Cote, county of Gloucester, commencing with John Stratford of the thirteenth Parliament of Edward II. His son, the next in succession, Sir Stephen Stratford, Knt., is said to have married Elizabeth, daughter of Robert, Lord Monkault. As no such barony is to be found in Dugdale's *Baronets*, he must have been a foreigner, possibly a Scotch Baron, as the Stratfords have a tradition that they believed he was such. Could you inform me who he was, and what is known respecting him?

John Stratford, the tenth in succession (I have learned from other sources died in 1553), appears to have been the first of the family seated at Farm Cote. He married Margaret, the daughter of William Tracey; who was, I believe, the representative or a descendant of the William de Traci, one of the four who killed Thomas à Becket, in 1170, in Canterbury Cathedral; from whom also descended the Viscount Tracys of Rathpoole, in the peerage of Ireland. Would you give the descent of the William Tracy, whose daughter was the wife of the above John Stratford? And also that of the last Viscount Tracy, who died in 1797, from the William de Traci who killed Archbishop Becket in 1170.

WILLIAM INGALL.

Bulstrode Whitelock's Memorials.—Is there any hope that the original manuscript of Bulstrode Whitelock's *Memorials of English Affairs* may yet exist? Imperfect and corrupt as they are, these annals are one of the most valuable documents we possess relative to the great civil war. The unpublished passages probably surpass in interest the portions we have at present. It would seem, from the following, that there is yet some chance of the recovery of this precious document: —

"A great portion of his Annals, containing an immense amount of suppressed passages, not suffered to appear either in the first or second edition of the *Memorials*, has seemingly been lost in some inexplicable way. The probability is, that one of his descendants has mislaid them; and hence my hope that time may reveal the spot where they lie neglected and forgotten."—*Memoirs, Biographical and Historical, of Bulstrode Whitelock*, by R. H. Whitelocke, 1862, p. 444.

K. P. D. E.

Queries with Answers.

Panel: Intran.—Can any legal antiquary explain the etymology of the following terms? —

1. *Panel* as applied in Scotland to an accused person upon and after his appearance in court for trial. Baron Hume states that the justiciary court in 1695 enacted that this term should be so used, and not defender, prisoner, &c. *Pannel*, in English law, seems to have reference to the jury, and not to have a well-settled or intelligible derivation.

2. *Intran.* used in all old records of criminal trials in Scotland, and perhaps used in the courts to this day, immediately before the mention of the appearance of the *panel*. It stands in a line by itself, is italicised as if it were Latin, and may be a contraction. What is the full word, what does it mean when used as above, and how derived?

Q. Q.

[The etymology of the term Panel is doubtful. Sir Edw. Coke says, "*Panel* is an English word, and signifieth a little part, for a *pane* is a part, and a *panel* is a little part." (*Co. Litt.* 158, b.) Spelman derives the word from *pagella*, a little page, supposing the *g* to be changed to *n*. (*Gloss.* tit. "Panella.") In the old work called *Les Termes de la Ley*, *pannel* is said to come from the French word *panne*, a skin; whence, in barbarous Latin might come *panellus* or *panella*, signifying a little skin of parchment: hence, the jury, or the names of those inscribed upon it, were termed the *panel*. Luder remarks, in his tract *On the use of the French Language in our Ancient Laws*: "In the earliest records of the forms of jury-process, as given by Glanville, it appears that the sheriff was commanded by the writs in certain real actions to cause to be imbreviated (*imbreviari facere*) the names of the jurors by whom the land in question was viewed. But at this time the word *panel* never occurs, nor is it used by Bracton, Fleta, or Britton, nor in any statute earlier than 20 Edw. III. c. 6 (1349), which forbids sheriffs from putting suspected persons in 'arrays of panels.' This was precisely the period at which the French language began to be fully introduced into our law proceedings."

In Scotland the term *pannel* is applied to one brought to the bar of a court for trial. ("The defender is, after his appearance, styled the *pannel*," Erskine's *Inst.* b. iv. t. iv. ch. 90). The word, says Jamieson (*in loco*), although used in Scotland in a peculiar sense, must be viewed as the same with the English *panel*, which denotes a schedule, containing the names of a jury who are to pass on a trial. *Intran.* (which is most probably a contraction of some barbarous Latin term) manifestly refers to the actual presence or "appearance" of the "panel" or prisoner, just as we in England say he is brought to the *bar*, and puts himself upon his country.]

"Theological Doubts," etc.—Who was the author of *Theological Doubts, or an Inquiry into the Divine Institution of the Priestly Office*, by a Layman; originally published in Dublin by A. Kilburn, 1776, and the second edition in London by John Green, 121, Newgate Street, 1841? In p. 387, of the second edition, reference is made to "the renowned William Jones of Pluckley, in Kent." Who was he? And what was he renowned for?

What is known of Mr. Burgh, whose book drew forth the *Theological Doubts?* For what place was he M. P.? F.

[We have not been able to discover the author of *Theological Doubts*. The work that elicited it is entitled, *A Scriptural Confutation of the Arguments against the One Godhead of the Father, Son, and Holy Ghost, produced by the Rev. Mr. Lindsay in his Apology*. By William Burgh, Esq. This work obtained for the author the honour of a Doctor's degree, by diploma, from the University of Oxford. Mr. Burgh died at York on the 26th of Dec. 1808. See a long biographical notice of him in the *Gent. Mag.*, July, 1809, p. 611. Wm. Jones of Pluckley, is better known as of Nayland, a learned, pious, and exemplary divine, author of *The Catholic Doctrine of the Trinity*, and original projector of *The British Critic*.]

Booker's "Bloody Irish Almanack, 1646." Can you oblige me with a few bibliographical particulars of this publication, of which a copy was lately sold by Messrs. Sotheby and Wilkinson, but which I have never seen? According to Lowndes, (Bohn's ed. vol. i. p. 237), it "contains some memorable particulars relative to the war in Ireland," and "is the only work of Booker worth the reader's notice."

I have a copy of Bourk's *Hiberniæ Merlinus*, 1683; and I shall be glad to know the date of the earliest Irish almanack. William Farmer, Chirurgeon, "writ," says Walter Harris, in a slip added to some copies of his edition of Ware's *Writers of Ireland*, p. 363, "an *Almanack for Ireland*, Dublin, 1587, 4to, which I mention as being perhaps the earliest almanack ever published in or for that country." Abhba.

[Booker's *Irish Almanack* consists of fifty-seven pages of small quarto. The full title reads, "A Bloody Irish Almanack, or Rebellious and Bloody Ireland, discovered in some Notes extracted out of an Almanack, printed at Waterford in Ireland for this Yeare 1646. (Then follows an hieroglyphic engraving.) Whereunto are annexed

some Astrologicall Observations upon a Conjunction of the two Malignant Planets Satvrne and Mars in the midle of the Signe Tavrvs the Horroscope of Ireland, upon Friday the 12 of June this Yeare 1646, with memorable Prædictions and Occurrences therein. By John Booker. Printed at London for John Partridge, 1646:" *i. e.* March 18, 1645-6. Booker died in April, 1667, and his books were sold to Elias Ashmole, who, as Lilly informs us, gave more for them than they were worth.]

General Wade. — It is stated by Chambers, in his *Domestic Annals of Scotland*, vol. iii. p. 562, that a Latin inscription from the pen of Dr. Freind of Westminster, complimentary to Wade's skill as an engineer and road-maker, was placed upon the Tay-bridge built by the general. Can any Scottish correspondent of "N. & Q." oblige me with this inscription? F. K.

[The following is the inscription:—

"Mirare
Viam hanc Militarem
Ultra Romanos Terminos
M. Passuum CCL hac illac extensam
Tesquis et Paludibus insultantem
Per Rupes Montesque patefactam
Et indignanti Tavo
Ut cernis instratam:
Opus hoc arduum suâ solertiâ
Et decennali Militum operâ
Anno Ær. Xæ 1733 perfecit G. Wade
Copiarum in Scotia Præfectus.
Ecce quantum valeant
Regia Georgij 2di Auspicia."

The aid of good Dr. Robert Freind was so constantly invoked for epitaphs and inscriptions, that Pope, jealous of his celebrity on that score, wrote the following surly epigram on him:—

"Friend, for your epitaphs I'm grieved,
Where still so much is said,
One half will never be believed,
The other never read."]

The Baptism of Church Bells.—In the *Beehive of the Romish Church*, written by John Stell, and published in 1580, are the following words:—

"Nowe, over and above all this, the belles are not only conjured and hallowed, but are also baptized; and have apoynted for them godfathers, which hold the rope (wherewith they are tied) in their hands, and doe answere, and say Amen, to that which the suffragane or bishop doth speak or demand of the belle; and then they put a new coat or garment upon the belle, and so conjure it, to the driving away of all the power, craft, and subtiltie of the devill, and to the benefit and profit of the souls of them that bee dead (especially if they be rich, and can paye the sexton well,) and for many other like thynges. Insomuche that the belles are so holy, that so long as the church and people are (upon any occasion) excommunicate, they may not bee rung."

I shall be glad if some of your readers will favour me with fuller particulars as to the origin, disuse, &c., of this ancient custom, as well as references to any works bearing on the subject.

W. I. S. H.

[Consult for the Benediction or Baptism of Bells Martene, *De Antiquis Ecclesiæ Ritibus*, lib. ii. cap. xxi. (tome ii. 828), edit. 1736, which contains the service for the occasion. Also, Hook's *Church Dictionary*, p. 100, edit. 1854; *The Bell*, by Dr. A. Gatty, pp. 21-27, and Hone's *Every-Day Book*, ii. 139.]

Smart's Song to David. — Can β, or any reader of "N. & Q." inform me whether there is an edition of Christopher Smart's poems containing the *Song to David*, unquestionably the finest of his productions?

I once ordered a copy of his poems to be forwarded to me by a London bookseller, and to my surprise found it did not contain the *Song to David*, which some time before I had seen in the first edition of Chambers's *Cyclopædia of English Literature*. Oxoniensis.

[Christopher Smart's *Song to David* is not included in the collected edition of his poems published in two vols. 12mo, 1791. It was long supposed that it had never been printed, having, according to tradition, been only written upon the walls of the apartment in which he was confined as a lunatic; and a writer in the *Quarterly Review* (vol. xi. p. 497), after quoting some passages from it, lamented the loss of a poem which exhibits so much genius. The *Song to David* was however printed separately in the year 1763, and also at the end of his *Translation of the Psalms attempted in the Spirit of Christianity, and adapted to the Divine Service*, 4to, 1765. It consists of eighty-six stanzas.]

Cromwell Token. — Will any numismatist be good enough to explain the coin described below, which is in my possession. It is apparently a half-crown of Oliver Cromwell, but not of genuine silver, probably pewter, a good deal worn, and coarsely executed; on the face is the head of the Protector and the usual legend, on the reverse are the arms as usual, and the legend, "Pax quæritur bello," which is by mistake engraved *bellon*. Within the legend on each side of the escutcheon, are in the same type, and evidently contemporary with it, the words *Garden Crom*. Beneath the escutcheon is the figure 6, with a small mark like a ^{d} above it. The weight is about 162½ grains. The Commonwealth, we know, circulated pewter tokens for necessary change; but I can no where find any record that any were struck with Oliver Cromwell's effigy. T. Pyndar Lowe.

Thorp Hall, Colchester.

[Our correspondent is the fortunate possessor of a rare piece. It is the refreshment ticket of admission (6*d.*) to the Cromwell Gardens at Old Brompton, a favourite place of public resort in the middle of the last century. It was here that Hughes, who built the Surrey theatre in 1782, used to exhibit his feats of horsemanship.]

Colberteen: Marli.—Can any of your readers inform me what description of lace colberteen was? It is spoken of by Swift, Congreve, Evelyn, and others. Johnson says, "a kind of lace worn by women." Randle Holme, "a kind of lace with a square grounding."

The Alençon point manufacture was established by Colbert, but colberteen would appear to have been an inferior lace.

Again, what texture was "marli." In *Tableau de Paris*, 1782, we find, "Le tul, le gaz, et le

marli ont occupé cent mille mains, et l'on a vu des soldats faire de marli," &c. C. M.

["*Colberteen*, a kind of open lace with a square grounding." (Ogilvie, Supp.) "*Colbertain*, a kind of lace mentioned in Holme's *Academy of Armory*, 1688. (Halliwell). "Marli (says Landais), tissu à jour en fil ou en soie, fabriqué sur le métier à faire de la gaze."]

Milton's "Paradise Lost."—I have recently obtained a copy of Milton's *Paradise Lost*, which was published in 1669, in, as I suppose, the second edition. Will you have the kindness to inform me whether copies of that edition are either rare or valuable? H.

[The first edition of Milton's *Paradise Lost* was issued with eight different title-pages, with the dates 1667, 1668, 1669. See Todd's *Life of Milton*, 1809, pp. 109, 190; Lowndes's *Bibliographer's Manual* (Bohn), art. Milton, and "N. & Q." 2nd S. v. 82. The second edition did not appear till 1674. Our correspondent's copy, 1669, contains either the seventh or eighth title-page according to Mr. Bohn's list, and has lately sold for 3*l.* 3*s.* (Bliss), 4*l.* 10*s.* (Utterson), 4*l.* 6*s.* (Gardner.) See other prices in Bohn's Lowndes, p. 1558.]

Replies.

A CHURCHWARDEN'S ANSWERS (*temp.* ELIZ.)

TO CERTAIN "ARTYCLES" PROPOSED TO HIM BEYOND THE USUAL QUESTIONS ON THE REGISTER.

(3rd S. ii. 104.)

The warden, in this case, seems to have left a rough copy of the answers he gave officially:—

1. "A reply to some questions as to a nun, and the payment of her annuity."
2. "We had none," that we know of.
3. "Noe," payment.
4. Concerning a monk's annuity.
5. "As before."

When Religious Houses were arbitrarily sequestered at the Reformation, pensions ("poor pittances") were allowed to the inmates, turned out into the wide world, without any means of support. The amount for each, according to his rank, was fixed by the Commissioners, and charged upon the estates belonging to the nunnery or monastery, as it may be; which they took possession of, stock and block, for Henry VIII. And these annual pensions were probably paid through the churchwardens of the parish, into which each may have retreated to finish his life, eking out a poor existence from the King's bounty. *Ex uno disce omnes.* Take what happened at Taunton Priory:—

"Tawneton.—Herafter ensuyth the namys of the late p'or and Covente of Tawneton in the countie of Som's' with the annuall pencons assigned vnto them by vertue of the Kinges highnes com'ission, the xij daye of ffebruary in the xxxti yere of the reigne of or sou'eigne Lorde Kinge henry the viijth the furst payment of the saide pencons & eu'ry of them to begynne at the ffeaste of th' annunciacon of or blessid lady next comyng for one halfe yere, and so to be paide from halfe yere to halfe yere durynge ther lyffes.

"That is to saye:—

Will'm Will'ms p'or	- - -	lxli	
Will'm Gregory	- - -	xli	
Willi'm Baylye	- - -	vjli	xiijs iiijd
Nicholas Berame	- - -	vjli	
John Heywarde	- - -		cvjs viijd
Thomas Dale	- - -		cvjs viijd and the Cure of Saynt Jamys in Tawneton to haue for his yerly wages viijli accomptynge his pencon for p'te of the same. [suinge
Thomas Mathewe	- - -		cvjs viijd
Will'm P'son	- - -		cvjs viijd
John Waren	- - -		cvjs viijd
Will'm Bynnesmede	- - -		cvjs viijd
Will'm Culronde	- - -		cvjs viijd
John Cockeram	- - -		cvjs viijd

"Thomas Crumwell.
Jo. Tregonwell.
Wylliam Petre.
John Smyth."

Extract from *Pension Book*, vol. 245, No. 144.

From the original document in the Augmentation Office, intituled—"Certificates of Monasteries surrendered into Thandes of the Comyssioners to the vse of the kings Majestie and his heires for ever," I find "Penc̄ons assigned to the late religiouse dispetched," of the same amount to each inmate, when the Priory of Christ Church, Hants, was dissolved, and

"the Houses & Buyldings deemed to be superfluous, the Church, dormytory, chaptrehouse, ffrayter, &c., comytted to the custodie of Willm Avery, essquier, to thuse of the kings matie. The Plate of Goolde, Silver gylte, juelles, &c., were resūed to the use of the kings majestie."

In a word, Henry VIII. pocketed every thing, giving only to the ejected Monks or Nuns such slender annuities as are mentioned above. These explanations will, perhaps, help Grime to the solution of his Query.

Queen's Gardens.

EXECUTION OF ARGYLE.

(3rd S. ii. 152.)

Mr. Greaves virtually concedes that his conjecture of the shifting of the head, as alluded to by Sir George Mackenzie, having taken place after a partial hanging and disembowelling, must be erroneous. I pointed out that in Scotland no culprit who was sentenced to be hanged and beheaded, was ever subjected to the decapitation till he had been hanged "quhill he be deid;" and Mr. Greaves, who says he has searched Pitcairn's work, does not aver that he has found anything to the contrary.

It humbly appears to me that Mr. Greaves is over sensitive, and that he has no right, from anything I said, to tax me with discourtesy to him, all intention of which I entirely disclaim. Surely the statement that any man, after being half

hanged, and had his bowels taken out, could knock down the executioner, is not, *primâ facie*, so very credible as to be believed merely because some one has said or printed it; and I am in the judgment of your readers, whether the illustration I ventured to give, by way of comparison, was uncivil or out of place. He must excuse me for saying that I retain my scepticism, and would not be satisfied unless I saw the fact averred by an unexceptionable eye-witness to it. Chief Justice Holt was probably misled; and it is more rational to suppose so than to credit what must, at any rate, be all but, if not absolutely, a physical impossibility; while I can appeal to what cannot be denied to be good negative evidence on the subject. Pepys, in his *Diary*, vol. i. p. 162, says, —

"I went out to Charing Cross to see Major-General Harrison hanged, drawn, and quartered, which was done, he looking as cheerful as any man could do in that condition. He was presently cut down, and his head and heart shewn to the people; at which there was great shouts."

Not a word here as to the blow of the executioner: a very unlikely circumstance to have been overlooked and left unnoticed by so minute and gossiping a writer. Again, Mr. Caulfield, in his *Memoir of the Regicides* (1820), alluding to Harrison's execution, says, —

"Some seeing his hands and legs tremble very much, noticed it, when he assured them that it was an infirmity which he had been subjected to for twelve years, owing to the vast quantity of blood he had lost by wounds in the battles he had fought, and that it had ever since affected his nerves."

Does this corroborate his alleged ability to knock down the executioner? T.

With regard to the tortures inflicted on the unfortunate Taeping prisoners, I beg to inform your correspondent FITZHOPKINS that there is no statement in the account that exceeds the bounds of possibility, though so grossly inhuman and barbarous. The instance of the *enceinte* woman who had her child cut out of her womb is simply a case of Cæsarian section, — an operation which in extreme cases is performed by the profession, though, thanks to the anæsthetic influence of chloroform, with not such agony as doubtless attended the Chinese operation. The words in italics about the mother clasping her offspring so firmly that they could not be separated might apply when the mother was dying, but when life was extinct the muscles would relax, and then of course the bodies could be disentangled.

W. I. S. H.

PREMATURE INTERMENTS.

(3rd S. ii. 156.)

In the Appendix to *Literary Recollections*, by the Rev. Richard Warner, your correspondent MD. will find some interesting cases of apparent death, and the opinion upon them of Dr. Moyes, a lecturer on Natural Philosophy in the last century. As your readers may not have access to the work, although copies of it are very common, I will transcribe one paragraph, which bears upon the point of inquiry of MD.: —

"After the Doctor had related this anecdote, a gentleman present mentioned the stories which had been told of persons having come to life after they had been put in their coffins. I said I imagined this to be *impossible*; because, if the want of respirable air in a closed coffin were sufficient to destroy a living person, it must *positively* prevent the restoration of a person apparently dead. The Doctor, however, thought that I reasoned inconclusively; and remarked, that a body which does not breathe cannot want air while it *continues in that state*; and, therefore, it cannot consume the air which was already in the coffin when the lid was shut down. If it should afterwards resume the faculty of breathing, it may make two or three inspirations; after which the want of air would produce actual suffocation, in the manner of a quiet sleep. I asked him if it were possible that, during two or three inspirations, the mind might be in a state of agony and terror, perceiving its horrible situation; but he thought it not possible that in so very short a time the faculties could be sufficiently awakened, to be capable of perceiving anything, before the suffocation would take place."

This is also the opinion of several medical men with whom I have conversed. It is very important that sound knowledge should be diffused on this subject, as no doubt the apprehension referred to has been the cause of much mental suffering. I knew a lady upon whose mind it had preyed to an extent such as to embitter her existence. Her mind had been first startled by some magazine-account of a number of cases where the corpse had been found turned upon the side, and supposed to be the desperate effort of returning consciousness. The much more probable explanation is, that the body in such cases had been shaken into that position in the passage from the home to the grave.

The passages to which I have referred will be found pp. 389, 395, *Literary Recollections*.

I have extracted the following cutting from the *Cork Daily Reporter*, Aug. 14, 1862: —

"STRANGE CASE OF SUSPENDED ANIMATION. — A strange case of this nature occurred a few days ago in this city, the sufferer being an old woman of over sixty years of age. This person was a caretaker of a house in Nelson Street, and it appears that the gentleman who owned the house went to it on Thursday morning and found the woman lying on the floor, in her night clothes, apparently dead. She had not been seen by any person after Wednesday evening. He called in the police, who pronounced her lifeless, and sent a requisition to the coroner to hold an inquest on the body. The coroner arrived about three o'clock, and was about swearing a jury, when a policeman intimated to him that he thought he felt warmth in the deceased's hands. The coroner examined the body, and soon found that there was a slight action of the heart, almost imperceptible. He immediately called for brandy, warm water, and towels, and directed those present to rub her limbs. In a short time the action of the heart began to be more distinct, and when the brandy was ap-

plied the supposed decease began to move. She opened her eyes, and began to look about her, to the great alarm of many who were present, who could scarcely be prevented from running away. The poor woman was alive on Sunday, and doing very well."

T. B.

CUSTOMS IN THE COUNTY OF WEXFORD: THE IRISH FUNERAL CRY.

(3rd S. ii. 59, 152.)

My original note on some of the customs of the county of Wexford has, I am glad to find, produced the effect which I contemplated, namely, a variety of learned theories, but beyond these I do not find any of the gentlemen who have written on the subject in "N. & Q." to come to any point that may be termed conclusive. However, a discussion on a given point answers all the purposes of a good cross-examination of a witness, and evokes valuable collateral information which points to something that may be relied upon as approximating to what is sought. The valuable note of Mr. F. Chance (3rd S. ii. 152) and others which have appeared since this question was mooted, have given me some insight on a subject which I have for many years *Cuttle-ised* from many authors and places where I found allusion to it. I allude to the ancient and misunderstood,—if indeed not ridiculed—Irish funeral cry, commonly pronounced the Irish *Keene*. From an early period of my investigation, I had arrived at the notion that this cry was derived from an ancient Eastern Hebrew custom, and Mr. Chance's Note strengthened me in that respect. The first time I ever heard the Irish funeral cry was in the county of Roscommon, and I concluded that I had previously heard something very like it. At that time I was acquainted with an affluent and intelligent Jewish family in Dublin, and frequently had been a guest at their feasts and festivals. On the vigils of their great festivals I had frequently dined at the house of the Rabbi, or High Priest, where I used to meet a large company of Hebrews, all wealthy and educated persons; and the ceremonies that took place during the night were extremely interesting to me. One portion was a song or lamentation, which was given out by the master of the house, the High Priest, the guests joining in a chorus wild and beautifully euphonious, and this exactly resembled the Irish funeral cry. I find in the *History of the Travels of Maria Theresa Amar*, a Babylonian princess, published in 1844, 2 vols. by Colburn (vol. i. pp. 95, 211), that in Mesopotamia and other eastern countries, at funerals women are hired for the purpose of preceding the body to interment, strewing flowers on the way and on the grave, and raising a lamentable cry during the procession. I also find it stated in the Irish Chronicles written by O'Conor 1600 years B.C., that the Irish Alphabet and language came from Phœnicia, and the same as was used by Moses and the Jews up to the time of the Captivity, and was the very same spoken at Carthage more than 3000 years ago. The *Keeners* both in the East and in Ireland recounted the good, virtuous, and hospitable conduct of the deceased, lamenting the loss and almost with Hamlet despairing of "ever looking on his like again." Two other circumstances I may mention. It is true these are not strong corroborative evidence, but may go for what they are worth. I have been often struck with the similarity that exists between the names of Irish localities and others in India, Syria, Persia, and other Eastern countries. Indeed, the similarity has been more than strong, for a short time since a learned Irish scholar (Mr. M. A. O'Brennan) now editor and proprietor of a newspaper in Galway, published a list showing an identity in the orthography and pronunciation of such places. And I also find the Irish word *Hurrah* (almost universal now) originated from an Oriental language, and was used as a war-cry. It is a Sclavonic word, and means Paradise,—that is, all who died in a just war in defence of his country would enjoy Paradise. It is true these are only hypotheses, but I think on investigation they will be found of some little interest. Another circumstance is the fact that in the East the Arabs have a dance called Pedro-Pill, and the Irish have a dance of the very same name, and most of us have seen this dance on the stage by professional Scotchmen; it is called the sword dance. It consists merely of laying two swords crosswise and dancing round the points and across the blades without touching them; sticks being used in Ireland instead of swords; and to make use of an Irish term, it requires the dancer to *handle his feet* with great agility and caution in order to go through the performance. I fear I have exhausted the space allowable in "N. & Q.," and therefore must reserve further remarks for a future number.

S. Redmond.

Liverpool.

HENRY MUDDIMAN.

(3rd S. ii. 147.)

I can carry the history of this newswriter a step, but only a step, further than the notes already given by Messrs. Cooper. On the commencement of the *London Gazette* by Joseph Williamson, in 1665, Muddiman, previously a news agent of Williamson, was discarded; and attached himself to the interests of Sir William Morice, Secretary of State, by medium of Sir William's secretary, John Cook. He endeavoured to retain all his former news correspondents, by persuading them that Sir William was the principal secretary,

through whom alone all important business was transacted. This was untrue, for Sir Wm. Morice, as appears by his letter-books, was chiefly, though not entirely, occupied in foreign correspondence. It was also very offensive to Williamson, whose patron and master was Lord Arlington, the other Secretary of State. An old clerk of the Post Office, by name James Hickes, exasperated the parties still further,—by complaints of the losses to the Office from the free transmission of Muddiman's letters, and by accounts of the *ruses* he employed in seducing the *Gazette* correspondents to direct their letters to him.

Muddiman was himself an elaborate newswriter, and his MS. news letters, or rather newspapers, for such they really are, regularly circulated to his subscribers, unless intercepted at the Post Office. That this was sometimes done, is proved by the fact of their being occasionally found in the State Papers endorsed, in Williamson's hand, "Muddiman" or "Mudd."

Williamson had an agent, John Francis, who had similar subscribers for news letters; and there was a rivalry between the two as to the length and value of their respective communications; so that when a subscriber thought himself ill-supplied by the one, he would threaten to employ the other.

Writing from the country, I cannot enter into further detail; but the facts here recorded will be substantiated in due time by my Calendar of the papers of 1665 to 1667, beyond which period I know nothing as yet of Muddiman.

M. A. Everett Green.

Your accomplished correspondents, C. H. and Thompson Cooper, lose sight of Mr. Muddiman in 1665. I am happy to introduce him again to those gentlemen, eleven years later, namely in 1676. In the latter year, Sir George Etherege's comedy *The Man of Mode, or Sir Fopling Flutter*, was first played at the Duke's Theatre, in Dorset Gardens. It is a comedy of the day, and all its allusions are to contemporary men and things — the men and things, that is to say, of 1676. Among these allusions is one to the old newswriter, who appears to be still connected, and that in a leading way, with the press. In Act III. Scene 2, the following passage occurs:—

"*Emilia.* You are a living libel, a breathing lampoon. I wonder you are not torn in pieces.

"*Medley.* What think you of setting up an office of intelligence for these matters? The project may get money.

"*Lady Townley.* You will have great dealings with country ladies.

"*Medley.* More than Muddiman has with their husbands."

From the above it would seem that, in 1676, Muddiman, as a journalist, was supporting the landed interest, or the "country party."

J. Doran.

Whittington and his Cat (3rd S. ii. 121.) — Mr. Lysons, I fear, is not so completely out of the wood as he seems to think he is. I grant him all he claims, and even that the sculpture in question was executed by Whittington's own order, and yet I see in it no proof of the legend of the cat. There are, in fact, many other ways of accounting for it. Suppose, for example, that when he was a poor boy he had a cat and nothing more, his sole companion and friend, it was quite in Whittington's character to wish to commemorate this his early condition, and so to have had it cut in stone to form one of the ornaments of his house. This then, when the memory of the real cause had been lost, may have given occasion to the appropriating to him a cat-legend, probably current at the time; for it must not be forgotten that this legend was known in both Europe and Asia many years before Whittington was born. This, in fact, is to any one versed in these inquiries, proof quite sufficient of the legendary character of the supposed foundation of Whittington's fortune. So in the same work, my *Tales and Popular Fictions*, I gave as a convincing proof of the legendary character of Tell's shooting the apple, the fact that long before Tell was born the same story had been told of a hero named Toko, by Saxo Grammaticus.

Hogarth, when painting his own portrait, added that of his favourite dog. Had he lived in Whittington's time we should, in all probability, have had a legend of the dog. Thos. Keightley.

Napoleon's Escape from Elba (3rd S. ii. 129, 155.) — I am ignorant of the authority for the anecdote of Prince Talleyrand, told by Sm. De., but if M. de Talleyrand was ill in bed on March 7, the day on which the news arrived at Vienna, his recovery must have been rapid, for on the 8th he left Vienna for Presburg with Prince Metternich and the Duke of Wellington, and did not return to it till the 12th. The news is stated in Hardenberg's *Mémoires* to have been made known at the court entertainment, and if this was the case (a fact which he could easily have ascertained from the persons attached to his mission), it is not likely that he would have resorted to the strong measure of locking up a lady of his own family, even for a few hours. L.

Centenarianism: John Pratt (3rd S. i. 281, 399, 412, 453.) — I have made (as in my former communication I engaged to do) a few more inquiries respecting the age of John Pratt; and am now bound to confess, that either his recollection of events is remarkably and unusually treacherous, or that it is convenient to him that the events themselves which would prove his age should not be accurately reported.

Towards the end of June I called on him again, and found him rapidly failing and confined to his bed. In the course of conversation, I asked him

if he recollected where his first marriage took place. He replied, half laughing: "I should think I do!" "Where was it?" said I. "At St. Martin's, Norwich." Upon going on to ask one or two more questions of date and name, he complained of pain and confusion in his head, and said he could not bear the attempting to think; and so having obtained the clue I wanted, I ceased to trouble him further. Through the kindness of Mr. J. M. Davenport of Oxford, and Mr. Kitson of Norwich, I am, however, now enabled to report that Pratt was not married at the church he mentioned. The latter gentleman writes thus to the former: —

"Search has been made at the churches of St. Martin-at-Palace and St. Martin-at-Oak (the only two St. Martins in this city), from 1770 to 1800; but no marriage of a John Pratt is to be found in either. In 1782, there is the marriage of *William* Pratt and Elizabeth Beck at the former parish."

The fact that both baptismal and marriage registers are not to be found, creates a grave suspicion that Pratt's alleged age does not admit of proof; although his own appearance certainly shows that he has long passed the usual limits of man's longest life. It is observable that in Mr. Tyerman's account of him, his first wife (to whom he was married when he was twenty-three years old) is said to have borne the somewhat romantic name of Maria *Dellamore*. I am informed that the town clerk of Oxford (Mr. G. Hester) has been also making inquiries upon this subject with a view to publication, and that he does not give credit to Pratt's alleged age. W. D. Macray.

St. Leger: Trunkwell (3rd S. ii. 166.) — It may serve as a hint to F. Fitz-Henry to be informed, that there was a place named *Trunkwood* in the parish of Shinfield, Berks, mentioned in the pedigree of the Noyes family, who had resided there for three generations when, in 1664, the last visitation for the county was made. (Harleian MS., in the British Museum, No. 1483, fol. 124.)

D. B.

Trunkwell is the name of a gentleman's house not far from Strathfieldsaye. P. F.

Literature of Lunatics (: 3rd S. ii. 139.) — The references in "N. & Q." drag at each remove a lengthened chain. By placing, as I have done, a colon, the mark of division of a sentence into two parts which can stand alone, before the reference, it may be signified that prior references will be found at ii. 139, with which I have nothing to do. This is a bit of the literature of lunatics, the class of people who follow their own fancies without caring what others say to or of them.

Looking for Smart's Song to David in Anderson's *British Poets*, I find that the editor, though claiming to be the first who had inhumed Smart in a *Corpus Poetarum*, and printing from the collected edition of 1791, could not find a copy of the song to print from. It must therefore be rather scarce, and it would be well to reprint the whole in this journal.*

But, while looking over the notes to the *Hilliad*, which are for now as dull as the text is smart, I came upon what may well be the origin of the sign of the Punster and Pickpocket. The *Hilliad*, be it remembered, was published in 1753, before Johnson's colloquial fame had become universal: —

"V. 193.—There is neither morality, nor integrity, nor unity, nor universality in this poem. The author of it is Smart. I hope to see a Smartead published. I had my pocket picked the other day, as I was going through Paul's Churchyard; and I firmly believe it was this little author, as the man who can pun will also pick a pocket."—*John Dennis, Junr.*

This aspersion must then have been widely known before Boswell knew Johnson, and no doubt Johnson and many others had used it.

While on the subject, I add Dodsley's epigram on Burnet, which caught my eye in finding out Smart: —

"*An Epigram occasioned by the words 'one Prior' in the second Volume of Bishop Burnet's History.*

"'One Prior'! and is this, this, all the fame,
The Poet from th' Historian can claim?
No: Prior's verse posterity shall quote,
When 'tis forgot 'one Burnet' ever wrote."

To make this true, the sting of Porson's remark on Southey must be added — "but not till then." I believe Macaulay alone has said more from and about Burnet than all Englishmen who were not writing biography have said from and about Prior in the last forty years. The prophecies of the poets would, if collected, look like a part of the literature of lunatics; and *vates* would have to give up one of its meanings.

A. De Morgan.

Fresnel (2nd S. xii. 169.) — I give a partial answer to my own Query; not so much for its own sake, as to record a curious coincidence, of the kind which many will believe too good to be true, when it has passed through several hands. I hold it useful to substantiate such things from time to time. My Query was, What had become of the papers of the editor of the *European Review* of 1824, &c., whose name I did not know? After examining the *Review* at the Museum, I wrote to my querist at Paris, informing him that the only chance left lay in finding out who was the editor of the *Review*. I posted this letter on my way home, and in something less than five minutes afterwards I stopped at a book stall; where my eye was caught by a sixpenny book of anecdotes about Macaulay, which I bought. At the first turning of the leaves, I came upon the following

[* See *ante*, p. 192.—Ed.]

extract relating to the affairs of Charles Knight's *Quarterly Magazine*:—

"When it was stated that the three sheets on Lord Byron would have to be cancelled, and that with their present staff they could not supply the deficiency by the day of publication, Tristram [Macaulay] hinted at a solution. 'Gentlemen,' he remarked, 'the bravest and most glorious nations of antiquity were sometimes constrained to employ mercenaries. Let us look out for foreign aid.' One of the young fellows immediately wrote to the Editor (Mr. Walker) of the *European Review!* And I dare say they thought it was an excellent joke."

I soon ascertained that there was no chance of recovering the papers. I ought to add that, for a moment, I was under the full belief that my search at the Museum had disordered my brain, and had enabled it to throw out what it had been thinking of upon the paper. A. De Morgan.

Nef (3rd S. ii. 129.)—I have not seen Labarte's *Handbook of the Arts of the Middle Ages and Renaissance*; but judging from the extract quoted by you, as above, I suspect that he, in common with all previous writers upon the subject, has neglected to mention a purpose to which the *nef*, a ship on wheels, was applied; of which we have the most irrefragable proof on the seal of Stephen Payn, almoner to King Henry V., of which I enclose an impression for your acceptance. Here we have an ecclesiastic, no doubt Payn himself, bearing an undoubted *nef*, filled to the brim with coin, the purpose of which is fully explained by the legend: "Sigillum officii elemosynarij regis Henrici Quinti Angliæ." The present Lord High Almoner bears upon his official seal a large ship in full sail, yet few know that it is a mere *vestigium* of the ancient *nef*. And again, we little thought in our childhood's days, that the promise of a toy "when my ship comes in," has meant from time immemorial, "when somebody *gives* me some money." M. D.

Toads in Rocks (3rd S. i. 389, 478; ii. 55, 97.)—Without pretending to understand how a toad "imbedded in a cavity in a large block of stone," can be said to be "in the open air," let me remark, that Mr. Moody has a much larger faith than the generality of marvel-makers.

Surely it would have been wonderful enough to have found a toad, of the present type, in *any* rock belonging to a period millions of years earlier than the living races of reptiles. To discover one, therefore, in a formation carbonised by excessive heat, "bangs Banagher;" and ought to satisfy all reasonable minds that toads not only existed before they were created, but crept into places hermetically sealed, lived through millions of years, and cared nothing whatever for being roasted alive. Douglas Allport.

Paintings by Greuze (3rd S. ii. 147.)—Your correspondent H. W. C. will find, in Cassell's *Illustrated Magazine of Art* (vol. i. pp. 397—407), an account of Greuze, together with a list of his pictures; the collections in which they were to be found, and the prices that they had fetched. The article is illustrated by eight very excellent French woodcuts of as many celebrated pictures by the painter. Smith's *Catalogue Raisonné* describes 184 pictures by Greuze. The *Art Journal* for 1848 (p. 328), gives a line engraving of Greuze's head of "Innocence," in Mr. Mayer's Gallery, Liverpool. But no list of the paintings by this favourite artist would be complete without mention being made of the important collection of pictures by Greuze, now in the possession of T. J. Norbury, Esq., Sherridge Court, near Worcester. These capital examples of the artist were purchased by Mr. Norbury some forty years ago, during his residence in France when attached to the English embassy; but I have not seen them noticed in any account of Greuze that has fallen under my notice. They include the life-size picture of the "Girl and Dog," of which a French woodcut is given in Cassell's publication, p. 400. Cuthbert Bede.

Thomas Maude (2nd S. viii. 407.)—On looking over an old volume of "N. & Q.," I find that M 4. inquires whether the poetical historian of Wensleydale, Mr. Maude, and his patron the Duke of Bolton, are described in one of Smollett's novels? I am not aware that the character of the former is depicted by the witty novelist, but the latter is supposed to be the original of "Captain Whiffle," in the *Adventures of Roderick Random*.

Mr. Maude had been surgeon on board the "Harfleur," when commanded by Lord Harry Powlett; who, on his accession to the Dukedom of Bolton, appointed him agent for his northern estates. Mr. Maude died at Bolton Hall in 1798, aged eighty, and was buried in the churchyard of Wensley. Oxoniensis.

Legal Blunders (3rd S. ii. 145.)—In the legislative enactment for building the bridge at Gloucester, the extraordinary mistake specially indicated by A. A. does *not* exist, although the Act affords a plentiful crop of analogous blunders. The Act is the 46 Geo. III. cap. 45 (Local), and is "for the taking down and rebuilding the bridge across the river Severn at Gloucester, called the Westgate Bridge, and for opening convenient avenues thereto." The only part of the Act that bears on the matter in question is Section vii., which provides for the meetings of the trustees in the following terms:—

"And be it further enacted, That the said trustees shall meet at the 'King's Head Inn,' in the said City of Gloucester, on the second Monday next after the passing of this Act, between the hours of eleven of the clock in the forenoon, and two of the clock in the afternoon, and proceed to carry this Act into execution; and in case

none of the said trustees shall attend such meeting, then such meeting shall be and be deemed to be adjourned to the next day (Sunday, Good Friday, Christmas Day, and any day on which divine service is ordered by authority to be celebrated, only excepted, and then to the next day), and so *toties quoties* until a sufficient number of trustees shall attend at such meeting to act in the execution of this Act, or until a trustee or trustees shall attend, so as to adjourn such meeting," &c.

It would seem difficult to surpass this in the way of legal blundering. Thus, it will doubtless not be apparent to non-legal minds, how that can be a meeting of trustees whereat "none of the said trustees" attend; nor how "such meeting" is to be adjourned, if there is nobody present to do so, "until a sufficient number" attend, "*or* a trustee or trustees" adjourn it anew. Neither is it obvious how Sunday can be the next (subsequent?) day to be excepted; unless we suppose that every day from Monday to the end of the week had been got rid of as a *dies non* from want of attendance, and that by successive adjournments of meetings where nobody was present Saturday had been reached; in which case we might say of the exception—*Cela va sans dire*. Laxity of language is, however, characteristic of our "statutes at large;" and the "coach-and-four" of Lindley Murray, or even a Manchester omnibus, might career through their grammatical construction as freely as the famous four-in-hand of Daniel O'Connell could be driven through their legal meshes. J. Hogge Duffy.

Henry Fielding: Sir Henry Gould (3rd S. ii. 146.)—If the following information is of any use to Mr. Foss, I am happy to be able to afford it:—

Some time ago, when engaged in inquiries relating to Fielding, I thought of looking at Doctors' Commons for the will of his grandfather, Sir H. Gould. I found it there, and have a copy of it. It is very short, and seems chiefly to have been made for the sake of providing for his daughter, Mrs. Fielding, and it was executed on the 8th of March, 1706–7, a little before the birth of her first child, Henry. In this he says, "I give to my son William Day 3,000*l.* in trust for the sole and separate use of my daughter Sarah Fielding," &c. Then, after giving 100*l.* to his wife, he adds, "And all the rest of my goods, chattels, and plate, debts and money, I give to my son Davidge Gould, whom I make my whole and sole executor of this my last will and testament." I am no lawyer, but I presume that William Day Gould was the eldest son, who came in for the landed property; and I have an impression on my mind that he was the father of the second Sir Henry, who was, beyond doubt, Henry Fielding's first cousin, to whose Miscellanies he was a subscriber in 1743.

It is rather remarkable that the name of one of the witnesses to Sir Henry Gould's will is William Day, a relation it may be supposed.

Thos. Keightley.

Mr. Edward Foss is referred to the first part of the new edition of Burke's *Landed Gentry*, where, under "Gould of Upway," he will find a perfect pedigree of the family to which those two judges belonged. For further information, if needed, he might apply to their venerable kinsman, the present Rector of Beaconsfield. X.

Parodies on Gray's Elegy (3rd S. ii. 17.)—When parodies are collected, they should have the first line given, as index-matter, and then some one the same point should be cited in all. The rest of the parody on Gray's *Elegy* might be divined from the treatment of one marked verse. For instance, that in the *Morning Herald* (3rd S. i. 356) cannot be characterised by the two verses quoted. But take the following, and it comes out clear enough:—

"Haply some hoary-headed thief may say,
Oft have I seen him with his lighted link,
Guide some unwary stranger cross the way,
And pick his pocket at the kennel's brink."

Can any one give a description of the parodies on Walter Scott's poems? I mean the actual parodies, not such imitations as those of George Colman. "Jokeby," the parody on "Rokeby," was one of the cleverest things of the kind. That on the "Lay of the Last Minstrel" was very inferior. That on "Marmion," or one of them, was on the story of the Duke of York and Mrs. Clarke. Who wrote these things?

What has become of peoples' memory of the *Elegant Extracts*, that "boy's own book" of forty years' ago? It was, I believe, just mentioned that Duncombe's parody is in the *Elegant Extracts*; but learned references were given to it, while there it is open to everybody, and familiar to a great many. Again, the epigram on the Nabob (3rd S. ii. 128), is there given with the true point, which Walpole's version nearly misses, as follows:—

"*On a waiter, once at Arthur's, and a fellow-servant of his there, both since Members of Parliament, and the last a Nabob.*

"When Bob M—ck—th, with upper servant's pride,
'Here, Sirrah, clean my shoes,' to R—mb—ld cried,
He humbly answered, 'Yea, Bob;'
But since returned from India's plundered land,
The purse-proud R—mb—ld now, on such command,
Would stoutly answer, 'Nay, Bob.'"

Perhaps the generation which is yet on the anterior side of fifty had not as much acquaintance with the *Elegant Extracts* as their seniors. I am inclined to think so now and then, when I see splendid new wit, warranted fresh from the mint, from which I used to snatch a fearful joy in school hours, hearing an usher in every step. M.

Rivaulx Abbey: Lord de Ros (3rd S. i. 467.) Does not all hair become red after lying many years in the coffin? I think the question has been discussed. Certain it is that the hair in such cases is, if not always, at least most generally, described as being red or auburn. P. P.

Francis Bacon, Baron Verulam (3rd S. ii. 124.)—S. F., in announcing that there is no such title as that of "Lord Bacon" in the peerage, has merely told us what every one, whose knowledge of Bacon's life amounts to anything worth talking about, knew very well before. Lord Macaulay has alluded to it in his well-known *Essay*:—

"Posterity has felt that the greatest of English Philosophers could derive no accession of dignity from any title which James could bestow, and in defiance of the royal letters patent, *has obstinately refused to degrade Francis Bacon into Viscount St. Albans.*"—*Essays*, p. 372, 1 vol. edit.

I think S. F. will find that it is now too late to change the world-wide and world-honoured, though not perhaps strictly accurate, title of "Lord Bacon," for either "Lord Verulam" or "Lord St. Albans."

The dates of Bacon's dignities afford some explanation of the origin of this designation. He was declared Lord Keeper, March 7, $16\frac{1}{1}\frac{8}{7}$; and Lord Chancellor, Jan. 4, $16\frac{1}{1}\frac{7}{8}$: and was created Baron Verulam, July 11, 1618; and Viscount St. Albans, Jan. 27, $16\frac{2}{8}\frac{0}{1}$. See Bacon's *Works*, iii. 337, 543 (n.), edit. 1765; and Nicolas's *Synopsis of the Peerage*. By these dates it appears that he attained the Chancellorship whilst he was a commoner. And as we know that persons holding the inferior offices of Chief Judges in the Courts of Common Law were then, and afterwards, until a comparatively recent period, called Lords though not peers—as Lord Coke, Lord Hale, and Lord Holt—it seems by no means improbable that Bacon acquired the title of Lord in connexion with his surname at the time of his obtaining the Great Seal. David Gam.

Baliol Family (3rd S. ii. 7.)—The main line of the Baliols became extinct on the death of Edward de Baliol, son of John de Baliol, King of Scotland.

The only daughter and heiress of Walter de Berckley, Lord of Reidcastle, and Great Chamberlain of Scotland in the reign of William the Lion, was married to Ingelram de Baliol, Lord of Harcourt; their eldest son was Hugh, progenitor of John, father of the abovenamed John.

Another son, Henry de Baliol, was Great Chamberlain of Scotland under Alexander II., and inherited Reidcastle. He married Lora de Valoignes, second daughter of Philip, Lord of Panmure, and left an only child and heiress, Constance, wife of Mr. Fishburn, and mother of Henry de Fishburn of Reidcastle (so styled 1306).

The second son of John de Baliol the elder, and uncle of the (so-called) King of Scotland, was Sir Alexander Baliol of Cavers, in Roxburghshire; who, in 1290, during the competition for the crown between his nephew and Bruce, was appointed Great Chamberlain of Scotland (which office he relinquished in 1305). He married Isabel de Chilam, Dowager Countess of Athole, and left a son.

Alexander Baliol, who was a prisoner in the Tower, and stripped of his property (Cavers being given to the Earl of Mar). He seems to have married Isabel Stewart, Dowager Countess of Mar, by whom he had a son.

Thomas Baliol, who was repossessed in Cavers by his half-brother, the Earl of Mar: the feudal superior being his brother-in-law, William, Earl of Douglas.

This Thomas Baliol, having no heirs, resigned Cavers to the aforesaid Earl of Douglas in March, 1368. The conclusion must be in the words of George Crawford (see his *Lives of the Officers of the Crown and State in Scotland*, fol. Edin. 1726): "So ended the family of the Baliols, after they had continued in great lustre in this realm for upwards of 200 years."

It has been suggested that the ancient and highly respectable Scottish family of *Baillie* may represent the Baliols; but this is an unsupported conjecture. D. C. A. A.

Miscellaneous.

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Errata.—3rd S. ii. p. 169, col. ii. line 23, *for* "Vinett" *read* "Smith;" and p. 177, col. i. line 6, *for* "Bayly" *read* "the Reply."

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QUERIES WITH ANSWERS: — Thomas Potter — Parson Whalley's Walk to Jerusalem — "The Trimmer" — Cachecache, *Anglicè* Hide-and-seek — Cluverius, Printed by Elzevir — Ugo Foscolo — Jacob Zevecotius — Dramatic.

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LONDON, SATURDAY, SEPTEMBER 13, 1862.

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Notes.

PICTURES OF THE GREAT EARL OF LEICESTER.

I am enabled by the kindness of the noble Lord to whom the MS. belongs, to lay before the readers of "N. & Q." a very interesting Catalogue of the Pictures which were in the possession of the Earl of Leicester at the time of his death, Sept. 4, 1588. It is extracted from an Inventory taken in October following. And I think those who are interested in the History of Art in England, will join me in thanking the owner of the manuscript for thus putting them in possession of information which would have gladdened the heart of Horace Walpole. If any of your correspondents can identify any of these pictures, and point out where they are now preserved, I hope they will give us the benefit of that knowledge.

The Earl died possessed of pictures at Kenilworth, Leicester House, and Wansted. The following pictures were at Kenilworth. I will forward the lists of those at Leicester House and Wansted next week.

Kenilworth, viij Oct. 1588.

Two greate Tables of the Queene's Majesties Pictures, with one curtaine changeable silke.

Two greate Pictures of my Lord in whole proportion: the one in Armour, the other in a sute of russett sattin. With one curtaine to them.

An other Picture of my Lord in halfe proportion, done in black garments.

The Picture of St. Jerom naked, with a curtaine of silke.

The Picture of the Lord of Arundell, with a curtaine.

The Picture of the Lord Mattreuers, with a curtaine.

Two Pictures of the Lord of Pembroke, with curtaines.

Two Pictures of the Count Egmounte, with curtaines.

The Picture of the Queene of Scotts, with a curtaine.

The Picture of King Phillip, with a curtaine.

The Picture of the baker's daughter, with a curtaine.

The Picture of the Duke Feria, in clothe; whole proportion.

The Picture of Alex. Magnus, with a curtaine.

The Pictures of two yonge Ladyes, with curtaines.

Two Pictures of Poppæa Sabina, with curtaines.

The Picture of Frederick, Duke of Saxon, without a frame and curtaine.

The Picture of themperor Charles, with a curtaine.

The Picture of King Phipplips (*sic*) wiefe, with a curtaine.

The Picture of the Prince Orainge, with a curtaine.

The Picture of the Princes [Princess of Orange], with a curtaine.

The Picture of the Marques of Berges, with a curtaine.

The Picture of the Marques wiefe, with a curtaine.

The Picture of the Counte Horne, with a curtaine.

The Picture of Counte Holstrate, with a curtaine.

The Picture of Mounsier Bredrerods, with a curtaine.

The Picture of the Duke Alva, with a curtaine.

The Picture of the Cardinall Granduile, with a curtain.

The Picture of the Duches of Parma, with a curtaine.

The Picture of Henrie, Earle of Pembrooke.

The Picture of the younge Countisse.

The Picture of the Countis Essex, in a wainscot case.

The Picture of the Lord Mountacute, with a curtaine.

The Picture of Sir James Crofte, with a curtaine.

The Picture of Edwin, 2. Arch Bishop of Yorke, with a curtaine.

The Picture of Sir Walter Mildmaie, with a curtaine.

The Picture of Sir William Pickering, in clothe; in whole proportion.

The Picture of Occasion and Repentance.

A Table of an Historie of Men, Women, and Children; molden in wax and broken.

A little foulding Table of Ebanie, garnished with

white bone; wherein are written verses with lettres of goulde.
A Table of my Lord's Armes, cracked.
Fyve of the Plannetts painted in frames.
Twentie three Cardes, or Maps of Countries.

There is one picture in this list respecting which I would make a special query — What is the picture of the Baker's Daughter? Could we suppose it to represent the Legend to which Shakspeare refers in Hamlet, "The owl was a baker's daughter," we might see in this allusion a recollection of one of them any visits which Shakspeare doubtless paid to the glories of Kenilworth.

William J. Thoms.

LOWNDES'S BIBLIOGRAPHER'S MANUAL.

NOTES ON THE NEW EDITION.

(*Continued from* 3rd S. ii. p. 143.)

No. IV.

Bristol. Bristol's Joiefull Reuniting of England and Scotland. Oxford, by J. Barnes, 4°.

Omitted. Bindley, part I. No. 1099. 1*l.*

——— Eben-ezer; As a Thankefull Remembrance of God's great goodnesse unto the City of Bristoll, in preserving them from the forces of Prince Rupert without, and a Treacherous Plot within, to betray the City to them the 11 March, 1642, by T. P. Printed at London for Michael Sparke, Senior, 1643, folio.

Omitted. A poetical broadside in double columns, surmounted by a woodcut of the arms of the city.

——— An Extraordinary Deliverance from a Cruell Plot and Bloody Massacre contrived by the Malignants in Bristol for delivering up the City to Prince Rupert and his Forces. Lond. 1642. 4°. 2. Relation of a most Hellish, Cruell, and Bloody Plot against Bristol. Lond. 1642. 4°. 3. Letter from the Mayor of Bristol Relating to the Great Defeat of the Cavaliers. 1643. 4°. 4. Articles agreed upon at the surrender of Bristol. 1643. 4°.

All omitted. See Sir F. Freeling's Catalogue, Nos. 383—93*.

Britannia. De Rebus Gestis Britanniæ Commentarioli Tres.

The edition "Hamburgi, 1598, 12°" is overlooked.

Brooke, Robert Greville, Lord. An Elegie upon the Death of the Mirrour of Magnanimity, the Right Honourable Robert Lord Brooke, Lord Generall of the Forces of the Counties of Warwick and Stafford, who was slain by a musket shot at the siege of Liechfield the second day of March, 1642. Lond. 1642, folio. A poetical broadside in double columns with borders.

Omitted.

Brookes — Melanthe, Fabula Pastoralis, 1615. 4°.

Bright, 1845, large paper, but stained, 3*s.* Several copies are extant.

Browne (Edward), Description of an Annual World and Sacred Poems. 1641.

——— Warning-Piece for England. 1643.

——— A Rare Pattern of Justice and Mercy, and other Poems. 1642.

These articles are printed as if there had been three distinct poets of the name of Edward Browne; whereas all these publications are by one and the same writer. They should have been quoted as such.

Brown (Edward) Discourse of the Original of the Cossacks. 1672.

——— Travels in Divers Parts of Europe, 1673, &c.

Are not these two works by the same writer, a physician and traveller, perhaps related to the poet? If so, let us by all means get rid of three of the Edward Browns, who at present figure in Lowndes.

Browne (Wm.), Britannia's Pastorals.

A copy with MS. notes ascribed to Milton sold at an auction in 1851 for 7*l.*

——— Shepheard's Pipe.

The edit. of 1620, 8°, is merely part of the "Workes of Master George Wither," to which volume it appears to have been annexed, because some of the Eclogues in the latter portion of the *Pipe* were from Wither's pen.

Broxyp (W.), Saint Peter's Path to the Joys of Heaven, wherein is described the Frailtie of Flesh, &c. A Poem. Lond. 1598. 4°.

Omitted. Caldecott, 1833, 4*l.* 19*s.*

Brutus, Stephanus Junius. Vindiciæ contra Tyrannos.

Both the first edition of 1579 and the second of 1580 are omitted. The earliest mentioned is one of 1589.

Bucaniers. History of the B. of America. 1684.

There are copies on large paper.

Bunny (Edmund) Institutionis Christianæ Religionis per Johannem Calvinum Scriptum Compendium. Sm. 8°, Londini 1576, and Londini, 1579.

Both these Latin editions are overlooked. The Edition of 1576 is at Lambeth. A copy of that of 1579 was marked in a bookseller's catalogue two or three years ago at 1*s.* 6*d.*

Buoni (T.) Problemes of Beautie and all Humane Affections, translated by S. L[ennard], Gent. Lond. 1606. 16°. Another Edition or issue without date.

Omitted.

Burnet (Thos.), De Fide et Officiis Christianorum, 1722.

There are copies on thick paper.

Bushe (Paul), The Exterpacion of Ignorancie, in verse. Lond. R. Pynson, n. d. 4°.

Caldecott, 1833, 9*l.* 15*s.*

C. J. A Poor Knight His Palace of Private Pleasures. A Collection of Poems. Lond. 1579. 4°.

A copy was in the Harleian Collection.

C. R., *i. e.* Chambers (Robert), Palestina, a Romance. Florence, 1600. 4°

Omitted. Bandinel, 1861, 2*l.*

C. T. Saint Marie Magdalen's Conversion, a Poem. Printed with license (1603) 4°.

Omitted. Caldecott, 1833, 3*l.*

C. W. A Philosophicall Epitaph, in hierogliphicall figures. A Brief of the Golden Calf (the World's Idol). The Golden Ass well managed, and Midas restored to reason, written by J. Rod, Glember, and Jchior, the three principles, or originall of all thinges. Published by W. C. Esquire. Lond. 1673. 8°. Engraved title.

Omitted.

Cacoethes Leaden Legacy, or his Schoole of Ill-Manners. Lond. n. d. 8°.

Omitted.

Calabria. Strange News out of Calabria, prognosticated in the year 1586 upon the year 1587, and what shall happen in the said year. (1586). 4°. 3 leaves.

Omitted.

Camden (W.), Annales Rerum Anglicanarum. Lugd. Bat. 1628, 8°.

There was an earlier Edit. from the same press, 1625. 8°.

Campion (Thomas), A New Way of making Four Parts in Counterpoint. Lond. n. d. 8°.

This musical pamphlet consists of 30 unpaged leaves, and extends to Sign. E. It is dedicated to Prince Charles.

——— ——— Epigrammatum libri II. Lond. 1619. 12°.

No notice is taken of the original edition, which appeared in 1595. 12°.

Canes (J. V.) Fiat Lux, or a general conduct to a right understanding and Charity in the great Combustions and Broils about Religion here in England betwixt Papists and Protestants, Presbyterians and Independents. Second Edition reviewed, 1662. 8°.

Omitted. ? date of first edition.

Cap and the Head, a Dialogue, 1565.

A copy is at Bridgewater House. An earlier ed. London, 1564, 12°, is at Lambeth.

Capystranus, a Metrical Romance, 4°.

Probably from the press of W. de Worde. A fragment is in the Bodleian. Farmer had an imperfect copy. See his Catalogue, No. 6427.

Carew (Thos.) Poems. Edin. 1824, 8°.

An imperfect and inaccurate edition. There are few of our elder poets in such sad want of a careful editor as Carew.

Carew (Sir Peter).

Independently of the modern life of this gentleman, published a few years ago, there is one (printed in the *Archæologia*, xxviii.) by John Hooker, the nephew of the noted divine.

——— Sir George.

There is a MS. life of him in the British Museum.

Carliell (Robert), Britaine's Glorie. Lond. 1619. 8°.

Some copies are dated 1622.

Carlile (James), The Fortune-Hunters; or Two Fools well-met, a Comedy. Lond. 1689. 4°.

Omitted. In the Malone Collection.

Carving. The Booke of Carving and Sewing.

An Edition without date is in the Museum.

Cat. Beware of the Cat. Lond. 1584, 12°.

The title is: *Beware the Cat*, and the author, William Baldwin. There was an earlier edition in 1570, of which no notice is here taken. It was entitled: *A Marvellous Hystery intitulede, Beware the Cat.* Contayning divers Wounderfull and incredible matters, *Very pleasant and mery to read.* The late Dr. Bliss had a fragment of this older impression. A fragment of one leaf (? edition) of the book is among Douce's books at Oxford. See also "N. & Q." 1st S. v. 318; vii. 487.

Catascopo. Surveigh of the Christian world, in verse, 1615.

Farmer, No. 6116, 13*s.*, not 13*l.* 13*s.* as quoted in the Manual.

Caxton. The Lucidary. (*Believed to be apocryphal.*)

A copy occurs, at all events, in the Harleian Catalogue. In the List of Books printed by Caxton, there are a few other points which demand revision: nor indeed is the list quite complete.

Cebes. Table translated (with Epictetus *Manual* and Theophrastus *Characters*), by John Healey. Lond. 1616, 18°. Again, 1636, 18°. Healey's *Cebes* was first printed with Epictetus alone in 1610, 18°; but this is a very rare volume, and seems quite unknown.

Omitted.

Chamberlaine (Bartholomew), A Sermon preached at Farrington in Berkshire, 17 Feb. 1587, at the burial of the Lady Anne, daughter to the Duke of Somerset his Grace, and Widow to Sir Edward Knipton, Knt. 1591.

Omitted.

——— (Robert), Nocturnal Lucubrations and Poems. Lond. 1638. 16°.

Another Edition. "London: Printed by T. F. for the Use and Benefit of Andrew Pennycuicke, Gent. 1652." 16°. I believe this impression to be quite unknown. In a copy now before me, there are 118 pages, whereas the edition of 1638 contains 124, but there is no dedication in my copy to the prose portion. Whether the edit. of 1652 should have it, I cannot at present pretend to say. It may not be generally known, that Pennycuicke was an actor in Massinger's *City Madam.* In 1658, that drama was published "for his use and benefit."

Charron (Pierre) of Wisdome, translated by S. Lennard.

This, the earliest English Version of a once celebrated book, deserved to be more fully described. There were four editions. The first, dedicated to Prince Henry who died in 1612, may be assigned to 1611; it is a very rare book, though not one of price. See "N. & Q." 2nd S. vi. 33. The second edition did not appear till after Prince Henry's death, and was dedicated by Lennard the translator to "the right worthy and my Honorable Cosen Mr. Samson Lennard, Esquire;" like its predecessor, it is undated, but may be assigned, from the wording of the dedication, to 1613 or 1614. There are copies on large paper, of which one in old morocco sold at Abp. Tenison's sale in 1861 for 1*l.* 6*s.* There was a third Edition in 1630, and a fourth in 1658. The *last alone* is in Lowndes.

Chartier (Alain). A Brief Declaration of the greate and innumerable myseries and wretchednesses used in Courts Ryal, made by a lettre which Mayster Alain Chartier wrote to hys brother. Newly augmented by Francis Segar. 1549. 12°, black letter.

Omitted. A copy is in the Bodleian. See Demands.

Chaucer (Geoffrey), Workes, 1561.

Some copies of this edition purport to be printed by Henry Bradsha, or Bradshaw, Citizen and Grocer of London, who also had an interest in one if not both of the Editions of Fabyan's *Chronicle* published in 1559.

Chauncey (M.), Historia Martyrum. Moguntiæ, 1550. 4°. 4*l.* 4*s.*

This book fetches about 12*s.* at sales. Watt in his *Bibliotheca* says that there should be copper-plates in the volume. I have seen several copies, but none had any plates whatever. Perhaps Watt saw an illustrated copy.

Childhood. The Civilitie of Childhood. Lond. J. Tisdale, 1566, 12°.

Omitted. In the Pepysian.

Chillingworth (W.), The Religion of Protestants a safe way to Salvation. Oxf. 1638, fol.

There are copies of this first edition on large paper.

Christine of Pise. The Fayt of Armes and Chyvalrie. Per Caxton (1489) folio.

In Lambeth Library is a fragment of two leaves belonging apparently to an edition of this book from the press of W. de Machlinia.

Christmas Carols. Good and True, Fresh and New, Christmas Carols. Lond. 1642. 12°, black letter.

Omitted. A copy is in the Ashmolean Museum. A fragment of a collection of Carols is in the Douce Collection, but what edition does not appear from the Catalogue. A book of Christmas Carols by Christopher Payne was licensed to James Roberts in 1569—70. See Publications of the Warton Club and Chappell's *Popular Music.*

Christophilus (Richard), A True Relation of the Conversion and Baptism of Isuf, the Turkish Chaous, named Richard Christophilus. Lond. 1684. 8°.

Omitted. See Isuf-Bassa.

Church. The Church of the Evil Men and Women. Lond. 1511. 4°.

A copy was in the Harleian Collection.

———. The Churche's Thank-Offering to God Her King, and the Parliament, for rich and ancient mercies, &c. (since the year '88.) Lond. 1641. 4°.

Church Policy. An Assertion for true and Christian Church Policie. Wherein certaine Politike objections made against the planting of Pastours and Elders in every congregation are sufficientlic answered. n. p. 1604. 8°.

Omitted.

Churchyard (Thos.), A Pleasante Discourse of Court and Wars. Lond. 1596. 4°.

——— Churchyard's Cherishing. Lond. 1596. 4°.

One and the same book, the latter being the second title.

Chute (Anthony), Beauty Dishonoured, a Poem. Lond. 1593. 4°.

A copy was in the Harleian Collection. Not more than two are known.

Clereville (Bartholomew de), The Copye of the Letter followynge, whyche specifyeth of the greatest and marvelous-vysioned batayle that ever was sene or herde of. Antw. by John of Doesboro, n. d. 4°.

Omitted. In the Bodleian.

Comines (P. de), Memoirs translated by Thos. Danett. Lond. 1596. Folio.

There are copies on large paper.

Common Conditions, a Drama.

It may be worth mentioning that this piece was licensed to John Hunter in 1576, though not known at present in so early an edition.

Constable (F.), Pathomachia, a Play. Lond. 1630. 4°.

Certainly not by Constable, who was merely the publisher. It is attributed by some to Henry More. See Pathomachia.

Constable (Henry), Sonnets and other Poems now first collected and edited by W. Carew Hazlitt. Lond. 1859. 8°. 230 copies printed on small, and 20 on large paper.

——— Diana: The Praises of his Mistres in Certaine Sweete Sonnets. Lond. 1592. 4°. First Edition. Heber, part 4, 9*l.* 12*s.* Other Editions. Lond. 1594 (but dated by mistake 1584), 12°. A copy is in the Bodleian. It has been reprinted in fac-simile (1818). Lond. 1597. 12°. Lond. 1604. 12°. Bindley, part i. 1190 (6 leaves wanting), 7*l.* 17*s.* 6*d.* The *Diana* has also been reprinted by the Roxburgh Club. Lond. 1818. 4°. 17 of Constable's Spiritual Sonnets are preserved among the Harl. MSS.; but only 16 were

printed in Heliconia. The Sonnets by the same writer printed by Park in the Harl. Misc. are accompanied by pieces by other poets, and *inter alia*, by two sonnets *addressed to Constable* which are included in the Collection as though they had been from his own pen.

I have attempted to rewrite this article as above, it being in the text very confused and imperfect.

——— (John), Epigrammata, 1520.

Respecting this writer, see Myles Davies (*Icon Libellorum*, p. 55.)

Cooke (Thos.), The Triumphs of Love and Honour, a Play; with observations on the Drama. Lond. 1731. 8°.

Omitted. Shakespeare's "Lear," as altered by Tate, and other pieces, are mentioned.

Cookery. The Good Huswife's Handmaid for the Kitchen, containing many principal points of Cookery, &c. Lond. 1594. 8°.

Omitted. In Bodleian.

Cornaro (L.) on Health, translated by George Herbert.

This was first published at Cambridge with Lessius' *Hygiasticon* in 1634, 24°.

Cotgrave (John), Wit's Interpreter.

An Edition 1662, 8°.

Cotton (C.), Scarronides.

An Edition 1678.

——— (Clement) The Mirror of Martyrs. Lond. 1612. 18°. Lond. 1614. 8°. Again 1629, 8°. There were perhaps other editions.

Omitted. See Harl. Cat. No. 1970, and Nassau's Cat. No. 765.

——— ——— Large and Complete Concordance to the Bible, in English, corrected and amended by Samuel Newman, teacher of the church of Rehoboth in New-England, 1658. Folio.

Omitted.

——— (John of Boston, N. E.), A copy of a Letter sent in Answer of Certaine Objections made against their Discipline and Orders there, directed to a Friend, 1641. 4°.

This is omitted, and, which is very remarkable, this writer is quite overlooked. He published several other books and tracts.

Countrymans New Commonwealth, 1647.

Of this there were two distinct impressions in the same year, a point not noticed in the *Manual*. In both the contents appear nearly the same; but the arrangement of the matter is different.

Covent (Fr.), Enchiridion of Faith. Doway, 1655. 12°.

Omitted.

Cowley (A.), The Guardian, a play. Lond. 1650. 4°.

——— The Cutter of Coleman Street. A play, Lond. 1663. 4°.

These two articles are quoted as if they were distinct pieces, whereas the *Cutter of Coleman Street* is nothing more than the *Guardian* with a new title and alterations.

Cowley: Poems of Mr. Cowley and others, Composed into Songs and Ayres, with a thorough Basse to the Theorbo, Harpsecon, or Basse-Violl, by William King, Organist of New College, in the University of Oxon. Oxford. Printed for the Author, 1668, folio.

Omitted. In a volume of tracts which came from Cornwall a few years ago there was an *uncut* copy of the book.

Croftes (Anthony), The Husband, a Poem. Lond. 1614. 4°.

The volume is a small 8°. It was reprinted in 1710, sm. 8°, pp. 16. Of this republication no notice is taken.

Crofts or Croft (Robert), Terrestrial Paradise. 1639.

——— The Happie Mind, 1640.

——— The Lover, or Nuptial Love. 1638.

These three pieces are by the same writer, and therefore it is not quite easy to comprehend why they should be quoted as if they were by two distinct authors.

Crompton (Richard), The Mansion of Magnanimity. Lond. 1599. 4°. Again, 1608. 4°.

There is no apparent reason why edit. 1599 should be placed under the Author's name, and edit. 1608 under *Mansion*, as if the two impressions were totally independent of each other.

Cross (Thomas), Nolens Volens, or you shall learn to play on the Violin, whether you will or no. Lond. 1695. 8°.

Omitted. In the Bodleian.

Crosse (Wm.), Belgia's Troubles and Triumphs, a Poem. Lond. 1625. 4°.

Omitted. Caldecott, 1833. 2*l.* 19*s.*

Crowley (R.), On the Supper of the Lord. Lond. 1533. 8°.

Not by Crowley. See "N. & Q." 1st S. i. 332—3.

Culros (Lady), Ane Godlie Dreame. Aberdeen, 1644. 12°.

Here said by Lowndes to be the first book printed at Aberdeen; elsewhere in the *Manual* books printed at Aberdeen as early as 1622 are mentioned.

W. Carew Hazlitt.

INEDITED LINES BY DRYDEN.

One of Dryden's happiest poems, "full," says Walpole, "of luxuriant but immortal touches," is his "Epistle to Sir Godfrey Kneller. Pope had it by heart, and in his "Epistle to Jervas," worked in noble emulation of his master. Dryden did not labour his verses; his finish was more through happiness than pains; yet he could file and reject and discreetly blot. That the "Epistle to Kneller" was not thrown off at heart, I have new and ample evidence to produce. Let the readers of "N. & Q" compare the printed Epistle with the following

omitted and altered lines. The cancelled allusion to Eve is Dryden all over; so is the reference to himself and to his sons: —

"Sons may succeed their greater Parents gone;
Such is thy Lott; and such I wish my own."

The new readings ("luxuriant but immortal touches") are taken from *The Annual Miscellany* for 1694, or *The Fourth Part of Miscellany Poems*, octavo, Tonson, 1694, where the Epistle appeared first in print: —

"Our arts are Sisters, though not twins in birth,
For hymns were sung in Eden's happy earth
By the first pair; while Eve was yet a Saint;
Before she fell with pride and learn'd to paint.
Forgive th' allusion; 'twas not meant to bite;
But Satire will have room, where e'er I write."
The Annual Miscellany for the year 1694, p. 93.

"Some other Hand perhaps may reach a Face;
But none like thee a finish'd Figure place:
None of this Age, for that's enough for thee,
The first of these Inferiour Times to be;
Not to contend with Heroes' Memory.
Due Honours to those mighty Names we grant,
But Shrubs may live beneath the lofty Plant;
Sons may succeed their greater Parents gone;
Such is thy Lott; and such I wish my own."
1694, pp. 94-5.

"To future days [times] a libel and [or] a jest.
Meantime while just Incouragement you want,
You only Paint to Live, not Live to Paint."
Ibid, 1694, p. 98.

"Mellow your colours, and imbrown the *teint*,
Add every grace which Time alone can grant."
Ibid, 1694, p. 99.

In Mr. Robert Bell's edition of Dryden (the only edition I have at present access to) the rhyme to "grant" is printed "tint."

PETER CUNNINGHAM.

FIDDLES, FLUTES, AND FANCIES.

I send a cutting from a periodical of six or seven years ago: —

"Otto, in his *Treatise on the Construction of a Violin*, has the following remark: —

"'That it is not age, but the constant use of an instrument, which produces a smooth clear tone, is an incontrovertible fact.

"'I have by me some common made violins which had been used by a village musician for twenty years in playing dances, and being in a damaged state I bought them at a trifling price. Finding, upon examination, that they were strong throughout in the wood, and had good red deal bellies, I tried what could be made of them by giving them the true proportions, and succeeded in obtaining a violin, which, although every connoisseur immediately knew to be a trade fiddle, yet the tone turned out by no means inferior to an Italian one. I sold it to the concert director at Fulda for forty dollars. From this circumstance the idea occurred to me that a vibration, kept up for a length of time, tended to extract the resinous particles from the wood, and to make it more porous and better adapted for producing a good tone—and such is the fact. This induced me further to try what improvement in the tone could be effected by a constant playing of two tones in fifths: after an hour's exercise in this manner, these two tones became much less rough and glassier than any other in the instrument. Having now discovered that two tones played together with a strong bow produced a greater volume of vibration, I then tried it by fourths throughout all the tones. They all experienced alike the desired improvement, and A sharp and C sharp were equally as good as D or G. I shall, however, notice the alterations it produces in the tone of the instrument. When the instrument is first put into use, the tone is clear and easily brought out. By practising it, however, eight days in the manner above, the tone becomes harsh and offensive to the ear and difficult of production: the instrument then appears as if it would never be fit to be heard again. In this second stage the greatest number of instruments are spoilt, from the want of patience in the professor or dilettante, by scraping out the wood, alteration of the bass bar, and other contrivances. Those that are weak in wood become bad in this process, and never afterwards improve. They never reach the third period. But by persevering in exercising on two tones together it gradually reaches the third period; as the instrument, like wax, receives every impression, and eventually recovers its fulness and power. It then becomes easy in the tone, and acquires the beauty of an instrument which has been long in use. This, however, requires three months' continual practice. A violin proved in this manner cannot be afforded under thirty dollars, nor a bass under fifty.' — *Treatise on the Construction, Preservation, Repair, and Improvement of the Violin, and all Bow Instruments, together with a Dissertation on the most eminent Makers, pointing out the surest Marks by which a genuine Instrument may be distinguished.* By Jacob Augustus Otto, Instrument Maker to the Court of the Archduke of Weimar. Translated from the German, with Notes and Additions, by Thomas Fardeley, Professor of Languages and Music, Leeds. London: Longman, 8vo, pp. 66, 1833."

This is a striking instance of the benefit of theory. Otto, finding that a well played-on violin was all the better for it, would never have had heart to go on with his trials, unless it had "occurred" to him that vibrations "tend to extract the resinous particles," and to produce porosity; and on trial, "such is the fact" says he. The process is an exceedingly common one: an experiment suggests a theory; to try the theory another experiment is made, which agrees with the first; therefore, the theory is true. Dismissing the theory with the remark that vibrations produced by a well-resined bow are likely to introduce at least as much resin as they extract, I go on to say that, long before I knew of these very remarkable experiments, I had become satisfied that musical instruments are as much creatures of habit as the Christians who play upon them: that their particles—some how or other, which is my mode of explaining it; *amosgepotically*, as Aristophanes and the other philosophers say—take a set, or get a way, or a knack, or a *savoir faire*. Not long ago, I mentioned this opinion of mine to a manufacturer of flutes, and I found I was not quite alone. My friend gave me the philosopher's look, and said: "Then, Sir! I suppose you support the vagary of *those gentle-*

men (sic) who say to me, 'I lent my flute to ——, and the fellow has *blown it out of tune.*'"

I have no skill on any instrument except the flute, which I have watched for forty years. It is more extraordinary that the flute should take a set than the violin. On the fiddle, the immediate agent of sound is a string, which remains until it breaks; but the chief part of the flute is a column of air, the *case* of which is commonly called *the* flute; this column is frequently changed. But then there is something in the manner in which the particles of air nearest the case rub, or hold on to, the case itself. Were it not so, the material of the case would have nothing to do with the tone; but all those who know the *flutiness* of the old instruments, which are wood all the way up, as compared with the new instruments, in which the head-joint is metal, though concealed by wood, will understand what I say. Or if they will not, Horace shall: —

"Tibia non, ut nunc, *orichalco vincta, tubæque*
Æmula; sed tenuis, simplexque *foramine pauco*
Aspirare et adesse choris erit utilis, atque
Nondum spissa nimis complere sedilia flatu:
Quo sane populus numerabilis, utpote parvus,
Et frugi, castusque, verecundusque coibat."

I think it likely enough that others may have made observations of the above kind. Such things are often suppressed until some one makes a beginning. I remember that when my friend Francis Baily first called attention to those phenomena of a solar eclipse which are now called *Baily's beads*, more than one avowed having noticed something like them, and several hesitating announcements were discovered in print.

A word about "aspirare et adesse choris," in the preceding passage. All the translators and commentators that I have met with shirk the distinction. They say, in general terms, that the passage means that the flute is to help the chorus. One Italian translation connects *aspirare* with *foramine pauco;* but this the original will not bear. Premising that Horace was just the man to be familiar with the technicalities of the stage and the orchestra, it seems to me clear that he states the old use of the flute to be both to *lead* the chorus at one time, and at another to *accompany* it. It seems to be supposed that, because a flute is spoken of, *aspirare* must refer to *blowing*. But one of the meanings of the word is what we call to *inspire*, to suggest what is to be done. No one will suppose that in —

"Vos, O Calliope, precor, adspirate canenti,"—

the muse was requested by Virgil to blow breath into the singer. And the Latin idiom seems to require that *aspirare* should refer to *choris:* if so, the instrument is to guide or *lead* the chorus. If this be correct, then *adesse*, as in one of its common meanings, refers to such assistance as does not imply complete guidance, and may mean *accompaniment*. Looking at the manner in which Horace has scattered the technicalities of the theatre through what is called the *Ars Poetica*, I suggest the preceding explanation as giving, first, meaning, which the phrase has never had; secondly, a meaning quite in keeping with the whole character of the epistle. It adds some force to the probability of technical character that the word *vincta* is highly technical. It means bound with metal, not externally, but internally; or, as we should say, *lined*. External binding would not affect the tone, or make the instrument *tubæ æmula*.

To complete the comment on the passage, *foramine pauco* shows that the modern history of the flute is on this point also, a repetition of the ancient. The old flute had seven holes, not counting the emboucheure; the modern flute has fourteen. Forty years ago, though always spoken of as a flute, the instrument never appeared in print except as a *German* flute. The fact is that the old flute was the flageolet, or an instrument like it. In French, the new flute was the *flute traversière*.

Horace, like Sallust, and all rakes who write morality, connects the downfall of good habits with the increase of art and convenience; which acts Tenterden steeple to their Goodwin Sands. I have played on a flute with seven holes and no metal in the Regency, and on one with fourteen holes and metal in the reign of Victoria: but I cannot make out any depravation of manners. I should rather say there has been some improvement: and this in spite of increased complexity, not merely in the flute, but in every other musical instrument. A. De Morgan.

TERRY ALTS.

To any one who resided in Ireland, and particularly to a resident of the county of Clare in the years 1828–30, the name of "Terrence" or "Terry Alts," will recall recollections of a "reign of terror" such as could hardly have existed in any other portion of the British dominions. An organised band of murderers ruled the county absolutely, and for more than two years the Executive was virtually powerless. Murders of the most brutal description took place in open day, cattle were "houghed" (hamstrung), houses burned, ricks of hay and corn destroyed, persons set upon and beaten till left for dead, and threatening notices sent by post or nailed upon the doors of the devoted victims, all under the command of "Terry Alts," and by a gang called after their leader, "the Terries." Now, the supposed "Rockite leader" and brutal murderer, was a most respectable young farmer, a Protestant, and most loyal subject! with whom I have often conversed; and thus it was that he obtained such an

unenviable notoriety. The state of affairs in Clare, and particularly in the neighbourhood of Corrofin, a village close to the Lake of Inchiquin (for sundry legends of this beautiful lake, see "N. & Q." 1st S. viii. 145, &c.), was very much in the primitive style described by Maxwell in his famous sketch—where the priest of the parish *lends* the rector a congregation. However, about 1823 or so, a Mr. S—— came to reside on his estate about four miles from Corrofin, and among the first of his arrangements was the building of two school-houses on his property, to which he insisted on his tenants sending their children. The schools were, I believe, in connection with the Kildare Place (Dublin) Society; and the reading and committing to memory of large portions of the Bible formed part of the course of instruction in them. This soon attracted the notice of the Roman Catholic priests, who forbid the attendance of the children. Mr. S—— was equally determined; and those of his tenants who refused to send their children to the schools must give up their farms. Then came the burning down of the school-houses, attacks on Mr. S——'s house, and upon such of his tenants as obeyed his orders. Mr. S—— was at last fired at by a number of assassins, and dangerously wounded, and his servant was killed by the same discharge. But before matters had gone so far his tenants could not venture to attend fairs or markets without incurring the danger of being beaten, and having their corn sacks cut or hay scattered, &c. One fair day at Corrofin these unfortunate men had been set upon by the mob, and all their corn destroyed, while they were themselves severely beaten; but as usual, when the constabulary arrived on the spot, "no one," as is usual in Ireland, had seen the perpetrators. Terry Alts was walking about in the fair, and, among the rest, anxiously thinking and speaking of the recent occurrence, when a "Gamin" cried out, "Terry Alts is the man!" The suggestion was greeted with shouts of laughter, and poor Terry became on the spot an involuntary hero, for he was so annoyed by the jest that he even applied to some of the local magistrates to assist him in shaking off the imputation; but of course in vain, and his struggles against it only fixed it on him more firmly. For a time, with a species of "honour," his person and property were spared. However, a custom arose of the people assembling in crowds at spring or harvest time with horses, ploughs, carts, &c., sowing or reaping the crops of such of the gentry or farmers as they pretended to honour and regard; the involuntary recipient of the "favour" was only expected to supply food, or at all events whiskey, to his "friends." And so one night they assembled, and cut down and stacked all poor Terry's corn long before it was ripe! This, and some other indications not to be neglected, induced him to surrender his farm, and to apply for admission into the constabulary force, in which he succeeded, as he was a man of excellent character and the victim of undeserved persecution. He was stationed not far from Dublin, and I have seen and conversed with him often, as he used, whenever opportunity allowed, to visit his old rector, who was residing near Dublin for medical assistance a few years before his death. It often caused a laugh, and no little surprise, when the quiet respectable man in the simple uniform of the constabulary was introduced to chance visitors as the great Rockite leader, who had defied the whole government for so many years.

Cy. W. R. M.

Porth yr Aur, Carnarvon.

Minor Notes.

Sir Marmaduke Constable. — The accompanying letter, I believe, has never yet appeared in print. Can any of your readers inform me whether the title of Constable is extinct or only unclaimed? —

"To Sir Marmaduke Constable after the Battle of Flodden Field, for doing good service there with four of his Sons, who were all knighted by the King.

"Trusty and well Beloved, we greet you well, and understand, as well by the report of our right trusty Cousin and Chancellor, the Duke of Norfolk, as otherwise, what acceptable service you amongst others did by your valient forwardness, in the assisting of our said Cousin against our great enemye the late king of Scots, and how courageously you, as a very hearty loving knight, acquitted yourself, for the overthrow of the said king, and distrusting his Malice and Power, to our great Honour, and the advancement of your no little Fame and Praise: for the which we have good cause to favour and thank you, and soe, we full heartilie doe, and assured you may bee, yt we shall in such effectual wise remember your said service in any your reasonable Pursuit as you shall have cause to think the same right will be employed to your comfort and Weale hereafter: and especially because you (nothwithstanding our License to you, granted by reason of your Great Age and Impotence, to take your Ease and Libertie) did thus kindly and diligently to your praise, serve us at this time, which require long Thanks and Remembrance accordingly.

"Given under our Signet at our Castle of Windsor—26th day of Novr 1514.—To our trusty and well beloved knight for our Body, Sir Marmaduke Constable the Elder."

A handsome brass to the memory of this gallant knight is still in the parish church of Flamborough, Yorkshire. It contains an inscription of three stanzas, showing that he commanded the left wing of the English army at Flodden; lived in six reigns, from Henry VI. to Henry VIII.; born in 1443; fought at Flodden, 1513; and died in 1530.

E. Walford.

Hampstead, N.W.

Admiral Fitzroy anticipated.—Acting under the advice of your commendable motto, I transcribe the following *verbatim* from *The Times* of this

day (Aug. 28), and shall be glad of further particulars on the subject: —

"Admiral Fitzroy anticipated. — A very singular fact on the subject of electricity is mentioned by Bianchini. There had existed from time immemorial in one of the bastions of the Castle of Duino, situated in the Trione, on the banks of the Adriatic, a pointed iron rod, standing in a vertical position. In summer, when the weather had the appearance of being stormy, the soldier who mounted guard in this bastion examined the iron rod, and presented to it the point of an iron halbert, which was always ready for this purpose, and whenever he perceived that the iron rod gave sparks, or displayed a small gerb of fire at its point, he rang a bell, to give notice to the country people who were working in the fields, or to the fishermen who were at sea, that stormy weather was approaching. This custom was of great antiquity, and is mentioned by Imperati, in a letter dated 1602."

W. I. S. H.

T. Hearne the Antiquary, and Walker's "Sufferings of the Clergy." — A nonconformist lecturer the other day, abusing this book, stated that even "Hearne, the antiquary, and a violent nonjuror," discredited the volume. Is there any foundation for this statement? The only passage I can find in Hearne is the following, from *Reliquiæ Hearnianæ*, vol. i. p. 305: —

"A loose and inconsiderate piece of writing. A man of parts and skill would have reduced the whole to an 8vo, and have made much more pertinent and useful remarks. There are many things which, instead of clearing the clergy, reflect very much upon them, and are to their disgrace. For the collection acquaints us that some were notorious for drinking, which however true (as I believe it to be false) should not have been noted. Things of this nature should have been concealed. A wise man would have past over such accidents as infirmities of human nature, and confined himself purely to the virtues of the clergy, which were much greater than their vices."

No reasonable man can call this "discrediting." Hearne here condemns Walker for his *candour*; for not *concealing* the truth, rather than for any want of credit.

Juxta Turrim.

Baptismal Names. — The following contains such an extraordinary collection of baptismal names, and is given as an authentic record in the Lansdowne Collection, that it may be worth while to transfer it to the pages of "N. & Q.," to test its authenticity. No date is given, but the suit would probably afford that. The first name on the list, that of Accepted Frewen, is well known.

"A copy of a Sussex Jury impannelled between Tho. Collier, gent., & Redeemed Compton of Woodchurch, clerk, in the county of Kent: —

"Accepted Fruin of Nordiham.
Elected Nisney of Heathfield.
Faint-not Hewit of ye same.
The-guift-of-God Stringer of Hartfeild.
Make-peace Wendham of Hoo.
Return Spilman of Wartling.
Repent Hazel of ye same.
Called Glover of Glynne.
More-fruit Fowler of East Hoadverley.
Search-scripture Norton of Salehurst.
Fly-debate Roberts of Holdendale.
Fight-ye-good-fight-of-faith Blakeden of Ufforsk.
Zealous King of ye same.
Earth Adams of Warbleton.
Be-thankful Playnard of Brightling.
The-work-of-God Farmer of Cornhurst.
Kill-sin Pimble of Westham.
Be-courteous Cole of Pevensey.
Stand-fast-on-high Small of Uckfield.
Peace-of-God Knight of Burwash.
More-tryal Goodwin of ye same.
Faithful Long of East Grinstead.
Joy-from-above Brown of ye same.
God-reward Snot of Fycehurst."

Ithuriel.

Curious Simile. — Beveridge says in one of his Sermons (No. 112), —

"All things that are needful for you, while you are upon earth (προστεθήσονται), shall be added to you, over and above what you first sought: they shall be given you, as the word intimates, like *paper and packthread*, into the bargain."

Δδ.

Cut-throat Lane: Chalk Farm. — Almost every part of England has its "Cut-throat Lane," a lonely bye-way, which is generally thought to take its name from actual or probable murder there done, or to be done. In Stanford's large Map of London, six inches to the mile — of which I recommend every one to get his own district at least — the scale allows these bye-lanes to be named. I find "Cut-throat Lane" in one case, and "Cut-through Lane" in another: surely the first has been the second, and is but a corruption of it.

Another corruption has given the name of Chalk Farm to a spot which the adjacent lump of clay called Primrose Hill proves to have been without chalk since the days of Professor Owen's pets with the hard names. The old village of *Chalcot* is the source of the name. The Board of Works having merged Chalcot Villas in the Adelaide Road, to my great convenience, no testimony to the old name remains on the spot. This Note will make future readers of "N. & Q." as wise as if they had consulted Camden, whose maps would show them both Upper and Lower Chalcot.

A. De Morgan.

Queries.

Anonymous. — I have a very small volume bearing the following title: —

"Heavenly Meditations vpon the Pvblican's Prayer: Luke xviii. 13, O God, be mercifull to mee a Sinner. At London, Printed by I. R. for Iohn Flasket. 1606."

Prefixed is an "Epistle Dedicatory" —

"To the Right Worshipfull, my worthy and honoured Patron, Sir Henry Wallop, Knight, high Sheriffe of Shropshire, and to the vertuous Lady Elizabeth, his wife."

It is signed "Your Worship's most bounden and dutifull Orator, T. F." Who was this T. F.? From the introductory words of the Epistle, which are as follows, —

"As Christian modestie (right Worshipful) mooved a Devine (I make no question) the Authour hereof, not onely to conceale his Name, but also, etc."—

it would appear he was not himself the author of the quaint little volume. Can any one oblige me with the name of the author? I do not find it enumerated under the names of any of the Puritans; nor is it noticed under "Thomas Ford," "Thomas Foxley," or "Thomas Farrar." For Fuller, whose style it much resembles, the date (1606) is of course too early. I.

Arms of Canterbury and Armagh. — What is the difference between the arms of these two sees? According to Guillim, the former are blazoned thus: azure, a staff in pale or, thereupon a cross-patee, argent, surmounted by a pall of the last, charged with four other similar crosses fitched, sable, edged and fringed of the second; that is, or. (*Display of Heraldry*, s. 4, c. 2, p. 206, 2nd ed. of 1660.)

The arms of Armagh appear, according to all the engravings I have seen, to be precisely the same. I suppose, however, there must be some difference. The arms of Dublin also seem to differ only in the number of crosses upon the pall, five instead of four. David Gam.

"Away with the kiss," etc. — Where is the following, or something like it, to be found? —

"Away with the Kiss, and away with Tear,
Away, away with the Sigh;
But give me a smile from a rosy lip,
And a glance from a bright black eye:
For the smile tells of hope and of innocent joy,
And the glance tells of love deep and true;
And the smile and the glance
Make a young heart dance,
And throb with a pleasure anew."

Q. Q.

Castelvetro: Scarron. —

"Castelvetro objects that the second book of the *Æneid* ought not to be divided from the third, as there is no interruption in the narrative. Scarron gives a comical reason, but it is sufficient to ask why the unusual number of eleven books should be substituted for twelve, by making one as long as two."—*Notes upon Virgil and Ovid*, p. 142, London, 1749.

What is the title of Castelvetro's book? Where does Scarron gives his comical reason? I have looked into several editions of his burlesque without finding it. W. B. J.

Christian Blackadder, wife of Robert Anderson, who owns land near Newington, Edinburgh in 1670. Was she of the Blairhall family who appeared in the neighbourhood about this date? Σ. Θ.

Calligraphy. — The men of fashion and wits of the reign of Elizabeth, and of some succeeding reigns, wrote elegant, or at least intelligible hands. Can any readers of "N. & Q." throw light on the date and origin of the foolish conceit, that a bad hand is characteristic of a gentleman? K.

Curious Antique. — Can any correspondent of "N. & Q." throw a light on the meaning of the following curious device, painted on a hard substance resembling enamel, and about an inch in length, the form being oblong?—A black cube on a white ground, over which two naked cherubs are hovering, and sustaining a celestial crown. On the cube rest a skull and cross-bones; and on the two sides visible are—1st, the date "$\frac{1}{*}\frac{6}{*}$;" and 2nd, an escutcheon, azure, thereon, a bend between six covered cups or. On either side of the arms are inscribed N° (*obl.*), and the date "Dec^{r} 28." Spal.

Du Halde's "China." — There was published in 1737 a translation in English of Du Halde's *China*, by the Rev. R. Brookes. In Boswell's *Johnson* (edited by Croker, ed. in one vol. 1848, p. 663), I find the following relating to another translation: —

"Green and Guthrie, an Irishman and a Scotchman, undertook a translation of Du Halde's *History of China*. Green said of Guthrie that he knew no English, and Guthrie of Green, that he knew no French; and these two undertook to translate Du Halde's *History of China*."

Guthrie is well known as author of a *History of England*, and other works. Who was Green, the Irishman referred to? Is there any other translation of Du Halde's *China*? R. I.

Galileo and the Telescope. — On one occasion, being at Florence, I was favoured with a sight of some of the MSS. of this great man, and of his mathematical and other instruments; and, in particular, of some of his first telescopes. A story was there related to me, which I do not remember to have seen in any of his biographies; and which may probably have been the great turning point in his career. It was stated that, when he first began to promulgate his remarkable theories, a friend came to him and remonstrated with him seriously on the trouble he was inevitably bringing on himself. "Besides," said he," you must be in error. If the sun were the centre of the system, and all the planets revolved round him, Venus, as viewed from the earth, would be sometimes behind, sometimes before, and sometimes on one or the other side of him; and would present all the phases of a moon. When on one side, and at right angles with the sun half her body would be illuminated, and the other half dark; and when between the sun and earth she would be seen as a dark spot on his disk, and so form a sort of eclipse. Now we know Venus is always a star: as soon as she emerges from the sun's rays she is a star; and at her greatest elongation is also a star, and not like a half-moon at any time." Galileo replied he had

no doubt Venus *did* present such phases, if they could only magnify her to such a size as to be able to perceive them; and, it is said, from that hour he devoted all his energies to perfect the telescope. Of course when complete the correctness of his theory was established; and the phases of Venus clearly exhibited. Can any of your readers refer me to a recorded account of this incident, or where it took place, or the name of the friend who so unwittingly contributed to the advancement of science? A. A.

Poets' Corner.

Greek Phrases.—Can any one give me any quotations—not in the New Testament—in which σταυρός occurs in conjunction with βαστάζω, αἴρέω, or λαμβάνω? I wish to establish proof that the expression in which these words occur in conjunction were proverbial prior to their use in the New Testament, and that they were in use commonly among the profane writers. I am aware of the occurrence of the expression in Philo, *in Flacc.* ii. p. 527; Lucian, *de Mort. Pereg.* c. xxxvi. p. 45; and Diod. Sic. *Q.* 18, and others commonly given in lexicons.

Again, can any one furnish me with an instance of the use of the word Δικαίωσις in its forensic acceptation prior to the date of the translation of the Septuagint, when it became the equivalent of צְדָקָ in the sense of "justification?"

John Paton.

Hebrew Queries.—What German or English work would explain grammatical (?) difficulties like these:—1. I find, in Genesis ii. 7., וַיִּיצֶר; but when this verb occurs again, in ver. 19 of the same chapter, I find but one '. Why so? 2. In בְּרֵאשִׁית, the first word in the Hebrew Bible, I expect from analogy to find either the letter, or the pointing, equivalent to our word "the." Where could I see some explanation of this seeming omission? H. Q.

Thomas Law Hodges, of Emmanuel College, B.A. 1799, M.A. 1810; M.P. for Kent, 1830 and 1831; and for West Kent, 1832 to 1841, and 1847 to 1852; died May 14, 1857, aged eighty. He is mentioned as having in 1840 published a pamphlet, entitled *The Use and Advantages of Pearson's Draining Plough.* We shall be glad to know the size and place of publication of this pamphlet, and whether Mr. Hodges published any other work. C. H. & Thompson Cooper.

Cambridge.

Insanity: Lamech's Sin.—Can any readers of "N. & Q." give me information on the following points? 1. *Insanity.* In an article on this subject in *Curiosities of Civilisation*, the following passage occurs:—

"When the beneficent thought struck the great Pinel to knock off the fetters of the *English Captain*, he struck a note which reverberated through Europe," &c.

Who was the English Captain? I see it stated also, but not in the before-named compilation, that the revivals in Ireland have been followed with an increased per centage of insanity. Is that known to be the case?

2. *Lamech's sin.* In Dr. Temple's contribution to *Essays and Reviews*, we read: "Atheism is possible now, but Lamech's presumptous comparison of himself with God is impossible." In what respect did Lamech compare himself with God?

Camul.

"Lessons Appointed by the Church of Rome," etc.—There is in my possession a very neatly-executed MS. volume, 8vo. pp. 308 entitled—

"The Lessons appointed by the Church of Rome to be read at the First, Second, and Third Nocturns of all Sundays and Moveable Feasts throughout the Year; translated from the Romish Breviary. MDCCLXX;"

and I have good reason to believe that the translator (whose name is not given) was the Rev. James Hingston, A.M., Vicar of Clonmeen, in the diocese of Cloyne, in the year 1770. Has this MS. been published?

Mr. Hingston was collated to the prebend of Brigown in 1771, and in the year following to Donoghmore, both in the above-named diocese. (Archdeacon Cotton's *Fasti Ecclesiæ Hibernicæ*, vol. i. pp. 321, 326.) In what year did he die?

As is mentioned by Archdeacon Cotton, "he translated some of the classical authors into English; composed an Abridgment of the Statutes; and left several MSS. in his own handwriting, including 'The State of the Diocese of Cloyne in 1770.'" Where is this MS., which, if I mistake not, has not been printed, to be found at present? I have consulted Mr. Gibson's *History of Cork*, but without gaining the information I desire.

Aebba.

Lost Registers.—The Brook Street Presbyterian Chapel at Knutsford was founded about the year 1688. The registers deposited at Somerset House commence only on the 20th March 1791.

It is said that a former minister, the Rev. Mr. Lord, had the earlier registers in his possession at one time; that he had a son, who died at Nantwich, but that all efforts to trace his papers or the missing registers have as yet been unavailing. Can any of your correspondents assist in the inquiry? Agmond.

Macaronic Poem.—Will any correspondent of "N. & Q." be kind enough to give me the name of the author of the following lines? Also where they may be found, together with any other specimens of the same style of composition? It is some years ago that I first met with them; but, as far as I can remember, they ran as follows:—

"Anno incipiente happinabit snowee multum
Et Gelu intensum streetas coverabit wi' slidas,
Constanterque little boys slided and pitched about snow-balls,
Quorum not a few bunged up the eyes of Studentes.
Irritate Studentes chargebant policemen to take up
Little boys, sed Charlies refusabant so for to do, then
Contemptim Studentes appellabant 'Pedicatores.'
Studentes indignant reverberant Complimenta;
Cum multi homines, 'blackguards' qui gentlemen vocant,
Bakers and Butchers et Bullies et Colliers atres,
Et alii cessatores qui locus ecclesiæ frequent,
'Tron Church' et Cowgate cum its odoriferous abyss,
Assaultant Studentes stickis et umbrellibus.
'Hit 'em hard! Hit 'em hard!' shoutant 'damnatos puppies,'
'Catamitosque torios' appellant et various vile terms,
Studentes audiebant, sed devil an answer returned."

Richard Rabson, B.A.

Manchester Poets. — Can any of your Manchester readers give me any information regarding the following poets of that city? 1. John Lowe, jun., author of *Poems*, published in 1803. 2. William Harper, author of *Poems*, published about 1847.

Who are authors of the following? 1. *The Brothers*, a drama. Simms and Dinham, Manchester, 1843. 2. *The Azomoglan*, a play, 1845. By a Manchester author. 3. *Past and Present*, a comedy. Manchester, 1847. R. I.

Medal of Innocent XI. — I have in my possession a medal struck in brass bearing date 1684, and having on the obverse the head of Pope Innocent XI. Only a part of the design on the reverse is legible, the remainder being apparently worn off. This, I am told, however, is not so; the part standing in relief off which I had thought the design had been rubbed, being an addition to the medal as originally struck, and covering a cavity, in which there is probably a relic deposited. The appearance of the medal seems in a measure to confirm this suggestion, there being no trace of any design upon the part under which the hollow is said to be. The medal is bored, having probably been worn about the person. Perhaps some of your readers may be able to inform me whether my information on this subject is likely to be correct. Rex.

Overbury Family. — Somewhere I have seen it stated that Sir Thomas Overbury, who was so cruelly poisoned in the Tower in 1613, is celebrated as being the last state prisoner in England who was put to death without first having gone through the forms of law. From this circumstance, I have endeavoured to gather what is known respecting him, and of the Overbury family; but what I have seen is of the most meagre description. His *Works*, recently published, is one of a series of old authors; it contains some account of his life, which is the best I have seen, but to me it is far from satisfactory. I should like to see a more genealogical account of the family of Overbury, how, and when it came extinct? If you could impart this, it would be generally interesting. William Ingall.

The Rod in the Middle Ages. — In a cathedral in Italy there is a picture of the Virgin Mary whipping the child Jesus in our ordinary nursery fashion. Is there any legendary authority for such a painting? In your 2nd S. i. 355, a similar question, unanswered, was put as to representations of "Venus chastising Cupid." Is there any classical authority to show to what part Greek and Roman mothers applied the rod? Is it true that it would be difficult to quote from any modern writer any passage, not more or less jocular, to prove that mammas of the present day take little culprits across their knees to birch them; and that, therefore, centuries hence, it may be plausibly asserted that indecent flogging was retained in our public schools long after it had been banished from our nurseries? Antibirch.

Song, "John Peel." — Can the editor or any reader of "N. & Q." kindly inform me where I can find the words of a hunting song, of which the first verse runs somewhat like the following: —

"Do ye ken John Peel with his coat so gray,
Who hunted the Cotswold(?) once in a-day;
Now he's gone far, far, far away.
We shall ne'er see his like again.
For the sound of his horn . . . . .
And the sound of the hounds he had often led,
Peel's view-halloo would awaken the dead,
Or the fox from his lair in the morning."

I quote from memory only. The air is a very pretty one. South Bank.

Urquhart Pedigree. — I am anxious to bring the following "difficulty" in the pedigree to the notice of genealogists, in the hope that it may be cleared up. Douglas (*Baronage*, voce "Urquhart") says Sir William Urquhart (fourth of the family), knighted by Robert III., 1390–1406, married Susanna, daughter of Alexander, first Lord Forbes, and left William (who succeeded) and Alexander. Now I can find no notice of any Susanna Forbes, as a daughter of Alexander, first Lord Forbes in any pedigree I have seen of the Forbes family. In Macfarlane's *MSS. Genealogical Collections*, preserved at Edinburgh, I find an "Inventory of the old writs of the family of Urquhart." In this mention is made of a charter granted by John de St. Claro to Esabel de Forbes, spouse to William de Urchard, shirreff of Cromarty, dated 1441; but nothing to prove that she was connected with Lord Forbes. What I wish to discover is this: Is there any evidence to show that Esabel de Forbes was a daughter of Lord Forbes? If so, of which Lord Forbes, and the date of her marriage, and the issue she left?

Σ. Θ.

Various Lengths of the Perch. — In an old book on arithmetic, dated 1701, are the following tables: —

"16½ feet = 1 perch, statute measure.
18 „ = 1 do., woodland do.
21 „ = 1 do., church do.
24 „ = 1 do., forest do."

Can any reader of "N. & Q." explain the reason for these differences, particularly of "church measure." A. A.

Poets' Corner.

Views of Ruins, Co. Dublin. — Since my Query respecting Gabriel Beranger appeared (3rd S. ii. 86), I have ascertained that some of his drawings (if not all) are in the possession of an Irish gentleman. Can any correspondent of "N. & Q." tell me where to find other unpublished drawings of ruins in the county of Dublin? Ruins which were extant in the latter half of the past century (as, for example, Donnybrook Castle, which was demolished in the year 1759, and one at Irishtown, in the same neighbourhood, which was standing in 1781), have in many cases disappeared *in toto;* and therefore drawings of what they were are the more to be desired. As I have a particular object in asking the question, I shall feel very much obliged for the information. Anhba.

Warrant for Execution of Charles I. — Having a fac-simile of the warrant for the execution of Charles I. as published by the Society of Antiquaries, 1750, I should be obliged if you could inform me if the *seeming erasures* in the document have been at any time accounted for? They occur thrice in the body of it; the names of the officers to whom it is addressed are erased apparently, and two of the signers' names, viz. John Venne and Gregory Clement — the same lines, *only finer*, being drawn in the same transverse direction from right to left downwards, through the name of "Tho. Challoner."

I observe that, in the *Tryal of the* 29 *Regicides*, published 1739, "the *two* bloody warrants for trial and for execution of his Majesty were read, the latter of which is as followeth," being the one as published by the Society of Antiquaries, without any notice of these erasures being taken. What is the other warrant quoted as above?

H. M. W.

Queries with Answers.

Stanzas by Caroline Bowles. — In the "Notice sur R. Topffer," by Sainte-Beuve, published with *Nouvelles Genevoises*, is this note: —

"Je trouve chez une humble et douce muse de l'Angleterre, chez Mistriss Caroline Southey, femme du grand poëte de ce nom, et fille elle-même de l'aimable poëte Bowles, une toute petite pièce qui me parait compléter la pensée de M. Topffer, et que je voudrais en passant cueillir comme une pervenche au bord du chemin.

Sonnet.

"Je n'ai jamais jeté la fleur
Que l'amitié m'avait donnée,
— Petite fleur, même fanée,—
Sans que ce fut à contre-cœur.

"Je n'ai jamais contre un meilleur
Changé le meuble de l'année,
L'objet usé de la journée,
Sans en avoir presque douleur.

"Je n'ai jamais qu'à faible haleine
Et d'un accent serré de peine,
Laissé tomber le mot *adieu* ;

"Malade du mal de la terre,
Tout bas soupirant après l'ère
Où ce mot doit mourir en Dieu."

I should be very glad to know the original English of these lines, if they are, as I suppose, a translation. Perhaps "N. & Q." will give me the said English at length? K. M. C.

[The stanzas were contributed by Caroline Bowles to Blackwood's *Magazine*, of June, 1824, vol. xv. p. 705: —

"I never cast a flower away,
The gift of one who cared for me,
A little flower—a faded flower—
But it was done reluctantly.

"I never looked a last adieu
To things familiar, but my heart
Shrank with a feeling, almost pain,
Even from their lifelessness to part.

"I never spoke the word 'Farewell!'
But with an utt'rance faint and broken;
An earth-sick yearning for the time
When it shall never more be spoken."]

Tontine. — What is a "Tontine Inn?" In not a few towns we find an inn bearing this title. What is the etymology, or the origin of the name?

Spermologos.

[Tontine, a species of life annuity, so-called from Lorenzo Tonti, a Neapolitan, with whom the scheme originated, and who introduced it into France, where the first tontine was opened in 1653. Tontines have seldom been resorted to in England as a measure of finance. The last for which the government opened subscriptions was in 1789. The terms may be seen in Hamilton's *History of the Public Revenue*, p. 210. There have been numerous private tontines in this country, for the purpose of carrying into effect some desirable public improvement, the whole of whom derive a considerable profit from their investments *now*, whilst the last survivor becomes the sole possessor of the capital. It has frequently been applied beneficially towards the erection of great hotels, such as the Tontine establishment in Glasgow, of which Mrs. Douglas, of Orbiston, who died on the 28th of July, 1862, was the last of the original shareholders. Hamilton remarks (p. 61), that "Tontines seem adapted to the passions of human nature, from the hope every man entertains of longevity, and the desire of ease and affluence in old age; and they are beneficial to the public, as affording a discharge of the debt, although a distant one, without any payment."]

Callis. — Can any reader of "N. & Q." give the meaning of the word *Callis?* There was

until recently a bedehouse in Stamford known by this name, the inmates being females. It was an Elizabethan building, and its dilapidated state necessitated the pulling it down. The *Callis* women have now no settled home. In the parish register of All-Hallows, Barking, is this entry: "1558 [the year of the loss of Calais], christened a poor callics woman's child." And again: "1560, May 15, christened a callies woman's child." "Callot, callet, and callis (says a writer in the *City Press*) seems to have been a nickname for a scold, or woman of ill repute." Were these erections occupied by female refugees from Calais after its loss in the reign of Mary?

STAMFORDIENSIS.

[*Caliges*, in old French, signifies a sort of hose or stockings, possibly of an inferior quality, as a soldier who had only the worst protection for his legs and feet was called "caligatus miles." If the founder of the Stamford bedehouse directed that the almswomen should wear *caliges*, they might easily have acquired the name of the "Caliges women," and this may have passed into "Callis women;" a term which may also have applied elsewhere to women similarly clothed. If this conjectural explanation should fail in fully satisfying our Stamford correspondent, we would respectfully suggest that an investigation *on the spot* might perhaps lead to a discovery of the original term, of which *Callis* is probably a modification. See "N. & Q." 1st S. v. 466, where there is an inquiry as to *Callis*, a workhouse. *Calasses*, there mentioned, may be merely our old acquaintance *galoches* or *galloches*, with a new face. *Galochier* was a "rusticall" person who wore galoches; and *galocher* was to "behave himselfe rudelie."]

DEAN OF WELLS, 1641.—Can any reader of "N. & Q." direct me to the history of a Dean of Wells (I believe of the Granville family), who, in the time of the civil wars, was deprived, committed to the charge of a cobbler and his wife, and so ill treated as probably to have died in consequence? I have not, upon a cursory examination of the recent abridgment of Walker's *Sufferings of the Clergy*, found any mention of the case, though apparently a most gross one. F. K.

[The Dean of Wells at the breaking out of the Civil Wars was Dr. Walter Raleigh, the nephew of the celebrated Sir Walter. The full particulars of his cold-blooded murder will be found in *Reliquiæ Raleighianæ*, Lond. 1679, 4to, edited by Dr. Simon Patrick, Bishop of Ely; also in the folio edition of Walker's *Sufferings of the Clergy*, 1714, Part II. p. 71, and in the valuable recent abridgment of the latter work published by Messrs. Parker of Oxford, pp. 289-292. Consult also Wood's *Athenæ Oxon.* by Bliss, iii. 197, and any biographical dictionary for some particulars of this eminent divine, of whom Chillingworth was wont to say, "that Dr. Raleigh was the best disputant that ever he met withal."]

SIEBMACHER'S "WAPPENBUCH."—Can you inform me if an edition of Siebmacher's *Wappenbuch* has been published since the one of 1734? Or if any supplements to that edition have been issued? J. WOODWARD.

[There is another edition published by Gabriel Nicolaus Raspe of Nürnberg in 6 theilen, with 12 Supplements in 2 vols., 1777, fol. A new edition, much enlarged, is now in the course of publication by Bauer and Raspe of Nürnberg. It commenced in 1856.]

"THE LAMP OF LIFE."—In 1856, I read in a Scarborough newspaper a poem on the sinking of the "Birkenhead" ship, off the Cape of Good Hope, quoted from *The Lamp of Life*. Can any reader of "N. & Q." give me any information about this book? X.

[*The Lamp of Life*, 12mo, 1856 (*Anon.*), was printed at Birmingham, and published by Simpkin, Marshall, & Co., London. It is attributed to J. A. Langford.]

QUOTATION.—Where does Addison say, "We have religion enough to make us *hate*, but not religion enough to make us *love* one another"? F.

[Vide *The Spectator*, No. 459, the last sentence.]

Replies.

NAPOLEON'S ESCAPE FROM ELBA.
(3rd S. ii. 129.)

Your correspondent L. has, after much research, entered upon the subject of the effects produced by the escape of Napoleon from Elba, upon the monarchs and ministers then assembled in Congress at Vienna. His evident intention is to collect the best founded statements from the discrepant versions which have appeared in print, and to detect the misstatements of others, whose minds were too much occupied with the magnitude of the approaching events to dwell upon the fortuitous occurrence of such seeming trifles.

Of the contemporary writers, the statement of Rogers probably has the least claim to implicit confidence. Thiers, being "loose and inaccurate," cannot be relied upon as a sufficient authority.

Count Hardenberg's *Mémoires*, a "work of which the authenticity is not indeed quite clear," is far from leaving a satisfactory impression.

In this notice it is proposed only to repeat the readings of the events as they occurred, and are related in the *Fastes Universels*, a work not quoted by L., but at least as worthy of credit as those named above:—

"Mars 4. Le roi de Saxe se rend à Presbourg."

The King of Saxony, being forbidden to approach Vienna, was "invited" to meet the ministers of the allied monarchs at Presburg.

"Mars 11. Le roi de Saxe refuse à Presbourg de faire le sacrifice des deux cinquièmes de ses états."

This is conclusive evidence that the ministers of the Great Powers were in Presburg on that day.

"Mars 11. On apprend à Vienne en Autriche le départ de l'empereur Napoléon de l'île d'Elbe."

There is necessarily an error in this sentence, but it may be in the printing: thus, for "départ"

read "débarquement,"—if this is admitted, much of the difficulty is removed. Such despatches would be instantly forwarded to Presburg, where it is believed they arrived in the night, and the ministers left early in the morning of the 12th on their return to Vienna; and the same day the Duke of Wellington wrote the letter quoted by L.:—

"Mars 13. Première proclamation des souverains réunis au congrès de Vienne, contre l'empereur Napoléon, qu'ils regardent comme perturbateur du repos du monde; ils y déclarent qu'il est hors des relations civiles et sociales, et livré à la vindicte publique; qu'ils maintiendront le traité de Paris, et qu'ils réuniront leurs efforts pour que la paix générale ne soit pas troublée."

These dates are all that appear necessary to repeat in furtherance of the present investigation.

Your correspondent H. N., p. 382 of the same volume, will now admit that such things may be, and yet not "quite susceptible of proof;" but if any of your numerous correspondents will refer the statement to any descendant, connection, or private friend of the Prince of Rohan, the most trifling circumstance bearing on this subject may be satisfactorily explained; and difficulties may be removed which now impede the full development of one of the most unparalleled events of this, or of any age. Of the ambassadors it may in truth be affirmed, that their minds were too much occupied by the vast amount of responsibility hurled upon them by the approaching contest, to find time to note trifles; to them, at that moment, of the utmost indifference, and probably haunted by the fear of the terrible reproach of doing that with the pen which others would have to undo with the sword. H. D'Aveney.

Q. Q. asks whether the passage, cited by me from Pozzo di Borgo's letter, bears out my remark upon it. I quoted a note of a conversation of the Duke of Wellington, stating that, on the first receipt of the news of Napoleon's escape from Elba, the Emperor Alexander burst into a laugh. I then remarked that a letter of M. Pozzo di Borgo showed that the Emperor Alexander "did not at first take a serious view of Bonaparte's enterprise." His words are as follows:—

"Je ne manquai de présager les suites dans toute leur étendue. L'Empereur en fut également convaincu *dès le premier instant.*"

These words imply that, at the first instant, the Emperor was not conscious of the gravity of the event. L.

MUTILATION OF MONUMENTS.

(3rd S. i. 218; ii. 176.)

Last autumn, I was on the banks of the Boyne, when a storm drove me and my party to seek shelter in the woods at Slane. We found poor refuge in a small ruined chapel; where, however, our attention was speedily directed to a handsome square tomb, fast going to decay, exposed as it is within that roofless edifice. What with the pelting of the storm, and the growing darkness of that turbulent autumnal evening, it was impossible to decypher the inscription. This has been since done for me, by the kindness of Arthur Murray, Esq., of Ashfield, near Slane; and I transmit it to "N. & Q." because of the names, once of importance, which time and hard weather will soon efface from the marble, if the Marquis of Conyngham do not look to it. On the flat surface, under a coat of arms bearing the device of "Bearne Rigny," is the following inscription:—

"This Monument was erected by Randal, Lord Baron Slane. Married, first to Elinor Barnwall, who here is entered. Daughter to Sr Richard Barnwall, of Chuckistowne, Knight and Baronet, and after to the Lady Penelope Moore, Daughter to Henry Moore, Earl of Drogheda.
"Anno 1667."

On the front elevation are the following words:—

"This is the Coate (here the arms are engraved) of Henry Moore, Earle of Drogheda, and Dame Alice Spencer his wife, whose Daughter Penelope Moore is second wife to Randal, Lord Baron of Slane. The said Dame Alice Spencer was Daughter to William, Lord Baron of Worme Layton; whose Sonn, being killed at Newberry in his Mastis service, was before by Charles the first his said Mastis created Earl of Sunderland. Mother to the said Dame Alice, was Penelope Wrioethsly, Daughter of Henry, Earl of Southampton; whose Brother Thomas, Earl of Southampton, son to the said Henry, was created Lord High Treasurer of England, and died Anno 1667."

Alice Spencer was the sister-in-law of Sacharissa; her brother Henry, the third Lord Spencer of Wormleighton (afterwards Earl of Sunderland), having married that famous daughter of the Sidneys, whose character poetry and romance have a little unduly elevated.

The Penelope Wriothesley, mentioned above as the mother of Alice Spencer, was the daughter of Shakspeare's Southampton, and of that saucy Mistress Vernon, whose "venue under the girdle," as Chamberlain has it, was "justified," as Elizabeth's Maid of Honour gaily remarked, by Lord Southampton. Penelope's brother Thomas was the last of the four Wriothesleys who bore the title of Earls of Southampton, 1547—1667. Since which last-named year we have had one Countess of Southampton in the person of the notorious Barbara Villiers; two Dukes in the persons of her son and grandson; and three Barons, descendants of Barbara, through the first Duke of Grafton, the brother of the first Duke of Southampton.

More recently than this visit to Slane—a few weeks ago in fact—on passing through Folkestone churchyard, I saw half of the inscription on the tomb of the Rev. Thomas Harvey (whose contest

with the Bishop of London agitated certain circles a few years ago) defaced by the filling up of the letters, and covering them with broad lines of black paint.

From the same churchyard has disappeared a tombstone, with many others, notably those of the Sladens, which "improvements" have swept away. On the stone in question was engraved a curious epitaph, which I copied a score of years ago, and which I now send for preservation among the *undique gaza congesta* of "N. & Q.": —

"In
Memory of
Rebecca Rogers,
Who died August 22nd, 1688,
Aged 44 years.

"A house she hath, it's made of such good fashion,
The tenant ne'er shall pay for reparation;
Nor will her landlord ever raise her rent,
Or turn her out of doors for nonpayment.
From chimney-money, too, this cell is free:
To such a house who would not tenant be?"

This chimney, or hearth-tax, was first imposed by Charles II. in 1662, and was abolished by William: so that Rebecca Rogers, had she lived on, would soon have been as free from the imposition as where she lay. The tax, however, was renewed and repealed more than once before it finally went out. Macaulay says that William III. "abolished it for ever." It was not indeed renewed in his reign; but, in 1695, our forefathers got the window-tax in its place. J. Doran.

I scarcely apprehend the *object* of Grime's extract from Godwin *On Sepulchres*. The practice of removing old tombstones for more practical purposes, although reprehensible, is by no means rare. In the city of Winchester may be seen a paving stone in one of the streets, with enough remaining of the inscription to show that it is the tombstone of some old worthy named "King." Its neighbours may have a similar origin. In Barbadoes, the fine old black marble monumental slab of Sir Robert Hackett, an adherent of James II., now forms the door-step of a sugar boiling-house. The walls around the graveyard, at the parish church of St. Lucy, in the same island, are formed in many parts of such fragments; while the pavement, leading to the gate, is merely a row of tombstones thrown on their faces.

The officers mentioned in the extract are certainly unlike those of the present day, if we are to believe the evidence of the numerous military cenotaphs in our cathedrals, and the sepulchral monuments, to be found in all our colonies and foreign possessions,—the memorials of officers and soldiers. Spal.

TYPOGRAPHICAL QUERIES.

(3rd S. ii. 167.)

The names given by the Romans to their letters may be seen in Eichhoff's *Vergleichung der Sprachen*, p. 49, *a*, *be*, *ke*, *de*, *e*, ef, g, ha, *i*, yod, *ka*, *el*, *em*, *en*, *o*, *pe*, *ku*, *er*, *es*, *te*, u, we, iks, ypsilon, zet*, which must be pronounced as German. The Etruscans and Romans, although borrowing their characters from the Greek, abandoned the Greek names†, which, as respects the older letters, are Phœnician or Syrian, nearly coinciding with Hebrew and in the Shemitic, their meaning is to be found, corresponding with the Egyptian hieroglyphic equivalents. See Ballhorn's *Alphabete* (Quaritch, 1859), p. 8, in which work will be found the printed and written characters of nearly all the eastern and western languages: and it will be there seen how the written or script character, as in Hebrew, Greek, Russian, German, &c., is but a more facile or cursive form of the original larger or square character, as the smaller Greek letter is the cursive, and the capitals the uncials. The Arabic, Persian, Turkish, and Affghan character in use is only the cursive form of the Cufic. Alphabets were subject to alteration: Claudius (*Suet.* 41) added three letters to the Roman alphabet, which were afterwards abolished (Tacit., *Ann.* xi. 14). F and Q had once places in the Greek alphabet, as their method of numeration shows; both, however, have been retained in Latin. K, Y, and Z, are really *not* Latin letters. U and V are one, so are I and J, in Latin. The name of our letter *H* is from the French *ash*, Spanish *achey*, Portuguese *agha*, and Italian *acca*. Q, the same sound in all these languages, is from the Shemitic *koph*. Y is the Greek *u-psilon* (slender *u*). Z, called *dseta* in Italian, shows, by name and form, its Greek origin. The Hebrew meaning of ה *H* is said by Gesenius to be unknown, but in Chaldee it signifies lo! behold! Q ק, *koph*, means *head*, in Egyptian hieroglyphics. The Hebrew origin of Y is ו *vau*, a hook, and Z ז, *zain*, in Syriac, is a weapon or sword, which is also confirmed by the Egyptian hieroglyphic (Ballhorn, p. 8). The Old English, the Church Text, Irish, Bohemian, Danish, Swedish, German, and Old Dutch, belong to one family, and derive their character from the Mœso-Gothic of Ulphilas, with alterations from German and Sclavonian (Eichhoff, p. 51). Church Text varies so little from Old English, that it may be considered merely as an embellishment of the latter form of character. But see Astle, plate xvi.

* In the time of Suetonius (*Augustus*, 88), the Roman alphabet ended with X, for Y and Z are not found in Latin words. The sixteen original letters are in *italics*.

† Alpha et beta in Juvenal (xiv. 209) mean *alphabet*.

"Hoc discunt omnes ante alpha et beta puellae."

Cicero called his country seat at Formiæ *digamma*, because the name begins with F.

p. 100. The Hebrew, Syriac, and Ethiopic, in their MSS., and in print, are confined to the proper large or square character, as now printed. The more ancient Greek MSS., as well as their inscriptions, are all in uncial or capital letters. Greek MSS. in the cursive (script) character, are of later date. The Roman inscriptions are in capitals. That people, and the Romanic nations, with the Dutch and English (in later times), have followed the Greek in their running hand: the Germans and Russians are also mainly indebted to the Greek, whilst the Jews have a written (script) character peculiar to themselves. The time when the script character was invented is a difficult question. MSS. of the New Testament before the ninth century after Christ are in the uncial character; those of a subsequent date are in the smaller or script character; but this fact does not determine when the Greek script was first invented; it must, however, have been before the second century. (Jerome.) The Romans had the minuscule, or lower case letters, when Pompeii flourished, and their running hand existed prior to the second century.* The German script character was invented after Ulphilas, who lived in the fourth century; and the Russian, after Cyrillus, of the ninth century. Astle, *On Writing*, furnishes many specimens, from which much information may be derived. See particularly chap. v. p. 159, and Westwood's *Palæographia Sacra Pictoria*, and his authorities, preface, x.

T. J. Buckton.

Lichfield.

Three of the names of letters inquired after—H, Q, and Z—seem to have precisely the same origin as that of the other letters of the alphabet, being the nearest syllabic approximation to the primary sound of which the letter is the index. Thus *aitch*, or *aich*, pronounced softly, so as almost to drop the *c*, expresses as nearly as any syllable well can the sound of the aspirate; and *ku* is the nearest practicable form by which the sound of Q could be expressed, unless the impossible *kwu* be thought preferable. Z is identical with the Greek *Zeta*, the sound of which is most nearly expressed by *sd*, which, when put into a pronounceable form, becomes *sed*, or *zed*. Y is a misnomer; the consonantal sound of the letter (for the vowel sound in no way differs from that of *i*) being *yi*, and not *wi*, though the form *wj* would go near to express it, and may be the origin of the name.

J. Eastwood.

Hope, Stoke-on-Trent.

* A specimen of Roman running-hand, A. D. 168, on a wax tablet, is mentioned in the *Encyc. Metr.*, ii. 753, as found in a gold mine in Transsylvania, in 1790. (*Libellus Aurarius*, by Massman, Leipz., 1841.)

SIR ISAAC NEWTON.

(2nd S. xii. 399; 3rd S. i. 475.)

I am extremely obliged to Y. S. M. for referring me to Lord Rossmore's case, as a little explanation will show that it in no way weakens my reasoning as to the grant of the Newton Baronetcy; but on the contrary, it is a case of an exceptional class, which very much strengthens the opinion I ventured to express.

Generally, titles are conferred on persons in respect of their own merits, real or supposed;* but in the case of husbands and wives there has long prevailed an exception, which is probably founded on this, that the law looks upon the husband and wife, for many purposes, as one person.

Thus, the merits of the husband have been considered sufficient to cause a title to be conferred on the wife, as in Lady Stratheden's case; or on the widow, as in Lady Canning's case. And the ancient descent and large possessions of the wife have led to the ennobling of the husband, as in Lord Londonderry's case on his marriage with the heiress of the Vane Tempests. But then in these cases the title is not limited *generally* to the heirs of the body of the person to whom it is granted, but *specially* to the heirs of the body of that person by the person who really was the cause of the grant. Thus, Lady Stratheden's barony was limited to the heirs male of her body by Sir John Campbell; and Lord Londonderry's titles of Seaham and Vane were limited to his issue male by the heiress of Sir H. Vane Tempest. So that no one can inherit the title in these cases, unless he be of the blood of the person who was the cause of the grant of the title; and thus the issue by another husband or wife of the person, to whom the grant was actually made, are excluded. Nothing can more strongly prove than this, that I was right in supposing that a title would not be limited to a person who was a total stranger in blood to the person who really obtained the title: for, if the son of the original grantee is excluded because he is not of the blood of the person who was the cause of the grant, how can it be supposed that a title would be limited to a person a total stranger in blood to the first grantee, whose own merits obtained the grant?

Lord Rossmore's case is clearly similar to Lord Londonderry's, as the grant evidently was on account of his wife; who was one of the coheiresses of Lady Blayney, who was the heiress of Sir A. Cairns, Bart.; and, therefore, the title was limited

* In Lord Dundonald's Diploma, the reason for granting titles is thus stated: "Apud omnes reges liberosque principes vetere et laude dignâ consuetudine semper invaluerit titulos et gradus honoris et dignitatis bene merentibus et virtute (*sic*) studiosis conferre."—*Evidence in the Dundonald Peerage Case*, June 27, 1862, printed for the House of Lords, p. 8.

to the heirs male of the two other daughters successively.

I have now examined the Patent Roll of the 12 Car. II. pt. 7. p. 7, at the Record Office, and found the grant of the Newton Baronetcy. By it the baronetcy is granted to John Newton, of Barscourt, Gloucestershire, for life; and after his death the baronetcy is limited to John Newton of Hadar, Lincolnshire, and the heirs male of his body. Nothing is stated in the patent as to the relationship between the two; but the patent describes the first baronet as "virum *familiâ, patrimonio*, censu, et morum probitate spectatum, qui nobis auxilium et subsidium satis amplum generoso et liberali animo dedit ad manutenendum triginta viros in cohortibus nostris pedestribus in regno nostro Hibernie per tres annos integros pro defensione dicti regni nostri, ac præcipue pro securitate plantacionis provincie Ultonie." Now the family of the first baronet was illustrious. He was the heir male of Chief Justice Newton, whose paternal name was Caradoc, and who was descended (according to the Welsh pedigrees) from the ancient British kings, and who was also the heir, through females, of the great families of Gournay, Harptree, Hampton, Barr, and others; and whose patrimony included the great estates of these families. Here then we see abundant reason why the first baronet should obtain a baronetcy in respect of his family and patrimony; but none whatever why it should be limited over to the second baronet, unless he were of the same family. If, however, that were the case, then the whole transaction seems to be quite reasonable and proper.

Thinking it likely that on the creation of the baronetcy a pedigree might have been entered at the Heralds' College, I went thither, and learned that at that time it was not the practice to make such an entry, and no pedigree connecting the two baronets could be found; but there was a pedigree there, entered by some descendant of the second baronet long after his time. This pedigree is entered on two opposite pages. At the top of the left-hand page is a shield containing many quarterings: the two first of which are the Caradoc and Newton arms (garbs and crossbones). On the same page is part of the pedigree of the first baronet, ending with himself. On the right hand page is part of the pedigree of the second baronet, ending with his father; and then the second Baronet is placed just under the first baronet on the left hand page, and a line runs across to connect him with his father. This *may* be intended to show that the second baronet was the heir male of the first, but the pedigree shows no connection between them. The pedigree of the first baronet might have been carried higher by other pedigrees at the Heralds' College; but I know not whether there were any means of tracing the second baronet's pedigree any higher at the time these entries were made. I also saw Sir Isaac Newton's pedigree; which he states, under his bold signature, he believed to be correct. By this a relationship is shown between himself and the second baronet. An amended copy of this pedigree is in *Gent. Mag.* for 1772, vol. xlii. p. 521. C. S. Greaves.

Dr. Rippon's Meeting-House (3rd S. i. 172.) Observing in "N. & Q." an account of the Rev. Dr. John Rippon's Baptist Meeting-House, which stood in Carter Lane, Tooley Street, Southwark, and as my late grandfather was the possessor of the lease, which, with the reversion to the chapel at the expiration of the lease, he bequeathed to me, I should feel much obliged if your correspondent can tell me the year and month the lease was sold; also, where I can see a catalogue of the sale of the building materials; or if he can give me the month, and day of the month, in 1830, on which they were sold, and the auctioneer's name. My grandfather purchased the property between 1800 and 1822. J. R. D.

Brixton Hill, S.

Pheasants (3rd S. ii. 165.)—Pheasants were introduced into this country long before the time of Henry VII. or Chaucer. In the *Life of St. Thomas à Becket*, by Canon Morris, p. 317, it is mentioned that on the day of his martyrdom he dined at three o'clock, and that his dinner consisted of a pheasant. One of his monks said to him, "Thank God, I see you dine more heartily and cheerfully to-day than usual." His answer was: "A man must be cheerful who is going to his Master." That day was the 29th of December, 1170. F. C. H.

Vernacular (3rd S. ii. 178.) — The remark at the end of your correspondent's reply, that "in modern Latin *vernaculus* means a *home-born slave*," would lead to the supposition either that the word itself was of modern coinage, or that this meaning was of modern application, whereas the word itself is used by Cicero as an adjective, in connection with *domesticus*, and by Martial as a substantive, and is itself a derivative of *verna*, the primary meaning of which is *home-born slave;* the secondary meaning of *scoffer, petulant*, &c., being derived from the fact that home-born slaves usually took greater liberties with their masters,—were more saucy, in fact, than slaves otherwise obtained.

J. Eastwood.

Charade: "Sir Geoffrey lay" (3rd S. ii. 188.) —There are at least two editions of Praed's *Poems* published in America, but in this country, to our disgrace, none. In the second of these editions there are thirty of the Charades, and in the second volume are appended the supposed answers. Unless Oxoniensis has been referring

to this edition, it is a curious coincidence that the charade which he quotes is the only one which the Editor professes himself unable to solve. Yet the explanation appears to me as easy at the least as the others. Surely it must be *Foot-stool*.

If it be objected that such solution is dull and spiritless, I would remark that this is too much the case with all. I would instance the well-known charade of "Sir Hilary," No. VI. in that collection, to which Praed's own answer was, on his uncle's testimony, *Good Night* (the American Editor gives five other interpretations); and there is an anecdote of Walter Scott appended, who evidently thought the merit was in the poetry, not in the Charade. May it not be that the spirited beauty of the compositions makes the explanations appear the more disappointing? How many mysteries are so when found out! MONSON.

Burton Hall.

OXONIENSIS will find the Charade of "Sir Geoffrey lay" also in *Christmas Carols* by Sphinx published at Shrewsbury in 1847; and he will be glad to know that the "gouty sufferers" may find a boon in a "*leg-rest*," although they may not obtain a Beatrice to "smooth it." C. S.

[Monday's Post brought us a similar solution of the Charade from our valued correspondent F. C. H.—ED. "N. & Q."]

ELDEST SONS OF BARONETS AND THEIR KNIGHTHOOD (3rd S. i. 275, 420.)—The covenant, which was made in the patent of creation of a baronet, to confer knighthood on the eldest son at twenty-one years of age, upon due notice being given to the Lord Chamberlain of the Household, has been omitted in all patents granted since 1824. If the O'Malley creation was *before*, the eldest son could claim of course the honour; but when Sir Wm. O'Malley did so claim, or when or where he was knighted, does not appear. He might have received the honour without reference to being the eldest son of a Baronet. J. R.

LETTERS IN HERALDRY (3rd S. ii. 166.)—Examples of letters, used as charges in heraldry, are not very uncommon, in England. The arms of Bridlington Priory are: Per pale sable and argent, 3 Roman Bs counterchanged.

The family of Kekitmore: Gules, 3 text Ss or.

Tofte: Argent, a chevron between 3 text Ts sable.

Chark (London, granted in 1604): Sable, on a pale argent, a Greek Ψ gules.

In foreign heraldry the following coats occur, amongst many others:—

Belloni (Venice): Azure, a Roman B or.

The town of Glogaw: Gules, a Lombardic G argent.

The town of La Liviniere, in Languedoc: Azure, a Roman L or.

The ancient Counts of Mascon: Azure, a Lombardic M or.

The family of Reding, in Switzerland: Gules, a Roman R argent.

The town of Wildperg: Gules, a Roman W argent, a chief sable.

The family of Dibbets, in Belgium, bears: Or, a Roman W, between 2 cocks in pale, sable.

Berget, of Lorraine: Az., a Roman B, between 3 acorns or.

The republic of Lucca: Azure, the word LIBERTAS in Roman letters, in bend between 2 cotices, or.

Mendoza, Spain: Per saltire, vert and or, in chief and base, a bend or surmounted of another, gules; the dexter and sinister quarters charged with the words "AVE MARIA GRATIA PLENA," in Roman letters, azure. A. W. M.

TURNSPIT DOGS (3rd S. ii. 149.)—As your correspondent F. C. H. appears to be of opinion that the use of turnspit dogs ceased in the early part of the present century, I take leave to mention an instance occurring fifty years later. The Rev. Thomas Parks, Curate of Lismore, in Ireland, who died (in the house where he was born) in the year 1854, aged eighty-six, retained one of those animals in his service through life. I have seen the dog at work in his wheel, in Mr. Parks's kitchen, within a few years of his death.

Thurles. H. COTTON.

POISONING BY DIAMOND DUST (3rd S. i. 486; ii. 159, 179.)—With reference to the doubt which is expressed whether pounded glass can perforate the intestines and cause death, let me remark that I have heard of several persons whose death was attributed to such cause; and I know that pounded glass has too commonly been known to have been employed (chiefly by jealous negresses) on the west coast of Africa to ensure the death of a rival or a faithless lover. The finely pounded glass is introduced into some favourite food, the native "foo foo," for example. JAMES CLARKE.

CHIEF BARON REYNOLDS (3rd S. i. 276, &c.)—Chief Baron Reynolds is mentioned in Morant's *Essex* (vol. ii. pp. 522, 532), as having possessed the great tythes, or Rectory of Saling, in Essex; and inherited property, in Bumpstead Helions, from Thomas Ferrand, Esq., of Hildersham, in Cambridgeshire. HERUS FRATER.

CATAMARAN (3rd S. ii. 139.)—How could A. A. suppose that I spoke of a cat in the water? All I meant was, that as a cat when jumping through or thrown into the air always manages to come on her feet, so the boats in question, however tossed by the waves, keep bottom downwards, and I supposed the analogy to have struck the Portuguese. I find in Webster that the catamaran is

also used on the coast of Brazil, which connects it also with the Portuguese.

May not "pot-baws," which A. A. queries, be "pot-*balls*," or hard dumplings, also, I believe, called *dough-boys*, — this last a corruption also of *ball?* THOS. KEIGHTLEY.

LONGEVITY (3rd S. i. 226, 281, 282, &c.)—In 1822, there was living (two miles from Whitehall, on the Salem road to Albany, in the state of New York,) a Frenchman, Henry Francisco, who is believed, on good grounds, to have been at that time in his 135th year. He seems to have been born in 1686; to have been expelled from France in 1691 (probably on account of the revocation of the edict of Nantes, in 1685); to have witnessed the coronation of Queen Anne, in 1702; to have fought under the Duke of Marlborough; to have emigrated to this country early in the last century; to have been wounded in the defeat of the British under Braddock, in 1775; and, finally, to have been carried to Quebec as a prisoner, during the Revolutionary War.

These facts I glean from a notice of Francisco in the *Monthly Magazine* for 1822 (vol. liii. p. 6), which was probably taken from Silliman's *Tour from Hartford to Quebec* in 1819 (p. 183 of the 2nd edit., New Haven, 1824). This notice may be found, in a condensed form, in Peignot's *Amusements Philologiques* (Dijon, 1824); and is reprinted in full in the *Philobiblion* for July, 1862, a paper published in New York.

St. Paul, Minnesota. J. C. LINDSAY.

POPE'S ODE (3rd S. ii. 136.)—*Collets* are young cabbages, or, as they are now termed in London, greens; being tied up in bunches of six or eight each. ITHURIEL.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Gull's Hornbook. By T. Decker. *Imprinted at London for R. S.*, 1609. (Reprinted for William M'Mullen.)

Some years ago, students of the literature of the Elizabethan Age were rejoiced by a reprint, under the editorship of Dr. Nott, of Decker's amusing picture of the life of the Young Gallant of Shakspeare's day. That reprint was a handsome quarto, and published at a proportionate price. The present reprint, which seems to be very carefully executed, costs 2*s.* only. And as the tract is, to use the words of Dr. Nott, "well worthy of notice, for it familiarises us more with the habits and customs of ordinary life at the time it was written, than any other work of the kind with which he was acquainted," we trust its sale will be such as to induce the publisher to give us some more specimens of Decker's curious productions.

SERIALS AND PERIODICALS.—We owe some of our contemporaries a few words of recognition. Our old friend *Fraser* still maintains its high character for a skilful intermixture of deep thought and pleasant fiction: Mr. Ruskin's paper on "Political Economy," "Henry Thomas Buckle," and "Our Manufacturing Districts," furnishing the former; and the two tales, "A First Friendship" and "Adrian," the latter. Thackeray's long drawn, but clever story, having come to an end in *The Cornhill*, its place is being supplied by "Romola," in which George Elliott appears in a new phase; and "The Small House at Allington," by Trollope, which opens extremely well. "Thomas Betterton" is an admirable sketch of the great actor, by one who has his facts well in hand, and knows how to use them with effect. *Macmillan* is as usual strong in its anti-slavery views: and the writer of the "Outlook of the War" tells us, unhesitatingly, that "the success of the North is the thing we ought to hope and wish for." "The Water Babies," by Professor Kingsley; and "Vincenzo, or Sunken Rocks," by the author of "Doctor Antonio;" are the light papers of this month's *Macmillan*. The new Number (No. 9) of *The Reliquary*, edited by Mr. Llewellyn Jewitt, is before us, and is marked by the same pleasing variety of information which distinguished its predecessor. The notices of the "Tissington Well Dressing," will please lovers of old customs. *The Intellectual Observer* for September opens with an article on "Birds of Paradise," illustrated by a coloured plate, worth more than the price of the whole Magazine, which is full of papers alike instructive and amusing. We know nothing more likely to encourage a taste for scientific knowledge than this cheap and well-conducted journal. Mr. Beeton's monthly issues of his cheap and very handsome *Illuminated Family Bible*; his equally cheap and very useful *Dictionary of Universal Information*; his *Home Pets*; his *Curiosities of Savage Life*; and his *Englishwoman's Domestic Magazine*, all call for a few words of notice.

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

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

NEWCOME (HENRY, M.A.), Treatise on Rash and Sinful Anger.
LOKPE (ISAAC), The Soul's Ascension in a State of Separation. 1690.
SCORTWRETH (GEORGE), Word of Warning to all Slumbering Virgins.
KING (BENJAMIN), Discourse of Marriage of the Lamb.
LAWRENCE (EDWARD), Parent's Groans over their wicked Children.
———— Christ's Power over Bodily Diseases.
BURY (EDWARD), The Soul's Looking-Glass.
———— An Help to Holy Walking.
———— The Husbandman's Companion.
———— England's Bane, or Deadly Danger of Drunkenness.
———— Sovereign Antidote against Fear of Death.
———— Immoderate Sorrow for deceased Friends reproved.
FROYSELL (THOMAS), The Gale of Opportunity, a Sermon.
———— The Beloved Disciple.
———— Sermons on Grace and Temptation.
BARNEY (ANDREW), The Helmet of Hope.
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T. O. *has our very best thanks for the copy of Smart's* Song to David *so obligingly forwarded.*

ERRATUM.—3rd S. ii. p. 136, col. ii. line 20 from bottom *for* "junanet" *read* "jungnet."

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Notes.

HENRY VIII.'s IMPRESS AT THE FIELD OF THE CLOTH OF GOLD.

The celebrated interview between Henry VIII. and Francis I. at the field of the cloth of gold will ever be remembered as the most splendid pageant which chivalry has presented to Europe. Its general results were unimportant; but amongst the various incidents connected with that scene of ostentation, there is one of a political character which has been much noticed, and which has never yet received the kind of treatment it requires.

In order to accommodate his court during the interview, and to display his own magnificence, Henry caused a temporary palace to be erected at Guines, near the place of meeting. It is asserted that in front of his palace he set up a colossal figure of an English archer, handsomely painted, and bearing the motto *Cui adhæreo præest*—he whom I support prevails. In the language of the times this was called an *Impress*, which, as explained by Camden, is "A Device in picture, with its Motto or Word, borne by noble and learned personages, to notify some particular conceit of their own;" and all the historians who have commented upon the impress used by Henry agree that he intended by it to allude to himself, as holding the balance between the rival monarchs Francis I. and the Emperor Charles V. The authenticity of this impress will be considered in the following remarks.

I am not aware that any doubt has hitherto been cast upon the truth of the incident just described, although the internal improbability of it, when suspicion has once been aroused, will, I think, appear to be very great. The acquiescence of historians, however, in admitting the genuineness of the impress, will prevent me from relying upon the argument derivable from that source; and I shall therefore only venture, by way of introduction, to allude briefly to one or two of the difficulties that occur in reconciling the alleged conduct of Henry with other events which are incontestable.

I. The object of the interview between Henry and Francis was personal, no less than political. The two sovereigns, who were still young, differed only slightly in age, and they possessed the same tastes and accomplishments, being both of them inclined to magnificence, and to the display of their skill in those martial exercises which distinguished the yet unexpired age of chivalry. Thus each of them proposed to gain the friendship of the other, and for that purpose exerted himself to put in practice every attention which could be devised to please and conciliate. All the accounts of the interview agree in representing the admirable courtesy which marked every stage of the royal intercourse, and several circumstances indicating this disposition have been related by the witnesses who were present. The temper which Henry brought to the meeting manifested itself at the earliest possible opportunity. After their first greeting on horseback, the two monarchs retired to a tent in order to discuss the articles of their alliance.

"Hereupon," says Hume, "Henry began to read the treaty, *I Henry, King* — these were the first words. He subjoined only the words *of England*, without adding *France*, the usual style of the English monarchs. Francis remarked the delicacy, and expressed by a smile his approbation of it."

The generous confidence shown by Francis, when he passed almost unattended through the midst of the English camp into the presence of Henry, is a fact which is well known. But the same disposition, to please and be pleased, lasted throughout the interview, and no circumstance of a contrary tendency, besides the uncourteous and incongruous incident in question, has ever been pretended. The declaration on this point, made by a contemporary who had the best means of knowing the truth, is singularly forcible.

"The two kings," he states, "were frequently together in the most friendly manner, and such as best became the life and character of Christian princes; for Christ saith, 'A new Commandment I give unto you, that ye love one another, as I have loved you.' And truly, in this particular respect, that royal interview was deserving of the highest commendation." *

* "In qua una equidem re ille regum congressu plurimum meruit laudis."—*Polydore Vergil.*

Again, looking at the interview in its political aspect, the discourtesy attributed to Henry would have been arrogant and rash; since the most ordinary policy must have forbidden him to offend not only Francis I., but also the Emperor Charles V. by such an exhibition. It is not unusual, I admit, to ascribe to Henry the qualities of arrogance and rashness, and this imputation cannot be summarily rejected; but it ought not to be suffered to countervail the plain evidence of facts. The interview between Henry and Francis I. took place in June 1520; and this date deserves to be kept steadily in view. Francis, at this time, was not twenty-six years of age, while the Emperor Charles V. was only twenty. The former had succeeded to the throne of France in 1515; the latter to that of Spain in the year following. They had hitherto been always at peace together; they had even entered into a treaty of alliance at Noyon, and during the conferences which followed, news had reached Henry of the project for a confederacy between them to make war against England.*

Charles V. states in his *Autobiography* that his refusal, in 1518, to join Francis I. in this project occasioned the first disagreement between himself and the French monarch, which was increased in the following year by his own election to the empire. Each of the two sovereigns, under these circumstances, became anxious to secure the alliance. An interview between the latter and Francis had for some time previously been agreed upon; and this circumstance alarmed the emperor, who, availing himself of a voyage from Spain to the Low Countries, landed at Dover, where Henry came to welcome him on May 27, 1520. Three days afterwards they separated, when Henry embarked for Calais, and on June 4, he took possession of his newly-erected palace at Guines, preparatory to his interview with Francis. Under these circumstances, it must be assumed that Henry then found the impress set up in front of the palace. The immense and artistically painted archer could not have been the suggestion of sudden caprice, but would have been in preparation some weeks at least before the work was completed; yet only eight days had elapsed since Henry met the emperor, and the impress must therefore have been determined upon prior to that meeting. But it is well ascertained that, before the emperor's arrival in England, Henry had no settled plan of policy, in regard to the part he should take between the two aspirants to his favour, and who themselves had no expectation of the hostilities which were to follow. At that time and for months afterwards both Francis and the Emperor were averse from commencing a war.* Even if Henry could have ventured to assume the probability of such a war, he could not foresee that it would last for years. No malignant influence was yet discoverable in the political horizon, from which it could be prognosticated that the new-born jealousy between the two early friends was to be perpetual. It was not unlikely that events might occur to produce a combination between them which should be prejudicial to England. Nor is this merely conjecture, for there is evidence to show that so late as July the French court were not without expectation of a fresh alliance with the Emperor, and that Henry himself contemplated the possibility of such an arrangement.† Henry VIII., it will not be denied, was a man of sense; and it is hard to believe that in such a conjunction of affairs he would deliberately have affronted, out of mere wantonness, the two most powerful potentates of Christendom.

But there is a farther objection against the impress if we revert to the time when it is supposed to have been adopted. It is true that at a later period Henry might have boasted with some reason that the sovereign whom he supported prevailed; but this truth, which in the sequel became notorious, could not have been anticipated in June 1520. When Francis had been taken prisoner by the Emperor at the battle of Pavia in 1525; when he had languished for more than a year in captivity; when he had refused to fulfil the stipulations of the treaty under which he was set at liberty; when the Emperor had charged him with a violation of faith, and when Francis had formally given the lie to the emperor, and had sent a public challenge defying him to single combat; when long and sanguinary wars between them had inflamed to the uttermost their resentment towards each other; when, contrary to the traditional policy which the descendants of the Crusaders had made it a point of honour to maintain, and with a recklessness which was looked upon as profanation, Francis at last reduced to desperation, had called in the Turk, the common enemy of Christian nations — to equalise the balance between himself and his opponent; then indeed their mutual animosity was flagrant; and during that long enmity, it might well have been believed that rivals so exasperated, and between whom there existed so many causes of dissension, would never become cordially reconciled. But with the contrary experience of the past, and with the ever distant and unknown

* Lefebvre, *Hist. de Calais*, i. 218. See also the recently published *Autobiography of the Emperor Charles V.* pp. 6 and 9.

* Sismondi, *Hist. des Français*, xvi. 112.

† See the letter of the Bishop of Bayeux dated from Poissy, July 19, 1520, in the *Lettere di Principi*. There was also the contingency of other combinations. See Strype's *Memorials*, i. 13, for information respecting a former plot between France, Scotland, Denmark, and some English rebels to invade England in 1515.

future before him in 1520, Henry VIII., it seems to me, must have possessed something like the spirit of prophecy, if he then announced to the world, *He whom I support prevails*, and events afterwards verified the prediction in so extraordinary a manner as they actually occurred, during the quarter of a century which succeeded.

Still, whatever importance may be attached to considerations such as the preceding, it is not likely that they will be suffered, at this distance of time, to determine between the truth or falsehood of the impress. I shall therefore proceed to examine the evidence of a different character relating to the question.

II. In our own country the story of the impress has been adopted, with more or less of detail, by Camden, Lord Herbert, Carte, Hume, Robertson (*History of Charles V.*), Henry, Tytler (*Life of Henry VIII.*), and many other writers of inferior note.* Amongst the several French historians who have similarly treated the subject, it will be sufficient to select the names of Mezerai, Anquetil, and M. Henri Martin.† The story has also become naturalised in Germany. In tracing back the impress through the sixteenth century, it will be found referred to, upon the alleged authority of Polydore Vergil, by David Chambre, an adherent of Mary Queen of Scots, who published in French, A.D. 1579, *An abridged History of the Kings of France, England, and Scotland.*‡ It is also described by Paulus Jovius in his *Historia sui Temporis*, first published at Florence A.D. 1552, and which within ten years afterwards, was translated into French §, Italian ‖, and Spanish.¶

An incident thus circulated and uncontradicted, which is related so circumstantially, and which has become firmly rooted in European history, will generally be assumed without further inquiry, to possess the ingredients of truth. Before I commence an examination of the testimony upon which the incident rests, there is a preliminary point which requires to be mentioned.

Lord Herbert, who published his *Life of King Henry VIII.* in the year 1649, has deviated from the common tradition, by representing the figure which formed the device to be "a savage carrying a bow and arrows," whereas the earlier writers describe it as an English archer; and on this point he has been followed by Carte, Tytler, and some others.* Lord Herbert had to reconcile, as he best could, the description of King Henry's palace which he found in Hollinshed with the account of the impress which he did not find there. He could discover no English archer about the palace, but he might have met with "images of sore and terrible countenances"; and whether he hastily assumed that the archer must be one of them, and called him a savage accordingly, or whether he derived his information from some other source, I have been unable to discover. I must therefore leave the origin of the device of the savage unaccounted for; but the difference between the traditions is not material in the present inquiry, since it is impossible that both of them can co-exist; and as the one introduced by Lord Herbert is nearly a century later than the other, is unsupported by authority, has not been generally received, and is in itself grossly improbable, I do not deem it of sufficient importance to require further attention.

To return then to the common tradition: it is remarkable that, with the exception of Hume and Chambre, not one of the authors previously mentioned quotes any earlier narrative in support of his own; nor does any writer whom I have met with refer to any authority beyond the circle included in the preceding remarks. Hume quotes Mezerai, whose account is merely a more modern version of the antiquated French translation of P. Jovius. Polydore Vergil, though cited by Chambre, is silent on the point of the impress, and his real testimony on the interview I have already given. Chambre, who is a careless and worthless writer, has evidently inserted the name of P. Vergil (Polidore)† by mistake for that of P. Jovius (Paul Jove), whom he cites elsewhere in his work. If, then, the tradition reported by Lord Herbert be set aside as inadmissible, I can find nothing of consequence in the details relating to the impress which is inconsistent with the account given either by Camden or Paulus Jovius, and which may not be regarded as derived from one or the other of those writers.‡

* Russell's *Modern Europe* and *The Pictorial History of England*, in consequence of their popularity, may also be cited as containing the impress.

† M. Michelet has given credit to the impress in his earlier Summaries, but has omitted all mention of it in his recent more elaborate *History of France*. For a specimen of the ramifications to which the story has extended, Mr. Hawkins's excellent work, *On the Silver Coins of England*, may be referred to, p. 289.

‡ F. 203 b.

§ The second volume, which is the only one I have seen, was published at Lyons, 1555, fol.

‖ Venice, 1555-6. 4to.

¶ Valencia, 1562, fol. Translated by Antonio Villafranca.

* Larrey, in his *Histoire d'Angleterre*, citing Lord Herbert, has introduced the tradition of the savage into French literature. Larrey's history had some reputation in its day, and part of it has been translated into English, and the whole of it into Dutch.

† *Sic.* Spelt with *i* and not *y* by Chambre.

‡ I exclude from this remark the additional details of modern writers, which are plainly imaginary. Thus C. D. Voss, in his "Henry VIII., King of England and his Family," contained in the *Historische Gemälde*, says: "Francis, upon entering the place remarked this exhibition of Henry's vanity [*i. e.* the impress] with a passing smile, but took no further notice of it." In the *Memoirs of the Court of Henry VIII.* the same kind of observation is repeated.

The following passage from the chapter on "Impresses" contained in Camden's *Remains concerning Britain*, first published A.D. 1605, gives his version of the story:—

"King Henry himself at the interview between him and King Francis I. whereat also Charles V. was present, used for his impress an English archer in a green coat, drawing his arrow to the head, with this inscription, — *Cui adhæreo præest*; whereas at that time those mighty princes banding one against another wrought him for their own particular."

The passage from the *Historia sui Temporis* by P. Jovius, next inserted, follows his account of the interview between Henry and Francis, in the course of which he had described the temporary or timber palace (*lignea domus*) erected by Henry at Guines:—

"Nec multo post Cæsar, quòd jam enata essent semina orientis belli inter se et Galliæ Regem, ab Hispania rediens in Britanniam divertit, non obscura obtrectatione ejus colloquii, ita ut tres simul Reges coire voluisse crederentur. Sed uterque præmoliens bellum, et jam arma parans, Britannum socium sibi asciscere contendebat. Nam ille belli et pacis arbiter existimari cupiens, dudum animi sui argumentum tam aptum quàm insolens in foribus ligneæ domus supra armatum ingentem sagittarium habitu Britannico scite perpictum, prætulerat hoc titulo: *Cui adhæreo præest.*"

On comparing together these two narratives, it will be seen that Camden represents the English archer as being in a green coat, and as drawing his bow to the head. This is rather beyond a free translation of P. Jovius; and the consideration due to an historian of Camden's eminence renders it necessary to inquire from whence he derived these particulars. On this point it will be proper to advert to the character of the publication in which they occur. The work entitled *Remains concerning Britain* was published anonymously, although Camden is unquestionably the author; and in the dedication he deprecates criticism by calling his book a "silly, pitiful, and poor treatise," which he further adds is "only the rude rubble and outcast rubbish of a greater and more serious work," meaning his *Britannia*. It is thus plain that Camden never intended to hold himself responsible for every insignificant detail included in the multifarious subjects which he has treated in his *Remains*. He probably quoted the history of P. Jovius from memory, in which case the words *armatum* and *habitu Britannico scite perpictum* of the original would easily have suggested the additional particulars. That he did so is the more likely, from the glaring error which he has fallen into by representing that the Emperor Charles V. was present at the interview between Henry and Francis; an error which is no more than a step in advance of the allegation of P. Jovius, that it was believed the three sovereigns had been desirous of meeting together, and for which there is no foundation whatever. Thus the conclusion at which I arrive, as the result of the previous investigation, is that the whole of the evidence which can be brought forward in support of the impress, since the year 1552, will be found ultimately to spring out of the passage which I have extracted from the *Historia sui Temporis* of P. Jovius. H. P.

(To be continued.)

PICTURES OF THE GREAT EARL OF LEICESTER.

(*Continued from p.* 202.)

I now give, as I promised, an account of the pictures which were at Leicester House when the inventory was taken of them on December 22, 1588:—

A fayre large table of the Picture of Christe calling Peter out of the Custome house.
A historie of Cookerie, in a frame of woode all gilt about the border, with a Curtaine of silk.
A very fayre picture of Noah and of the drowning of the whole world.
A Table of the historie of S[t] J. Baptist preacheing in the wildernes.
Of Elias taken up in the fyerie chariott.
One of Cupid and Venus.
One of the picture of Christe how he was borne in an ox stall, with 2 leaves to fould and unfoulde.
A picture of Charles the fifte.
Another of the Duke of Alva.
One of the Cardinale of Lothereng.
One of the Cardinale Shatillian.
One of Henry King of Scotts.
One of the picture of a naked woman with three babes aboute hir.
One of an old man looking on his booke and a Ladye by him entysing him from it, in a frame of woode.
A picture of the young Lord of Denbidghe.
A picture of the Duke of Savoy.
A picture of the Prince of Orainge.
My Lord's Armes richlie painted and silvered with ragged staves upon both sides of it silvered, 2 lyons and ragged staves likewyse silvered, the lyon on the top silvered.
The picture of her Majestie whole proportion.
A picture of the Lady Sheffield in a frame.
Nyne Moddles of Alablaster.
A Picture of Fryar Peto.
The Picture of Faithe sett forth in a frame with certaine Verses.
A Table of my Lord's Armes painted under glasse in a black frame parcell gilt with the ragged staffe on the cover.
A picture of a gentlewoman with verses under her, with a curtaine changeable taffeta.
A Counterfeit of a gentlewoman in a petticote of yellow satin.

A smale picture of the Earle of Essex father.
One of the Lord of Leycester with a little curtaine of greene sarcenett.
A long picture of Sir F. Knollis.
One of Mr. Sidneie when he was a boye.
Another picture of her Majestie.
One of the Earl of Leicester whole proportion without a frame, with boye his dogg by him.
A Table of the persecution of Saule.
A devise made by Hubbard on clothe of a butcher and a maide buying meate.
A Picture of a naked Lady sleeping and Cupid menaicing hir with his darte.
The Countisse Leycester whole proportion in clothe, and my yong Lord standing by hir, made by Hubbert 1584.
A Picture of Julius Ceasar.
A Picture of Penelope.
Another Picture of Venus and Cupid.
A Picture of the Lady Riche.
A Picture of the Lady Dorothe.
A Picture of the young King of Scotts.
An ould Picture of my Lord with a curtaine red sarcenet.
A Picture of the Earle of Leycester before his going into Flanders.
Another Picture of the Lady Rich.
A Picture of the Countish of Pembroke.
A Picture of Sir F. Knollis thelder, halfe proportion.
One of the Lady Garret, halfe proportion.
One of the Lady Dorothi, halfe proportion.
One of Susanna and the Judges.
One of the Lady Laiton, halfe proportion.
Diana bathying hirselfe with hir Nimphes.
One of a Marriage in Venice.
A naked boye with a ded man's skull in his hand and an houre glasse under his arme.
One of an ould women.
Tenn smale pictures of Dutch women.
Another of therle of Leycester, whole proportion in armour, with a frame of woode.
One of the Lord Admirale in black armore, with the ship painted within the Garter by him.
A Picture of Bewchamp.
Mary Magdalin.
A Picture of Sir R. Sidney leaning on his holberde, and his armore lying by him.
The Lady Darcies daughters' picture.
The Prince of Orainge Sonn.
The Picture of Mrs. Lettice Garrett.
A Picture of Laura.
Two Pictures of the Countisse, with blackamoors by hir.
The Lady Garrett.
One of Petrarch.
A picture of therle of Warwycke, whole proportion.
A Picture of Cassimeere.
Another little picture of the Lady Leycester.
The Prince of Orainge.
A little picture of my Lord, halfe proportion in armour.
A little picture of a strainger, with a cheine or wreath of pearle about his neck.
A picture of a froe selling frutage.
A picture of the Quene's Armes.
An ould picture of Sir Humfrey Gilbert.
A picture of the governor of Laidon.
A picture of therle of Leycester, made in Hollond.
Another of the Countisse, half proportion.
The pictures of the Kinge of Portingalles sonnes.
A picture of Diana and Acteon.

The foregoing list, among other points of interest, furnishes us with the name of an artist hitherto I believe unknown. I mean Hubbard or Hubbert, the painter of the "Butcher and of the Maid buying Meat," and of the whole-length of "The Countess of Leicester," painted in 1584. I can find no trace of him in Walpole. —

The following is a List of the Pictures which were at Wanstead:—

King Henry the Eight.
Queene Elizabeth.
Queene Marye.
Two Portraits of Mountsier.
The Duke of Polonia.
The Prince of Orainge.
The Duke of Darskote.
The Duches Darscote.
The Lady Lennox.
The Cardinal Shatilion.
His Wyfe.
Charles the Emperor.
The Palgrave and
His Wyfe.
The Prince of Oraing.
His Wyfe.
The Count Holstrock.
Donn John.
The Count Douerstaine.
The Counte Horne.
The Counte Burie.
The Counte Mansfield.
The Duke Dalva.
Duke Domall.
Marques Berges.
S[t] Brederode.
Don Frederick.
Counts Darrenberdg.
Lanowe.
Cardinall Grandville.
Grand Prior.
Queene Mother of Fraunce.
Queene of Hungarie.
The Pope.
Queene of Portingale.
Queene of Persia.

The Lord of Denbidgh naked.
The Picture of Susanna.

Smale Pictures half proportion : —

The man of Eataya.
A picture of a woman without name.
A Lady of Venecia.
The Baker's daughter.
The Countiss Mansfield.
The bride of Venecia.
The Countiss Egmounte.
The Ringraue.
The Marques of Berges.
The Countie Horne.
The Countie Mansfield.
The Counte Egmonte.
S[t] Brederodes.
S[t] John Baptist beheaded.
The Countisse of Burin.
Three pictures one of my Lady.
Cassmiere.
The Lady Dorothe.
The Picture of Christe taken from the Crosse.

Since my first communication appeared, my friend Mr. Henry Foss, has suggested to me that the picture of the Baker's Daughter, of which it will be seen there was another copy at Wanstead, is the well-known Fornarina of Raffaele : while Mr. J. G. Nichols, judging from the two pictures of Philip and the Baker's Daughter being together, inclines to the opinion that they were companions, and that the latter was a portrait of a female, respecting whom there was scandal current during Mary's lifetime ; it being said in an old ballad that Philip loved

" The baker's daughter in her russet gown,
Better than Queen Mary without her crown."

William J. Thoms.

LEGERDEMAIN.

If I remember right, one of your correspondents once suggested the propriety of forming a catalogue of books on the subject of legerdemain. As a small contribution towards such a list, I beg to mention that I possess the following : —

1. " *Rational Recreations*, in which the principles of Numbers and Natural Philosophy are clearly and copiously elucidated, by a series of easy, entertaining, interesting experiments ; among which are all those commonly performed with the Cards. By W. Hooper, M.D." 4 vols. 8vo. London, 1774. Plates.

2. " *The Conjurer Unmasked*, being a clear and full explanation of all the surprising performances exhibited as well in this Kingdom as on the Continent, by the most eminent and dexterous Professors of slight of hand, together with the tricks of the Divining-rod, Automaton Chess-player, Speaking Figure, Artificial Serpents, Mechanical Birds, Automaton Flute-Player, Vaulting Figure, Magical Table, Perpetual Motion, &c. &c. The second edition, with large additions and alterations. By T. Denton, Proprietor of the Mechanical Exhibition lately exhibited in London, Edinburgh, Newcastle, York, &c. London, 1788." 12mo. Portraits. Pp. 96.

In the same volume is another tract, unfortunately wanting the title-page, but headed " Physical Amusements and diverting Experiments." It appears to be the work of a foreigner. In his Preface he says : —

" The honour of performing several Physical Amusements before their Britannic Majesties and the Royal Family was an event that flattered my ambition in the highest degree. To obtain their suffrages, and those of that part of this enlightened nation before which I have repeated the same experiments and amusements at the Theatre Royal Haymarket, was the summit of my wishes. . . . Some invidious hints, insinuated relative to the means I practised for performing these several experiments, came to trouble the happiness I enjoyed. . . . Being near my departure for France, I shall trace hastily a few experiments, which will be as simple as they are entertaining, and easy to be performed. . . . My project on my return to this metropolis is, to endeavour to obtain again the suffrages of the nation, by performing some new experiments. To reveal on this occasion those which I have performed till now would be hurtful to my future." 12mo, pp. 68.

W. H. L.

Berwick-on-Tweed.

THE RHYMED WILL OF JOHN BAXTER.

In my Note on Richard Baxter, at p. 141, I asked who was John Baxter ; who, about the year 1730, being then about sixty years of age, was landsteward to the Foleys? Since I wrote the Note I have been put in possession of a copy of the rhymed " Will of John Baxter, of Conderton, Overbury, Worcestershire ; Proved in the Consistory Court of Worcester in 1724." Whether or no he is of kin to the John Baxter, for whom I made inquiry, I do not know ; but the will itself is sufficiently curious to merit preservation in the columns of " N. & Q." : —

" July the 25, Anno 1723.

" With God's good leave this is my last will,
Which to deceive is past man's skill,
I do bequeath unto his hill. My soul for to abide,
My body to be turned to dust nere to my wives y[t] my sonnes nurst,
To meet my soul againe I trust : when it is glorifide.
For this world's good, as God did lend it,
If I heve not for to spend it : after this manner I commend it,
As hereafter is directed :
My goodes and cattle greate and small, to my sonn John I give them all ;
And unto him my land doth fall. He's my executor.
And tho' to my wife I little give, I mean with John that she to live,
And boath my sonns her to relieve, and not to let her want.
I leand som pounds to my sonn Thomas :
Thirty of which, by bond and promis,
He must pay back at the next lamas after my decease.
Nine thereof I bequeath unto his seede, three a-peece I have decreed :

Which being paid, his bonde is freede, I meane the thirty pounds.
I give and bequeath tenn pounds to my sonn-in-law John Jones;
And three pounds a-peece to his 3 youngest ones—Samuel, Jone, and Mary Jones.
I give and bequeath to my sister's three children—John,
Moses, and Ann—one pound nobles a-peece. A slender fee
I give and bequeath to my sonn-in-lawe, William Whithorn,
And to his wife Elizabeth, and to his sonne William, and to his daughter Sarie, five shillings a-peece.
Last of all, if my daughter Jones do out-live her husband,
I desire she may have free abiding at Conderton or At Kinsham."

The rhyming powers of John Baxter seem to have deserted him at the close of his will.

CUTHBERT BEDE.

Minor Notes.

ANDREW MARVELL.—The following verses on the death of Andrew Marvell have been copied from a parish register, in the north of Yorkshire; and perhaps you may think they merit a wider publicity than the writer had secured for them:—

"VERSES UPON THE DEATH OF MR. MARVELL, PREACHER, OF HULL, 1641.

"A flocke without a sheppeard goeth a-stray,
And is exposed to danger everie day.
Now this sad case is ours, if right applyde,
For we have lost a pastor dignified.

"Dearly beloved, of God and man esteemed,
Yet could not be from such a death redeemed.
Repleuisht wholly with the Holy Spirit,
Yet lost his breath, and now doth life inherit.

"Even thus you see how death spares none at all,
Both good and bad must come when God doth call;
While Marvell lived he taught the way to God,
With great delight therein his foote steps trod.

"Much paines he tooke by prayer and exhortacion,
To move his hearers to true reformacion;
A light he was to church and corporacion,
He prayed for both, and gave them consolacion.

"Religiously he lived, he taught, he prayed,
Marvell, I meane, who in the depth is layd.
Volved in thicke claye his comely bodie lies,
His soule hath mounted farr above the skies.

"Even to his God is his sweete soule removed,
And there she lives with Christ her best beloved.
Life mortall he hath changed, and mortall things,
And sings Hallellujahs to the King of kings.

"Loe! Marvell hath obtained a safe convoy,
And entered is into his Master's ioy."

LITTERATEUR.

[Of course these lines commemorate the *father* of the witty author of *The Rehearsal Transprosed*, who was first Rector of Winestead, which he resigned, in 1624, for the Readership of the Holy Trinity Church, Hull. See "N. & Q.," 1st S. vi. 20.—ED.]

PRINCE CHARLES EDWARD STUART.—M. Michel, in his work, *Les Ecossais en France, les Français en Encosse*, mentions that the Scottish Guard having come to an end, Prince Charles Edward Stuart being wishful to distinguish the Masons of Artois for many kindnesses he had received from them, founded in the city of Arras a "primatial sovereign chapter of R. C. X., under the distinctive title of Jacobite Scotland." Did he bestow any jewel on that body of Free Masons? There is preserved by the Masonic Lodge of the city of Stockholm, a jewel which once belonged to Prince Charles Edward. The Prince belonged, I believe, to the order of Knight Templars; and a curious account of his proceedings with regard to that order is given in an account of "The Prince's Court" at Holyrood House, in 1746, in *Memoirs of Sir Robert Strange, &c.*, by James Dennistoun of Dennistoun, vol. i. p. 81.

There is a relic which the Prince wore, connected with this order, in the Abbotsford edition of the *Waverley Novels*. M. M.

GUESTEN HALL, WORCESTER.—Dean Peel and Canon Wood have asked, What was the good of the Guesten Hall?—now demolished. Let Valentine Green reply:—

"There remains one public office of the monastery, that may give us *some idea of its hospitality*. This is the audit-house, anciently called Guesten Hall; built, in 1320, by Wolstan de Braunsford, then prior, afterwards Bishop of Worcester, *for the entertainment of strangers* by themselves: the rules of the order not allowing them to sit with the monks, at the tables of the refectory . . . . . *The building is still sacred to hospitality; and the noble entertainments furnished here*, at the annual audits, *do honour to a capitular body*, established by one of the greatest of our kings."—*Survey of the City of Worcester*, Worcester, 1764, p. 65.

A Query in reply to the Dean and Canon might be—What will they do with the books in their chapter-house, when that chapter-house is restored, now that they have lost their Guesten Hall? Will they get rid of them, too, as good-for-nothing?

As salve to sacrilege—the noble wood-roof, which spanned the hall, has, I believe, been given to spoil a church. Only another instance of the fact, that "Non ex quovis ligno fit Mercurius."

QUAKER.

FIVE SORTS OF TREES CONJOINED.—The following curious circumstance is mentioned by Blomefield, in his *History of Norfolk*, vol. ii. p. 283:—

"On Caston Common there is a tree grown in a very unusual manner: it was first a large willow, on the head or tod of which an acorn, the key of an ash, an elderberry, and a hazle-nut, were lodged (probably carried thither by the birds); all which took root in the dirt and rotten part on the tod, and so run downwards till they reached the earth, and rooted in it, and continued growing till they split the body of the willow open; and so the first roots, which ran from the tod to the earth, are become a tree; and the outward rind of the willow being

standing, there are five sorts of trees conjoined, viz. an oak, an ash, a willow, a hazle, and an elder."

A. W. M.

Queries.

"A New Year's Gift to the People of Ireland," 1750.—I have a copy of a 12mo. volume, entitled *A New Year's Gift for the People of Ireland, for the Year* 1750 (Dublin, 1750), and dedicated to the Lord Archbishop of Armagh. The author, who has not given his name, describes himself on the title-page as "a sincere lover of his country." The book is rather curious, and contains a considerable amount of good reading; and so far as I am aware, is not well known. Who was the author? Abhba.

Thomas Ager. — Information concerning this divine, author of *A Paraphrase on the Canticles or Song of Solomon*, 1680, will much oblige. He is called, on the title-page of the excellent little volume, "the *late* learned and pious Protestant, Thomas Ager." An address to the reader is signed "J. H." Query, John Howe? I do not find Ager in Watt, or any of the common authorities. Did he write anything else? r.

Après moi le déluge! — Upon what authority is this saying attributed to Talleyrand? *Mirabeau* quoted it in 1785 as if it were not altogether new. After the suppression, by the council of state, of his work, *De la Banque d'Espagne, dite de St. Charles*, he published a pamphlet, under the title of

"Lettre du Comte de Mirabeau à M. Le Couteulx de la Noraye, sur la Banque de Saint-Charles et sur la Caisse d'Escompte."

At p. 91 (Appendix), arguing that the refusal of the shareholders of the Caisse-d'Escompte to reduce the rate of discount from 4½ to 4 per cent. was based upon stock-jobbing views, he deals some heavy blows to the *marchands d'actions*, who "raisonnent à l'égard des actions qu'ils veulent vendre incessament, comme les gens sans posterité sur les futurs contingens de leur fortune. Après nous, disent-ils, apres nous le déluge; et ce mot odieux est, comme on voit, aussi peu propre à la conservation de la Caisse d'Escompte qu'à celle de la Société."

M. Le Couteulx, to whom the pamphlet is inscribed, was one of the Committee of Shareholders. The date is Paris, July 15, 1785. Query if printed at Paris, although nominally at Brussels? The concluding paragraph, as well as many other passages, is full of epigram, and of sharpness of perception — "Quant aux actions, c'est l'affaire de ceux qui les possèdent; il y a long temps que l'agiotage a pour devise, caveat emptor."

Fred. Hendriks.

[In the 3rd vol. of our 1st S. p. 299, will be found a characteristic note by the late Douglas Jerrold upon this saying, which had been by *The Times* attributed to Metternich, but which he shows had been by Barriere ascribed to the Marquise de Pompadour. "It may reasonably be doubted," says Douglas Jerrold, "that her brain originated it; for it was not an order of brain that packs wisdom in few syllables." — Ed.]

Blondin. — What is Blondin's weight? This sounds like one of the queries addressed to the omniscient editor of a sporting paper; but perhaps the editor of "N. & Q." can answer it. At p. 72 of the *Annual Register* for 1861, a droll misprint assigns to Blondin such a weight as will make future readers wonder how so heavy a man could walk the tight rope at all. The writer says, "In height he is about five feet six inches, and weighs nearly sixteen stone." J.

Breeding Pearls. — Nearly five years ago, while staying with some kind friends in Pulo Penang (Straits of Malacca), I was shown by a lady resident, wife of a merchant of high position in this island, some five ordinary-looking small pearls, which had increased and multiplied while in her possession. She had set them aside for about a twelvemonth in a small wooden (screw) box about 2½ inches broad, and 1½ inches high. They were packed in soft cotton, and accompanied by half a dozen grains of common rice. On opening the receptacle at the expiration of the above time, she found four additional pearls. These I myself saw and examined not long after the lady had made the discovery — beautiful little things they were, and about the size of small pins' heads.

My story, such as it is, will of course be received with shouts of laughter by your readers. I can only most solemnly assure you of the truth of my having seen these pearls, and I have not the slightest doubt of the perfect truthfulness of the lady who possessed them. I questioned an eminent Malay merchant of Penang, old Noor-ed-Deen, on this subject, and he assured me that one of his daughters had once possessed a similar growth of pearls. He promised, moreover, to procure me a set of these breeding pearls (!) as he called them, but I fear the worthy old gentleman, if he is indeed still alive, has forgotten me. Perhaps Sir Emerson Tennent may have heard of such a case in his experience of the Ceylon Pearl Fisheries.

A. L.

Monkstown, Dublin.

William Colquitt, of Christ's College, Cambridge, B.A. 1781, was author of a poem on first seeing York Minster. York, 4to, 1784.* Additional information respecting him is desired by

C. H. & Thompson Cooper.

[* This poem, with six others by William Colquitt, was published in 1802, in a quarto volume printed at Chester, and sold by Cadell and Davis, Strand. — Ed.]

Deputy Clerks and Chaplains in Ordinary. Can any of your readers inform me where to apply in order to obtain the dates of the appointment of the following persons to the offices of Deputy Clerk of the Closet, or Chaplain in Ordinary to the King, respectively: —

Dr. Zachary Cradock, died 1695, chaplain. Qy. date?

Dr. William Clagett, died 1688, chaplain. Qy. date?

Abp. Wm. Wake, died 1737, deputy-clerk. Qy. date?

Dr. Thomas Richardson, died 1733, chaplain. Qy. date.

Dean Robert Moss, died 1729, chaplain. Qy. date?

Archd. H. Stebbing, died 1763, chaplain. Qy. date?

Dr. H. Stebbing, died 1787, chaplain. Qy date?

J. A. H.

Female "Printer's Devils." — In Boswell's *Johnson* (æt. 72, 1781), a curious anecdote is given of a friend having married "a printer's devil," and Johnson justifying the proceeding by declaring that the "*woman* had a bottom of good sense," &c. &c. Has Miss Emily Faithful or any of the staff of her office heard of the employment of women in printing so early or earlier than this date? What other similar cases are known, as the employment of women in such work has generally been considered as one of the novelties of this generation? Este.

Japanese in Europe. — Hakluyt, in his 2nd vol. p. 123, in the account of Sir F. Drake's expedition of 1587, mentions that the celebrated navigation took as a prize a *carrack* called the "St. Philip," which in its "outward voyage had carried the *three princes of Japan that were in Europe* into the Indies."

Wanted to know if there is any account of this Japanese visit at that period, and what localities they visited? Abracadabra.

Francis Meeke, Esq. published a volume of poems, York, 4to, 1782. One of the name was of Christ's College, Cambridge, B.A. 1773, M.A. 1776. Can any of your readers furnish particulars respecting Mr. Meeke the author?

C. H. & Thompson Cooper.

Cambridge.

Gherard Merman's "Boatman's Dialogues." In the notes at the end of "A Sermon preached at St. Martin's Church, Oxford, on March 15, 1713," some "sturdy opponents of Rome" are mentioned, and the author says: —

"In the last century, Gherard Merman wrote a book in Low Dutch, called the *Boatmen's Dialogyes*, which was translated into French, *Entretiens sur la mer*. I wish we had an English translation."

Can any reader of "N. & Q." give an indication of these books? They are not in Brunet, and I have looked without success into various catalogues. M. E.

Rev. F. Newnham. — Can any reader of "N. & Q." give me any account of the Rev. F. Newnham of Horsleydown, who in 1809 published a curious book, *The Pleasures of Anarchy?* Several later editions appeared—one so lately as 1852. Mr. Newnham, I believe, was of Worcester College, Oxford. R. I.

Quotation. —

"Fools build houses,
Wise men live in them!"

Where is this proverb from? M. K.

Rood Screen. — Can any correspondent of "N. & Q." inform me if any case has been tried to decide whether the rood-screen belongs to the church or to the chancel? and if so, where the particulars can be found? A. W. M.

St. George for England. — At what battles was "St. George" used as a rallying call or war-cry by the English, and what were the exact words used? A. M. C.

Representative of Justice Shallow. — Southey in his letter to the Rev. J. W. Warter, vol. iv. p. 240 of *Selections of his Letters*, 19 Oct. 1831, writes: —

"James White thought it prudent to keep me *in a cog* (as *the present representative of Justice Shallow says he travels*) while I was at Cruck Mede."

Will you or any of your correspondents please to inform me who this representative of Justice Shallow was? It strikes me he was a celebrated city politician. Fra. Mewburn.

Larchfield, Darlington.

Queries with Answers.

The Fairchild Sermon.—

"The old church at St. James's, Aldgate, on Whit-Tuesday evening wore a charming aspect, which was certainly not due to its architectural pretensions, nor to its ornate condition, for it is terribly out of repair. The charm lay in the pleasant smiling faces of the girls and boys who filled the pews, and in the bouquets of flowers which they carried in their hands. They listened with fixed attention while the rector (the Rev. W. Meynell Whittemore) discoursed, according to annual custom, on a topic allied to 'flowers.' His text was Isaiah lxi. 11, and his subject was 'Beauty of Character, as illustrated by Floral References.' The preacher duly admired a nosegay which some kind young friend had placed in the pulpit, and requested his audience to notice how beautiful are the flowers which God has so bountifully scattered over the earth."—*City Press.*

How, when, and with whom originated that singular "annual custom," which is the subject of the preceding paragraph? St. Swithin.

[This is not the celebrated endowed lecture founded by Mr. Thomas Fairchild of Hoxton, and which is preached yearly in the church of St. Leonard, Shoreditch, on Whit

Tuesday; but one of a similar character originated by the present excellent Rector of St. James's, Aldgate. Mr. Fairchild, the worthy gardener of Hoxton, was a man of considerable abilities in his profession, and carried on his business in the premises recently called Selby's Gardens, extending from the west end of Ivy Lane to the New North Road. By his will, dated 21st February, 1728, he bequeathed to the trustees of the charity children at Hoxton and their successors, and the churchwardens of Shoreditch, the sum of 25*l.*, the interest of which he desired might be given annually to the lecturer of this parish for preaching on Whit Tuesday a sermon on "The Wonderful Works of God in the Creation;" or "On the certainty of the Resurrection of the Dead proved by the certain changes of the Animal and Vegetable parts of the Creation." The bequest came into operation in 1730, and has been continued ever since. The yearly sum provided by Mr. Fairchild not proving sufficient, a subscription was entered into, whereby the capital sum was increased to 100*l.* South Sea Annuities, producing 3*l.* per annum, and which was transferred to the President, Council, and Fellows of the Royal Society in 1746, the trustees, churchwardens, and subscribers considering that body as being the most proper in whom to repose and perpetuate a trust so suitable to the very end of their incorporation—that of promoting the knowledge of natural things to the glory of God and the good of mankind. Some celebrated clergymen have preached this lecture, among others Dr. Denne, Dr. Stukeley, Samuel Ayscough, J. J. Ellis, and the present Bishop of Oxford.

Mr. Fairchild died 10th October, 1729, and was buried in the "Poor's Ground" in the Hackney Road; a plain brick tomb was built over his grave, on which was a stone recording his death, and the death of some members of his family; but it having become ruinous, a new stone was provided by the churchwardens, on which is the following inscription:—"Sacred to the memory of Mr. Thomas Fairchild, of Hoxton, gardener, who departed this life the 10th October, 1729, in the sixty-third year of his age. Mr. Fairchild was a benefactor to the parochial schools, and founder of the lecture annually preached in Shoreditch Church on Whit Tuesday, on the subject of 'The Wonderful Works of God in the Creation;' or 'On the Certainty of the Resurrection of the Dead proved by the certain changes of the Animal and Vegetable parts of Creation.' The stone originally placed over his remains having gone to decay, the present memorial was erected in 1846, and 117 years after his decease, in admiration of his benevolence.

"John Bewley, Jeremiah Long, } Churchwardens."

For additional particulars of Thomas Fairchild, consult Ellis's *History of Shoreditch*, pp. 283–288; and "N. & Q." 1st S. xi. 66, 151; 2nd S. i. 507; viii. 480.]

Gallowses. — Will you or any of your readers please to give me the derivation of the word *gallowses*, which was in constant use in my early days, but "slings" or "braces" now supplies its place, as more elegant or more pleasing in pronunciation? The word *gallowses* is used by Southey in the 4th volume of *Selections from his Correspondence* (p. 530, n.), in his very amusing description of that most excellent and truly worthy, but very fussy, gentleman, Mr. C. W. W. Wynne. I have consulted several dictionaries, ancient and modern, but have found the word in Dyche only. He, however, does not give the derivation of it. In the *Craven Dialect Glossary*, the word *gallows* appears, and is thus expressed—"1. To be buried under the gallows. 2. Braces." And in the *Glossary of Yorkshire Words*, gallowses is thus defined—"A pair o' gallowses, braces, or suspenders for men's trowsers." But Brockett in his *Glossary* omits the word, which surprises me, as it was, as I have stated, in use in my early days.

Fra. Mewburn.

Larchfield, Darlington.

[Braces for keeping up the trowsers being commonly called *suspenders*, we cannot help imagining some connection between *gallowses* and *gallows*. The term *suspenders* would naturally suggest the idea of "hanging by the neck," through the medium of the judicial "sus. per coll.," or "suspendatur per collum." Moreover, in old Latin, *suspendium* meant a gallows—"patibulum, furca." Cf. the provincial term *gallace*, braces, and *gallas*, the gallows.]

"Here awa', there awa'." — Will "N. & Q." give me any trustworthy account of the *air* of "Here awa', there awa', wandering Willie?" What is the earliest date to which it can be traced back, and is there good *musician-like* reasons for supposing it Scotch? The second part sounds to me more like English. Query, Northumbrian?

K. M. C.

[Mr. G. F. Graham, in *The Songs of Scotland adapted to their appropriate Melodies*, i. 67, 8vo, 1848, informs us, that "this simple and charming little melody was first published by James Oswald, in his *Caledonian Pocket Companion*, book vii. Its melodic structure is remarkable. The commencement indicates the major key of F, while the close is in D minor. We have seen such modulation in modern classical music, but only in the first strain of an Andante; the second strain reverting to the key first indicated, and concluding in it. In this *Scottish* melody there is, therefore, a curious peculiarity of modulation, which is not only free from harshness, but is pathetically pleasing and effective. . . . . The date of the composition of this air, or its author, cannot now be ascertained. Burns' first version of his song 'Here awa', there awa',' was written in March, 1793, and sent to Mr. George Thomson. Some alterations were proposed by the Hon. Andrew Erskine and Mr. George Thomson, in which Burns at first acquiesced. But, as Dr. Currie remarks in his edition of Burns' *Works*, 'our poet, with his usual judgment, adopted some of these alterations, and rejected others.'"]

Liturgical Query. — When was the custom dropped by the royal printers of putting the words of consecration, "This is my body," &c., in the Communion Service of the Anglican Prayer Book in capital letters? I possess an old folio Prayer Book of great rarity, as I am informed, in which the ancient custom is followed (ed. London: Bonham Norton and John Bill, 1627.) And why cannot this excellent old custom be restored at the present time?

Frederick George Lee, F.S.A.

Aberdeen, N.B.

[Our correspondent's copy seems to be an exception to the general rule adopted by the royal printers. We have consulted the following editions of *The Book of Common Prayer*, all in black-letter, and find the words of consecration invariably in the ordinary small type; viz.

Edward VI. 1549 and 1552; Elizabeth, 1559; James I. 1604; Charles I. 1637, commonly called "Laud's Book;" and Charles II. 1662, the Sealed Book.]

"A Briefe Description of the Whole World," by George Abbot, late Archbishop of Canterbury. 1. In what year was the *first* edition of this work published? 2. Of the many editions of it, which is the most accurate? 3. When the author states in p. 250 of the 5th edition, 1664, that, of those who had written on the subject, ONE of some special note, had interpreted the many islands and great countries which King Arthur had under his government to signify the northern parts of America, to what writer does he allude? The first edition that I have seen was dated 1608, but the work appears to have been written, if not published, in the reign of Queen Elizabeth.

Llallawg.

[Of this work, which, according to Anthony Wood, was commonly called "Abbot's *Geography*," there have been many editions, viz. 1599, 1600, 1603, 1608, 1613, 1617 (the ninth), 1620, 1624, 1634, 1635, 1636, 1642, 1656, 1664. See Bohn's edition of Lowndes's *Manual*.]

Litre: Dovercourt. — In Sadler's *French Dictionary*, "Litre" is translated thus—"a black girdle with coats of arms round a church." What does this allude to?

Pétaud—"La cour du Roi Pétaud, Dovercourt." What is Dovercourt? Alpha.

[According to Cotgrave, Litre, in old French Littre, was "a funerall girdle; the blacke wherewith the upper part of a church is compassed at the funerall of a great person." This black girdle, which was placed either on the inside of the church, or on the outside, had appended or painted on it the arms of the defunct. (Bescherelle, Du Cange.)

Pétaud. The proverb in full is, "C'est la cour du roi Pétaud, chacun y est maître." Sadler's explanation of "La cour du roi Pétaud" is "a place where every one is master, Dover-court." Some explanation of Dovercourt is given by Halliwell:—"Dover-court. A village in Essex, apparently celebrated for its scolds. Keeping Dover-court, making a great noise. Tusser (p. 12) mentions a Dover-court beetle, *i. e.* one that could make a loud noise." "Dover's-games. Annual sports held on the Cotswold hills." Revived shortly after 1600 by Captain *Dover*.]

Arms of Whitehead. — Could you kindly give me the arms borne by Richard Whitehead, Esq. of Claughton near Preston, who was High Sheriff for Lancaster in 1759? J. W.

[The arms borne by the Whitehead family in the northern parts of England are Az. a fesse arg. between three fleurs-de-lis or.]

Grand Masters of the Teutonic Order. — Where is a list of the persons who have filled the office of Grand Masters of the Teutonic Order during the last 120 years to be found? Caspar von Ampringen is the last whose name appears in my list. J. Woodward.

[We are enabled to add three more names to our correspondent's list. The first two from *Notice Historique sur l'ancienne Grande Commanderie des Chevaliers de l'Ordre Teutonique*, Gand, 8vo, 1849.

"46° Jean-Gaspar d'Ampringen, élu en 1664, mort le 9 Septembre 1684.

"47° Louis-Antoine, comte palatin du Rhin, élu en 1685, mort le 4 Mai 1694.

"48° François-Louis, comte palatin du Rhin, élu en 1694."

We are indebted to Zedler (vol. xlii. col. 1900) for the third, who, after François-Louis, gives Clemens-Augustus, born 1700, chosen 1732.]

Judge Saunders. — Is there any biographical account extant in print or MS. of the English judge, Sir E. Saunders, who died in 1683, which states from whom he was descended, or to what family he belonged? Llallawg.

[The parentage of Sir Edmund Saunders is unknown. He was at first no better than a poor beggar boy, if not some parish foundling, without known parents or relations. His favourite locality for soliciting alms was Clement's Inn, where a lawyer caused a desk to be fixed for him on the top of a staircase, and gave him papers to copy, till he acquired such an expertness as enabled him to set up for himself. Most biographical dictionaries contain some particulars of Sir Edmund. Consult also North's *Life of Lord Guildford*, 4to, 1742; R. W. Bridgman's *Short View of Legal Bibliography*, 8vo, 1807; and *European Magazine*, lvii. 338.]

"Letters concerning Mythology, London 1748, 8vo."—Is the author known? It is a thick volume containing much learning, which would be acceptable if three-fourths of the verbiage and clumsy familiarity adopted to make the letters look like real correspondence, were struck out. E. C.

[The work is by Dr. Thomas Blackwell, first Greek professor, and afterwards Principal of the Marischal College, Aberdeen. A second edition, or rather a new title-page, appeared in 1757. His principal work was the *Memoirs of the Court of Augustus*, Edinb. and London, 1753-63, 3 vols. 4to.]

Knaton, Yorkshire. — Is there a place of this name in the county? Dugdale, in his *Visitation* (p. 81), mentions "William Watson of *Knaton*." Now there was a family, Watson of *Knapton*. Σ. Θ.

[In Adams's *Index Villaris*, fol. 1700, Knaton is stated to be in the hundred of Allerton, North Riding of Yorkshire. In Lewis's *Topog. Dict.* it is spelt *Knayton*, a joint township with Brawith, in the parish of Leak, four miles north from Thirsk.]

Replies.

BISHOP JUXON.

(3rd S. ii. 147.)

M. S. S., while inquiring of what family was the well-known Bishop Juxon, proceeds to sketch a history of the descendants of that brave, loyal, and faithful prelate, and concludes by saying, "So far the proofs of the extinction of this family are clear enough;" but inasmuch as evidence exists tending to establish the contrary as the

fact, and as M. S. S. does not adduce any authority for, or corroboration of, his statements, I apprehend we may consider he forms his inference on insufficient grounds, and with regard to this, I will first relate as much of the case to which I allude, as memory and information enable me; proceed to notice in M. S. S.'s account, the points which appear open to contravention, and then await further communication.

Some years ago I became acquainted with a gentleman resident in Jamaica, whose ancestors had been settled in that island since the time of the Commonwealth, and one of whom had received at the Restoration an extensive grant of crown lands there. His name was Jackson, and he was a clergyman, and formerly of Pembroke College, Oxford, and he and his ancestors possessed large estates in the island. He claimed to be descended from Archbishop Juxon, though whether in the male or female line I forget; but at all events, the impression remains on my mind that he clearly established his right to represent that house, either deriving through male or female. He possessed two gold cups, heirlooms in the family, the one of which was reputed to be the identical vessel out of which the martyred monarch of blessed memory received at the hands of the pious bishop, the wine of the holy sacrament; and tradition relates that Archbishop Juxon owned a third cup, which now belongs either to the see or to the Corporation of London; and I think that it was also added that the beakers had been presented to the prelate either by the king or by the corporation; and among the family pictures at Catherine Hall, Montego Bay (an estate of the Jacksons) was one representing Archbishop Juxon and Bishop Shepley, who also was connected with the family. The arms borne by the Rev. Mr. Jackson and his ancestors were the same as those of the house of the same name settled at Combhay, Devon, and in Cumberland; the crest, a horse, arg. courant guttée de sang on a knight's helmet, and the younger sons had been accustomed to bear the same crest, but a mitre in lieu of the helmet. I noted these points, and also the arms, inscriptions, and stamps on the gold cups alluded to. So far as I could read the device (no tinctures were visible), the one cup bore Quarterly 1 and 4 a bend between a mullet in chief, and an annulet in base; 3rd and 4th on a bend engr. 3 mullets (or cinquefoils) impaling on the sinister side, a cross between 4 blackamoors' heads couped at shoulder and wreathed about the temples (Juxon.) This cup is large; had a flat lid (whereon the same arms are displayed), ornamented with an acorn as handle, and two handles at the side. The other vessel is somewhat in shape like a common drinking horn, bears a crest, a blackamoor's head crowned with an eastern crown, with earrings pendant from the ears, and round the base is incribed "The Gift of y^e^ most Reverend William Juxon, D.D., Lord Archbishop of Canterbury, and Lord Treasurer of England, dyed y^e^ year 1663." Stamp on one of the cups (but my notes do not state which), 1st. a lion pass.; 2nd, a lion's head affrontée, ducally crowned; 3rd, capital letter B; and 4th, letter (E ?).

The points in M. S. S.'s communication open to contravention are,—his assertion that Richard Juxon's (brother of Archbishop) line is extinct, both male and female, and his statement that the Archbishop's daughter predeceased him.

May I ask M. S. S. to inform me on what authority he assumes Richard Juxon had two sons; and why he imagines both of these sons' descendants are extinct; how he knows the Archbishop had a daughter, and why he thinks she predeceased her father issueless ?

I am a very old reader of, and an occasional contributor to, "N. & Q.," and am very much interested in it and its success, and I regret to notice that lately a tendency has been exhibited to admit biographical and genealogical notes where the writer has omitted to record his authority for his statements and proofs of each link, and also hap-hazard assertions similar to those made by M. S. S. I apprehend that the mission of the note portion of the publication is the correction of generally-received errors; the rescuing from oblivion facts not known, and discovered by the contributors; and therefore that instead of statements which may possibly be erroneous being embalmed in its columns, proof should be required of every link in a pedigree, and of every assertion made. I will take one instance which particularly struck me; I allude to the contrast between Mr. Hewett's Notes on Dr. John Hewett (2nd S. viii. 391), a contribution on the same subject (2nd S. viii. 45), and Mr. Cl. Hopper's biography of that divine (2nd S. xii. 409.) It may be observed that in the two first communications no assertion is made without the authority and source of information being scrupulously given, while in the last no references whatever are afforded, thus rendering comparatively worthless an article that would be otherwise invaluable, but is, confessedly, as it stands, highly interesting. I do not for a moment mean to convey an idea that the article is not authentic, but without references it is more adapted for a magazine than for the pages of "N. & Q." Cædo Illud.

I shall be glad if the following notes may be of use to your correspondent M. S. S. The Archbishop was a Merchant Taylor, and therefore it is probable that some, at least, of those mentioned below were members of his family. The Archbishop was *grandson* of John Juxon of London. One of this name was a member of the Merchant Taylors'

Company, and by his will, dated August 17, 1626, bequeathed several sums of money for the payment of certain lectureships in the city of London; or, failing these, to found exhibitions at Oxford and Cambridge, for the benefit of Merchant Taylors' school. Possibly this John Juxon was the archbishop's grandfather. Others of the name at the same school were

Rowland Juxon, elected Fellow of St. John's, Oxford, 1601 (three years after the Archbishop), M.A. 1608. Rector of Radnige, Berks.

John Juxon, born Feb. 10, 1609.

Rowland Juxon, born Dec. 24, 1608.

Thomas Juxon, born June 24, 1614.

George Juxon, born Sept., 1661.

Walter Juxon, born Sept., 1663.

Charles Juxon, born 1666, and

Thomas Juxon, who became B.A. of Queen's College, Cambridge, 1623.

In Dugard's Register of the School, mention is also made (anno 1645) of Samuel Juxon, third son of Thomas Juxon, gent., born March 4, 1635, and baptized at St. Giles's, Cripplegate, London.

I extracted the following some time ago: —

"Married, at St. Giles's-in-the-Fields, London, 25 June, 1680, John Juxon, of St. Michael, Queenhithe, and Mary Parker of St. Martin's-le-Grand."

See also Burke's *Landed Gentry*, vol. i. p. 691 (edition 1862): —

"John Fred. N. Hewett, married Elizabeth La Motte, daughter of the Rev. S. J. Jackson of Ayton St. David's, Jamaica, representative of the family of the loyal Bishop Juxon."

C. J. R.

From the following graphic statement, extracted from a recent volume, *The History of West Street Episcopal Chapel, London*, by the Rev. R. W. Dibdin, the family of Bishop Juxon would appear to be not extinct. Speaking of the year 1860, the good and holy-minded author records a conversation and its results: —

"A poor man, a shoemaker, with an invalid wife, came, as he often did, to me in the vestry for some coals. He told me that if he worked hard, and had a *good week*, he could earn eight shillings. The wholesale dealer paid him ten pence for a pair of ladies' boots. I said it was a pity he could not keep a shop himself, or otherwise get more money for so much labour. It was sad to see a pious man coming, week after week, for years together, for relief from the church, when his labour entitled him to enough for his wants. 'Now,' said I, 'could you not manage to do this, if I helped you with a sum of money?'

"*W.*—Why, sir, I could, if I lived in a more genteel situation.

"*I.*—Genteel! what, in Belgravia?

"*W.*—No, Sir; but if I could get a *front parlour*, instead of two pairs back.

"*I.*—In Seven Dials?

"*W.*—Why, yes, Sir; or better, in St. Ann's — that's *very respectable.*

"*I.*—Well, if that is genteel enough, we can manage it. Now, you have often told me that your mother was named Juxon, and was the last of the family of Bishop Juxon, who attended Charles I. on the scaffold. Now, do this — write a statement of your case, and mention that you are the *last of the Juxons*, and let me have it.

"*W.*—How shall I do it, Sir?

"*I.*—Write a letter.

"*W.*—To whom, Sir?

"*I.*—To me, of course.

"*W.*—Well, Sir, I will try.

"The next day he appeared with a letter addressed to the Archbishop of Canterbury!—'Why W——!' I exclaimed; 'what's this?'

"*W.*—The letter, sir.

"*I.*—What could induce you to write to the Archbishop? I am quite astonished! You don't suppose I can take this to so great a man as he?

"*W.*—Well, *I* was astonished. But I thought you said so!

"*I.*—I!—I never mentioned his name.'

"The only way I can account for this strange blunder is, that while we conversed, we stood before the fireplace; and a portrait of the Archbishop hangs over the fire-place. Possibly I may unconsciously have pointed to it, and in his gratitude and confusion (for I had spoken of getting 8*l.* or 10*l.* for him), he may have misunderstood me; for he said in some excitement, 'Ten pounds! I never had such a sum in my life.'—'Well,' said I, 'leave the letter and go.' It struck me that it might be a providential leading. So, knowing the thoroughly amiable disposition of the primate, I went next day to Addington, and found him alone. He received me courteously (as he always has). I told him my errand. He laughed at the mistake, and saying that he had two or three similar applications every day of his life, generously gave me 2*l.* to head my list. I soon got all I wanted. R. C. L. Bevan, Esq., gave me 2*l.*; and the poor man was, to use his own expression, now made 'quite a gentleman.' Over his mantlepiece are the portraits of his great ancestor, Bishop Juxon, and opposite (in more respects than one) that of his 'great benefactor,' as he calls the Archbishop."

Edward F. Rimbault.

ROOD LOFTS.

(3rd S. ii. 126, 177.)

Rood lofts were not made exactly for the reception of images, excepting the large crucifix, and the figures of the B. V. Mary and John, which always stood upon them; but were intended for several purposes connected with the ancient Catholic services. Certain devotions were performed upon them, hymns and psalms were chanted, and announcements made from them, and they were lighted up and ornamented on certain festivals. The staircases leading to them were frequently constructed outside of the church, but oftener inside. Many of these still remain, more or less perfect, in Norfolk churches: as in those of Little Melton, Barford, Babur, Catfield, Horsey, Ingham, Ludham, and Stalham. At Little Witchingham the staircase is outside; and at Coston it is very ingeniously contrived, being entered through a lancet doorway in the thick chancel arch on the north side.

There are also many rood lofts partially remaining in Norfolk, and some still perfect, and well preserved; particularly those at Worstead and Breccles. But a few years ago, a very beautiful specimen of a rood loft remained in the church at Babur; but it was removed by some ruthless Vandal; and as no account of its fate could be gathered, I fear it was sold and broken up as old lumber. Fragments of rood lofts remain at Barton Turf and Rainham, a bracket of one is seen at East Rudham, and a beam at Tunstead.

In the fine church at Attleborough, the rood-screen has been removed, and set up at the west end. It is of unusual extent, and fills up nearly all the west wall. The arched and canopied support for the rood loft still remains, and along it are shields with the arms of the bishopries of England and Wales. This noble screen was covered with paintings of saints and sacred devices, of which but a few are left, and those very faint. The saints still visible are SS. John Baptist, Edward K. C., John, Apostle, Bartholomew, and Thomas of Canterbury; the last wearing a long pallium, with many black crosses upon it. There is also a representation of the B. Trinity, and two curious crosses, with Latin inscriptions partly effaced by decay. The following fragments remaining of these inscriptions are worth preserving. About one of the crosses may still be read these words:—

"Blessed are they y^t are . . . unto the lambes hymen." "Spūs . . . ." "Quanta pertulit pro peccis nostris Christus . . . bis salus."

"Tibi Adam sepultus,
Tibi Christus crucifixus."

Above, at the sides, and underneath the other cross, are the following fragments of sentences:—

"I will come in unto him and will suppe with him, and he with me."

". . . . . gloria."

"Quanta pertulit pro peccis nostris." "Si compateris coronaberis." "Quo di M^o . . . . . utero eodem Christus . . . . . sepultus."

I have been led away by the extraordinary character of this fine old screen from the proper subject of rood lofts; but I cannot think that the above notice will be unacceptable to ecclesiologists. I will only add, that I believe the earliest wooden rood-screen is at Stanton Harcourt, Oxfordshire: it is of the thirteenth century.

F. C. H.

Your correspondent W. H. H. will find about fifty examples of rood-screens in our old churches in the north-east part of Norfolk, and for the most part of great beauty. Several are mentioned in the *Norfolk Archæology*; but there is not, I think, any complete list of the existing remains. The stairs leading to the rood loft may still be seen in a few churches. F. Procter.

There is a fine and nearly perfect rood-screen, in the parish church of Shelsley Walsh, situated near Worcester, in the vale of Teme. It is richly ornamented with carving of bunches of grapes and the Tudor flower; a skreen of similar pattern extends round an adjoining pew. Until recently, the royal arms of a very early pattern were fixed in the place formerly occupied by the rood; but have been removed in the recent restoration of the church.

The church, which was founded in the thirteenth century by Sir Henry le Waleys, Knt., is early English in style, and rich in encaustic tiles; but the skreen must have been erected at a much later period. T. E. Winnington.

In Weever's *Funeral Monuments* (p. 117), I find the following lines, which were often inscribed underneath the rood:—

"Effigiem Christi, dum transis, semper honora,
Non tamen effigiem, sed quem designat, adora;
Nam Deus est quod imago docet, sed non Deus ipsa:
Hanc videas, et mente colas quod cernis in illâ."

W. I. S. H.

ORIGIN OF THE WORD SUPERSTITION.

(*Continued from* 3rd S. i. 393.)

The remarks and objections of your correspondent (3rd S. i. 476) scarcely require or admit of a reply; for when people see the same things with different eyes, and form different inferences from the same facts, it is nearly as vain to argue as in a matter of taste. Thus, whether the derivation recorded by Cicero be true or not, if any man after reading the whole passage in the *De Natura Deorum* (lib. ii. 28) comes to the conclusion that it is a "conjectural etymology" fabricated by Cicero — why there is an end of the matter. Again, Cicero speaks of an obscure practice which obtained at a remote period with some few fanatics among his Ancestors; but your correspondent denies that such a practice or such persons ever existed save in Cicero's imagination; "and the proof is, that *Superstitio* is never used in this sense by any Latin author." Whether this be "proof" — when we consider that extant Latin literature scarce reaches back 200 years before Cicero's time, and that, throughout this early period, it is very scanty and fragmentary— I leave to others to decide.

It cannot fail to strike most men that Cicero mentions the derivation of the word *Superstition* not as a conjecture of his own, or of any other persons, but, with undoubting faith, as an undisputed fact. It is observable, moreover, that he brings it forward, not prominently and for its own sake, but by the way, as furnishing an incidental proof of his position, that the ancients have always drawn a line between true and false Reli-

gion. That the *Superstitiosi* were thus marked out by a name descriptive of their peculiar practice, shows that the practice itself was looked upon as a singularity and innovation not countenanced by the majority of the old Romans. That this should have been so, seems strange, as the practice in question appears to have been but the natural and logical result of the sacrifices for the Manes, which were considered orthodox, and of which Cicero himself thus speaks (*De Legibus*, ii. 21):

"I now come to the Rites of the Manes, or Ghosts of the Dead—which our Ancestors most wisely instituted, and most religiously observed. They therefore ordained that the people should sacrifice for the Ghosts of the Dead, in the month of February, then the last month in the year by the ecclesiastical calendar."

Ancient Eastern literature throws some light upon the probable connection between the two. In one of the most esteemed of the ancient Indian Dramas, *Sacontalá, or the Fatal Ring*—written in Sanscrit by Calidas, who, like Cicero, "flourished" in the century preceding the Christian era, — the hero of the piece, Dushmanta Emperor of India, sorrowfully exclaims: —

"Oh! how great a misfortune is it to die childless! Ah me! the Departed Souls of my Ancestors, who claim a share in the funeral cake, *which I have no son to offer*, are apprehensive of losing their due honour, when Dushmanta shall be no more upon earth:—who then, alas, will perform in our family those obsequies which the Veda prescribes?—My Forefathers must drink instead of a pure libation, this flood of tears, the only offering which a man who dies childless can make them." *

Again, in the *Bhagavad-Gítá*, which was probably written in the same century, occurs the following passage: —

"Confusion of Caste is a gate to hell, both for the destroyers of the tribe and for the tribe itself. For their fathers are deprived of the rites of funeral-cakes and libations of water, and thus fall from Heaven."—Chap. I.

Mr. Thomson appends the following note to this passage in his valuable English version of the *Bhagavad-Gítá*:

"The present is one of those deplorable perversions of common sense which make the happiness, and even Salvation of the *Dead*, depend on the practice of the *living*, and which are found in many churches where the hierarchy have had recourse even to menaces, to enforce their injunctions on an ignorant and superstitious populace. For a full account of the ceremonies here alluded to, we must refer the reader to Colebrooke's *Essays*, vol. i. p. 187, &c., and vol. ii. p. 363; and to the *Asiatic Researches*, vol. vii. p. 245. It is only necessary here to state that the Shráddha was a Funeral Ceremony performed at different periods by the nearest relatives of the deceased, and for fathers, grandfathers, and great-grandfathers. It consisted in offering libations of pure water, and of Pindas (balls of meat or rice mixed with curds). The latter were offered for dead relatives generally, once a month in the new moon; or for one who had just died, during the ten days of mourning, one on the first, two on the second, three on the third day, and so on. The former were included in the daily duties of the householder. The neglect of their performance would cause the Dead to quit their residence in Heaven, and be precipitated into Naraka. See Manu, iii. 120—280; and Yájnavalkya, i. 217—225, and 249—257." *

Another note on the same passage, by Dr. Wilkins, is worth quoting: —

"The Hindoos are enjoined by the Veds to offer a cake, which is called *Peenda*, to the Ghosts of their Ancestors, as far back as the third generation. This ceremony is performed on the day of the new moon in every month. The offering of water is in like manner commanded to be performed daily: and this ceremony is called *Tarpan*, to satisfy, to appease. The Souls of such Men as have left Children to continue their generation are supposed to be transported, immediately upon quitting their bodies, into a certain region called the *Peetree Log*, when they may continue in proportion to their former virtues, provided these ceremonies be not neglected; otherwise they are precipitated into *Nark*, and doomed to be born again in the bodies of unclean beasts, until, by repeated regenerations, all their sins are done away, and they attain such a degree of perfection as will entitle them to what is called *Mooktee*, eternal salvation, by which is understood a release from future transmigration, and an absorption into the nature of the godhead, who is called Brahm."†

EIRIONNACH.

* Sacontala. (Trans. by Sir W. Jones.) Lond. 1790. 4to, pp. 79—80.

* *The Bhagavad-Gítá; or, A Discourse between Krishna and Arjuna on Divine Matters.* A Sanskrit Philosophical Poem: Translated with Copious Notes, an Introduction to Sanskrit Philosophy, and other matter. By J. Cockburn Thomson. Hertford. 1855.

† *Bhagvat-Gheeta*, translated by Charles Wilkins, LL.D. Lond. 1785. 4to.

DE COSTA, THE WATERLOO GUIDE.

(3rd S. ii. 7, 51, 108, 156.)

Presuming that F. C. H. is desirous of eliciting the truth as far as possible, permit me to confirm my previous communication in your columns, and to refer to the two letters in "N. & Q." 3rd S. ii. 156, from two different correspondents, tending to opposite conclusions. May I ask S. T. P. if there are any means of ascertaining the name of the blacksmith, fellow-inhabitant of Belle Alliance, who it is alleged was hiding with De Costa ten miles away from the field during the whole day of the battle of Waterloo?

It is my impression (which I will endeavour to verify the first opportunity) that Belle Alliance, a little hamlet of scarce half-a-dozen houses, if so many, does not possess a blacksmith, its only tradesman being the keeper of the public-house where it has been said (rightly or wrongly) that Wellington and Blucher met.

Mr. John Macray quotes Victor Hugo's authority that this peasant was "hostile," and probably "*perfide*" in one particular. This accords with what I have heard asserted on the spot as to his being "*perfide*" in another particular, viz., that, on being questioned, he deceived Napoleon

by saying that the orchard of Hougoumont was not surrounded by any wall. This misrepresentation caused the emperor to imagine that the line of reddish brickwork indistinctly seen in that direction through the rainy atmosphere and occasional smoke was a line of red-coated British infantry, and that his battalions and artillery appointed to that duty would meet no obstacle in advancing to sweep away those defenders of the chateau.

Who was really the countryman detained at Napoleon's side the day of the battle? Ask the question of any inhabitant of the district, and the unvarying reply is "Jean de Costa." If he was not Jean de Costa, who was he? No rival ever started up to dispute with De Costa his title to his gains. If De Costa was an impostor, did the real guide and his connections keep silence for the nine years of De Costa's life and ever since, and never advance their just claim to earnings which they saw pass entirely from them for want of a word? And are we to conclude that the dwellers in Mont St. Jean, Braine l'Alleud, Belle Alliance, Plancenoit, and Maison du Roi, all conspired to uphold a series of lies put forth by one of their number for his exclusive individual benefit, the special market thus created for this man's services being just so much loss of employment to the others?

We might understand their motive for abetting a falsehood that would help to put a share of undeserved profit into their pockets, but we cannot understand what motive they could have for abetting a falsehood that would help to deprive them of a share of legitimate gain.

The supposition of the blacksmith's silence being remunerated by the false guide would not account for the silence of the true guide, or for the positive and consistent statements made by every resident between Waterloo and Genappe.

The officers in authority about the person of Napoleon had actual knowledge of the guide's name, and testimony borne by, or derived from them, whether direct or incidental, ought, I think, to be conclusive. The fact of information being arrived at orally, among peasants, easily explains slight variations in spelling, when names are committed to writing by different persons under different circumstances.

In my first communication I inadvertently spoke of Belle Alliance as a village. It is only a very small hamlet of one of the adjoining villages; just as Quatre Bras is a hamlet of the village of Baisy. J. S. Noldwritt, Hon. Sec.

Walworth Literary and Scientific Institution.

National Anthems (3rd S. ii. 148.) — W. H. Tillett will find, in the Book Catalogue just issued by Mr. C. Lonsdale of 26, Old Bond Street, two works on this subject, numbered 1423 and 1455. W. I. S. H.

Serpents in —— (3rd S. ii. 167.) — The only instance I have ever seen of this illustration (and, doubtless, it is the great original whence all the others have come), is in *Boswell's Johnson* (vol. iii. p. 300, ed. 1799), under æt. 69 (1778): —

"Langton said very well to me afterwards, that he could repeat Johnson's conversation before dinner, as Johnson had said that he could repeat a complete chapter of *The Natural History of Iceland* from the Danish of *Horrebow*, the whole of which was exactly thus: — 'Chap. lxxii. Concerning Snakes. There are no snakes to be met with throughout the whole island.'"

Este.

The curious chapter about which Fitz-Hopkin's inquires is the 72nd of N. Horrebow's *Natural History of Iceland*, printed at Copenhagen in 1752; and of which a translation, in folio, was published in London in 1758.

Delves Broughton.

Surun (3rd S. ii. 127.) — The Turkish word *súren*, signifies "attack," "assault."

R. S. Charnock.

Congleton Bible and Bear (3rd S. ii. 166.) — The following extract may throw some light on this question, and will also serve to show that the irreverent tradition is not confined to Congleton: —

"According to tradition, the churchwardens of Ecclesfield (though some shift the scene to Bradfield), on one occasion gave a practical answer to *Hudibras'* question —

'What relation has debating
Of church affairs with bear-baiting?'"

The profane myth says: —

"That ways and means of the usual kind being awanting for the procuration of the usual annual bait at the feast, the churchwardens pawned the Bible from the sacred desk in order to obtain the means of enjoying their immemorial sport." — Eastwood's *History of Ecclesfield*, p. 354.

J. H. G.

The same legend attaches to Clifton, a village near Rugby, in the following couplet: —

"Clifton-upon-Dunsmore, in Warwickshire,
Sold the Church Bible to buy a bear."

E. M.

The Earth a living Creature (3rd S. ii. 125, 176.) — I find in my Common Place Book the following extract, but cannot recollect whence it is taken. It takes up the idea previously noted, that the earth is a living organism, and illustrates the same rather quaintly: —

"All living creatures have parasitical companions; and this is not confined to the animal world, for plants have also parasites. Indeed, while man himself is the victim of Cuvier's third order of insects, is he not himself a parasite of another kind, if the notion that the earth itself is a living thing be true, as some have argued?"

James J. Lamb.

Underwood Cottage, Paisley.

Chestnut Timber (2nd S. xi. 430.) — Mr. Horne's questions may have been answered in vol. xii. (I have it not at hand to see), but if not, I would refer him to a paper on the subject, read June 14, 1858, before the Royal Institute of British Architects, by Mr. Wyatt Papworth, and published in the *Transactions* of that body. He has collected, perhaps, all that has been said on the subject; and proves (?) that chestnut timber was *not* used in buildings. The paper, I believe, was also printed in the *Builder* of the same period.

W. P.

"To cotton to" (3rd S. ii. 10, 75, 174.) — I have long thought this word "cotton" derived from *coire*, and I am somewhat confirmed in my supposition by the information that the noun is used in the sense of *coitus* or *coitio*. I find the word "to cotton," in Ainsworth's *Latin Dictionary*, "agree well together," so whatever its origin, it is not of recent introduction.

B. H. C.

Slavery (3rd S. ii. 114.) — Mr. Buckton quotes, in his note, the Syriac version of the Revelation, which he calls the Philoxenian. I should feel obliged to that gentleman if he would state the authority for calling it the Philoxenian. He also quotes four Syriac words which your printer has not printed quite correctly. They should be

ܒܢܝ ܐܢܫܐ ܕܓܘܫܡܐ [ܥܡܐ].

What is most important is Mr. Buckton's blunder in translating the words "[cargo] of living human beings." The word ܥܡܐ is not grammatically connected with the words which follow; if it is, it is in apposition. In the next place the words which remain, signify "bodies and souls of men," and nothing else; nor has Mr. Buckton the shadow of a right to say they mean "a cargo of living human beings." This is a gross, and yet, no doubt, unintentional, misrepresentation of the Syriac, repeated probably from Walton's *Polyglott*, where the words are rendered *onus . . . . corporum et animarum hominum*, the identical version of Mr. Buckton. The same mistake occurs in Schaaf's edition, but any one who understands the language will see at a glance that the words have not the sign or form of the genitive. The Syriac text has a double construction partly as the Greek. But here, for *καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων*, it simply has, *et corpora et animas hominum:* no man buys the cargo which comprises or consists of the bodies and souls of men. The Syriac version leaves us just where we were before.

B. H. C.

Meeting of Wellington and Blucher at Waterloo (3rd S. ii. 167.)—This is popularly believed to have taken place near the farm-house of *La Belle Alliance*, a name evidently too significant to be lost sight of. The story is disposed of in a letter from the Duke to Mr. Mudford, at page 332 of the concluding volume of *The Wellington Dispatches*, wherein his Grace, alluding to the above, and other misstatements regarding his last battle, observes,—

"Of these a remarkable instance is to be found in the report of a meeting between Marshal Blucher and me at La Belle Alliance; and some have gone so far as to have seen the chair on which I sat down in that farm-house. It happens that the meeting took place after ten at night, at the village of Genappe; and anybody who attempts to describe with truth the operations of the different armies will see that it could not be otherwise. In truth, I was not off my horse till I returned to Waterloo, between eleven and twelve at night."

Thomas Carter.

Coster Festival at Haarlem (2nd S. xii. 417, etc.) — In the autumn of 1852 I saw at Bordeaux a play in which Coster was represented as the inventor of printing, and Faust and Guttemberg as his workmen. Satan and the Emperor of Austria were prominent characters, and Aspasia was revived, as Helen, in the second part of *Faust*. There were some good situations and strong writing. Being tired with travelling, I did not give so much attention to the piece as I think it deserved; but shall now be obliged to any of your readers who can tell me its name, and whether it has been printed.

M. E.

Cam-shedding (3rd S. ii. 165.) — The derivation of the latter part of this word is clearly from the A.-S. *Scea-dan*, to separate, or divide, from which comes also the "water-*shed*" of modern geography; the former part, "Cam," is identical with a word used in East Yorkshire, and probably elsewhere, for a mound of earth, a bank boundary to a field; but in its more usual meanings the word always contains the idea of crookedness, and a connection between it and *κάμπτω*, to bend, has been suggested, I think, by Skinner.

J. Eastwood.

Hope Parsonage, Stoke on Trent.

I suspect that the proper spelling is *Camp-Shading*, and that the derivation is from two German words, *kampf* and *shaden*, signifying *injury* or damage from *conflict* with the waters, from which the wooden casing is a protection.

F. C. H.

Sheet-piling may be named *cam-* or *camb-shedding* from its sloping and bulged form. *Cambered* is the term used for the deck or keel of a ship when they are higher in the middle of the length than towards stem and stern, as when a ship is broken backed. *Cam*, or *Kam*, in Dr. Hyde Clarke's *Dictionary*, means *crooked, awry*. In French *cambrer* means to vault, to bend, and *se cambrer*, to warp. I therefore conceive that *cambrer* is the origin of *cam* or *camb*. In the *Illustrated News* of August 23, the woodcut of the Boulogne dock works shows this sheet-piling or camb-shedding.

T. J. Buckton.

Lichfield.

Great Scientific Teacher (3rd S. ii. 104, 138, 174.)— ת ש, with good will to expose the mistakes of M. Comte, has strangely travestied his views. Either your correspondent's statement that he has made "an attentive perusal of the works of M. Comte" is an error, or that other (for instance) — which is ridiculous from its diametrical incorrectness, — that M. Comte "professes metaphysics," is a misprint.

I forbear making obvious remarks upon the other erroneous statements of ת ש, controversy being scarcely either Note or Query. But gratuitous incorrect interpretation of opinion is still less so, and I trust will not pass into record in "N. & Q." without this remonstrance. J. P.

Pharaoh's Steam-Vessels (3rd S. ii. 78, 118.) Some Irish clergyman officiating in England (I believe named Stevenson) has published a *Commentary on the Eighteenth Chapter of Isaiah*, wherein he displays a fuller acquaintance with the Hebrew language than with the canons of a sound criticism. He finds English fleets and steam vessels in "the land shadowing with wings," and in the "vessels of bulrushes on the waters," verses 1, 2. I have read the volume, but as it was some time ago, cannot be certain of the author's name. It is of no critical value, and belongs to the school which has found a prophecy of railways in Isaiah xl. 4, "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain."

From the *North British Review* of August 1862, it is evident that Dr. John Cumming, of London, holds the steam-vessel view. Talking of the celebrated Irving the *Review* says (p. 111):—

"Irving was a very different man from Dr. John Cumming; yet essentially his prophetic system is as meagre as that of the man who turns 'vessels (or cups) of bulrushes' into screw and paddle steam-ships; only in Irving's case it is with sorrowing pity that we witness the blind yet mighty groping of a great and noble man."

This is merely suggested to W. D. as

A Clew.

Archiepiscopal Mitres (3rd S. ii. 137.) — In one of the stained glass windows in the south side of the chancel of Bristol Cathedral is the figure of an archbishop, wearing a mitre of peculiar shape, which rises from a ducal coronet. This is the only *ancient* authority that I have met with for the modern custom of adorning the mitre of an archbishop with a ducal coronet, as in olden times the mitre of an archbishop did not differ in shape from that of a bishop. As, however, mitres have ceased to be worn in the English church, the modern practice seems a very convenient form of heraldically denoting the difference in degree between a bishop and an archbishop.

The Bishop of Durham being also a prince palatine appears always to have used the coronetted mitre on seals, &c. Query, Did he so *wear* it?

In "N. & Q." (1st S. ix. 384), J. A. Pn. will find authority for the statement made by me in "N. & Q." (2nd S. ix. 188), that the tiara of a patriarch is decorated with two coronets encircling it. J. Woodward.

New Shoreham.

American Tokens (3rd S. ii. 184.) — I beg to add descriptions of seven, selected from a large collection of copper coins and tokens in my possession: —

Canadian Tokens, &c.

1. *Ob.* A hunter with bow and arrow, and a dog: "Star and Hannon, Halifax." Ex. 1815. *Rev.* Ship in full sail. Halfpenny token, Nova Scotia.

2. *Ob.* An ass statant: "The Constitution as I understand it"—"Roman firmness." *Rev.* The bust of a soldier, with a sword in one hand and a bag in the other, appearing out of an iron-bound chest: "I take the responsibility."

3. *Ob.* An ass courant: "I follow in the footsteps of my illustrious predecessor." *Rev.* A tortoise supporting a money chest on its back: "Executive Experiment, 1833, Fiscal."

4. *Ob.* A man threshing: "No labour: no bread." *Rev.* A man ploughing with two oxen: "Speed the plough." Halfpenny token.

5. *Ob.* The head of an *officer?* "Victoria nobis est." *Rev.* Britannia: "Halfpenny token."

6. *Ob.* "Self Government and Free Trade." *Rev.* "Prince Edward's Island, 1855."

7. *Ob.* A bishop's mitred head, crosier: "Cronbane Halfpenny." *Rev.* A coat of arms (defaced). *Crest.* A draw well, 1789.

Spal.

An Old Pocket Dial (3rd S. ii. 185.) — I well remember the pocket ring-dials, such as the one described by Mr. Couch; and I believe I had one of my own more than fifty years ago. Another ingenious pocket dial was sold by one T. Clarke; and one of these I have had nearly the above length of time. It is merely a card with a small plummet hanging by a thread, and a gnomon, which lies flat on the card, but, when lifted up, casts the shadow to indicate the hour of the day. This ingenious card shows not only the time of day, but also the hours of sunrise and sunset.

F. C. H.

Inscription: Shakespeare's Tomb (3rd S. ii. 164.) — These doggerel lines are probably more commonly used than is generally supposed. In the nave of Solihull Church there is a slab and a brass plate with this inscription: —

"This stone is not placed here to perpetuate the Memory of the Person interred beneath it, but to preserve her ashes sacred from violation: Therefore,

"Good Friend for Jesu's sake forbear
To dig the Dust inclosed here! 1746."

Does the Shakespeare slab contain the oldest known copy of the lines? Nobody probably be-

lieves that Shakespeare wrote them; but he may have wished his bones to be protected from removal to the common charnel house, by such homely lines as the humblest could read and understand. ESTE.

Birmingham.

FAUSTUS, BISHOP OF RIEZ (3rd S. ii. 169.) — Faustus of Riez was first Abbot of Lerins, and succeeded St. Maximus in the Bishopric of Riez about the year 460. He is generally understood to have been born in Britain. By a Council, held probably at Arles, he was charged to write against certain errors of a priest, named Lucidus, on the subject of predestination. This he did by two books addressed to Leontius, Bishop of Arles; but in these he fell into the opposite error, advocating Semi-Pelagianism. His writings were censured in a Council at Rome held by Pope Gelasius in 494. Semi-Pelagianism, however, was not definitively condemned by the Church till the second Council of Orleans in 529. Hence many Catholics were unsuspectingly drawn into it. As to Faustus, he is not generally considered a saint; but as he is honoured as such in his own church at Riez, it is probable that he retracted his error before his death, which happened about the year 493. His chief work is his *Treatise on Free Will and Grace.* F. C. H.

BEN WILSON, THE CARICATURIST (3rd S. i. 468.) — To the statement in answer to the question, "Who was Ben Wilson, the Caricaturist?" given in your paper, may be added that it is believed he was the father of Sir Robert Wilson of renown. That if so, he left his widow with three sons and two daughters, who continued to live in Great Russell Street, until the widow died in 1789. The sons were Major, Robert, Edward; the daughters, Frances and Jane. They became wards in Chancery; each having a moderate fortune left by their father, and which, they being all minors, accumulated considerably. J. B.

DUDLEY OF WESTMORELAND (3rd S. ii. 166.) — I have much pleasure in informing H. S. G., that the book from which I quoted, viz. *The Sutton-Dudleys of England*, may be obtained from Mr. John Russell Smith, of 36, Soho Square.

ALFRED B. ADLARD.

Islington.

TRAVERS FAMILY (3rd S. i. 378.) — Sir J. Bernard Burke, among other memoranda, kindly sent me the following (relating to the Horton branch of this family in Cheshire), which he has extracted from a Record in the Ulster Office: —

"... 1647. Confirmation of Crest and Motto by Roberts, Ulster: On a coronet an arm armed, hand holding a sword gules. *Motto.* 'Vulnera mihi vis.'"

Could any of your readers tell me if an older crest or motto of this family is known? They were descended from the family of Travers of Nateby, in Lancashire, who settled there *temp.* Conquest. I should also be much obliged for any other notes concerning this house, either privately or through your columns. SIDNEY YOUNG.

4, Martin's Lane, E.C.

OSGOOD FAMILY (3rd S. ii. 67.) — Besides the branches of the Osgood family mentioned by O., there was a family of that name settled at Fulham, co. Middlesex, bearing for arms, as registered in the Heralds' College: Vert, 3 garbs within a double trefoure flory, counter-flory, or.

Elizabeth Osgood, the daughter and heiress of Richard Osgood, Esq., of Fulham, married, in 1764, Thomas Northmore, Esq., of Cleve House, near Exeter, Devon (*vide* Burke's *L. G.*, edit. 1858); and their direct descendant is the present proprietor of that estate. Mrs. Northmore, as well as her father, Rich. Osgood, Esq., are buried in Fulham church. I believe there was also a William Osgood, who died in 182–, Chief Justice of Quebec. J. N.

SLIPS AND OMISSIONS (3rd S. ii. 161, 180.) — Davies Gilbert (p. 166) was more nearly patron than schoolfellow to Davy, than whom he was thirteen years older. Davy never knew Gilbert till after he had left school. Bishop Blomfield, when he resigned his see, did not take on a second *o*. Among words from proper names are omitted Brougham, Stanhope, Tilbury, Petersham. Ought not *Hackney* to be there, and *Dennet?* M.

OLD JOKES (3rd S. ii. 185.) — FITZHOPKINS's communication immediately reminded me of my album, where I find the following version of the story, which was transplanted into its pages *circ.* 1835: —

ON THE WORD "NOTHING."

"'What are you doing, Joe?' said I.
'Nothing, Sir,' was Joe's reply.
'Are you there, Will? Pray let me know.'
'I'm busy, Sir, I'm helping Joe.'
'Is nothing then so hard to do,
That thus it takes the time of two?'
Poor Will then answered with a smile,
And laughed and giggled all the while:
'We are such clever folks, d'you see,
That *nothing's* hard for Joe and me.'"

ST. SWITHIN.

LETTERS AND WORDS IN COATS OF ARMS (3rd S. ii. 166, 219.) — A READER will not, I think, find instances of this in the coat-armour of any ancient family.

I have notes of a few families, &c., with letters in their shields, and subjoin them: —

Rashleigh, Bart.: Sa. a cross or between, in the 1st quarter a Cornish chough ar. beaked and legged, gu.; in the 2nd a text T; in the 3rd and 4th, a crescent, all ar.

The family of And bear: Gu. a Roman & ar.

Thos. Villiers, 1st E. Clarendon, bore on his

paternal coat an inescucheon ar., displaying the Prussian eagle, charged on the breast with F.B.R.

The Taukes' bear: Ar. three garlands, and a text T in base vert.

The city of Rochester: Or, on a cross gu., an r of the first; on a chief of the second, a lyon of England.

See also the sinister supporter of the arms of Sir Sidney Smith, supporting a banner, on which is inscribed "Jerusalem, 1799."

I have never met with any instances beyond the above in English heraldry. A Reader, however, will find them more frequent on the Continent, if he will consult any works on foreign heraldry. Sidney Young.

4, Martin's Lane, E.C.

The Baptism of Church Bells (3rd S. ii. 192.)—The origin of the blessing of church bells must be referred to the time of their first introduction, about the seventh century. Alcuin, in the eighth century, says of it: "Neque novum videri debet campanas benedicere et ungere, eisque nomen imponere." The term "baptism," as applied to church bells, is an expression not sanctioned by the Church: the ceremony in all Rituals is called the "Blessing of Bells" only. They are blessed upon the principle that every thing used in the divine worship should be specially set apart, and consecrated, with the invocation of the divine blessing upon it. It is usual to bless the bell in honour of some saint, whose name it afterwards bears. Thus the Roman Pontifical has this form: —

"Sanctificetur, et consecretur, Domine, signum istud. In nomine Patris, et Filii et Spiritus Sancti. In honorem Sancti N. Pax tibi."

The Pontifical of Bishop Lacy of Exeter, in the fourteenth century, has the form very similar: —

"Consecretur et sanctificetur signum istud per istam sanctam unctionem et nostram benedictionem in honore Sancti N. In nomine Patris, etc., Amen. Pax tibi."

Neither of these has any mention of sponsors; but the Sarum *Manuale* has the following rubric: —

"Et imponatur sibi nomen per sacerdotem, apponendo manus supra, et simul imponunt patrini et matrinæ. Et post presbyterum nominant suum nomen, cooperiendo clocam lineis."

This custom of sponsors prevailed only in some places, and the term, "Baptism of Bells," was merely a vulgar mode of expression.

The blessing of bells still continues in use in the Catholic Church; but was discontinued, with many other rites, in the Protestant churches in the sixteenth century. For authorities, the inquirer may be referred to Card. Bona, *De Rebus Liturgicis*, l. i. cap. 22, n. 3; Benedict XIV., *Inst.* 20; Baronius, *ad Ann.* 968, t. xvi.; P. Menard, n. 587, *ad Sacr. S. Greg.*; Banier, *Cérémonies Religieuses*; Ferraris, *Bibliotheca, ad verb. Campana*; and Maskell, *Monumenta Ritualia*, vol. i. p. cclxi. F. C. H.

Seventeenth Century Pewing (3rd S. ii. 189.) C. J. R. says that the pewing in Sprotborough Church is not later than the first half of the seventeenth century. May I ask whether the sittings are formed of pews or open benches? During a few months' residence in South Devon, I have been much interested in the remains which exist, in some of the beautiful churches of that county, of the old open seats, to the fashion of which we have now returned. In the little church of Revelstoke, most picturesquely situated close to the sea in a secluded part of Bigbury Bay, the sittings consist of the old open benches in a greater degree than in any other church I have seen, there being only here and there a pew stuck in.

I should be glad to know if there is a list to be found, in any book on church architecture, of churches where these original open benches remain. If not, it would be interesting, if such of your correspondents as know of any would mention them. The sittings at Revelstoke are almost exactly similar to those in my own parish church, built eight years ago.

Am I right in believing that pews were unknown much before the commencement of the eighteenth century? J. H. S.

Miscellaneous.

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Notices to Correspondents.

We are compelled to postpone until next week many articles of great interest which are in type, and also our usual Notes on Books.

M. D. *whose communication respecting the* "Nef" *appeared in* "N. & Q." *of the 6th instant, is requested to state where a letter will find him.*

The General Index to our Second Series *will be ready for delivery with the Magazines on the 1st November.*

W. B. (Glasgow.) *The edition you speak of is not* "rare or valuable."

G. O. L. *The Vinegar Bible is the folio edition printed at Oxford, 1717. The error is not in the text (Luke xxii.), but in the running headline. See* "N. & Q." 2nd S. iv. 291, 335.

Errata.—3rd S. ii. p. 174. col. ii. line 31, *for* "Il y tant" *read* "Il y a tant;" p. 203, col. ii. line 14 from bottom, *for* "Sir Edward Knipton" *read* "Umpton" (or Unton.)

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Notes.

HENRY VIII.'s IMPRESS AT THE FIELD OF THE CLOTH OF GOLD.

(*Continued from* 3rd S. ii. 224.)

III. I have now to inquire how far the account which P. Jovius has published is confirmed by earlier writers.

If the incident of the impress ever happened at all, it must have been visible to the eyes of ten thousand persons, who were officially assembled at the interview, including the sovereigns, and the chief nobility and gentry of England and France. Surely there would be something to attract observation in that device of the immense and finely-painted archer in his defiant attitude, decorating the front of a palace which formed the principal object of admiration amidst a scene of wonders. When the French monarch, attended by his courtiers, passed before the old familiar emblem of England's warlike success to the banquet which King Henry had prepared for them, the contrast, it may be thought, must have been suggestive. To awaken the sad memory of a disaster, which, not far from that very spot, had laid prostrate the kingdom of France, and which had elevated another English Henry to her throne less than a century before, might not be accordant with the spirit of royal hospitality; but it would be fitted to arrest one moment at least for serious reflection. We are consequently entitled to require the most convincing proof of the existence of the impress from the testimony of eye-witnesses. Whether, however, such proof can be produced, is now the question which demands consideration.

The original authorities, from which the description of the Field of the Cloth of Gold has passed into general history, are Hall's *Chronicle*, the *Memoirs of the Marshal de Fleurange* * and of *Martin du Bellay*, and a contemporary French tract inserted in *Montfaucon*.† The French tract contains the official account published by authority at the time.‡ Hall, who was a man of character, and afterwards Recorder of London, states expressly that he was present at the interview; and he is said to have been charged by Henry VIII. to write the English official account. Fleurange was likewise present, in attendance upon the person of Francis, as Captain of the Swiss Guard, and is known to have remonstrated with him on the rashness of his informal visit to Henry. Du Bellay, who was there also, is a writer of unimpeachable character. Now, it is worthy of special notice, that in every one of the four contemporary narratives here referred to, there is a description of King Henry's palace, and that given by Hall is characterised by the excessive minuteness of detail which the old chronicler delighted in; but throughout the whole of them there is not the slightest allusion to the impress. There are no other ancient authorities that I know of which add anything material to the information thus given. A volume formerly existed in the Cottonian Library containing several contemporary narratives of the interview, but it unfortunately perished in the fire which destroyed so many of the manuscripts belonging to that collection.§ Hall, after speaking of the grandeur displayed by Wolsey on the occasion of the interview, adds: "Of the nobleness of this cardinal the Frenchmen made books." Some of these "books" — for the word meant works in manuscript as well as in print — in all probability do not now exist. One of them, however, is the French tract before alluded to, the whole of which is supposed to be incorporated in Montfaucon, though the last three pages of the original publication referring to a different subject, and to which I mean to recur, have never been reprinted. But another of these

* Henry's palace, according to Fleurange, was a crystal palace, and it seems to have been as much the wonder of that age as the Palace of 1851 in Hyde Park was to our own.

† *Les Monumens de la Monarchie Françoise.* The greater part of it had previously been inserted, with the language slightly altered, in *Le Cérémonial François.*

‡ M. Brunet, in the new edition of his *Manuel*, now in the course of publication, vol. ii. 993, has given under the word "Entrée" the full title of this tract; although, not having seen it, he has assumed that it relates to Louis XII.

§ *Archæologia*, iii. 198.

books, and one which Hall must have had principally in his memory, is a still earlier tract consisting of a letter written from the French camp near Ardres on the 11th June, or only four days after the first meeting of the two kings. The writer, who reports Wolsey's proceedings at length, appears not to have yet seen Henry's palace, but he gives evidence of the courtesy and good feeling then prevailing.* Clement Marot, the poet, was also at the interview; and amongst the allegorical personages whom he represents as being present, he points particular attention to the circumstance that Love, bearing "a standard, white and pure," was the first to enter upon the field.†

In recent times the attention paid to the study of history from original sources has led to the publication of some contemporary documents throwing light upon the Field of the Cloth of Gold. These will be found amongst Sir Henry Ellis's *Letters Illustrative of English History* (1st series), in the *Chronicle of Calais*, and the *Rutland Papers* printed for the Camden Society, and in the *Archæologia*.‡

In none of these works, however, illustrated as they are by the researches of learned editors, is there to be found any reference whatever to the impress as existing prior to P. Jovius's history.

But, it may be asked, are there no historians who flourished during the period which intervened between the years 1520 and 1552? The life of Machiavelli extended to it, but his works were written earlier, and relate chiefly to Italian affairs. There was also Guicciardini, who will be quoted presently. Had there been others, P. Jovius would hardly have acquired the brief reputation which fell to his lot. That period was coincident with the earlier years of the Reformation; and on this side the Alps and the Pyrenees, the intellect of Europe, after a long bondage, was in its passage through the wilderness; and the time was not yet come for secular triumphs and conquests. Dull chroniclers and continuators, and compilers of ecclesiastical affairs there were, whose writings with a few exceptions are now forgotten, but there was no historian worthy of the name. No one can pretend to have exhausted the literature of that period of more than thirty years, to say nothing of the centuries which have followed; and a summary of my own researches would present little more than a parade of names. All I can do is to express my conviction that there is not in existence a tittle of evidence to show that the impress was ever heard of, until the account of it was published by P. Jovius, A.D. 1552 in his history.

If there had been any such evidence, during the earlier half of that period, Francis Guicciardini would hardly have overlooked it. He had slight respect, it may be admitted, for mere pageants; but the range of his information was wide, and the impress would have indicated one of those decided features of character, which his subtle genius was almost certain to have seized upon. After giving an account of the battle of Pavia, when the Emperor Charles V. had first obtained a dangerous ascendency in Europe, the Italian historian proceeds to describe the policy consequent on that event adopted by Henry VIII., who, he adds, "pursuing the counsels of the Cardinal of York, seemed to make it his principal aim to become the arbiter in the differences between other princes; so that, when the decisive moment arrived, all the world might recognise its dependence upon him." Here was an opportunity, of which it may be presumed, that Guicciardini would have availed himself to refer to the impress, had he been aware of it. Indeed the editor of the best edition of his history, who was a believer in the impress, seeing the omission in his author's text, has added a note giving a full account of the English archer, "with his proud motto."* The fact, that Guicciardini himself has made no such allusion, may reasonably be urged to show that in his time the impress had not been born. He died in 1540, or twenty years after the interview.

The same reasoning applies to the *Correspondence of the Emperor Charles V. and his Ambassadors at the Courts of England and France*, published by Mr. Bradford, A.D. 1850, from the original letters in the imperial family archives at Vienna. If the impress had existed elsewhere than in the imagination of P. Jovius, we surely ought to find some trace of it in this correspondence, which extends over the period from 1521 to 1530. On the contrary, however, during the negotiations which followed the battle of Pavia, the Emperor's minister, De Praet, adopts substantially the language of Guicciardini, that it was Wolsey's policy to hold the balance between the Emperor and Francis I.† and this language gives rise to another reflection. So conspicuous were the influence of Wolsey, the loftiness of his genius, and the pride of his character, that if the impress had been actually used at the Field of the Cloth of Gold—when the fame of Wolsey was at its culminating point—the allusion in the motto would, in all probability, have been held to apply

* The title of this tract is *La description et ordre du camp, festins et ioustes.* The French tracts mentioned in the text (including the one printed at Arras afterwards referred to) are in the British Museum, and entered in the new catalogue under the title "Henry VIII."

† *Œuvres de Clement Marot*, ii. 299, ed. 1823.

‡ Vol. xxi. 175.

* Col superbo motto. See *Istoria d'Italia*, vol. iv. p. 36, ed. Friburgo, 1776.

† P. 178.

to him personally, and not to Henry VIII.; and this having once taken place, the tradition could not afterwards by any possiblity have been altered. Henry might be first in the tournament, but in a matter relating to statesmanship, he was second to Wolsey. Both then, and for years afterwards, *Ego et rex meus* was not merely the form of a despatch, but a reality which was felt from the one end of Europe to the other. A quarter of a century after Wolsey's decease, the memory of what he had been in 1520 still survived in France, and gave rise to a strange exaggeration on a point which ordinary men deemed more important in that age than mere statesmanship. Arnold Ferro, or Ferron, published in 1555 a continuation to the *Chronicle of the Kings of France*, by Paulus Æmilius; and he states that on the occasion of the interview three magnificent pavilions were erected midway between Ardres and Guines; one for the King of France, another for the King of England, and a third for Cardinal Wolsey.

But there is a stronger argument against the impress than can be derived from the silence of any single contemporary writer, since the impress itself is met by a positive contradiction in a contemporary fact which could hardly have been expected, and which, having been embodied in a permanent work of art, is still visible. King Henry, in order to perpetuate the memory of the interview, caused its principal circumstances, and amongst them his temporary palace, to be represented in a painting, which is at the present time exhibited at Hampton Court.* A full description of this picture written in 1770, by Sir Joseph Ayloffe, is inserted in the third volume of the *Archæologia*, and it contains the following curious passage:—

"History informs us that Henry caused one of the fronts of this palace to be adorned with the figure of a Sagittary, under which the following motto was placed, *Cui adhæreo præst.* But they are not represented in the picture. As the front therein exhibited appears to be so fully decorated as not to leave room for the admission of such an ornament, we may with the greater probability presume that the Sagittary was placed on the rear or back front of the building, which faced towards the place of interview, and from its point of situation was best adapted for the reception of that allusion."

We are indebted to Sir Joseph Ayloffe for an interesting account of this picture, but the inference which he has drawn in the preceding passage is unwarrantable, since all the evidence that there is on the point concurs in placing the impress in front, and not at the back of the palace. Nor has he been more successful a little further on, when he comes to explain the allegorical figure occupying the exact position in front of the palace, where we might have expected to find the sagittary. This he does by suggesting that the figure may have alluded to Henry's "then newly-acquired title of Defender of the Faith;" the palace having been already erected, as we have seen, in June, 1520, and the title having been actually acquired in the latter part of the following year. Hence we may venture to disallow the reasons of Sir John for the absence of the impress, and accept from him the fact, which I can myself confirm, and which, to my apprehension would, under ordinary circumstances, be a sufficient refutation of the narrative of P. Jovius.

For a particular description of the palace itself, I must refer to Hall or the *Archæologia*. One circumstance only in connection with that edifice I will here notice, as it may possibly have helped to suggest the idea of introducing the impress. Upon the greensward before the principal entrance to the palace, there was erected on one side a handsome fountain, surmounted by a figure of Bacchus, and which continually poured forth Malmsey and claret wine for all comers. On the other side was a large and richly-ornamented gilt pillar sustaining another figure; and this was certainly an archer, but neither an Englishman nor, according to the tradition of Lord Herbert, a savage. What the figure was Hall informs us, for he states that "on the summit of the said pillar stood an image of the blind god Cupid, with his bow and arrows of love, ready by his seeming to strike the young people to love."

And thus it is everywhere when we turn to the earlier authorities. Whatever may have been the sentiments of Henry and Francis during the interview, we find in all their external proceedings the manifestation of mutual regard, of generosity, courtesy, and the demeanour of gentlemen.

To counterbalance, then, the inconsistencies and contradictions which I have pointed out, we have merely the single statement of P. Jovius. If we receive the genuineness of the impress upon his authority, we must believe also that the quick-witted and high-spirited nobility of France were either too stupid to comprehend, or too tame to notice, even if they felt, the affront offered to their sovereign,* and on the other hand that the Eng-

* A large engraving of this picture has been published by the Society of Antiquaries.

* What the French nobility thought of Henry's actual conduct there is some evidence to show in a despatch sent to him, a few days after the interview, by Sir Richard Wingfield, his ambassador in France. Sir Richard, writing from Abbeville, mentions also another circumstance illustrating our present subject, and which, I believe, is not generally known. He says:—

"In myne opinion, Sir, there was neuer prince more bownden to thancke God then ye be, for that it hathe pleasyd Hym to ordeigne you to make your voiage into these parties. In the whyche, besydes the grete honnour whiche you haue acquestyd, wherof the lyke hathe nother bene seen or harde, ye haue whon not onlye the beste and moste faithefull frende of cristendom, but

glish were too modest to boast of the discourtesy of Henry. We must believe that this insensibility lasted throughout a generation, and that it was reserved for P. Jovius to inform the French in 1552 how their fathers, the conquerors of Marignano, had submitted in silence to the "arrogance" of the King of England.

It is now time to add a few remarks on the reputation for veracity which belongs to the author, whose narrative makes this demand upon our credulity. H. P.

(*To be continued.*)

IRISH FOLK LORE.

The following examples will perhaps add something to the collection of odd customs, either dying out or still existing, brought under notice from time to time in "N. & Q."

In the county of Armagh a cow, suffering under some ailment, was submitted to the following treatment; whether as the sole means of cure, or auxiliary to some more active remedies, I do not now recollect. The animal being brought out, the owner and the cow-doctor took their places gravely on opposite sides of her, one of them holding in his hand a burning coal or turf. This was put nine times over the back, and of course an equal number of times under the belly of the cow; being passed from hand to hand by the two performers in the farce, thus encircling for a short time as with a burning brand the body of the beast. Reflecting on this scene since, the remarkable part of the ceremony was, that the owner of the cow was a person of considerable wealth and in a respectable rank of life. It is certainly also many years since the matter occurred, and it is to be hoped that in the county of Armagh, one of the most improved and enlightened in Ireland, no person in any rank whatever could now be found to adopt so extraordinary a method of healing bodily disease.

The wealth of the Irish consisting in early times to so great an extent of cattle, the cow seems to have been always the object of their peculiar care; at least, while various charms in connexion with her are known, I have never heard of other animals being made the subjects of this mode of treatment. Thus, in addition to the fiery charm already mentioned, it seems difficult to imagine why there should be such connexion between the cow and the flint arrow-heads of primitive days. I have heard a cow, when sick and the disease not readily distinguishable, described as *elfshot*; and even invited to feel an imaginary hole or indentation in the side, as a wound thought to be inflicted by that old and simple, but supposed supernatural weapon, shot from an unseen bow by an unseen and mischievous elf—some mysterious complaint being thereby produced. The elf-stone was sometimes also hung at the cow's head, or on her horn, to avert the approach of the spirits of the air with hostile intentions; and on other occasions it was dropped into the drink of the sick cow, from the belief that it possessed some power of rendering the operation of the soluble ingredients of the mixture more effectual. A convincing proof of its application to this last-named purpose was recently given to me by a near relative, possessed of a large collection of Irish antiquities. A respectable butcher, on whose statement the utmost reliance was to be placed, once brought him an arrow-head, found in the stomach or bowels of a cow just slaughtered. The immediate conclusion from this circumstance was that a mixture, into which the elf-stone was dropped, had been administered to the animal at some time; and that, in licking up the meal and other ingredients contained in it, she had actually swallowed the flinty substance in which the charm resided—with what effect the record is silent.

It appears to be impossible for people entirely uneducated, and in a low state of civilisation, to conceive a condition of society materially different from that in which their own lives or the lives of their fathers have passed, — to realise in their thoughts, for instance, even a time when potatoes were not grown; much less to form a mental

also ye haue whon the hartes of all the nobles of hys Realme, fro the hyest to the lowest; whyche cesse not from tyme to tyme to gyff you the hyest louenges [*i. e.* praises] that may be thowght; in suche wyse that it semythe theye be not satisfyed with other deuises then of your highnes vertues, and the manyfolde gyffts of nature wyche your royall person is endowed with, off all wyche hye thankes mott be gyffyn to Allmyghty God.

"Also your Grace shall vnderstonde that by the waye towardes the kynge your beste and moste lovynge broder, I passyd by my ladye hys moder, beynge at Rue; where I made vnto her your moste harty and effecteous recommendacions, and also shewyd her that your Grace had geffyn me charge to desyr her in your name, that she wolde contenuallye haue in her lovyng souuenance your highnes her newe acquestyd son, whyche for your parte dyd bere vnto her the semblable honnour, reuerence & affeccion that the kynge your lovynge good broder and her son dyd, in like manner as thowghe she where your Graces naturall moder; and also shewyd vnto her suche credence as your Highnes had geffyn me to declare vnto your best and most lovynge broder. All whyche when she had harde, with moste joyeuse visaige & countenance, she yeldyd vnto your Grace moste harty and lovynge thankes, as well of the recommendacions made by me as also that it had lykyd you of your hye bowntie and goodnesse to accept her in the lieu of your moder; wherin she sayde ye dyd her not onlye the hyest honnour that euer lady receiued, but also the gretyst comfort; for now she thowght that she myght wele saye, thowghe she toke not her selff so to be worthie, to be moder to two the most perfytt and accomplisshyd princes that euer [were] harde or redde of to haue been in this worlde at onys; sayenge that [where] hertofore she had but one harte and one son, from henceforthe [that her] harte shuld be egallye devydyd betwene ye bothe." — *Cotton MS.*, Caligula, D. VII. p. 239.

picture of the days when a scanty population, following no husbandry, half naked or clothed in skins, wandered over the hills and through the woods, shooting at one another or at wild animals with those very arrows now dug up in their pasture grounds,—having no better employment, and, it is thought by many, no better weapons. Not being able to conceive anything of this kind, they form the conclusion that these strange instruments, so useless apparently for all the purposes of life known to them, cannot be the work of men's hands. They, therefore, call the arrow-points *elf-stones;* and the large stone hammers and hatchets, *thunderbolts*. In the part of the county of Antrim from which I write, the opinion of their supernatural origin is however greatly disturbed, on account of the profusion in which they are found. In districts long cultivated, most objects of the kind have been dug up and long since scattered; but in places where there was, and still is, good natural pasture, the locality at the same time being sheltered and secure—so as to have presented inducements in old times for a comparatively numerous body to occupy as permanently as their mode of life permitted, and which is only now being brought under culture—the flint arrow-heads, hatchets, and other primitive instruments of stone are found in such numbers, that the simple explanation to the most unenlightened of their probable use and origin is received with apparent credence. So much is this the case, that I cannot say that flint arrows are now put to any of the uses I have described; or, if they are, some concealment must be practised; which is in itself one step towards the discontinuance of customs so much at variance with the practical matter-of-fact and advancing age in which we live. G. B.

Glenravel House, County of Antrim.

THE WILD TURKEY.

Benjamin Franklin says that this bird (the *Meleagris gallopavo* of naturalists) is a native of America—a statement which is repeated by Lucian Bonaparte in his *Amer. Ornithology*, (i. 79):—

"The native country of the wild turkey (says the Prince) extends from the north-western territory of the United States to the Isthmus of Panama, south of which it is not to be found, notwithstanding the statements of authors, who have mistaken the curassow for it."

This reasoning may be all very just so far as concerns its habitat on the northern continent of America; but query if the bird was not known anterior to the discovery of the western hemisphere, and therefore elsewhere? I have been informed that it was first introduced to the notice of Europeans (or rather made known to them) by Marco Polo, the Venetian, who has described it somewhere in his book of *Travels* as the "big fowl," and representing it as an inhabitant of Cathay (Northern China), where it is called *Tâ ki;* and hence our English "turkey." It is doubtful, I believe, whether Polo composed his *Travels* in the French or in the Italian language. Can any one confirm, by reference to an early MS. or printed edition of his work, that the *Tâ ki* is really identical with the *Meleagris gallopavo* of our naturalists?

The mentioning of Franklin's name in connection with the wild turkey tempts me to add the following characteristic passage from one of his letters to his daughter, Mrs. Sarah Bache (*Works*, vol. x. p. 63), in which he regrets that the Bald Eagle had been preferred to the Turkey as the national emblem of his country: "For my own part (he wrote in the seventy-eighth year of his age), I wish the bald eagle had not been chosen as the representative of our country; he is a bird of bad moral character; he does not get his living honestly; you may have seen him perched on some dead tree where, too lazy to fish for himself, he watches the labour of the fishing-hawk; and when that diligent has at length taken a fish, and is bearing it to his nest for the support of his mate and young ones, the bald eagle pursues him, and takes it from him. With all this injustice he is never in good case, but, like those among men who live by sharping and robbing, he is generally poor, and often very lousy. Besides, he is a rank coward; the little king-bird, not bigger than a sparrow, attacks him boldly, and drives him out of the district. He is, therefore, by no means a proper emblem for the brave and honest Cincinnati of America [a proposed transatlantic Order of which the philosopher disapproved], who have driven all the *King-birds* from our country; though exactly fit for that order of knights which the French call *Chevaliers d'Industrie*. I am, on this account, not displeased that the figure is not known as a bald eagle, but looks more like a turkey. For, in truth, the turkey is, in comparison, a much more respectable bird, and withal a true original native of America. Eagles have been found in all countries, but the turkey was peculiar to ours. He is besides (though a little vain and silly, 'tis true, but not the worse emblem for that), a bird of courage, and would not hesitate to attack a grenadier of the British guards, who should presume to invade his farm-yard with a red coat on." β.

ENTRIES RELATING TO CLERGYMEN IN THE PARISH REGISTERS OF HORNCHURCH, CO. ESSEX.

The following extracts from the Parish Registers of Hornchurch, include every entry relating to clergymen from A.D. 1576, when the register begins, to the year 1700.

They may form a fitting supplement to the Romford excerpts, printed in "N. & Q.," 3rd S. ii. 162. Romford, though the more important town, was, until late years, only a Chapelry of Hornchurch. Newcourt gives no list of the incumbents of Romford and Hornchurch.

These Registers are in good order, and have very few "breaks." The entries of baptisms, marriages, and burials, are intermixed from a very early date.

1594, June 30. ffrancis Hall, the sonne of Raffe Hall, Vicar of Hornchurch. Bapt.
1595, May 5. Raffe Hall, Mr of Arts, and godly minister of Hornchurch. Bur.
——, Nov. 16. Raphe Hall, the sonne of Mr. Raphe Hall, late Vicar of Hornchurch. Bur.
1608, July 31. Mr. Richard Atkins, Curate of Havering. Bur.
1608-9, Feb. 16. Edward Cooke, sonne of Matthew Cooke, Curat. Bapt.
1610, Decr 11. The reuerend man Charles Ryues, Doctor of Diuinitee, and Vicar of Hornechurche. Bur.
1613, June 4. Buried, George Rives, Dr of Divinity. Warden of Newe College, in Oxon.

[The College owns large estates in this parish, and is patron of the living.]

1623, Feb. 10. Bur., Josias White, faythfull pastor.
1626, Sept. 28. Married, Robert Polden and Margaret Jackman.

[Daughter of Edward Jackman, Esq., of Hacton, in this Parish.]

1630, June 11. Bapt., Elizabeth Chambers, the daughter of Richard Chambers, Dr of divinity, and minister of St Andrew Hubbord, London.
1632, March 31. Bur., Robertus Polden, ecclēæ pastor doctissimus vigilantissimus et pacificus sacræ theologiæ baccalaureus.
1648, Sept. 18. Bur., Thomas Man, Vicar, doctissim. & pacific. S.T.B.
1657-8, Jany 21. Bur., Mr. Matthew Leacok, Vicker.
1685-6, March 17. Mr. Michael Wells, Vicar of Hornchurch, was buried.

[This entry contradicts the positive statement of Calamy, that Wells was ejected in 1662 under the Act of Uniformity.]

1688, Aug. 20. Francis, son of Francis Shaw, Vicar of Hornchurch. Bapt.
1689, Aug. 20. Mary, daughter of do. Bapt.
1691-2, March 23. Ann, daughter of Francis Shaw, Vicar of this Church. Bapt.
1695, Octr 28. Jane, daughter of do. Bapt.
1696, Nov. 17. Francis Shaw, Vicar of ys Parish. Buried.
1697, May 19. Bapt., Eliza. ye daughter of Mrs. Mary Shaw.
——, July 22. Bur., Edward, the sonne of Mrs. Mary Shaw.
——, Octr 10. Bur., Eliz., daughter of do.

EDWARD J. SAGE.

Stoke Newington.

Minor Notes.

THE MORGAN PAPERS. — In the possession of T. H. Clutton Brock, Esq., of Pensax Court, Worcestershire, are a remarkable collection of letters and documents relating to the Civil Wars, which have descended in the family from the famous parliamentary General Sir Thomas Morgan, Bart., an heiress of whose race brought Kinnersley Castle, in Herefordshire, to the Cluttons. They consist of letters from General Monck relating to military affairs in Scotland; also from Col. Lockhart, who married Cromwell's niece; Gilbert Mabbott, licencer of the *Parliamentary Gazette*, in 1648; Doctor Troutbeck, a surgeon; Capt. Witter; Mr. Clarke, Monck's Secretary; Robson, and Dr. Barrowe, Judge Advocate of Monck's army; Sir Thos. Morgan's appointment as Governor of Jersey; letters to him at that post from the Duke of Monmouth, besides many orders signed by King Charles directed to him. There are also pictures at Pensax Court of Sir Thomas Morgan and his descendants.

These documents, which are very voluminous, contain many important details of the history of the times, and their existence was little known, even to those who reside in the vicinity of Pensax.

There is a picture of Sir Alan Cotton, Lord Mayor of London, carrying the city sceptre at the coronation of King Charles I. He was also an ancestor in the female line of the Cluttons.

Sir Thomas Morgan was created a Baronet in 1660 for his zeal in promoting the restoration. He bore arms 3 bulls' heads cabossed sable. The arms of the Tredegar family are different, from which I presume he was not directly connected with that branch of the Morgans.

THOMAS E. WINNINGTON.

Stanford Court, Worcester.

FIXITY OF DRESS ON THE GREEK STAGE. —

"Our theatrical costumes are supposed to convey an idea of the dresses actually worn by the characters represented, whereas those of the Greeks were modifications of the festal robes worn in the Dionysian processions, and were prescribed by the ceremonial law of the stage as strictly as the albs, copes, hoods and surplices used by religious functionaries in graver scenes."—Article on Donaldson's *Theatre of the Greeks* in *Saturday Review*, Sept. 6, 1862.

Is not this laid down too broadly? Dicæopolis, when he begs the ragged garment of Telephus, mentions others who have appeared in rags on the stage; and Euripides says: —

Ὦ παῖ, δὸς αὐτῷ Τηλέφου ῥακώματα·
Κεῖται δ' ἄνωθεν τῶν Θυεστείων ῥακῶν
Μεταξὺ τῶν Ἰνοῦς. *Acharnes*, v. 432.

The joke would have fallen dead had not the audience been accustomed to see these gentlemen-in-difficulties dressed in varied clothes.

FITZHOPKINS.

Paris.

THE PASSING BELL.—It is curious, and often painful, to observe how many old customs are changed from their original purpose, and that purpose completely forgotten. The *passing bell* was originally intended to give notice of a soul

departing, or *passing* out of the world, and to procure prayers for its happy *passage*. Now the bell is tolled only when a person is actually dead; and in Norfolk we hear the clerk or sexton speak of *passing* the bell, or going to *pass* the bell, for some one just departed; so that here *passing* has come to signify *tolling!* F. C. H.

Advertising Statistics. — Casually looking into an entertaining periodical, which was started in the year 1824, entitled the *Literary Magnet*, I found in vol. ii. for 1826, pp. 65–74 (new series), an interesting article on "Booksellers and Authors," which reveals to us many arcana connected with literary matters. At p. 67 it is stated that Messrs. Longman, in 1817—1818, paid nearly 5000*l.* for advertisements, and that Messrs. Whittaker, in 1824—1825, expended nearly 6000*l.* in advertising. These remarks appeared between thirty and forty years ago; and since that period, the system of advertising, both by publishers and the public in general, having been greatly on the increase, it might be a great curiosity to have some idea what, at the present time, we may estimate the expense to be annually of disbursements on that account, or else have some items of such expenditure. Some conjecture may be formed of the expense attending it, when I state that, having leisure, I lately amused myself in my journey on the railway, by counting the multitudinous advertisements in my *Bradshaw*, and they amounted to 315. When I reached home I pursued my object with the *Edinburgh* and *Quarterly Reviews*: bound up with the former I found 182 pages of advertisements to 292 pages of review—total 474 pages. The contents of the *Quarterly* were: pages of review 280, index 8, advertisements 148, total pages 436. I hope some reader of "N. & Q." will furnish us with some information on this subject, which, as I have said, I consider curious.

A Looker-on.

Bath Epigram. — The fine and perfect Abbey Church of Bath, dedicated to St. Peter and St. Paul, has, flanking the great western door, a statue of each of its patrons; the hands of both which have been knocked off, no doubt by the zealots of former iron times, and by some strange neglect, have never been replaced. This has given rise to the following epigram: —

"*In effigies SS. Petri et Pauli manibus truncatas.*

"His plagatus sum in domo eorum qui diligebant me."—*Zech.* xiii. 6.

"Petre, quid ingeminas; et quid tu, Paule, reponis,
Ostentans manibus brachia trunca suis?
Ethnica læsisset si me violentia, ferrem;
Sed data Christiadis impia plaga dolet."

B. E.

Queries.

Anonymous. — Who was author of a dramatic satire relating to Ireland's Shakspeare forgeries, called *Precious Relics*, 1796? 2. *Narcissus and Eliza*, a dramatic tale, 1754? 3. *Marcellus and Julia*, a dialogue. London, 1788, Debrett? 4. *A Peep into High Life, or Fashionable Characters Dramatised*, 8vo, 1812? R. I.

Henry Barnard, Apothecary. — Information respecting this gentleman, who was an apothecary in London about the year 1730, — his place of residence, if married, the name of his wife, and the date and place of his death, — will much oblige H.

Randle Cheney, Esq., of Broxbourne. — It is stated, in Clutterbuck's *Herts* (vol. iii. p. 250), that the foregoing by his will, dated in 1795, left to the minister and churchwardens of Stanstead Abbots, in that county, a certain sum; the interest of which was to be expended in keeping in repair the tomb of his late wife, in the churchyard of that place. I should be much obliged for any particulars of Randle Cheney, as to what branch of the great house of Cheney he derived? Whom he married, and if he left issue? G. B.

Ancient Chessmen. — In the *History of Domestic Manners and Sentiments*, by Thomas Wright, among other curious illustrations, are given some of ancient Icelandic chessmen (p. 203), said to be of the twelfth century; where the bishop is represented as one of that order, with his mitre and crosier.

I have in my possession a very curious set in silver and silver-gilt (Venetian, I believe), where the bishops, as we now call them, are habited as men-at-arms; with long maces in their hands, on one side a three-cornered hat, on the other a kind of cap. The knights are on horseback, armed; the one with spear, matchlock, and straight broadsword, with a Persian cap; the other with curved scimitar and matchlock only. The rooks, or castles, are elephants bearing castellated towers on their backs, with men and cannon, or cross-bows. The kings and queens would appear, from their dress, to be of the age of Elizabeth, or older. I am no antiquary; but should like to know when the term *bishops* was first used in chess? Whether it is the older term, which the Icelandic chessmen would imply? Were they ever called men-at-arms? At what period? And when did the modern term *bishop* again come into use?

Montague Williams.

Woolland House.

The Foot of Thomas of Lancaster. — In the "Rentale of Charyte" (quoted in Nichols's *Leicestershire*, vol. i. p. 113, Appendix), there is the item, "Pes Thome Lancastrie respondebat, vj^{li} x^{s}.," among the receipts appertaining to St. Martin's

church, Leicester. Query, Was this sum received at the "foot" of *an image* of Thomas of Lancaster, or was his "foot" preserved in the church as a relic? T. North.

Leicester.

Gobelins Tapestry.—In an original letter from Paris, in 1753, the writer, speaking of the Gobelins Tapestry, says that the then director of the manufactory was a Scotchman. Can any reader of "N. & Q." say who this Scotchman was; or refer to any book from which something of him and of the establishment, about the above year, can be learned? R. Wright.

Great Russell Street.

Ghetto, Derivation of. — The authors of the *Architectural Publication Dictionary* find two etymologies given for this word, which you will remember is the name for the Jews' quarter, or that portion of cities in Italy to which that nation is restricted. One is the Hebrew word *ghet*, said to signify division or separation. We cannot find such a word except the Talmudic form גט, a *bill* of divorce, or separation. The other offered is the Low Latin *guetta*, a sentinel or watchman. Thus Du Cange, *s. v.* "Wactæ," quoting the will of Philip the Fair (1311), says he leaves "to Adam and Stephen, our watchmen (guettis nostris) 60 shillings each." The ghetto was enclosed by gates, and guarded or watched to prevent the Jews going in or out after certain hours. The latter seems the better derivation, as the former is rather the *bill* than the separation itself. Could any of your readers assist one who takes a great interest in the subject as early as possible? A. A.

Poets' Corner.

Hume. — In the churchyard at Reigate is a large black marble slab without any date or inscription of any kind, except only the one word, Hume. To whose memory is this a memorial?

A Lord of a Manor.

The Names of the Three Wise Men, a Charm against the "Falling Sickness." — A silver ring was found some years ago at Dunwich, in Suffolk, bearing round the circumference the following words: —

"Jasper fert Myrrham; Thus Melchior; Balthasar Aurum:
Hæc tria qui secum portabit nomina Regum,
Solvitur a Morbo, Christi pietate, caduco."

Can any of the readers of "N. & Q." inform me as to the origin of this receipt or charm? Blomfield, in his *History of Norwich*, gives the following old English translation of the Latin: —

"Myrrh, Frankincense, and Gold the Eastern Kings
Devote to Christ the Lord, as offerings;
For which all those, who their three names do bear,
The 'Falling Sickness' never need to fear."

It is said that the heads of the three wise men are preserved in the cathedral of Cologne.

S. Dalton.

St. John's, Norwich.

The "Organs" at Wrexham, Denbighshire. In a *Gazetteer of England and Wales*, in oblong octavo, which I take to be of the period of Charles I., inasmuch as it is published by John Bill, I find at the close of the account of Denbighshire, the following paragraph in manuscript: —

"In Wrexham is ye Rarest Steeple in ye 3 Nations; & hath had ye Fayrest Orgaines in Europe, till ye late Warr in Charles ye 1st his raigne, whose Parlament Forsees pulled Him & Them downe, with other Ceremoniall Ornaments; & made ye Blackcoates rather weare Swordes than Sirplus, & Drumes were waged where Orgaines stood, and Pikes instead of Pipes."

The tower of Wrexham church still remains pre-eminent amongst our ecclesiastical architecture. But is there any other known record of the surpassing excellence of its organ? M. D.

Quotations. — At the risk of displaying but small acquaintance with the works of the poets, I must ask for the names of the writers of the following lines, cited in an American book which has lately come under my notice: —

"Calvaries are everywhere, whereon
Virtue is crucified, and nails and spears
Draw guiltless blood."

"No more desperate endeavours,
No more separating evers,
No more desolating nevers,
Over there."

St. Swithin.

Who is the author of the following lines: —

"No priest stood by to soothe the hour of death;
No wailing sire received his fleeting breath;
Above his grave waves no memorial yew,
Nor parting friends there wept a long adieu!"

Oxoniensis.

Colonel Thomas Rainsborough killed in Doncaster, October 29th, 1648. — Can any reader of "N. & Q." give me references to sources of information, fuller or lesser, concerning this "renowned Commander" as he is designated in Brooks's funeral sermon? I am specially desirous to have light upon his career while Vice-Admiral of the Fleet. Γ.

The Shrine of St. Palladius, or Paldy, at Fordoun. — Archbishop Spottiswoode (*Hist. of the Church of Scotland*, vol. i. p. 13, Bannatyne Club edition, Edinb. 1850), having mentioned from Boetius that William Schewe, Archbishop of St. Andrews, had caused the relics of St. Palladius to be honourably deposited in a silver shrine at Fordoun in 1494, adds that, "at the demolishing of the churches," by which he means the Scottish Reformation, the shrine was "taken up by a gentleman of good rank, who dwelt near

that place. The people of the country," he adds, "observing the decay which followed in that family not many years after, ascribed the same to the violation of Palladius's grave."

What was the family whose decay is here alluded to? J. H. Todd.

Trin. Coll. Dublin.

Queries with Answers.

Mr. John Lockman. — Would any reader of "N. & Q." be so obliging as to favour us with a biography of this gentleman? who was author of a "History of England by question and answer," which he dedicated to Arthur Onslow, the Speaker; and which, as a school-book, ran through a host of editions with myriads of exemplars. He was also distinguished for some of his translations of epigrams and short pieces from the French of L'Abbé de Chaulieu; to which he gave *la pointe, et le tour d'esprit*, with singular felicity. Many of these appeared in the different periodicals of the time. I glean from one of these, that he was a native of the adjoining village of Petersham. In the *London Magazine* (vol. iv. p. 41, 1735), there is an imitation of Chaulieu's: —

"O Fontenay! * lieu délicieux,
Où je vis d'abord la lumière," etc.—

which is rendered by Lockman: —

"O *Petersham!* delightful spot," &c.

The mention of Chaulieu induces me to relate an anecdote of Danton, who fell by *le tribunal révolutionnaire*, the victim of Robespierre. Danton had the genius of Mirabeau, with full as much perverseness and also unparalleled courage; for when the sentence, "*la mort*," was being pronounced upon him, unawed, he sat coolly reading an ode of Chaulieu — "Sur l'Imagination," the 15th stanza of which was not unappropriate to his desperate situation. As the *Œuvres de l'Abbé de Chaulieu* are scarcely to be met with in this country, unless they may be in the British Museum, perhaps a transcript of the lines I allude to may be acceptable: —

"Mais qu'a donc tant à se plaindre,
Qui sait mépriser la mort;
Et qui, bien loin de la craindre,
La regarde comme un port?
C'est comme je l'envisage,
Et l'attends tranquillement;
Tout ce qui fait l'homme sage,
N'est que le dernier moment."

Φ.

Richmond, Surrey.

[John Lockman was born in 1698, but of his early days no particulars are recorded. He was such an amiable, inoffensive man, that the wits of his time called him *The Lamb*. The only time he deviated from the gentleness of this animal, was when Cooke, the translator of *Hesiod*, abused his poetry to his face. "It may be so," retorted Lockman, "but, thank God, my name is not at full length in *The Dunciad*." In conversation he had some humour, but his attempts to excite merriment on paper were wretchedly unsuccessful. Being a man of much literary industry, especially as a translator, he frequently went to court to present his poems to the royal family; and after he became Secretary to the British Herring-Fishery, tendered to the same illustrious personages presents of pickled-herrings together with his small literary ware; all which, both poems and herrings, he took care to inform the public "were most graciously received." He was one of the writers engaged on *The General Dictionary*, and was also concerned in several translations and compilations. He died much lamented at his house in Brownlow Street, Long Acre, on Feb. 2, 1771. A list of his productions is given in Watt's *Bibliotheca*. Consult also "N. & Q.," 2nd S. xi. 102.]

* Fontenay le-Comte, ville de France, dép. de la Vendée.

Marquis of Anglesey's Leg. — By whom was the epitaph on the leg of the Marquis Anglesey written? I am unable to meet with it, and should therefore feel much obliged if the Editor of "N. & Q." would either insert it, or refer me to a source where it may be found. The leg is, I think, buried in the garden of an inn near the field of Waterloo. Oxoniensis.

[Among the curiosities of Waterloo, to the examination of which the most strenuous persuasion is used to invite the passing stranger, is the grave of the late Marquis of Anglesey's leg, the house in which it was cut off, and where the boot belonging to it is preserved! The owner of the house to whose share this relic has fallen finds it a most lucrative source of revenue, and will, in spite of the absurdity of the thing, probably bequeath it to his children as a valuable property. He has interred the leg most decorously within a coffin, under a weeping-willow, and has honoured it with a monument, and the following epitaph: —

"Ci est enterré la Jambe
de l'illustre et vaillant comte Uxbridge,
Lieutenant-Général de S. M. Britannique,
Commandant en chef la cavalerie anglaise, belge, et hollandaise, blessé le 18 juin, 1815,
à la mémorable bataille de Waterloo;
qui, par son héroïsme, a concouru au triomphe de la cause
du genre humain;
glorieusement décidée par l'éclatante victoire
du dit jour."

Some rollicking wag scribbled an infamous couplet beneath the inscription: —

"Here lies the Marquis of Anglesey's limb;
The Devil will have the remainder of him."

More apposite are the following lines, which went the round of the papers at the time: —

"*On reading the Description of the tomb erected to the Memory of the Marquis of Anglesey's Leg.*

"He, now in England, just as gay
As in the battle brave,
Goes to the rout, review, or play,
With *one foot in the grave.*

"Fortune indulged a harmless whim;
Since he could *walk* with one,
She saw two legs were lost on him,
Who never deigns to *run*."]

"Memorial of the Church of England."—I have a small quarto pamphlet printed at "London, in the year 1705," called "*The Memorial of the Church of England*, humbly offer'd to the consideration of all true lovers of our church and communion;" which has a MS. note stating that the book, when first published, was ordered to be publicly burnt, and was burnt, by the common hangman. Who was its author, and what were the circumstances of its issue?

Frederick George Lee, F.S.A.

Aberdeen, N.B.

[Few pamphlets occasioned a greater sensation in their day than *The Memorial of the Church of England*, 1705. It was noticed by Queen Anne in her speech to parliament; proscribed by both Houses of Parliament; condemned to be burnt by the grand jury of Middlesex in the presence of the court, and again before the Royal Exchange; moreover a reward of 1000*l.* was offered for the discovery of the author. The unlucky printer, David Edwards, in his examination, stated that a woman in a mask, with another barefaced, brought him the manuscript, and ordered 350 copies to be printed, which he delivered to four porters of their own; but from this "cock and bull story" the Secretary of State found it was impossible to fix it with certainty upon any one. It was, however, the production of James Drake, M.D., assisted by Mr. Pooley, the member for Ipswich, to whom he was indebted for the legal information it contains. Drake was certainly a man of learning and abilities, and at this time finding that the repeated failure of the bill against Occasional Conformity in the House of Lords greatly incensed the Church party, published *The Memorial*, which may be regarded as a precursor of those sermons of Sacheverell, which, a few years after, convulsed the three kingdoms. *The Memorial* was reprinted in 1711, with an Introductory Preface containing the Life of the Author; but the most accurate account of him and his writings will be found in Dr. Munk's *Roll of the College of Physicians*, ii. 16. Dr. Drake seems to have possessed qualifications for more permanent fame, as a scholar, a physician, and a man of genius, than that of an ephemeral writer on politics.]

Archbishop Tillotson. — I am desirous to know the author of the following remarkable tractate: —

"The Charge of Socinianism against Dr. Tillotson considered. In Examination of some Sermons he has lately published on purpose to clear himself from that imputation. By way of a Dialogue betwixt F., a friend of Dr. T.'s, and C. a Catholic Christian. To which is added Reflections upon second of Dr. Burnet's four Discourses, concerning the Divinity and Death of Christ. Printed, 1694. To which is likewise annexed a Supplement upon occasion of a History of Religion lately published supposed to be wrote by Sir R—— H——d. Wherein likewise Charles Blount's Great Diana is considered; and both compar'd with Dr. Tillotson's Sermons. By a True Son of the Church." Edinburgh: Printed MDCXCV, 4to, pp. 33.

My copy bears the autograph of W. C. Hazlitt, with this note, "This tract on Tillotson is extremely uncommon." r.

[This remarkable treatise is by Charles Leslie, a nonjuror. "Leslie," says Dr. Johnson, "was a reasoner, and a reasoner who was not to be reasoned against." Though zealous against Romanism as such, and against King James's unconstitutional measures, Leslie could not reconcile his conscience to the oaths to William and Mary, and so became a nonjuror, of which party he was one of the chief literary and theological supports and ornaments. Tillotson had printed Four Sermons to clear himself of the charge of Socinianism, which drew forth the above tractate from Leslie. Dr. Hickes, speaking of Leslie's production, says, "In it will be found that Dr. Tillotson's vindication of himself is but a shuffling vindication, which hath much of Arian cunning and reserve in it." Cf. *Some Discourses upon Dr. Burnet and Dr. Tillotson*, &c., p. 54, 1795, 4to; and Birch's *Life of Abp. Tillotson*, edit. 1753, p. 296. The supposed author of a *History of Religion*, alluded to in the title-page, is Sir Robert Howard.]

Doll. — When was this word first introduced into our language? I find a Puritan divine, in 1655, speaking of children "playing with their *babies*." I should be glad to have an example of "doll" in this sense of earlier date. r.

[Cooper (*Lat. Dic.*, 1573) renders *O capitulum lepidissimum* of Terence, "O pleasaunt companion: O little pretie *Doll polle*." Dryden translates *Pupæ*, in Persius, "Baby-Toys;" and in a note says, that "those Baby-Toys were little Babies, or Poppets, as we call them;" whence (says Richardson) "it seems that the name of *Doll* was not in general use." The introduction of fashions from Paris by means of a wooden mademoiselle, or jointed *baby*, is the subject of an amusing letter in the 277th number of *The Spectator*, dated Jan. 17, 1711–12, in which the superior fancy and elegance of the French modes is exemplified in various points. In the *Gent. Mag.* for Sept. 1751, p. 426, we read that "several *dolls*, with different dresses, made in St. James's Street, are sent to the Czarina, to show the manner of dressing at present in fashion among the English ladies." Knox, in his *Essays* (No. 36), published in 1777, says that "they who live only to display a pretty face, without one domestic or social virtue, can scarcely rank higher than a painted *doll*, or a block-head placed with a cap on it, in a milliner's window."]

Inscription. — I have been asked to interpret the following remarkable collection of words, syllables, and letters; but as all my efforts at solving the enigma have hitherto been unavailing, I am induced to look for help to the readers of "N. & Q.," and I hope that my appeal may not be made in vain: —

R. S. D. D. Hippolito
Cal. Fior. Fondat Della
Gong. Della D. O.

Surely I have not been puzzling over anything of the nature of "Bill Stumps, his mark!"

St. Swithin.

[We beg leave to suggest one or two slight emendations in this inscription, and would read it thus: —

R. S. D. D. Hippolito
Gal. Fior. Fondat. Della
Cong. Della D. C.

That is,

Reverendo Servo Di Dio Hippolito
Galantini Fiorentino Fondatore Della
Congregazione Della Dottrina Cristiana.

This will be found to correspond almost verbatim with

part of the title of a work published at Rome in 1721. We italicise the part in question: —

"Vita del *ven. servo di Dio Ippolito Galantini Fiorentino Fondatore della Congregazione* di S. Francesco *della Dottrina Cristiana* in Fiorenza, Scritta da Dionisio Baldocci Nigetti Fiorentino."]

Goldsmith and Malagrida.—There is an anecdote of Goldsmith: that sitting at the theatre by the Earl of Shelburne, he said to him that he wondered his enemies should call him Malagrida, for Malagrida was a good man. Can you tell me, 1. Whether the Earl of Shelburne really was the nobleman in question? 2. Who Malagrida was? 3. Where the anecdote is to be found?

W. L. S.

["He (Johnson) said Goldsmith's blundering speech to Lord Shelburne, which has been so often mentioned, and which he really did make to him, was only a blunder in emphasis—'I wonder they should call your Lordship *Malagrida*, for *Malagrida* was a very good man,' meant I wonder they should use *Malagrida* as a term of reproach." (See *Boswell*, Murray, one-vol. edition, p. 716.) The story is also told in the same volume, p. 643, note, in an extract of a letter from Beauclerk.

Malagrida was the celebrated Portuguese Jesuit of that name, who was implicated in that conspiracy against Joseph I. which ultimately led to the expulsion of the Jesuits from Portugal. He was executed on the 20th Sept. 1761.]

Poem on William Rufus, by W. S. Rose.—I have met with the following stanza, but have been unable to discover the poem from which it is taken. Can you inform me whether the poem was ever published, or only printed for private circulation: —

"The Red King lies in Malwood Keep;
To drive the deer o'er lawn and steep,
He's bound him with the morn;
His steeds are swift, his hounds are good,
The like, in covert or high wood,
Were never cheer'd with horn."

T. Fletcher.

[The beautiful ballad of "The Red King" is appended to William Stewart Rose's translation of *Partenopex de Blois*, a Romance in verse from the French of M. Le Grand, 4to, 1808. This ballad is quoted in the *Edinburgh Review*, xiii. 425.]

Lilly's Grammar. — Is anything known of Thomas Robinson, who wrote the *Quæ genus*, or "Rules for Nouns Heteroclite," of Lilly's Grammar? And why was this small portion assigned to him, since the entire remainder of the grammar appears to be the work of Lilly himself? M. D.

[Thomas Robertson (sometimes called *Robinson*) was an eminent grammarian, educated at Queen's College and Magdalen College, Oxford. During the reign of Queen Mary he was made Dean of Durham, but refused to take the oath of supremacy to Queen Elizabeth. He died about 1560. In 1532, he printed a commentary on the rules which Lilly wrote in verse, and added *Quæ Genus*, and the versifying rules, with a dedication to Bishop Longland. An account of Robertson and his works will be found in Wood's *Athenæ*, by Bliss, i. 320.]

Replies.

ESSAYS ON ASSURANCE.

(3rd S. ii. 165.)

Life assurance is not a "lively" subject, and does not admit of frequent illustration which is both "startling" and "accurate." Mr. Francis's *Annals of Life Assurance* is said, by the author of the Handbook presently mentioned, to be the work to which he always turns for the "romance" of the subject. I have skimmed this book, and can testify to its collecting all I know of the startling, and more. I know from the *History of the Bank of England*, by the same author, with which I am better acquainted, that he has a turn for the collection of the startling. This of course would infer that accuracy must not be easily taken for granted; but I know of nothing to impeach it in his case, which can be supposed due to himself.

The periodicals devoted to Life Assurance contain little to which the whole of the required description applies. The *Life Assurance Record*, the single volume of which was completed in 1848, never startled me but once. On turning the page, I found a poetical advertisement of the advantages of assurance which I think worth quoting: —

"THE WIDOW AND ORPHAN'S FRIEND.

"When God removed Papa to Heaven,
And Ma was left to strive for seven,
With scarce enough for burial fees
(So lingering was poor Pa's disease):
Though full of grief, we'd no despair,
Relations *spoke* so kind and fair.
Our Grandpa said that he, for one,
Would *think* and see what could be done.
Our uncle William and our aunt
Hoped we would never come to want;
But mother's brothers *talked* the best,—
A great deal kinder than the rest.
They said that home they'd take us all,
Only their rooms were few and small.
We'd *promises* from uncle Page,
To *push* us forward *when of age*.
They then went home,—but stop, I miss—
They gave us every one—a kiss:
And said, 'Be good, and mind Mamma,
And we will be to you—Papa!'

So much engaged were they at home,
For many weeks they could not come;
Until they heard Mamma had found
A writing for five hundred pound;
Which some Insurance Office paid,
So Ma commenced a genteel trade.
And then they came—it seemed so funny—
To beg Mamma to lend them money!
But Ma said—'No! if you are poor,
A trifle will your life insure;
And then the Office (*our best friend*),
Whenever your good life shall end,
Will comfort to your orphans send.'"

The most startling production I ever met with was an *Assurance Almanac*, published about fifteen years ago. Every almanac takes a line, and the line this almanac took was *eating*. This was an

excellent subject for a work, encouraged, as the almanac was, by various assurance companies; for the misuse of the stomach turns more policies into claims than all the other modes of conversion put together. But any one would have supposed that this almanac was put forth at the instigation of *annuity* offices. It was a register and reminder of every unwholesome feat of cookery; and the most killing dishes, as they came into season, were as prominently set forth as the most killing flies in a fisherman's year-book.

The *Assurance Record* gave rise, after an interval, to the *Assurance Magazine*, which commenced in September, 1850, and still continues. Though containing a very large quantity of valuable investigation, it has but little of the amusing. But your correspondent's question, so far as concerns the best mixture of the startling and accurate, is answered by *The Insurance Guide and Handbook*, 1857, published by Pateman, Post Magazine Office, Wine-Office Court, Fleet Street. I do not know the author's name. The work is written expressly for the agents of Assurance Offices. It is but rarely professional above ordinary knowledge, and contains a mass of fact and anecdote put together in a manner which entitles the author to the thanks of all who are interested in the subject. A. De Morgan.

Insurance literature has become of late years a very wide subject. Numerous productions of very various orders of merit, on the subject of Life and Fire Insurance, are constantly issued; most of them, probably, for the benefit of a much larger circle of readers than of purchasers.

In the first place, nearly every manager of an insurance office, of the younger and more pushing school, publishes a pamphlet on the subject for the special use of the agents of his Company, as an asssistance to them in canvassing for policies. To mention a few: *Why is not Life Assurance Universal?* by Mr. Lake, of the "British Nation" Office; a *Treatise on Life Assurance*, by the late Mr. Hillman, of the "Star;" a small narrative pamphlet by Mr. Messent, of the "Briton;" *What is Life Assurance?* by Mr. Jenkin Jones of the "National Mercantile;" *On the Nature and Value of Life Policies*, by Mr. Robertson of the "Scottish Indisputable;" a pamphlet by Mr. F. G. Smith, of the "Scottish Union," &c. These are all well stored with startling and (more or less) accurate illustrations of the importance of life assurance, though of course with a special view to the peculiar privileges afforded by each writer's office. Thus, Mr. Messent's pamphlet enlarges on the advantage of the plan of "payment during life," put forth by the "Briton" Society; and Mr. Robertson's work is an elaborate legal Treatise on Indisputability.

A second class of assurance publications consists of those written by outsiders for the use of such managers as are not disposed to issue original works. Among these occur to me: *Life Assurance Leaflets*, by H. R. Sharman; *The Life Agent's Vade Mecum*, by J. B. Langley; the *Insurance Guide and Handbook*, by Mr. Walford, now of the "Unity" Office; the *Insurance Agent's Assistant*, by G. Currie; and many others. Mr. Sharman's handbills and tracts are cleverly-written appeals and narratives in favour of life assurance. Mr. Walford's book is a valuable and comprehensive treatise of 440 pages.

There are also works of a higher character, which combine an appeal to popular circulation, with some degree of scientific value: such as a *Treatise on Life Assurance*, by Mr. Scratchley of the "Western" Society; a *Life Assurance Manual*, by P. A. Eagle; W. T. Thomson on *Life Assurance*; and others. Mr. Scratchley's work, besides happy mathematical investigations, contains instances of premature decease in sound lives, remarks on the moral urgency of assurance, &c.

Some of the publications above-mentioned would probably meet the requirements of Tristis; but the student of insurance would have to consult many others.

On the *history* of insurance, there are the works of Pocock, Francis, (*Annals of Insurance*, an interesting collection of anecdotes and legends connected with the early days of assurance speculation), *Life Assurance, its Schemes, Difficulties, and Abuses*, a powerful anonymous description of the swindling concerns set on foot some years ago; and others. Your correspondent, Mr. Hendriks, has also made important contributions to this branch of the subject.

On the *law* of insurance: Beaumont and Bunyon, both valuable treatises. Mr. Bunyon's is a complete and able exposition of the law bearing on the subject; but so many new statutes have been passed since its publication, that another edition is necessary, which I should be glad to hear that Mr. Bunyon was engaged in producing.

As to tables of mortality:—Dr. Price, based on the Northampton law; Milne, on the Carlisle; Davies, on the experience of the Equitable Society; John Finlaison, on the Government Annuity returns; Jones, on the experience of seventeen London offices; the 5th, 12th, and 20th Reports of the Registrar-General, containing the English Life Tables, Nos. 1 and 2; Mr. Sheppard Homans, of New York, on the experience of the "Mutual" Society there; and the interesting theoretical laws of Mr. Gompertz and Mr. Edmonds.

As to the mathematical principles of Life Insurance: Arthur Morgan, Francis Baily, Griffith Davies, Peter Hardy, Professor De Morgan (who is well known to the readers of "N. & Q."), and many others.

For useful working tables: the late David Jones, of the "Universal" Office, whose invaluable work, published by the Useful Knowledge Society, remains the most useful and convenient of any; Peter Gray, *Tables of Survivorships;* Todd, *Investigation Tables;* M'Kean; Willich, *Popular Tables*, a very compendious and useful volume; and numerous others.

The Institute of Actuaries publishes a quarterly journal; containing many valuable mathematical papers by Mr. Jellicoe, its President, and other accomplished members. And there are several weekly periodicals, more or less devoted to insurance information. The Prospectuses of many of the Companies contain a large amount of useful detail; and some of them, particularly those of the Scottish Offices, are got up with wonderful taste and elegance. That of the "North British" Company, for the creamy richness of the toned paper, and the beauty of the printing, strikes me as the best I have seen.

The States of New York and Massachusetts, in America, carry the doctrine of government interference into the transactions of Assurance Companies to a much greater extent than would be tolerated in England; and in consequence, in the annual reports of the official inspectors, there are very interesting and important documents. A yearly valuation of the whole affairs of every Company is made by the inspector, and published. And it may be mentioned that, on testing the condition of some English Companies doing business in the States by this means, they were found wanting; and their entering into further contracts for assurance in America was at once prohibited.

I have endeavoured to give as complete an answer to the querist as I could, but possibly some works are omitted equally worthy of mention with those I have named. Nearly all of them may be procured at Layton's, 150, Fleet Street, who are Insurance Booksellers.

Job J. Bardwell Workard, M.A.

SWIFT *v.* WAGSTAFFE.

(3rd S. i. 381; ii. 34.)

My letter (3rd S. i. 381) was a reply, by anticipation, to Mr. Crossley (ii. 34). That gentleman states the case in favour of Wagstaffe as I found it, and as it had passed current for more than a hundred years. His authorities I showed were no authorities, and traced them all up to the anonymous biography prefixed to the Wagstaffe volume.

Mr. Crossley thinks the hypothesis strange, almost incredible. I thought so too, and therefore it was that I drew attention to the subject. I still think it strange, though less incredible, now that Mr. Crossley, with a sensible distrust of it, and a nearly complete collection of all the pamphlets published between 1711 and 1718 at his command, has not found one single fact tending to disprove it—not one "independent testimony" in favour of the Wagstaffe theory.

Mr. Crossley observes that not more than fifteen years—1711 to 1726—passed between the publication of the first tract and the republication in the volume; and he asks:—

> "Were all the contemporaries, friends of Dr. Wagstaffe, and acquainted with his early habits and character, or who were conversant in the history of the press and its workings during the latter years of Queen Anne, utterly perished from the face of the earth, so as to afford an opportunity of dealing with the deceased doctor's antecedents in any way which the whim of the most whimsical humourists might dictate without fear or scruple?"

The humourists would not so often have mystified the public, if they had not anticipated and provided against such very natural questions. Has Mr. Crossley forgotten what the memoir-writer tells us—*all the tracts* were originally "*published without a name*"—that the Doctor "*never did intend it should be known who wrote them.*" Under these circumstances I see no necessity for this fearful mortality. The wonder I expressed (3rd S. i. 381) seems to me more natural; as did another wonder I then recorded, that all the important tracts published were published by Swift's publisher; and were all written between 1711 and 1714, while Swift was in London, carrying on his fierce literary and political warfare, and not one after Swift went to Ireland, though Wagstaffe continued to live in London for ten years—up to 1724 or 1725.

The hypothesis, Mr. Crossley says, "must fall through, if any of the pieces contained in the volume are clearly shown to be Wagstaffe's." Here again he seems greatly to underrate the skill of the artists. I, on the contrary, assumed (3rd S. i. 383) as "not improbable, and very much after the fashion of the Scriblerians," that they had "introduced some trifles" written by others "into the Wagstaffe volume *as a misleading light*"—written by Wagstaffe, if Mr. Crossley pleases, after he has shown that Wagstaffe ever wrote a line on any literary or political subject. However, we are agreed that "the misleading lights" I named, have none of "the distinctive characteristics" of Swift; and therefore, as I said, were probably not written by Swift—not by the same person who wrote Toby's *Character of Steele*, *The Memoirs of Charity Hush*, or *The Story of the St. Alban's Ghost.* Here, however, we differ; for Mr. Crossley sees none of Swift's characteristics even in *Toby's Letter.* Be it so; I never dispute about mere opinions, and mine are on record, with curious facts to strengthen them, of which Mr. Crossley takes no notice.

I shall, therefore, only observe that Steele himself agreed with me; that the *Character* was attributed to Swift in 1728 in *Gulliveriana*, and reprinted in the edition of Swift's *Works* by Sir Walter Scott, who remarks in reference to the disputed authorship, that "it must be allowed to contain some strokes of Swift's peculiar humour."

Mr. Crossley proceeds to show that the "Letter from the facetious Dr. Andrew Tripe, at Bath," has marks of having been written "by a member of the medical profession." Why, I said so: called it "a medical satire;" observed, which is more to the purpose, that it was published many years later than the other tracts in the volume, and just when the Scriblerians were at open war with Dr. Woodward, and suggested that it was probably written by Dr. Arbuthnot. Further, I drew attention to the curious and significant fact, that the "Letter from the facetious Dr. Andrew Tripe, at Bath," the medical satire, published in the Wagstaffe volume, was a wholly different work from the "Letter from the facetious Dr. Andrew Tripe, at Bath," the satire on Steele. I also pointed out the ingenious use which has been made by the Scriblerians of this re-publication of the medical satire; for they took occasion to warn the public against the rascally Grub Street people; who, among other misdeeds, charge them with writing works actually *owned by others*; and, among illustrations, refer to "a pamphlet by Dr. Andrew Tripe, which *proved to be one Dr. Wagstaffe*." Those who agree with Mr. Crossley must believe that the Scriblerians, though they knew of the publication of this obscure volume, by "*one* Dr. Wagstaffe"—knew the *contents* of the volume — did not know Wagstaffe himself; did not know that the *Tripe Letter*, which they were accused of having written, was published in 1714, and addressed to Nestor Ironsides, the name under which Steele wrote *The Guardian*; whereas the other was not published before 1719 or 1720, and was addressed to "the profound Greshamite," Dr. Woodward. I wish your correspondent would concern himself with facts like these and others pointed out in my letter. Has he, for instance, among his collection of pamphlets, a copy of the original *Letter* addressed to the Greshamite? And does it contain the amusing Appendix promised in the title-page of the reprint, *but not given?*

I said nothing in my former letter about the portrait prefixed to the Toby pamphlet, and can say nothing now; for, in truth, I do not understand Mr. Crossley's argument. I certainly never supposed that it was a portrait of anybody; but a *vera effigies* such as the great master of this sort of matter-of-fact fiction, De Foe, occasionally made use of to mystify his public — with a touch of satire superadded. One word, however, on this point, to avoid future difference: — Mr. Crossley speaks of the plate in the volume as of a *re-issue*. I believe it to be a new engraving.

Mr. Crossley should not forget, that strange as the hypothesis may be, it is not more strange than some known facts. It is not ten years since most persons believed that the first edition of *The Dunciad* was published in Dublin: it is not half that time since all believed that the *Swift Letters* were first published there, and published by Swift.

D. S. A.

THE FAMILY OF THE BOWLES'S, THE WELL-KNOWN PRINTSELLERS.

(3rd S. ii. 145.)

I am much interested to know all about the Bowles's, who for upwards of a century were celebrated publishers and vendors of prints. Old John Bowles, "at y^e^ Black Horse in Cornhill, opposite y^e^ Stocks Market," was in business as early at least as 1720; and at the same date I find Thomas Bowles "in St. Paul's Churchyard." A few years later the latter name is changed for that of Carington Bowles, which was continued down to the first thirty years of the present century. The well-known prints which used to adorn the windows of Bowles & Carver's shop at the corner of Paul's Alley, in St. Paul's Churchyard, must be in the recollection of many of the readers of "N. & Q." "Death and the Lady," a figure half skeleton, half female; "Keep within Compass," a beau with cocked hat, scarlet coat, &c., standing between the two legs of a pair of compasses; "A Scene at Bagnigge Wells," two handsomely dressed females promenading in the gardens of this once famous place of amusement; "Mr. Deputy Dumpling and Family," a fat old gentleman, his wife &c., in the quaint costume of a century and a half ago, taking their Sunday walk; and many others, the remembrance of which has passed away, but which in my boyish days were often the subjects of wonder and admiration.

Old John Bowles of the "Black Horse" was a money-getting patron of the arts, who realised a fortune from the brains of others.* He used to boast that he bought some of the early engravings upon copper of the inimitable Hogarth at so much a pound. Bindley had a whimsical caricature in which he was characteristically introduced superintending the engraving of a plate. Pyne, in his *Wine and Walnuts* (ii. 136) thus describes it: —

[* Jonathan Eade, Esq. of Stoke Newington, the owner of the manor of Highbury, married Margaret, only daughter of John Bowles of Cornhill, printseller, and afterwards of Stoke Newington, and had issue three sons, Jonathan Bowles, William, and Joseph, and seven or eight daughters. Mr. Eade died on Sept. 26, 1811, aged sixty-five. — See Lewis's *Islington*, p. 71. An interesting notice of John Bowles, Barrister at Law, (ob. 1819), son of the printseller, will be found in Britton's *History of Bath Abbey Church*, 8vo, 1825, p. 215.—Ed.]

"Jack Laguerre was holding the blankets over a newly-engraved plate, to take a proof, whilst Bowles was in the act of pulling the lever of the press, and Crispin Tucker, kindling the charcoal fire, with his lips pouched out, like those of a black-moor, blowing the French-horn. Old Bowles's exclamation, when a plate was in hand, was *bite it deep;* in allusion to which a label from his mouth is inscribed 'Jack! is it black?' to which the artist answers, 'Black as your muzzle, 'twill print as many as the Mint.' (Old Bowles was nick-named Black Jack.) Crispin, at the same time he is blowing the sparks of the charcoal, exclaims, 'There is no more warmth in the coal than in the Cornhill flint;' a fourth head is introduced in shadow behind a door, peeping in, from which also issues a label inscribed —

'Go tramp this griping city round,
Go take the *Crier's* bell,
Go cry, O-yez! a wight is found,
Who treats the artists well!!

'Who takes a Black Horse for his sign,
He being a *driving* man;
A rogue in the print-selling line;
Show me his match who can!

'Whose muzzle black and brazen front,
Will never change, depend upon't,
Until a greater Jew be found,
To buy engraving by the pound!'
So says Guglielmus, the copper-scratcher.'"

Thomas Bowles, of St. Paul's Churchyard, was a brother of "Black Horse" Bowles, at least so I have been informed; but I should be glad of any early particulars of the family. Towards the latter part of the last century, Henry Carington Bowles, Esq., F.S.A., married the sister of Daniel Garnault, Esq., of the manor of Goldbeaters, Enfield, which estate subsequently became his property. It descended to his son, the late Mr. H. C. Bowles, and is now the property of his nephew, Mr. H. C. B. Bowles. The house is named in honor of Sir Hugh Myddelton, who had a residence near the spot. The Manor of Goldbeaters was purchased in 1724 by Michael Garnault, who died in 1746. It descended to Aimé Garnault, who died in 1782, and then to the before-mentioned Daniel.

Edward F. Rimbault.

TURNSPIT DOGS.

(3rd S. ii. 149.)

Thirty years ago, the kitchen of nearly every respectable house in Haverfordwest possessed a dog-wheel and a turnspit dog. There was no other way of roasting meat, saving that of the kitchen-maid turning a spit placed on andirons, as roasting-jacks had not then penetrated into this far-away region. In those days, we were thirty-six hours distant from London: now, eight hours will bring us within view of the metropolis. I remember two turnspit dogs in the possession of a friend, a clergyman resident in the city of St. David's. They had to work in the wheel on alternate days; and as meat was not roasted every day, some days would elapse without the services of a turnspit being required. Yet each dog knew well when it fell to his turn to occupy the wheel; and if the cook did not lock him up before she began to prepare her meat for roasting, he infallibly made his escape. In that case, the other dog had to take his place; and he would lie down in the wheel, and howl dismally, in expression of his sense of the injustice with which he was treated. If the cook locked up the proper dog, the other one took no notice of the culinary preparations, excepting by significant wags of his tail and lickings of his lips, indicative of his extreme satisfaction at the prospect of dinner.

John Pavin Phillips.

Haverfordwest.

Perhaps the readers of "N. & Q.," and especially those who are interested in Gloucestershire, may like to know that two turnspit wheels at least still exist in that county. There may be more, but these two I have recently seen. One is at Wick Court, about seven miles from Bristol: a house of which a beautiful engraving, by Kip, is in Sir Robert Atkyns's *Gloucestershire.* The stately gardens which that view shows are effaced; and there are other signs of decay in and about the house. But the dogs' wheel remained in the kitchen a few years since. The other is at St. Briavel's Castle, on the edge of the county, on the left bank of the Wye. I saw this in 1856.

The wheels have a high side to keep the dog in; and stand against the wall at a height from the floor, which allows a person to lift a dog into them easily. I put my dog into the wheel at St. Briavel's; but whether it was that the wheel would not turn easily or at all, or that my dog felt that he was not of a turnspit family, he refused to move, and laid himself down in the wheel: so that I had to take him down, without the gratification of seeing a wheel in motion.

D. P.

Stuarts Lodge, Malvern Wells.

I well remember seeing at St. Briavel's, near Tintern, in the habitable part of the castle, a wooden turnspit wheel, which was in use. I did not see the turner thereof; but was informed by his master, that the old dog was in the habit of quietly slipping out of the house at the approach of strangers, fearing lest he should be called upon to do extra duty for their gratification: a great proof, were any needed, of canine wisdom. This was about the year 1844.

W. J. Bernhard Smith.

Temple.

There was a genial old Fellow of Magdalen in my undergraduate days at Oxford — now, alas! more than thirty years ago — who was a bit of a

Jacobite in spite of his college, and had a picture of the Pretender conspicuously displayed in his rooms. It was given him, he used tell us, by a lady of the same political persuasion, who deemed him worthy of inheriting it, and of whom he was invariably in the habit of informing us that "she had a little *turn-spit* dog."

A friend of mine from the North of England, inspired, I think, by the doctor's story and his port wine, once told me of a certain great house in Northumberland,—Brancepeth Castle, if I do not forget,—where turn-spit dogs had been in constant request up to our own times, receiving, *virtute officii*, the hereditary name of "Wheeler." On one great occasion dinner was unaccountably delayed, and the lady of the house having impatiently rung the bell to ascertain the cause, was informed—"Please, Ma'am, Wheeler's pupping!"

C. W. B.

Shaksperiana: the Pall Bearer (3rd S. ii. 188.)—"*Timeo Danaos et dona ferentes.*" I am suspicious of Americans, even when their stories seem to elucidate the funeral of Shakspeare. Taking it for granted that some memorial at Fredericksburg may exist, such as Este describes, there would be difficulty at once in reconciling dates. The pall-bearer died in 1618, æt. 76; Shakspeare, April 23rd, 1616, *ergo* the pall-bearer was 74 when he assisted in the funeral ceremony at Stratford-on-Avon, and after that must have gone to settle in America. This is so improbable as to be scarcely credible without further explanation. Moreover, we ought to have *proof* from ocular inspection, that the said tombstone is standing at Fredericksburg, with the said inscription on it. Until this evidence has been produced I shall be of the same opinion as Este, that the story may be only an American *hoax*. By the way, where does *hoax* come from? The word is not to be found in Johnson's *Dictionary*.* Queen's Gardens.

Wigs (3rd S. ii. 168.)—Is not James I. painted in a wig? Queen Elizabeth wore a wig in her latter days; Mary Queen of Scots did the same.

F. C. B.

The Glover Family (3rd S. i. 182.)—I am sorry I cannot give S. M. S. any information regarding the Lady Ann Glover, but I can give him some respecting her issue. In the old register of Willesdon parish is the following entry:—"Thomas Glover, Knight, and Jane Roberts, daughter to Mr. Francis Roberts, were married the 7th of October, 1605." Lady Jane Glover's brother, Barnes Roberts, married Ann Glover, as appears by the same register: "Barn Robertes gentleman, and Ann Glover, were married 19th October, 1600"; the Visitation of Middlesex, Harl. MS. No. 1551, f. 134, calls her Mary, and further makes Edward Roberts the second son of the above-named Francis marry ". . . . d. of S^r William Glover of London, K^t and Alderman"; but I do not find this alleged marriage of Edward (who was baptized at Willesdon, Sept. 13, 1578), nor his name at all in the Roberts pedigree, Harl. MSS., No. 1180, fo. 152; No. 6125, fo. 105; No. 6183 fo. 122, it is not in the Willesdon register as is that of his brother Barnes.

Sir Thomas and Lady Jane Glover had issue, as appears by the Register of Willesdon parish,—Ann, christened Aug. 4, 1608; Frances, buried Sept. 12, 1610; C (the rest defaced), a son christened April 23, 1612; Mary, christened Aug. 4, 1614, and Frances, a daughter, who was either christened or buried, Dec. 23, 1616, and Anne, whose marriage is mentioned hereafter, but whose name I do not find in the register.

Lady Jane having survived her husband, married secondly to his third wife, Geo. Purefoy, of Wadley, Esq., whom also she survived. She died Jan. 8, 1664/5, at seventy-seven, and was buried at Fetcham, co. Surrey, where there is an inscription to her memory on a black grave stone in front of the communion rails:—

"Here sleepeth y^e Body of Dame Jane Glover, al's Purefoy who was the daughter of Francis Roberts, of Willsden, in the County of Middlesex, Esq., Wife of Sir Tho. Glover, of Hayes Parke, in the said County, K^t, and Relict of George Purefoy, y^e eldest of Wadley, in the County of Berkes, Esq., who Exchanged this life for a better y^e 8th of Jan. 1664, An. ætat. 77.

"Non habemus hic manentem Civitatem."

In "Le Livre des Acconts pour Chevalier Jean Francklyn en son maison au Wilsden," mention is made of Lady Glover thus: "May 11, 1642. It^m for a ℔ of Sp. Tobacco for the Lady Glover, 12^s."

Geo. Purefoy, son and heir of the above Geo. by his first wife Mary, daughter and heiress of Sir Valentine Knightley, is said to have married first, Feb. 28, 1626, Anne, daughter and coheiress of Sir Thomas Glover. James Knowles.

Goodhind Family (3rd S. ii. 125.)—I do not recollect having met with this name either in Bath Abbey or Saltford church. But in Whitchurch church, near Bristol, there is a marble tablet to the memory of "Richard Goodhind, gent., whose ancestors for many generations resided in this parish." He died May 2, 1754, æt. 49, leaving by Mary his wife, daughter of John Whippie of "y^e Greene," who died 1789, an only daughter Anne, who died 1762, æt. 13. On the tablet is a shield with the arms of the said Richard and Mary his wife: Gules, a fess between 3 fleurs-de-lis, or., per Goodhind, impaling arg. on an inescutcheon gules between 3 greyhounds courant sable, 3 bezants in pale for Whippie.

[* See the sixth volume of our 2nd S. for six articles on the derivation of *hoax*. — Ed.]

Before the recent restoration of Whitchurch church there were a great many slabs in the floor to the Whippie family, but they have all since disappeared. A. S. Ellis.

Macaronic Poem (3rd S. ii. 211.)—Your correspondent quotes about a fourth part of a Macaronic poem, entitled "Frosteïdos," to be found in "*The University Snowdrop:* an appendix to the great Trial, containing a Selection of Squibs, old and new, descriptive of the Wars of the Quadrangle, and the Consequences thereof, with magnificent embellishments. 8vo. Edin. 1838."

This quizzical publication has reference to a famous snow-ball riot among the Edinburgh College Students, and is the collected poetical squibs which arose out of it. The author of the particular one inquired for was B. B., which I have authority for saying was the late Dr. Edward Forbes, himself one of the rioters, although not one of the captured; and, indeed, the principal contributor of witticisms, both literary and artistic, to the *Snowdrop*, and its ally in the interest of the students, *The University Maga.*

Your correspondent further asks, what other Macaronic poems are known? Compositions of this kind are, I think, not uncommon; the most remarkable is that which Dr. Forbes must have had in his eye when working his Frosteïdos,—the *Polemo-Middina* (or *Midden-Fecht, i. e.* Dunghill-Fight), describing another bloodless combat, founded upon some rustic dispute which the supposed author, William Drummond, may have witnessed when resident at Scotstarvet, in Fife, often printed, but notably, with a learned Preface and notes by E. G. (Edmund Gibson, afterwards Bishop of London), 4to. Oxonii. 1691. See a more modern example in *Epistola Macaronica ad Fratres*, describing a meeting of Protestant Dissenters at the London Tavern, by Alex. Geddes, LL.D. 4to. Lond. 1790. J. O.

The characteristic composition inquired for by Mr. Rabson is one of the comic effusions put forth by the late Edward Forbes in the *University Maga*, a periodical temporarily got up for the occasion of the celebrated snow-ball riots at Edinburgh College, 1839. A copy of the work in question, in which the humble individual who now addresses you had the honour of being caricatured as a leader of some students' meeting, would now be very difficult to procure. The publishers were Messrs. Maclachlan & Stewart, opposite the College. Some account of it is given in Professor George Wilson's *Life of Professor Edward Forbes.* Sholto Macduff.

Mutilation of Monuments (3rd S. ii. 215.)—Rebecca Rogers's tombstone has not disappeared from Folkestone Churchyard, as your correspondent seems to imagine. It is now fixed against the wall on the north side of the church, and I deciphered its inscription, which is fast becoming illegible, for the benefit of a friend, only a few days ago. Like your correspondent, I have long felt an interest in the fate of poor Rebecca and her sufferings in the flesh from "powers of distress," "action of ejectment," "covenants to repair," from the bustle and liabilities of which she is happily now free. Her harsh treatment at the hands of the chimney-men has become quite famous in song: —

> "The good old dames, whenever they the chimney-man espied,
> Unto their nooks they haste away—their pots and pipkins hide.
> There is not one old dame in ten, and search the nation through,
> But, if you talk of chimney-men, will spare a curse or two."—*Macaulay*, vol. i. 287.

The inscription is well worth rescuing in this age of "improvements;" for it illustrates the peculiarly odious character of chimney-money, even more happily than the ballad quoted by Macaulay. F. W. B.

Pomfret (1st S. ii. 56, 205; 2nd S. ix. 343; 3rd S. ii. 137.)—There is no doubt that Nil Desperandum may find a Pomfret in Stepney. It was the name of a manor in Stepney Marsh, *alias* Poplar Marsh, and now the Isle of Dogs. A number of quotations to prove this will be found at pp. 10 and 34 of my *History of the Isle of Dogs*, published in 1853. Among the references there is one to the *Testa de Nevill*, pp. 360, 362, from which it appears that Ricardus de Pontefracto held a third part of his estate in Stebeneth. He was required to furnish aid to the King to marry his sister, Isabella, who was married in 1235. Here we have a clue to the origin of the name of Pomfret or Pontefract. Maitland thinks the manor included the present site of Chapel House, in the Isle of Dogs, and formerly belonging to the convent of St. Mary of Graces, near the Tower. Now, unless Edward II. went to this chapel to do penance, I cannot understand why he should be there, and transact important business there. It is very apparent that the buildings were originally extensive. One other difficulty and I have done. St. Mary of Graces was founded in 1349-50, but the documents dated from the dependent chapel are of an earlier date. Was the chapel founded earlier than the monastery? B. H. C.

"Term Trotter" (3rd S. ii. 158.)—Mr. M. Walcott and the fortunate graduates whom he consulted, have, it appears, never heard of the above expression. Nevertheless, both name and condition are, alas! too well known to many. They apply to an humble but creditable and persevering class of men, whose aspirations after University distinction, kept down by the *res angusta domi*, forced them, whilst drudging as ushers in schools, to keep terms as their opportunities

and means allowed — a privilege which the less stringent requirements of the Universities in times past, granted them. It was sometimes several years before they attained an University degree; but they were a class not to be despised. As curates and schoolmasters, they were useful and respectable in their generation; and their tedious career, with the contempt thrown on it by the thoughtless and the unfeeling, if they produced no other good effect, were a check to presumption and self-conceit, and allowed patience to have her perfect work. A Term Trotter.

Wedderly: Netherhouse (3rd S. ii. 189.) — Your correspondent, Spal, is mistaken in placing Wedderly in the parish of Lauder, it being in the parish of Westruther, which adjoins Lauder on the east.

I am in possession of two large maps of Berwickshire, one in Thomson's *County Atlas of Scotland* (1832), and the other by Mr. Fowler (1844), but in neither do I find the name of Netherhouses, near Wedderly. In the *County Directory of Scotland*, lately published, there appear four Netherhouses: one near Bathgate, in Linlithgowshire; two in the parish of Dunlop, in Ayrshire; and the fourth near Lochwinnoch, in Renfrewshire; besides Netherhouse, and Netherhouse Farm, both near Glasgow. S.

Painting of the Reformers (3rd S. ii. 87, 137, 175.) — H. C. F. inquires if there is any similar painting to his in existence? Yes, I have one, and there is, or was, another in Dr. Williams's library, Redcross Street, London. An engraving from the latter forms a frontispiece to Williams's *Dictionary of all Religions*, 8vo, 1823. I have not the book by me now, but think there is some account of the painting prefixed to it. There is also a similar engraving in Taylor's *England's Bloody Tribunal*, 4to, 1770. H. C. F.'s painting contains fourteen portraits, that in Dr. Williams's library fifteen (?), and mine *seventeen*, not including the pope, cardinal, friar, or "that other personage." Usher and Perkins are the two portraits in mine that I have not seen in any engraving. They are represented in the upper left hand corner of the painting, standing. Wm. George.

Bristol.

H. C. F. (Herts) is informed that his old painting of fourteen Reformers sitting round an elevated table, &c., is *not* the only one extant. The late Walter Wilson, the intelligent author of the *History of Dissenting Churches*, had one, which I have often seen; it was sold, with his valuable library and other effects, on his lamented decease. H. C. F. will find an engraving from it, together with a key to the portraits, prefixed to Williams's *Dictionary of all Religions*, 8vo, 1823.

X. A. X.

"A Tour through Ireland," 1748 (3rd S. ii. 148.) — In *Bibliotheca Hibernicæ, or a Descriptive Catalogue of a select Irish Library, collected for the Right Hon. Sir Robert Peel*, 8vo, Dublin, 1823, p. 43, it is stated that *Chetwood* is the author of *A Tour through Ireland in* 1748; a second part appears to be unknown. There are several other anonymous works connected with Ireland. Can any of your readers inform me who wrote *A Trip to Ireland, being a Description of the Country, People, and Manners; as also some select Observations on Dublin*, fo., printed in the year 1699? Also, who was the author of *A Description of Killarney*, 12mo, Dublin, 1776? In my copy, which appears to have been Horace Walpole's, it is written in his autograph "By —— Dunn."

Who was the author of *The Compleat Irish Traveller*, 2 vols. 8vo, London, 1788? This, however, appears to me to be a mere bookseller's compilation, a great part of it being word for word the same as *A Tour through Ireland in* 1780; and this again appears to have been founded on the *Tour through Ireland*, by the brothers Chetwood, in 1748.

Again, who was the author of *Sketches of History, Politics, and Manners, taken in Dublin and the North of Ireland, in the Autumn of* 1810, 8vo, London, 1811? and, *Three Months in Ireland, by an English Protestant*, 8vo, London, 1827? and that admirable work, "for private circulation only," *Journal of a Tour in Ireland during the Months of October and November*, 1835. 8vo, London, 1836.

Any answers to these questions will oblige

Ev. Ph. Shirley.

Lough Fea, Carrickmacross.

Dying with the Ebbing-tide (3rd S. ii. 189.) —

Falstaff "parted even just between twelve and one, e'en at the turning o' the tide."

"Derham, in his *Astro-Theology*, alludes to the opinion, as old as Pliny, that animals, and particularly man, 'expire at the time of ebb.' Mr. Dickens has varied this superstition: 'People can't die, along the coast, except when the tide's *pretty nigh out*,' says the honest fisherman of Yarmouth." — *Mr. C. Knight's note* on the above passage in *Henry V.*, Act II. Sc. 3.

Kenrick Wreford.

Clifton.

There are other counties in which the same and similar superstitions prevail, though at present I can only refer to Nictillis Nictollis' assertion (1st S. vi. 311), that at Hull, "a common belief is, that most deaths take place at tide-time or turn of the tide." St. Swithin.

I think your correspondent is hasty in assuming this to be essentially a *sea-coast superstition*. The notion prevails, or once did, in London. Thomas Chalkley (a member of the Society of Friends, who died in the early part of the last century) in recording the death of his father, particularly men-

tions this subject. See *Life of Thomas Chalkley*. On my return home I can, if your correspondent wishes it, give the extract from the work in question. Wm. L. J. Clark.

Soul-Food; Pot-baws (3rd S. ii. 139.) — In Cheshire and Lancashire words are strangely corrupted, and it is possible that sea-kale is meant by sufel. It is pronounced seeele, and sometimes seall, just as the village Saughal is pronounced Sauchall or Soughal. It is also eaten in broth or on toast. Pot-baws are really dumplings, but small, and are properly called pot-balls, and boiled in broth, very often with the kale. Many years—centuries — ago, kale was eaten very much more than now, and was considered so common that it is still called cottagers' kale in many places. Just outside the walls of Chester is a timber yard, still called the kale-yard, where the monks grew their kale: an ancient gate leads from the cathedral through the yard to the town outside. A. G.

Peckham Rye.

Charade (3rd S. ii. 218.) — I have always had some doubt on the solution, Good Night, said to be Praed's "*own*," of his Charade, "Sir Hilary," and have not seen the American interpretations. *Good Night* does not, certainly, satisfy the first two syllables of prayer. I venture to propose another solution, and, as the charade is short and not always at hand, I append it, with the interpretation in brackets:

"Sir Hilary charged at Agincourt:
Sooth 'twas an awful day!
The revellers of camp and court
Had little time to pray!
'Tis said Sir Hilary uttered there
Two syllables by way of prayer: [*aide Dieu*]
My first to all the brave and proud
Who see to-morrow's sun, [*aid*]
My next, with its cool quiet cloud, [*dew*]
To those who win their dewy shroud
Or ere this day be done.
My whole to those whose bright blue eyes [*adieu*]
Weep when a warrior nobly dies."

U. O. N.

Hebrew Queries (3rd S. ii. 211.) — 1. In Genesis ii. 7, the word וַיִּיצֶר is read without the second *yod*, according to the *cethib velo keri*. In the Samaritan Pentateuch it has properly one *yod* only. This is not a question of grammar, but of biblical criticism (see Eichhorn's *Einleitung in A. T.*, cap. ii. s. 119). The explanation may be thus shortly given: the ancient Jews finding in the oldest MSS. certain redundancies and omissions of letters, did not alter the text according to their assumed grammatical rules, as our Greek and Latin editors alter the Classics, but they retained such errors in the text, indicating in the margin the recognized redundancy or omission; the redundancy being termed *cethib velo keri*, "written but not read," and the omission *keri velo cethib*, "read but not written." Kennicott's Bible and De Rossi's works are the best sources of information as to a correct Hebrew text.

2. The corresponding Hebrew article to our *the* is not to be looked for, any more than the Greek article in ἐν ἀρχῇ, the translation of בְּרֵאשִׁית: so מֵרֹאשׁ from the beginning (Is. xl. 21, xli. 26), has no corresponding article to *the*. A foreigner might ask why we did not introduce the article *the* in saying "*at first*." The answer is the *usus loquendi*. The Hebrew, like other written languages, must regulate the grammars. Grammars contain only proximate rules for writing: the Hebrew grammar is best learnt in Hebrew literature, notwithstanding the labours of Buxtorff, Vater, Stewart, Lee, Frey, Gesenius, and Ewald. The grammatical rules for the use of the Hebrew articles ה, את, &c., are not well settled; the same may be said of the Greek article, although the labors of Middleton and Winer have thrown much light on the general grammar of the article. The variations in the *usus loquendi* render it difficult to fix the *norma loquendi*. T. J. Buckton.

Lichfield.

American Cents (3rd S. ii. 184.) — Dr. Clay wishes to hear of specimens. I have a rather handsome one of 1783. As the neck is bare, I suppose mine is the same as No. 2 for that year. Dr. Clay's description exactly applies to it.

B. H. C.

It will be very convenient to know what are the initials of the fifteen stars on the Kentucky cent, mentioned 3rd S. i. 255. א ת

Cut-throat Lane (3rd S. ii. 209.)—Cut-throat Lane, Highgate, is a narrow footpath, leading from Swain's Lane, Kentish Town, to Highgate Hill, and *cutting through* the estate of Miss Burdett Coutts. The wooden palings and the trees on both sides of the way are so tall and dense, that after nightfall the path is in absolute darkness. As regards this particular lane, therefore, Professor De Morgan may have his choice of the titles "Cut-through" and "Cut-throat," for both are equally applicable.

Job J. Bardwell Workard, M.A.

Haverstock Hill.

St. Leger: Trunkwell (3rd S. ii. 166, 197.)—Trunkwell House is situate in the immediate vicinity of Reading, the road only dividing it from Strathfieldsaye Park, one of the residences of the Duke of Wellington. It was until within the last six or seven years in the possession and occupation of Capt. Greenway, of the Royal Berkshire Militia, who has now sold it. He would probably be able to afford some information concerning the St. Legers. R. B. W.

Sun-dials (3rd S. ii. 185, 238.)—The old pocket dial mentioned by Mr. Couch, was common in the county of Wexford some twenty-five years ago;

there was hardly a farm-house where one could not be had. When I was a schoolboy I purchased one for a mere trifle, and kept it for many years in Dublin, and it really was surprising the accuracy with which it "kept time"—of course by the sun — which is the best and only true "time-keeper."

I may here mention a curious fact, which no doubt can be corroborated by some of your rural correspondents. I knew a young lady who had marked for every day in the year the hours on the door sill. It was in a country place, with a full southern aspect, so that when the sun shone, she could tell by the mark as correctly as any watch, and I have often seen it tested by the best "time-keepers," and never found that she was more than a minute "fast or slow." This fact, however, would not accord with the Shaksperian rural doctrine of

"Where merry larks are ploughmen's clocks,"

for the larks are always up before the sun, whereas the sun must have been always up and shining before my fair friend could tell the time.

S. Redmond.

Liverpool.

Execution of the Marquis of Argyle (3rd S. ii. 152.)—The sentence on the Marquis of Argyle is given in Wodrow's *History of the Sufferings of the Church of Scotland*, vol. i. book i. chap. ii. It is quoted within inverted commas as follows: —

"That he was found guilty of *High Treason*, and adjudged to be execute to the Death as a Traitor, his Head to be severed from his Body at the Cross of *Edinburgh*, upon *Munday*, the 27th Instant, and affixed in the same Place where the Marquis of *Montrose's* Head was formerly, and his Arms torn before the Parliament, and at the Cross."

It appears from Wodrow's narrative, that the instrument of decapitation was the *Maiden*. This is also stated in Croker's *History of the Guillotine*, where two engravings of the Scottish Maiden are inserted. Mr. Croker quotes as his authority for the Marquis of Argyle's mode of execution the following sentence from Laing: "His head was separated from his body by the descent of the maiden."

D. C. A. A.

Reference Wanted (3rd S. ii. 105.)—The following Note occurs in the first Lecture against Popery in the "Morning Exercise":—

"I shall here relate what happened at the Convocation at Westminster: A disputation is appointed by the Council, nine Popish bishops and doctors on that side, eight Protestant doctors on the other side, Sir Nicholas Bacon, lord keeper, Moderator. The first question was about service in an unknown tongue. The first day passed with the Protestants; the second day the popish bishops and doctors fell to cavilling against the order agreed on, and the meeting dissolved. Dr. Cole stands up and declares, 'I tell you, that ignorance is the mother of devotion.'"—*Fuller's History.*

D. C. A. A.

Bulstrode Whitelock's Memorials (3rd S. ii. 191.)—Whitelock having been lord of the manor of Henley, and possessing a large estate in this neighbourhood, I collected many unpublished particulars of him, and gave them with two correct pedigrees of the family in my *History of Henley* (1861). I was, however, unable to procure a sight of the MS. said to be in the possession of Lord de la Warre at Buckhurst; but those belonging to George Whitelock, Esq., of Harewood Square, and the Rev. E. P. Cooper of Little Dolby (two descendants of Sir Bulstrode) were very liberally submitted for my use.

I may here repeat my inquiry (2nd S. viii. 207) for any particulars of Bulstrode Wm. Whitelock, a great grandson of Sir Bulstrode, who came of age in 1723, sold Phyllis Court, and thenceforward disappears most unaccountably from all the family deeds and papers.

J. S. Burn.

The Grove, Henley.

Miscellaneous.

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Wanted by the *Rev. J. Maskell*, Tower Hill, London, E.C.

Notices to Correspondents.

Ralpho. *We have before us a copy of* Hudibras, 1689, *agreeing in every respect with our correspondent's, except in the imprint of the First Part, which, instead of Richard Parker's name, has the following: "London, Printed for Henry Herringman, and are to be sold by Thomas Sawbridge at the Three Flower-de-Luces in Little Britain,* 1689." *As this edition is unnoticed by Lowndes, it is probably rare.*

J. G. *That part of St. Giles, Cripplegate, which was outside the city, was known as the Lordship, or Middlesex part of St. Giles, and was by statute 6 George II. cap. 21 (1732), erected into a separate parish under the name of St. Luke, Old Street. Bagford, the antiquary, considered Old Street to have been the old military road of the Romans.*

Notes on Books *and Notices to other Correspondents in our next.*

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Notes.

HENRY VIII.'s IMPRESS AT THE FIELD OF THE CLOTH OF GOLD.

(*Continued from* 3rd S. ii. 241.)

IV. The character of Paulus Jovius as an historian is too well known to require any lengthened dissertation. He was one of the worst of a class of writers which has long since disappeared from Europe. Corrupted by kings and great men, they cared not so much to write what was true as what was agreeable to the patrons who rewarded them; or, like Aretin, "the scourge of princes," they libelled all such as would not consent to purchase silence. P. Jovius offended in both ways. He boasted that he kept two pens: one of gold, and the other of iron; and that he availed himself of either according to the favours which he received. Hence it has become an axiom that no statement can be relied upon for which he is the sole authority. The reader who is desirous of knowing more of this author may consult Roscoe's *Life and Pontificate of Leo X.*, Bayle's *Historical and Critical Dictionary*, Sir Thomas Blount's *Censura Celebriorum Authorum*, *Tiraboschi*,* or the memoir inserted in the *Biographie Universelle.* Any one of these authorities will establish the fact that P. Jovius is altogether untrustworthy. But I have already shown that in the present case he is the only witness; and his testimony would be of but little value, even if it were not exposed to the difficulties and contradictions which we should be involved in by accepting it.

V. Such then is the evidence upon which, if it cannot be controverted, I might claim to have the incident of the impress blotted out of history. But if I concluded at this point, although I should have convinced, I am not likely to have satisfied the historian. He would have a right to complain that there is beyond the preceding argument something which still remains to be told; and after all that has been said, it must be allowed that the impress is no ordinary, vague, unsubstantial fiction. The time, the place, the opportunity, the actor, the motive, the carefully-described device, and the motto containing the actual words in a dead language, are all specified and interwoven with truths which are indisputable. Are the whole of these details mere creatures of the imagination, or out of what real elements have they been composed? I shall now endeavour to satisfy this inquiry; and, in order to do so, I must call attention to a different scene.

When the two kings and their courtiers had separated after the interview at the Field of the Cloth of Gold, Henry VIII. returned to Calais, where the Emperor Charles V. visited him again in the ensuing month of July. For the purpose of showing honour to his guest, a gorgeous pavilion or banqueting-house had been erected by Henry within the town, but it was blown down by a high wind the day before it was to have been used for a banquet to be given to the Emperor. The interior of this banqueting-house had been surrounded by a great number of emblematical figures in wicker-work painted, and of the size of life; and these figures had been accompanied by escutcheons, and also by mottoes invented for the occasion. A description of the banqueting-house will be found in the *Chronicles of Calais*, printed for the Camden Society.* The three last pages, which were omitted from the official French tract reprinted by Montfaucon, relate chiefly to the same subject; the information which they contain being announced in this head-title preceding it:—

"Hereafter follow the devices and mottoes of the kings and personages set up over the doors of the banqueting-house at Calais; and the interview and visit of the Catholic king." †

It appears from the pages thus introduced, that over the principal door inside the banqueting-

* *Storia della Letteratura Italiana.*

* This description had previously been inserted by Stow in his *Chronicles of England*, and was copied in the enlarged edition of Hollinshed.

† "Sensuyuent les diuises et dictz des Roys et personnages miz et apposez au dessus des portes du festin faict a Callays, et lentre veue & visitation du roy Catholique."

house there were the figures or statues of three kings, the middle one of which, raised rather higher than the others, represented King Arthur, whom, it will be remembered, the sovereigns of the House of Tudor claimed as their ancestor. The figure of King Arthur, therefore, being the principal one of the group, was to have occupied the place of honour on the occasion of the intended banquet. On the right-hand side of the second door was an Englishman drawing his bow (ung Anglois qui tire de son arc), and having for his motto —

"Stet procul hinc pacem qui violare velit."

On the left-hand side of the same second door was a lansquenet carrying a pike, and having a motto also inculcative of peace. Thus the English archer and the German lansquenet symbolised the respective forces of Henry VIII. and the Emperor. The remaining mottoes, eight in number, belonging to the several other devices mentioned in the tract, refer exclusively to the advantages and duties of friendship, and have no political allusion.*

But a much more ample description of Henry's banqueting-house is contained in another French tract printed at Arras on the 27th October, 1520, the title of which commences as follows: —

"The festive Triumph, welcome, and honorable Reception given by the King of England in the town of Calais to his most Sacred, Imperial, Catholic Majesty," &c.†

In the publication, which is manifestly that of an eye-witness, all the devices and mottoes mentioned in the previous tract are reproduced, and an account is given of many others in addition. All these other mottoes also have reference to friendship, except two of no importance, ‡ and one besides accompanying a device upon a shield under the before-mentioned statue of King Arthur. I quote at length this latter motto, and the passage which introduces it: —

"Over the first door of the said doorway there were set up three statues, of the size of life, well painted and gilt. The one in the middle represented a King Arthur, who kept a round table for all good and lawful knights to support and defend everybody; and he bore for his coat of arms, azure, three crowns or; and on another shield underneath him, in a field azure, two swords held in two hands interlaced by a device [motto] *Cui adhereor pre me est.*" *

I have quoted the motto literally; and it happens rather remarkably that the same occurs twice, since the original paragraph here introduced concludes a page in the printed tract, and in consequence of an error of the printer the next page commences with a repetition of the Latin motto. Here, then, is the motto made use of in the impress described by P. Jovius.† What struck me when I first read this motto was the additional word *me* in it; for, being aware of the old interpretation, this word appeared to make a serious alteration in the sense, the political and defiant motto, *He whom I support prevails*, or *is superior*, being widely different from the friendly and courteous motto, *He whom I support is superior to me.* Besides, instead of the statue of the English archer above the motto, here was the statue of King Arthur. The author of the tract printed at Arras, who seems to have been ignorant of King Arthur's relationship to the Tudors, has added a French translation of all the Latin mottoes, and he sets down as the meaning in the present instance *Deüat & cely a q̃ ie adhere* (Dévant est celui à qui j'adhère), thus giving no definite expression to the word *me.* I might indeed admit that *Cui adhæreo præest*, He whom I support prevails, gives both the true Latin motto and the correct English translation, and yet show that the motto, like every other mentioned in the tract, bears no political allusion. What is the nominative case to *adhæreo?* Clearly the device of the impress; not the false device, but the true one; not the statue of the English archer, or even of King Arthur, but the two swords, held in two hands tied together by the band on which the motto itself was inscribed, and symbolising, as I believe, the union of justice and mercy. *He whom justice and mercy support prevails*, would therefore, under the conditions stated, be the true meaning of the motto. But I maintain, on the contrary, that the word *me* is necessary to complete the sense of the present impress, and that

* As this point is of some weight, I allow the mottoes to speak for themselves. They were the following: —

"Verus amicus est alter ego."
"Amicus fidelis protectio fortis."
"In amicis non res quæritur, sed voluntas."
"Veræ amicitiæ sempiternæ sunt."
"Nullus diligit vivere sine amicis."
"Amicitiam natura ipsa peperit."
"Amico fideli nulla est comparatio."
"Diliges amicum tuum sicut teipsum."

It will be found that the 2nd, 3rd, and 8th of these mottoes are taken from the Vulgate.

† "Le triumphe festifz bien venue & honorable recoeul faict per le roy d'angleterre en la ville de Calais a la tressacre Cesaree Catholique maieste," &c.

‡ One of these was —

"Dá spatium vitæ, multos da Juppiter annos,"

under the arms of the King and Queen of England; and the other was the Emperor's motto, "Plus Oultre."

* "Sur la premiere por[te] dudict portail y auoit trois statues esleuees de haulteur dung homme bien painct et bien dore. Celle qui estoit au miellieu estoit denotee a ung roy Artus qui tenoit une table ronde a tous bons cheualiers & droicturiers a soustenir et deffendre tout le monde pourtant en ses armes dazur trois couronnes dor et en ung aultre escu desoubz luy deux espees en camp dazur tennes de deux mains entrelacies de une diuise, *Cui adhereor pre me est.*" [I quote the French as I find it; but the Arras tract is in every respect the worst specimen of typography I have ever met with.]

† The strange word *adhæreor*, instead of *adhæreo*, I presume to be a blunder either of the transcriber or printer.

the expression *præ me est* points to Arthur, King of England, the ancestor of King Henry, the first, the greatest, and most renowned of the heroes of chivalry, and therefore at a time when the eyes of all men were turned towards the display of chivalry which had recently taken place, the best representative of Henry VIII. himself. It was underneath the statue of King Arthur that the shield containing the impress was placed, and that shield belonged to him. The true reading of the motto then, and that which is not inconsistent with the French translation, must have been *He whom I cleave to is before me*, where *he* refers to King Arthur, and *I* and *me* refer to the device of the two swords combined. The impress, therefore, merely embodied a terse expression of the sentiment *To King Henry VIII., in preference to all other men, belong the attributes of justice and mercy.*

Thus, the internal evidence supplied by the impress itself, shows that no political allusion was designed; and it will readily be anticipated that King Henry personally could have had nothing whatever to do with the composition of the motto. The proof of this latter fact—for we have the means of tracing the origin of the impress—is sufficiently clear.

Two months before the interview at the Field of the Cloth of Gold, Henry's Commissioners were in France, superintending the erection of the temporary palace at Guines. They then wrote to Wolsey in England, to request that Master Maynu and Alexander Barclay might be sent over to them for the purpose of supplying the devices and mottoes to decorate, not only the palace, but also a banqueting-house, intended to be erected outside the castle walls at Guines.* It proved, however, in the sequel, that there was not sufficient time for completing the banqueting-house prior to the interview; and as in the meanwhile the subsequent meeting at Calais between Henry VIII. and the Emperor had been agreed upon, the original intention was abandoned, and the materials provided for the banqueting-house at Guines were appropriated to the construction of the unfortunate building which was blown down at Calais. There were no devices accompanied by mottoes employed to decorate the temporary palace; and, therefore, Barclay and his coadjutor, in the absence of proof to the contrary, must be held solely responsible for all the devices and mottoes described in the two French tracts from which I have quoted. Is it not more likely that two obscure monks, suddenly called away from their books of morality and devotion, should have embodied in a really clever form an obvious compliment to their sovereign, than that they should have risked incurring the displeasure of Wolsey, the omnipotent ruler in Church and State, by presuming to enter upon the domain of politics which he guarded with such jealousy? It may be proper for me to add, that although I have given what seems to me the true solution of the impress; yet as impresses were always designed to be enigmatical, I do not wish to exclude a better solution from being propounded.* All I am concerned to show, is, that the motto had not the political signification attributed to it by P. Jovius, and this I am satisfied is sufficiently proved.

I have now produced, upon the unexceptionable authority of eye-witnesses, the painted statue of the English archer of the size of life, together with the genuine motto; and it will be seen that all the details of the impress described by P. Jovius are assembled in the French tract, printed at Arras, the fabrication having been effected by suppressing the device of the two swords, and excluding the word *me* from the motto; by placing the motto thus altered under the statue of the English archer instead of under that of King Arthur; and by transferring both the substituted statue and the false motto from the banqueting-house, at Calais, to the temporary palace at Guines. Can there be a doubt that here are the elements that have been combined to form the impress, which has so long imposed upon Europe? It must be confessed that the ingenuity, the audacity, and the success of the contrivance were worthy of a better cause.

VI. Having thus exposed the fabrication of the impress, there remains but little inducement to accompany P. Jovius any farther. Had he been an author of fair fame, the question how far he is morally responsible for the narrative which he has propagated would have formed an interesting subject of inquiry. But the case is otherwise. Historians of his character can claim no interest with a posterity at the distance of ten generations. The evil which they produce we avoid as well as we are able; but a period arrives when it becomes superfluous to reason about the men themselves. They cross our path and meet our glance, and we pass on: for in this sublunary world,

* See the *Chronicle of Calais*, pp. 79—85, where Maynu is misprinted *Mayun*. This person was probably Gracious Menerve, who afterwards wrote against Auricular Confession, and also against the Ministration of the Sacrament under one kind; both of which works are in the Bodleian Library. Alexander Barclay, the black monk and poet, is best known by his English version of the *Ship of Fools*.

* Had the impress been used twenty years later, and under different circumstances, there might have been room for alleging that the two swords represented the spiritual and temporal powers; and that Henry alluded to the union of them both in himself, after he became supreme head of the Church of England. For the reason stated in the text, however, I think that the spiritual and temporal swords were weapons too dangerous for the inventors of the genuine impress in any way to have meddled with.

where truth is to be sought and work is to be done, there is no more time left to expend upon these convicted disorganisers of knowledge. It can be of no moment, so far as the credit of P. Jovius is affected, whether or not I bring home to him one disreputable action more. Fortunately, the theory which such writers pursue — to care nothing for the truth, to mock the present and to defy the future—must always prove ultimately to be untenable, since they become discredited and despised; and even the most hardened and inveterate deception, when the time comes for it to be handled, is as brittle as the transparent falsehood of yesterday. There may be a few persons, however, who desire to know more of the method practised by the earliest historian that went out of his way to defame a sovereign whose character has been more fiercely assailed, and more feebly defended upon the points where it is defensible, than that of any other distinguished personage in English history. I will, therefore, take the liberty to follow up my previous inquiry to its last result.

Tiraboschi reports, that certain persons amused themselves at the expense of P. Jovius, by gravely relating to him fabulous events which he forthwith transferred to his history; and that being warned by others to be more cautious, he used to reply: "It is no matter, for when the present generation has passed away, all will be believed." He is, therefore, entitled to the benefit of this equivocal conduct; so far as it may avail him on the consideration, whether in the present instance he has wilfully imposed upon others, or been imposed upon himself?

P. Jovius was a voluminous author, and the most popular amongst his various works is his *Dialogue* or *Discourse on Impresses*. It was the earliest treatise devoted to a subject which engaged much attention during the sixteenth century. It has passed through many editions, and been translated into the principal European languages.* There is some difficulty in conveying a just impression of his fondness for the theme on which he discourses, or of the pleasure that he exhibits in dilating upon the excellence of the various impresses which he invented for the Spanish and Italian nobility of his day. No one can peruse his treatise without being convinced that P. Jovius formed a high estimate of the value of impresses, as well as of his own skill in composing them, and that he would be likely to avail himself of all opportunities to pursue his favourite study. Henry's impress, however, is not in his book, which was a posthumous publication.

P. Jovius wrote also the *Descriptio Britanniæ*,* which was first published at Venice in 1584. The latter portion relating to England, in this work, contains an account of the life of Henry VIII.; in the course of which the writer expresses a hope† that the king's sixth wife, Katherine Parr, may prove chaste and fruitful; so that there might be no necessity for his having recourse to a seventh marriage. This, and other circumstances, lead to the conclusion that the present work was completed before the death of Henry VIII., though it was not published until the year after.

The *Descriptio Britanniæ* also contains an account of the interview between Henry and Francis; briefer indeed than that afterwards published in the *Historia sui Temporis*, though strongly resembling it in substance; and the account given in the earlier printed work is followed by a passage which I here extract, for the purpose of placing it in juxtaposition with the parallel passage which I have already inserted: —

"Excepit et [Henricus] paucos post dies Carolum Cæsarem designatum, qui ab Hispania classe devectus in Angliam appulerat, inter duos enim [Carolum et Franciscum] infestis jam planè animis de abrumpenda pace cogitantes, volebat existimari disceptator et arbiter, quum vires haberet ad terrendum, si quis paulò durius et contumacius, uti æquum foret, ipsius judicio parere recusasset, exequatas enim amborum opes esse cupiebat, ut hunc et illum, ancipiti illius studio, et voluntate suspensum spe metuque pariter in amicitia contineret."

H. P.

(To be concluded in our next.)

EVA MARIA GARRICK.

Considering how minutely, for the most part, the actions of Garrick have been recorded, we cannot but be struck by the meagre account his biographers give with regard to his marriage; indeed, the way it is mentioned can hardly fail to raise a suspicion that nothing of the lady's antecedents was known, or that it was discreet to say as little as possible on the subject. With a view of eliciting additional particulars, I have put together what I have been able to gather of the history of Eva Maria Violette or Violetti, who afterwards, as Mrs. Garrick, is so often brought before our notice in the annals of the last century.

* The first edition was published at Rome, in 1555, under the title of *Dialogo dell' Imprese Militari et Amorose*. The second edition was edited by Ruscelli, and published at Venice in the following year, under the title of *Ragionamento di Mons. Paolo Giovio sopra i motti, & disegni d'Arme, et d'Amore, che communemente chiamano Imprese*. Eight editions in Italian, the latest of which bears the date of 1574, are in the British Museum, and show how popular the work must have been. The English translation, by Samuel Daniel, which was published in 1595, must be read with caution; for that poet has interpolated passages of his own invention.

* The full title is *Descriptio Britanniæ, Scotiæ, Hyberniæ, et Orchadum*; and in the work each country is treated separately.

† F. 25. a.

The first account I take from Davies, whose memoir was published in 1780. He says: —

"In July, 1749, Mr. Garrick was married to Mademoiselle Viletti (*sic*), a young lady, who, to great elegance of form and many polite accomplishments, joined the more amiable virtues of the mind." — *Life of Garrick*, i. 162.

Murphy, whose biography appeared in 1801, writes: —

"In the month of July (1749) Garrick entered into a new scene of life. He married the fair Violetti, a native of Vienna, who chose to grace herself with an Italian name. She was an elegant figure, and, as a dancer, greatly admired for the uncommon charm of her movements. Previous to this match it is certain that Garrick was on the point of marrying Mrs. Woffington. The writer has heard her declare, at different times, that he went so far as to try the wedding ring on her finger. But Violetti was patronised by Lord and Lady Burlington, who, it was generally understood, gave her a fortune of six thousand pounds." — *Life of Garrick*, i. 171.

This is all I find from those living at the time, and who, from their connexion with Garrick, were likely to be acquainted with all the particulars. The next account is from a memoir prefixed to the *Private Correspondence of Garrick*, 1835.

In this, after mentioning the marriage (as on the 22nd June, 1749), the writer goes on to say: —

"Something may be added as to the Burlington patronage of the lady. The charming Violette had entirely sympathised with her ardent lover, and Lady Burlington, during an indisposition, had extorted from her that sort of declaration she anticipated. Mr. Garrick wrote a very respectful and proper letter to Lady Burlington, making his proposals in due form: they were accepted. All reserve and distance thus happily got over, Mr. Garrick became, as was to be expected, a great favorite at Burlington House."

In the same notice we read that Madame Elizabeth de Saar ("my wife's niece, now with us at Hampton,") to whom Garrick left a legacy of one thousand pounds, was originally Mademoiselle Fürst, the only daughter of Mrs. Garrick's sister Theresa. I mention this as being the sole instance where I find any allusion made to Mrs. Garrick's relatives.

The following comes more directly to the point: —

"The beautiful Violetti, a dancer of supreme excellence, a native of Vienna, who took that Italian name, attracted his (Garrick's) affections. She was patronised by Lord and Lady Burlington, who, on her wedding day, presented her with a casket of jewels, and six thousand pounds — a gift so magnificent that it confirmed the rumours, then in vogue, that she was the natural daughter of the Earl."—Galt, *Lives of the Players*, i. 275.

The marriage of Garrick, who was at that time joint-proprietor with Lacy in Drury Lane, must have been much discussed and commented upon. Indeed we are told, that "lampoons, epigrams, sonnets, and epithalamiums fluttered in every coffee-house;" and we can hardly doubt that these "paper pellets of the brain" must have contained allusions to the above circumstance if it were the current belief at the time.

"To give a check to the malice of the day," says Murphy, "Ned Moore wrote an ironical satire to anticipate every topic of malevolence, and thereby to silence the scribblers, and take the trade out of their hands."

The verses to which so much power is attributed may be seen in Johnson's *Poets*, vol. lxv. p. 25, ed. 1790.*

Galt gives no authority for his statement, but I think there is no doubt that it is taken from the *Memoirs of Charles Lee Lewis*, published in 1805, which is the only book I have seen containing what purports to be "a circumstantial and authentic account of Garrick's courtship and marriage." The impression this conveys is, that it is much *too* circumstantial to be authentic, an impression in no way lessened on reading that it was derived "from an aged domestic, who lived at the time it happened at Burlington House, Piccadilly."

The account is altogether too long for extract, I must therefore refer those who wish to see it to the *Memoirs* themselves in vol. ii. p. 67; briefly related, it runs thus: —

The Earl of Burlington, when abroad, had an amour with a young lady of family, of which Violette was the result. The Earl returned to England before his daughter's birth, and, for family considerations, soon afterwards married. Violetti's mother died before she reached womanhood, and a villain (so necessary to complete the melodrama) under whose care she was placed, applied the funds sent by the Earl for his daughter's support and education to his own use, and placed his charge as a dancer at the theatre. The Earl hearing of this caused her to be enticed to England by the offer of a higher salary than she was receiving, and subsequently took her to his house as companion and teacher of Italian to his legitimate daughter.

Then comes the episode of the illness, and confession of love, followed by an interview between Lord Burlington and Garrick, during which no doubt the "aged domestic" occupied a station at the keyhole. The concluding remark of the nobleman is characterised by liberality and candour. He says: —

"Do you think you could satisfactorily receive her from my hands with a portion of *ten* thousand pounds — and here let me inform you that she is my daughter."

The rest of course is all orange blossoms and marriage bells.

It will be observed, that from the six thousand pounds spoken of by Murphy (who says that sum, left specially in the will, was the dowry), the reported "good gifts" have been increased by

* This poem, though published as Moore's, was supposed to have been written by Garrick himself. See Note prefixed to L. M. Hawkins's *Anecdotes*, vol. i. (1822.)

a "casket of jewels," in one account, and the amount brought up to ten thousand pounds in another.

On the other side of the question appears the following, which, had it been more definite, might have been accepted as disproving Lewis's assertions. As it is, it hardly appears to me to do more than throw great doubt upon them. Mr. J. T. Smith, formerly of the British Museum, records a visit he made in August, 1829, to Garrick's villa, then inhabited by Mr. Carr, who, if I mistake not, had been Mrs. Garrick's solicitor. After other matters, he relates this conversation: —

"I asked his opinion as to the truth of the anecdote related by Lee Lewis concerning Mrs. Garrick's marriage.

"'There certainly is,' he replied, 'a mystery as to who her father was.'

"Mrs. Carr observed, that after Mrs. Garrick had read Lewis's assertions, she, with her usual vivacity, exclaimed 'He is a great liar! Lord Burlington was not my father; but I am of noble birth.'

"'Is it true,' I asked, 'that Lord Burlington gave Mr. Garrick 10,000*l.* to marry her?'

"'No; nor did Mrs. Garrick ever receive a sum of money from Lord Burlington. She had only the interest of 6000*l.*, and that she was paid by the late Duke of Devonshire.'" — *Book for a Rainy Day* (1845), p. 271.

This last negation loses much of its force if Lewis be correct in stating that Lord Burlington's (legitimate) daughter married the Marquis of Harrington, who, at his father's death, became Duke of Devonshire; in this case, to have *received* it from the latter would be no proof that it was not the gift of the former. Here the matter rests as far as I can trace it, and it appears to me that Mrs. Garrick's claim to be of noble birth, without stating how derived, amounts to an admission that she was a natural daughter of some nobleman. If not of Lord Burlington, then of whom? To do her justice, she was sensible enough to make no demands that were not compatible with her position as Garrick's wife; and probably had little satisfaction in any reference to the time when she danced upon the stage, and was known by a name so little distinguishing as Violetti — Violette, or, as I have somewhere seen it, the German forerunner of Veilchen or Veigl.

She was received into the best circles of her time, and secured the esteem of all who knew her.*

In illustration of "her usual vivacity," J. T. Smith relates as follows: —

"A stonemason brought in his bill with an overcharge of sixpence more than the sum agreed upon, on which occasion he endeavoured to appease her rage by thus addressing her: 'My dear Madam, consider.' 'My dear Madam! What do you mean, you d——d fellow? Get out of my house immediately. My dear Madam indeed!'"

As a specimen of laconic writing these letters are hardly to be surpassed: —

"Dear Sir,—You cannot play Abel Drugger.

"Yours,

"Eva Garrick."

"Dear Madam,—I know it.

"Yours,

"Edmund Kean."

(*Life and Times of Charles Kean*, vol. i. 49.)

Upon the occasion of visiting the museum to inspect some engravings representing Garrick, she said, addressing Mr. Smith, "I suppose now, Sir, you wish to know my age. I was born in Vienna, February 29, 1724, though my coachman insists upon it I am over 100." Mrs. Garrick died at her house in Adelphi Terrace on October 16, 1822. On that day she had ordered several dresses to be looked out, that she might determine in which she would go to Drury Lane in the evening. She was buried in Westminster Abbey beside the remains of her husband, whom she survived forty-three years, having, if the above date of birth be correct, attained the extraordinary age of ninety-eight. Charles Wylie.

50, Devonshire Street, Portland Place, W.

* For an account of a dinner party at her house in the Adelphi, when a widow, see Boswell's *Johnson*, vol. iv. p. 63, ed. 1823; and of a visit paid to her at Hampton Court by Queen Charlotte, *Book for a Rainy Day*, p. 219.

LOWNDES'S BIBLIOGRAPHER'S MANUAL.

NOTES ON THE NEW EDITION.

(*Continued from* 3rd S. ii. p. 205.)

No. V.

Culpeper (Sir Thomas). A Discourse on the Abatement of Usury; with a Short Appendix. Lond. 1668. 4°. Again, Lond. 1670. 4°.

Omitted.

Culverwell (Ezekiel), A Treatise of Faith. Lond. 1629. 12°.

Omitted.

——— (Nath. M.A.), A Discourse of the Light of Nature; with several other Treatises. Lond. 1652. 4°. Again, Lond. 1661. 8°.

Omitted.

Cupid. Cupid's Cabinet Unlock't; or Odes, Epigrams, Songs, Sonnets, Poesies, &c. By W. Shakespear. Lond. n. d. 12°.

No notice occurs of this volume. I have not Isaac Reed's Catalogue at hand, but I have an impression that he possessed this collection. The description of the book, which I have not seen, is taken from a London bookseller's Catalogue for 1862. The copy was imperfect. Perhaps it was one of the unsold copies of Shakespeare's *Poems*, 1640, 12°, with a new title-page.

Curtis (Martin), Art of Navigation, 1596.

The Manual does not notice the edition, Lond. 1609. 4°.

Curtis (Richard, Bishop of Chichester), A Sermon preached before the Queene's Majestie. Lond. 1573. 8°.

An edit. 1575, 8°, is at Oxford.

Customs.

Several works on old English customs will be found in the Brit. Mus. Catalogues; but none occurs here. The art. *Customs* (Department of Revenue) is not satisfactory or complete.

Customer's (The) Apologie. n. p. or d. 4°.

Doubtless the work of Thomas Milles, who published in 1604 *The Customer's Replie, or Second Apology.*

D. J. The Secrets of Angling. Lond. 1613. 12°.

An uncut copy of this, the first edition, occurred at an auction a year or two ago, and fetched more than 18*l.* As to the various impressions, see "N. & Q." 2nd S. vi. 80, where the existence, or at least the publication of *four* different editions of the book is intimated. Lowndes mentions *two* only.

D., Sir J. Knight, Reason's Academy; or A New Post with a Sovereign Salve to cure the World's Madness. Lond. 1620. 8°.

Under art. "Davies (Sir John)" this book is ascribed to the author of *Nosce Teipsum* without any suggestion that it may not have been from his pen. Here Lowndes says: "*Query* by Sir John Davies." In neither instance, however, is any notice taken of the fact that, in 1605, the same work was published with the name of "Robert Mason, of Lincoln's Inn" on the title-page, as the author. The edition of 1605 also has the poem in eleven six-line stanzas, entitled "Reason's Moane" at the end, and perhaps Davies is answerable for the latter, Mason merely writing the prose portion.

Da (Edw.), The Prayse of Nothing. Lond. 1585, 4°.

Here Lowndes seems to have fallen into an error by copying Herbert (p. 1134), who evidently never saw the book which he describes. Edward Da ought to be *Sir Edward Dyer*, who was a contributor to *England's Helicon* and other miscellanies of the time. His *Praise of Nothing* has been reprinted by Mr. Collier.

Damon or Daman (Wm.), The Psalmes of David in English meeter. 1579.

This work is inserted under "Psalms," but not under "Daman," the composer. There should at all events be a cross-reference. A work of a somewhat similar character, published by Daman in 1591, is duly registered under his name. This arises from want of consistency and plan.

Daniel (George), Poems. 1647.

The original unpublished MS. was sold at Caldecott's sale (1833) for 22*l.*

Daniel (John), Songs for the Lute, Viol and Voice. Lond. 1606. Folio.

Omitted.

——— (John, of Deesbury, Esq.), The Birth, Life, and Death of the Jewish Unction. Lond. 1651. 12°.

Omitted.

——— (Richard, Dean of Armagh), A Paraphrase on some select Psalms. See Psalms.

Daniel (Samuel), Works. Lond. 1602. Fol.

A few copies of this volume appear to have been printed for private circulation in 1601. At Bridgewater House there is one, I believe on large paper; and the late Mr. B. H. Bright had another. This impression is now very rare; that of 1602 is quite common.

——— Whole workes in Poetrie. Lond. 1623. 4°.

The frontispiece described by Lowndes does not belong to this book, but to the complete edition of the *Civil Wars*, which appeared in 1609. Some copies of the *Whole Works* were still unsold in 1635, and were reissued in that year by John Waterson (? the son of Simon), under the title of "*Drammatiche Poems*, written by Samuel Daniell, Esquire, one of the Groomes of the most Honourable Privie Chamber to Queene Anne." London: Printed by T. Cotes for John Waterson, at the signe of the Crowne, 1635.

——— Delia. Lond. 1592. 4°.

I have seen it stated somewhere, though I cannot find or recollect the reference, that there was an edition of *Delia* in 1592 in 16°. Has such an impression ever been seen? Is there a copy at Devonshire House?

Daniel (Samuel), Delia and Rosamond augmented.

An edit., 1598, 16°, of which no notice is here taken, occurred in one of Mr. Halliwell's sales.

——— The First Fowre Bookes of the civile Warres. Lond. 1595. 4°.

Some copies of this edit., of which there were two if not three issues, with variations, in 1595, possess the 5th book, which Lowndes supposes to have appeared for the first time in 1599.

——— The Civile Wares. Lond. 1609. 4°.

This volume does not contain frontispiece and portrait separate from each other; but the portrait occupies the lower part of the frontispiece, which is after all, more strictly speaking, an engraved title-page.

——— Tragedie of Philotos. Lond. E. Blount, 1607, 12°.

Philotas, not Philotos. Blount and Waterson were the two stationers constantly and (with one exception) exclusively intrusted by Daniel with the publication of his poems; and we suspect that it will be found on examination of this impression of *Philotas*, side by side with that printed for Waterson in the same year in *Certaine Small Workes*, that it is identical, with the exception of the title-page. The probability is indeed, that the *Certaine Small Workes* were on sale in 1607 by Blount as well as by Waterson, and that the *Philotas* of 1607, quoted by Lowndes as a complete book, is merely a fragment of one of Blount's copies.

——— Certaine Small Workes (including Philotas.) Lond. 1607. 12°.

——— The same. Lond. 1611. 12°.

Two different editions of the same collection of pieces, and not two separate and distinct publications, as we are here led to suppose.

———A Panegyricke congratulatorie &c. Lond. 1603. 8°.

Originally published with the *Works*, Lond. 1602, folio. The 8° of 1603 was the second, if not the third appearance of the pamphlet. Perhaps there was an earlier

edition of Campion's *Observations* than any now known, or perhaps Daniel had it in MS.

Daniel (Samuel), Hymen's Triumph. A Pastorall Tragi Comœdie. Presented at the Queene's Court in the Strand, at her Majestie's magnificent entertainment of the King's most excellent Majestie, being at the Nuptials of the Lord Roxborough. Lond. Imprinted for Francis Constable, 1615. 8°.

Omitted. Bandinel, 1861, mor. 18*l.* 5*s.*

Dansie (John), A Mathematical Manual for the embatteling of Armies. Lond. 1627, 12°.

Omitted.

Darcie (Abraham), The Honour of Ladies, or a true description of their Noble Perfections. Lond. 1622. 8°.

Omitted.

——— Original of Idolatries; or, the Birth of Heresies. 1624, 4°.

Omitted.

Davenant (Sir Wm.), Madagascar and other Poems. Lond. 1635. 12°.

1635 ought to be 1638.

———— ———, Certaine Verses written by several of the Author's Friends. Lond. 1653, 12°.

This is not a satire on the times, but on Davenant himself, who is represented by one of his assailants as bearing a grudge against Ovid, because he was called *Naso*.

Davenport (Chr.), Deus; Natura; Gratia. Lugduni, 1634. Fol.

Omitted. Bliss, 1858, large paper, Sir K. Digby's copy, 2*l.* 12*s.*

——— (Francis), *alias* Franciscus a Sancta Clara.

This person, who is sometimes confounded with Christopher, published several works, a list of which will be found in Watt's *Bibliotheca*. They should have been given in the *Manual*. Christopher Davenport is not even mentioned by Lowndes or his new editor.

Davies (Lady Eleanor), Blasphemous Charge against her for writing Expositions of divers parts of the Chapters of Daniel. 1649, 4°.

——— Tobit's Book, a Lesson appointed for Lent. 1652. 4°.

Both omitted.

Davies (John, of Hereford), A Scourge for Paper-Persecutors. Lond. 1625. 4°.

An edit., Lond. 1624, 4°, is in the Bodleian.

——— (Sir John), Hymnes of Astræa, in acrostic verse. Lond. 1599. 4°. Another edition, Lond. 1618. 8°.

Omitted. Both impressions are in the Bodleian Library.

——— Orchestra. Lond. 1596.

This volume is an 8°. There is a copy in Malone's Collection at Oxford, so that it can scarcely be said to have "escaped the researches of modern collectors." A second copy is at Bridgewater House.

Davies (Sir John), Discoverie of the true Causes why Ireland was never entirely subdued.

A second edition appeared, Lond. 1613. 4°.

Davison (Francis), A Poetical Rapsody, 1602.

Pearson's copy was bought for a trifle by Malone (6*s.* 6*d.* I think), and is now among M.'s books at Oxford. It is imperfect, but no other seems to have turned up. The volume is an 8°.

Day (Angel), Daphnis and Chloe, excellently describing the weight of affection, the simplicitie of love, the purport of honest meaning, &c. finished in a Pastorall, and interlaced with the praises of a most peerlesse Princesse, &c., and celebrated within the same Pastorall, and therefore termed by the name of the Shepheard's Holidaie. Lond. 1587. 4°.

Omitted. Bliss, 1858, 22*l.* The book is in prose and verse.

Death. Here begynneth a Treatise how the hye Fader of Heven &c. Lond. by John Skot, n. d. 4°.

This is the moral play of *Every Man*, of which there was an edition by Pynson, and two by Skot, one with and one without a colophon. According to Botfield there was formerly a copy of one of Skot's editions in Lincoln Cathedral library, but perhaps this was the same as that which occurred at Jolley's sale in 1844. The manner in which this article is introduced, piecemeal, under two different heads; viz. "Death" and "Man," and in both cases obscurely, inaccurately, and incompletely, is very curious.

Debtor. The Cruell Debter. *Lond. by Wayer.*

This ludicrous entry requires explanation. During the reign of Elizabeth there were two dramatists named Wager, and one of them, probably William Wager, wrote a play called the *Cruel Debtor*, in which the interlocutors are *Rigour, Flattery, Simulation*, &c. A fragment of this drama (a portion of sign. C. iii.) is among Bagford's collections at the British Museum. A perfect copy does not seem to be known, and Mr. Collier (*Extracts from the Registers of the Stationers' Company*, i. 135) confesses his ignorance of the production, although licensed in 1565-6, and proved to have been printed.

Decker (Thomas), The Guls Horne-Booke. Lond. 1609. 4°.

Copies are in the British Museum, in the Bodleian, and at Bridgewater House. Jolley, 1843, imperfect, 19*s.*

——— Canaans Calamitie, &c.

An unnoticed edition, Lond. 1625, 4°.

——— Four Birds, 1609.

The only copy yet found of this little book wanted the title-page, and the title here given I conceive to be merely conjectural. The order in which the "Four Birds" occur in the volume is *The Pelican, the Eagle, the Phœnix, and the Dove.*

Defoe (Daniel), The true Relation of the Apparition of one Mrs. Veal. Lond. 1705. 4°.

Printed by Hazlitt as well as by Lewis.

Defoe, Daniel, A Hymn to Peace. Lond. 1706, 4°.

Another edit. Lond. 1709, 8°.

——— ——— Christian Conversation, 1720. 8°.

One of the doubtful pieces, but printed by Hazlitt. For two pieces most probably from Defoe's pen, but not noticed by Lowndes or his new Editor, see "N. & Q." 1st S. iii. 195.

——— Narrative of the Proceedings in France for discovering and detecting the Murderers of the English Gentlemen, Sept. 21, 1793 (*sic*), near Calais. Translated from the French. Lond. 1724. 8°.

Possibly not by Defoe, but printed as such by Hazlitt.

Deloney (Thomas), Strange Histories.

The earliest edition mentioned here is that of 1612, 4°. But there was one in 1607, 12°.

——— ——— Thomas of Reading.

An edition printed by John Deacon. See *Bibl. Farmeriana*, No. 5885. The fifth edit. appeared in 1623, 4°.

——— ——— History of the Gentle Craft.

Generally ascribed to Deloney on the authority of the author of *Kemp's Nine Daies Wonder*, 1600. It is not, however, inserted here under Deloney, but one is referred to Craft, where one is sent back to Deloney, and referred to Crispin, where one finds nothing but a vague statement that there were several editions in 4° and 12°. The following is the title of the first edition: "The Historie of the Gentle Craft, a most merry and pleasant History, very fit to passe away the tediousness of the long Winter's Evenings. Lond. E. White, 1598, 4°." There were other editions in 1632, 1648, 1670, 1674, 1676, 1678, all, I think, in 4°.

——— Three broadsides on the Spanish Armada, all printed in 1588, and all in verse.

Omitted. Reprinted together in a little 12° vol. in 1860.

——— Jacke of Newbery.

The earliest edition here quoted is 1633. But the tract was first printed in 1596 or 1597, and there was an edition (the eighth) in 1619, 4°. The tenth edition was printed Lond. 1626, 4°.

——— The Garland of Good-Will.

There was an edition in 1688. An edition which, from the appearance of the type, was printed probably in the early part of the seventeenth century, was sold among Miss Currer's books in August, 1862. The copy was unfortunately defective, wanting the title and other leaves.

——— A most joyfull Songe, made Anno 1586.

By the same person who wrote the *Garland of Good-Will*, &c., though here inserted as if by another Deloney. The "Declaration made by the Archbishop of Collen," Lond. 1583, 12°, I have never seen, and therefore cannot speak as to the authorship; but both pieces were in all probability by one and the same writer.

W. Carew Hazlitt.

PASSAGE IN HAMLET.

There is a passage in Shakspeare's *Hamlet* which has caused the commentators some trouble, as it stands in the early editions; and of which I beg leave to offer an explanation which renders any change in the original text unnecessary. The passage I allude to is in the 4th Scene of the 1st Act; in the conversation Hamlet has with Horatio, just before the appearance of the Ghost. The quarto of 1604 reads: —

> "The dram of eale
> Doth all the noble substance of a doubt
> To his owne scandle."

Steevens endeavoured to make a meaning by the following change of the text: —

> "The dram of *base*
> Doth all the noble substance *often dout* [i. e. *do out*],
> To his own scandal";

which is certainly bad enough, but Malone proposed: —

> "The dram of *base*
> Doth all the noble substance of *worth dout*
> To his own scandal;"

which is a falling from bad to worse. All the difficulty is removed, I think, by understanding "noble," not as an adjective limiting "substance," but as a noun, in the accusative case; and "substance" a verb, of which "doth" is its auxiliary. Thus: —

"The dram of eale" [i. e. *ill*, or evil which is in a man,] "doth all the noble" [*i. e.* nobleness which is in him,] "substance of" [i. e. *with*, a sense common in early English writers,] "a doubt" [which works] "to his owne scandle."

The sentence should be read with brief pause after "noble": —

"The dram of eale doth all the noble, substance of a doubt to his owne scandle."

"Substance" is used in its metaphysical sense: meaning, to imbue with a certain essence. "The dram of ill, or evil in a man, *transubstantiates* the noble," — it *essences* the nobility of his nature.

This explanation has at least the merit of being less forced than those given by Steevens and Malone.

As a proof that Shakspeare was acquainted with the metaphysical sense of "substance," the expression of Lady Macbeth, in Act I. Sc. 5, may be cited: —

> "Come to my woman's breasts,
> And take my milk for gall, you murd'ring ministers,
> Wherever, in your *sightless substances*,
> You wait on Nature's mischief!"

"Sightless substances," *i. e.* ("sightless" being used objectively,) *invisible substances*, pure essences, with no phenomenal attributes.

Chaucer, in *The Prologe of the Nonne Prestes Tale* (v. 14809 of Tyrwhitt's edition, v. 16289 of Wright's,) uses the word *substance* to express the *essential* character or nature of a man: an evidence that the meaning I have given to the word in the passage in *Hamlet* is not peculiar to modern philosophy, but is as old as the language.

The Host objects to the Monk's Tale, as being

too dull for the occasion; and, that the fault may not be thought to lie in himself, says: —

> "And well I wot the *substance* is in me,
> If eny thing schal wel reported be."

That is, I am so *substanced*, so constituted, so tempered, such is my *cast* of spirit, that I can appreciate and respond to, as well as the next man, a good story well told.

You will much oblige me by giving this a place in "N. & Q." So far as my knowledge extends, no such explanation has as yet been given of the passage in *Hamlet*. HIRAM CORSON.

Philadelphia, U. S.

DARES AND DICTYS.

Speaking of the reign of Henry I. of England, Dr. Lingard mentions the publication of Geoffry of Monmouth's *History of Britain*, and of Archbishop Turpin's *History of Charlemagne*. He then proceeds thus: —

"About the same time, *the adventures of Alexander the Great*, by the pretended Dares Phrygius and Dictys Cretensis, were brought by some of the Crusaders into Europe. These three works supplied an inexhaustible store of matter for writers in verse and prose; the gests of Alexander, and Arthur, and Charlemagne, were repeated and embellished in a thousand forms: spells and enchantments, giants, hypogriphs [hippogryphs] and dragons, ladies confined in durance by the power of necromancy, and delivered from confinement by the courage of their knights, captivated the imagination of our ancestors; and a new species of writing was introduced, which retained its sway for centuries, and was known by the appellation of *Romance*; because it was originally written in the Gallic idiom, an idiom corrupted from the ancient language of Rome."—*History of England*, vol. ii. p. 222, edit. 1823.

It is clear that Dr. Lingard never could have looked into Dictys Cretensis, or Dares Phrygius; and that he could not even have read a description of their contents, which, as is well known, relate exclusively to the Trojan war: and have no more to do with Alexander the Great than with Julius Cæsar, or with Godfrey of Bouillon. It is, however, true that the poets, and other writers of the Middle Age, drew their accounts of the Trojan war from these Latin histories. Guido of Colonna, a native of Messina, composed a History of Troy in Latin, after Dictys and Dares, in 1287; but with additional matter of his own. This book was printed several times in the fifteenth century. It was translated into French; and an English translation of it was printed by Caxton, in 1471. Lydgate's *History, Siege, and Destruction of Troy*, published in 1555, was founded on the work of Guido; and Shakspeare was indebted for the story of *Troilus and Cressida* to Lydgate. See the note of Steevens prefixed to this play. Concerning the poem of Lydgate, see Ellis's *Early English Poets*, vol. i. p. 280.

L.

Minor Notes.

ORIGINAL UNPUBLISHED LETTERS OF JOHN KNOX, THE SCOTTISH REFORMER. — In a recent number (1821) of the *Athenæum*, there appeared an intimation, that —

"Previous to 1840, when Mr. Carlyle delivered in London his lectures on 'Heroes and Hero Worship,' the name of John Knox, as an arrogant northern Jötun, might be known to most of his audience, but little beyond that. The seed sown by Mr. Carlyle by a fortunate accident has turned out highly productive; and, among other fruits arising from this increased interest in Knox, *we are to have soon, from a tried and competent historian*, a volume of history devoted to this particular period, *in which some* 1,300 *letters of Knox's, never before published*, will be made the basis of some chapters on Scottish affairs."

Now, at this period of time, this is certainly a most startling and important piece of information; and if really true, I would ask, nay respectfully solicit the "tried and competent historian" to put himself in communication with Mr. David Laing (of the Signet Library, Edinburgh), who is now engaged in passing through the press the sixth and concluding volume of his series of the first collected, and only complete edition of the *Works of John Knox:* for I feel assured Mr. Laing will be delighted with, and very grateful for such information. The accession of 1,300 *new* and additional *unpublished* letters of John Knox is a treasure, and would be of great value to Mr. Laing. Where have they been found?— is the question asked here.

JOHN A. STEVENSON.

Edinburgh.

ALCHEMY. — We have lately been favoured with some amusing Notes on astrology. As antiquaries, we should not forget their cousins the alchemists. I have before me a little book called *Secrets Revealed, or an open Entrance to the Shut-Palace of the King*, by Eirenæus Philaletha (probably Vaughan), London, 1669. The 13th chapter I think deserves a note, it being the coolest piece of writing, and the most intrepid of all assurances that may probably be met with. It appears the making any quantity of gold or silver was to him (the author) the easiest thing imaginable. The difficulty (let the nineteenth century hear it) was to get rid of it. He tells us the metals he made were so fine, that the goldsmiths knew they were not natural products. He says, p. 38: —

"We have known the time that when we would have sold so much pure silver as was of six hundred pounds value (in a forreign country), being cloathed like Merchants (for we durst not adulterate it because almost all Countries hath its standing Balance of the goodness of Silver and Gold, which the Goldsmiths do easily know in the Mass; that we should pretend it was brought from hence or thence, they would presently distinguish by their *Probe*, or Tryal, and apprehend the Seller) they presently said unto us that brought it, *This Silver is made by Art.* We demanded the reason of their saying so. They

replied only thus; *The Silver that comes out of* England, Spain, &c., *we are not now to learn how to know it, but this is not any of these kinds:* which when we heard we privily withdrew, and left both the Silver, and the price of it, never more demandable."

Why any man, who was a chemist, able to *make* gold and silver in any quantity, should not know how to *alloy* it to the standard of the country he was in, our author does not condescend to inform us. At the end of the work he says, "the Adeptist (of whom he is the model) hath this field of content(!), first, *if* he should live 1000 years, and every day provide for 1000 men," he should have plenty to do it with; secondly, he tells us he can "make precious stones and gems such as cannot be paralleled in Nature for goodness and greatness;" and, lastly, that he or any "one true Adeptist can easily cure all the sick people in the world." If Eugenius Philaletha be still living (and the 1000 years are not nearly out since 1669), and he would go over to New York, he probably would be heartily welcomed. All books on alchemy are now so excessively scarce, and their general contents so little known, I believe I need not apologise for this Note on one of the popular credulities of the seventeenth century.

A. A.

Poets' Corner.

Ten Commandments in Hexameter Verse.—In the *Libellus de Modo Confitendi et Penitendi*, printed at Antwerp in 1485 by Gerard Leeu, the following short and curious summary is to be found:—

"Unum crede Deum, nec jures vane per ipsum,
Sabbata sanctifices, Habeas in honore parentes,
Non sis Occisor, Fur, Mœchus, Testis iniquus,
Alterius nuptam, nec rem cupias alienam."

These lines are preceded by the following:—

"Decem præcepta domini Moysi scripta,
In tabulis binis lex est descripta petrinis.
Lex præcepta Dei { tenet / continet } ista { sequentia. / decem."

The same book contains other summaries which are equally curious. B. H. C.

Crinoline.—In the course of a month or two, we shall again be thinking with complacency of a fire in our sitting-rooms, and benevolence suggests the increased danger of combustion in connection with crinoline. Have you heard the new name for a crinoline dress?—The "san-benito."

A Lover of the Fair.

Suggy.—A Huntingdonshire woman said to me that her child did not sit so heavy in her arms now as he did in the winter, and that he was not "near so *suggy*." By "suggy," she meant a heavy dead weight, an inert mass. The word is new to me, and I cannot find it in any provincial glossary. Cuthbert Bede.

Queries.

AN EFFIGIAC ENIGMA.

In South Luffenham (Rutland) church, there is a recumbent effigy of Ketton stone. It evidently represents a person who had recently arrived at manhood, or womanhood. The date of the monument is the fourteenth century, and the work is very fresh throughout. On the face of the pedestal or table, below the head, in a quatrefoil, is a Norman shield charged with a bend, engrailed (Culpeper); a label in chief of three points. The head of the effigy is within a trefoil, under a crocketed canopy; a hood fitting close to the skull, the same portion of dress extending to below the shoulders. The head rests upon a lozenge-shaped cushion, and under this is a square cushion. The habit from the hood has straight folds, extending to the ankles, the covering for the face being pointed. I cannot find any examples of secular costume resembling this belonging to the fourteenth or any other century; but the head-gear resembles hood-mould terminations occasionally seen about work of the decorated period—a face in a hood, nearly circular. This effigy is generally believed to be that of a female; but that it represents this sex I am inclined to doubt, thinking it probable the costume is that of a monk—a Dominican friar. It is within memory when, on every feast Sunday, a sickle was placed upon the neck of this effigy; and considering this fact, I wish to offer this suggestion:—That the person here represented was engaged in a conflict; that he killed his adversary, and that from feelings of remorse, in having taken away the life of a fellow creature, and probably that of a friend, he retired to a monastery, and did not survive long after the fatal event. A label in chief of three points, as the readers of "N. & Q." know, represents the arms of the eldest son during the lifetime of the father. Would a similar label be adopted for the eldest daughter also? If not, this fact alone would go far to determine the sex of the deceased. In Connington church, Hunts, there is an effigy of a soldier-monk; a coat of chain mail being seen under a monastic dress.

Stamfordiensis.

STRANGE SALE OF BOOKS.

In a book published in 1858 by Abel Haywood, No. 58, Oldham Street, Manchester, entitled *The Hawkers and Street Dealers of the North of England Manufacturing Districts*, the following account is given (p. 81), under the article "Hand-Sellers of Books:"—

"As a proof that these dealers in old books sometimes meet with great bargains, I will relate an instance that occurred to a dealer in old books at Manchester, in the purchaser's own words:—

"'In the early part of 1819 (a mistake; it should be

1809 or 1810), a man of the name of John Webster, who kept a shop for the sale of second-hand clothes in Turner Street came to me at my stall, and said — 'James, I understand thou buys old books.' I answered 'Yes, I do.' 'Well, then,' said he, 'I know where there is a lot they want to get rid of badly. I bought all their old clothes yesterday, and had as many as almost filled my shop for a trifle.' 'How many books have they,' I asked? 'O many thousands,' he replied; 'and they can be bought at your own price, as the woman in charge of the house is anxious to give up the key.' At this time a man of the name of James Crook kept a paper shop close to my stall in the Market Place. We were on very friendly terms, and I went and told him of the bargain I thought I could get if I could raise money enough. So it was agreed between us that he should find the whole of the money required to purchase the books, and I was to allow him five pounds for the use of it, the principal to be paid as soon as the books were resold. Accordingly, he put forty pounds in his pocket, and we all three went to the house where the books were. The house was in Oldham Street, next door to the chapel (*the New Connection Methodist Chapel.*) We knocked at the door, and a young woman answered,—the same as Webster had bought the old clothes from. Webster having introduced me as a buyer of old books, she said she was glad we had come, and at once showed us into the room where lay the old books. The number quite startled me; they lay in a heap in the middle of the room, many of them good books, and in excellent condition. I began to think we had not brought money enough to buy them, for up to that time not a word had been said about the price, so I broke the ice by saying — 'What are your instructions respecting them?' She said she had no instructions at all, more than she was to dispose of them for what they would fetch; and that she was tired of stopping in the house alone, and that she was anxious to sell, that she might get away. I did not know what to bid, so said it was no use stopping if she would not put a price upon them, and turned to go away. When she saw this, she called out, 'Will you give five-and-twenty shillings for them?' I was completely stunned, and could scarcely believe that I heard aright. Thinking, however, that she would probably take an even pound, I bid her seventeen shillings for them; and, to my still further surprise, she said — 'Well, give me the money, and take them away.' I gave Crook five pounds for coming with the money (although it was not used), and I gave Webster a pound-note — all he asked — for the introduction. Webster was afterwards in Lavender's police. He is yet living, and keeps an old iron stall opposite the Rising Sun in Swan Street. The books I sold for considerably over a hundred pounds. There was a mystery attending them when I purchased them which I could not understand, and which time has not enabled me to solve.'"

Can any reader of "N. & Q." throw any light upon this very curious narrative? F. R. S.

Anonymous. — Who is the author of *An Old Man's Lesson, and a Young Man's Love*, 1605? This old poem was edited by Nich. Breton, to whom the authorship was unknown. 2. *The Tuscan Treaty, or Tarquin's Overthrow*, 1733. This play was revised and produced by Mr. Bond, with a prologue by Aaron Hill. It is said to have been written by "a Gentleman deceased." Who was he? 3. Nayland's *Miscellanies and Dramatic Satire*, 1735? Who was this author? R. I.

Baptisteries.—I am anxious to know the date of the earliest mention of baptisteries in the Christian era. "A. D. 323, when Constantine gave his basilica to Pope Sylvester, who built a baptistery at the back," is the first notice I have been able to find of one.

I should also be glad if you could inform me of any in England besides Luton in Bedfordshire, which is not a good example, being in the church and moveable, instead of the exedræ, and also about where the general position, the authorities I have been able to refer to being unsatisfactory.

Baptismal Inquirer.

Charles Bowles, Esq. — Dr. Rimbault has favoured us (*antè*, p. 254) with such an amusing account of Bowles and Carver, the print-sellers of St. Paul's Churchyard, as nearly to charm me from my object, which was the genealogy of the Sheriff for the county of Surrey in 1794, who is mentioned in Lysons's *Environs of London*, vol. ii. p. 302, and vol. iii. p. 475. The great grandfather of the Mr. Bowles I allude to was the first manufacturer of crown glass in this kingdom. He formerly possessed the manor of Suffolks, Enfield, which he sold, and afterwards purchased the large property now belonging to Joshua Bates, Esq., of East-Sheen. The influence of Mr. Bowles on the manufacture of plate-glass appears in Lord Auckland's *Journal*, vol. i. p. 158. A son of Mr. Bowles, I have heard, had a living in Surrey, and another was an officer in the militia of one of the home counties. Σ. Σ.

Domesday-Book. — I should be glad to be directed to any explanation of the words *se defendebant*, not unfrequently occurring in Domesday, *e. g.* under Dorchester: *Hæ pro omni servitio regis se defendebant, et geldabant pro x hidis.* Elsewhere it is, *ad omne servitium regis.*

Mr. Basavi Sanders of the Record Office translates the words thus: "These *were rated* for all the King's service, and paid geld for ten hides." The Rev. W. Bawdwen, in his translation, published in the second edition of Hutchins, gives them, I think (for I have not the book before me): "These *answered for*, &c."

In Adelung's *Du Cange*, there is a reference to Domesday, but no explanation of the phrase. What I want is, not only its meaning, but also how it came by that meaning.

My own strong impression, not by any means diminished by a correspondence in your last volume is, that the phraseology of Domesday, now happily presented to us by Sir H. James *veluti in speculo*, demands a little more careful examination before extensions and versions should be ventured upon. C. W. Bingham.

Drawings by Bentley.—Can you inform me who is the present possessor of the *Designs by Bentley*, i. e. drawings to illustrate six of Gray's

poems; published in 1752, and preserved in the library at Strawberry Hill, according to the note (p. xxix.) in the Life of Gray prefixed to the Aldine Edition of 1851? C. B.

Foreign Citizenship of the Scots.—The following letter was written by the eldest son of "Scotland's most illustrious son," and is addressed to the editor of the *Dumfries Courier*: —

"12, English Street, Dumfries,
3rd January, 1857.

"Dear Sir.—It is possible that the truly noble and gallant Kossuth may not be aware of the fact I am going to state. A member of the family of Douglas, and a number of his countrymen, happened to be in exile from their native land, and to be residing at Dantzic. The army of Sigismund, King of Poland, made a furious attack on one of the gates, which was successfully defended by Douglas and his companions; and ever since, all persons born in Scotland are citizens of Dantzic.

"Every person born in Scotland is also a citizen of France, by a law made by Francis II., the husband of our unhappy Mary: and consequently, by the Code Napoleon, is entitled to all the privileges of a Frenchman.

"I am, &c.
"Robert Burn."

I should be glad of some further particulars relative to the above curious letter. Aberdeen.

"Foreign Libraries."—Who is the author of a little 12mo book entitled, —

"A Critical and Historical Account of all the Celebrated Libraries in Foreign Countries, as well Ancient as Modern, with General Reflections upon the Choice of Books, and the Method of furnishing Libraries. A Work of great Use to all Men of Letters. By a Gentleman of the Temple. London: Printed for J. Jolliffe in St. James's Street, 1739."

We are told on the second page of the Preface:

"That should the present work meet with the approbation of the Public, the Author will proceed with the Libraries of *these* Kingdoms."

Did he proceed with the work here mentioned, and was it ever published? H. Taylor.

"The Gospel Shop."—Who is the author of *The Gospel Shop*, a comedy in Five Acts, 8vo, 1778; with Prologue and Epilogue by R. Hill, Esq., of Cambridge? This satire on the Methodists appears to have been suppressed. The name, R. Hill, was probably fictitious. See Watt's *Bibliotheca*. R. I.

Secretary Johnston and Lady Mar.—I have stumbled on the following passage in *The Macpherson Papers*, ii. 612: —

"Mr. Johnston, who was formerly Secretary of State in Scotland, told L'Hermitage, that the plan was formed for bringing in the Pretender, but that it was communicated only to four persons. He dined that day with Lord Mar, *who married his niece*."

Mar was twice married. To which of his wives does the writer refer? The passage quoted is avowedly an extract, and without date; but inferentially, the date ought to be May, 1714. If this inference be correct, the niece referred to must have been the daughter of Thomas, Earl of Kinoull, by Elizabeth, daughter of the Earl of Strathallane; as Mar did not marry his second wife, Lady Frances Pierpont, till July, 1714.

T. J. A.

Monumental Effigies.—Can any of your contributors inform me of whom the following effigies are in memory? One is that of a knight clad in the chain mail of the Crusaders, lying crosslegged with a dog at his feet, and on whose breast is a shield with arms, viz. a bend between six hammers.

The other represents a woman holding two escutcheons, one in her right hand, viz. on a fesse, three fleurs-de-lis—in her left on a bend between six martlets. On the right side of her head an escutcheon bearing the same arms, on the left side a field and chief. Qy.: Did she belong to the family of William de Fortibus, who bore arg., a chief gules?

There is another monument with a shield; arms, on a bend between two frets, three fleurs-de-lis.

This latter represents the figure of a knight, exquisitely wrought in marble, laid on a splendid marble tomb, though both are now much mutilated; but I think the knight has been clad in a complete suit of plate mail. Ignorant of heraldry, I have given Dr. Burton's descriptions of the escutcheons. W. W.

Gabriel Naudé, the Jesuit.—I have a little book, "*Considérations Politiques sur Coups d'Estat*, par Gabriel Naudé, Parisien." It is imprinted "sur la copie de Rome, 1677," and proceeds to justify, in the course of five chapters, every species of political villany, including murder, on the strength of classical quotations employed exactly as divines do texts of Scripture. But the book has not been intended for the learned merely, as the citations are all rendered somewhat literally into French at the bottoms of the pages. This book must have a history. There is an Advice to the Reader, stating that it had been originally composed for the satisfaction of one individual only, and no more than twelve copies thrown off. That individual would appear to have been the Cardinal de Bagni, to whom it is inscribed as "mon très-bon et très-honoré Maistre." Whilst in one of those complimentary poems which it was customary to prefix to the works of the period, a friend of the author's, "Jac. Bouchard, à Rome," writes of him admiringly: —

"C'est que sçachant si bien le naturel des Grands,
Leur maxime et leurs Coups, vous soyez si long-temps
Resté dans une vie innocente et privée."

I think I know who Bouchard was; but what is known of Naudé, and where is there anything of his history, or of that of his book?

Sholto Macduff.

Sir Phelim O'Neill's MSS. — What became of the papers and MSS. of Sir Phelim O'Neill of 1641? particularly of his *mock commission* from Charles I. to wage war in his name. Do any of his descendants live in Tyrone now? Ulster.

A Scottish Aceldama. — In the course of a controversial correspondence in a country paper, between a Mr. "Churchward" and a Mr. Paull, the latter, who is an Independent minister, makes the following statement: —

"I might point him to the history of Scotland, where I have seen one monument which commemorates the murder of 18,000 Presbyterians by 'black prelacy.'"

Will some of your readers inform me: 1. Where this monument, which was *seen* by Mr. Paull, exists? 2. What was the event which it is said to record? 3. And who were the "black" prelates, thus charged with so foul a "murder"?

I have examined many historical works to discover, if possible, some details of this tragedy; but, as yet, I have no other evidence than the statement of this gentleman. Such a question as this ought to elicit an early reply.

Chessnorough.

Samuel Slipper. — In Blomefield's *History of Norfolk*, p. 237, in the List of the Rectors of Sopham, occurs the following: —

"1681, 2 May. Samuel Slipper, A.M. Chaplain to the Duke of Norfolk on Salmon's death. John Meek and John Jay patrons for this turn."

Could any of your readers enlighten me as to the family of the above rector, or inform me the arms he bore? Oxoniensis.

S. Botolph: Farthell. — The two following Queries arise out of Mr. Smiles's *Lives of Engineers*: —

In vol. i. p. 254, note, Mr. Smiles derives the name "Boston" (correctly enough, I have no doubt,) from "Botolph's Town." But he takes S. Botolph for a contracted form of S. Bartholomew. Is there any foundation for this notion? I always thought S. Botolph was a "pious Saxon."*

Vol. i. p. 293. The Gravesend men undertake to carry passengers from London "for twopence each one with his *farthell*," which word is explained parenthetically to mean "a truss of straw." Is there any reason why "farthell" or "fardel" should not mean the bundle, or baggage, which each man carried with him? His *luggage* in fact. The document is of the time of Richard II. S. C.

Stewart of Brugh: Smith. — Andrew Smith, the seventh son (but eventually the second surviving son) of Patrick Smith, of Braco and Methven, born about 1635, married a daughter of Stewart of Brugh, in Orkney; and left a son Robert. I am anxious to trace this Robert and his descendant, who are the oldest cadets of the family of Braco and Methven. I have reason to believe he went into the church. Was he the Robert Smith who married Margaret Cummin, and had a daughter Margaret, in 1696? (Register of Kirkwall, Orkney). Who is Robert Smyth, elected Provost of Perth, in 1689, by a commission: one of whom is Patrick Smyth, of Braco? (See *The Muses' Threnodie*.)

I will be glad of a reference to a pedigree of the Stewarts of Brugh, or any information about them. Σ. Θ.

West Humble Chapel. — Can any reader of "N. & Q." tell me where I can learn the history of an old chapel, of which three sides still remain, in West Humble Lane, in the parish of Mickleham, about half a mile from Burford Bridge?

There is a foot-bridge on the river Mole, in the parish of Mickleham, called "Pray" Bridge; and there is a lane, "Paternoster Lane," on the other side. If the Canterbury Pilgrims from the west traversed the north downs, as is supposed, they must have descended into the valley of Mickleham; as there is there a gap in the chain, caused by the passage of the river Mole.

The manor of West Humble, the advowson of Dorking and Mickleham, and much other property in the neighbourhood, belonged to the Priory of Reigate. Hence it has been believed that this chapel was in connexion with this priory. (See Manning and Bray's *Surrey*, vol. i. p. 296: "Charge at Court Baron, at Reigate, A.D. 1644." See *Ibid.*, vol. i. p. 296, sect. 8 and 10: "Temporalities of Reigate Priory.")

But there was another manor adjoining, called Polesden Lacey (*Ibid.*, vol. ii. p. 657). Under the account of this manor, the chapel is mentioned; though unfortunately the account of the descent of the manor begins from 1566 only. From the Patent Rolls, 9 Henry IV., it appears that this manor previously belonged to the Abbey of Merton. Perhaps from these hints some Surrey antiquary may be enabled to solve the query. C. D.

[* Respecting S. Botolph, a Saxon saint, see "N. & Q." 1st S. v. 475, 566; vii. 193; 2d S. xi. 90.—Ed.]

Queries with Answers.

John Tweddell: Athenian Stuart. — Can you inform me what are the dates of the birth and death of Mr. Tweddell, a Fellow of Trinity College, Cambridge, who died at Athens, and was buried in the Acropolis? A beautiful copy of Greek iambics, by way of epitaph, was written on the occasion, which perhaps some classic reader may also be able to furnish. I have seen it in print, but where I cannot at this present moment recollect.

Required further, the dates of the birth and death, and a few other particulars of Mr. Stuart, commonly known as "Athenian Stuart."

OXONIENSIS.

[John Tweddell was born on the 1st of June, 1769, at Threepwood, near Hexham. At the age of nine years he was sent to school at Hartforth near Richmond, in Yorkshire; from thence he was taken to Cambridge, after having spent some time under the tuition of the celebrated Dr. Parr. The *Prolusiones Juveniles*, published in 1793, furnish an ample testimony to the extent and versatility of his talents. In 1792 he was elected Fellow of Trinity College, and soon after entered of the Middle Temple. To qualify himself for the diplomatic line, he went to Hamburgh in 1795. In Switzerland, Russia, Poland, and several parts of the East, he continued his indefatigable course of study and observation. After visiting the Greek Islands, he had fixed his residence at Athens, investigating every minute particular of its interesting remains, where he fell a sacrifice to an aguish complaint, contracted while travelling among the Swiss mountains, on July 25, 1799. He was buried in the Temple of Theseus at Athens, and a plain marble, with an elegant and classical inscription in Greek verse, by the Rev. Robert Walpole, has been erected on the spot. This epitaph, with an English translation, is printed in his *Remains*, 4to, 1815, p. 14, where will be found a brief biographical Memoir of him, by the Rev. Robert Tweddell, A.M.

A well-written Life of Athenian Stuart is a desideratum. He has received a passing notice in most biographical dictionaries; perhaps the best is that in Knight's *English Cyclopædia, Biography*, v. 794. Consult also the *Gent. Mag.* lviii. 95, 181, 216; and *European Mag.* xiii. 68, 143, 284. James Stuart's extraordinary escape from being put to death by the Turks, as related by himself to Dr. Percy, Bishop of Dromore, is printed in the *European Magazine*, xlvi. 369. See also "N. & Q." 2nd S. ii. 80, 100; ix. 201, 231; xi. 163.]

BAKER'S "CHRONICLE." — I have a copy of this work, with an Appendix describing the Restoration of Charles II. I shall be obliged if you will tell me whether it is a valuable and authentic publication. W. I. S. H.

[Our correspondent has not given the date of his edition of Sir Richard Baker's *Chronicle*, which formed s conspicuous an article of furniture in the hall of good Sir Roger de Coverley. The editions before the Restoration are dated 1641, 1643 (omitted by Lowndes), 1653, and, according to Allibone, there was one in 1658. To this edition was added the reign of Charles I., with a continuation to 1658, by Edward Phillips, nephew to Milton. The next (which Lowndes calls the *third* edition) is dated 1660. In that of 1665, it is continued to the coronation of Charles II. The account of the Restoration was principally written by Sir Thomas Clarges (brother-in-law of the Duke of Albemarle) though adopted by Phillips. In 1670 appeared another edition, when Thomas Blount published a severe criticism upon the work, under the title of *Animadversions upon Sir Richard Baker's Chronicle and its Continuation*, 8vo, 1672. The edition of 1733 is considered the best, though the earlier ones contain many curious documents, and several interesting particulars, omitted by Phillips and his followers. With all Baker's short-comings, he is the only ancient chronicler who has given the date of Gower's death correctly. He says, "Chaucer died in the fourth yeare of this King [Henry IV.], and lyeth buried at Westminster: Gower, in this King's *ninth year*, and was buried in St. Mary Overy's church in Southwark." But according to most, if not all writers, Gower is represented as dying in 1402 or 1403. This error, we regret to find, is perpetuated in the new edition of the *Encyclopædia Britannica*. Baker expressly says, the ninth of Henry IV., *i. e.* between Sept. 29, 1407, and Sept. 29, 1408; and by his will, discovered by Mr. Richard Gough, it appears that he died after Aug. 15 and before Oct. 24, in 1408.]

DEODANDS: CORONERS' INQUESTS.—Within my memory when an accident occurred, it was customary to inflict a kind of fine or penalty thus: supposing a boy was run over by a vehicle, the verdict was recorded accidental death, with a deodand of one shilling upon the cart. As this appears to have fallen into desuetude, I imagine there must be some statute repealing such an enactment. Can you refer me to it? Further, did the deodand go to the Lord of the manor or the crown originally? One would be inclined, from the derivation, to say to the church. To amplify this Query, can you inform me if Coroners' Records are preserved, and where? ABRACADABRA.

[The Deodandum of our jurisprudence may be reckoned among the mysterious things of history. The deodand is philanthropic, it is religious, and it is so far clerical, that its value, when levied, was handed over to the clergy. Fleta, a commentator on English law, *temp.* Edward I., says that the deodand is to be sold, and the price distributed to the poor, for the soul of the King, his ancestors, and all faithful people departed this life. Yet it was not *ecclesiastical:* it cannot be recovered by suit in the courts of canon law, but only in the courts of the King's coroner, either for counties, or for all England. This ancient custom was abolished by act 9th and 10th Vict., cap. 62, which enacts that subsequent to Sept. 1, 1846, there shall be no forfeiture of chattels in respect of homicide. See "N. & Q." 1st S. iv. 484.]

PASCHAL. — What was the special use of the large candlestick so called, and used, previous to the Reformation, during the services of the church at Eastertide? T. NORTH.

[Dr. Rock, in his *Hierurgia*, 8vo, 1851, pp. 404—408, has given some interesting particulars of this ancient rite. He says, "The paschal candle is regarded as an emblem of Christ. While it remains unlighted, it is figurative of His death and repose in the tomb; when lighted, it represents the splendour and the glory of His resurrection. Before it is blessed, the officiating deacon inserts the five grains of incense, to signify that the sacred body of our Divine Redeemer was bound in linen cloths with spices, and thus consigned to the grave by Joseph of Arimathea and Nicodemus. The five incisions made to receive the grains of incense, which are so arranged as to form the figures of the cross, represent the five wounds that were inflicted on the body of Christ at his crucifixion."]

DR. HENRY HOLDEN. — Can you refer me to any account of the life and writings of Dr. Henry Holden, a divine of the seventeenth century? MELETES.

[Dr. Henry Holden, a learned divine of the Roman communion, was born in Lancashire in the year 1596; studied at Douay; removed to Paris, and was admitted, at the Sorbonne, to the degree of Doctor of Divinity. He died about the year 1665. He was one of the party

in the Church of Rome entitled "Blackloists." His principal work, *Divinæ Fidei Analysis*, 1652, 1767, acquired him great reputation. For a list of his other works, with some account of him, see Dodd's *Church History*, iii. 297, fol. 1742. Consult also Charles Butler's *Memoirs of English, Irish, and Scottish Catholics*, ii. 426; iv. 426, edit. 1822. Holden's controversial writings are noticed in several places by Archbishop Bramhall.]

"WORTHY." — What is the origin and meaning of *worthy* as the termination of the names of places in the north-west corner of Devon? Besides the market-town of Holsworthy, there are Pyworthy, Bradworthy, Woolfardisworthy, and several more. All these are confined to one district, and I cannot call to mind a single instance of the same in any other part of England. S.

[*Worth* and *Worthy* (Anglo-Sax. Worth, Worthig, Weorthi) mean a field, a farm, or enclosed lands (Bosworth's *Anglo-Saxon Dict.*) Dr. Leo gives them the more definite meaning of "a plot of ground surrounded with water, but elevated above it, or secured with dykes or piles." Other authorities say that they mean "the farm near the source of a stream."—*Vide* Pulman's *Local Nomenclature*, p. 119.]

BRENTWOOD SCHOOL. — I should be happy to receive some information respecting the early history of this school, and of John Greenwood, one of its masters, who died probably in London about 1608-9. VIVAX.

[For the history of the Brentwood School consult the *Reports of the Charity Commissioners*, 1824, vol. xiv. pp. 203-216; Carlisle's *Endowed Grammar Schools*, i. 408; *An Inquiry into the Revenues and Abuses of the Free Grammar School at Brentwood*, 8vo, 1823; and Morant's *Essex*, i. 123. These works, however, do not contain any biographical notices of John Greenwood, one of the Head Masters.]

SLAUGHAM, SUSSEX. — Five miles from the Balcombe station of the Brighton Railway lies the rural village of Slaugham. This village has an interesting church and picturesque ruins of an old manor house, with a moat on one side. The mansion, I believe, belonged to the family of Covert, whose tombs are in the church, and bear date about the latter half of the sixteenth century. The farm-houses, thinly scattered about the district, appear to belong to the reign of Elizabeth and James I. Can you furnish me with the history of this village? T. W. N.

[For a detailed account of this rural village our correspondent must consult *Magna Britannia*, 1730, v. 518; Dallaway's *Western Sussex*, vol. ii. part II. p. 366; Lewis's *Topog. Dict. of England*, and Burrell's Sussex Collections in Brit. Museum, Addit. MS. 5684, pp. 267-271. A short notice of it will be found in Murray's *Hand-Book for Sussex*, p. 276.]

HOLY FIRE. — What is meaning of the following entry in a churchwarden's account, dated 1558: —

"P^d for a stryke of charcole for the *hallowed fyer* - v^d." used, I believe, on Easter Eve? T. NORTH.

[May not this entry refer rather to the "Hallow Eve fires," formerly kindled on All Hallow Even, vulgarly called Halle E'en, or Nutcrack Night, *i. e.* November 1st? *Vide* Brand's *Popular Antiquities*, i. 377, edit. 1848; and Brady's *Clavis Calendaria*, ii. 240.]

Replies.

LETTERS IN HERALDRY.

(3rd S. ii. 166, 219.)

Letters of the alphabet and words, are by no means so frequently employed as charges in British as in foreign heraldry. The following examples of both, which I have collected in a hasty search, may interest A READER.

I. BRITISH.—The book in the arms of the University of Oxford is charged with the words "Dominus illuminatio mea," or sometimes "Sapientia et felicitate."

The families of Nelson, Collingwood, Carnegie, and Codrington, charge their arms with the word "TRAFALGAR," in memory of that famous victory. Lord Heathfield, the gallant defender of Gibraltar, augmented his arms with those of the town of Gibraltar, and the words "Plus Ultra."

On the chief, in the arms of Sir John Ross, the Arctic navigator, are the words "Arctæos numine fines."

Other examples are to be found in the arms of Smyth, Hamilton, Vassall, &c.

The arms of the town of Preston, in Lancashire, are: Az. a paschal lamb, couchant arg.; in base, the letters P. P. or.

Gu. 3 text Ss, or 2 and 1, are the arms of Kekitmore.

Arg. 3 garlands in chief vert, and a text T in base gu., are the arms of Tauke.

Erm. on a chief indented gu, 3 Ts or, are the arms of the family of Thurland.

Gu. 3 Ts arg. within a bordure, vair, are the arms of the family of Tookey.

Arg. two chevrons, between 3 text Ts, sable, are the arms of Tofts.

A text T is also one of the charges in the arms of the old Devonshire family of Rashleigh.

II. FOREIGN. — The Duke de Massa-Carrara is the Italian prince who places the word "Libertas" in the chief of his arms.

Az. between two cotices, the word "LIBERTAS," are the arms of Lucca; and, Arg. 3 bends az., over all the word "LIBERTAS" in fess or, are those of Ragusa.

The arms of the Spanish family of Mendoça are: "Ecartelé en sautoir, le haut et le bas de sinople, à une bande de sable bordée d'or, au deux costez d'or avec ces mots, 'AVE MARIA GRATIA PLENA.'" The family of Vega, in the same country, bears: "De Sinople au chateau à trois donjons d'or, à l'orle de ces mots, 'AVE MARIA GRATIA PLENA.'"

Gu. on a fess arg. the word "AVE," is borne by the family of Nadler of Nuremburg.

Sa. on a fess arg., the word "LIEB," gu., are the arms of the Bavarian family of Zachareis.

The arms of Cigogna are: Gu. an estoile or; over it, in an escroll, the word "Victoria."

On the fess, in the arms of Origlia, are the words "Questa con questa et a questa."

In the arms of the family of Beekeman of Hamburg, a man holds a scroll, inscribed "Salvum me fac Deus." But in German heraldry letters are more numerous as charges than words.

The Counts von Althan bear: Gu. on a fess arg., a text A, sable.

The Barons von Wertema: Gu. on a fess arg., the letter F, or.

The Silesian family of Dambroucken: Sa. the letter Z. arg.

Die Hagn, of Austria: Gu. the letter Z, sa.

Die Raufttten, of Styria, bear: Arg. on a bend wavy gu., the letters M. R. or.

The Franconian family of Haimben bear: Quarterly, gu. and arg. on a fess az., the text letters I. A. M. silver.

Die Seehoffer, von Rotenburg: Az. the letter S arg. ducally crowned, gu.

The cypher SA appears on the inescutcheon in the arms of the Dukes of Courland.

The arms of Berthier Duc de Wagram, were: "D'or, parti d'un trait, au premier un bras armé d'azur rehaussé et semé d'abeilles d'or, tenant une épée haute en pal de sable et chargé d'un bouclier de sable au W d'or à l'orle du même entouré de la devise suivante 'Commilitoni victor Cæsar,'" &c.

The French family of L'Heritier bears: D'arg. à la cuirasse de sable chargée de trois H, d'or."

Vieuxbourg in France bears: "D'azur à la fasce d'argent chargée à dextre d'une T de sable, et à sinistre d'un molette de même."

Ulsenheimer, of Mindelsheim, bears: Az., the letter V, between 3 estoiles or, one in chief and two in base.

In cases where family arms have been augmented with those of the empire, the breast of the eagle is often charged with the cypher of the Emperor whose grant it was; analogous to this is the cypher on the breast of the Prussian eagle, in the augmentation of Lord Malmesbury's arms.

The German cities of Kempten, and Schwebischworth, bear for arms, the imperial eagle charged on the breast with the initial letters of their names, in an escutcheon.

Gules, the letter G floriated, arg. are the arms of the towns of Götting and Glogaw.

In the arms of the towns of Allendorf, Mellenberg, Wildperg, Wangen, Tull, and Newenstadt, the initial letters of the names of those towns appear as charges. JOHN WOODWARD.

WORDS DERIVED FROM PROPER NAMES.

(3rd S. ii. 139, 177.)

In the following list of words derived from proper names words are omitted such as Dresden, Kidderminster, Cashmere, Honiton, Valenciennes, Blueher, Colt, Enfield, Bowie, Swedes, Savoys, Dorking, Alderney, as a second word is still understood in conversation.

The products of nature come first, — Damson, Damascene, Damask (Damascus), Spaniel (Espagnol), Pheasant (Phasis), Gypsy (Egyptian), Silk (Sericus), Chalybeate (Chalybes), Guinea, Turquoise and Turkey, Copper (Cyprus), &c.; Fuchsia, Dahlia, &c., Tobacco (Tobago), Rice (Orissa), Port (Oporto), Sherry (Xeres), Currants (Corinth), Cherry (Cerasus in Pontus), Canary, Ammonia, Gamboge (Camboja), Cinchona (Jesuit's bark, from the Countess Cinchona), Indigo (if from India), Jalap (Xalapa in Peru), Colchicum (Colchis), Campanula (Campania), Sardine and Sardonic (Sardinia), Creta chalk (from the Island of Crete).

Terms of manufacture and invention come next: Damask and Damascene, as above; Diaper (d'Ypres), Dimity (Damietta), Calico (Calicut), Arras, Cambric (Cambray), Landau, Brougham, Cordwainer (Cordova, unless from Cordonnier), China, Japan, Delf (Delpht), Drugget (Drogheda), Canopy (Canopus, unless from κάνωψ), Pistol (Pistoia), Bayonet (Bayonne), Gingham (Guingamp), Sarcenet (Saracen), Muslin (Mosul), Cardinal (the cloak), Guillotine, Algebra (Al Giaber), Pharos, Cravat (Crabat=Croat), Jersey, Guernsey, (but not Sark), Fez, Morocco, Cognac, Gazæ (Gaza perhaps), Tweed, Worsted, Macintosh, Macadamize, Hollands, Brown Holland, Candy (if from Candia), Parchment (Pergamena charta), Padua, Inverness, Tontine (Tonti).

Some take their origin from local and personal circumstances, as Roam (Rome), Meander, Mausoleum, Morris dance (Moorish), Sterling (Easterling), Museum, Scylla and Charybdis, Labyrinth, Humbug (if from Hamburg), Argosy (Argo), Academy, Daric, Napoleon, and other names of coins, Hector, Solecism, Shibboleth, Peeler, Bobby, Tram (doubtful from Outram), Silhouette, Rubicon.

Others from fiction or fancy, as Eutopia, El Dorado, Europe, Punch and Judy (if from Pontius Pilatus cum Judæis), Griffin, Lilliputian, Brobdignagian, Golgotha (where the Heads of Houses sit), Quixotic, Hudibrastic.

Some make mortal the characters of Gods, as Jovial, Mercurial, Saturnine, Volcano, Vulcanized, Panic, Cereal, Bacchanal, Herculean; others render immortal the characters and occupations of men and events, as Assassin (from the sect of the old man of the mountain), Jew, Turk, Tartar, Goth, Punic, Scythian, Bœotian, Laconic, Spartan, Arcadian,

Æolian, Myrmidons, Mentor, Cannibal (if from Carib), Gasconade, Babel, Rubicon, Gordian knot, Philippic, Stentorian, Stoic, Epicurean, Hector, Machiavellian, Slave (The Sclaves), Sybarite, Maudlin (from the picture of St. Mary Magdalene in tears), Gasconade, Martinet; so also Burke, Lynch, Spenser (the verb), Cicerone, Simony, Outherod, Jehu, Gallio, Marauder, Jack Ketch, Dunce (Duns), Out-Herod.

Some are derived from proper names in composition, as Handy-Paddy, Thursday, Oswestry, Hyderabad, St. John's wort, Talbotype, perhaps Balderdash; a legion of proper names are derived simply from other proper names, as July (Julius Cæsar), Mamertines (Mamers or Mars), Belize (Wallace), Jacobites (King James), Jacobins (convent of the Jacobins), Wesleyans, Jesuit (è societate Jesu), Antioch; query also Grog, from the introducer, an admiral nick-named "Old Grog," from his wearing a Grogram coat; also many technical terms, as Sapphic, Derrick, Dollond, Cohorn, Georgium Sidus.

The names in the above list are, of necessity, rather arbitrarily classified; any one helping to extend or correct it by letter or otherwise, would greatly oblige S. F. Creswell, M.A.

The School, Durham.

Gibberish, a Stanhope, a Tilbury, a Martinet, Chestnut (from Castania, Asia Minor), Currant (from Corinth), Calico (from Calicut). It is related that the member of a Cambridge etymological society, to whom the collection of such examples was committed, on putting his hand to his neck in a mood of etymological abstraction, found that he had got hold of three cases; for in *cambric muslin cravat*, the first word was from *Cambray*, the second from *Mosul*, and the third from the *Croats*, who appeared in Europe at first with some peculiar scarf tied about their necks, though this last derivation might be questioned.

Delta.

Typographical Queries (3rd S. ii. 216.)—I think your correspondent is very much mistaken in saying that the Romans borrowed their characters from the Greeks. It seems to me to be much the same as to say that the Romans borrowed any of the words, such as *sus*, *vinum*, from ὗς, οἶνον. The words are identical, and so are the characters; but so far from the Latin being derived from the Greek, the former is in fact the older and more genuine form, showing the common origin of the Greek and Roman people. The same may be said of the alphabet, which is an older one than the Greek, containing letters which were disused in Greek of historic times, though known to them as numeral signs and as marks for horses. So that the Italian nations must have had this alphabet before historic Greek times. In other words, they had it as members of a common race, and not as borrowers from an alien language. The reason of the more ancient forms being retained in Latin arose from their long state of uncivilisation, just as we find many very old and genuine Saxon forms in the most uncultivated and distant parts of England. You might just as well say that the Greek χὴν, a goose, is borrowed from the Latin *anser*, or *vice versâ*; or *coquo* from πέσσω. In all these the words are the same, drawn from an older language, common to the two peoples, and, in fact, in different forms to most of the Indo-Europeans.

It would have been more satisfactory if Mr. Buckton had given some original authorities, such as Ter. Maur., for saying that the Romans did not use the Latin Greek names for letters, and that "alpha et beta puellæ" means alphabet, and not the first two letters. We find alpha used by Martial, v. 26—"alpha pœnulatorum," meaning the first, and beta for the second.

I think it has already been noticed in your columns that the Transsylvanian triptych is in all likelihood a forgery. It was, I believe, offered to the British Museum authorities, and refused on that ground. Even mediæval waxed tablets are usually spurious, at least as far as the wax is concerned.

Could any of your correspondents say where this triptych now is? J. C. J.

Gerard: Priestley (3rd S. ii. 189.)—The subject of the Ludicrous is treated by Dr. Priestley, in his *Lectures on Oratory and Criticism* (p. 211); and by Dr. Alexander Gerard, in his *Essay on Taste* (p. 62), a work quoted by Sir William Hamilton in his *Metaphysical Lectures* (ii. 232). Gerard wrote also an *Essay on Genius*.

T. J. Buckton.

Vernacular (3rd S. ii. 178, 218.)—Mr. Eastwood will find, on reference, that *vernaculus*, as a substantive in the sense of *home-born slave*, is placed by Ainsworth, in his *Index Vocum Vitandarum*; and his only authority is Prosper Aquitanus (A.D. 433). This word is not used, I believe, by any classic in this sense. As an adjective it is used by Cicero (*Verr.*, iii. 61); by Pliny (ii. 4), and by Varro (*R. R.*, iii. 5), for *home-born*; and as a substantive by Martial (x. iii. 1) for a *rude scoffer*; but not for *home-born slave*. I may add, that the etymology of the word is not in this instance a correct key to its classical use. ת א

Quotation (3rd S. ii. 11, 214.)—"We have religion enough to make us hate, but not religion enough to make us love one another." The "excellent author," whose words Addison quotes thus in *Spectator* 459, is either Swift or Pope. The aphorism is the first of the "Thoughts on various Subjects" to be found in Swift's collected works, which he, in conjunction with Pope, agreed

to accumulate. Doubtless this one is to be relegated to Swift's authorship, as it bears intrinsic impress of his penetrating cynicism. N. B.

Bishop Maltby (2nd S. xii. 24.) — The statement that Dr. Maltby was appointed preacher of Gray's Inn in 1817 (and which appears also in *Gent. Mag.* ccxi. 304) is inaccurate. The office became vacant by the resignation of the Rev. John Honywood Randolph, M.A. on the 24th of June in that year; and on the 12th of November following the Rev. George Shepherd, B.D. was elected preacher, holding the office till his death in 1849, and being succeeded January 16, 1850, by the present preacher, the Rev. James Augustus Hessey, D.C.L.

C. H. & Thompson Cooper.

Cambridge.

Burton Coggles (3rd S. ii. 188.)—Pebbles are frequently called *coggles* by the inhabitants of South Lincolnshire; but whether or not Burton owes its cognomen to this provincial peculiarity, I confess myself utterly unable to decide. Burton Pedwardine (pronounced Pepperdine), in the same county, is another nut which I offer for some good-natured etymologist to crack.

St. Swithin.

Coggles I consider to be a corruption of Cobbles, as Cogglestone for Cobblestone (Dr. H. Clarke's *Dict.*) Cobble (*quasi* Coggle) means a large round pebble. In the coal districts Cobble is commonly applied to a large lump of coal. There are many Burtons, and the term served to distinguish this place from B. Aynes, B. Constable, B. Fleming, B. Joyce, B. Latimer, B. Lazars, B. upon Trent, &c. Many names of places are compounded of stone, sand, chalk, rock, &c.

T. J. Buckton.

Spencer Cowper (3rd S. i. 438.) — "Manhattan," the New York correspondent of *The Standard*, gives the following version of Spencer Cowper's case, which I think should be preserved, as it differs so widely from the ordinary reports:—

"Edwin James is winning fame and money. He has some prize cases on the part of English houses, and he is to appear at Freehold, New Jersey, on the 1st September, at the trial of Radetzki, who murdered a wealthy German last year, named Fellmer. He was induced to commit the murder by two beautiful women, who have since committed suicide. The Attorney-General of the state of New Jersey will appear for the prosecution; so that, if Mr. James should gain this hopeless case, he will have a monopoly of all the murder cases for years to come. The opening of this case will be to prove that the murder was committed in New Jersey, and that the court has not any jurisdiction in the case. The body was found floating in the river, and may have floated from New York harbour to Monmouth, New Jersey. The only similar case in this country, or England, is when Mr. Spencer Cowper murdered a Mr. Stone, who was very wealthy. The body in that case was found at a great distance from where the murder was committed. The prisoner was tried in the county where the body was found, but medical testimony was offered to show that the body had floated a considerable distance. This raised a question of how long a time a body could float? The length of time waa decided in favour of the prisoner, and he was acquitted. Very likely Edwin James, who is familiar with the Cowper case, will get Minder Radetski free on similar grounds."—*Standard*, Sept. 2, 1862.

Fitzhopkins.

Paris.

Advertising Statistics (3rd S. ii. 247.) — I beg leave to contribute another Note to the statistics of advertising. *The Clerkenwell News* is a local paper which is largely circulated in the northern and north-eastern parts of the metropolis; it is published three times a-week, and consists of four pages of closely-printed matter, nearly three-fourths of which are advertisements; the price is one halfpenny. This paper was commenced in 1855 under the name of *The Business and Agency Gazette*, which was a most humble specimen of journalism; but, mainly through vigorous management and advertisement, it has developed itself into a flourishing paper — *The Clerkenwell News* — which has a much greater popularity than the local name would imply. In the number for the 26th September, 1862, there are no less than 1340 advertisements, which cover a space of about 1440 superficial inches. The charge for advertisements averages about 2*d.* a line, and the total cost of those above enumerated would be, according to my estimation, about 50*l.* That 1340 advertisers should be found for one issue of a local paper is, I think, a curious fact.

Edward J. Wood.

Fontenelle: Fenelon: the Jansenists (3rd S. i. 436.)—In theological polemics the utter groundlessness of a charge affords no reason to suppose that it has not been made. If Jansenism was imputed to Fenelon, the following will show how falsely:—

"La lettre que dicta Fénélon immediatement après avoir reçu l'extreme-onction, et que l'auteur de cette relation avait en ordre de faire partir aussitôt qu'il avait les yeux fermés, fit la plus grande sensation lorsqu'elle fut devenue publique. Elle attestait les véritables sentiments de Fénélon, dans un moment où aucune considération humaine ne pouvait plus influer sur son langage ou sur ses dispositions.

"Elle etait addressée au père le Tellier, et conçue en ces termes.

. . . . . .

"'Je prends la liberté de demander à sa Majesté deux graces, qui ne regardent ni ma personne, ni aucun des miens.

"'La première est, qu'il ait la bonté de me donner un successeur pieux, régulier, bon, *et ferme contre le jansenisme, lequel est prodigieusement accredité sur cette frontière.*' — *Histoire de Fénélon*, par M. L. F. de Bausset, t. iii. p. 458, Paris, 1809.

Fitzhopkins.

Paris.

"Après moi le déluge!" (3rd S. ii. 228.) — Mr. Hendriks will I think find, that to attribute

"Après moi le déluge" to Talleyrand, is what the French would call "une erreur insulaire." French writers and talkers universally father it upon Louis XV. Wm. Tipping.

Brasted Park, Kent.

Starch (3rd S. i. 156.) — H. S. G. repeats on this subject that which I have often read, that Vrouw van Plasse charged *5l.* for a single lesson in starching. As often as I have encountered this allegation, I have been compelled to doubt it. *5l. temp.* Eliz. represents, according to general acceptation, 35*l.* of modern money; and to suppose that anybody would pay this amount for a single lesson in starching, at a time when there were church livings of 10*l.* per ann., is preposterous. Was it five pounds Flemish; which would be "quite another pair of shoes," and then dear enough? Where does mention of the price first occur? There is something of it in D'Israeli's *Curiosities of Literature*, but my copy is lent.

James Knowles.

Hingston MSS. (3rd S. ii. 211.) — "The State of the Diocese of Cloyne in 1770," was published in the *Topographer and Genealogist*, part xvi. p. 303, *et seq.*, from a copy which I made from the original. Abhba will find prefixed some account of Mr. Hingston's family, and the MSS. he left behind at his decease. R. C.

Miscellaneous.

The Life and Letters of Washington Irving. Edited by his Nephew, Pierre M. Irving. *In Three Volumes. Vol. II.* (Bentley.)

This second volume of Mr. Pierre Irving's biography of his accomplished uncle comprises the period between August, 1820, when the brothers Peter and Washington started for Paris, calling at Havre to examine the steamboat enterprise, in which the former eventually embarked, and May, 1832 — when Washington Irving, having returned to New York, was entertained at a public dinner given to him by his early friends and townsmen. The volume exceeds its predecessor in interest, and furnishes two sources of pleasant reading: the first in Washington Irving's own account of his residence in Spain, and the incidents of his travels through that country, and the glimpses which we get of his literary life while engaged upon his *Tales of the Alhambra, Columbus*, and *Conquest of Granada*; the second, from the many characteristic anecdotes of his contemporaries, literary and political, which occur in the course of his correspondence.

The Herald and Genealogist. Edited by John Gough Nichols. *Part I.* (J. B. Nichols & Sons.)

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S. *In all autograph letters written between the 1st of January and the 25th of March in the sixteenth century add the date of the* historical *to that of the* legal *year, e. g. a letter dated the 10th of March*, 1580 [1580—1], *the last figure always indicates the year according to our present computation.*

Cuthbert Bede. *A Query respecting the word* Callis *appeared at* p. 213 *of our present volume.*

Abhba. *The first edition of* The British Plutarch, 12 *vols.* 12*mo, appeared in* 1763 (*authorship unknown*). *The second edition*, 6 *vols.* 12*mo*, 1776, *and the third*, 8 *vols.* 12*mo*, 1794, *were edited by Thomas Mortimer, Esq. A new edition, with extensive additions, by the Rev. F. Wrangham*, 8 *vols.* 12*mo*, 1810; *again*, 6 *vols.* 8*vo*, 1816. — *Respecting "Potwalloping Boroughs," see "N. & Q." 2nd S. v. 456.*

Freeman. *Some account of the club, called "Free and Easy under the Rose," is given in the* Memoir of Joseph Brasbridge, p. 50. "*The Neapolitan Club*" *is noticed in the* Reminiscences of Henry Angelo, ii. 10.

T. R. *For the history of the bell, the Great Tom of Westminster, consult Dugdale's* St. Paul's, *by Ellis*, p. 184.

Oxoniensis. *The epitaph on the author of* Hurlothrumbo *appeared in our last volume*, p. 456.

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JOHN MURRAY, ALBEMARLE STREET.

LONDON, SATURDAY, OCTOBER 11, 1862.

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Notes.

HENRY VIII.'s IMPRESS AT THE FIELD OF THE CLOTH OF GOLD.

(*Concluded from* 3rd S. ii. 264.)

The story of the impress, it will be seen, does not appear in this extract. Both of the extracts, however, follow the description of the interview in the two works; they start from precisely the same point of time, and they both commence with the same historical mistake: the meeting at Dover, which is alluded to, having taken place before and not after the interview with Francis I. Immediately after this mistake, there is in each of the extracts an identity in the use of the adjectives *uterque* and *duos*, as applied to Charles and Francis, whereas Henry also had just previously been mentioned or alluded to. The extracts likewise are about equal in length, the difference between them being that, in the one of earlier date the disposition of Henry to hold the balance between the two potentates is expressly stated, while in the other it is illustrated by means of the impress. What is the cause of this difference? If P. Jovius had believed the impress to be genuine, there could be no reason for his not publishing in the *Historia Britanniæ* an historical incident which was apposite to support the opinion he was expressing, which must have been known to him as well as to Francis I. and Henry VIII., and which, with his own partiality for impresses, it may be presumed he would not willingly have omitted. The impress, if it ever existed at all, was used by a King of England, and certainly would have been inserted more appropriately in an historical description of England than in a general history of the affairs of P. Jovius's own time relating to all the world.

But if P. Jovius had been aware of the falsehood of the impress — how then? A comparison of dates has an important bearing upon this question. I have shown that the *Historia Britanniæ* was written during the lifetime of Henry and Francis. The former of these monarchs died on the 18th January, and the latter on the 30th March in the same year, 1547. The second volume of the *Historia sui Temporis*, from which the account of the impress is taken, was published in September, 1552,* or when the survivor of the two sovereigns had been dead about five years and a half; and the last moments of each of them are described in that history. Now, amongst the exclusive privileges from royal personages prefixed to the *Historia Britanniæ*, there is one from Francis I. dated the 26th October, 1546, granted to his "dear and good friend Messire Paulus Jovius" prohibiting for a term of ten years the unauthorised printing of his histories throughout France. With this privilege before his eyes, while writing in the lifetime of Francis, he would not have dared to insert in the *Historia Britanniæ* the impress so affronting to that monarch, with a knowledge that it was spurious; although several years afterwards, when Henry and Francis were no more, experience proves how successfully the fabrication might be launched upon the future. The only reasonable inference which can be deduced from these circumstances is that P. Jovius must have known the impress to be false.

The remaining question, whether he actually fabricated the impress himself, is of quite minor importance, although upon that also I propose to add a few words.

It is known that P. Jovius was a diligent collector of materials for the history of his own time, upon which he was engaged during the greater part of a long life; he had ample pecuniary resources, and through his connexion with France he must have enjoyed sufficient opportunities for supplying himself with all the historical tracts which issued from the presses of that

* This date is fixed by a letter from P. Jovius to Pope Julius III., written from Florence on the 26th Sept. 1552, and accompanying the new volume of the remainder of his history. (See *Delle Lettere di tredici Huomini Illustri.* Venice, 1554, 4to.) It may be assumed that he would send to the Pope one of the earliest copies from the press. In the Paris ed. of the *Historia sui Temporis*, published 1553-4, and which is much more common than the first edition, the account of the impress appears towards the end of the first volume.

country. These tracts, though there were more of them published during the earlier half of the sixteenth century than is generally imagined, yet could not have been so numerous as to occasion to an author any embarrassment. The whole of them might probably have been contained on a single shelf of his library.*

Now, the thirty years which followed the publication of the French tract printed at Arras, describing the banqueting-house, were precisely those during which P. Jovius was employed in gathering materials and writing his history. It is difficult to believe therefore that he could have failed to meet with this particular tract, which would have been useful to him in the composition of his history, and highly interesting also from the number of devices and mottoes which it contained, affording information on the subject of impresses, to which he paid such particular attention. He could not have misunderstood the allusion of the motto to the device, by pleading ignorance respecting the character of King Arthur, since in his *Descriptio Britanniæ* he has stated† that the blood of Arthur was restored to the English throne in the person of his descendant King Henry VII. He was of mature age at the time of the interview between Henry and Francis, and must have conversed and corresponded with many persons who had been present; and he must further have been aware of a great portion of the evidence against the impress which I have already brought forward, as well as of much more which has escaped my researches.

The case against P. Jovius, therefore, stands thus: —

He first published the impress.

He is unworthy of belief.

The impress is not genuine.

He knew the impress was not genuine when he published it.

He was an inventor of impresses.

The tract printed at Arras would have supplied him with the elements out of which the impress was composed, and there is reason to believe that he was acquainted with the contents of this tract.

He could not have misinterpreted the motto by mistake, and he was one of the very few individuals who combined the peculiar ingenuity, the knowledge, the moral laxity, and the dislike towards King Henry,* which were all necessary to to turn the Arras tract to account.

Now, taking all these circumstances together, and looking at the character of the proof by which they are supported, I submit that the cumulative weight of the whole establishes against P. Jovius the fact that he himself wilfully and corruptly fabricated the impress.

VII. I have, lastly, to consider the motives which actuated P. Jovius in fabricating the impress. These were most likely of a varied kind. He was a dignitary of the church, and resided many years at the court of Rome, where Henry in his latter days was no favourite; and although it would be irrational to assume that such circumstances could influence any person of common honesty to the commission of a serious offence against truth; yet, in judging of the conduct of so unscrupulous a writer as P. Jovius, they are not without weight. His bias, as an ecclesiastic, had previously been evinced by his giving to the world a character of Henry, expressed in terms of passionate invective.† He was venal and mendacious, while on the other hand, Henry, who was profuse in his bounty to Aretin, appears never to have supplied with money the worthy rival of that notorious libeller; and this neglect on the part of a sovereign celebrated for his liberality, was alone sufficient to render P. Jovius his enemy. We have an instance to this effect recorded. Osorius, one of the most eminent authors of the sixteenth century, affirms ‡ that P. Jovius suppressed in the *Historia sui Temporis* all mention of the signal victory won by the Portuguese under the Viceroy Almeida, because King John III. refused to gratify the writer with a present. He was a professed maker of impresses, and took peculiar delight in inventing them. In exercising his perverse ingenuity upon the one in question, he must have enjoyed a double satisfaction. He gratified his vanity by secretly appropriating the cleverness of it to himself, and his malignity by assigning the arrogance to Henry. H. P.

* The largest assemblage of these tracts now existing will be found in the Bibliothèque Impérial at Paris. In the first volume of the printed catalogue of that library, the titles of such of them as relate to French History will be found at length. The British Museum contains some interesting French tracts of the same period relating to the common ground of English and French affairs, and which are not in the Imperial collection. There are several others, however, of this latter class, not to be found in either library, or amongst the reprints which have issued in such abundance from the presses of France during the last twenty or thirty years. Arras, though a French town, belonged in 1520 to the Emperor.

† Fol. 10, a.

* See further on for the proof of this dislike.

† In his *Elogia Virorum Illustrium*, where he says of Henry, after the latter had rejected the Pope's authority, "Itaque paucissimis annis, secus ac ante fuerit, irritata tigride sævior, efferato lupo rapacior, fœta leæna rabidior, et siti exusto dracone virosior evasit."

‡ *De Rebus Emmanuelis*, lib. VI.

JACOBITE PSALTER.

"The Loyal Man's Psalter; or, some Select Psalms in *Latin* and *English* Verse, fit for the Times of Persecution.

'Carmine Dii superi placantur, Carmine Manes.'
Horat. lib. i. *Ep. ad Augustum.*"

Such is the heading of the small publication to which I beg leave to call attention, and a copy of which, "uncut and not cut up," is now in my possession. The only reference to this book which I can hear of is in Wilson's *Memoirs of Defoe*, vol. iii. p. 344, under date of 1713. He says, that in anticipation of the death of the queen, and the success of their cause, the insolence of the Jacobites arrived at a high pitch:—

"Indeed, so confident were they of success, that they began to prepare their psalms of thanksgiving against the expected event, and actually published for the use of their people some select psalms in English, with the Latin version of Buchanan."

Wilson then gives the title as above, and the opening verse, together with two others, which he calls the last. This account of *The Loyal Man's Psalter* is copied by Holland, but Cotton does not mention it. I am told there is a copy of this *Psalter* in the Bodleian, and this is all I can hear about it. I stumbled upon my copy accidentally in a volume containing some curious tracts and broadsides, and as it appears to be a *rara avis*, I make a note of it.

The book consists of eight small quarto pages in double columns, a trifle smaller than "N. & Q." It has no separate title, and never had, as p. 3 has the signature A 2. There is no date, no name of printer nor of place. The title and motto from Horace (!) occupy nearly half of p. 1; then comes a metrical version of Psalm i. in English, and [to the tune of the 100th Psalm] beginning —

"1. Blest is the Loyal Man, whose steps
No trayt'rous Counsel leads aside,
Nor stands in Rebel's ways, nor sits
Where God and Justice Men deride.

"2. But on God and his lawful King,
Fix's his love and whole delight," &c.

The right-hand column contains the Latin version of Buchanan. But into this sundry interpolations or alterations have been foisted. For example, where Buchanan wrote (I quote the *editio princeps*)—

"Non ita divini gens nescia fœderis, exlex,
Contemptrixque poli: subiti sed turbine rapti,"

the editor of *The Loyal Man's Psalter* has —

"Non ita Rebellis gens, poetæ nescia sacri,
Contemptrixque poli: subito sed turbine rapti;"

or rather *rapli*, for here there is a misprint, as elsewhere in the book.

I will not describe the other psalms minutely. They are Psalms iv. xii. xiv. xv. xxxvii. lxxiii. xciv. and xcvii. The last two verses are *not* those given by Wilson, although they occur in the 97th Psalm, as he says. The last verse is this:—

"12. Then let your chearful temper show
The God you serve is kind;
Praise him for mercies past, and wait
With joy for those behind."

I must quote the verse preceding this, for the pleasure of confronting it with one by Dr. Watts:—

"Th' immortal seeds of light, and bliss,
For loyal men are sown;
A joyful harvest will at length
Their work, and sorrows crown."

Dr. Watts says:—

"Immortal light and joys unknown
Are for the saints in darkness sown;
Those glorious seeds shall spring and rise,
And the bright harvest bless our eyes."

After the Psalms the following words occur, and no more:—

"Turned into Metre,
By John Hopkins.
Finis."

Probably this is the only instance of a political psalter, either for the Jacobites or any other party. Some of your correspondents can perhaps tell us more about it. I for one shall be glad to hear them, and especially if they can unveil the pseudonymous John Hopkins, and find the true date of this singular publication. If I may judge from the company in which I found it, and a MS. note of it in a list of contents of the volume, it ought to be twenty years at least older than 1713; *non scio*. B. H. C.

[The author of *The Wisdom of Looking Backward, to judge the better of one side and t'other by the Speeches, Writings, Actions, and other matters of Fact on both sides for the four Years last past*, London, 1715, (attributed to Bishop White Kennett), has the following entry (pp. 337, 338): "March 5th 1713–14. The Jacobites began to prepare their psalms of thanksgiving against a time expected; and for the use of their people they published some select psalms in English, with the Latin version of Buchanan, entitled *The Loyal Man's Psalter: or some select Psalms in Latin and English verse, fit for the Times of Persecution.* As specimens he quotes Psalm i. (as above), and also two verses of Psalm xcvii.:—

"Confonnded be those rebels all
That to usurpers bow:
And make what Gods and Kings they please,
And worship them below," &c.]

ENTRIES RELATING TO CLERGYMEN IN THE PARISH REGISTER OF LITTLE ILFORD, CO. ESSEX.

The Register of this small parish begins at the unusually early period of 1539. It has, however, been imperfectly kept, and I have had to note many deficiencies.

The entries of the family of Thomas Newton, Rector of Little Ilford, from 1583 to 1607, and author of several works, popular in their day, will be read with interest by many of the readers of "N. & Q." Newton died in May, 1607, and is stated to have been buried in the church of Little Ilford; but I find no record of his burial on the register:—

Baptisms.

1583, Decr 26. Moses Newton.
1584-5, Feb. 2. Faith Newton, daughter of Mr Thomas Newton.
1586, May 19. Grefill Newton, daughter of do.
1587, March 9. Abel Newton, sone of do.
1589, Sept. 27. Sara Newton, daughter of do.

Marriages.

1706, Decr 17. Dr John Nash, a Minister, and Mrs Judith Mildmay of Marks, with a Licence from ye Bishop of London, by Mr Hopkins, Minister of Romford.

Burials.

1549, ——. John Cheynie, Presb.
1584-5, Feb. 12. Faith Newton, daughter of Mr Thomas Newton.
" " 14. Moses Newton.
1588, May 18. Charitie Newton.
1588-9, Jany 18. Israell Newton.
1593, Feb. 12. Sara Newton.
1654, Sepr 11. Mr Humphrey Richards, Rector of the Parish.
1674, May 5. Joice Osbaston, Widow, late Wife to Mr Henry Osbaston, Rectr of this Parish.

[I believe that Mr. Osbaston died in 1669, and was buried here, but no entry appears in the register.]

1713, March 30. Mr. Stephen Robins, Rector of Little Ilford, by Robt Blakeway, Rector.
1750-1, IV. Non. Feb. inhumatus est Jacobus Finlay, S. T. P. Hujus Ecclesiæ Rector desideratus Non Tumulo Vivorum at Mente repostus, W. Parker, Rectr.
1752, March 15. The Rev. Mr Joseph Harris, Lecturer of West Ham, Essex.

EDWARD J. SAGE.

Stoke Newington.

Minor Notes.

SEPULCHRAL MEMORIALS. — So much has been said of late in "N. & Q." on the wanton destruction of sepulchral memorials, that I think the following advertisement, dictated by a conservative spirit, deserves to be noticed and commended: —

"Whereas, in the churchyard of Romford, Essex, a tomb to the memory of Joseph Letch, who died in 1727, and of others, the last of whom died in 1783; also, another tomb to the memory of John Betts and Mary Betts, the latter of whom died in 1827; are in a dilapidated and unsightly condition, and need to be repaired; notice is hereby given to the representatives of either of the above-named persons, that they are required to cause the tomb or tombs above-mentioned to be repaired forthwith; in default of which the churchwardens of Romford will take steps to put the said tombs in a decent state; and such of the materials as may be required, bearing no inscription, will be parted with to defray the expense."

This is taken from *The Times* of the 4th Sept. 1862; and the conduct of the churchwardens of Romford in the matter, may form a proper precedent for the conduct of other churchwardens on the like occasion. J. G. N.

LONGEVITY. — In connection with the stories of longevity which have recently appeared in "N. & Q." note may be taken of an extraordinary instance of a newspaper "stock paragraph" which was unblushingly refurbished and reproduced some five-and-twenty-years ago. In the *Gentleman's Magazine* for 1816, at p. 633 of the first half-yearly volume, will be found an account of Mrs. Jane Lewson, stated to have died on the 28th of May in that year in Cold Bath Square, at the very advanced age of 116 years, having been born in the year 1700 in Essex Street, Strand. The biography of this lady was republished in the newspapers of 1837, artfully varied. To give greater apparent truth to the tale, it was thus commenced, "On Thursday afternoon was buried in the church of St. Margaret's [?], Pentonville, Mrs. Margaret Lawson," for the name was changed, whilst the details of the story were retained: the age was altered to 112; instead of cutting two new teeth at 87, she cut them at 85; instead of remembering the events of 1715, she remembered those of 1745, and so forth. It is one of many proofs that these marvellous tales are to be received with suspicion. J. G. N.

EXTRAORDINARY LONGEVITY.—Perhaps the following statement, which has lately appeared in several of the Paris journals, is worth adding to the many records of a similar nature preserved in the pages of "N. & Q.": —

"An old man, aged 105, named Gallot, and residing in the Rue des Ecoles, presented himself within the last few days at the Ministry of War to receive an allowance from the state. He was accompanied by his wife, aged 103, both enjoying excellent health, and not appearing to have any intention of leaving this world just yet. The old man had served nine years under Louis XVI., and in part of the wars of the republic and the empire. He left the service in 1815."

EDWARD F. RIMBAULT.

PHOTOZINCOGRAPH OF SHAKSPEARE'S WILL. — Some time ago I suggested in your columns that Shakspeare's will should be photographed, so that exact copies might easily be obtained and examined without the necessary wear and tear of unfolding the original will. According to the traditions of "the office," this invaluable relic of the poet is kept like other "wills," and opened and unfolded when required. No correct copy is obtainable; for that issued some years ago is defective in several points, and photography only will produce the accuracy required. The new process of photozincography, so successfully applied to the reproduction of Domesday Book, and more recently of Shakspeare's Sonnets, ought to be employed in the case of this most valuable record, containing three of the few signatures of the poet which now remain. Such a document is probably beyond all reasonable chances of loss or damage, except by frequent handling; but it is surely due to the vast body of Shakspearians that a fac-simile should be made, now it can be executed so cheaply, and without the slightest risk.

Once more, Mr. Editor, let me appeal to you and your numerous and influential readers to get this simple but important object accomplished at once. Este.

Letters cut by Preston Prisoners.—In the interesting memoir (by his son) of *The Prison Chaplain; the Rev. John Clay*, we read how the completion of and decorations of the prison chapel at Preston Gaol, were due to the labours of the prisoners.

"It was by prisoners that the panels in the roof were painted blue and spangled with yellow stars, or adorned with ecclesiastical devices: that the Creed, Lord's Prayer, Ten Commandments, and chosen texts, were gilded on the wall on either side the altar."

This word *gilded* scarcely expresses the full extent of the prisoners' work in this particular. It is nine years since Mr. Clay pointed out to me the various items of interest in that prison chapel of which he was so justly proud; and my memory is somewhat hazy on this especial point of the gilding. But I well remember that Mr. Clay called my particular attention to the circumstance of of each individual letter being *cut out* and then affixed to the wall; and that, in the majority of cases, this was done by prisoners so totally illiterate as not to know the letters of the alphabet, or how to form them, except by the patterns supplied to them, or how to fix them so as to make them "stand on their heels," without being amply directed. I also remember Mr. Clay making some very pertinent observations on the prisoners thus *making* commandments that they had so grievously broken. The circumstance of the *cut* letters for the Commandments, &c., seems to deserve a note.

Cuthbert Bede.

Hue and Cry Portraits.—The system of sending the *likeness* of an individual as a means of his capture, now so frequently employed by the police, appears to have been known and carried on in the East as early as the tenth century.

When Avicenna had escaped from Mahmoud, the first Sultan of the dynasty of Samanides,

"Mahmoud, who had gloried in the thought of keeping him at his palace, was greatly irritated at his flight, and despatched portraits of the philosopher to all the princes of Asia, with orders to have him conducted to Gazna, if he appeared in their courts."—Chalmers's *Biog. Dict.*, art. Avicenna.

Francis Trench.

Islip Rectory.

Queries.

Aristophanes.—Who are authors of the following translations from the classics?—1. *The Birds*, of Aristophanes, by a member of one of the Universities, London, 1812. 2. Four plays of Aristophanes: *The Acharnians; Knights*, &c.; by a Graduate of Oxford, Oxford, 1830. 3. *The Clouds, and Peace*, of Aristophanes, London, 1840. 4. The *Trinummus* of Plautus, by an Old Westminster, 1860. R. I.

Blackadder.—In 1734, one John Blackadder, "tailor burgess of Edinburgh," claimed the baronetcy and estate of Tulliallan, in Perthshire. He not only failed to make good his claim, but was sentenced to the pillory for perjury. Can anyone give me any information on this claim; and if possible, a copy of the tailor's pedigree? Is the claim to be found in print anywhere?

I am also very anxious to know who is now the representative of the ancient family of Blackadder. Burke's account (*Extinct Baronetage*) is utterly at variance with the pedigrees in the *Memoirs of Blackadder, the Covenanter*, and *Memoirs of Col. Blackadder of the Cameronians*, his son. There is no doubt that there are many descendants of the former still flourishing. And in his examination before the Lords of the Privy Council, he distinctly stated, in answer to General Dalzell, that he was the eldest representative of the family.

The Covenanter's daughter Elizabeth, married, in 1687, a Mr. Young, a writer in Edinburgh, and left issue. Any account of her family and descendants will be gladly received. Σ. Θ.

What is an Edition?—In "N. & Q." (3rd S. ii. 37), I read: "Dr. Buchan lived to see the eighteenth edition of his celebrated *Domestic Medicine*." This induces me to ask, through the medium of your pages, a Query which has never been satisfactorily answered to me, although I happen to be an author with no little experience in "editions." Of course, so far as regards my arrangements with publishers, I know what "an edition" means—as the number of copies of the "edition" is specified in our agreement. But, what do the public know about this? What number of copies does an "edition" signify to them? Thus, of my three last published works, the first edition of each was 500, 1,500, and 20,000: the two first being expensive books, the last being published at one shilling. It is evident, therefore, that when the first-named reached its 501st copy, its publisher had commenced its "second edition." But, how should the public discriminate between this and the "second edition" of the 20,000 book? The only satisfactory way of getting over the difficulty, appears to me to be this:—Let the publisher, when he advertises the book, instead of saying "second" or "third edition," say "second" or "third thousand"—or, whatever the sale may be. I perceive that Mr. Murray has lately adopted this plan; and every other publisher should follow his example, until the Query—"What is an Edition?"—shall have received a definite answer from authority. An Author.

Fylfot Gammadion.—While visiting the catacombs of San Nereo et Achileo, at Rome, last

winter, with the learned Jesuit Padre Tongeorgi, I observed the following sign impressed upon a brick, ✠. Padre Tongeorgi told me that it was a symbol of uncommon occurrence, and that he was not acquainted with its meaning.

I have searched in vain through Menzel's *Christliche Symbolik;* but in Planche's *Pursuivant of Arms* (8vo, 1852, p. 135), I find the following notice: —

"The Fylfot is a mystic figure, called in the Greek Church 'Gammadion.'

"It is very early seen in heraldry, and appeared in the paintings formerly in the old Palace of Westminster. Its signification is at present unknown."

Is anything known respecting this mysterious symbol? A. R.

Admirals Keppel and Rodney. — Can any reader of "N. & Q." give me the words of the epigram written on the occasion of the freedom of the City of London being presented to the celebrated Admirals Keppel and Rodney? To the one it was given in an oaken box; to the other in a golden one. The last lines are —

"To Keppel they gave heart of oak,
To gallant Rodney gold."

Oxoniensis.

Oxfordshire Feast. — I have in my library a small 8vo pamphlet, entitled —

"A Sermon preached at the Oxfordshire Feast, Novemb. 25, 1674, in the Church of St. Michael's Cornhill, London. By John Woolley, M.A., and late Fellow of Trin. Coll. in Oxon, and Rector of St. Michael's, Crooked-lane, London. London: Printed by A. Maxwell for R. Royston, Bookseller to His Most Sacred Majesty, at the Angel in Amen-Corner, MDCLXXV."

There is nothing very profound in Mr. Woolley's discourse, which perhaps may be accounted for by his having had "only thirteen days" to prepare anything worthy of the solemnity. My main inquiry, however, is for the purpose of gaining a little enlightenment as to the institution and duration of the Oxfordshire Feast.

Forestarius.

Mrs. Reynolds. —

"Death, 1797, June 1. Mrs. Reynolds, *widow*, of the late Mr. Reynolds, of Mount Street, Grosvenor Square."— *Gent.'s Mag.*, June, 1797, p. 532.

Query the maiden, Christian, and surname of Mrs. Reynolds; and the Christian name and calling of her husband?

"Death, 1799, March 1. At Ramsgate, Kent, aged 85, Mrs. Mary Reynolds." — *Gent.'s Mag.*, March, 1799, p. 258.

Query the maiden surname of Mrs. Reynolds; and the Christian name and calling of her husband? Glwysig.

Sir Roger de Coverley. — Whence did Addison derive the name of his favourite character? He introduces him in these words: —

"The first of our Society is a gentleman of Worcestershire, of ancient descent, a Baronet. His name is Sir Roger de Coverley. His great-grandfather was inventor of that famous country-dance, which is called after him." *The Spectator*, No. 2, March 2, 1710-11.

Now, was the country dance so called really anterior to the second number of *The Spectator?* If so, my question is already answered. Or was Addison writing in jest? (for the "great-grandfather" of Sir Roger would carry us back into the early days of Queen Elizabeth;) and have the inventors of country dances named one of their measures to meet the demand for Addison's "famous country dance?" I know of no place named Coverley: but there is Cubberley in Gloucestershire, near Cheltenham. Addison's mention of Worcestershire seems to have led people's ideas to Westwood and the Pakingtons, as the original of his model country squire, an idea I find suggested at least as early as 1779, in the *Gentleman's Magazine:* but whether on any just grounds seems very doubtful. J. G. N.

Sackbut, what Instrument. — In that excellent work, *The Popular Music of the Olden Time*, the author quotes the following passage from Burton's *Anatomy of Melancholy*, to show that the sackbut was a bass trumpet, with a slide like the trombone: —

"As he that plaies upon a Sagbut, by pulling it up and down, alters his tones and tunes," &c. Ed. 1800, p. 379.

That Mr. Chappell's suggestion was correct as to its being of the nature of the trumpet, may, I think, be proved from Wren's *Parentalia*, p. 208. Sir Christopher is speaking of making tubes for the wheel-barometer (an instrument which he either invented or perfected), and he says: —

"If the circular pipes, which cannot be truly blown in glass, were made of brass by those who make trumpets and sackbuts, who wire-draw their pipes through a hole to equal them, and then filling them with melted lead, turn them into what flexures they please," &c. &c.

Burton's assertion is that it is an instrument played by pulling part of it up and down. Wren's is that it is of brass made by trumpet-makers, and bent by them just as that instrument is. If anything was wanted to complete Mr. Chappell's conjecture, this surely supplies it. When did it lose the name of sackbut, and assume that of trombone? In the score of Samson at the Dead March it is called Trombano. A. A.

Poets' Corner.

St. Patrick's Sermon.—Is the sermon attributed to St. Patrick, by Stanihurst, as addressed to the Pagan Irish, genuine or authentic?

Veritas.

Wycliffe and Indulgences. — Will some one kindly explain the following statement? —

"The first whom we read to have contradicted (indulgences) was John Wycliffe, who, among the Bohemians

first taught that indulgences were not to be believed in. — Primus quem legimus contradixisse fuit Johannes Wikleph, qui apud Bohemos primus docuit non esse credendum indulgentiis," &c. (*Tractatus de Instit. Sacerdot.* Dillingen, 1558, fol. 306, by Petrus de Soto.)

This De Soto was, I believe, a professor at Oxford at one time. Was Wycliffe the first to oppose indulgences publicly, and why is it specially said that he taught among the Bohemians?

B. H. C.

William the Conqueror's Companions. — I shall be obliged if some of the readers of "N. & Q." will refer me to a journal, English or French, wherein I can find a detailed account of the gathering to inaugurate the affixing in the old church of Dives the list of the Norman William's coadjutors? I trust the statement in the inadequate report, now going the round of the newspapers, may be incorrect in regard to there being no English present. An omission to be regretted if true, as a meeting of such historic interest rarely occurs.

I am sure all Englishmen will thank M. De Caumont for his able superintendence of the above list, and likewise for his munificence in erecting last year a commemorative column on the very spot where the famous Normans met ere they embarked.

W. I. S. H.

Queries with Answers.

Quotation. — I have repeatedly found in sermons, and other religious works, a distich quoted descriptive of a Christian's consciousness of a special providence; but cannot tell whence it comes, nor have I ever met with the stanza complete. The words are: —

"I see a hand thou canst not see:
I hear a voice thou canst not hear."

To state the bare fact to "N. & Q." will be to secure the information wanted.

It may interest some of your readers to see the same doctrine expounded in a sentence by Barrow (Ninth Sermon on the Creed): —

"*O taste and see that the Lord is good!* O taste and see! He appeals to experience: he supposes the Divine goodness may be seen and felt; that surely will be a most efficacious argument of God's existence and providence. And so it is, indeed, to all good men, for whose comfort and confirmation it is chiefly mentioned—though it is not likely to have much influence upon those who have alienated themselves from God, and driven Him out of their thoughts; except they should (beyond what can be expected from them) be so civil and candid, as *to believe the testimony of others, who assert this great truth unto them from their own inward conscience and experience.*"

D.

[These oft-quoted lines occur in Tickell's beautiful ballad of "Colin and Lucy," and read as follows: —

"I hear a voice, you cannot hear,
Which says, I must not stay;
I see a hand, you cannot see,
Which beckons me away.
By a false heart and broken vows,
In early youth I die:
Was I to blame, because his bride
Was thrice as rich as I?"]

"Gaster, the First M.A." — Though my academic pursuits leave me no time for general reading, I always contrive to get a sight of *Blackwood;* and I am now brought to a standstill by an amusing poem in the current number of Maga, under the title, "Gaster, the First M.A." This clever production is based on a citation from Rabelais: —

"The ruler of this place was one Master Gaster, the first Master of Arts in the world."

Who was Gaster?

A Cambridge Undergraduate.

[Our querist is quite right in putting the question, as it is sure to be asked at the next Cambridge examination for the University scholarship, and a good reply cannot get less than 1,000 marks. It is a "casus *belly*," as he will at once perceive by referring to the first line of the ninth stanza: —

"I must own we've had bloodshed by Gaster's advice."

By this time, indeed, it has no doubt occurred to our correspondent that Gaster is Γαστὴς, venter, ventriculus, the belly or stomach. It is, however, worthy of remark that the idea attributed to Rabelais, of making Gaster a Master of Arts, is originally due to Persius: —

"*Magister artis*, ingenîque largitor
Venter, negatas artifex sequi voces."
In Prolog.

For this remark, however, we claim no originality, as it is evident from the two concluding lines of the poem in question that the talented author, whoever he may be, was aware of the coincidence between Persius and Rabelais.]

Motto. — "Francha leale toge" is the motto of the Hammersmith Foundation Grammar School. Can any of your readers give us a clue to the meaning?

Magister.

[This is the motto of Lord Godolphin, and appears to be a mixture of French and Romance. In *The Arms of the Nobility*, published by G. Kearsly in 1781, it is rendered "A free, loyal gownsman;" but, taken literally, it means "A free, loyal toga" (or robe). In explanation of this phrase as the motto of a nobleman, we may remark, that *toga*, or *toge*, formerly signified the robe proper to a person above the common rank. "Las togas, lasquals so maniera de vestidura nobla als cavaliers." ("Les toges, lesquelles sont manière de vêtement noble pour les chevaliers."—*Raynouard.*) It is worthy also of observation that the two epithets, *francha* and *leale*, elsewhere appear in company: "*Francx* e *lials* ses banzia," (Franc et loyal sans tromperie.)]

Wood of Lancashire and Middlesex. — "Arms sa. a chief gu., over all a lion ramp. ar.— Confirmed, June 20th, 1634." Can any of your readers inform me where this family were located in Lancashire, and where a pedigree may be found?

Viator.

[The Wood family appears to have been seated at Turton, in Lancashire, as early as the 19th Edward III., if not before that time, as the following Charter, dated

19 Edw. III., annexed to a pedigree of the family in Harl. MS. 1437, testifies: "Willielmus del Wod capellanus concessit, etc. Alexandro de Wod omnia illa terras tenementa cum pertinentibus que habui in villa de Turton in uno loco qui vocatur le Wod," etc.]

HOPTON HAYNES, Esq., Assay-Master of the Mint. What is known of this gentleman beyond the meagre account given in the Preface to the third edition of his most admirable work: *The Scripture Account of the Attributes and Worship of God; and of the Character and Offices of Jesus Christ?* F.

[The fourth edition of the above work, published in 1815, contains some additional particulars of Hopton Haynes by Robert Aspland of Hackney, extracted from Nichols's *Literary Anecdotes*, ii. 140, 141: consult also, Nichols's *Literary Illustrations*, vi. 875, 876; but especially Aikin's *General Biography*, v. 86.]

"KNOCK! O, GOOD SIR ROBERT, KNOCK!"—In the current number of *Temple Bar*, in *The Strange Adventures of Captain Dangerous*, is the following sentence; it is relating to a punishment in Bridewell: —

"Afterwards I learnt that she had been seen beating hemp, in Bridewell, in a satin sack lined with satin; and I warrant that she was fain to cry 'Knock, O good Sir Robert, knock,' many a time before the blue-coated beadles had done 'swingeing her.'"

What is the origin of the cry "Knock! O, good Sir Robert, knock"?

Why "Sir Robert," especially? Was he the patron or inventor of cats, or rods, or hemp-beating? I should have expected an appeal for mercy from the swinged fair one! Now, in what works shall I find authentic details of the discipline at Bridewell during the sixteenth and seventeenth centuries? And in what publications shall I meet with the apocryphal accounts?

Some years since I read, that "fashionable parties were made up to visit Bridewell on *Wednesdays* (the writer I have quoted, speaks of "Evil Thursday,") to see the female culprits flagellated;" but it was before the advent of Captain Cuttle. I unfortunately made no note thereof of my authority—*Hinc illæ lachrymæ*. E. M.

[The author of *Captain Dangerous* appears to have derived his account of Bridewell punishments from the *Notes on Hogarth*, Mr. Peter Cunningham's *Handbook of London*, and Ward's *London Spy*, Part VI. The punishment, which was inflicted by men with the cat, ceased when the presiding magistrate dropped his hammer: hence the cry for relief, "Knock! O, good Sir Robert, knock!" Perhaps some of our City Antiquaries may be enabled to identify the Sir Robert; whose name is thus immortalised in a saying which was once a common cry of reproach among the lower orders, to denote that a woman had been whipped in Bridewell.]

ANONYMOUS. — Who was the author of *The Pleader's Guide*; a didactic poem, in two parts, &c., &c., by the late J. J. S., Esquire, Special Pleader and Barrister-at-Law: London, Cadell & Davies, 1803, 2nd edition, 12mo?

THOMAS H. CROMEK.

Wakefield.

[The first edition of *The Pleader's Guide* was published in 1796, with the following pseudonymous name on the title-page: "By the late John Surrebutter, Esq., Special Pleader, and Barrister-at-Law." It is the production of John Anstey, son of Christopher Anstey, author of *The New Bath Guide*, &c.]

Replies.

GALILEO AND THE TELESCOPE.

(3rd S. ii. 210.)

It should have been stated, if not by whom, at least by what sort of person, the story was told. In my remarks upon it I shall follow the plan adopted by Mr. Weld, in his *History of the Royal Society*. He overthrows the legend that the Society's mace is the *bauble* which Cromwell ordered off, by showing separately and independently — first, that the Society's mace is not the one in question; secondly, that it is another.

The facts of Galileo's biography — I mean, the undisputed facts — show that he never "began to promulgate" Copernican doctrines until *after* the invention of the telescope. In his since celebrated letter to Kepler of 1597, he declares his opinion, and his intention to suppress it from fear of ridicule. He *divined* the telescope from what he heard of the Dutch invention, in May 1609. He found Jupiter's satellites January 7—13, 1610; and the phases of Venus towards the end of September, 1610. There was, therefore, no long period during which he "devoted all his energies to perfect the telescope," before discovering the phases of Venus. And he did not begin to agitate in favour of the Copernican theory, until the revelations of the telescope had put it on quite a new footing. There is then every possible biographical reason to refuse all admission of credibility to the story narrated.

Next, the story itself seems to be an echo of the one which was for so many years told without contradiction of Copernicus himself. I have not traced it higher than Keill's *Lectures* (Latin, 1718; English, 1721). Query, Can any one trace it higher still. This story is that Copernicus, on the absence of phases in Venus being brought against him as an objection, prophesied that the day would come when those phases would be discovered. That Copernicus should have heard an objection or answered an objection to his book, is impossible: for the author's copy reached him on the day, and near the hour, of his death: —

"Contigit autem," says Gassendi, "ut eodem die, ac horis non multis priusquam animam efflaret, operis

exemplum ad se destinatum, sibique oblatum, et viderit quidem, et contigerit: sed erant jam tum aliæ ipsi curæ."

And as to what Copernicus thought or said about his system, except as appears in his book, there is nothing of which we know less.

This anecdote was revived, in 1846–47, by the discussions about the planet Neptune; and it struck me to look at the work of Copernicus, to see whether anything was said about Venus and her phases. I found (book i. cap. 10) that the difficulty is noticed; and especially in its extreme case, the transit of Venus over the sun's disk—the *black phase*, as it might be called. Copernicus takes quite for granted that no phase exists; which obliges him to acknowledge that the planets have not the opacity of the moon, but either shine by their own light, or are *soaked through* by the sun's rays: —

"Non ergo fatemur in stellis opacitatem esse aliquam lunari similem, sed vel proprio lumine, vel solari totis imbutas corporibus fulgere, et idcirco solem non impediri. . . . ."

If it had been the fashion really to read Copernicus, or even Galileo, who gives an account of this opinion of Copernicus, this story would not have held its ground for more than a century.

A. De Morgan.

Even if contemporary evidence could be adduced in confirmation of the story related by A. A., it must be rejected as inconsistent with established facts. We are told, in this story of Galileo's remarkable *theories*, of the non-appearances of phases of Venus as an objection of some one to his theories, and of the prompt determination thereupon to make a telescope. The following are the facts: — Galileo and his father were good mathematicians: the son, born at Pisa in 1564, commenced his studies in 1581 at the university there. Before he left that university, he discovered the isochronism of the pendulum, which was first practically applied by physicians to ascertain the beats of the pulse; Galileo being designed for such profession by his father, who died in 1591. The principles of specific gravities by Commandine succeeded to his study of Euclid and Archimedes; and in 1589 he became professor of mathematics at Pisa. He next studied dynamics, or motion, as it was then termed; and Galileo embraced the astronomical theory of Copernicus, or the true one of the solar system as published in 1543. This system had already been adopted by Kepler, the correspondent of Galileo, 1597—1630. Many eminent men at this time held "the remarkable theories." All this took place before his appointment to the mathematical chair at Padua, in 1592. Galileo wrote much, and re-invented the thermometer prior to 1597; when he tells Kepler that he had been a Copernican "many years ago." Before 1606, he invented the sector and [Gunter's] sliding scale. His lectures became very popular, especially after the first appearance of a star in great splendour in Ophiuchus. In 1607, Galileo became acquainted with our Gilbert's works on the magnet. In writing to Cosmo, in 1609, he speaks of his writings in progress: one immense work on the structure of the universe, full of philosophy, astronomy, and geometry; another on motion; one on mechanics; others on natural subjects—as sound and speech, light and colours, the tide, the composition of continuous quantity, and on the motions of animals; besides books on various branches of the military art, mathematical instruments, &c. It was probably from Baptista Porta that Galileo, in 1609, with an organ pipe for tube, learned to make the first telescope, on the principle of our opera-glass, and publicly exhibited it at Venice. His first use of this instrument was directed to our moon; his second, to Jupiter's moons; and his third, to the nebulæ. The result he published in his *Nuncius Sidereus*, in 1610. In 1611, his fourth principal use of his telescope was directed towards Saturn; where he resolves the rings (now known, but not then,) into two stars, giving it an oblong appearance, of which he made a secret by transposing the letters enunciating the discovery. His fifth use was directed to Venus, a month afterwards; and then he announced, as before, in a conundrum, the discovery of the phases of this planet.

I now come to the origin of the story related to A. A.: —

"Twenty-five years before this discovery of the phases of Venus,"* says Mr. Drinkwater-Bethune (L. U. K. *Lives of Eminent Persons*, Galileo, p. 35), "a commentator of Aristotle, under the name of Lucillus Philalthæus, had advanced the doctrine that all the planets except the moon are luminous of themselves, and in proof of his assertion had urged, 'that if the other planets and fixed stars received their light from the sun, they would, as they approached and receded from him, or as he approached and receded from them, assume the same phases as the moon, which,' he adds, 'we have never yet observed.' He further remarks, 'that Mercury and Venus would, in the supposed case of their being nearer the earth than the sun, eclipse it occasionally, just as eclipses are occasioned by the moon.' Copernicus, whose want of instruments had prevented him from observing the horned appearance of Venus when between the earth and sun, had perceived how formidable an obstacle the non-appearance of this phenomenon presented to his system; he endeavoured, though unsatisfactorily, to account for it by supposing that the rays of the sun passed freely through the body of the planet; and Galileo takes occasion to praise him for not being deterred from adopting the system, which, on the whole, appeared to agree best with the phenomena, by meeting with some which it did not enable him to explain."

The above is extracted from Mr. Drinkwater-Bethune's admirable *Life of Galileo*, where, at

* Or, five years after Galileo commenced his medical studies at Pisa, and three years before he taught mathematics there.

p. 106, will be found a list of his works. His life has also been written by Viviani, Gherardini, Nelli, and Salusbury, and Venturi has published some of his MSS. T. J. Buckton.

Lichfield.

BISHOP JUXON.

(3rd S. ii. 147, 232.)

Small errors are often useful in angling for large ones. I shall confine myself at present to Cædo Illud's remarks, as he has oddly enough transferred the inquiry from the good bishop's to a Jamaica family of a different name, and apparently unconnected with it; and seems entirely to ignore the family of *Hesketh*, on which the representation of the Juxons really devolves; and to which *only* an apology is due from me, for my recent *oversight*.

I mentioned, not *positively*, but on *hearsay*, and (as the context shows) without attaching any value to it, the belief amongst *some* persons, that the Primate had a daughter. I said so; just as Cædo Illud sets forth the Jackson hypothesis, with *this difference*, that he appears to believe implicitly the idle story which he so strongly advocates.

Had Cædo Illud followed out his own dictum, and supported his argument with a veritable Jackson pedigree and grant of arms, then indeed he would have been consistent; but as the matter stands, his whole evidence rests on his *own assertion*—that the owner of two gold cups bearing the Juxon arms made a statement to him, and that the "impression remains" on his mind that he "*clearly* established his right to represent that house (Juxon), either deriving through male or female." (!)

As for the "grant of crown lands" in Jamaica, any one may be satisfied that ordinary respectability, and the means to clear and keep the same, under certain limitations, were the government terms.

Now, may I ask: Where is Cædo Illud's *authority?* Where are his *connecting links?* What does his vague evidence go to prove? What would a jury say, were such a case on such evidence placed before it? There is nothing more common than mistakes about portraits; but in the present instance, the very existence of such a portrait as that of Bishop Juxon rests on no foundation whatever. There "is said" to have been one also of Bishop Shipley. Was he, therefore, likewise an ancestor? And what of the "Jacksons of Cambay," or of the ancestors of the possessors of the gold cups? How were they connected? Is the simple possession of a seal, of unknown date, and traceable by no names, to be seriously offered in proof of a very feeble attempt to make out a case of historical descent from the semblance of circumstantial evidence? Cædo Illud, with warm sympathies, has been betrayed into rather illogical statements; but I trust that he will yet pursue the more profitable inquiry as to the origin of Bishop Juxon's family.

In conclusion, I beg to name Dallaway's *Sussex* as my authority for saying that Richard Juxon had two sons. By a reference to that work, I think that Cædo Illud will be satisfied that there is no proof whatever to destroy the belief that Sir R. Hesketh was, in 1792, the sole representative of the Bishop's family, and that the representation remains in his family to this day.

M. S. S.

P.S. C. J. R. will find, on reference to the history of Sussex, that Archbishop Juxon's grandfather "suffered for his religion in 1557," at Chichester. In the *Cal. State Papers* (Col. Series) a certain Nicholas Juxon is mentioned in connection with Barbadoes; but he does not appear to have been a relative of the Prelate.

I feel assured, from inquiries that I have made, that the learned Ulster King-at-Arms does not *guarantee* the pedigrees inserted in the *Landed Gentry*.

Cædo Illud has fallen into precisely the same error that he condemns in M. S. S., namely, that of advancing statements unsubstantiated by the facts of the case. If such a statement as that made by the former, with reference to the claim which he puts forward in behalf of the family of Jackson, be *seriously entertained*, our titled classes would soon have enough to do to ward off the approaches of *supposed ill-used* heirs to their honours.

The practice of claiming to represent this or that mediæval celebrity is one of the salient follies of the day; and arises from causes which are obvious, and do not therefore require to be pointed out.

It must be evident to the serious reader of "N. & Q.," that the connection between the families of Juxon and Jackson remains quite as apocryphal as ever. The similarity of names, and the possession of the cups mentioned, are the sole foundation for such a conjecture. There may or may not have been a picture of Bishop Juxon at Catherine Hall, Jamaica, but in either case that fact would prove nothing: for nothing is more common than for families to possess portraits of the members of other families. But to cut the *supposed Gordian knot* (although I fail to detect one), let the Jackson pedigree, authorised by the Heralds' College, be produced; and let it be compared with any known pedigree of Juxon. If then, there should appear to be any connection between the two, I shall deny my *nom de plume*.

Ex nihilo nihil fit.

The conversation between the Rev. R. W. Dibdin and the poor shoemaker (*antè*, p. 233), reminds me of the following, which appeared among the Answers to Correspondents in a weekly journal issued in 1854 : —

"Q., Birmingham. — 1765, there was a Juxon, a shoemaker in the cloisters, West Smithfield, descended from a younger brother of the celebrated Archbishop Juxon."

W. W. Taylor, Jun.

I am the only surviving son of the Rev. S. J. Jackson of Ayton, St. David's, Jamaica, to whom Cædo Illud refers, and can corroborate most of his statements. Being now in England, none of the documents which would throw a light on the matter are immediately accessible, but I will endeavour to obtain some authentic information on the subject; and, when found, will communicate it to "N. & Q." I remember hearing of a pedigree which commenced long anterior to Bishop Juxon; and there is a tree, in our family, which shows the descent. J. B. J.

PREMATURE INTERMENTS.

(3rd S. ii. 110, 156.)

In addition to the writers named by your correspondent Grime, this frightful subject will be found discussed in the following modern and accessible works : —

"On the Truths contained in Popular Superstitions By Herbert Mayo, M.D. 2nd edition. London, 1851."

"The Philosophy of Mystery. By Walter Cooper Dendy. London, 1841."

"Physiology of Common Life. By G. H. Lewes. Edinburgh, 1860." Vol. II.

"Mysteries of Life, Death, and Futurity. By Horace Welby. London, 1861."

Dr. Mayo endeavours, I think with some degree of success, to connect this subject of premature interment with the strange one of "Vampirism;" making the former, in part at least, to explain the latter.

Your correspondent M.D. observes: "Surely no one should be placed in his coffin unless a medical man has assured himself, by personal inspection, that life is extinct." This, no doubt, would be a very sensible precaution; but then the question suggests itself — What are the infallible signs of death? It may surprise the nonscientific reader to be informed that, under ordinary circumstances, the only really *infallible* sign is the *commencement of decomposition.* Yet this is the conclusion at which Mr. Harrison, Dr. A. T. Thompson, and Mr. Lewes arrive. I say "under ordinary circumstances," because it seems probable that *auscultation* may afford a second infallible sign (see M. Bouchut, *Traité des Signes de la Mort, &c.*, 1849); which is, however, only available in cases where the stethoscope can be applied, and where there is an *experienced* medical practitioner to apply it.

A case of recovery from apparent death, very similar to that referred to by your correspondent T. B. (3rd S. ii. 114) is recorded by Dr. Paris, in his *Medical Jurisprudence*, of the infant daughter of Henry Laurens, the first President of the American Congress. Dr. Paris tells us that the child "was laid out as dead, of the small-pox; upon which the window of the apartment, which had been carefully closed during the progress of the disease, was thrown open to ventilate the chamber, when the fresh air revived the (supposed) corpse, and restored her to her family. This circumstance," adds the Doctor, "occasioned in her father so powerful a dread of living interment, that he directed by will that his body should be burnt; and enjoined on his children the performance of this wish as a sacred duty."

W. Maude.

Birkenhead.

GRADELY.

(1st S. ii. 334.)

I think few of your Lancashire correspondents can have perused the page here indicated without falling into fits of laughter during the progress of their reading, especially on arriving at the definition of E. H. I have never yet seen a correct definition of "gradely" in any glossary, for the compilers of glossaries are mostly Southerners, and no Southerner ever appears capable of thoroughly comprehending the Lancashire dialect. I do not enter into the question of its derivation, but its signification; and permit a Lancashire writer to inform your Southern readers that "gradely" does *not* mean either "orderly," or "greyheadedly" (!), or "respectable," or "tolerable" (!), or "moderately," or "according to degree." There is nothing "moderate" or "tolerable" in the meaning of "gradely." It means, as Aredjid Kovez states, "out and out" — "thoroughly," "perfectly," "in the utmost perfection." "Decent," "proper," and "very," are weak and diluted words compared with "gradely." It has no connection whatever with "wisdom." "Gradely weel" means "perfectly well," not "tolerable," as G. P. states.

"Gradely" is not synonymous with "decent," which is supplied in the Lancashire dialect by "tidy." "Hoo's a tidy lass": "it is a tidy day": and I have even heard that the poulterer had brought "a tidy goose"!

Allow me to recommend to any one who desires to obtain a thorough acquaintance with the Lancashire dialect, to read *Th' Felley fro Rachde's Visit to th' Greyt Eggsibishun*, published by Wrigley of Rochdale, and to be had from Routledge, or Hamilton, Adams, & Co. It is far

superior in every sense to *Tim Bobbin*, and preserves the rich Lancashire humour to perfection. May I quote one specimen? The "Felley" has succeeded in persuading "Mestur Kobdin" to give him an order for the Strangers' Gallery, House of Commons: —

"Whol aw wor lukin at thoöse sleepin chaps, O uth suddin, th' foke us were sittin raänd obaät wheere aw wor startud o runnun aät, un thinks aw to mesel, bith mon, ther's summut fur to doo, a foire, ur elze th' gallery's foïn, ur summut, so aw nipt up me hat un cut off e sich a splutter whol aw'd welley [almost] loikt fur to fone o'er sum chaps we cuttin so fast daän sum stares us we ad fur to goo daän, aw wor so freetent. Won chap doubelt his neyve [fist] ut me fur thrutchin [pushing] so, but wat cud aw doo? it wer every mon fur his-sel, un aw dident want fur to be ôthur brunt to deäth or kilt so fur fro whome. O ut wonst we koome to o ston, oppo o londin plaze, un aw sed, 'Watever is ther to doo?' un a gentulmon sed, 'The haäs is dividin, Sur.' 'Bith mon!' [by the man—who he was I never knew] aw sed, "connut us get fur off? we's ô be kilt! fur ith haäs is splittin, it met fô [must fall] this rode on, connut we get aät o this ole?' "O!' E sed, "u misunderstand me, Sur, the memburs ar dividin, goin to vote.' 'O!' aw sed, 'is tad ô [is that all]?'"

I have slightly altered the spelling where it did not seem quite calculated to give the *correct* pronunciation. I cannot praise the glossary to this book in some instances; it seems to me to have been furnished by some one who did not always understand *one* of the two languages. I fear your compositor will owe me a grudge for the above.

HERMENTRUDE.

OATHS.

(1st S. viii. 364, &c.)

A long time ago I asked how it was, that Welsh witnesses, when they took an oath, were in the habit of laying their fingers on the top of the Bible. This question never received a satisfactory answer; but I think I am now able to afford a reasonable solution of it.

On talking with a clergyman, who was born in Wales, on the subject, he informed me that when he was at school he was taught that the laying of the three larger fingers on the Bible was intended to indicate the Holy Trinity; and I think this is confirmed by a fact I have learned from Moore's *Lost Tribes of the Saxons of the East and West* (p. 234), where it is stated that the high priest of the Jews, in order to signify the name of Jehovah, was accustomed to extend his three fingers in a manner of which he gives a figure; in which the thumb is represented as holding down the little finger, whilst the other three fingers are extended. The earliest mode of swearing was that mentioned in Gen. xiv. 22: "I have lifted up my hand to Jehovah." And I cannot help thinking that it is very probable that originally the Jews, when they lifted up their hands in taking an oath, extended their three fingers, but were silent. It is well known how sedulously they avoided uttering the name of Jehovah; now this would naturally lead them to adopt some symbol, instead of uttering the sacred name. And, if so, none would appear to be more likely than that so used by the high priest. If then the oath was originally so taken, it seems highly probable that, when the hand came in process of time to be laid on the book instead of being held up, the three fingers would be laid upon it; and, when it became the practice to raise the book up to the lips, the position of those fingers would very likely be continued, and the thumb placed under the book in order to raise it.

This would seem to afford a reasonable explanation of the practice still in use amongst the Welsh.

Dr. Moore endeavours to prove that the ancient inscriptions in India are really in Hebrew, though expressed by Sanscrit letters and points. He gives long inscriptions, which he turns into Hebrew, letter by letter and point by point, and he adds an English version of the Hebrew. I mention this in the hope that some one much more competent than myself may carefully test these versions, as the subject is one of great interest. I have tested parts of his versions into the Hebrew letters, and they appeared to me very accurately to correspond; but I found an instance or two where the Sanscrit letter was not contained in the alphabets given by Dr. Moore, but was to be found in those given by M. Williams in his *Sanscrit Grammar*, and yet Dr. Moore had correctly rendered it in Hebrew.

C. S. GREAVES.

EALES FAMILY.

(2nd S. i. 510.)

In answer to the Queries of A. K., to which I have not seen any reply, I beg leave to give you a few memoranda, as there requested, of my old and esteemed friend Richard Eales, Esq., and some of his family. The great-grandfather of the present Charles Thomas Eales, Esq., was born in Ashburton, Devon, and had two sons, Richard and William. They married two sisters, the Misses Smerdon, of Ashburton, where John was born. Richard Eales lived at Buckland House, near Ashburton. John Eales married Susanna Hoyles of Dartmouth. He had sons, — Richard, born at Ashburton in 1759, Thomas, John, and William, and five daughters. Richard, with whom I was well acquainted, married Elizabeth Young, a descendant of the Martins of Combe Marton. By her Richard had three children, — Charles, who has the Stamp Office at Bristol, and lives at Clifton, and is married to Frances Elizabeth Daniel, daughter of George Daniel, M.D., of Exeter, a physician of great

repute;—Elizabeth, married to Michael Williams, Esq. of Trevince, and Carhayes Castle, Cornwall; Caroline married William Williams, Esq., of Tregullow, Cornwall; Thomas died young. Richard bought the manor of Dawlish, and sold it again, except the Easdon estate, where he lived and died, on Monday, August 18, 1851, at the age of ninety-three, having been Clerk of the Peace, for the county of Devon, more than fifty years. He left Easdon and other property to his son Charles Thomas Eales, who lives at Clifton. The above-named Richard Eales had three brothers,—John, a Lieut. in the Royal Navy, who married and left three daughters; William, in Holy Orders, who married and left sons and daughters, and Thomas, who died unmarried. I cannot refrain from sending you the following extract from an Exeter paper: —

"The *highly respected* and *worthy Clerk of the Peace* for this county (Devon), Richard Eales, Esq., entered on his ninety-third year on Monday, August 18th, having been born at *Ashburton* in the year 1759. It rarely falls to the lot of man to attain this age, in possession of all his faculties, as he has done, and it was cheering to hear the venerable gentleman say in reply to the inquiries and congratulations of his many friends and neighbours who called upon him or sent on the above day, that he was better than he had been for two years past.

"'Though fallen into the sere and yellow leaf,
He had *all that should accompany old age*,
As Honour, Love, Obedience, troops of Friends.'

"There is not in the kingdom so remarkable an instance of a *Clerk of the Peace* having been attached to that office so many years. Mr. Eales having been articled as Clerk to the late Mr. Gullett, then Deputy Clerk of the Peace, in the year 1776, being then sixteen years old: when Mr. Gullett was appointed *Clerk*, Mr. Eales was appointed Deputy Clerk in the year 1784, and Clerk in the year 1798, so that he had belonged to the office the long period of seventy-six years, during the first sixty of which he had only been absent from its duties, at Assize and Sessions, *six times!* Mr. Eales has contributed handsomely to the new church at Starcross, and given a donation of 10*l.* towards the repair of the organ in the church of his native town, Ashburton."

"Scire tuum nihil est, nisi te scire, hoc sciat, alter."

W. Collyns.

Chudleigh Newton.

WHITTINGTON AND HIS CAT.

(3rd S. ii. 121, 196.)

Absence from home has prevented me from giving an earlier reply to the article of Mr. Keightley. The cat legend is in reality a very insignificant part of the history of that very great man, Sir Richard Whittington, nor should I have taken so much pains to endeavour to establish the truth of it, had it not so happened that the very remarkable story attached to that great man's name had well nigh thrown his whole history (a history well worth rescuing) into the region of fable.

I cannot agree with Mr. Keightley's inference that repetition of an historical fact need cast any doubt upon the repetition. We know that history does and must repeat itself over and over again; innumerable instances of such repetitions might be given. The more remarkable the fact, the more likely is it to produce imitation.

That similar cat legends should have been circulated elsewhere, does not, to my mind, take the Whittington tale out of the sphere of possibilities, or even probabilities. Whatever may be the antiquity of some of the cat legends to which Mr. Keightley refers, I can only trace the Italian version of it to the novels of Megalotti, who was ambassador from Cosmo III., Grand Duke of Tuscany, to Vienna, in 1670, and he attributes the story to Messer Ansaldo degli Ormanni, in the time of Americus Vespucius, more than half a century after Whittington's death. But do we not constantly see the disposition of history to repeat itself? Is there ever a murder or a forgery, under aggravated or peculiar circumstances, but we immediately see repetitions of the same, or a nearly similar character?

Whatever may have been the truth of the story, of William Tell's shooting the apple off his son's head (which I am not going to vindicate here), I don't think that the fact of the same feat having been performed by the hero Toko, as related by Saxo Grammaticus, need cast a shade of doubt upon the repetition (if it were so) by Tell. Had the tyrant of Hapsburg read or heard of Toko's exploit, it would have been precisely the sort of thing his cruel mind would have rejoiced in imitating. That histories of this sort have a tendency to repeat themselves, let me refer those who take an interest in such things, to the following extract from the *Daily News* of Sept. 24, 1862: —

"Three sportsmen who happened to meet last week at a public house near St. Cyprian (Belgium), began talking of their skill in shooting, when one of them, a wealthy farmer, named Cyrille S——, betted that he would hit, at a certain distance, a lantern placed on the head of his son, a boy five years old. A lighted lantern was accordingly placed on the child's head, and cleverly knocked off by a pistol shot, which just grazed the boy's cap. But the affair did not end here, for while the parties were drinking the wine which the loser had paid, the police came and arrested all three; Monsieur S—— on the charge of endangering his son's life, and the others as accomplices."

Whether Monsieur S—— was merely a plagiarist upon the legend of Tell, or whether he committed this act *proprio motu*, signifies little; the act was, with variation of minor circumstances, repeated, and is not the less worthy of credit from its having been performed some centuries previously.

Sufficient contemporary biographers of Hogarth have shielded him from having any dog-legend attached to him, in consequence of his having painted his favourite dog's portrait together with

his own. I confess that I still like *my* pudding with the plums in it, but I will not quarrel with those who prefer their historical pudding plain.

SAMUEL LYSONS.

Hempsted Court, near Gloucester.

SARA HOLMES (3rd S. i. 465; ii. 35.) — About three months ago a correspondent who signed himself AN ISLE OF WIGHT HOLMES, wrote to "N. & Q." that Sara Holmes was the wife of John, son of Sir John Holmes, the latter being brother of Sir Robert, governor of that island, and he was good enough to promise further particulars from MSS. in his possession. No further corroboration of this opinion having appeared, I take the liberty to mention a few circumstances that militate against it.

In the original advertisement which gave rise to this inquiry, it is stated that Sara Holmes married John Holmes, Nov. 1684. Now in the will of Sir Robert Holmes, dated Oct. 28, 1692, he requires that in default of Henry, his nephew, not marrying Sir Robert's natural daughter, *Mary*, within eighteen months, then his other nephew, John, should either marry her within another eighteen months, or in his turn forfeit the property.

Apart from the fact of the Christian names, Sara and Mary, not being in accordance, it is evident that John, the husband of Sara, being at the time of Sir Robert's death already married, and when he died, in 1700, his widow Sara surviving him, Sir Robert could not have required him to marry his daughter, nor could he hereafter have so wedded; his identity, therefore, with John, the son of Sir John Holmes, is the reverse of being established.

There is a query started by the ISLE OF WIGHT HOLMES, which evidently indicates a belief that this Sara was the natural daughter and heiress of the property in question, and which idea cannot be established. MONSON.

Burton Hall.

QUOTATIONS, REFERENCES, ETC. (3rd S. ii. 105.) Luther did not live to review the Tridentine Council. See Bungener's *History of the Council of Trent*, Scott's translation, page 66: —

"For the first time (it was now the 22nd of February), the Council met to deliberate in good earnest. The legates appeared radiant with smiles. Why so? . . . . . *Luther was dead!*"

D. C. A. A.

A CURIOUS GRAVESTONE INSCRIPTION (3rd S. ii. 190.) —

[The Query of HALLAMSHIRE having been quoted by the *Sheffield Independent* has elicited the following reply, which appears in that journal of the 9th ult., and which has been obligingly forwarded by the Editor: —]

"TO THE EDITOR.—I, like your correspondent 'Hallamshire,' have often, when a boy, read the inscription upon the gravestone in the parish churchyard to which he refers in this day's *Independent*. I have pleasure in informing him that the stone is still in its position, and the lettering is not materially defaced. The twelve crowned heads referred to were: — Charles II. and his Queen; James II. and his Queen; William and Mary; Anne; George I.; George II. and his Queen; George III. and his Queen.

"The inscription is as follows: — 'Joseph Newton, who wished to live peaceably with all men. Born 12th July, 1682; Died January 10th, 1767. He lived in the Reigns of Twelve Crowned Heads of England.' The stone is on the north side of the church, under the belfry door. I shall be happy to show the stone to 'Hallamshire,' or to any other person who may be wishful to see it.—Your obedient servant,

"JOHN KIRK, Parish Clerk.

"Cemetery Road, Sheffield, Sept. 8, 1862."

GHETTO, DERIVATIONS OF (3rd S. ii. 248.) — The query proposed by my friend and your correspondent, A. A., respecting the signification of the word "ghetto," is answered, I apprehend, without much difficulty. A very significant derivation, and one consistent with the contempt formerly endured by the Jews, would be that from the Arabic, غيط, ghít, or ghítan, *a lurking place, a den into which an animal descends* (comp. Heb. עטה, ghata, *to veil, cover*). But I am convinced that the word ghétto is derived from the Arabic حيط, hheito, or hhaito, *an enclosed space, a court, a precinct.* This word would be pronounced very nearly as ghétto. The letter which I have expressed by double h, *hh*, is a guttural, rather less strong than the Greek χ, which can only be expressed in Italian, I imagine, by the letter g, and is so expressed in the word *grisolito* for *chrysolith*. J. R.

The derivation from *ghet*, Hebrew, a bill of divorce, is given by Muratori, *Ant. Ital. Diss.*, 33, *in v.* I would suggest, as a more probable origin, the German word, *gitter*. The Jews' quarter was enclosed at the end with a wicket gate. L.

CHIEF JUSTICE SAUNDERS (3rd S. ii. 231.) — By Chief Justice Saunders's will it appears that he was born in the parish of Barnwood, which is about two miles from Gloucester; to the poor of which he leaves 20*l.* to be distributed at the discretion of his father Gregory. He also bequeaths legacies to his father and mother Gregory, his sister Frances Hall, his old aunt Saunders, and his cousin Sarah Hoare. Gregory, no doubt, was the name of his mother's second husband. (See Lord Campbell's *Chief Justices*, vol. ii. p. 73.)

He died on June 19, 1683, at his house on Parson's Green. (2 Shower, 315.)

EDWARD FOSS.

"THE CAPTIVE KNIGHT" (3rd S. ii. 188.)—The song alluded to by Q. Q. is, I think, the poem by

Mrs. Hemans, entitled "The Captive Knight," and begins thus:—

"'T was a trumpet's pealing sound,
And the Knight looked down from the paynim's tower."

The mistake might easily occur, if your correspondent quoted from memory. The lines may be found in the edition of Mrs. Hemans's *Poems*, published by Blackwood and Sons, 1828. I remember that the lines I refer to were set to music by Mrs. Hemans's sister, as were also some other of her poems. E. S. Wodderspoon.

The Marrow Controversy (3rd S. ii. 138.)—There is a misprint in my Reply on "The Marrow Controversy," *i. e.* "Notes by Hog" ought to be "Preface by Hog." There are three principal editions of the book entitled *The Marrow of Modern Divinity*, by Edward Fisher, A.M., Oxon:

1. The original English edition, published for the author in 1646.

2. The first Scottish edition, with preface by James Hog, Minister of Carnock, published in 1717.

3. The standard Scottish edition, being a reprint of the above, with the addition of Notes by Thomas Boston, Minister of Ettrick, published in 1726. D. C. A. A.

Song, "John Peel" (3rd S. ii. 212.)—I have in my possession the words of this song, and shall be most happy to copy them for your correspondent, if he will send his address. R. A. Gatty.
Ecclesfield, Sheffield.

Andrew Bates (3rd S. ii. 7.)—

"Mr. Andrew Bates, a gentleman born, came to St. John's. He had *in writing* a scuffle with Dr. Gilpin touching conformity, wherein the doctor *was said* to treat him with worse manners than were due to his birth, which was far superior to his own. But the doctor had the better of him, the gentleman's zeal far exceeding his abilities."—*MS. Life of Ambrose Barnes, in the Library of the Lit. and Phil. Soc., Newcastle-on-Tyne, cited by Mackenzie in his History of the Town.*

I should doubt Bates's letter, or whatever it was, ever having been *printed or published.* Bourne, who must have remembered him, and probably knew him personally, says of him:—

"He was a man of good sound principles and an excellent parish priest, being very diligent in his parish, in taking care of the poor and visiting the sick."—*Hist. of Newcastle*, p. 28.

E. H. A.

Curll's Voiture Letters (3rd S. ii. 162.)—The story given by Mr. Carruthers is correctly printed (with the exception of omitting the word "had" after "having" in the third line, and spelling the writer's name as *Plumtre* instead of *Plumptre*), from a MS. note in Douce's own handwriting inserted in his copy of Warburton's edition of Pope's *Works*, now in the Bodleian. Douce does not mention where the original letter was to be found. He adds another quotation from an earlier letter, as follows:—

"'You may perhaps wonder what the Mohocks, mentioned in to-day's *Spectator*, are. They are a club of drunken Templers who scour the streets o'nights, and pull people by the nose, overturn coaches and chairs with the passengers in them, and play other foolish frolicks.' From a letter written by J. Plumptre, Member for Nottingham, to his wife, dated London, 11 March, 171½. He was one of the 7 commissioners for taking and stating the accounts of the debt to the army, appointed 1 Sept. 1715."

W. D. Macray.

Pictures of the Earl of Leicester (3rd S. ii. 201.)—Conjectures appear to be invited as to the picture of the "Baker's Daughter" in this strange, but interesting, catalogue. Might I venture to suggest the *Fornarina* as its possible prototype? Whether that famous picture of Raffaelle had so early obtained its nick-name or not I am not at all aware, but should be glad to be informed.

The mixture of portraits in Leicester's Gallery, combining Alva, Granville, Philip, &c. with Egmont, Hoorn, and Brederode, seems to me very remarkable, and hardly to be accounted for.

C. W. Bingham.

Shield's Glee, "The Loadstars" (3rd S. ii. 43.)—Shield's ignorant setting of a passage in the *Midsummer Night's Dream* has been often noticed, but particularly by Mr. Hogarth in the following passage in his *History of Music*, p. 326, note:—

"This glee ('The Loadstars') affords an amusing instance of the want of attention with which composers sometimes read their poetry. The words are from *The Midsummer Night's Dream*:—

"'. . . . 'O happy fair,
Your eyes are load-stars, and your tongue's sweet air,
More tuneable than lark to shepherd's ear,
When wheat is green, and hawthorn buds appear.'

"Shield writes the first part of this glee upon the first two lines, with a full close. This is sung twice over; then comes the second part of the glee to the two following lines, with a semi-close; after which the subject is resumed, and the whole terminates with the words of the first part, which are written as before,—

"'. . . . . 'O happy fair,
Your eyes are load-stars, *and your tongue sweet air!*'

"To make three people, indeed, sing this pretty complaint of a jealous damsel, and, 'toss the words about from side to side,' is bad enough, though the abuse is sanctioned (if it *can* be sanctioned) by usage. But we do not remember any parallel to such a reading as the above."

I am sorry to add that the Shaksperian music of the last century abounds with bad readings, and similar absurdities. Edward F. Rimbault.

Caroline Bowles (3rd S. ii. 213.)—K. M. C. has omitted to notice the misapprehension of the French writer whom he quotes, that Caroline Bowles was "fille elle-même de l'aimable poëte Bowles," meaning of course William Lisle Bowles, to whom the lady was not related. J. G. N.

EPIGRAM: THE JESUITS (3rd S. i. 347, 438.)—

"*Pour mettre au-dessous du Portrait de N. S. J. C. habillé au Jésuite.*

"Ils ont volé mon nom, rejetté mon esprit,
Persécuté les miens par leur jalouse rage.
Renversé mon église, et pour comble d'outrage,
Ils m'ont couvert de leur habit.

"Voyez jusqu'où va la malice
De ces Pères industrieux.
Ils ont habillé Dieu comme eux,
Afin que chacun le haïsse."

Histoire de la Calotte aux E'tats Calatins, 1752, tom. ii. p. 112.

E. N. H.

GREEK PHRASES (3rd S. ii. 211.)—As the cross was not a Greek punishment, it is not in Greek that we must look for the phrases equivalent to βαστάζω, αἴρέω, λαμβάνω τὸν σταυρόν, but it was Persian, Carthaginian, and Roman; consequently it is to the Latin language reference must be had for phrases such as "to ride upon the cross," "to be borne upon the cross," "to rest upon the sharp cross," &c. Compare Irenæus, *Against Heresies*, ii. 42; Justin's *Dialogue with Trypho;* and Tertullian, *Against the Gentiles*, lib. ii.; also *Against Marcion*, iii. c. 18. And as respects the expressions "to mount upon the cross," "to leap upon the cross," "to bring one upon the cross," &c., compare Cicero, *Against Verres*, v. 66, and Josephus, *Jewish War*, VII. vi. 4.

There is, therefore, no evidence that the phrase, although the fact was notorious, "to bear the cross," was proverbial, out of the church, at any time prior or subsequent to its use in the New Testament. (See Jahn's *Archæolog. Bibl.*, s. 260; Casaubon, *Exercit. Antibar.*, xvi. s. 77; Lipsius, *De Cruce*, ii. 5.)

The word δικαίωσις, according to the scholiast on Thucydides, means claim, command, just demand (i. 141, v. 17, viii. 66), and in Lysias, *titulus juris* (*Pro Milite*, 3). The proper Hebrew word to correspond with δικαίωσις, in the N. T. sense, is from the root זָכָה, *to be pure*, as in the Syriac (Rom. v. 18); the word צֶדֶק being equivalent to δικαιοσύνη (Kinnoel on Mat. iii. 15, and Jno. xvi. 8). The Christian idea, conforming to Jewish phraseology, imparts a meaning to this word, which has no representative in heathen Greed. א ת

WARDEN OF GALWAY (3rd S. ii. 146, 167.)—The Rev. Mr. Groves, a well-known patriotic and literary gentleman in Dublin, wrote a tragedy under this title, founded on the celebrated history of Walter Lynch, who was the warden or mayor of Galway, in the early part of the seventeenth century; and about whose acting as the executioner of his own son, for the murder of a young Spanish merchant, there is no historical doubt whatever. This tragedy was produced at the Theatre Royal, Hawkins Street, Dublin, in the year 1831 or 1832, I forget which, and had a most enthusiastic run, under the able management of the then lessee, Mr. Calcraft. The drama has been frequently repeated in Dublin and elsewhere, since that time; and so far as the best newspaper criticism goes, the Rev. Mr. Groves has been lauded with no sparing hand. I believe it would be found to continue a stock play, but for the want of persons to fill the leading characters. Some years ago, in Galway, a house in a street leading from the square to the bridge on the left side, was pointed out to me as that of the Irish Brutus; and high up on the wall was a well-executed sculptured death's head, &c., as commemorative of the event: probably this memorial remains there yet. I think it right to add this to what has already appeared in "N. & Q." on the subject.

S. REDMOND.

Liverpool.

T. B. will find some information about this character in Hardman's *History of Galway*. I think the house is *non est*, for being in the town of Galway in 1848, and wishing to see "the window," I was informed that the house had been pulled down some years before that time.

GEORGE LLOYD.

SLAVERY (3rd S. ii. 114, 237.) — B. H. C. asks my authority for speaking of the *Philoxenian* version of the Syriac. My answer is that the words quoted, being deemed apocryphal by the Syrian churches, are not in the Peshito, and therefore I quoted them from the Philoxenian version. Perhaps B. H. C. is not aware that the Apocalypse is wanting in the Peshito. Walton's is merely a word-for-word translation, but I have given the *sense* of the Greek as well as the Syriac, which is no "blunder." If B. H. C. will refer to Winer, he will find that the writer of the Apocalypse often errs in grammar,—if our grammars are to be the criteria. As to the want of the Revelation in the Peshito, see Hug's *Introd. New Test.* s. lxiv. pp. 343, 345 (Wait), *Penny Cycl.* xxiii. p. 478, &c. The small typographical error in the Syriac word for *men* was corrected in the proof, but missed correction in print, by Satanic influence.

T. J. BUCKTON.

VARIOUS LENGTHS OF THE PERCH (3rd S. ii. 213.) As no specific authority can be quoted for the varying lengths of the perch or pole, I think a valid reason may nevertheless be found from the standpoint of Political Economy. The principle is this: maintain prices, and to the largest customer give the largest measure. Hence, bakers'-dozens, long-hundreds, &c. The excess of 1½ foot for woodland measure may partly arise from some increased difficulty of exact measurement, as well as from the greater quantity required than for an ordinary purchase of arable or grazing land. To the church the excess of 4½ feet may be attributed partly to that establishment not being sellers, but

always buyers, and partly to religious motives, for which the churchmen buyers would be able to supply many texts. The great excess of 7½ feet for forest land, stands, I think, partly on the difficulty of measurement, partly on uncertainty of value on felling the timber, and partly on the largeness of the purchase as compared with woodland.

T. J. Buckton.

Perch (*pertica*), pole, or rod, was, in common English measure, 16½ feet in length, and was called a statute perch. But it was of different lengths in different counties. In Staffordshire it was 24 feet; in the forest of Sherwood, 25 (and in some old works fixed at 21). In Herefordshire a perch of walling was the ordinary statute perch, 16½ feet; whilst a perch of ditching was 20 feet. Cf. Skene, *De Verborum Significatione*. I think A. A. will find this difference of the length of measures by no means uncommon: the accounting for it in each case would, I imagine, be somewhat difficult, if not impossible. A foot was also of different lengths. The Paris foot was of two lengths: one called the royal, and another; the royal foot being 12 inches 8 lines. The *pes forestæ* equalled 18 inches: —

"Notandum est quod pes forestæ usitatus tempore Ric. Oysell, in Arrentatione Vastorum, factus est, signatus et sculptus in pariete cancellæ ecclesiæ de Edwynstone, et in ecclesiâ Beatæ Mariæ de Nottingham: et dictus pes continet in longitudine octodecim pollices. Ex Regist. Abb. de Novo Loco in Com. Nott."

In France the perch varied from 18 to 27 of their feet. John Bowen Rowlands.

Japanese in Europe (3rd S. ii. 229.) — The three Japanese princes visited the courts of Rome and Madrid. They were very young, and had been sent to Europe by the Jesuits for reasons too obvious to mention. In 1585, Philip II. commissioned his own magnificent carrack (the "San Felipe") to convey them as far as Goa, on the voyage back to their own country. They were driven by stress of weather into Mosambique; in which port they found the "San Lawrence," a large Spanish East Indiaman, little better than a wreck. Her cargo (of fabulous value) was saved. After landing the princes at Goa, the "San Felipe" returned to Mosambique; received the contents of the disabled ship, and sailed for Lisbon. When off Terceira (one of the Azores), she was captured, after a smart action, by Sir Francis Drake; who, after discharging her crew, carried her and all her valuables safely into Plymouth. There she shortly afterwards took fire, and was totally consumed. Among other goods found on board this magnificent prize, were several crates of genuine china ware ("anneales," as it was then termed); the first, I believe, ever brought into this country. (For an account of the Japanese princes' visit to Europe, see Hugen van Linschoten's *Discours of Voiages*, fol., London, *circa* 1590.) β.

De Costa, the Waterloo Guide (3rd S. ii. 7, 51, 108, 156, 235.)—I am sorry that it is not in my power to inform Mr. Noldwritt "if there are any means of ascertaining the name of the blacksmith, fellow-inhabitant of Belle Alliance, who it is alleged was hiding with De Costa, ten miles away from the field, during the whole day of the battle of Waterloo." The extract from Major Pryse Gordon's personal memoirs, that I sent to "N. & Q.," at p. 156, was copied from Lockhart's *Life of Sir Walter Scott*; and was sent only as it appeared to me to be a kind of an answer to the Query, at p. 7, of F. C. H.: "I wish to know if this man was, after all, an impostor?" S. T. P.

Death by the Sword in England: Beverley Monument (3rd S. ii. 125, 160.)—The tablet is on the wall of St. Mary's church,* and in the parish register of burials are the following entries:

"1689, Dec. 16th. Daniel Straker, a Danish trooper, buried. — Dec. 23rd. Johannes Frederick Bellow (beheaded for killing the other), buried."

Oliver, in his *History of Beverley*, 4to, 1829, states, that some regiments of Danish soldiers had been landed at Hull, for the service of the new monarch (William III.), and marched to Beverley, and that during their short stay two young men, belonging to one of the regiments, having had a quarrel on the passage which could not be decided on board the vessel, sought the first opportunity of a private meeting to settle their difference by the sword (pp. 238, 239). There is no doubt of the correctness of the epitaph or of the fact which it records. Beverlacensis.

Dublin and London Magazine (3rd S. ii. 66.) Some weeks ago a correspondent asked who was the editor of the above publication. The following may satisfy him, as it is authentic. Mr. Michael James Whitty, the able editor and proprietor of the Liverpool *Daily Post*, and *Weekly Journal*, of this town, was the editor of that Magazine, and one of its chief contributors. S. Redmond.
Liverpool.

Hackney and Dennet (3rd S. ii. 239.)—M. asks whether hackney and dennet are not words derived from proper names. A Dennet, like a Tilbury, probably was named from the person who invented this form of vehicle, or let it out to hire; but a hackney coach, I conceive, derived its name from the word *hackney*, which meant a hired horse for the road, and not from the parish of Hackney. Hackney, in the sense of a hired horse, was derived from the French *haquenée*. L.

Mitton Church and Roman Catholic Services (3rd S. ii. 176.) — As I was not living in 1796, about which time Stonyhurst became a col-

[* Not St. John's, as stated antè, p. 125.]

lege, and am not sufficiently near to make personal inquiry at once, I cannot venture to say that J. E. S. and the sexton have misunderstood each other as to Romish services being held in the Sherburne chapel. Such a circumstance must, however, have caused ferment enough at the time, and would probably have been mentioned by the local historians, and certainly requires stronger evidence to prove it than has yet been given. The Sherburne chapel is an excellent specimen of the old family chantry, so common in our ancient parish churches, and in which the founders' descendants so often bury till this day. Many such are yet held by Roman Catholics in Lancashire, but the only right they claim is that of burial, and this without service, for they object to ours, and cannot have their own. P. P.

The portion of Mitton church in Lancashire (or rather, I believe, in the West Riding of Yorkshire), alluded to by your correspondent, J. E. S., is the burial chantry of the ancient Roman Catholic family of Shireburn of Stonyhurst, and no doubt was built by them. The only service celebrated therein would be the burial service, and I believe that formerly it was not at all uncommon in Lancashire, through the courtesy of the clergy of the Established Church, for Roman Catholics to be interred with the service of their own church in the parish churchyard, the incumbent, of course, receiving his accustomed dues; and I am told that this custom still exists in some parts of that county. I believe the last time the Shireburn vault was used was in 1796, at the interment of one of the Weld family, who was a student in Stonyhurst College at the time of his death. On this occasion it is probable that permission was requested to perform the funeral according to the rites of the Roman Catholic church, and this may be the claim that J. E. S. says he is informed was made.

On the extinction of the Shireburn family their estates, passed to the Welds of Lulworth Castle, Dorsetshire, with whom they had intermarried, and who are now the representatives of the Shireburns. J. F. W.

"The Country Party" (3rd S. ii. 196.)—Your correspondent, J. Doran, refers to the "country party" as existing in 1676 as if it were only another term for the "*landed interest*." Will you allow me to ask him what is his authority for so doing? Burnet uniformly speaks of the "country party" as opposed to the "court party," and as constituting the nearest approach to what we now call the "opposition" in the Houses of Parliament. Its greatest strength lay in the city of London, some of the wealthiest inhabitants of which were not even freeholders. Its most noted leaders were not the greatest territorial lords, and what they professed to have in view was, not the interest of the "*rus*" as opposed to the "urbs,"—the agricultural population rather than the commercial and manufacturing—but the interest of "the country," *patria*, in opposition to the party which maintained the prerogatives of the crown and supported the interests of the court. J. Doran writes as one who professes to be acquainted with "allusions to the men and things of 1676;" the mistake therefore is the more strange. I am aware that some newspaper writers of the present day have thought proper to give the supporters of the agricultural interest the name of the "country party," but that I supposed was merely a cockneyism. S. H. M.

Hodnet.

Lamech's Sin (3rd S. ii. 211.)—Dr. Temple is not the only interpreter of Holy Scripture that requires an interpreter of himself.

Dr. Temple has mistaken Lamech for Enos; of whom, according to some commentators, it is said (Gen. iv. 26), that "he profaned in calling himself by the name of Jehovah;" where the Authorised Version reads, "then began [men] to call upon the name of the Lord;" and our marginal reading rather confirms the former than the latter translation. The contrast intended by Dr. Temple is present Atheism, and past assumption of Divine attributes; but he is wrong in asserting that the latter is impossible, for it is the prerogative of sovereigns to assume Divine attributes, and even our Queen "can do no wrong," although Dr. Temple knows to the contrary.

With respect to Lamech, his declaration to his wives, which takes the poetic form, means that he, as descendant of Cain, was to be punished for Cain's murder of Abel by the old law of visiting the sins of the fathers on their children unto the third and fourth generation, and, further, that he should be punished for his own act of murder: therefore, if he were punished seven times for Cain's sin, he should be punished seventy-seven times for his own sin and Cain's together. Lamech was in the fifth generation from Cain (see Josephus, *Antiq.* I. ii. 2).

Perhaps Dr. Temple may think that the last words of this chapter, where they now imply a charge of impiety against Enos, should be inserted at the end of the 24th verse, so as to apply to Lamech; but it is scarcely necessary to say, that there is no textual, or even conjectural criticism, to support such a transmutation. ח ש

Penny Hedge at Whitby (3rd S. ii. 88, 119.)—The custom referred to still, it seems, exists. See the excellent *Glossary of Yorkshire Words and Phrases collected in Whitby and the Neighbourhood*, by an Inhabitant, 1855, pp. 127—129, where the origin and particulars of this observance are given in detail from Young's *History of Whitby*.

Wm. Matthews.

Cowgill.

Congleton Bible and Bear (3rd S. ii. 166.)—I send the following extracts from a MS. volume of mine which may interest W. W., and perhaps some of your readers, as they mark the manners and prices of the times:—

"1621.	£	s.	d.
To the Prince's Players - - -	1	0	0
To the King's and Earl of Derby's -	1	8	4
Lady Elizabeth's Players - - -	0	10	0
Mr. Redman, the Preacher of God's Word, and Schoolmaster, his Quarter - -	5	0	0
Thorley the Reader, his Quarter - -	2	10	0
"1622.			
To Buglawton Folks, who brought a Rush Bearing to our Chapel - -	0	6	0"

It is supposed that the tale of selling the word of God to buy a bear arose about this time at Congleton. There are several accounts of it, but one of the following seems most probable. A new Bible being wanted for the chapel, a sum of money was laid up for that purpose; but the town bear happening to die at that time, and the bearward being unable to purchase another, applied to the corporation for assistance, who gave him the sums set apart for buying the new Bible, and left the minister to put up with the old one as well as he could. Others say they only gave the bearward the money arising from the sale of the old Bible, or what amounts to the same, gave him the old Bible to sell for that purpose. However it arose, the scandalous tale was spread abroad through the nation, that at Congleton they sold the word of God to buy a bear.

"1623.	£	s.	d.
The greatest Bell cast; cost - - (The Mayor, Alderman, &c., went to make a collection for it in Buglawton.)	10	19	3
To the Churchwardens of Astbury for the Poor - - - - - -	1	0	0
To the King's Bearward - - -	0	13	4
"1624.			
Tipping, Schoolmaster, Quarter - -	3	6	8
Calis, a Chester Musician, to play for the Scholars when they played a play on Shrove Tuesday - - - -	1	0	0
Luddington, Preacher, Quarter - -	5	0	0"

From the above extracts, it is plain that the Congletonians were in those times of a "sporting turn," and spent, relatively speaking, considerable sums on amusements of that description. There are other entries of sums in succeeding years paid to the bearward and bullward, and for the cockpit and cocks. Oxoniensis.

The popular origin of this couplet is, that some years ago, the clerk of Congleton having taken the old church Bible, or had it given to him as his perquisite, sold it to buy a bear, in order to bait him. Mention of this incident to the Congletonians will quickly ruffle their temper; indeed, the rhyme is now used as a taunt to the inhabitants.

W. I. S. H.

Cats and Nemóphila (3rd S. i. 426; ii. 118.)—I have repeatedly been annoyed by the cats rolling over this plant, to its almost total destruction, whilst other small annuals in its immediate vicinity have been left untouched by them.

Wm. Matthews.

Cowgill.

"A Strange Story" (3rd S. ii. 67, 118.)—Is not this story as old as the time of Queen Eliz. or Jas. I.? I have a perfect recollection of having seen it somewhere referred to one of these reigns, and fancy the name of Bacon or Coke was mixed up with it. Wm. Matthews.

Cowgill.

"The Trimmer" (3rd S. ii. 149.)—On a copy of this tract, in the Advocates' Library, I find the following note in the handwriting of Wodrow: "By Sr Jo. Spotswood, Dec. 6, 1706."

S. Halkett.

Advocates' Library.

Henry Fielding: Sir Henry Gould (3rd S. ii. 146.)—Would not the admission of the latter as a member of the Middle Temple, on the 16th of May, 1728, give the name of his father? S. O.

"St. George for England" (3rd S. ii. 229.)—At the battle of Poitiers, Sept. 19, 1356, upon the advance of the English men at arms—

"The Duke of Athens, Constable of France, was the first to throw himself in their way: his shout of 'Mountjoy, St. Denis,' was answered by the national cry of 'St. George for Guienne'; and in a few minutes the Duke, with the greater part of his followers, was slain."—Lingard's *History of England*, vol. iv. p. 104, edit. 1823.

The same cry was used, on the part of the king, at the battle of Shrewsbury, fought July 21, 1403, between Henry IV. and the Percies:

"The air resounded with the adverse shouts of 'St. George' and 'Esperance, Percy'; and the archers on both sides discharged their arrows with the most murderous effect."—*Ib.*, p. 394.

L.

Kingue-faire (3rd S. ii. 126.)—I think it very probable, that the "Kingue-faire" of the chronicler was Nevile, Earl of Warwick, known in history as "The King-maker." But without seeing the passage, it is not easy to establish the identification. Meletes.

Ap Rhys, or Price (2nd S. x. 126.)—Your correspondent will find, in the second volume of the *History of Brecknockshire*, by Theophilus Jones, a list of several families in the county, descended, through Bleddin ap Maenarch (*temp.* Wilh. I.), from Caradoc Vreichfras, all bearing substantially his coat of arms. Among them occur the names of Sir J. Price of the Priory, Brecon, with the chevron embattled; and Price of Fonmore. The book is in the reading room of the British Museum, and probably contains the pedigree of Price, which may furnish the required information. The

impaled coat (S, a chevron between 3 garbs A,) occurs in Glover's *Ordinary* under the name of Felde; and with the tinctures reversed, under those of Blage, Blake, and (omitting the chevron) De Mantinge. Three garbs likewise appear in the name of Cradock, borne on a chevron.

NED ALSNED.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Manual of Dates: a Dictionary of Reference to all the most Important Events in the History of Mankind to be found in Authentic Records. By George H. Townsend. (Routledge, Warne, & Routledge.)

Of the value and utility of works of the character of *The Manual of Dates*, if carefully and correctly executed, there cannot be a question. To the general reader they furnish, in a ready and convenient form, a mass of information which may be said to supply the place of illustrative notes to books of ordinary information; while to the more critical reader, the severer student, they afford the ready means of testing the accuracy of authors or solving those doubts as to facts, which are so frequently started in the mind, more especially during the perusal of literary and historical controversies. The value and utility of books of this class depend, however, upon their fulness and accuracy; and as we have taken some pains to test both the fulness and the accuracy of Mr. Townsend's *Manual of Dates*, and the result has been most satisfactory, we cordially recommend it as a book of reference which may be placed with advantage upon the library table of every reading man. He will rarely, we think, have occasion to refer to it without finding the information of which he is in search.

The Land's End District; its Antiquities, Natural History, Natural Phenomena, and Scenery. Also a Brief Memoir of Richard Trevithick, C.E. By Richard Edmonds, &c. *With a Map, Six Plates, and several Woodcuts.* (J. Russell Smith.)

The present volume is, in a great measure, a reprint of various contributions made by the author, who is Secretary for Cornwall of the *Cambrian Archæological Association*, to various literary and scientific periodicals. Those who are interested in this extreme western portion of our island will find in Mr. Edmond's book much useful information; although the form in which it is given is, from the circumstance we have mentioned, not so attractive as it might have been made.

Reminiscences of the late Thomas Assheton Smith, Esq.; or, the Pursuits of an English Country Gentleman. By Sir John E. Eardley Wilmot, Bart. *New and Revised Edition.* (Routledge, Warne, & Routledge.)

This is a new edition, carefully revised, of a book, which, containing as it does, an interesting notice of a fine old English gentleman of sporting tendencies, right good feeling, and strong common sense, will be a favourite book as long as sport is loved in England; that is, as long as Englishmen are Englishmen.

Ince and Gilbert's Outlines of English History. (201st Thousand.) (Kent & Co.)

We need only say of this 201st thousand of these useful *Outlines*, that the book has been thoroughly revised, and, by improved form of printing, so enlarged as to give an equivalent of nearly fifty pages of new matter.

PERIODICALS.—The new number (the 3rd) of *The Journal of Sacred Literature* has just been issued, containing many articles of considerable interest, among which we may mention those on "Prophecy," "Ernest Renan," "Life and Miracles of Apollonius of Tyana," &c.—*The Museum: a Quarterly Magazine of Education, Literature, and Science*, in addition to its educational papers, has two articles of general literary interest, to which we would call attention—"American Poetry" by Professor Nichol, and "Galileo" by Professor Kelland.—The new number of *The Intellectual Observer* is as interesting and varied as any of its predecessors.—In *The Cornhill*, in addition to its usual supply of pleasant reading—and Mr. Trollope's new story is a very pleasant one—there is an article on the "Influence of Travelling on Health," which deserves general attention.—*Fraser* of the present month is as *Fraser* always is, both instructive and interesting. We are glad to see *Fraser* denouncing the mingled folly and wickedness of the so-called *Spiritualism*.

PISHEY THOMPSON, ESQ.—The name of this topographical antiquary, and one of our oldest correspondents, must be familiar to most of our readers; and it is with much regret that we have to record his death in our pages. Mr. Thompson died at his residence, 44, Church Street, Stoke Newington on the 25th ult., aged seventy-seven. He was born at Copledyck Hall, Freiston, in Lincolnshire, in 1785, and was the author of *The History of Boston*, 4to, 1820; the second edition in fol. 1856. The last edition is well "got up," and may be regarded as a model both of literary composition and typographic art.

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Notices to Correspondents.

T. D. (Norwich.) *We shall be glad to receive the proposed Query on the subject of St. Cecilia.*

E. M. (Wokingham.) *We have omitted the description of the prints, doubting whether they are connected with the subject. What are the dates, by whom are they engraved, and are there any inscriptions on them?*

C. J. R. *Where can we forward a letter to this Correspondent?*

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LONDON, SATURDAY, OCTOBER 18, 1862.

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Notes.

MANUSCRIPTS OF THE NEW TESTAMENT.

It is certain that the Romans copied the Greeks in writing; and the discovery of Pompeii showed that the Romans possessed, A.D. 79, the cursive or round-hand form of writing, distinct from the square or angular, or uncial character. (C. Wordsworth, *Specimens and Facsimiles of Writing*, Lond., 1838); also, the discovery in a gold mine in Abrudbanya in Transylvania, proved that they used a running hand A.D. 169. (J. F. Massman, Leipz., 1841.) These facts were necessarily unknown to Mabillon when he wrote *De Re Diplomatica*, and at his decease in 1707. On all questions of Palæography Mabillon has been the great authority, and succeeding writers have closely followed his footsteps. Hence the general opinion has prevailed that the *cursive* form of Greek MSS. necessarily belongs to a period as late as the ninth or tenth century, whilst the *uncial* form of such MSS. is taken as sufficient evidence of the greater antiquity of the latter. So far, therefore, as judgment from the character of uncial or cursive goes, we are now entitled to say that some of the cursive may be as old, if not older, than some of the uncial Greek MSS. now extant, whose antiquity cannot be otherwise precisely determined. Although my view is confirmed by a correction of Mabillon's error, it is not now necessary, with the new facts before us, to occupy time and space by showing how he fell into it by misapprehension of Jerome's Preface to Job, Plautus's *Bacchides*, Pliny's Quotation of Cicero, Seneca's Epistle, Palladius's description of the writing of Evagrius, and Suetonius's of Caligula's. (I. xi. 47, 48.) But I conceive it of great importance to remark, that all critics of the New Testament, from Griesbach to Tischendorff, have assumed, in weighing the evidence of textual authority, that the uncial are older than the cursive. So much is this the case, that the cursive MSS. have been almost set aside, and Alford quotes only in his margin the uncial MSS. To those who are not conversant with this subject, it may be necessary to state, that the age of few or none of the MSS. on which our received text, and of that text as amended by biblical critics, can be precisely determined; all that can be determined is, that each MS. existed certainly prior to a determinate period; but the exact time or the exact order of priority in time, is unknown, or indeterminate.

The usual method of examining or collating these MSS. is to assort them into classes, according to certain peculiar and favourite readings which are found in them. Of these Griesbach has made three classes, and Scholz (who concurs with Bengel), two only, having amalgamated two of Griesbach's classes into one of his own. Thus the uncial and the cursive fall into one or other of these classes, preference, however, being given invariably to the uncial over the cursive MSS. as more ancient. But if it turn out, as above remarked, and as there is now every reason to believe, that some of the cursive are as old or older than the uncial, so important a fact must be weighed in amending the text of the New Testament, for the cursive are by far the more numerous. The rule *non numerantur sed ponderantur* is still, however, to be adhered to. The slowness with which truth advances in this country in biblical criticism, and the prejudices arising from the difficulty of forgetting, and beginning again to learn, amongst those who are learned or wish to be so reputed, induces me now to put this view of a subject of vital interest on record within the public eye.

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NOTES ON THE NEW EDITION.

(*Continued from* 3rd S. ii. p. 269.)

No. VI.

D. I. Solomon's Pest-House Re-edified, 1630.

"The Plague of 1615" should be "The Plague of 1625," and instead of *Freeling*, 1858, read Sir F. Freeling, 1836, No. 1058, *1l. 10s.*

Deliverance. A Happy Deliverance, or a Wonderful Preservation &c. Lond. 1641. 4°.

The curious incident related in this tract will be found more succinctly told in a volume published in the same

year, being a collection of small pieces of current interest. It forms No. 4 of the collection, and is there entitled *The Wonderfull Deliverance of foure honourable Peeres* of this Land, *which should have been poisoned at a supper by a French Cooke.*

Demands (Delectable), and Pleasant Questions, 1566.

This is a translation from Alain Chartier, and ought to have been placed under Chartier.

Dent (Arthur, of Shoobery, Essex), Ruin of Rome, or an Exposition of the whole Revelation. Lond. 1611. 12°.

——— Plain Man's Pathway to Heaven.

A very popular work, of which the 21st edition appeared in 1631, 8°.

——— A Sermon of Repentance. Lond. 1636. 12°.

——— A Pastime for Parents. Lond. 1637. 12°.

All omitted: nor is the name of Dent mentioned.

Dering (Edward) Sermons.

The Discourses of this excellent and celebrated man were published separately, in 8vo, but were sometimes sold as a collection with a half-title expressing *The Workes of Maister Dering.* A copy of this description occurred at the Tenison sale. None of the pieces in the volume had any imprint or date. The only collected edition noticed by Lowndes, is that of 1614, 4°. This article is not at all satisfactory; and on some new principle of alphabetical arrangement, *Dering* comes before *Defoe.*

——— A Sermon preached before the Queene's Majestie, 25 Februarie, 1569. Lond. 1578. 12°.

There were earlier editions of this piece, one from the press of Henry Denham.

Deus et Rex. 1616.

The first edition appeared in 1615, 12°, with a frontispiece. See Mocket (R.)

Deusberry (W. Quaker, of Northampton), Works. [Lond. 1688.] 4°.

Omitted.

Devil. The Mowing Devil, or Strange News out of Herefordshire, 1678. With frontispiece.

For *Herefordshire* read *Hertfordshire*, and for *frontispiece* read *woodcut on title.* This piece was published with another ("Strange Newes from Bexly, 1679,"), in a somewhat condensed shape, under the title of *Strange News out of Hartfordshire and Kent*, printed for R. G. 1679, 4°, 4 leaves.

Dialogue. A Dialogue between a Courtier and a Scholler; wherein several Passages of State are briefly discussed for the further satisfaction of the Common People. n. p. or d. (circa 1643), 4°. 4 leaves.

——— A Dialogue between a New Courtier and a Country Gentleman. 1712. 8°.

——— A Dialogue between March and October. Lond. 1712. 8°.

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Dialogue. A Dialogue between Sir Courtly Jobber and Tom Telltruth. Lond. 1741. 8°.

——— A Dialogue between the Gallows and a Free-Thinker. Lond. 1744. 8°.

——— A Dialogue between a Christian Catholic and a Roman Catholic. Lond. 1747, 8°.

All omitted.

Dictionary. Dictionarium Latinum et Anglicum. Camb. 1693. 4°.

——— Historical, Geographical, and Poetical Dictionary. Lond. 1694, folio, 2 vols.

——— A Dictionary of all Religions, Antient and Modern. Lond. 1704. 8°.

——— A Dictionary, German and English. Lond. 1716. 4°.

——— An English Dictionarie, by Edward Cocker. The fourth Edition. Printed on London Bridge, 1724, 8°. Query 1st, 2nd, and 3rd Eds.

All the preceding works remain to be added in any future edition of the Manual to art. Dictionary, which might very well have been made fuller at the expense of art. Dibdin. The earliest edition of Cockeram's *Dictionary* mentioned is that of 1632 (see art. Cockeram); but the third edition of that work appeared in 1631. That of 1655 was the tenth.

Digby (Sir Kenelm), Two Treatises on the Nature of Bodies &c. 1645.

It is to be presumed that the edition of Paris, 1644, folio, of which there are a few copies on large paper, is the first, though not given here as such. There was an edit. Lond. 1665, 4°, which is not noticed.

——— Choice and Experimental Receipts, 1668.

An unnoticed edition, 1675, 8°.

——— Closet opened, 1677.

An Edit. 1669, 8°, is in the Museum.

——— A Late Discourse touching the cure of wounds, 1658.

There was a French Edition of this, Paris, 1660, 12°, and a German one, Francfort, 1660, 8°. Neither is mentioned.

——— A Discourse concerning Infallibility in Religion. Paris, 1652, 4°.

——— On the Vegetation of Plants. Lond. 1661, 12°. The same in Latin, Amst. 1669, 12°.

——— Chymical Receipts, publ. by G. Hartman. Lond. 1683. 8°.

The three last are omitted.

Digges (Thomas), England's Defence. A Treatise Concerning Invasion. Edited and Published by Thomas Adamson. Lond. 1680, folio.

Omitted. This was written in 1588.

Dilke (Thomas), The Lover's Luck, a Comedy. Lond. 1696. 4°.

——— ——— The City Lady, or Folly Reclaimed. Lond. 1697. 4°.

Dilke (Thomas), The Pretenders, or the Town Unmasked. Lond. 1698. 4°.

All omitted; the name of the author is not mentioned.

Directorium Sacerdotum. Ordinale Sacrum sive D. S. W. de Worde, 1504. 4°.

An Edit. by W. de Worde, 1503, 4°, is in the Pepysian.

Discourse. Help to Discourse.

This article has been split into two; see HELP. The edition of 1620 is in the Bodleian.

——— Discourse of Wolves in Lamb Skins, 1605.

This piece is by A. M, believed to be the initials of Anthony Munday, and the title of the tract, which is here given erroneously, will be found under A. M., and under MUNDAY. This is one instance, among many, of a totally useless occupation of valuable space.

Dixon (Robert), Canidia, or the Witches, in five parts. Lond. 1683, 4° (not 1682—3).

The following collation of this volume, rare in a complete state, is from a copy which seems remarkably perfect, and differs from that given in the *Manual*. Part 1, 45 pp. with title, prologue, and to the reader, 3 leaves.—*Part* 2, 79 *pp., with title and prologue,* 2 *leaves*—Part 3, 171 pp. with title and prologue, 3 leaves.—Part 4, 64 pp. with title and prologue, 2 leaves.—Part 5, 162 pp. with title and prologue, 2 leaves.—" *Close*," *Epilogue*, 2 *leaves.*—*Appendix*, 1 *leaf.*—*The Witch to the Reader, in two Cantoes*, 27 *leaves.*—I have marked the variations or omissions by italics. There are three sets of signatures, and the work extends to G, g, g, g, 2. The general title to the volume also forms the title to part 1. Dixon's *Canidia* is a perfect Cyclopædia of slang; and the author in its pages has lashed all the vices of all ages and nations without mercy and without delicacy.

Doctrinal. The Doctrinal of God's Servants, a Poem. Woodcut on title. Lond. by Johan Butler. n. d. 4°.

Omitted. Caldecott, 1833, 4*l.* 11*s.*

Donne (John), An Anatomy of the World.

The first edition was in 1611, the *second*, in 1612. There was an edit. 1621.

——— ——— Devotions. 1624.

Both the first and second editions of this volume appeared in 1624, sm. 8°.

——— ——— Juvenilia. 1633.

There were two editions in the same year.

——— ——— Letters, 1651.

There are copies on large paper.

Double. Sir Thomas Double at Court and in High Preferment. 1710.

Omitted. See *Examiner* for Sept. 28, 1710.

Doultreman (Father), True Christian Catholique, or the Maner how to live Christianlie. Translated by J. Heigham. St. Omers, 1622, 12°.

Omitted.

Dove (The) and the Serpent; or, Points and Principles of Conversation and Negotiation. Lond. 1614. 4°. Verse and prose.

Omitted. Thought by some to be Decker's. Nassau, No. 1291. 3*s.* A second, or indeed possibly the same copy, occurred in one of Mr. Halliwell's sales, and fetched 1*l.* 6*s.*

Dove (John), Of Divorcement; a Sermon preached at Paule's Crosse the 10th May, 1601. Lond. 1601. 12°.

——— ——— A Confutation of Atheism. Lond. 1605. 4°.

Both omitted.

Downame (George, Bishop of Derry), An Abstract, &c. 1635.

The only edition of this book I have ever seen is that of Lond. 1620, 8°.

Downe (John), Certaine Treatises. Oxf. 1633, 4°.

Omitted.

Downing (Calypute), A Discourse of the State Ecclesiasticall of this Kingdome in relation to the Civill. Oxf. 1634. 4°.

——— ——— A Discoverie of the False Grounds the Bavarian Party have laid to settle their own Faction, and shake the peace of the Empire. Considered in the case of the deteinure of the Prince Elector Palatine his dignities and dominions. With a Discourse on the Interest of England in that Cause. Lond. 1641. 4°.

Both omitted.

Draper (Mr.), The Dryades, or Nymphe's Prophecy. Lond. 1713, folio.

Omitted.

W. CAREW HAZLITT.

CORRUPTIONS INTO SENSE.

It is well known that words, adopted from one language into another, are sometimes subjected to a partial modification for the purpose of assimilating them to a word of the language into which they are admitted. The inducement for such a change is strengthened, if the word thus imitated has some connexion in meaning with the sense required. The following are instances of this species of corruption in words received into English from other languages: —

Artichaux, French, converted into *artichoke*, English; the syllable *choke* being applied to the portion of this vegetable which is hard, and not eatable.

Asparagus, Latin, corrupted into *sparrow-grass*, By a further corruption "Battersea sparrow-grass" has been abbreviated into "Battersea grass."

Berfredus or *belfredus*, Low Latin, from *bervrit*, German, a fortified tower; whence *battifredo*, Ital.; *beffroi*, Fr., and *belfry*, Engl., anciently written *berfrey* (Halliwell *in v.*) The Italian form alludes to *battere*, the English form to *bells*.

Binocolo, Ital., *binocle*, Fr., whence *barnacles*, Engl. Grose, in his *Glossary*, has the following article: —

"Barnacles, spectacles. Borrowed from the instrument by which a horse's nose is held when he will not stand still to be shoed."

It seems more probable that the sense of spectacles was the original one, and that the instrument in question was so named from its resemblance to spectacles.

Chaussée, Fr., from *calciata*, a raised road, constructed with cement. Hence *causeway*, Eng., originally *causey*; where the syllable *way* alludes to the sense required.

Chartreuse, corrupted into *charter-house*. See C. Knight's *London*, vol. ii. p. 113.

Giroflée, Fr., corrupted into *gillyflower*; anciently written *girofle* and *gillofer*. See Nares's *Gloss. in gillofer*.

Passamezzo, Ital., a dance, converted into *passy-measure*. A *measure* formerly meant a dance. See Nares *in passy-measure* and *measure*.

Racaille, Fr., like *canaille*, dregs of the people (of uncertain etymology, see Diez *in v.*) Thus explained in the *Dict. de l'Acad.*: "La lie et le rebut du peuple, ce qu'il y a de plus vil et de plus méprisable dans la populace." Hence, with a slight deflexion of meaning, the English word *rake-hell*, for a man of dissolute life, and subsequently by euphemismus, a *rake*, without the final syllable. Swift uses *rakehell*; Pope uses *rake* — "Every woman is at heart a rake." It is possible that *rakehell* may be corrupted from the old English word *rakel*, which meant "hasty," "rash" (Halliwell *in v.*)

Rausch, Germ., whence *rouse* for a drinking bout: —

"The king doth wake to-night, and takes his *rouse*."
Hamlet, I. 4.

Other examples are given by Nares *in v.*

Soubresault, old Fr., whence *somerset*, Engl. See Nares *in somersault*.

Wholesome. This word ought properly to be written *holsome*, as it is derived from *to heal*, and it corresponds to the German *heilsam*. By a mistaken etymology, the first syllable has been referred to the entirety and soundness which characterises health. L.

ANTRIM PROVERBS.

As your valuable periodical is open to receive scraps of local information, which otherwise would never find their way into print, perhaps you can spare a corner for some specimens of proverbial sayings of the Antrim peasantry, which came under my notice in a remote village on the coast of that county. Many of them probably have been brought from Scotland, from which country many of the families in the north-east of Ulster originally came. In some cases I have thought it necessary to add a few words of explanation.

1. "A clean fast is better than a dirty breakfast."
2. "Ye may keep y're dry rubs for your watery p'raturs (potatoes)."
3. "Best shane (soon) as syne (late)."
4. "Keep your hurry in your fist."
5. "Your a big man, but a wee coat fits you."
6. "Dont scad (scald) your tongue in other folk's broth."
7. "Marriage comes unawares, like a soot-drop," *i. e.* an allusion to the rain finding its way through the thatch, blackened by the smoke of the peat fires.
8. "Better loping (full of high spirits) than lifting" (*i. e.* removing a coffin).
9. "She gars me a look that would spen (wean) a foal."
10. "A cow in a clout is soon out," *i. e.* the price of a cow wrapped, as is usual, in a rag, is easily lost or spent.
11. "A fool of forty will never be wise."
12. "Your like Dan's boys—too hot and too full, and too many clothes on." (Spoken of a discontented person.)
13. "A raggetty colt makes a good horse."
14. "The wicked one is aye kind to his ain."
15. When work is finished, the *last* stroke is apostrophised: "That's what the shoemaker hit his wife with."
16. Of a stupid person: "She sees none till far in the day, and then she sees none at all."
17. "They're walking and talking like hens in harvest."
18. Of an unpopular individual: "There will be many a dry cheek after him."
19. "It takes your eye like a new tin under a dresser."
20. "As small as a hap'orth of soap on a Saturday night."
21. "The longest road 'a aye the shortest."
22. "Let every herring hang by its own tail." (An allusion to the drying of the fish.)
23. Of a lazy and greedy servant:—

    "First to sit down and last to rise,
    Easy to loose and hard to yoke."

24. Of a thick-skinned person: "He takes all affronts as compliments."
25. "He doats on his midden (rubbish heap at the cabin door), and thinks it the moon."
26. "As narrow in the nose as a pig at ninepence." (Spoken of a stingy person.)
27. "Ye're early with yere orders, as the Bride said at the church door."
28. "As light on his foot as a rag-man."
29. Of an envious person: "He could drown you in a spoonful of water."
30. "He coughed till a twine-thread could have tied him."

J. W. Hardman.

THE SONGS OF JOSEPH MATHER.

A friend of mine has been kind enough to forward me a copy of a book with the above title, printed in Sheffield; for private circulation as I should think, as it bears a printer's but no publisher's name. On glancing over it, it occurred to me that it would not be uninteresting to your readers to be made acquainted with the man, Joseph Mather, who seems at one time to have been a celebrity in Sheffield. A collection of his songs

sold at the sale of Hunter, the historian of Hallamshire, for a very large sum; and they have been thought worthy, in the present generation, of republication. Many of the songs are even now familiar to the people of that locality. They are mostly satirical, and on subjects belonging to the time in which he lived. They appear to have exercised a great influence over the working classes. They are strangely illustrative of the state of mind and condition of things among the people of that period.

The songs are prefaced by a Memoir written by the editor, Mr. John Wilson. And in that Memoir it is said, that Mather was born in 1737; and it is supposed that "in early life he belonged to the Methodists." Mather was a great favourite with the grinders who worked at Park Wheel; and he was often induced by them to quit his work, "and go to the public-houses frequented by the employers of labour, or other persons deemed obnoxious, and in their presence to sing his satirical productions. It, therefore, often happened that not only *Mondays* were spent as *Saint-days*, but many other days of the week."

"As it was necessary to take home something on Saturday night, if Mather's employer refused to 'tip up' for 'sours,' our author used to 'raise the wind' by vending his songs in the streets; seated on the back of a grinder's donkey, or on the back of Ben Sharp's Bull. Should it chance to begin raining, he would ride into the nearest alehouse; and apologise for his rudeness, by declaring that the rain would rust his hardware."

The Memoir, as well as the Introduction, gives much insight into the habits of the workpeople of that town during the last century. The editor says:—

"There can be little doubt that the tone of morals was low at that time; and many things deemed highly culpable now would have been considered venial at the close of the last century. Mather was frequently seen among the recruiting parties, that were so numerous after the breaking out of the French War. His singing attracted numbers to the *rendezvous*, who, under the influence of drink and excitement, accepted the recruiting-sergeant's shilling, 'to serve their King and country.' Mather was an attendant at the races and fairs of the neighbourhood."

The causes of his popularity among a rough, but quick-witted working class—writing his songs in their own language, and singing them in their own manner—are apparent on reading his productions. He shared their prejudices, and pandered to their errors. His satire was levelled against those they disliked. He was most unscrupulous in his attacks upon private character; and there was a rude power about him which made these attacks just as obnoxious to the subjects of his satire as they were acceptable to the audience among whom Mather launched his diatribes.

Mather died in 1804. His last years were embittered by sickness and poverty, and he had to resort to the parish. There is much in the volume, especially in the notes, which will be instructive to those who seek for information as to the manners, &c., of the last age. The songs are mostly of a local character, and full of personal allusions, so that they scarcely admit of quotation. T. B.

Minor Notes.

Gentleman of Blood.—Selden, in his *Table Talk*, makes the observation that neither God Almighty nor the king could make a gentleman of blood; and when the nurse of James I. begged him to make her son a gentleman, "My good woman," said he, "a *gentleman* I could never make him, though I could make him a lord." The Emperor Charles V., however, was of a different opinion, for, in the patent of nobility conferred by him on George Sabin, he declared him a knight, and *noble of four degrees, both on father's and mother's side!* J. Woodward.

Riddle by Charles II.—The following riddle occurs in Tom Hearne's MS. Collections, 1706, vol. xi.:—

"What's that in the Fire, and not in the Flame?
What's that in the Master, and not in the Dame?
What's that in the Courtier, and not in the Clown?
What's that in the Country, and not in the Town?"

☞ R.

Tennyson: Shakspeare.—

"And in thy bowers of Camelot, or of Usk,
Thy shadow still would glide from room to room,
And I should evermore be vext with thee
In hanging robe, or vacant ornament,
Or ghostly footfall echoing on the stair."
Idylls of the King, Guinevere.

"Grief fills the room up of my absent child,
Lies in his bed, walks up and down with me;
Puts on his pretty looks, repeats his words,
Remembers me of all his gracious parts,
Stuffs out his vacant garments with his form."
King John, III. 4.

Compare Æschylus, *Agamemnon*, 404, *et seq.*

C.

Bazier.—In Chambers' *Book of Days*, p. 547, in one of the Swinton May songs, occurs the following refrain at the end of each verse:—

"And the *baziers* are sweet in the morning of May."

Bazier appears to be the Lancashire name for the *auricula* flower. In a note, the editor has the following query: "Can its Lancashire name, say *base-ear* (*i. e.* low ear), have any relation to the name *auricula?* (*q. d.* little ear)."

It seems more probable that *Bazier* was originally *Bear's ear*, the usual name of the *auricula* in the eastern counties; certainly a very coarse name for a very beautiful flower, but founded, no doubt, upon the resemblance of the leaf to an ear, which gave occasion to the botanical name of *auricula*. F. C. H.

Breakneck Crows. — "I know'd it would rain!" said an old Huntingdonshire rustic to me, the other day; "for not only was my cat eating grass, but I saw the breakneck crows." I note this piece of folk lore for the sake of the (to me) unusual expression, "breakneck crows," which my informant thus explained:—The crows fly high, and then "tumble down'ards, head over heels." When you see them doing that, it will rain within twenty-four hours.

Cuthbert Bede.

Dr. Johnson's Epitaph on Goldsmith.—The "Nullum tetigit quod non ornavit," in Dr. Johnson's Epitaph on Goldsmith, is perhaps more remarkable for its "curiosa felicitas verborum," than for any originality in the thought expressed. There is a striking coincidence, however, between the idea and a remark of Lord Chesterfield in one of his *Letters to his Son;* in which, speaking of Lord Bolingbroke, he says: "Whatever subject he either speaks or writes upon, he adorns it with the most splendid eloquence." (See his *Letters*, vol. ii. p. 289.)

As those *Letters* were not published until sometime after Goldsmith's death, and if I mistake not in the year 1775, it seems quite certain that Johnson could not have been indebted to the Earl, either for the thought or the language.

H. N.

New York.

Queries.

QUOTATIONS, REFERENCES, ETC.

It will much oblige me if any readers of "N. & Q." will kindly favour me with references for more, or fewer, of the following *anonymous* quotations in an old divine being prepared for the press:—

1. *Lux gloria creationis, tenebræ sunt opprobria.*
2. *Fides est spiritualis oculus.*
3. *Christus tibi crucifixus est, cum credis in Christum crucifixum.*
4. It was a good prayer of a holy martyr that "God would shine on him in the face of Jesus Christ." [Who?]
5. The very heathen could say, "Likeness to God and communion with God, is the foundation of happiness."
6. *Liberatio a summo mali, summi boni habet rationem.*
7. *Dabit regnum et non dabit viaticum.*
8. *Judices terræ terram judicant.*
9. It [the Bible] is no leaden dagger, as the Papists blasphemously term it. [Authority?]
10. *Nolo hanc gratiam.* I will not this grace, saith one of the Ancients, that leaveth the will to be flexible and at liberty? [Who? And where?]
11. Therefore, as they say very well, he worketh *suaviter et fortiter: suaviter* by entreaty, agreeable to the nature of man; and *fortiter*, powerfully.
12. *Dum jubet juvat*, where God commandeth he helpeth.
13. *Loquitur Deus ad modum nostrum, agit ad modum suum.* God speaketh according to our measure, worketh according to His own.
14. And therefore it is true that is usually spoken, That where God will defend a city and country, a cobweb may be the walls thereof; but where God will not defend a city or country, a wall is but a cobweb. [Any reference for this saying?]
15. That is no matter, *Mille mali species, mille salutis erunt:* If a thousand ways of trouble, there will be a thousand ways of deliverance.
16. As he saith, It is a kingly thing to suffer evil, &c. [Who?]
17. As one saith: I would pray but my prayers are in vain.
18. The presence of Christ, as he said, made the gridiron sweet unto Lawrence. [Any reference?]
19. *Vespertiliones in fide*, as he calls them: bats that will neither be amongst the birds or other creatures. [Who?]
20. As he said [with reference to a listless speaker]: If thou didst believe these things, wouldst thou speak so of them?
21. We must not think to come *de scelo in cœlum* as he saith, out of the filth of sin to heaven: but heaven must be begun here.

Having failed to trace the following fragmentary quotations — all very loose I suspect — I venture to ask the kind and usually unfailing help of my fellow-readers and contributors to "N. & Q.:" —

Ambrose.

1. Therefore Ambrose calleth it, *lux prima gratia mundi.*
2. Therefore St. Ambrose saith well, *Christus umbra in Lege, imago in Evangelio, veritas in Cælo.*

Augustine.

3. He is the first fruits of God's predestination, as Austine saith [of Christ].
4. As Austin saith well, *Respice terram, &c.*
5. The Fishermen cast their great nets into the great world, as Austin saith, and get in whole nations.
6. As Augustine saith well, *Volentem hominem salvum facere:* when God will save a man, no stubbornness of his will shall withstand, &c.
7. St. Austin saith well, Though we live well in times of peace, yet *audi, auli mi frater*, begin to live as a Christian should live, and see if you be not persecuted: you shall find Babylon in Jerusalem.
8. Comforts are not found in adversity, that are not sought for in prosperity, as Austin saith.
9. St. Austin saith, by straits and afflictions, the Church hath been delivered and spread abroad to the uttermost parts of the world.

Basil.

10. You know there was a primitive light, *lux primogenita*, as Basil calls it.

Chrysostom.

11. The disposition both of speakers and hearers, saith Chrysostom, makes this work [of preaching] difficult &c.

Lactantius.

12. As Lactantius saith well, All morality without piety is as a goodly statue without a head.

Luther.

13. Luther was wont to say, If he were to choose his calling, he would dig with his hands rather than be a minister.

Philo.

14. It was the speech of Philo, A man's help faileth where God begins.

Hilary.

15. As Hilary said in a time of schism, it requireth a great deal of wit to be a Christian.

Cyprian.

16. As Cyprian saith, *Consecra habitaculum*, &c., enter into thy bed-chamber, consecrate a habitation for thyself.

r.

Chrismatory. — The chrismatory, when complete, consisted of three phials or divisions; one containing the oil used in the sacrament of extreme unction, one the chrism or oil used in baptism. Query, what was contained in the third?

M. C.

Pronunciation of the Word "Cucumber."— I am told, on excellent authority, that fifty years ago the fashionable pronunciation of the above word was *cow*cumber, and that the present sound *cu*cumber was confined to the lower classes. I want to know, then, whether, if this be true, the word was then spelt as pronounced, just as apricot was once spelt apri*cock;* and, in short, any changes that can be traced in the spelling and sounding of the word. Many words are now *accented* by the uneducated only, as they once were by all classes, for instance *theätre;* but I can recall no case of verbal corruption among educated people so remarkable as the one on which I now invite information in "N. & Q." Alfred Ainger.

Dalrymple Family.—I am anxious to trace some descendants of the first Lord Stair, who seem to have settled in Yorkshire. The peerage writers mention a granddaughter, "Magdalen," who dies at Knaresborough, *s. p.* 1763. I am inclined to believe that she was married, I also find a "Thomas Dalrymple," and a "John Dalrymple," who appear at Knaresborough about 1700. Who were they? Σ. Θ.

English Coinage. — When did the custom of turning the effigy of succeeding sovereigns to the right and left alternately begin; and has it any heraldic significance? U. O. N.

William Freeman, D.D. — Henry Brougham, Esq. grandfather of the ex-chancellor, married Mary, daughter of Wm. Freeman, D.D. She died at Carlisle in 1807, aged ninety-three years. Can any of your correspondents give any information respecting William Freeman, D.D., his place of abode, or the name of his wife? Was Miss Freeman the only wife of Mr. Brougham and mother of his children, or had he been previously married? E. H. A.

Andrew Horn(e.) — Of this famous compiler of the *Mirror of Justices* I have nothing to say, except that I wish people would not give their sons the Christian names which have become celebrated in connexion with their surnames. There ought to be no more Isaac Newtons nor David Humes. Not that there would be any mistake between the new and the old, but because hundreds can play at the game, and if two contemporary Isaac Newtons were to gain celebrity, there would certainly be confusion. There is Andrew Horne, who wrote optical papers (1813-1818, *circa*); and Andrew Horn, who published *The Insufficiency of Reason and the Necessity of Revelation*, London, 1820, 12mo. The second I take from a title-page, the first from mentions, the spelling of which may be wrong. Are these the names of two different persons?

A. De Morgan.

Injunctions. — There are three sets of injunctions printed in Burnet's *Records*, vol. iii. pp. 135–147, which appear to have been printed in 1538. They were issued respectively by Lee, Archbishop of York, Lee, Bishop of Coventry and Lichfield, and Shaxton, Bishop of Salisbury; and no doubt are like all the other documents printed by this author full of errors. No copies of the originals exist in the Museum, or Bodleian, or Public Library at Cambridge: neither do they appear in the registers of these bishops, where they ought to be. Perhaps some of your learned correspondents may be able to say whether any copy exists. It is scarcely likely they should not have been printed, as they are mentioned in books of bibliography. Nicholas Pocock.

Clifton.

Local Names. — I shall be very much obliged to any gentlemen who will favour me with the etymologies of the following proper names: Tirwick, Suffolk, Terling, Essex, Amphlete, Sussex?

James Knowles.

"Modern Midnight Conversations." — Who is the author? It was published in London, 1774.

R. I.

"The Newry Magazine." — Who was the editor of *The Newry Magazine*, which supplies a large amount of useful information, and of which four 8vo volumes appeared (1815-18)? Abhba.

Paley's Sermon before Pitt. — When the youthful premier was at Cambridge, Paley was selected to preach before him; and, it said, his text was, "There is a lad here which hath five barley loaves, and two small fishes; but what are they among so many." This is stated on the authority of the amusing little work, *Facetiæ Cantab.*, and is repeated in *Preachers and Preaching*, by the Rev. H. Christmas. In the former we *may* class it as *facetia*, but in the latter it is printed as a *fact*. Now, at Hone's second trial before Lord Ellenborough, "for publishing a parody with an alleged intent to ridicule the Litany," on the 19th Dec. 1817, Hone quotes this anecdote as a case in point, but with a small and important addition to

the text; viz. "What are they among so many *of us*."

Lord Ellenborough stoutly denied that such a sermon had been preached, but subsequently qualified it by saying —

"'You are confounding two things; there was no such sermon preached. You have heard some story, and that has misled you.'

"*Mr. Hone.*—The anecdote misled me. Your Lordship must have heard it talked of.

"*Lord Ellenborough.*—There was some such anecdote, and I am sorry for it; but there was no sermon preached."

Now, as Paley was tutor to Lord Ellenborough, it is likely his Lordship knew the *facts*, but what does he mean by "You are confounding *two things?*" What are the two things, and what the correct reading of the affair? George Lloyd.

Papers, Ballads, etc.—Are there any papers, ballads, or records in existence which bear on the Glamorganshire elections in 1791, when Mr. Wyndham opposed Captain Windsor?

Morganwg.

Revocation of the Edict of Nantes.—The number of families driven from France by this revocation is stated as high as 50,000. Is it known, and what sources of knowledge are there, what were the names of these families, what their place of refuge, what their subsequent history? Such an exodus is unparalleled, but little seems to be known of its details. F. H. J.

The Seasons.—In reference to the harvest, *The Times* remarks, that a cold and wet summer has been succeeded by a warm and dry autumn. It was then the middle of September, and the autumn quarter had not begun. A difference exists between the popular and astronomical ideas of the seasons, occasioned probably by the 24th of June, being described in the almanacs as Midsummer Day. Whence did this misnomer arise?

Stylites.

Trouvaille.—Is it not true that there is no word in English to represent the Greek εὕρημα, and the French *trouvaille?* Are the other languages of modern Europe and the Latin any better off in this respect than our own? C.

Virginia Herald.—When was this office instituted? Any further particulars will be acceptable. An allusion was made to it recently in one of the leaders in *The Daily Telegraph*.

J. Woodward.

Wilcox Family.—Wanted, information respecting the family of Wilcox, or (as I have been given to understand they were sometimes styled,) Prior-Wilcox, of Warwickshire? They were evidently residing there in the early part of this century, but at what spot I have been unable to ascertain. Omicron.

Queries with Answers.

Blarney Stone.—Can any of your Irish readers give us information of the origin of the "Blarney Stone's" peculiar virtues and attributes? A. L.

[To Crofton Croker belongs the merit of elucidating this obscure tradition. It appears that in 1602, when the Spaniards were exciting our chieftains to harass the English authorities, Cormac M'Dermot Carthy held, among other dependencies, the Castle of Blarney, and had concluded an armistice with the Lord-President, on condition of surrendering this fort to an English garrison. Day after day did his lordship look for the fulfilment of the compact; while the Irish Pozzo di Borgo, as loath to part with his stronghold as Russia to relinquish the Dardanelles, kept protocolising with soft promises and delusive delays, until at last Carew became the laughing-stock of Elizabeth's ministers, and *Blarney talk* proverbial. (*Reliques of Father Prout*, ed. 1860, p. 35.)

A popular tradition attributes to the Blarney Stone the power of endowing whoever kisses it with the sweet, persuasive, wheedling eloquence, so perceptible in the language of the Cork people, and which is generally termed *Blarney*. This is the true meaning of the word, and not, as some writers have supposed, a faculty of deviating from veracity with an unblushing countenance whenever it may be convenient. (*J. S. Coyne.*) The curious traveller will seek in vain the *real* stone, unless he allows himself to be lowered from the northern angle of the lofty Castle, when he will discover it about twenty feet from the top, with the inscription —

CORMACK MAC CARTHY FORTIS
ME FIERI FECIT. A.D. 1446.

As the kissing of this would be somewhat difficult, the candidate for Blarney honours will be glad to know that at the summit, and within easy access, is another *real* stone, bearing the date 1703. A song published in the *Reliques of Father Prout* contains an allusion to this marvellous relic: —

"There is a stone there,
That whoever kisses,
Oh! he never misses
To grow eloquent.
'Tis he may clamber
To a lady's chamber
Or become a member
Of Parliament.

"A clever spouter
He'll sure turn out, or
An out and outer,
'To be let alone!'
Don't hope to hinder him
Or to bewilder him,
Sure he's a pilgrim
From the Blarney Stone."

Vide Black's *Picturesque Tourist of Ireland*, p. 152, edit. 1857, and *Cork, Queenstown, and Blarney*, 12mo, 1852. An admirable description of Blarney Castle from the graphic pen of T. Crofton Croker is given in his *Researches in the South of Ireland*, 4to, 1824.]

Rabbis.—What are the position and duties of the Rabbis among the modern Jews? Can any Jew attain to the office, or is it restricted to a particular family? M. J. W.

[The term Rabbi has a general as well as a strict signification, and we have known it applied by Jews even to learned men who were not of their nation, if well up in Jewish literature. In the strict sense of the word the

Rabbis are the Jewish clergy, having a "Chief Rabbi" at their head. The Chief Rabbi not only preaches occasionally, but performs the rite of circumcision, celebrates marriages (between parties of the Jewish persuasion), sanctions the appointment of ministers to particular synagogues, keeps an eye upon Jewish salesmen to see that they sell such meat only as a Jew may lawfully eat, and authoritatively adjudicates on disputes between Jews. We believe that no one family of Jews is exclusively eligible to the office, and that the chief care of the community is to select from their own number a man eminent for learning and of good repute.]

CARDINAL WOLSEY'S HOUSE AT CHESHUNT. — Can any one tell me if the cardinal had a residence at Cheshunt? There are the remains of a mansion which goes by his name at Cheshunt, where are certain dungeons, which his political enemies are said to have inhabited. NOTSA.

[Clutterbuck, in his *History of Hertfordshire*, ii. 99, states in a note, that "one site of the manor of Half Mote, surrounded by a moat, upon which there is no remains of a manor-house, is situated south of Goff's Lane, the other lies on the north side of the same lane, in a park of forty-four acres, upon which stands the present manor-house, called Cheshunt House. The hall, which is spacious and lofty, and well calculated for the entertainment of a numerous tenantry, is probably coeval with the house, said to have been erected, in a quadrangular form, in the reign of Henry VIII., and to have been the residence of Cardinal Wolsey, to whom the manor belonged during the reign of that king." Consult also *The Illustrated London News*, Nov. 8, 1856, p. 484.]

JOHN BOSTON. — Any information about John Boston and his Catalogue of Monastic Libraries, will be acceptable to the Querist. A. B. C.

[John Boston was a monk of St. Edmunds Bury, and is thought to have died in 1410. He wrote a Catalogue of the principal manuscripts contained in our universities and monasteries, with some account of the lives of the authors. According to Bale and Pits it was entitled *Catalogus Scriptorum Ecclesiæ*. Archbishop Ussher had the most curious MS. copy of this book, which afterwards came into the possession of Dr. Thomas Gale, who (according to Oldys) intended to publish it. In fact, Oldys further states, that towards the end of the reign of William III. there appeared an advertisement announcing a speedy publication of Boston's work. It was, however, never published as a separate work. The best portion of this Catalogue has since been printed by David Wilkins in the Preface to Tanner's *Bibliotheca Britannico-Hibernica*, pp. xvii. to xlii., fol. 1748. In the Lambeth library (Cod. MSS. Wharton, 594, p. 40). are "Excerpta ex Libro Bostoni Buriensis de Scriptoribus Ecclesiasticis." Boston wrote also, *Speculum Cœnobitarum*, in which he gives the origin and progress of monachism. This was printed at Oxford in 1722, 8vo, by Hall, at the end of *Triveti Annalium Continuatio*.]

FORTHINK. — As a friend of mine was leaving a cottage in this neighbourhood, at which he had occasion to call, the good woman of the house said to him, "I hope you dunna *forthink* coming." On his looking puzzled and inquiringly at her, she repeated her words again, laying a stronger emphasis on the word *forthink*, as though she thought the meaning of what she had said plain enough, but concluded that he had not heard her. On a moment's reflection, he saw that she meant "I hope you do not *regret* coming." Perhaps some of your readers will be able to say whether this word is still in use in other parts of the country, and whether it occurs at all in the writings of any author. If it was at any period in general use, it is to be regretted that it ever parted company with *forbid*, *forgive*, *forget*, and a few others of like formation. F. H. BRETT.

Carsington Rectory, Derbyshire.

["FORTHINK: to repent," will be found in Nares's *Glossary*, with the following quotations: —

"Therfore of it be not to bolde,
Lest thou *forthink* it when thou art olde."
Interlude of Youth.

So used by Spenser also: —

"And makes exceeding mone, when he does thinke
That all this land unto his foe shall fall,
For which he long in vaine did sweat and swinke,
That now the same he greatly doth *forthinke*."
Faerie Queen, VI. iv. 32.]

LETTER OF JAMES VI. TO QUEEN ELIZABETH. At the time when the Spanish Armada was daily expected in the English Channel, King James addressed a letter to the Queen, in which he not only assured her of his devotion, but concluded by intimating that their political interests were identical, and that he, in the event of the discomfiture of the English, would be afterwards "eaten up." A reference to this letter will greatly oblige S. M. M.

[In the valuable collection of *Letters of Queen Elizabeth and King James VI. of Scotland*, edited by Mr. Bruce for the Camden Society, our correspondent will find, at p. 51, the letter which James wrote to Elizabeth on the 1st of August, 1588, on the approach of the Armada; in which he expresses his anxiety to be employed in the defence of England, that the Queen's "adversaries may have ado not with England, but with the whole ile of Bretayne." But it contains no such passage as that quoted by our correspondent.]

Replies.

ROOD-SCREEN, ETC.

(3rd S. ii. 126, 177, 233.)

A fine large remnant of an oak wood rood-screen, with dismantled loft, and narrow stone staircase from the north wall, to lead *viâ* the loft to south side of chancel — with elaborately coloured work on the carving, much disfigured, but in remarkable preservation — is in the old church at Southwold, dedicated to Saint Edmund the Martyr, to whom it is inscribed in prayer ("S^te Edmund, ora p. nobis,") over the west entrance. It was for years well cared for by the Rev. —— Birch, father of him whom the Queen delighted to honour as her children's tutor, and is now undergoing seasonable and judicious repairs. Nor does any injurious Vandalism or injudicious vanity seem to threaten its ancient features.

Besides higher influences in its favour, the parish clerk being — not a very usual case — himself of architectural, or at least of technical talent, watches its treatment (alike by workmen and visitors) with wholesome jealousy and interest.

The place is well worthy of a summer day's visit. S. C. Freeman.

Adelaide House, Highbury New Park, N.

The readers of "N. & Q." all round the world must not take up the notion, that all the fine old screens are in East Anglia.

Devon rejoices in the remains of many, some still glowing with gold and colour, &c.; and with pictures of the saints in the basement panels, and fan tracery at the summit on either side — all finished off with Tudor brattishings. Some too there are, left in the plain oak, as clean as it came from the carver.

At Bradninch and Cullompton, there are glorious specimens, about fifty feet wide, with fifty-two pictures of saints, extending across the three aisles. At Cullompton there is what is called the *Galilee*, though now laid aside in the western porch: massive carvings, representing skulls and bones. This originally was the basement of the roods, and was on the top of the screen: the mortices, into which the crosses were fitted, may still be seen.

Fine specimens are figured in the 2nd volume of the *Transactions of the Exeter Architectural Society*, with the rich details of the cornice carvings. Though the Devon screens are not stereotyped, like modern work, the very same mind is observable in all, and all seem to have been turned out from the same shop. How is that to be accounted for?

H. T. Ellacombe, M.A.

Flamborough Church, in Yorkshire, contains a very fine one. P. P.

ANCIENT SHIPS.

(3rd S. ii. 67, 134.)

On referring to Jal (*Glossaire Nautique*, Par. 1848), I find I am confirmed in my suggestion as to the meaning and origin of the word *Balingeres*. Jal says: —

"Baleinier, Balennier, Ballenier, vieux fr. (variantes du nom d'un navire qui, dans les documents latins du moyen âge, est appelé *Balaneria, Balanerium, Balenerium, Baliguerius, Balingaria, Balingarius, Balingera*; qu'on voit nommé *Ballenjer, Ballenger, Balenghière* (*nef*), et *Balener*, dans les divers manuscrits des *Chroniques* de Froissard, et dans *l'Office des Heraults*; que la *Ballade of impossibilities* nomme *Ballinger*; que l'auteur florentin du livre des *Navigat. de Vasco de Gama* appelle *Balioner*; que Quirino nomme *Balingerio*; enfin, que les écrivains espagnols ont nommé *Balener* ou *Ballener*."

In relation to this craft, Froissart (liv. iii. chap. 105, édit. de Buchon), says: —

"Si menoient en leur armée" (the English in 1388), "vaisseaux que on appelle Baleiniers courseurs, qui frontioient sur la mer, et voloient devant pour trouver les adventures, ainsi que par terre aucuns chevaliers et écuyers montent sur fleur de coursiers, volent devant les batailles, et chevauchent, pour découvrir les embûches."

And at chap. cxii.: —

"Et avoient en leur armée vaisseaux qu'on dit Balleniers, qu'escumeurs de mer par coutume ont volontiers, et qui approchent les terres de plus près que les autres vaisseaux ne font."

Referring to the above passages from Froissart, Jal says: —

"De ces deux passages il résulte que le Baleinier était un bâtiment léger, propre à la course, dont les écumeurs de mer faisaient souvent usage, et qui entrait comme navire de découvertes dans la composition des armées navales au xiv^e^ siècle. Une phrase extraite par Carpentier des *Lettres des remission* datées de 1412, nous montre qu'au commencement du XV^e^ siècle le Baleinier était encore au nombre des navires armés pour la piraterie: 'Lesquelx ont mené le suppliant avec eulx en un Baleinier en escumerie sur la mer.' Au milieu du même siècle, le Baleinier était, comme quarante ans auparavant, un bâtiment léger, armé par les corsaires; des *Lettres des remission*, datées de 1455, et citées aussi par D. Carpentier, disent: 'Comme Robert Du Quesnay, escuier, eust fait équiper et mettre sur la mer un Ballenier.' . . . . . De tous les renseignements que nous avons pu recueillir, il résulte évidemment que le Baleinier fut, aux XIV^e^ et XV^e^ siècles, un petit navire fait pour la course. Quelques mots de Thomas Walsingham nous portent à croire qu'il était léger et rapide."

After referring to the etymology given in Du Cange, adopted by Capmany, &c., Jal continues:—

"Selon nous, *batilnia* ou βαζάλιον (a cradle), malgré les ressemblances apparentes, n'ont aucun rapport avec *Baleinier, Ballenjer, Balingarius*; et *balena*, ou φάλαινα, nous semble l'étymologie véritable du nom d'un navire qui, d'abord, barque servant à poursuivre la baleine sur la côte ou à la harponner au large, ou vaisseau léger, effilé, rapide comme la baleine à ailerons, ou bien encore navire ayant à son avant une figure de baleine, et continuant, jusqu'à un certain point, la *Pristis* antique, fut ensuite un bâtiment de course et un aviso dans les flottes du moyen âge."

Again he renders Baleinier: —

"Fr. bas-bret. (Du lat. Balæna; Gr. φάλαινα), (Sous-entendu: Navire.) (Ital. *Balenario*; basq. vulg. *Baleniera*; esp. *Ballenero*, port. *Baleeiro*; Angl. Whale-fisher). Bâtiment employé à la pêche de la baleine."

If Desdichado is anxious for any information on ancient ships, I should strongly advise him to consult Jal's very valuable work.

R. S. Charnock.

THE FAIRFAX FAMILY OF DEEPING-GATE.

(3rd S. i. 370, 431.)

Notices of the Fairfax family of Barford, co. Warwick, having appeared as above, perhaps a few notes as to another family of the same name may have interest for some of your readers. I possess a small MS. Calendar for the three years, 1463, 1482, and 1501, at intervals of nineteen

years. The vellum leaves of which, preceding the Calendar, contain various prayers of the Roman Catholic Church, moral distiches, a list of unlucky days throughout the year, &c. Immediately preceding this last, seven of the small quarto pages are filled with fifteen entries; chiefly of the births, baptisms, sponsors, &c., of a family of Fairfax, residing at Deeping-Gate, in the parish of Maxey, and liberty of Peterborough, co. Northampton; but so near the border of Lincolnshire, that Deeping-Gate is but a mile and a quarter south-east of Market-Deeping in that county. These, and two other neighbouring Deepings, appear to have derived the name for their situation among the low or deep meadows or pastures, overflowed by streams and by the river Welland. These family entries are all in Latin; and it will probably suffice if the first be given exactly as written, and the others simply noted by their names and dates: —

"Margareta p'mogenita filia Will'i Fairfax armig'i & Elene p'me ux'is sue,* nata fuit apud Stannford xxj° die mens Augusti Anno D'ni m° cccc^mo xlv^to l'ra D'nica C. circa hora nova. Co'matres sue fuer'nt Editha Seynt John filia ducisse de Somerset post qu'm ducissa no'i'abat. Et Elizabeth Zouche, filia D'ni de Grey de Coodnor, ux' Johannis Zouche. Et compat' ejus fuit Abbas de Burgo S'ti Petri & ip'emet baptizauit' ea sit' in ecc'ia S'ti Georgij in Stannford p'dict' & com'at' ejus cora' ep'o fuit Margareta uxor Will'i Broun de Stannford p'dict nobil' mercatoris de le Staple."

The chief curiosities of this baptismal record are the specification of the Dominical letter at the date of birth; the two noble godmothers; the holy godfather; and lastly, another godmother before the bishop, of inferior rank, being the wife of a "noble merchant of the Staple" of Stannford (now Stamford), co. Lincoln.

2. Margery, second daughter of the aforesaid. Born at Depyngate, in the parish of Maxsey, in co. Northampton, Oct. 28, 1447.

3. Wm. Fairfax, married, at London, Agnes, his second wife, daughter of Robert Canfeld, Esq., in the church of the blessed Mary called Aldermanbery, June 26, 1455.

4. William, eldest son of Wm. Fairfax and Agnes his second wife. Born at Depyngate, July 10, 1456.

5. Ann, eldest daughter of the same. Born at Depyngate, July 23, 1457.

6. Elizabeth, second daughter. Born at Depyngate, Jan. 25, 1458. This entry ends thus: "Johanna Dey de Thynden, mydwife, obstetrix."

7. Thomas, son, &c., born at Depyngate, Sept. 12, 1460.

8. John, son, &c., born at Depyngate, March 18, 1462.

9. Robert, son, &c., born, &c, April 23, 1464.

10. Charles, son, &c., born on the Feast of St. Andrew [Nov. 30], 1465.

11. Susanna, third daughter, &c., born Oct. 25, 1466.

12. Hugh, sixth son, &c., born Oct. 9, 1467.

13. Agnes, fourth daughter, &c., born May 7, 1469.

14. Henry, seventh son, &c., born Aug. 6, 1470.

15. Mary ("Maria"), fifth daughter, &c., born June 4, 1472.

* A marginal note states that this Ellen was daughter of Wm. Brereton, Knight.

Each of the entries is as full as that given *in extenso*. They are curious in the names of the sponsors, the godmothers being chiefly ladies of rank; and the godfathers, ecclesiastical or monastical dignitaries. Amongst them are: Master Richard Dykeloun, rector of [East] Deeping and and Norborough; Master Thomas Tanfeld, B.D. ("bacularius sacre theologie"); Wm. Borough, priest, monk, and sacristan of the monastery of Peterborough ("de Burgo Sancti Petri"); the Abbot of Peterborough; Master Thos. Parley, rector of Etton; Sir Nicholas Croyland, monk, and then prior of East Deeping; Sir William Wyttelsey, monk, and then prior of East Deeping; Sir John Dykeloun, rector of Peykirke; Sir John Russeton, vicar of East Deeping, parish of St. James; Master Wm. Witham, "decretorum doctor," and at that time archdeacon of Leicester; Thomas, abbot of Burne [Bourne]; Sir Wm. Maxsey, rector of West Deeping; Sir Robert Edleham, priest of the chapel of the Blessed Mary, in Depyngate; Sir John Martyn, then parish priest at Norborough; Master Richard Burton, licentiate in laws, and rector of Potbroke, formerly prior of the Cenobites of Peterborough; Sir Wm. Beaumond, then parish priest of the church and parish of St. Guthlac in East Deeping.

This will be sufficient to give an idea of these baptismal records of the fifteenth century. I should be glad to know something more of this family of Fairfax of Deeping Gate, who seem to have borne for arms: Four bars, and a canton gules.

The manuscript is in different handwritings: the family entries in a small neat legible hand of the period. The Calendar has its chief initials in gold; and it is duly rubricated, the colours being vermilion, pink, and light blue; but all the great feasts are in burnished gold letters. CRUX.

ROD IN THE MIDDLE AGES.

(3rd S. ii. 212.)

Your correspondent ANTIBIRCH questions the antiquity of the use of the rod, and the part of the person to which it was applied (if applied at all) in olden times.

I am sorry I cannot help him to any legendary authority for the picture of the Virgin Mary whipping the infant Jesus, as exhibited in the cathedral in Italy, to which he alludes; but there is satisfactory mediæval evidence to show to what part of the person the rod was applied by the monks to themselves, and others: —

"Cum virgis asperis flagellisque nodosis *dorsum* quotidie *totum* usque ad sanguinis fluxum exponeret, *minutis virgulis diligenter ad hoc consertis*."—*Anglia Sacra*, vol. ii. p. 267.

"Ita monachi *virgarum flagra* quæ *tergo nudato* cædentis infligit acrimonia." — *Ibid.*, p. 267.

With regard to the classical authority, there was a painting discovered at Pompeii, still preserved I believe in the Royal Museum at Naples, in which one boy is represented as taken upon another's back (a custom not exploded in our schools until within my memory, commonly called horsing), and is undergoing the operation of flagellation. Boys among the Romans were punished, if plebeian, with the ferule and rod; if noble, with dried eel-skins. The part of the person to which they were applied, I leave to Martial and Juvenal to explain. See Lubin's *Juvenal*, p. 57. The slipper is a well-known and effective instrument, used in the East for a similar purpose, both upon children and refractory females: sometimes upon the soles of the feet, and sometimes upon other tender parts of the person.

Your correspondent would hardly require to be referred to our oldest and best authority; which, however, too many of our antibirchites, wise above what is written, are desirous of interpreting after a figurative manner. If, however, the following passages are figurative I know not what is literal: —

"Chasten thy son while there is hope, and let not thy soul spare for his crying."—*Prov.* xix. 18.

"A rod is for the back of him that is void of understanding."—*Prov.* x. 13.

"He that spareth his rod, hateth his son: but he that loveth him chasteneth him betimes."—*Prov.* xiii. 24.

"A whip for the horse, a bridle for the ass, and a rod for the fool's back." — *Prov.* xxvi. 3.

Solomon had no hesitation either as to the instrument of castigation, or the part of the person to which it was to be applied.

I confess I have no sympathy with that maudlin sentiment which seeks in the present day, in the cases both of young and old, to sacrifice justice to mercy. Our nation has already begun to suffer severely from a misplaced confidence in criminals, which becomes in effect sympathy with crime. The recent leaders of some of our most powerful periodicals are beginning to call our attention to the mistake committed, in the matter of the ticket-of-leave system, and our punishments of crime in general. Alas for a country, which sacrifices common sense and the experience of ages to modern, but not better, notions of philanthrophy! What can this tend to, but the sad state of things foretold in 2 Tim. iii. 2—5, as the sign of the latter days? An experience of more than fifty years' close watching of human nature, has taught me, that while there is nothing more demoralising than an indiscriminate use of flogging, yet many of our most eminent Christians and statesmen owe their eminence in this world, and their hopes in the world to come, to a discreet administration of the rod in their youth.

I would not harden by frequent and injudicious flogging, but I would take care that the punishment should be for such offences as require it, and with such effect that it should not be forgotten. Well do I remember an anecdote of a youthful relative of my own, now of distinguished rank; who, in a fit of excessive naughtiness, said: "I know I shall never be better till I have had a good whipping!" His father gave it to him. After it was over, he said: "I am better, but papa's whippings are no joke!"

ONE WHO WAS FLOGGED IN HIS YOUTH, AND HAS NEVER REGRETTED IT.

ANTIBIRCH may see the punishment of the rod, as applied to a disobedient schoolboy of the time of Edward VI., set forth in a most lively fashion upon the seal of the Louth Grammar School. There is a good engraving of it in the *Notitiæ Ludæ*, 8vo, 1834, p. 70. The inscription is —

"SIGILL : COM : LIBERE : SCOIE : GRAMATC : REG : EDWARDI : IN : VILLA : DE : LOWTH :"

Over the head of the master and his pupils is a scroll, bearing the following quotation: —

"QVI : PARCIT : VIRGE : ODIT : FILIV :"

One seal is dated 1552. GRIME.

Perhaps ANTIBIRCH may find the authority that he is in quest of in the old nursery rhyme: where the schoolmistress, inflicting what he would call an indecent castigation, sings: —

"Smick 'em! smack 'em! over my knee:
Say—'Thank you, Good Dame, for whipping o' me."

MELETES.

DATE OF PEWS (3rd S. ii. 189, 240.) — The following quotation, from Weever's *Ancient Funeral Monuments* (fol. 1631, p. 701), may help to answer the Query: —

"Many Monuments of the dead in Churches in and about London, as also in some places of the Country, are covered with Seats, or *Pews*; made high and easy, for the parishioners to sit or sleep in, — *a fashion of no long continuance, and worthy of reformation.*"

As for a list of churches where the old open benches remain, no general catalogue has been put forth. They are to be found more or less in the majority of churches in Devon and Cornwall.

H. T. ELLACOMBE, M.A.

Though the woodwork in Sprotborough Church is not later than the first half of the seventeenth century, yet it has not existed in its present form more than thirty years. The open benches were converted into pews, with the addition of very little fresh wood-work, about 1830. In Bloxam's *Gothic Architecture* (pp. 464-5, ed. 1859,) your correspondent will find notices of early pewing.

C. J. R.

BLONDIN (3rd S. ii. 228.) — According to the lately published *Life of Blondin*, edited by Mr.

G. Linneus Banks, the height of the "hero of Niagara" is 5 feet 5 inches, and his weight about ten stones. ST. SWITHIN.

RESUSCITATION AFTER HANGING (2nd S. xii. 355.)

"Lanigan was hanged for the murder of Captain O'Flaherty. Some time after, he made his appearance at the chambers of Mr. Lander, a barrister in the Temple. Sir Joseph Barrington was present, and knew the man. He and Mr. Lander smuggled Lanigan over to France, where he died in a monastery of La Trappe, near Abbeville, many years after." — *Sir Jonah Barrington's Personal Sketches, &c.*, vol. i.

"Maggie Dickson hanged at Edinburgh, and brought to life again in the year 1738." — Chambers' *Traditions of Edinburgh.*

"Lamartine's cook (during his travels in Syria), Aboulices, hanged and recovered." — *Voyage en Orient*, 1832. C. J. P.

SUGGY (3rd S. ii. 271.) — This word, applied by a woman in Huntingdonshire to the dead weight of a child in arms, is evidently a corruption of *saggy*, and is formed from the old verb *to sag*, which is retained both in Scotch and many provincial English dialects. The verb *to sag*, is explained by Halliwell, "To hang down heavily, as oppressed by weight." L.

This word is in common use among the peasantry of Wilts and Berks, and is used there in the acceptation of *moist* or *springy*, being applied to meadow where there is an accumulation of water under the turf. "There is a path across that field, but you will find it rather *suggy*." No doubt it is a corruption of the word *sucky*, from the noise made by the tread in passing over ground of this nature. ITHURIEL.

An explanation of the meaning of this word, both as an adjective and a substantive, will be found in the abridgement of Dr. Jamieson's *Dictionary of the Scottish Language*, p. 657. ANON.

PAINTING OF THE REFORMERS (3rd S. ii. 87, 137, 175, 258.) — Allow me to thank the various correspondents who have kindly replied to my query respecting the abovenamed painting. Soon after I wrote it, I discovered that I had accidentally stated the number of figures to be fourteen, whereas they are in reality seventeen (not including the pope, friar, cardinal, or "that other personage") six sitting at the table, that of Luther being in the centre, and eleven standing behind them. My picture differs from that of your correspondent, WM. GEORGE, in that in mine *Bulinger* stands next to Bishop Usher in the upper left hand corner of the picture, while Perkins is placed last but one on the upper right, next to Archbishop Cranmer. I may mention that the names of the Reformers represented are, with *one* exception, written on or near to their portraits. On the table are inscribed the words, "The candle is lighte[d]. We cannot blow it out."

H. C. F.

Herts.

THE WILD TURKEY (3rd S. ii. 245.) — The wild turkey of America is a totally distinct bird from our common English barnyard turkey; instead of the miserably dull appearance of our bird, his plumage glows with all the colours of the rainbow when he moves in the sunlight. He has a tassel of long hair hanging from his breast, and is one of the most wary and cautious creatures in existence. There is no game in America so difficult to catch. An Indian said, when asked how he often brought deer for sale but seldom wild turkey, "When the deer sees me I stand still till he has done looking; he takes me for a stump, or an old log, and goes on feeding again, and I kill him; but the turkey looks and says to himself, I don't know whether he's stump or whether he's Indian, but I'll be off any how." They are principally got by calling them early in the morning from behind a log, till they come near enough to be shot. The call is made from one of their own wing bones, and sometimes from a leaf. They will breed with the common or tame turkey, but the cross, of course, loses in beauty. Their flesh is not nearly so good as the tame, being hard and dry.

They are or were to be obtained in this country from Mrs. Ferguson Blair, Inchmartine, Perth.

Our turkey was first imported from India *viâ* Persia, from whence comes the French name D'Inde or D'Indon; as also our name turkey from the place of first import, as Cochin Chinas at this moment. COPPERCAP.

DR. JOHN HEWETT (3rd S. ii. 232.)—Had your correspondent, CÆDO ILLUD, more courteously requested my authorities for the article upon Dr. Hewett, he would doubtless have met with a ready reply. I do not generally trouble myself to answer an anonymous attack, but may content myself with stating, that in the British Museum may be found authentic MS. authority for the entire article, if your correspondent feels inclined to search for the same. CL. HOPPER.

SMART'S "SONG TO DAVID" (3rd S. ii. 139.) — That this poem, which consists of eighty stanzas, and six lines in each, or any considerable part of it, should have been indented with a key on the walls of the apartment in which the author was confined as a lunatic, is clearly impossible; but, admitting that some part of it may have been so indented, whence comes the evidence that "the verses were shaded off with a rough piece of charcoal"?

The writer of the "Life of Smart," in Chalmers's *Biographical Dictionary*, says: "In what manner he lived," meaning, I suppose, how he supported himself and his family, "during his latter years, his biographer has not informed us," but it was, doubtless, in part, at least, from the proceeds of the subscription to his *Psalms and Hymns*, "printed for the author" in 1765, and to which the "Song

to David" was appended. His subscribers number between seven and eight hundred, and it is pleasant to observe among them so many distinguished by rank and talent. Of dukes and duchesses, earls and countesses, bishops and right honourables, there are not less than thirty; and of the eminent in literature and art there are the names of Armstrong, Akenside, Arne, Balguy, Burney, Colman, Cowper, Churchill, Cumberland, Gray, Garrick, Hawkesworth, Heberden, Hogarth, Hurd, Langhorne, Lowth, Mason, Motteux, Murphy, Porteus, Smollett, Warton, and others. Many subscribe for *two* copies, several for *six*, one for *ten*, and one (Brigadier General Draper) for *forty*. What was the subscription for one copy? J. D.

"The Gospel Shop": Rev. Rowland Hill (3rd S. ii. 273.) — There cannot, we think, be any doubt that the author of *The Gospel Shop*, in ascribing it on the prologue and epilogue, to R. Hill, Esq., of Cambridge, intended to reflect on Rowland Hill, M.A., of St. John's College, who, at the period in question, was a well-known itinerant lay preacher, although he soon afterwards became the settled minister of a dissenting congregation.

C. H. & Thompson Cooper.

Cambridge.

John Tweddell (3rd S. ii. 274.) — Your correspondent, Oxoniensis, may be interested, though sorry, to learn, that the slab with the Rev. Robert Walpole's inscription in Greek verse, to the memory of John Tweddell, has long since been destroyed. In my rambles at Athens, in 1834, I saw a small fragment of the slab bearing the name, in full or in part, I forget which, lying among a quantity of loose stones which had been used in the formation of a boundary wall close to the Temple of Theseus. This fact is noted down in my Diary; and at present I can only express my regret that I did not cause the fragment to be preserved.

Thomas H. Cromek.

Wakefield.

Assurance Literature (3rd S. ii. 165, 251.)— The following extract, from a newspaper paragraph, showing the mortality amongst insurance offices, may interest some of your readers: —

"In 1848, four insurance companies ceased to exist; in 1849, seven; in 1850, three; in 1851, none; in 1852, two; in 1853, eight; in 1854, six; in 1855, ten; in 1856, sixteen; in 1857, thirty-four; in 1858, twenty-five; in 1859, fifteen; in 1860, six; in 1861, ten. Whilst, during the year 1862, eleven have disappeared, or are disappearing."

Total, 157 in fourteen years.

Edward J. Wood.

The "Organs" at Wrexham (3rd S. ii. 248.) With reference to the Query respecting this instrument, I am able to cite *poetical* evidence of the celebrity it had acquired two hundred and thirty years ago; and, without doubt, the volume of organ tone, and mastery of organ-playing skill, which could suggest to any mind associations of the supernatural in connection with the *builders* and *blowers* thereof, must have been something extraordinary. In Fletcher's play, the *Custom of the Country*, a Welchman is introduced, making boast (even in the the distant land of Spain) of the wonderful music to be heard in that sacred edifice, which has been justly described (I think by Pennant) as "the glory of North Wales."

These are the words of "Taffy": —

"The organs at *Rix*ham were made by Revelations!
And there's a Spirit blows, and blows the bellows;
And then they sing!"

A. Sedge.

Temple.

Naval Uniform (3rd S. ii. 154.) — Lord Nelson is represented with an epaulette in a wax medallion (which I possess) by Miss Sharpe, modeller in wax to H. M. Queen Charlotte; no doubt taken subsequent to the letter referred to.

L. L. B.

The Graceless Florin and the Potato Disease (3rd S. ii. 126.) — In the popular edition of *The Recreations of a Country Parson* (p. 44), the author says: —

"Sydney Smith put Catholic Emancipation as common justice and common sense; Dr. M'Neile puts it as a great national sin, and the origin of the potato disease."

This hint may afford a clue to the requirement of Numismaticus. St. Swithin.

Legerdemain (3rd S. ii. 226.) — Continuing W. H. L.'s list of books on the subject of legerdemain: —

3. "The Magician's Own Book; or the whole Art of Conjuring." 8vo. New York. Dick & Fitzgerald.
4. "Thaumaturgia; or Elucidations of the Marvellous." 8vo. Churton. London.
5. "Le Magicien de Société; ou Le Diable Couleur de Rose." 8vo. Paris. Germain Mathiot.
6. "Chymical Magic, with invisible Portrait of the Author." 8vo. Longman & Co.
7. "Brewster's Natural Magic."
8. "Demonology and Witchcraft." Lockhart. 12mo. Murray.

G. W. S. P.

Buck Whalley (3rd S. ii. 76, 149.) — Extract from the *Gentleman's Magazine*, second volume for the year 1800, relating to this gentleman: —

"He then retired to the Isle of Man, where he employed himself in cultivating and improving an estate he possessed there, and in educating his children. He at the same time drew up Memoirs of his own life, with a view to their publication, written for the express purpose of preventing other young men from being led into similar errors with himself, and containing some excellent reflections on the folly of the life he had led; and on the small share of happiness he had (with the ample means he possessed) produced to himself or others."

Were these "Memoirs" ever published?

X. Y. Z.

Female Printers (3rd S. ii. 229.)—Dr. Beddoes of Clifton, Bristol, printed in 1792, but never published, a poem on *Alexander's Expedition to the Indian Ocean*, with elaborate notes. His biographer, Dr. Stock, gives an analysis of the poem, with some extracts, and a pretty copious report of the dissertations appended to it, and adds: —

"One circumstance more relating to this work should be recorded, because it suggests a benevolent hint, too valuable to be lost. It was printed in a remote village, and the *compositor* was a young woman. 'I know not,' says Dr. Beddoes, 'if women be commonly engaged in printing, but their nimble and delicate fingers seem extremely well adapted to the office of compositor, and it will be readily granted that employment for females is among the greatest *desiderata* of society.'"—Stock's *Memoirs of the Life of Thomas Beddoes, M.D.*, 1811, p. 68.

J. D.

Morgan Family (3rd S. ii. 246.)—Sir T. E. Winnington would confer a great boon upon South Wales genealogy if he would favour you with the descent of General Sir T. Morgan, Bart., which may perhaps be preserved with his papers. There is little doubt but that the General was a branch from Tredegar. *The Baronetcy* (12mo, 1727,) makes him son of Lewis Morgan of Llangattoc, Monmouthshire; and when created baronet, Feb. 7, 1660, he is styled of that place. *The Baronetage* gives his arms: "A. 3 bulls heads (cabossed) S, langued gules;" but also states those of Morgan of Llangattoc to be, "Or a griffin segreant sable." The Tredegar family have long used both, and their very numerous cadets used sometimes one, and sometimes the other. Thus Lewis of St. Pierre used both, putting the bulls in the second quarter, and Morgan of Llanrhymny put them in the first. And this long before William Morgan of Tredegar (ob. 1682) married the heiress of Morgan of Ddrw, whose paternal coat was also the bulls.

Lewis is not a common Christian name in the Morgan family. After the match with Catherine Lewis of Ruperra, there were two descents of that name; but they certainly did not migrate to Llangattoc.

There is another Sir Thomas, "a great commander," who was of Pencarn, and therefore a cadet of Tredegar; and whose grandson, Sir Charles, was a General of the States in the Low Countries, whose heiress married Sir Lewis Morgan of Ruperra.

Is there any foundation for the prevalent belief that the buccaneer Governor of Jamaica, Sir Henry Morgan, was brother to the Llangattoc baronet? He, at least, is always claimed as of the lineage of Tredegar. C.

Names of the Three Wise Men, etc. (3rd S. ii. 248.)—A communication at the above reference, signed S. Dalton by mistake, for I. Dalton, mentions a silver ring found at Dunwich, with three lines engraved upon it, bearing the names of the three Magi, as a charm against the falling sickness. Canon Dalton inquires the origin of this charm?

Such rings were not uncommon. They were sometimes inscribed with the unmeaning words: + *Dabi* + *habi* + *haber* + *hebr* + : but the verse in honour of the Three Wise Men was more usual; and even their three names alone, carried about the person, were considered by the ignorant a charm against the falling sickness. It is impossible to assign any origin to this, and a thousand other superstitions. It had even found its way into some rituals, as that of Chartres, in 1500.

F. C. H.

The more modern translation of the Latin charm has the merit of introducing the names of the Three Wise Men: —

"Christ Jasper, Balthasar, and Melchior sought;
Myrrh, Gold, and Frankincense, the gifts they brought.
Who wear the names of those three Kings shall be
For ever from the 'Falling Sickness' free."

A. H. N.

St. Legers of Trunkwell (3rd S. ii. 166, 197, 259.)—Trunkwell, formerly belonging to the St. Legers, in the parish of Shinfield, near Reading, consists of about 260 acres. A respectable farmer in the neighbourhood (to use his own words) knew Madam St. Leger very well. She died at Trunkwell House, most likely buried either at Shinfield or Strathfieldsay, a nearer church.

Trunkwell is pleasantly situated, and surrounded by well-planted gardens and pleasure grounds. The views all round are beautiful, especially from Beech Hill, and not far from the celebrated Miss Mitford's last residence.

Mr. Rich succeeded the St. Legers, who sold it to the Hon. Mr. Law. Capt. Scott bought it of Mr. Law; at his death, it was sold to Mr. Greenway, and is now the property of Mr. Robert Alfrey of Oakfield Park, in the parish of Mortimer.

Julia R. Bockett.

Bradney, near Burghfield.

Colonel Thomas Rainsborough (3rd S. ii. 248.)—r. is referred to *The Historical and Topographical View of Strafford and Tickhill*, by John Wainwright (vol. ii. pp. 54, 55, 56, 57, 58), for particulars of the attack upon and death of Col. Thomas Rainsborough; which death it is there stated, on the authority of Whitelock, Boothroyd, and Paulden, took place on the 31st Oct., 1648, and not on the 29th as stated by Miller; who confounds the day Captain Paulden and his companions left Pontefract, with that on which Rainsborough was killed. John Parkin.

Idridgehay, Worksworth.

Wedderly: Edgar Family (3rd S. ii. 189, 258.)—My substitution of Lauder for Westruther, the adjoining parish, was simply a slip of the pen.

The Netherhouse, to which I alluded, is marked on a large old map of Berwickshire; which is probably still to be seen at the office of the old parish registers, R. H. Edinburgh. I beg to thank S., however, for the information relative to the other Netherhouses.

I may take this opportunity of observing, that in the Commissariat of Lauder there is the will of "Alesone Edzer (Edgar) at Wedderlie, parish of Gordoune," in 1564.

"Danskin" is, or *was*, a hamlet in the parish of Garvald *Haddington*. The family of Edgar of Wedderly branched off in this direction; and I suppose that Alexander Edgar, Commissioner of Haddington between 1680 and 1707, was the representative of one of these branches.

In the will of John Edgar, of Wederlie* (1657), mention is made of Alexander Edgar of Westruther (he was probably his brother). This John Edgar left an only daughter, Mary.

Without considerable caution, one would be apt to be misled by the frequent occurrence of the names Alexander, James, and Patrick, in the wills of Edgars. These names having been common in the Edinburgh, as well as in the Berwickshire family, or rather families. SPAL.

AMERICAN CENTS (3rd S. i. 255; ii. 184, 238, 259.)—I have two specimens of the Kentucky cent; and as correctly as I can make it out (and I have used a magnifying glass), the following are the letters on the fifteen stars:—(K.) Kentucky. (R. I.) Rhode Island. (Vt.) Vermont. (V.) Virginia. (N. Y.) New York. (N. C.) North Carolina. (Ms.) Massachusets. (Md.) Maryland. (S. C.) South Carolina. (N. H) New Hampshire. (D.) Delaware. (P.) Pennsylvania. (N. J.) New Jersey. (G.) Georgia. (C.) Connecticut. I have added the States to whom I have attributed the initials; of course, the latter is on no authority,—only my surmising. SAM. SHAW.

Andover.

THE SCOTTISH ACELDAMA (3rd S. ii. 274.)—Where the Mr. Paull referred to may have *seen* an inscription recording "the murder" of 18,000 Presbyterians by "black prelacy" it might not be easy to say, as I believe that in Scotland several "martyrs' monuments" bear that assertion, as may be seen by a little sixpenny book published by McPhun of Glasgow, in which copies of the inscriptions on the tombstones of martyrs and covenanters all over Scotland are collected, and given. The original authority for the above statement is, however, John Howie of Lochgoin, who, in his celebrated *Scots Worthies*, enters into the following computation, whence it will be obvious that there is no intention of saying, that, on any single occasion, 18,000 victims perished "at one fell swoop;" for it is doubtful how many really perished at all:—

"It is computed that [*i. e.* from 1660 to 1688] not less than 18,000 people suffered death *or the utmost hardships and extremities* [surely a very different thing.] Of these, about 1700 were banished to the plantations, and of this number 200 were lost in shipwreck by the carelessness, or rather, as it appears, by the cruelty of the seamen. About 750 were banished to the northern islands, and doomed to wear out a miserable existence on these then unpeopled shores. Those in addition, who suffered imprisonment and the privations accompanying it, are computed at above 2800; those killed in the several skirmishes and insurrections are computed at 680; and those who went into *voluntary banishment*[!] about 7000. About 498 were murdered in cold blood, besides 362 who were by form of law executed. The number of those who perished through cold, hunger, and other privations in their wanderings upon the mountains, and their residence in caves cannot well be calculated, but *will certainly make up the sum total to the number above specified.*"

All this is bad enough; but really the story when analysed closely resembles that of the three black crows! Had it been an Irish instead of a Scottish piece of history, one could have understood the distinction betwixt those that were only "kilt" and those actually murdered. But the proportion of the latter seems, as above stated, much too small to dominate the whole aggregate of 18,000 "martyrs." SHOLTO MACDUFF.

STEWARTS OF BURRAY, BURGH, OR BRUGH (3rd S. ii. 274.)—There is no difficulty about Stewart pedigrees, since genealogists of the name are as plentiful as blackberries. The following is Crawfurd's account of this particular branch in his *History of the Royal and Illustrious Family of Stewart*:—

"STEWART LORD DOUN, NOW EARL OF MURRAY.

"From the family of Ochiltree [the precedent genealogy, in which it is shown that the first of this family was Andrew Stewart grandchild of Murdoch, Duke of Albany, by James, one of his younger sons] the Stewarts of Doun derive their descent. Sir James Stewart of Baith, their ancestor, was a younger brother of that noble family. He obtained from King James V. the hereditary command of the Castle of Doun with the Stewartry of Menteith in the year 1534. He married Margaret Lindsay, Dowager Lady Innermeath, by whom he had two sons; James his successor, *and Henry, author of that branch of the Stewarts of Burray in Orkney, whose lineal heir is Sir James Stewart, Baronet.*"

It is the spelling of the word "Burray," according to the local and provincial pronunciation, which has probably obscured this genenealogy. In Orkney "Burgh," "Brugh," or "Burray," however pronounced (though generally spelled in the first of these three fashions), always refers to the well-known remains of some Danish fort or burgh. SHOLTO MACDUFF.

* The style of "Sir" in the Church, as already remarked in "N. & Q.," was common in the feudal times, and even later. An instance of its use occurs in this family, or one of its branches: for we find in the Commissariat of Edinburgh, 1579, Oct. 29, "*Schir* William Edgare, Prebendar of Lineluden in Nidisdale."

It appears from the *Abbreviate of Scottish Retours* (*i. e.* Returns or Verdicts of Juries) that on February 25, 1679, Robert Stewart, of Newwark, was served or retoured heir of his father, Colonel John Stewart of Newwark, in, *inter alia*, "18 denariatatis terrarum de Burgh in Insula de Sanday." An Edward Steward of Burgh is noticed in the same publication, Appendix, vol. ii. p. 309, under date February 13, 1634. The *Abbreviate* is printed up to, and including, the year 1700, but not subsequently. The continuation of it will, however, be found in the Chancery Office, Register House, Edinburgh; and is, I believe, in an alphabetical arrangement. G.

Edinburgh.

Eva Maria Garrick (3rd S. ii. 264.) — To complete the collectanea of Mr. Charles Wylie the following seems wanting, from the *Autobiography* of Jupiter Carlyle: —

"We had one cabin passenger, who was afterwards much celebrated. When we were on the quarter-deck in the morning [*en voyage* from Holland], we observed three foreigners of different ages, who had under their care a young person of about sixteen, very handsome indeed, whom we took for a Hanoverian baron, coming to pay his court at St. James's. The gale freshened so soon, that we had not an opportunity of conversing with these foreigners, when we were obliged to take to our beds in the cabin. The young person was the only one of the strangers who had a berth there; because, as we supposed, it occasioned an additional freight. My bed was directly opposite to that of the stranger, but we were so sick that there was no conversation among us; till the young foreigner became very frightened in spite of the sickness, and called out to me in French if we were not in danger. The voice betrayed her sex at once, no less than her fears. I consoled her as well as I could, and soon brought her above the fear of danger. This beautiful person was Violetti the dancer, who was engaged to the Opera in the Haymarket. This we were made certain of by the man who called himself her father waiting on us next day at Harwich; requesting our countenance to his daughter on her first appearance, and on her benefit. I accordingly was at the Opera the first night she appeared, where she was the first dancer, and maintained her ground till Garrick married her. . . . We passed the night at Colchester, where the foreigners were likely to be roughly treated; as the servants at the inn took offence at the young woman in men's clothes, as one room was only bespoke for all the four. We interposed, however; when Monkly's authority, backed by us, prevented their being insulted. They travelled in a separate coach from us; but we made the young lady dine with us next day, which secured her good treatment."—*Autobiography of Dr. Alexander Carlyle*, p. 184.

Carlyle afterwards adds,—

. . . . "I was twice at the Opera, which seemed so very far from real life, and so unnatural, that I was pleased with nothing but the dancing, which was exquisite, especially that of Violetti."—*Ib.*, p. 197.

. . . . "We returned and dined sumptuously [i. e. at Garrick's villa at Hampton], Mrs. Garrick, the only lady, now grown fat, though still very lively, being a woman of uncommon good sense, and now mistress of English, was in all respects most agreeable company. She did not seem at all to recognise me, which was no wonder at the end of twelve years, having thrown away my bag-wig and sword, and appearing in my own grisly hairs, and in parson's clothes; nor was I likely to remind her of her former state."—P. 344.

Sholto Macduff.

The following may be added to the Notes on Eva Maria Violetti: —

"June 23, 1749. Yesterday was married, by the Rev. Mr. Francklin, at his Chapel near Russell Street, Bloomsbury, David Garrick, Esq., to Eva Maria Violetti; and afterwards on the same day, according to the rites of the Roman Catholic Church, by the Rev. Mr. Blyth, at the Chapel of the Portuguese Embassy in South Audley Street."—*General Advertiser*, June 23rd.

J. Y.

Marat in England (2nd S. x. 214) — The following is extracted from a letter of Charles Joseph Harford, Esq., dated Stapelton, Nov. 26, 1822, to the Rev. Samuel Seyer, author of the *Memoirs of Bristol*: —

". . . The infamous Marat, stabb'd by Charlotte Cordé, once disgraced this city [Bristol], and was unfortunately released from Newgate by the Society for relief of persons confined for small debts. This I know from the late Mr. James Ireland of Brislington; who told my father, that being at Paris, I forget what year, he went to the National Assembly, and took his servant with him, who, on seeing Marat rise to speak, assured his master with astonishment the man was the very person to whom he had often taken money and victuals from him when a prisoner in Bristol gaol. I think it will be worth while to look into the books of the Society, to see if a man of the name of Marat le Maitre, or Lemain, or [Farlin de la Jan (?), nearly illegible]—for by this last he was French Tutor at Warminster—was released by them. As I do not know the year, I can give no direction; but I remember who Marat was, by my father relating what Mr. Ireland told him. . . . . I will add, my father saw this villain in 1772 at Warminster. Mr. Bush could remember him there. He afterwards was a hair-dresser at Oxford; robbed the Ashmolean Museum; was taken in Dublin, but convicted at Oxford, and sent to Woolwich to the Hulks. This I prove thus:—In 1776, Mr. Lloyd, of Newbury, and the late Mr. J. S. Harford, of Blaize Castle, went to London; where, among other sights, they visited Woolwich; and Mr. Lloyd recognized his Warminster tutor as one of the convicts wheeling a wheelbarrow, and pointed him out to Mr. Harford."

C. J. P.

Baptisteries (3rd S. ii. 272.) — The earliest Fathers who mention baptisteries are St. Justin in the second century, and Tertullian in the third. They were called Φωτιστήρια, *places of illumination*. Thus, St. Justin says, in his *First Apology* to Antoninus Pius, that those who were prepared to become Christians were *taken to the place where the water was*, and there regenerated in the same way that all Christians were: ἔπειτα ἄγονται ὑφ' ἡμῶν ἔνθα ὕδωρ ἔστι, καὶ τρόπον ἀναγεννήσεως ὃν καὶ ἡμεῖς αὐτοὶ ἀνεγεννήθημεν, ἀναγεννῶνται. This laver, he says, is called the *Illumination*, as enlightening the minds of those who learn the Christian doctrine: κάλεται δὲ τοῦτο τὸ λουτρὸν φωτισμὸς, ὡς φωτιζομένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων. It is evident

that these baptisteries were buildings separate from the places where the Christians assembled for divine worship; for St. Justin goes on to say, that after they were baptised, the new Christians were conducted to where the brethren were assembled: *ἡμεῖς δὲ μετὰ τὸ οὕτως λοῦσαι τὸν πεπεισμένον, καὶ συγκατατεθέμενον, ἐπὶ τοῖς λεγομένοις ἀδελφοῖς ἄγομεν, ἔνθα συνηγμένοι εἰσί.*

Tertullian also testifies that the baptistery was a separate place from the church: that when the catechumens were to go to the water, they protested beforehand in the church to the bishop, that they renounced the devil, his pomps and wicked spirits:

"Aquam adituri, ibidem, sed et aliquanto prius in Ecclesia sub antistitis manu contestamur nos renuntiare diabolo, et pompæ, et angelis ejus."—*De Corona*, cap. iii.

St. Cyril of Jerusalem, in the fourth century, in his *Catechesis Mystag.*, I., speaks of the porch where the catechumens renounced Satan, and which he styles, *προαύλιον τοῦ βαπτιστηρίου*: and in the *Catechesis Mystag.*, II., he speaks of the baptistery itself as the interior house, or apartment: *τὰ ὑφ' ὑμῶν ἐν τῷ ἐσωτέρῳ οἴκῳ γενόμενα.*

This answers the first query of the Baptismal Inquirer: to the second I am unable to reply.

F. C. H.

Admirals Keppel and Rodney (3rd S. ii. 286.) The words of the epigram sought by Oxoniensis are given in the *Gentleman's Magazine* for March, 1780, p. 149, col. 2, as copied from the papers of the day, and are as follows: —

"Your wisdom, London's *Council*, far
Our highest praise exceeds;
In giving each illustrious tar
The very thing he needs.
For Rodney, brave, but low in cash,
Your *golden gifts* bespoke:
To Keppel, rich, but not so rash,
You gave *a heart of oak*."

D. B.

Armagh Cathedral (3rd S. ii. 125.) — Your correspondent, Adhna, who inquires after a description of Armagh Cathedral, will find one in the *Ecclesiologist*, vol. xvi. No. 106, for February, 1855. Y. K.

Holy Fire (3rd S. ii. 276.) — There can be no doubt that the churchwarden's entry of "a stryke of charcole for the *hallowed fyer*," referred to the fire which was, and is still, in the Catholic Ritual, enkindled in the church porch on the morning of Holy Saturday, that is, Easter Eve; which fire is blessed by the officiating priest, and from it the deacon lights the triple candle, which he carries in the procession into the church. From this the paschal candle the lamps in the church and the candles on the altar are lighted, and, in some places, the primitive custom of the church is preserved, of keeping some of this blessed fire all the year, for lighting the church lamps and candles.

The entry cannot be supposed to refer to the fires formerly kindled on All Hallow Eve, that is, the Eve of All Saints, October 31; because those fires were not recognised by the church, and formed no part of her ceremonial. F. C. H.

Penny Hedge at Whitby (3rd S. ii. 88, 119, 298.)—The very curious ceremony referred to by T. B. is still continued. The following is from the *Whitby Gazette* of May 31, 1862: —

"The feudal service of the Penny Hedge was duly observed on Wednesday morning (Ascension-eve) by Mr. Herbert, in the presence of Mr. Pennock and others."

The legend abridged by T. B. (but not quite accurately, for *three* "persons of distinction" were implicated, and the hedge was required to stand not *nine* but *three* tides), is given at length in the notes to Scott's *Marmion*, and in a very correct and interesting little book lately published, entitled, *Whitby, its Abbey, and the Topography and Antiquities of the surrounding Country*, by F. K. Robinson, and in several older works on Whitby.

J. D.

Centenarianism (3rd S. ii. 196.)—With reference to former notices of John Pratt, I enclose a statement of his death, which has recently appeared in the newspapers: —

"Death of a Centenarian.—Died, at the patriarchal age of 106, at Oxford, Mr. John Pratt, a native of Grendon-Underwood, near Bicester. Deceased, upwards of half a century ago, was for many years employed in the herbal department of Apothecaries' Hall, London, and was latterly well known in Oxford and many other parts of the country as a gatherer of herbs for medicinal purposes. He retained his faculties in an extraordinary manner. Shortly before his death he was seen enjoying his walks through the streets of Oxford."

L.

In the churchyard of Maresfield, Sussex, there lies buried an old man of the name of Goldspring, who died a few years ago in the parish of Barcombe. The inscription on his coffin stated that he was 104 years old, and there is very good reason to believe that this was about his age. He was born I believe in Norfolk, and there has been a difficulty in ascertaining the parish where he was christened.

Passing through the churchyard of Ditchelling the other day, I read the following inscriptions on two tombstones: —

"George Howell, born at West Hothly Jan. 6th, 1754. Died at Ditcheling, May 7th, 1858. Aged 100 years and 336 days."

On the other stone is engraved —

"To the memory of Mary Jane Turner, who died Sept. 14, 1857. Aged 100 years and eight months."

These latter cases have been fully verified by reference to parish registers. R. W. B.

Words derived from Proper Names: Blankets (3rd S. ii. 139, 177, 277.) — I have heard it

said, that *blankets* take their name from three brothers in Worcester, who invented the article, and gave it their name. At Claines, adjoining the city of Worcester, is a place still called the Blankets, and a family of that name resided there in the reign of Edward I., according to Nash's *History*. THOMAS E. WINNINGTON.

JOHN DUER, ESQ., OF ANTIGUA (1st S. xi. 425.) The following copy of an inscription in Fulham churchyard seems to give some of the information required by J. K.: —

"Here lyeth the body of John Duer, Esqr, who died Der 1st, 1764, aged 67. Mary Duer, died December 21st, 1757, aged 16 years. John Frye, died February 6th, 1760, aged 16 years. Mary Frye, died June 11th, 1760, aged 81 years. Also, Mrs Elizth Frye, widow of John Frye, Esq, of Antigua, died August the 6, 1768, aged 58 years. Mrs Frances Duer, relict of the above John Duer, Esqr, died July ye 3d, 1787, aged 74."

In Burn's *Fleet Marriages* (London, 1834, p. 105), is this entry, which may relate to some of the family, —

"16 Sept. 1717. John Duer, Esq., St. James, and Elizabeth Eyre, St. Clements, B. & S."

WALTER RYE.

THOMAS AGER (3rd S. ii. 228), was matriculated as a sizar of Queen's College, Cambridge, Dec. 14, 1638, and proceeded B.A. 1641-2.

C. H. & THOMPSON COOPER.

BURTON COGGLES (3rd S. ii. 188.) — The last syllable in Pepperdine, or Pedwardine, is most probably derived from the Med. Lat. *gardianus*, a warden, "he that hath the keeping or charge of any person or thing by office," as warden of the marshes, warden of the forest, warden of the peace, warden of the Stannaries. It is not uncommon in Great Britain, especially in cos. Hereford, Radnor, and Salop. We have Belswardine, Bedwardine, Bradwardine (Waverley), Bullwardine, Carwardine, Chiswardine, Fouswardine, Leintwardine, Petwardine, Shilwardine, Shrawardine, Stanswardine, and Wrockwardine. In the following it contracts into *dine*, as Ellerdine, Injardine, Llanvair Waterdine, Pollerdine.

R. S. CHARNOCK.

TRUE BLUE (3rd S. ii. 175.) — An old Tory wishes to be informed when and how the colour which, during the great Civil War, was borne by fanatics and rebels, became in aftertimes the emblem of the party, whose watchword was "Church and King." It looks like a reversion to the old symbolic meaning of the word, which from the time of Chaucer, has always denoted "constancy" and "trueness." It would be interesting to have a complete list of the *real* election party favours for the counties, cities, and principal towns (not the mere fancy colour of a candidate) previous to the passing of the Reform Bill.

C. J. P.

CUT-THROAT LANE (3rd S. ii. 259.) — Not only England or Middlesex have these lonely bye-ways, but London can boast one or two choice-named paths, as, for instance, Squeeze-Gut Alley, in Wapping most correctly named; and Hole-in-the-Wall Passage, one of the courts between Holborn and Baldwin's Gardens. NOTSA.

CALLIGRAPHY (3rd S. ii. 210.) — K. inquires when the habit of writing bad hands as "gentlemanly" arose; observing that "elegant, or at least intelligible," hands prevailed in and after the reign of Elizabeth. The well-known passage in *Hamlet* shows, however, that the bad practice referred to by K. was already rooted in the time of Shakspeare: —

> "I once did hold it, as our statists do,
> A baseness to write fair, and laboured much
> How to forget that learning."

W. M. ROSSETTI

NAPOLEON'S ESCAPE FROM ELBA (3rd S. ii. 215.) Why does L. say that his assertion that the Emperor Alexander "did not at first take a serious view of Bonaparte's enterprise," is grounded on the statement, "Je ne manquai pas de présager les suites dans toute leur étendue: l'empereur en fut également convaincu dès le premier moment"? This statement distinctly affirms the contrary; viz., that the emperor foresaw the serious consequences *from the first moment inclusive*.

W. M. ROSSETTI.

ALGEBRA (3rd S. ii. 277.)—This word must have some *algebra* applied to it, that is, it must be *restored* to its proper meaning. *Al jebr*, a restoration, is part of the phrase *al gebr e al mokabala*, "restoration and reduction," the name given to the distinctive parts of algebra in the old Mahometan books of algebra, and introduced into Europe with those books. The Spanish word *algebrista*, a surgeon, has a Moorish origin in the word *jebr*. When the word was forgotten, a notion arose that the Arabian astronomer, Geber, was the inventor of algebra, which was therefore called after him. This Geber also gave his name to *gibberish* — at least it is so supposed — and some think that his two godsons were twins, if not one and the same individual. And certainly, since algebra and gibberish are equally Greek to those who understand neither of the three, there is some excuse for the mistake. For the word and its meaning see the note in the late Dr. Rosen's edition and version of the algebra of Mohammed Ben Musa (Oriental Translation Society, 1831). The "distinguished friend of mathematical science," whose help is acknowledged, was the late Henry Warburton, who contributed both knowledge and money to the undertaking.

A. DE MORGAN.

MARQUIS OF ANGLESEY'S LEG (3rd S. ii. 249.)—The epitaph referred to by OXONIENSIS has been attributed to the Right Hon. George Canning, and reads thus: —

"Here rests — and let no saucy knave
Presume to sneer or laugh,
To learn that mould'ring in this grave
There lies — a British *calf*.

"For he who writes these lines is sure
That those who read the whole,
Will find that laugh was premature,
For here too lies a *soul*.

"And here five little ones repose,
Twin born with other five;
Unheeded by their brother toes,
Who all are now alive.

"A leg and foot, to speak more plain,
Lie here of one commanding;
Who, though he might his wits retain,
Lost half his understanding.

"And when the guns with thunder bright,
Poured bullets thick as hail,
Could only in this way be taught,
To give the foe *leg bail*.

"And now in England just as gay,
As in the battle brave,
Goes to the rout, the ball, the play,
With one leg in the grave.

"Fortune in vain has showed her spite,
For he will still be found,
Should England's sons engage in fight,
Resolved to stand his ground.

"But fortune's pardon I must beg,
She meant not to disarm;
And when she lopped the hero's leg,
She did not seek his h-arm.

"And but indulged a harmless whim,
Since he could *walk* with one;
She saw two legs were lost on him,
Who never meant to *run*."

So lately as 1856 I *did* the field of Waterloo during an entire day, and humbly paid all fees demanded. I regret that I never heard of the grave of the marquis's leg until I read of it in "N. & Q." T. W. BELCHER, M.D.
Cork.

When the noble marquis was, for the second time, Lord-Lieutenant of Ireland, he became very unpopular, in consequence of a speech he delivered (I forget where); and this gave the late Mr. O'Connell an opportunity of falling foul of the noble marquis, which he frequently did, and with all the powers of ridicule of which he was a master. I well remember the following, which caused an immense "sensation" at the time; but I do not believe Mr. O'Connell was the author, nor can I say who was. In a speech of Mr. O'Connell's, in quoting the well-known lines —

"God takes the good, too good on earth to stay,
And leaves the bad, too bad to take away,"

the great orator continued —

"This couplet's truth, in Paget's case we find,
God took his leg, and left himself behind!"

I well remember a ballad being sung in the streets of Dublin, the chorus of which ran as follows. It was in ridicule of the marquis: —

"He has one leg in Dublin, the other in Cork,*
And you know very well what I mean, O!"

There were several others, but I only recollect the above. S. REDMOND.
Liverpool.

OLD POCKET DIAL (3rd S. ii. 185.)—MR. COUCH will find a description of a pocket ring-dial, in the possession of Mr. Charles Knight, among the notes to *As you like it* in that gentleman's *Pictorial Edition of Shakspeare's Works*. It is accompanied by an engraving, showing the manner of holding the dial in order to tell the hour. W. H. HUSK.

* It was stated that he had an artificial *cork* leg.

Miscellaneous.

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H. W. *The allusion made to Dante in* The Times *of the 8th instant, is to the following passage:* —

". . . nessun maggior dolore,
Che ricordarsi del tempo felice
Nella miseria."—*Inferno*, canto 5, v. 121.

H. H. R. *In the phrase, "Ex cathedra," the* e *is short.*

F. TRENCH *will find many explanations of the phrase, "At sixes and sevens," in our* 1st S. v. iii. p. 425. *We are inclined to believe that it originates in the unlucky number thirteen.*

T. B. *should address his suggestions to the publishers of* The Book of Days.

W. P. *will find many references to sources of information respecting the* Palatines settled in Ireland, *in our* 1st S. xi. 87, 172, 251.

JOHN TAYLOR. *For the armorial bearings of Christopher Columbus, consult* "N. & Q." 2nd S. xi. 412; xii. 491, 530.

SHOLTO MACDUFF. *Respecting the "Marrow Controversy" we must now say* Quantum suff.

W. J. O. *The tragedy of* Irene *was produced at Drury Lane Theatre on Feb. 6, 1749, and performed for nine nights. Dr. Johnson received* 100*l. for the copyright from Robert Dodsley, and netted* 195*l.* 17*s. by three benefit nights.*

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LONDON, SATURDAY, OCTOBER 25, 1862.

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Notes.

PINDAR, HALLAM, AND BYRON.

I doubt if a complete account of Byron's sarcasm on Hallam has ever been given: it is a very fit subject for your pages.

The sarcasm is contained in a line of the *English Bards and Scotch Reviewers*,—

"And classic Hallam, much renowned for Greek."

To which is appended the following note: —

"Mr. Hallam reviewed Payne Knight's *Taste*, and was exceedingly severe on some Greek verses therein; it was not discovered that the lines were Pindar's till the press rendered it impossible to cancel the critique, which still stands an everlasting monument of Hallam's ingenuity. . . . . If Mr. Hallam will tell me who did review it, the real name shall find a place in the text, provided, nevertheless the said name be of two orthodox musical syllables, and will come into the verse; till then, *Hallam* must stand for want of a better."

The last part of the note refers to another review. But for all that, the line quoted requires, not indeed a better name than Hallam's, but a worse: and there is a name of two orthodox musical syllables, the only one concerned which can claim the context. That name is *Byron:* how it happens I proceed to show.

Pindar (10th Nemean, verse 75, or 141, according as the verses are long or short) has the following: —

Θερμὰ δὲ τέγγων δάκρυα στοναχαῖς
Ὄρθιον φάνασε.

If the first line were a clause by itself, it could mean nothing but "moistening warm tears with sighs (or groans)." This would be *nonsense.* A gentleman may possibly moisten a sigh with a tear; though throwing salt on a bird's tail would perhaps be easier. But the attempt to moisten a tear with a sigh is right in the teeth of those steady-going fundamentalities which we call the laws of nature; for any sigh, however slight, would do its little percentage towards drying up any tear, however large. But στοναχαῖς refers to φάνασε; and, by a little forcing of τέγγων, the like of which is not unknown to less erratic Greeks than Pindar, the passage means that "shedding warm tears he cried out loud with groans."

Payne Knight gave some of *his own* Greek lines, a translation of part of Gray's Ode, beginning "On a rock whose hoary brow." Byron must be taken to have known that Pindar lived too early to translate Gray: we cannot suppose that he confounded *Peter* with the Bœotian. It was not, therefore, very candid to say that "the lines" were Pindar's. When Knight comes to "struck the deep sorrows of his lyre," he shows his power of sticking to his original by giving as the translation —

Θερμὰ δ' ὁ τέγγων δάκρυα στοναχαῖς
οὖλον μέλος φοβερᾷ
ἤειδε φωνᾷ.

Here φοβερᾷ φωνᾷ cuts στοναχαῖς away from ἤειδε, and makes the first line break Nature's head in manner and form as above. Hallam criticised "the lines" in several of their epithets, guarding himself by saying, as to one, that it might possibly be a "critic trap," having some authority. He does not criticise the *Greek* of the first line above given: but he says it is *nonsense;* and so it is. Had he remembered every line of his Pindar, he might have caught the travestie, and exposed it. As it is, his words are, "the twelfth line is nonsense;" and this is all he says about it. It is no more true that the line is Pindar's than that

"We fought and conquered ere a sword was drawn,"

is Home's.

It has been doubted whether Hallam wrote the article. I am quite sure he did, from its internal evidence. His defenders, so far as I know them, take "the line" to be Pindar's, not thinking it worth while to look further. One of them admits that Hallam's criticism has a rather ludicrous appearance. I should have stopped at the end of the line, if a scholar of my acquaintance had not suggested the propriety of reading on; but I was quite prepared to maintain, even against Pindar, that the line, read as a clause, is *nonsense.*

A number of good retorts might have been made on Byron: a satirist should have no hole in his coat; and he had many. In the note next but three to the one quoted above, he says, in excuse

for inventing a goddess to save Jeffrey, that "the *gude neighbours* (spirits of a good disposition) refused to extricate him." A very slight knowledge of Scottish mythology, far less than might have been got from the notes to Scott's Poems, would have taught him that the good neighbours got the name just as the Furies got the name of Eumenides, and in no other way.

A. De Morgan.

LACEBY PARISH REGISTERS.

I send some extracts from the above-named registers, which go back as far as 1538. The list of occasional preachers, and the licenses to eat flesh, are taken from the churchwardens' account-book.

"1546. A witch was devoured in the Bounds of the feilds of Lacebye, and buried there the same day.

[Query. What is the meaning of this entry? Was she baited with dogs?]

"1641. John Somerstales, of Croxton, Clerke, and Jane Harnesse, were married the xxiij day of August, 1641. *Cum licencia.*"

In 1654-57, there are entries of no less than twenty-four Puritan weddings, celebrated before the justices of the peace.

"1663. John Hunt, of Bradley, Clerk, and Elianor Beatniffe of this parish, widow, were married the xxvij day of August, at Thornton Curtis. *Cum licencia.*

"1664. John Humfrey, of Ruckland, Clerk, and Martha Codd, daughter of Thomas Codd, of this Towne, Clerk, were married here the 3d day of January. *P. licenciam.*

Date.	*Preacher's Name.*	*Who Ordained by.*
1662, July 27.	John Moore, of South Ferriby.	Dr. Hacket, B. of Lichfield and Coventry.
—, Sept. 28.	Jeremiah Vagyn, Rec. of Skirbecke.	John Williams, B. of Lincoln.
—, Dec. 11.	Jo. Harreis, Rec. of Kirton, co. Nottingham.	Acceptus Lord Archb. of York.
1669, June 27.	Thos. Lambe, M.A., Rec. of Healing.	William (Fuller), B. of Lincoln.
—, July 25.	John Greene, M.A.	Humphery, B. of Norwich.
—, Aug. 15.	Joshua Westcand, Curate of Swallow.	William, B. of Lincoln.
1670, Sept. 25.	Patrick Jackson.	Thomas, B. of Orknay.
—, Oct. 16.	John Holmes, M.A.	Gilbert, B. of London, and licensed by William, B. of Bath and Wells.
—, Dec. 18.	Francis Beatniffe.	B. of Ely.
1670-1, Jan. 8.	Henry Ward, M.A.	B. of Peterborough.
—, March 5.	J. Dennis Pepper, B.A.	Archb. of York.
1672, May 19.	Wm. Wolfitt, LL.D.	
—, June 30.	Timothy Wallis, M.A.	Priest by Henry, B. of Elphin, licensed by Gilbert, Archb. of Cantuar, and Richard, Archb. of York.
1674, July 12.	J. Garthwaite,	Priests by William Fuller, B. of Lincoln.
—, Sept. 6.	Timothy Hammond.	
1674, Sept. 27.	Dennis Pepper, M.A. Rec. of Rothwell.	

"Md that the xiiijth of October, 1661, a licence to eat flesh on fish dayes was granted by Thomas Codd, Rector of the parish Church of Laceby, to Mr Theophilus Harneis, being weake, and visited wth a quartane Ague.

"And the xiiijth of Nouember, 1661, a like licence was granted to him and to his wife, being weake and great wth child; and to his s'vant Mary Greene, then also sore visited wth a quartane Ague.

"And the xxvijth day of February, 1661 (1662), a like licence was granted to the said Mr. Harneis, being still weake by reason of the continuance of his quartane ague, and to Francis his wife, then weake and lately delivered of a child; and his son Theophilus Harneis, and his s'vant Thomas Burton, then both sick of the weslinge (?); and his servant Mary Greene, yet visited wth her Ague and weake.

"Richard Kermond, Churchwarden."

What disease is meant by "weslinge," or "whes-linge"? I am not quite certain of the word.

The following list of the Rectors is written on one leaf of the old Register. I have endeavoured to arrange them in order. The present church is what was formerly the chapel of St. Margaret: the old church of St. Mary having entirely disappeared. The entry which I have placed first appears but fragmentary. I cannot, however, upon careful examination, discover any traces of further writing on the parchment:—

"Thomas . . . . . fuit psona de Leaseby.

"Eccl'ia Ste Marie Virginis de Laceby, Anno Dñi 1464, in testamento Johēs Wowen de Thorpe.

"Capella Ste. Margarete Virginis.

"Dñs Johēs de Stretton fuit psona Eccl'ie de Layseby, 20 Aug., 1349, 24 Edw. 3.

"Johēs Tredgold fuit psona de Layceby, 8 Maii, 8 Ric. 2, 1384, qui fuit psona de Brocklesby tempore confirmacōis sexte partis eccl'ie illius Abbathie de Newsham, quæ quidem Abbathia duas partes eiusdem eccl'ie antea obtinuiaset. Idem Johēs Tredgold fuit psona de Laysseby, 1367.

"Robertus Caweth fuit Rector de Laceby Anno xxvijo (1448) R. Henr. Sexti et usque initiū regni R. Henr. Septimi, vel de circiter 1485.

"Dño Ricus Butler fuit parochialis p̄sbiter de Laceby, Ao 12 Hen. 7, 1490.

"William Skerne, Parson of Laceby, was buried there 19 Jan., 1545; and was parson there 13 Apr., 19 Hen. 8, 1527.

"Robert Dalyson, Dr in Divinitie and Chaunter of Lincoln Minster, was Parson of Laceby about Anno 5 Edw. 6, and until 8 Eliz. Reg., 1565.

"Thomas Stoninge was Parson of Laceby, Anno 1571.

"Dr. Whitgift Archbishop of Canturbury.

"Wm Bradely, A.M., Cambridge, buried Oct. 10, 1590.

"John Clark, M.A., Oxford, buried Feb. 3, 1606.

"Thomas Rishworth, M.A., Cant., buried Sept. 7, 1632.

"Thomas Codd, M.A., Cant., ob. March 10, 1665.

"Steph'us Boynton, Clicus in Artibz Baccalaureus p̄sentatus fuit ad Rectoriam de Laceby p Anthoniū Thorold, et Johēm Cooper, Armigēs veres *vacone** Guardianal. Bethelis Wray, Baronetti, Lunatici, ijs a dño Rege comisso ejusdem Rectoris patronos, et admissus fuit ad eandem p Beniamin Lany† Epm̄ Lincolniensis, 23 Maii, 1666, ac inductus fuit 28 die eiusdem Mensis. Obijt apud Ulceby 13, et sepultus fuit ibm̄ 16 die Februarij, Anno Dñi 1667, 20 Car. 2.

"Wiltis Potter, Clicus in artibz Magister, Socius Collegij sci Johēs in Cantabrigia p̄sentatus fuit ad Rectoriam de Laceby p serenissimū principem Carolum Secdm Regem Anglie, et eiusdem Rectorie *vacone* Lunatici Bethelis Wray, Baronetti, indubitatum pro illa vice patronū, et admissus fuit ad eandem p Willm Fuller, Epm̄ Lincolniensis, 24 die Marcij, 1667, 20 Car. 2.

"Lionellus Gatford, Clicus in artibz Magister, p̄sentatus fuit ad Rectoriam de Laceby p Thomam Vic. Fenshaw verum *vacone* Guardinal Bethelis Wray, Baronetti, Luna-

* Is *vacone* the true word? And what is its proper meaning?

† Benjamin Lany, mistake for Lancy.

tici, do a dñe Rege comissus eiusdem Rectorie patronus, et admissus fuit ad eandem p Wiltm Fuller, Epm Lincolniensis, ac inductus fuit, 29 Dec. 1670.

"Guil. Poplewell, A.B., de St. Andrews in Scotia, Rector Ecclesiæ Parochialis de Laceby.

"Nicho Sye, A.B., Cantab., Rector.

"Antonius Smythe, A.B., Cantab.

"Robertus Janny, A.B., Cantab., 1686.

"Henricus Champanle, A.M., Trin. Coll. Cant., 19 June, 1696.

"Johannes Clark, A.M., St. Joh., Cant., Prelector Hullensis, 1727, ob. 1768.

"John Beatniffe, A.B., Trin. Coll., Cant., 1768.

"Jonathan Winship, ob. Jan., 1783.

"Thomas Dixon, 1783, ob. *cir.* 1833."

W. T. T. D.

ANIMAL *versus* VEGETABLE OILS.

The ordinary chimney-pot hat is sometimes accused of causing the premature baldness which so frequently affects the children of men; but if Sir Francis Head be an authority on the poll—forgive, blest shade of Johnson (?)—the modern covering for the cranium cannot be guilty of nearly all the mischief which is done; but it must in great measure be ascribed to the agency of those many vegetable oils, which are so extensively applied in the present day, "for strengthening and beautifying the hair." According to the theory of the ingenious author of *The Horse and his Rider*, the old-fashioned specific, olive oil and rum, the long trusted castor-oil pomade, and of course the new favourite glycerine, are all delusions and snares, and must be banished from our toilet tables; unless we be content to find ourselves in the condition of the venerable Uncle Ned of the song, who

—"had no wool on the top of his head,
In the place where the wool ought to grow."

Listen to Sir Francis Head (*The Horse and his Rider*, p. 95):—

"We all know that throughout our country, and indeed throughout the world, there are exposed for sale two descriptions of oil: and as one of them is compressed from vegetables, and the other obtained from animals, without reflecting for a moment, it ought surely at once to occur to everybody, that as all things were created good 'according to their kind,' vegetable oil would not prove 'good' for animal substances. And, accordingly, every coachman and stableman concurs in testifying, on their practical experience, that while animal oil mollifies and preserves all descriptions of bridles and harness, vegetable oil burns and destroys any leather it is applied to, disfiguring as well as impairing it by deep cracks crossing each other like network (declared in Johnson's *Dictionary* to mean anything reticulated or decussated at equal distances, with interstices between the intersections.)

"But just as the texture of linen is infinitely finer and more beautiful than that of broadcloth or flannel, so is vegetable oil cleaner and more inodorous than animal oil; for which reason the former, instead of the latter, is almost invariably used by perfumers in concocting what is sold by them as hair oil, which, when extracted from almonds, olives, or any other vegetable substance, is, although highly scented, exactly as injurious to the hair as it would be to harness: and thus, it is lamentable to observe, young people blooming around us in all directions becoming prematurely bald-headed, and old ones more or less rheumatic,* &c., from having by their own acts and deeds, namely, by rubbing their heads, and clothing their bodies with the wrong substances, foolishly deserted the animal kingdom to which they belong to go over to an alien, that, for the purposes for which they seek its protection, is really their enemy."

Had the logic of the foregoing passage been more worthy of the name, we, being ignorant of chemistry, and not knowing what differences animal and vegetable oils might present upon analysis, should perhaps feel impelled to cast away our castor-oil pomade (unless the individual was right who said it was obtained from *the castor*), and to fly for aid to marrow, bear's grease, and neat's-foot oil. But there is something in the "good-according-to-their-kind" arguments, which tempts us to go through the process of "reflecting for a moment,"—a process which is in the present instance deemed unnecessary by Sir Francis Head, but which has, nevertheless, led us to believe that his statements concerning the delinquencies of vegetable oils must be taken *cum grano salis*.

Of course we should never think of disputing the dictum of coachmen and stablemen, touching the dire effects of vegetable oils on "bridles *and* harness" (Qu. Are not bridles harness?); but still, after all, the human hair may be "nothing like leather," and the baldness of this generation may not be attributable to its desertion of animal oleaginous products for more cleanly and inodorous substitutes. We do not remember having read that the Jewish cuticle became reticulated, or indeed was deteriorated in any way, in consequence of the applications of olive oil to which it was subject; on the contrary, one of the judgments denounced by Moses against the disobedient was—

"Thou shalt have olive trees throughout thy coasts, but thou shalt not anoint thyself with the oil."—*Deut.* xxviii. 40.

And Micah foretells the sinner of a later day, that he must endure a like deprivation:—

"Thou shalt tread the olives, but thou shalt not anoint thee with oil."—*Micah*, vi. 15.

Seeing then, that vegetable oil has been employed as a toilet requisite for so many centuries, we would ask if it be really as injurious as Sir F. B. Head would lead us to suppose. This may not be a question calculated to interest "literary men, artists, antiquaries, genealogists," &c. in their learned capacities, but it is of vital importance to them as human beings; if, to quote the

* A word is here lacking which we cannot supply, as we have not Sir F. B. Head's work at hand, but are copying from some rather illegible notes jotted down some weeks since.

gushing periods of Rowland, they have any regard for "the crowning ornament of the person, the noblest appendage to manly symmetry and strength, and the richest adornment of female loveliness and beauty!" St. Swithin.

ELIZABETH LADY RUSSELL: SIR THOMAS POSTHUMUS HOBY.

A paper signed W. H. K. in the *Book of Days* (April 4) contains the following passage relative to Elizabeth, one of the learned daughters of Sir Anthony Cooke, and widow, first of Sir Thomas Hoby, and afterwards of John Lord Russell:—

"There is a curious ghost story about Lady Russell. She was buried at Bisham by the remains of her first husband, Sir Thomas Hobby, and in the adjoining mansion still hangs her portrait, representing her in widow's weeds, and with a very pale face. Her ghost, resembling this portrait, is still supposed to haunt a certain chamber, which is thus accounted for by local tradition. Lady Russell had by her first husband a son, who, so unlike herself, had a natural antipathy to every kind of learning, and such was his obstinate repugnance to learning to write, that he would wilfully blot over his copy-books in the most slovenly manner. This conduct so irritated his refined and intellectual mother, that to cure him of his propensity, she beat him again and again severely, till at last she beat him to death. As a punishment for her cruelty, she is now doomed to haunt the room where the fatal catastrophe happened; and as her apparition glides through the room it is always seen with a river passing close before her, in which she is ever trying, but in vain, to wash off the blood-stains of her son from her hands. It is remarkable that about twenty years ago, in altering a window shutter, a quantity of antique copy-books were discovered pushed into the rubble between the joists of the floor, and one of these books was so covered with blots, that it fully answered the description in the story.

"There is generally some ground for an old tradition; and certain it is that Lady Russell had no comfort in her son by her first husband. Her youngest son, a posthumous child, especially caused her much trouble, and she wrote to her brother-in-law, Lord Burleigh, for advice how to treat him. This may have been the naughty boy who was flogged to death by his mamma, though he seems to have lived to near man's estate."

The youngest son by her first husband, a posthumous child, could be no other than Sir Thomas Posthumus Hoby of Hackness in Yorkshire, sometime one of the council of the north, and M.P. successively for Appleby, Scarborough, and Ripon. Not only did he live to near man's estate, but till Dec. 30, 1640, when (as his father died July 30, 1566), he must have been about seventy-four. The inscription on his monument in Hackness church states that he was in his seventieth year, but in that respect it must be inaccurate; and it may be observed, that the monument was erected more than forty years after his death.

The inscription terms him a very learned and pious man; and, as some proof of his learning, the epitaph on his wife, which is also in Hackness church, concludes with a Latin couplet to which his name is subscribed.

It may be noted as curious that he gave Hackness to Sir John Sydenham, who was also a posthumous child. C. H. & Thompson Cooper.

Cambridge.

FAMILY OF GOOLKYN, GOOKIN, OR GOKIN.

The following letter, dated September 29th last, has just reached me from Boston, U.S. I suppress the name of my correspondent (who was previously unknown to me), but give publicity to his letter and to my reply to it, for two reasons: first, as affording an instance (though hardly needed) of the great value of "N. & Q." in all such cases; and, secondly, with a view to procure information for my correspondent from other sources.

The letter is in these terms:—

"Noticing your interest in the antiquities of Bekesbourne (see "N. & Q." June 7th, 1862, 3rd S. i. 448), I beg leave to ask your attention in your researches to the name of Gokin or Gookin in your locality. By a pedigree published in Berry's *Kent Genealogies*, it appears that Thomas Gokin of Bekesborne (son of Arnold), had by his wife Durant, a son John Gokin, who married Catherine, daughter of William Denne of Kingston, who died at Bekesborne, 1588, testate. His will is at Canterbury.

"Supposing Thomas Gokin to be contemporary with William Denne, who died 1588 — their children intermarrying — entries of the name in the Parish Register of Baptisms, Marriages, and Deaths would be found before and after (say) 1550.

"If, in your examinations, you should find the name Gokin, however spelled, in the parish records, in inscriptions in the church or churchyard, in deeds, leases, or local history, will you be pleased to note them for me?

"The pedigree in Berry does not locate Arnold Gokin. He may have been of Bekesbourne, but my impression is that the family originated at Canterbury."

I have had much pleasure in examining the registers of Bekesbourne parish, which go back, however, only to the year 1558, in which ta-k I was assisted by our vicar, the Rev. George Taswell. Our search gives the following results:—"John Goolkyn and Catheryn Denne" were married here October 28th, 1566; and on the same day were also married "John Sanders and Jhoane Goolken."

These two, John and Joan, were doubtless brother and sister, children of "Thomas Gookin," who appears to have been a *novus homo* at Bekesbourne.

On August 28 in the following year, 1567, is the baptism of "Anne Golkyn," who may be looked on as the daughter of the John and Catherine married in October, 1566.

I find no further entries of either births or marriages; but on February 15th, 1580-1, is the burial of "Amy, wife of Thomas Goolkyn," seemingly the parents of the John and Joan, married in 1566, — Amy's maiden family name, as would

appear from my correspondent's statement, having been "Durant;" and on August 29th, 1598, the burial of "Sybbell, wife of Thomas Goolkyn," as if he had married and buried a second wife.

On June 14th, 1599, is the burial of "Thomas Gookin" himself.

There were no burials whatever at Bekesbourne in the year 1588. Nor do I know of any other memorial of the family in the parish registers, in the church or churchyard, or elsewhere.

CHARLES BEKE.

Bekesbourne.

KENTISH FOLK LORE.

I beg to send you an item of folk lore in relation to witches in the county of Kent.

In a certain hollow or "bottom" not many miles from Sevenoaks lived an old woman (now deceased), who had the local reputation of being a witch, and who could, according to the vulgar belief, convert herself into a hare at will. Her cottage had a drain-hole or aperture in one of its outer walls, through which hole the so-called witch used to pass when she had metamorphosed herself into a "puss." A relation of mine was lately told by the daughter of this old woman, that the power of witchcraft had been transmitted through her family for several generations by means of "the parchment," which I assume to have been a kind of demoniacal charter. A neighbour of this witch told me, in all sober seriousness, that he — being a burly blacksmith — was once affected by her. His story ran thus: He, when a boy, met the witch on a particular occasion, and called after her jeeringly, whereupon she threatened him in vague terms Afterwards, in the course of the day on which this event happened, he was engaged in a meadow turning newly cut grass for hay, but every time he turned it over it spontaneously resumed its first position. After performing his fruitless labours for a short time, he became very giddy, and then tried to leave the field, but he was so bothered that he could not do so until the bewitchment was stopped by his enemy — the old woman. Another man who had known her told my relative that she had once prophetically said to him that he should not reach a certain place on a certain day, and sure enough he did not, for he was driven under a tree by a storm on his way; and there, in the whirl and bustle of the sky, he saw the witch with some others taking aerial flights round the tree. Amongst the neighbours of the old woman was a matronly housewife, who is now living, and who lately told some members of my family that she did not believe there was any harm in this locally famed person, who was an eccentric, quiet dame; but the informant could say this, viz., that she was one day walking with the old woman along a road, and when they parted company she said to the informant that she would presently be asked for a pin by some young women whom she would meet at a certain named place; but she was strictly enjoined by the witch not to give them the required article. The informant did meet the young women at the stated place, and they did ask her for a pin, which circumstance struck the informant as being very curious,—that was all she could say.

These are the things which are told in 1862 at a place distant not more than thirty miles from the International Exhibition. Surely there are antipodes in this mortal life!

EDWARD J. WOOD.

DUDLEY OF RUSSELLS HALL.

The following account of a branch of the powerful house of Sutton-Dudley, Barons of Dudley Castle, derived from original deeds, should, I think, for the benefit of future inquirers, who may not know where to look for information, be preserved in the columns of "N. & Q." The "aspiring blood" of Plantagenet seems to have indeed "sunk into the ground" in this instance:—

John Dudley of Russells Hall, near Dudley, gent., died *circà* 1723, intestate and *s. p.*, seised of considerable landed property at Russells, and at Feckenham, co. Worcester. His wife Katharine, described in 1724 as Katharine Sutton, *alias* Dudley, widow, remarried William Winter, whom she also survived, as in 1727 she is described as "widow of Wm. Winter." On the death of the said John Dudley, intestate, his property reverted to the descendants of Thomas Dudley, his grandfather.

This Thomas (besides the father * of John, the intestate,) had issue five daughters, coheirs to their nephew John, viz.: — 1. Margaret, wife of Thomas Boucher, *alias* Butcher of Newport, co. Salop, apothecary; 2. Anna, living 1723, a widow, and "very far advanced in years," wife of . . . . Parkes; 3. Priscilla, wife of . . . . Hand (widow, 1724, dead in 1727; 4. Eleanor, widow of . . . . Attwood of Dudley in 1724, dead in 1726; and 5. Elizabeth, wife of Edward Marsh of Dudley, *lime-man*, both dead in 1724.

Anna Parkes had issue Thomas Parkes, of the borough of Southwark, *shoemaker*, "eldest son and heir," who appears to have died *s. p.*; and Judith, wife of Benjamin Linton of Bilston, *baker*. Their son and "heir apparent" was Thomas Linton.

Priscilla Hand had issue — 1. Thomas Hand of Dudley, *cooper*, whose wife's name was Mary; 2. Ann of Dudley, spinster, 1724; 3. Mary of Dudley, spinster, 1724; 4. Sarah, wife of William

* This person's Christian name does not occur.

Butler of Darlaston, and had Sarah, Elizabeth, and James.

Eleanor Attwood left issue a son (name not mentioned), whose children were — 1. Edward of Dudley, *locksmith*, came of age *circa* 1726; his wife Elizabeth was living 1727; 2. Mary Attwood, wife of Samuel Greenway of Dudley "*cole carrier*," 1725; 3. Hannah, and fourth Elizabeth, wife of . . . . . James.

Elizabeth Marsh had issue, Edward Marsh, whose wife's name was Margaret.

In 1727, Richard Kidson of Kinver, cooper, and Mary his wife, and William Willis and Ann his wife, released their right to one-third of one-fifth of Russells Hall estate. These two ladies were no doubt the two daughters of Priscilla Hand, described as spinsters in 1724.

The whole of the property of John Dudley came (by mortgage and purchase, &c.) into the hands of Thos. Haden of Wolverhampton, gent., and Robert Greisbrook of Shenstone, gent., from whom it was purchased by Ferdinando Dudley Lee, Lord Dudley, and is now the property of his representative, Ferd. D. Lea Smith, Esq. of Hales Owen Grange. The old hall has been long since demolished, and its site occupied by coalpits and iron furnaces.

These Dudleys of Russell's Hall descended from Geffrey Sutton, *alias* Dudley, second son of Edward Lord Dudley (d. 1531), who was seventh in descent from Edmund of Woodstock, son of Edward I., of whom he was a co-representative, and consequently entitled to quarter the royal arms of Plantagenet. This Geffrey married Eleanor,* daughter of Sir Gilbert Talbot, Knt. (of the Shrewsbury family), by whom he had issue a son Thomas Dudley of Russells, and Catharine, wife of Simon Dickenson of Bradley. The next of the family I have met with is another Geffrey of Russells, who married at Tipton, 1611, Elizabeth, natural daughter of Edward Lord Dudley, and sister of Dudd Dudley, the ironmaster (*Vis. of Staffordshire*, 1663.) This last-named Geffrey was perhaps father of the Thomas Dudley above-named.

There is another family of Dudley still extant (who bear a chevron between three lions' heads erased †), who were formerly of the Green House, Tipton. Thomas Dudley of Tipton, or Tybbington, married Catharine Dudley, sister of Geffrey Dudley's wife (*Visitation*, 1663, *ut suprà*.) Some further particulars of this branch are to be found in Shaw's *History of Staffordshire*, ii. 136; and Erdeswicke's ‡ *Survey*. H. S. G.

* Adlard's *Sutton Dudleys of England*, and will of Talbot quoted in *Collins*.

† These are the same arms as the Clopton Dudleys.

‡ "In the same lordship is the ancient seat of a gentleman that beareth the surname of Dudley, (who as I take it) descends paternally from the Somerie Lords of Dudley, for he beareth blue, a chevron between 3 lions' heads erased, gold."—Harwood's *Erdeswicke*, p. 272.

Minor Notes.

Adieu.—I venture, through the medium of your valuable columns, to commend to the attention of Dr. Trench the following suggestion as to the derivation of the word "Adieu," as being preferable, in my opinion, to the idea generally received, that it is an abbreviation of the term *Je vous recommande à Dieu*. The modern Greek, in quitting the presence of a superior, asks his leave to go away, saying, Ζήτω τὴν ἄδειάν σου — I ask *your* leave. The same custom prevails in Ceylon. A Cingalese gentleman, on rising to quit a room, courteously says, if he speaks English, "I take *your* leave," not "I take *my* leave." Surely it is as natural that we should have received this mode of expression from the East of Europe, or even from India, as from France. At all events, if I have not shown that *Adieu* is derived from the Greek Ἄδεια to the satisfaction of etymologists, I venture to think I have given an explanation of the expression "I take my leave of you," which has not hitherto been noticed. G. L.

Skedaddle.—The following Note, sent by Lord Hill to *The Times* (Monday, Oct. 13, 1862, p. 10, col. 3), shows that one Americanism at least is of British origin: —

"*To the Editor of 'The Times.'*

"Sir,—Your correspondent, in an article upon the American war, tells the public that the war has brought to the surface, and added to the American vocabulary, a new word, viz. 'skedaddle.'

"My object in writing this note is to correct the above error. Skedaddle is a word commonly used in Dumfriesshire, my native home. To skedaddle, means to spill in small quantities any liquids. For instance, a person carrying two pails of milk,—jabbling and spilling the milk right and left—would be skedaddling the milk. An interested observer would cry at once: 'You blind buzzard, don't you see you are skedaddling all that milk!' The same word applies to coals, potatoes, or apples, and other substances falling from a cart in travelling from one place to another. But skedaddle does not apply to bodies of men scattered, under any circumstances, either in peace or in war. The Americans totally misapply the word.

"It is not their invention, of that you may rest perfectly assured Yours faithfully,

"Dartford, Oct. 9. Hill."

Kingsley, in his *Westward Ho!* makes the Devonshire men use *to* for *at*; if other British dialects were compared with the American, some corroborations and corrections might be made in the claims to relationship made between counties here and districts there.

A comparison of dialects might do the same for the Saxon emigrations from this island to Ireland; at any rate, the tendency of English and Scotch pronunciation in the seventeenth century could be traced, although locally affected by the Irish brogue. "Sowl," "tay," "shillings a-piece," and

the like, can be heard in our districts still, or found with the same peculiar spelling or rhyme in old English books. S. F. Creswell, M.A.

The School, Durham.

Anagrams.—In the First Series of "N. & Q." several anagrams appeared; I send two quaint specimens that I have lately met with: —

"'And, Joseph, though thy sufferings be most great;
Yet thinke upon the letters of thy name:
Which being inverted, bring some comfort yet,
For (Hope is) is (Joseph), his anagramme.'
Sir F. Hubert's *Egypt's Favorite*, 3rd Part, 34.

"There was then given him an anagram of his name as then he was to write himselfe, which he made good ever after, viz. *James Meath, I am the same.* He did not now slack in the constancy of preaching; but, as Possidonius of St. Augustine, was still the same, and bound himselfe the rather to it by the motto of his episcopal seal—'Væ mihi si non Evangelizavero'—which he continued in the seale of his primacy also."—Bernard's *Life of Usher*, p. 52.

E. H. A.

The Steep Holm in the Bristol Channel.—The following description of this island is copied from an Account Book of the Manor of Norton Beauchamp for the year 1625: —

"THE STIPE HOLMES.

"There is belongeinge to the Manour one little Iland, called Stipe Holmes; beinge West from Norton Beauchamp 7 or 8 miles into the Sea called Seaverne, the which cont. by estimacon xxiiij acres; whereuppon groweth nothinge but a certen kinde of small fuell called Privett Elder, and a kinde of wilde garlicke, esteemed to be of noe more value then the cuttinge or carrieinge awaie, nor yet that.

"There be also within the said Iland certen graie Coinies, to the nomber of xx or xxx coples by estimac, but of noe value; because, by experience had of them, they be so fedd with garlicke, privet, and elder (grasse lackeinge), that they do saver of the garlicke and privet in eatinge. And there is in the West side of the said Islande one little Springe of freshe water, never drie, but not to be gone unto without some danger; because it is in the side of the Islande, between the Sea and the highest of the Ilande.

"Item, there breedeth yerelie within the said Ilande Gulls and some Pewetts, and some other kinde of Sea Fowles, but of smale nomber and value; but there breedeth and cometh to good comonlie, of Gulls 16 or 20 dozen, sometymes more and sometymes lesse; but they must be watched from thend of Julie to thend of August by 2 men.

"Item, there is to the same noe Entrance in but in two places onlie; the other parts be a hundred faddum of height and more, and impossible to enter unto it. The same to be rented may be worthe a yere the commoditie of the Gulls, valued at 20*s.* a dozen as the plentie or scantie is. But the chardges must be taken out of that monie for the Watchemen.

"The Comoditie of the Pewetts is of noe value, because there be few or none at all to be accounted of."

C. J. P.

Cocytus.—Sir Walter Scott, in his *Life of Napoleon* (vol. i. c. 1), after describing the dissolute and licentious life of the Regent Duke of Orleans and his associates, proceeds thus; —

"*From this filthy Coeytus flowed those streams of impurity* which disgraced France during the reign of Louis XV.; and which, notwithstanding the example of a prince who was himself a model of domestic virtue, continued in that of Louis XVI. to infect society, morals, and, above all, literature."

Cocytus, the river of Hades, is described by Virgil and Horace as black: —

"Quos circum limus *niger* et deformis arundo
Cocyti." *Georg. IV.* 478.

"Cocytusque sinu labens interfluit *atro*."
Æn. vi. 132.

"Visendus *ater* flumine languido
Cocytus errans." *Carm.* ii. 14.

It is, however, difficult to see what connexion this river of lamentations can have with the context in the passage of Walter Scott. Perhaps there is some confusion with the goddess Cotytto: —

"Talia secretâ coluerunt orgia tædâ
Cecropiam soliti Baptæ lassare Cotytto."
Juven. ii. 91.

L.

Poets.—What unpoetical offices some of our poets seem to have found it necessary to accept, in order, we may presume, to live! Thus, on Sept. 18, 1716, Nicholas Rowe, Poet Laureat, was made a land surveyor of the Customs; and on his death, Dec. 6, 1718, he is noticed as also holding the office of Clerk of the Presentations to the Lord Chancellor. Geoffry Chaucer was Clerk of the Works at Windsor Castle for a few months. William Congreve, though not a Poet Laureat, was one of the four Patent Searchers in the Port of London, and Secretary to the Island of Jamaica, at his death, Jan. 19, 1729. Perhaps other literary men holding posts having equally little reference to their natural pursuits, may be known.

W. P.

Queries.

THE WRITTEN TREE OF THIBET.

It exists among the chronicles of Eastern Thibet, that when the mother of Isong-Kaba, one of their famous Lamas, and the reformer of the Buddhist religion (about the middle of the fourteenth century), cut off his long flowing hair, as a preparation for his devoting himself at the age of three to a religious life, she threw it outside the tent, and it sprang up into a tree, "the wood of which dispensed an exquisite perfume around, and each leaf of which bore engraved on its surface a character in the sacred language of Thibet." The tree still exists at Kounboum-Lamasery, and is thus referred to by the intrepid French Lazarist Missionaries, MM. Huc and Gabet, who penetrated thus far in pursuit of their sacred mission: —

"The tribe of Amodo, previously obscure, and of no importance whatever, has, since the reformation of

Buddhism, acquired a prodigious celebrity. The mountain at the foot of which Isong-Kaba was born became a famous place of pilgrimage. Lamas assembled there from all parts to build their cells, and thus by degrees was formed that flourishing Lamasery, the fame of which extends to the remotest confines of Tartary.

"It is called Kounboum, from two Thibetian words, signifying 'ten thousand images,' and having allusion to the tree which, according to the legend, sprang from Isong-Kaba's hair, and bears a Thibetian character on each of its leaves. It will here be naturally expected that we say something about this tree itself. Does it exist? Have we seen it? Has it any peculiar attributes? All these questions our readers are entitled to put to us. We will endeavour to answer as categorically as possible.

"Yes, this tree does exist, and we had heard of it too often during our journey not to feel somewhat eager to visit it. At the foot of the mountain on which the Lamasery stands, and not far from the principal Buddhist temple is a great square enclosure formed by brick walls. Upon entering this we were able to examine at leisure the marvellous tree, some of the branches of which had already manifested themselves above the wall. Our eyes were first directed with earnest curiosity to the leaves; and we were filled with an absolute consternation of astonishment at finding that in point of fact, there were upon each of the leaves, well-formed Thibetian characters, all of a green colour—some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas; but, after a minute examination of every detail, we could not discover the least deception. The characters all appeared to be portions of the leaf itself, equally with its veins and nerves; the position was not the same in all: in one leaf they would be at the top of the leaf, in another in the middle, in a third at the base or at the side. The younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of the plane-tree, are also covered with these characters. When you remove a piece of old bark, the young bark under it exhibits the indistinct outlines of characters in a germinating state; and, what is very singular, these new characters are not unfrequently different from those which they replace. We examined every thing with the closest attention, in order to detect some trace of trickery, but we could discern nothing of the sort; and the perspiration absolutely trickled down our faces under the influence of the sensations which this most amazing spectacle created. More profound intellects than ours may, perhaps, be able to supply a satisfactory explanation of the mysteries of this singular tree; but, as to us, we altogether give it up. Our readers may possibly smile at our ignorance, but we care not, so that the sincerity and truth of our statement be not suspected. The tree of the Ten Thousand Images seemed to us of great age. Its trunk, which three men could scarcely embrace with outstretched arms, is not more than eight feet high. The branches, instead of shooting up, spread out in the shape of a plume of feathers, and are extremely bushy; few of them are dead. The leaves are always green, and the bark, which is of a reddish tint, has an exquisite odour, something like that of cinnamon. The Lamas informed us that in summer, towards the eighth moon, the tree produces large red flowers of an extremely beautiful character. They informed us also that there nowhere exists such another tree; that many attempts have been made in various Lamaseries of Tartary and Thibet to propagate it by seeds and cuttings, but that all these attempts have been fruitless." *

M. Huc adds that the Emperor Khang-Hi, when on a pilgrimage to Kounboum, constructed, at his own private expense, a dome of silver over the tree. He supplies a figure representing the tree as in the description, with this dome over it, and a leaf with the Thibetian characters.

Unfortunately neither M. Huc nor his fellow-traveller were naturalists, but their credibility and undeviating veracity is unquestionable; and it is difficult to suppose, intimately acquainted as they were with the Thibetian character, that they could be deceived even by such finished rogues and artists as the neighbouring inhabitants are. They resided for some time in this Lamasery or monastery.

Though explainable by no law or phenomena in vegetable physiology, possibly some of your readers of "profounder intellect than ours," may unravel this very curious theologico-botanical subject. This was only about seventeen years ago. Could specimens not be got? The whole matter would form an excellent prize subject for some of the academies and learned societies. B.

Ballowe of Norwich. — I shall be glad of any particulars of this family with which your correspondents may be able to favour me.

In Warburton's *London* (ed. 1749), the following arms are assigned to Henry Ballowe, Esq. of St James's, Westminster, son of Henry Ballowe of Norwich: Azure, a star of eight points wavy, or, between three keys argent. C. J. R.

Bells "in a Tune." — Stow, describing St. Bartholomew's Church, in Smithfield, says (p. 381, which is mispaged 388, edit. 1603): —

"This church having in the bell Tower sixe Belles in a tune, those bels were sold to the parish of Saint Sepulchre," &c.

This was at the surrender of the monastery, 1540. What can be meant by this expression, "in a tune"? Could it have been one of the first steps to change-ringing; which, as is well known, is peculiar to England, and the origin of which is unknown? An account of the method of ringing bells in South Europe is given in 2nd S. vii. 76; and was probably the custom here in early times. When came the alteration, and how did change-ringing come into vogue? In Elizabeth's days it seems to have been a fashionable amusement.

A. A.

Poets' Corner.

Butler, of the Analogy. — Dr. Williams, in his review of Bunsen, contained in the volume called *Essays and Reviews* says: —

"Butler foresaw the possibility that every Prophecy of

* *Travels in Tartary, Thibet, and China during the Years* 1844, 1845, and 1846, by M. Huc. Translated from the French by W. Hazlitt, vol. ii. pp. 52, 53, and 54.

the Old Testament might have its elucidation in contemporaneous history."

Where does Butler say this? A. B.

GEORGE CONDEY. — Can any of your readers give me any account of George Condey, who was author of *Camillus*, a tragedy, published about 1837? Was the author a native of Scotland?

R. I.

DEATH OF CHARLES VIII. — Can any reader, happening to be in Paris, verify the letters patent January 29, 1497, cited in the first volume of the *Bulletin du Comité Historique*, p. 168, which says that they are letters patent of Louis XII. And at the same time it might be convenient to ascertain, on good authority, the date of the death of Charles VIII., fixed generally April 7, 1498, but mentioned in the *Autres Nouvelles Chroniques Additionées à Monstrelet* as April 12, 1496, in the margin 1497, and on the next page 1498.

J. W. PAPWORTH.

ARCHIBALD DALZIEL. — Archibald Dalziel, the Governor of Cape Coast Castle in 1762, and author of a *History of Dahomey* (London, 1792, 4to), had a brother Andrew, M.A., F.R.S., &c., Professor at Edinburgh (who married and had issue); and an aunt, Elizabeth Dalziel, who, about 1739, married an Alexander Burt. Is anything known of his ancestors, and was he connected with the Dalziels, Earl of Carnwath?

I may mention that he was distantly related to an Archibald Dalziel, consul at Stockholm, and afterwards at Port Mahon. WALTER RYE.

King's Road, Chelsea, S.W.

INEDITED POEMS BY DANTE. — In Murray's *Handbook for Travellers in Northern Italy*, edition of 1860 (p. 275), I find the following statement regarding Verona: "The Biblioteca Capitolare also contains inedited poems by Dante." Can this be true? I should imagine not. What is the authority, and what is known about the poems? W. M. ROSETTI.

EMBLEMATICAL FLOWERS. — Bernard, *De Passione Dom.*, has the following: — "The violet of *humility*, the lily of *chastity*, the rose of *patience*, the saffron of *abstinence*." I wish to know why the rose is here made an emblem of patience, and the saffron of abstinence? S. B.

FERENCZ. — Is this word Romany, or what; and what does it signify? It occurs in a letter from the great pianist Liszt to a former gipsy pupil of his, Józsi; the latter had married, and unto him a child was born, of which he apprised Liszt, who in answering him says: "I will especially love the *Ferencz*." The two letters are in the *Athenæum* of Sept. 20. JAMES KNOWLES.

FRIENDLY SOCIETIES. — Will any correspondent of "N. & Q." kindly oblige me with references to published Reports, &c., of Friendly Societies, as well in the United States of America as in this country, showing the mortality of their members, the immediate causes of it, their ages, occupations, &c.; and more particularly the names, and similar returns of those societies that admit *teetotallers* only? Any information bearing upon the above subject, the result of independent inquiries, will add to my obligation.

H. G. SUTTON, M.B., LOND.

5, Walter's Buildings, Holloway, N.

HOMERIC THEORY. — The wild notion that the *Iliad* and *Odyssey* are collected fragments, and not the work of one great poet, is, I believe, universally abandoned by Homeric scholars; but I am desirous to trace back its history. Though brought to its climax by Wolf, it had been vaguely indicated by former writers. Reference to any of them will oblige S. S.

"THE IRISH HUDIBRAS."—Who was the author of *The Irish Hudibras* (8vo, London, 1689), which did not escape the notice of the late Lord Macaulay? In Lowndes' *Bibliographer's Manual* (Bohn's edit., vol. ii. p. 779), it is attributed to James Farewell; while, in an interesting paper by no mean authority, Surgeon Wilde, of Dublin, on "The Introduction and the Time of the general Use of the Potato in Ireland, and its various Failures since that Period," in the *Proceedings of the Royal Irish Academy* (vol. vi. p. 361), we may read the following words: —

"It is stated in Durfey's *Irish Hudibras*, published in the May of that year [1689], and in which the esculent is frequently referred to, that after the arrival of William III., the natives are said to have been prevented enjoying their Banniclabber [thick milk] and pottados."

Of course, I do not refer to William Moffet's more recent publication. ABHBA.

"JOURNEY OVERLAND FROM THE BANK TO BARNES."—Who was the author of the clever little book bearing this alliterative title? It was published in 1829. Its full titlepage I forbear from quoting, but fully two thirds of the work is occupied by a distinct paper, entitled, "A Model for a Magazine, being the Product of the Author's Sojourn at the Village of Barnes during five rainy Days," and a very humorous "Model" it is.

H. C. INDEX.

LONDON CHURCHES.—A few days since I heard it asserted, that the churches that were built to replace those destroyed in the great fire of London have all *black* tops to their steeples, and that the dome of St. Paul's is black, to make it as one of the rebuilt. I can find no authority to support this statement. Can you tell me if such be the fact? M. A. T.

Great Yarmouth.

"LYDIA." — Can any one inform me who is the author of *Lydia, or Conversion*, a sacred drama,

1835, by a clergyman of the Church of England? It is inscribed to the Jews. R. I.

Millennarian Balloons. — In the current number of the *Journal of Sacred Literature*, in an able paper on prophecy, occurs the following sentence: —

"They [Millennarian writers] have even invented balloons for the conveyance of all nations to worship at Jerusalem in the latter days. For the same purpose they have dried up the Mediterranean, and made railways from all parts of the world to the Holy City."

What millennarian expositors have published such views as these? D.

Osborne of Clyst St. George. — I shall be much obliged to any reader of "N. & Q." who can throw any light on the extraordinary virtues of Richard Osborne, Esq., as they are recorded on his monument in this parish church: —

"RICARDUS OSBORNE, ARMIGER.

"Per antiqua prosapia oriundus, animo tamen quam stirpe Clarior, H. S. E.

"Vir ad omnia præsertim optima quæq: comparatus, pietatis, virtutis, Justitiæ cultor pertinacis^mus^, pauperum patronus, Cleri fautor, Studiosis^mus^ singulari ingenio, eruditione haud vulgari, moribus sanctissimis præditus; nemini nocuisse parum reputans, maximas autem opes profuisse multis, quem probi omnes, docti omnes amavere, suspexere vel improbi. Summâ prudentiâ, fide, integritate Irenarchæ functus munere; sed neq: minore applausu militarem, quam civitatem, ornavit provinciam.

"Obiit (non sine mærore publico) v. Id. Sept^r^ A.D. MD.CCV. ætatis suæ LII. nupt. IX. Cal: Jan: 1686."

The above is on a richly ornamented marble tablet, over which is a white marble bust of the esquire. On another tablet below is the following: —

"Vir agri Devoniensis decus et deliciæ. Quantus in illum extiterit patriæ amor, Quanta in illius patriam pietas, Res sacræ civilesque abunde perhibent. Divinis se sumè oblectavit, quibus obsequendo factus est doctior senibus. At quorsum hæc? Cum Sebæ regina dicendum de sapientia Regis sapientissimi, ne dimidium hujusce indicatum famam superantis, nam nil nisi vita ejus adinstar tantum virum depingere possit. Hoc tamen quale quale, pientissimi amoris ergo erigi curavit

"Conjux mœstissima.

"Underneath lie the Remains of Bridget, Relict of the abovenamed Richard Osborne, Esq. who left this life in hopes of a better, the 18 day of Feb. 1738. She was the chearful donor of twenty pounds towards the Communion plate of this Church."

The arms over the bust are quarterly — arg. and az.; in the 1st and 4th quarter, an ermine spot, on a cross engrailed, or.

The family lived at Kenniford, and their names appear in the registers from 1581 to the death of Bridget, the relict of the esquire; but they are not sufficient for a full pedigree. One Richard, a son of Edward Osborne, was baptised 1585. Kenniford, though now a farm-house, has all the appearance of a gentleman's residence in days gone by. H. T. Ellacombe.

Clyst St. George, Devon.

Robert Perceval, M.D. — Where may I find any biographical particulars of the late Doctor Perceval, who was for many years an eminent physician in the city of Dublin? Abhba.

Quotations Wanted. —

1. "Tota trahit series ex turpi fine pudorem."
2. "Tu quovis caro carior esto tibi."
3. "Cui non suffecerat orbis,
   Sufficit excisa defossa ex cespite terra
   Quinque pedum fabricata."

These lines are different from those in Lucan's *Pharsalia*, on Pompey's death. O. B.

"Ubi tres medici ibi duo athei."

J. Woodward.

Where are the following lines to be found? I fancy I met with them in *The Courier* in the early part of this century: —

Civil Advantages.

"Come, take my advice, never trouble your craninm,
When civil advantages are to be gained."

W. H. Overall.

Wanted the words of a military song of the Long War. The last stanza is as follows: —

"The French are coming with a fresh supply,
And swear they'll drink Old England dry;
Let them come, those Frogs of France,
And we will teach them how to dance."

A Constant Reader.

Who says, and where?

"Nullum animal superstitioso, rudi præsertim, morosius est, aut majori arte tractandum."

F.

Where does Synesius say, —

Ταύτῃ καὶ τὸ ψεύδος ὄφελος εἶναι τίθεμαι δήμῳ, καὶ βλαβερὸν τὴν ἀλήθειαν τοῖς οὐκ ἰσχύουσιν ἐνατενίσαι πρὸς τὴν τῶν ὄντων ἐνάργειαν. F.

"Procul armis et discordia civium."

C.

Queries with Answers.

Esther Inglis: Samuel Kello (3rd S. ii. 46, 97.) — I have nothing to communicate about the register of the burial of the first; but I enclose a copy (relating to Samuel Kello, her son,) from the register of Spexhall. Walker mentions only (without date) that he was among the ejected ministers: —

"Samuel Kello, of Spexhall, in the countie afores., Clarke, being chosen by the Inhabitants of Spexhall afores^d^, was sworne Register of the said towne, according to the late Act of Parliament, dated 24th of August, 1653, and was accordingly allowed by me, this 16 Day of February, 1653.—Sam. Hawetbee."

In the same register is also the following entry: —

"Samuel Kello, A.M., Rector of the Parish Church of Spexhall, was buried the 9th Day of December, 1680.

"W. Nuthall, Curate."

Can you inform me—1. When he was ejected?

2. Whether restored? 3. What was the office of "Register"?

In the same register, under date of 1620, is the first record of his name as rector: —

"Samuel Kello, Ecclesiæ de Spexall.
"Samuel Johnson, Minister Ecclesiæ de Spexall."

O. L. G.

[As neither Walker nor the church register has given any particulars of the ejectment of Samuel Kello from the rectory of Spexhall, it admits of a doubt whether he is to be included among the "Suffering Clergy." Farther, no intruder into this living is mentioned by Calamy among his ejected ministers, and it is clear that Samuel Kello was incumbent at the time of his death. His son, Mr. Samuel Kello, was sword-bearer of Norwich, and died April 4, 1709, leaving a son of his own names, who was living in London, Sept. 16, 1711. (*Biographical Mirrour*, iii. 52.) The choice of a Registrar by the Act, anno 1653, cap. 6, was vested in the inhabitants of each parish, who was sworn and approved by a Justice of the Peace. The registrar's duty was to enter into a book all births, marriages, and burials. See Scobell's *Acts and Ordinances of Parliament*, fol. 1658.]

Delphic Oracles. — At what time did they cease? Juvenal, who lived and probably wrote *temp.* Domitian (A.D. 81 to 96), dying *temp.* Adrian (A.D. 128), says in his Sixth Satire:

"Dixerit Astrologus, credent à fonte relatum
Ammonis, quoniam Delphis oracula cessant;
Et genus humanum damnat caligo futuri."

F.

[That the oracles were silenced about or soon after the time of Our Saviour's advent, may be proved, says Dr. Leland in the first volume of his work on *The Necessity and Advantages of Revelation, &c.*, from express testimonies, not only of Christian, but of heathen authors. Lucan, who wrote his *Pharsalia* in the reign of Nero, scarcely thirty years after Our Lord's Crucifixion, laments it as one of the greatest misfortunes of that age, that the Delphic oracle, which he represents as one of the choicest gifts of the gods, was become silent: —

"Non ullo sæcula dono
Nostra carent majore Deûm, quam Delphica Sedes
Quod sileat."—*Pharsal.* v. 111.

Lucian says, that when he was at Delphi, the oracle gave no answer, nor was the priestess inspired. (*Phalaris Oper.* tom. i.) Porphyry, in a passage used from him by Eusebius (*Præp. Evang.* lib. v. c. 1) says, "the city of Rome was overrun with sickness, Æsculapius and the rest of the gods having withdrawn their converse with men; because since Jesus began to be worshipped, no man had received any public help or benefit from the gods." Milton, in his "Ode on the Morning of Christ's Nativity," also alludes to the cessation of oracles at the coming of Christ. But, after all, this has been a much controverted point, as it appears from the edicts of the emperors Theodosius, Gratian, and Valentinian, that oracles existed, and were occasionally at least consulted till so late as A.D. 358. About that period they entirely ceased, though for several centuries previously they had sunk very low in public estimation. Consult Rees's *Cyclopædia* and *Penny Cyclopædia*, art. Oracles, and the works quoted in the latter.]

Anonymous. — In a work entitled *A Tour in Quest of Genealogy through several Parts of Wales, Somersetshire, and Wiltshire*, by a Barrister, 8vo, 1811, I find at p. 179, a description of some Shaksperian MSS., Letters, &c., and several of the letters are printed in the following pages. As I cannot find that any notice has been taken of these Letters, perhaps some of your readers could give some information as to their authenticity.

W. H. Overall.

[The *Tour in Quest of Genealogy*, is one of the humorous productions of Richard Fenton, Esq. of Glynamel, the author of *A Historical Tour through Pembrokeshire*, 4to, 1811. In the early part of his life he spent much of his time in London whilst studying for the law, and being a man of a lively and social disposition, associated with Goldsmith, Glover, Garrick, and other wits of the age. As to the Shaksperian documents, &c., they must be added to the categories of Ireland's forgeries. Fenton was also the author of another anonymous work, *Memoirs of an Old Wig*, 8vo, 1815, full of humour and life. He died in November, 1821.]

Snip-snap-snorum. — I should be glad to know from one of your correspondents the meaning of this word or these words; and if it be the name of a game, how it is played? P. H. F.

[Snip-snap-snorum is a round game at cards played with counters, and a pool. A pack of cards is dealt out to the players. The first player lays down, exposed to view, any card he pleases, say a knave of any suit. If his left-hand neighbour has a knave of another suit, he lays it down, and says "Snip," the first player has then to forfeit one counter. If the left-hand neighbour of the second player should have another knave, he lays it down, and says "Snap;" the second player then forfeits two counters. If the left-hand neighbour of the third player has a knave, he lays it down, saying "Snorum;" and the third player forfeits four counters. Should the neighbour of the first player not have a knave, he plays any card he pleases, and exposes himself to the chance of being "Snipped" by his neighbour. After all the cards are laid down, a fresh deal commences. As each player has only a definite number of counters, the party becomes gradually reduced, and the person who is the last to possess a counter wins the pool.]

Dr. Drake's Herodotus. — In 1707 James Drake, M.D., died at Westminster, leaving behind him a manuscript translation of *Herodotus*. Has this MS. ever been published? Is it still in existence? J. C. Lindsay.

St. Paul, Minnesota.

[Dr. James Drake's translation of Herodotus was not published, undoubtedly owing, as conjectured by Dr. Kippis (*Biographia Britannica*, v. 358) to Mr. Littlebury's excellent translation, published in the year 1709, 2 vols. 8vo. For some notices of Dr. Drake, see p. 250 of the present volume of "N. & Q."]

Crosses. — I know that there are at least six different kinds of crosses; viz. Latin, Maltese, Irish, Cornish, St. Andrew's, and Trigrade; and wish to know how many more there are, and what are their respective shapes. I have heard of an Antique and a Greek one, but do not know whether such exist. Cantab.

[For extended notices of the different varieties of crosses, our correspondent may consult Didron's *Christian Iconography*, translated by E. J. Millington, edit. 1851, i. 374—405; and Berry's *Encyclopædia Heraldica*, vol. i.]

Replies.

GABRIEL NAUDÉ.

(3rd S. ii. 273.)

Scarcely had I despatched my Query concerning Naudé, when, by turning up Watt (where, however, I had hardly expected to find anything about a book so thoroughly mystified as his *Coups d'E'tat*), I was pretty well enabled to answer my own question. The matter being rather curious in itself, and somewhat apposite as regards the recent Bicentenary of St. Bartholomew, I nevertheless let it go without recall. Naudé turns out to have been the celebrated bibliographer of that name. There is no evidence of his having been a Jesuit—save and except his Jesuitical vindication of the Massacre of St. Bartholomew; in illustration of which, I feel surprised that his *Coups d'E'tat* should not have been more consulted during the bicentenary proceedings of the 12th of August last. The book was given to me as a curious Jesuitical book; and I must have set it down as the work of a Jesuit accordingly! Although it is a very different thing — a literary forgery. The signature, "Bouchard à Rome," attached to the complimentary poem, is necessarily a fiction: for Watt says that Rome, in this case, means (as in another case now-a-days) simply Paris. Only, happening to possess a book plate of the Bouchard family (crest, an elephant,) on another volume, I fancied I could have traced that name. Naudé produced more than one curious book. The list is not long, and it is remarkable enough for citation: —

1. "La Marfore, ou Discours contre les Libelles." Paris, 1620.
2. "Instruction à la France sur la Verité de la Histoire des Freres de la Rose Croix." Paris, 1623.

[In this work he considers the Rosicrucians as impostors.]

3. "Apologie pour les Grands Hommes Soupçonnés de Magie." 1625.

[This is one of his most curious works, Englished by J. Davies, 1657. It probably explains the allusion, "le naturel des grands," quoted in my original Query.]

4. "Avis pour dresser une Bibliothèque." Paris, 1627.

[An excellent little work, reprinted with Louis Jacob's *Traité des plus belles Bibliothèques*, 1644; and, these conjoined, probably the original or foundation of the little English 12mo, 1739, inquired after in "N. & Q." (3rd S. ii. p. 273), under the head of "Foreign Libraries."]

5. "A Latin harangue on the Origin and Dignity of the Medical School at Paris, delivered at the Admission of a licentiate." Paris, 1628.
6. "Addition à l'Histoire de Louis XI." Paris, 1630.
7. "Considération(s) Politique(s) sur les Coups d'E'tat," par G. N. P. Rome, *i. e.* Paris, 1639, 4to. (My small French edition is in 12mo.)

[This work is, it seems, renowned for its vindication of the massacre of St. Bartholomew. It was Englished by Dr. King, London, 1711, 8vo.]

8. "Bibliographia Politica." Ven., 1633; Leyden, 1642.

[A learned work, not very correct.]

9. "Hieronymi Cardani Vita." Paris, 1643.
10. "Jugement de tout ce que a été imprimé contre le Cardinal Mazarin depuis Jan. 6, jusqu' au 1 Avril, 1649." Paris, 1649.

[A curious work of great rarity, sometimes called *Mascurat*, as containing a dialogue between St. Ange, a librarian (*i. e.* Naudé), and Mascurat, a printer (*i. e.* Camusat.]

11. "Avis a Nosseigneurs du Parlement sur la Vente de la Bibliothèque du Cardinal Mazarin." London, 1652.
12. "Instructions concerning erecting a Library; interpreted by John Evelyn, Esquire." London, 1661.
13. "Nundæana et Patiniana." Paris, 1701.

[In which are many of his sentiments, and some particulars of his history. The printer suggests "Naudæana." The reading is highly probable; but it is not that of the *Bibliotheca Britannica*.]

His justification of the St. Bartholomew Massacre is exactly what we might expect. History is ransacked for great slaughters, with some of which it weighs as nothing: 20,000 Jews in one day; 1,902.000 barbarians by Cæsar, in his foreign wars; a still larger number by Pompey. And so on, down to the atrocities of the Spaniards in the New World. The doctrinary justification, which is too long and too absurd to foreshadow, is backed up by a maxim of Crassus, quoted from the annals of Tacitus: "Habet aliquid ex iniquo omne magnum exemplum, quod contra singulos utilitate publica rependit." Oh yes, two blacks make a white; do evil, therefore, that good may come. SHOLTO MACDUFF.

Two excellent notices of Gabriel Naudé exist: the first by the late Mr. Charles Labitte, in the *Revue des Deux Mondes* for August 15, 1836; the other by Mr. Sainte-Beuve, in his *Portraits Littéraires*, vol. ii. pp. 458—502. See also, Alfred Francklin's *Histoire de la Bibliothèque Mazarine*, 12mo, Paris, Aubry, 1860.

Allow me, at the same time, to correct a slight mistake committed by your correspondent Φ in "N. & Q." (3rd S. ii. 249, article on "John Lockman"). Chaulieu was not born at Fontenay-le-Comte, as Φ supposes; but at Fontenay-en-Vexin, or, as it is usually called, Fontenay-aux-Roses — a small town near Paris. G. MASSON.

Harrow.

It is honourable to the Jesuits that any priest of the seventeenth century who showed great learning and diligence both, had a good chance of being set down as one of the order. But neither Moreri, who calls him "Chanoine de Verdun, et Prieur d'Artige en Limosin," nor any other whom I can consult, makes him a Jesuit. He was born in 1600, and died in 1653, and was successively librarian to the Cardinals de Bagni, Ant. Barberini, Mazarin; and then to Christina of Sweden. He had much fame for his knowledge of books; but he is now best known by his *Apologie pour tous les grands Personnages qui ont esté faussement*

soupçonnez de Magie. If we are to judge by the edition before me (Hague, 1653), having no mark of being a reprint, it must be the author's last work; but if by his neat little *envoi*, it must be one of the first.

> "Intactæ virtutis opus, juvenisque laborem
> Excipite illustres animæ, doctique parentes
> Nominis et Genii, ne postera sæcula credant
> Et vos in Magicis pariter peccasse susurris."

Take, as a contrast, a specimen of the nonsense with which, after the fashion of the day, he allowed his friends to deface his book. Hear James Jouvin, M.D., —

> "Dum Magica doctos homines defendis ab arte
> Non sapis inde Magum; sed sapis inde Magus."

No one I know of the time mentions the tract on the *Coups d'Estat.* Brunet says that the original edition (1639) has *Rome* in the title, but was printed at *Paris:* he also says that the story of the *twelve copies* is very doubtful. He names a Dutch edition of 1667, a Strasbourg of 1673, and one of 1752. A. De Morgan.

LETTERS IN HERALDRY.

(3rd S. ii. 166, 219, 276.)

The following foreign examples have occurred to me since I sent my first reply: —

The book, supported by the winged lion, in the arms of Venice, is charged with the words: "PAX TIBI MARCE EVANGELISTA MEUS."

Gu. a cross, between four Bs or, are the arms of Constantinople. Some take these to be fusils (the steel instrument used in striking a light with a flint), as in the collar of the order of the Golden Fleece.

Chifflet, *Insignia Gentilitia Equitum Velleris Aurei*, blazons this coat: "Gueulles à la croix plaine d'or, cantonnée de quatre *fusils* ou B Grecs, adossez de mesmes."

Triers, *Einleitung zu der Wapenkunst* (p. 741), says: "Andere sagen, es seyn vier *Feuer-Eisen.* Diejenigen welche es vor Buchstaben halten, machen diese Erklärung davon; Βασιλεὺς Βασιλέων, das ist, der König der Könige welcher über die Könige herrschet." Brianville, *Jeu d'Armoiries* (p. 90), takes them for Bs, and explains them: "Βασιλεὺς Βασιλέων Βασιλεύων Βασιλεύσι, *i. e.* Rex Regum regnans super reges."

The Barons von Bazendorff bear, in the centre of their arms, an escutcheon: Arg. on a mount, a tree vert, pressed down by a column in fess gu., in chief, the words "PRESSA RESURGO."

The arms of Nankowski are: Or, a pelican in its piety; round the base of the shield, the words "PRO REGE ET GREGE CHRISTIANO."

The von Startzhausen of Bavaria, bear, Sa. on a fess arg. the word 'Ilch' or.

The religious order of the Humiles bore for arms: "Az. on a mount vert, a lamb arg.; from its mouth a ribbon gu., charged with the words, "VINCIT OMNIA HUMILITAS."

The Celestins bear: Az. a long cross, round the foot of which is twisted the letter S arg.

The order of St. Anthony bore: Or, a cross Tau, az.

The order of the Hermits of St. Augustine, in Tuscany, bore: Arg. on a mount, between two trees vert, a long cross, round the foot of which is twisted the letter S.

The Servites, another religious order, bore: "D'azur à un S, et un M de fleurons entrelassez d'or, dont nait une plante de lys à sept branches et autant de fleurs au naturel."

The abbey of Rhein, in Styria, bears: Az. a Gothic letter M, ducally crowned or, the centre stem being in the form of a cross, and cantoned with the letters A, R, I, A; making, with the great letter, the name of the blessed Virgin.

The abbey of Lamprecht, in Styria, bears: Az. the letter L or.

The abbey of Neuberg, bore: Az. a long cross botonnée fitchée; round the stem of which is twisted the Gothic letter N, or.

The family of Von Gastel, bear: Sa. on a mount vert, a patriarchal cross or cantoned with, in chief, the letters A, M; and in base, C, E.

The family of Trappen, at Hamburg, bear: Arg. a bird close, in its beak a gem ring or in chief, the letters M, G, H, of the last.

The fess in the arms of the Hamburg family of Germers is charged with the letters C, I, A, M, T.

The arms of the Swabian family of Von Hendorff are: Quarterly 1 and 4, gu. an eagle displayed arg.; 2 and 3, per pale arg. and gu., in the last three Ns in pale sa.

Per fess gu. and arg., in the first the letter N of the last, are those of die Kladrubsker.

Die Hannolden, of Franconia, bear: Az. two Vs interlaced or; the lower one being reversed.

The arms of Die Meyer are: Quarterly 1 and 4, or, the Gothic letter M sa.; 2 and 3, gu. a vol arg. And gu. the letter M arg. are the arms of Seyboldt of Nurenberg.

The Austrian family, Die Tausend, bear: Per fess, arg. and gu., a gryphon issuant of the second; and in base, the letter M of the first, in allusion to the name.

Die Aichelberger, in the same country, bear, Per pale, first, sa. the letter L or; second, per fess arg. and gu. an oak sprig or.

The arms of the Swiss family of die Reding are quarterly 1 and 4, gu. and letter R arg. 2 and 3, or. a laurel sprig vert.

The base of the arms of Matheoni is: Arg. a W gu. And the fess, in the arms of Borlasca is: Az. a cross, between four Bs, or.

Per fess, gu. and arg., the letter B, are the arms of Braun.

Per fess, or and arg. in chief, a crane, and in base the letter X, are the arms of Die Cran. And, per fess, arg. and gu., a letter X counter-changed, those of Die Creutzer.

The letter Y occurs in the arms of Pirckmayer, and sa. the letter Z arg. are the arms of the Silesian family of die Komantzky.

Or, a W sa., in chief a sprig of (——?) vert, are the arms of the Hamburg family of Die Wetken. And a golden W is one of the charges in those of the family of Walter, at Rotenburg; it is also one of the charges in the arms of the city of Breslau.

In the arms of De Passis, are four Ps in fess.

A cypher of two Es appears in the arms of the Thuringian family, Von Hagen. And the letters S, M, in cypher in those of Schneider and Schouppen, of Frankfort.

The Franconian family of Die Jungen, charge the second and third quarters of their arms with the figure 3. And the arms of Die Treu, are: Sa. a lion ramp. crowned, and holding the figure 3 or, surtout on a bend arg. three hearts gu.

Cardinal Fechs bore the imperial arms of France, with, on the thunderbolt, an oval medallion arg., charged with the letter F. JOHN WOODWARD.

New Shoreham.

If I mistake not the Regius Professor of Hebrew at Cambridge bears the letter ה as his official arms. I write from memory, since the coat is not mentioned in Burke's *Armory*. Δδ.

ARTHUR ROSE: WILLIAM SMYTH.

(3rd S. i. 518.)

I trust MR. CARMICHAEL will excuse me for being so long in replying to his Query, but there were good reasons for the delay. I have no authority but Douglas for saying that William Smyth married a daughter of Archbishop Arthur Rose. I am of opinion that it is much more probable that it was Bishop Aitkin's daughter that he married. The following facts seem to prove it. Bishop Aitkin was the son of Henry Aitkin, Commissioner of Orkney, and was born in Kirkwall. William Smyth's father and brother own land in the neighbourhood. Again, in 1680, when Aitkin is Bishop of Moray, I find "Maister William Smyth, brother german to Patrick Smyth of Braco," seized in lands near Fortrose, the cathedral town. The following particulars relating to William and his son James may interest MR. CARMICHAEL.

In Wilson's *Presbytery of Perth* I find William Smyth ordained minister of Monedie in 1678. In 1710, he is proceeded against by the Presbytery for intruding himself on Methven Parish. In vol. ii. of *The Muses' Threnodie*, I find Mr. James Smyth, baillie of Perth in 1715; again, in 1745, he is mentioned as having exerted himself successfully to protect the citizens from the soldiers of Prince Charles, who then occupied the town. This he effected through his intimacy with many of their leaders.

I cannot help thinking that MR. CARMICHAEL'S supposition that William Smyth may have been twice married, must be correct, for I am under the impression that he had *at least* two other sons besides James of Aitherny; viz. William and John, both in the church, though from the wandering life he seems to have led at that stormy period, I have not been able to find evidence of their birth. Can MR. CARMICHAEL kindly inform me where he was in the years 1695-1700? I am also anxious to have the dates and places of birth of James of Aithernie's daughter. I have searched the registers of Perth in vain, and also the registers of the parish of Largo, Fifeshire, in which Aitherny is situated. I find on looking over Lyon's *History of Saint Andrew's*, that it is not there that George Smithe, Esq. is quoted as an authority on *Archbishop Rose*, but I have certainly seen it somewhere, unfortunately I cannot remember where. But the fact of there being a gentleman of the name descended from the archbishop strengthens my idea that William Smyth married a daughter of Archbishop Rose, and that male descendants of this marriage still survive, a fact I am very anxious to establish. DACTYL (Σ. Θ.)

VERELST (1st S. ix. 148.) — Jo. Verelst, the painter, was an artist of some celebrity in his day. He died March 7, 1734 (Vide *Gent. Mag.*, iv. 164). He lived at the Rainbow and Dove, by Ivy Bridge, in the Strand, and painted the four Indian princes (vide *Gazette*, 4693), for which he was paid 107*l.* 10*s.*—*Enrollment Book*, xv. 36.

"Whereas an advert. was published on Monday last, that the effigies of 4 Indian princes were drawn from Mr. Verelst's original pictures, these are to give notice, that Mr. Verelst has not permitted any person to take a draught or sketch from them; if he should, he will take care to have it done by a skilful hand, and inform the publick thereof in the *Gazette*. John Verelst, at the Rainbow and Dove, by Ivy Bridge, in the Strand."

I have little doubt but that he was one of the family of the other Verelsts, of pictorial celebrity. C. HOPPER.

JOHN HEALEY (3rd S. ii. 203.) — In addition to the translation of *Cebes*, he was the author of a *Discovery of a New World; or, a Description of South Indies hitherto unknown, by an English Mercury*, Lond. n. d. It is a singular and humorous version of Bishop Hall's *Mundus alter et idem*. John Healey was matriculated as a sizar of Emmanuel College, Dec. 10, 1586, being then only twelve years old, and proceeded B.A. 1590–1. We suspect that he is identical with John Healey,

alias Vavasour, who was in custody at York in March 1605–6, charged with complicity in the Gunpowder Plot. He is called servant to Lancelot Carnaby; and in one of his examinations states that he was converted to the Roman Catholic religion at Florence, by Wiseman, an English capuchin. (See Green's *Cal. Dom. State Papers, Ja. I.*, i. 295, 299, 301, 310-313.) Any information respecting him will be acceptable to

C. H. & Thompson Cooper.

Cambridge.

Archiepiscopal Mitre (3rd S. ii. p. 238.)—Your correspondent will oblige by giving the name of the Archbishop, whose figure is represented in Bristol Cathedral; or the period of the painting? Without this information, the antiquity of the authority cannot be judged of. P.

Hackney (3rd S. ii. 297.) — The derivation given by L. is the obvious and probable one. But a word may arise from two different sources. See the case in favour of *alarm* (1st S. ii. 252): and we know that our old word *buss*, a large box or boat, has come in recently as an abbreviative corruption of *omnibus;* and, more curious still, as meaning a large box (on wheels). Now it has been said, but I forget where, though I have seen it in more places than one, that the *hackney* coaches derive their name from the village of Hackney. This was sure to be said, whether or no: but such things are sometimes truly said. It may be asked then, which *was* the derivation? and this is an historical question of about 1625.* M.

Anonymous: "Pleader's Guide" (3rd S. ii. 288.) — John Anstey, the son of Christopher Anstey, the humorous author of the *New Bath Guide*, has always been the reputed author of the *Pleader's Guide;* but, as it was thought unusual for father and son to have the same vein of humour, and as the *Pleader's Guide* appeared during the father's lifetime, it has been shrewdly suspected that the father had more to do with the authorship than the son. It was, I believe, the son's only effort of the kind. My edition is the fifth, Cadell and Davies, 1808. R. W.

Baptismal Names (3rd S. ii. 209.)—I suppose we derive these names from the Puritans. Mercy, Faith, Fortune, Honour, Virtue, —all are within my knowledge. Also Alethe, Prothesa, Euphrosyne, Kezia, Keturah, Mehehabel, Malvina, Melinda, Sabrina, Alpina, Oriana. I have heard of a servant Dalilah, and saw the marriage of Anne Menelaus in *The Times*. While reading Blomefield's *Norfolk*, I was struck with the changes that took place in baptismal names in early times, even in the same family. Also I found that surnames proceeded from baptismal names, often with slight modifications; I mean from *feminine* names. I began to make notes of these things, but found the subject was in better hands. I also began a list of surnames, which, having been translated and re-translated, had retained somewhat of their meaning, but wholly changed their form; and also of those which had slipped away from both spelling and meaning. Thus, the name for which I was searching, "Kyneste, *alias* Kersal," has settled into Kindersley, which hitherto we had supposed to be Dutch. *Pole* underwent strange changes; and *Meadows* was formerly *Meadhouse*, suggestive of Saxon extraction. I think the topic is not exhausted: the fact of translation and re-translation bears upon our national history, as showing the powers then in the ascendant.

While on this subject, I mentioned that the great Turenne bore the name of Marie, and I think was not the only male of his family who did so.

F. C. B.

Coster Festival at Haarlem (3rd S. ii. 237.) The play which M. E. saw at Bordeaux in 1852 was —

"*L'Imagier de Harlem, ou la Découverte de l'Imprimerie,* Drame-Légende en 5 actes et 10 Tableaux, de MM. Méry et Gérard de Nerval. Representé pour la première fois à Paris, sur le Théâtre de la Porte-Saint-Martin, le 27 Decembre, 1851. Paris, 1851.

I believe the success was great, and if we trust the title-page, the sale must have been rapid, as it says "nouvèlle edition." It is an imitation, but by no means a servile one, of *Faust*. The part of Aspasia is beautifully worked out, and so much wit and imagination are seldom found in Porte-Saint-Martin drama. The scene in which Satan relieves the difficulties of the Emperor of Austria, by applying the new invention of printing to the creation of a paper currency is very good, and applicable to present events. Perhaps the highest praise I can give, is to say that I have read the play twice, and expect to read it again.

Fitzhopkins.

Paris.

Oaths (1st S. viii. 154; 3rd S. ii. 292.) — The following fact may be taken as at least curious, and therefore, perhaps is entitled to preservation in "N. & Q." Some time ago I was present in the Liverpool Borough Police Court, and my attention was drawn to two Chinese sailors, both of whom spoke English tolerably well. They had

[* The "historical question" extends much farther back than 1625. Rymer's additional MSS. contain an article upon Hackneys and Hackney-men (Donat. MSS., v. p. 18, dated Jan. 5, 19 Rich. II.). It sets forth that Reginald Shrewesbury and others. of Southwark, Dartford, Rochester, and other towns between London and Dover, were hackney-men; that the hire of a *hackney* from Southwark to Rochester was sixteen pence. An order is also issued, that in future the hire of a hackney from Southwark to Rochester should be twelve pence. Ash derives the term hackney from the old British *haenai*, to ride; but Pegge, more correctly, from *haquenée*, cheval de louage. See *Archæologia*, xx. 96.—Ed.]

been robbed of some property, and were prosecuting the thief. Although, as remarked, they spoke English plain enough, and appeared intelligent, a lawyer, who attended for the accused party, raised an objection to their being sworn, as they could not satisfy the magistrate as to their religious belief. The proceedings then were at a stand, and the lawyer called on the magistrate to discharge the prisoner, as there was no case proved against him. This was about to be done, when a police-officer stepped forward, and said (addressing the bench)—"I will soon settle it all." The magistrate asked him if he spoke Chinese? He replied he did not, but he would find out what religion the witness belonged to; at the same time taking the subject of the Celestial Empire by the shoulder, and giving him a hearty shake, he said in a loud voice, "Tell the magistrate whether you are a Catholic or a Christian?" This strange query caused a roar of laughter in the court. Yet, notwithstanding its apparent ludicrousness, it elicited the information required, for Mr. John Chinaman promptly replied, "I am a Catholic;" and on further investigation it turned out that he was a member of the Roman Catholic church, and of course he was then sworn in the usual way on the New Testament. I may remark that, previous to the above elucidation which was caused by the officer, it was proposed by some one in court that the way in which the Chinese took an oath was by using a game cock instead of a book, and then cutting the head off the animal; and another party said that a Chinese saucer was the proper thing to use, and then break it. The two latter modes are popularly believed to be correct. Why so? S. Redmond.

Liverpool.

Fylfot, Gammadion (3rd S. ii. 285.) — The monogram inquired after by A. R. is considered by Lord Broughton, in his illustrations of the 4th canto of *Childe Harold*, stanza clxxiv. p. 341, as denoting the hammer or battle-axe of Thor, the Scandinavian god. He gives copies of many variations, six from medals bearing also the figure of Thor, and others from Runic monuments or inscriptions. He also gives figures of more complicated forms from the vases of Alba Longa, &c. With respect to his allusion to the connexion of the Scandinavians with Italy, Sir W. Betham in his *Etrurio-Celtica*, figures an Etruscan coin, with the symbol upon it, *Etruscan Coins*, vol. ii. pl. 33, fig. 3. See also *Archæologia*, vol. xxx.; "Mason's Marks," pl. 10; No. 157, "On Roman Altars, Risingham;" and No. 136, "Cologne Cathedral." J. Bladon.

Albion House, Pont-y-Pool,

Wycliffe and Indulgences (3rd S. ii. 286.) Wycliffe was not the first who opposed indulgences publicly. They were denied by the Waldenses two centuries before his time. He is said to have taught among the Bohemians, probably because his writings were brought into Bohemia by one of his disciples; and his doctrines had begun to spread in the University of Prague, when they were condemned by the Archbishop Sbinko in 1410, and afterwards in a council at Rome by Pope John XXIII. in 1412. The Council of Constance in 1415 condemned the following among forty-five propositions of Wycliffe: "Fatuum est credere indulgentiis Papæ et Episcoporum." (Caranzæ, *Summa Concil.*) F. C. H.

Colberteen (3rd S. ii. 192.) — I recollect this lace as worn for ruffles fifty years ago. The ground was square and coarse, and it had a fine edge with a round mesh, on which the pattern was woven. The ground was, I think, like what is still called French ground. I suppose it was considered an inferior lace, as it was every-day wear. F. C. B.

Blackadder (3rd S. ii. 285.)—A full statement of the case of John Blackadder will be found in the printed Memorial given into the Court of Sessions in Scotland for the Duke of Hamilton and others, pursuers (*i. e.* plaintiffs) in the great Douglas Cause. It is too long to be quoted, but copies of the Memorial are easily accessible. See pp. 8, 9, and 10 of it.

Blackadder's sentence for perjury appears in the printed Acts of Sederunt of the same court, under date January 8, 1736: —

[They] "find that the said John Blackadder is a false and perjured witness, and therefore appoint him to be imprisoned in the Tolbooth of Edinburgh till the 21st day of this instant month of January, and upon that day to be taken to the Market Cross of Edinburgh, with a paper on his forehead, with these words written on it — 'John Blackadder, for the crime of perjury,' *and to have his ear nailed to a post*, and there to continue from eleven to twelve o'clock in the forenoon, and thereafter to be set at liberty; and they also declare the said John Blackadder to be infamous in all time coming, and ordain his haill moveable goods and gear to be escheat (forfeited), and inbrought to his Majesty's use."

By the statute 7 Ann. 20, it had been enacted that no person accused of a capital offence or other crime in Scotland should suffer or be subject to any torture. Surely the spirit at least of this enactment was outraged in Blackadder's case: for to keep one standing for an hour, with his ear nailed to a post, must have been torture of no slight description. G.

Edinburgh.

I have a duodecimo pamphlet, entitled *Extracts from the Diary of Miss Elizabeth Blackadder, afterwards Mrs. Young, to which is added a Letter from her Husband, &c.* (Edinburgh, W. Oliphant, 1824), which affords some little information respecting the family of the lady. If your correspondent Σ. Θ. has not this production already, I

will gladly lend it to him for a short time; and, therefore, enclose my card of address. M. D.

Mrs. Cockle (2nd S. vii. 393.)—This lady was the daughter of a Mr. Roop of Ipswich, and was probably born about 1780. She married Mr. Cockle, a gentleman of easy circumstances in Suffolk; but in consequence of his ill-treatment she left him, and maintained herself as a governess during the remainder of her life. She lived in many families in the north of England, but ultimately died in that of Dr. Burney at Greenwich, about 1836. She was the authoress of *Female Studies*, and other educational works, also contributed poetry to periodicals; and is said to have versified the translations from Portuguese in the *Life of Camoens*, by the late J. Adamson, Esq. W. M. M.

Worthy (3rd S. ii. 276.)—As one of your correspondents cannot call to mind a single instance of *worthy* as the termination of the name of a place, in any other part of England than the north-west corner of Devon, allow me to remind him of Headbourne-*worthy* and Kings-*worthy*, in Hampshire. The former memorable as the parish of which Bingham was Rector, and where he wrote the greater part of his celebrated work on the *Antiquities of the Christian Church*. E. H. A.

Romance in Real Life (3rd S. ii. 62, 135.)—In reply to Mr. George Rayson, of Pulham—who suggests that some correspondent of "N. & Q." should search the Wroxton parish register for the entry of the burial of the infant Lucy, daughter of Francis, third Earl of Guilford, by his first wife Lucy, daughter of the Earl Halifax—I beg to say that I diligently searched the Wroxton parish register, in the year 1840, for the entry here mentioned; but did not find it; in fact, it was not there. I had no difficulty, however, in finding the entry of the burial of the mother, Lady Guilford—who was said to have died within a few days either before or after her infant. It is true there was a tablet in the church, the inscription upon which stated that mother and child were interred near the spot; but, I repeat, the parish register did *not* record the burial of the infant. I have the strongest reasons for believing that the entry in the peerage, and the statement on the inscription, were both untrue.

Thos. Thompson.

Chronicle Office, Leicester.

Paley's Sermon before Pitt (3rd S. ii. 307.)—Your correspondent Mr. George Lloyd will find the true version of the story in Stanhope's *Life of Pitt*, vol. i. p. 205. It was not a sermon that was ever preached, or that ever existed. It was an after-dinner jest as to what, under the circumstances, would be an appropriate text. A. B.

Wilcox Family (3rd S. ii. 308.)—If Omicron applies to the Rev. Richard Lickorish, the incumbent of Wolston, near Coventry, he may probably be able to obtain every information respecting the family of Wilcox. It is now more than half a century since, that I rode with a friend from Rugby, who went to call on a gentleman of the name of Wilcox, that resided at Brandon, a hamlet in the parish of Wolston. He was advanced in years; and, I believe, had no family. ℞.

Suggy (3rd S. ii. 271, 313.)—Jamieson, in his *Scottish Dictionary*, with the Supplement (edit. 4to), has the following articles:—

To sugg, *v. n.* To move heavily, as a corpulent person does; to move somewhat in a rocking manner. Jamieson connects this word with, *to swag*.

Suggan, *s.* A thick coverlet.

Suggie, *s.* 1. A young sow. 2. A person who is fat. Jamieson derives this word from *sug*, A.-S., a sow.

Suggie, *adj.* Moist suggie land, wet land. Jamieson derives this word from *soak*.

Jamieson himself has "to *sag*, to press down," and "to *seg*, to fall down," which he traces to the A.-S. *sigan*, to fall, to sink down. To *sug*, is evidently connected with this word, and not with *to swag*; of which *to sway* is another form, and which expresses the idea of swinging.

The origin of *suggan*, for a thick coverlet, is obscure. L.

Bell Metal (2nd S. viii. 249.)—The difficulty of stating with accuracy the quantities of tin and copper to be combined in this manufacture, arises from the fact that the latter metal fuses with difficulty; while the former melts at about 440° F., and immediately afterwards begins to oxidize with rapidity. The consequence is, a great quantity of tin is wasted in the operation before a complete union of the metals can take place. It is only by practice the bell-founder can tell when there is a proper quantity of tin in the furnace, and when the two metals are in a perfect state of combination. If this last condition is not complete, the fracture will be somewhat crystalline, and the metal brittle. Of course, after the bell-metal is made, the respective contents may be told by analysis, or even by its specific gravity. The modern rule, based on an examination of old bell-metal, is four and a half parts of tin to sixteen of copper. If the quantity of tin is increased, the sound is said to be improved, but the metal is rendered more brittle. Big Ben had seven parts of tin to twenty-two of copper, which is nearly one-sixth more than the usual proportion.

A. A.

Poets' Corner.

Sackbut (3rd S. ii. 286.)—It is strange that the real nature of the sackbut should be so unde-

termined. From its Latin name *sambuca*, so similar to the name of the elder tree, *sambucus*, one would suppose it to have been some wind instrument at first made of elder; and that it may have been improved in time into a sort of trumpet, such as the old lexicographers describe it: —

"A musical instrument of the trumpet kind, used for playing bass, and contrived so as to be drawn out, or shortened, according to the gravity or acuteness of the tones." — *Dyche.*

But, on the other hand, it is described by respectable authors as a stringed instrument, a sort of dulcimer. It occurs among the musical instruments in Daniel iii. 15, and the following is the explanation of the learned commentator, Cornelius à Lapide: —

"Sambuca, sive sambyx, erat genus instrumenti musici trianguli, quod nervis longitudine et crassitudini inæqualibus constabat: solebat leviori carminum generi adhiberi. Unde proverbium, *Sambucam aptare cothurno*, id est, levia aptare gravibus."

In that valuable work, *Recherches sur les Costumes etc. des Anciens Peuples*, par Malliot, tome ii, the instrument is thus described: —

"La *sambuque* était un instrument à quatre cordes qui avait quelque rapport avec le tympanon."

Calmet gives a representation of the sackbut very like a dulcimer, and with four strings, agreeing with the above description. Further evidence is wanted; but it is extraordinary that the sackbut should be so confidently described both as a wind and a stringed instrument. F. C. H.

Burning of Moscow (3rd S. i. 228.) — "Rostopchin had avowed his resolve," if the city were not to be defended by the Russian army, to convoke all the authorities and inhabitants for the purpose of arranging a general and municipally-regulated conflagration, a sacrifice which he was confident would unhesitatingly be made by their patriotism excited by their horror of the invader. As a further security against the counteraction of his design, he insisted on, and obtained, a solemn promise from Kutusow "that, if any change should occur in his resolution to defend the city, he would give him *three days' full notice*."

The question has often been mooted, and never satisfactorily resolved, to whose advice and direction should the burning of Moscow be ascribed? It was useful at the time to be silent, and to suffer the enemy to be charged with the atrocity, that public indignation might be incensed to the highest degree against them; and, on the other hand, it was equally desirable not to deprive Russian patriotism of that title to the admiration of the world. Rostopchin, the governor, was placed in a false position. He could neither deny nor adopt the act; but his previous announcement of that intention, his demand of Kutusow "for three days' notice," the removal or destruction of all the fire-engines and apparatus, the release of several hundred malefactors, and the organisation of their bands under directing superiors, impress conviction that Rostopchin was the author and abettor of the transaction. He never forgave Kutusow for the infraction of the promise — a promise which he publicly declared Kutusow "swore by the white hairs of his head" to keep, and the breach of which compelled him to make clandestine preparations, and take measures as if he were instigating an offence against his countrymen and country; whereas, if it had been kept, an occasion would have been presented to him to assume the avowed responsible lead in an act of public virtue, enhancing national fame. (Sir Robert Wilson's *Narrative of Events during the Invasion of Russia, &c.* pp. 162, 173.)

At Woronowo, Rostopchin, assisted by Sir Robert Wilson, set fire to and destroyed his magnificent palace residence. The night preceding he had prevented all sleep to Sir Robert, Lord Tyreonnel, and various generals and officers, by his bitter complaints against Kutusow "for his evacuation of Moscow without giving him the covenanted notice, and for having thus deprived the authorities and inhabitants of an occasion to display, not Roman, but more than Roman, Russian dignity, by a municipal and popular ignition of their city before it had been contaminated by an invader's presence." He declared that "he never would forgive the Marshal for deceiving him" (and he kept his word), but that he would now fire with his own hands the palace we all so much admired, if the enemy pushed on; and he only lamented that it was not manifold more worthy of preservation. (*Ibid.* p. 178.)

All dissuasion was useless; his resolve was inflexible. C. S. P.

Trouvaille (3rd S. ii. 308.) — The popular use of the word *waif* would, I think, pretty accurately represent the French *trouvaille*, though its strict legal and etymological meaning would rather fix it to something *lost*, than something *found*. With regard to εὕρημα, it seems to involve some idea of benefit, as represented by Liddell and Scott in the explanations *windfall* and *Godsend*. The schoolboy's slang word, a *find* (e. g. "What a jolly *find!*"), perhaps deserves adoption into our language to meet this acknowledged deficiency.

C. W. Bingham.

English Coinage (3rd S. ii. 307.) — Your correspondent U. O. N. asks when the custom of turning the heads of successive sovereigns in opposite directions began, and if it has any heraldic signification.

The latter part of the question I cannot answer, but I can inform him that the origin of the custom was this: When King Charles II. was restored to the throne, he desired the impression of his face to be cast in the opposite direction to that

in which Cromwell's was, to signify his utter aversion to that usurper of the kingly power; and after the death of that monarch, his successors kept up the custom, though it does seem strange that they should have done so, as they thus seemed to put the regicide Cromwell and the rightful heir to the throne on a par.

Jos. Hargrove.

Clare College, Cambridge.

Revocation of the Edict of Nantes (3rd S. ii. 308.)—Some pains have been taken to ascertain the numbers of the French refugees of 1685, without any very reliable result, for very many were secretly conveyed to the coast, and shipped by night to various ports, and settled in England, Holland, Prussia, &c. A celebrated French historian has been very desirous of ascertaining with some certainty the correct numbers, for they have been stated at 500,000 persons, and by Voltaire at 600,000. These refugees are not without their history, and F. H. J. is referred to the following works on the subject: *Mémoires pour servir à l'Histoire des Refugiés François dans les Etats du Roi*, Berlin, 9 vol. 8vo; *Histoire des Réfugiés Protestants de France*, par M. Ch. Weiss, 2 vols., Paris, 1853; Burn's *History of the Foreign Protestant Refugees in England*, 8vo, London, 1846; *The Ulster Journal of Archæology*, Smith, Soho Square; and the last publication of the Camden Society, edited by Mr. Durrant Cooper, containing lists of foreign Protestants and aliens resident in England, 1618—1688. For this last work, we are indebted to the access afforded to the State Paper Office. John S. Burn.

The Grove, Henley.

Fairfax of Deeping Gate (3rd S. ii. 310.)—William Fairfax died in 1497. He devised his estate at Deeping Gate and Maxey to his son and heir, William; on whose death, without issue male, it descended to his daughter and heiress Margaret, the wife of Myles Worseley, and widow of —— Payton. (See Bridges' *Northamptonshire*, ii. 525.) By Sims's *Index* it appears that pedigrees of Fairfax are to be found in Harl. MSS., 1187 and 1188. Crux will confer a favour by forwarding his address to Jos. Phillips, Jun.

Stamford.

Chrismatory (3rd S. ii. 307.)—A *chrismatory*, properly speaking, is the silver box or vase containing the holy oil called *Chrism*, which is composed of olive oil and balm of Gilead. It is usual, however, to fit up a case with three holy oil boxes of silver. One of these contains the *Chrism*, another the *Oleum Infirmorum*, used in administering the Sacrament of Extreme Unction; and the third, the *Oleum Catechumenorum*, with which the breast and shoulders are anointed in baptism. It is about this last that M. C. inquires; probably not being aware that this, as well as Holy Chrism, is used in baptism. The Chrism is required to anoint the top of the head, immediately after the actual baptism has been conferred.

F. C. H.

Tontine (3rd S. ii. 213.)—Did not this, in a secondary sense, mean also some sort of social club? In Guide Books to country towns, published fifty or sixty years since, one often meets with such notices as the following: "There is also a news-room, a tontine, and an assembly room." Or: "There is an ordinary for gentlemen, and another for farmers every market-day. There is also a circulating library, an assembly room, a tontine, and a coffee-room." I quote from memory, having no Guide Book at hand to refer to. P. P.

Marquis of Anglesey's Leg (3rd S. ii. 320.) The "Epitaph for the Tablet" in memory of the Marquis of Anglesey's leg, incorrectly quoted in "N. & Q.," is mine. It originally appeared in the *Morning Post* in 1815. How it came to be ascribed to Canning I know not. The error has more than once been pointed out. By the late Mr. Harral, in *La Belle Assemblée*, which he conducted, the lines were most positively asserted to be mine; and in *Many-coloured Life*, published in 1842, and to which I prefixed my name, they were the first article.

The sense of the "Epitaph," as given in your columns, is impaired by several inaccuracies, a few of which permit me to indicate. The closing lines of the first stanza should be —

> "To learn that mouldering in *the* grave
> Is laid — a British calf."

The corresponding lines of the second verse should read thus: —

> "Will find such laugh were premature,
> For here, too, lies a *sole*."

The opening line of the fifth stanza should have been printed: —

> "Who, when the guns with thunder *fraught*."

The substitution of "ball" for "review" in the sixth verse, as furnished by Mr. Belcher, almost imparts a burlesque meaning to it. The original runs: —

> "Goes to the rout, *review*, or play
> *With one foot in the grave*."

The first line of the succeeding stanza should be —

> "Fortune in vain *here* showed her spite:"

and the last line of the "Epitaph" is —

> "Who never *meant* to *run*,"

quite *different* from "*deigned* to run."

The tomb, if still preserved, would in vain be looked for on the Field of Waterloo. Twelve years ago I saw it in the town of Waterloo; which

is distant two miles from the battle-field; the village of Mont St. Jean lying between them.

THOMAS GASPEY.

Shooters' Hill.

Miscellaneous.

Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland to the End of the Reign of Henry VII. By Thomas Duffus Hardy, *Deputy-Keeper of the Public Records. Published by the Authority of the Lords Commissioners of Her Majesty's Treasury, under the Direction of the Master of the Rolls. Vol. I. Parts I. and II. From the Roman Period to the Norman Invasion.* (Longman & Co.)

Although we had fully intended to postpone, until the detailed notice of the various Chronicles, Memorials, and Calendars, issued under the direction of the Master of the Rolls, which is in preparation, was completed, any account of the works of this class which might in the meantime be issued from the press, the appearance of these volumes has determined us to make them an exception to such rule. And there are many reasons for this course. The nature of the volumes themselves, which is essentially different from any other likely to be included in either series, is one of these Another is the fact, that they were undertaken long before the present excellent scheme for publishing our Chronicles and Calendars of State Papers was projected. And last, and not the least reason of all, may be found in the great importance of the books themselves. When we tell our readers that in these two goodly volumes, occupying nearly a thousand pages, we have a Descriptive Catalogue of the Materials (manuscript and printed) for the History of these Islands, from the Roman Period to the Norman Invasion only—that the MSS. here described are no less than 1277—that many of these are critically examined, and their historical value carefully estimated—our readers will give a ready credence to Mr. Hardy's assurance that the work is the result of many years of patient and conscientious labour; and will well believe how many years were consumed in the mere collection of the materials, how many in the reduction of them into order and uniformity; and how often during its progress the author was tempted to abandon it, in despair of making it as complete and accurate as the subject seemed to require; and will rejoice that the conviction that perseverance was a duty induced him to resume it. Let us point out, as briefly as possible, in what the present Catalogue, in which, for the first time, notices of all the known sources of English History, printed and unprinted, are presented to the reader in one continuous sequence, differs from other Catalogues that have preceded it. 1. It is strictly confined to the materials for the history of this country. 2. The materials, when historical, are arranged under the year in which the latest event is recorded in the chronicle or history; and all Biographies are enumerated under the year in which the person commemorated died. 3. A brief analysis of each work has been generally added, the original portions being distinguished from those which are compilations, and the sources of such compilations indicated. 4. The title of each piece is given as found in the Catalogue of the Collection in which it occurs, or in default of such Catalogue, as it occurs in the MS., the beginning and ending of such work being set down for the greater facility of identification. Lastly, a Biographical Sketch of every Author has been given, where any historical materials exist for such biography. No encomium that could be passed upon Mr. Hardy for his learning and industry can equal that which is conveyed in this brief analysis of the result of his forty years' labour of love. We congratulate him on the publication of the present volumes. We look forward anxiously for the remaining portion; and we are sure that our readers will echo our wish that Mr. Hardy may be spared to bring his good work to a close, and to receive for many years from historical students, their thanks for his labours, and their acknowledgments of his merits.

The Quarterly Review, No. 224. We have scarcely left ourselves room to notice this new and admirable No. of *The Quarterly*. The article on "The Confederate Struggle and Recognition," is a very able one, and will be perused by political readers with as much avidity as that on "Aids to Faith," by our clerical friends. "The Waterloo of M. Thiers and Victor Hugo" is a complete vindication of the truth of history. "China and the Taeping Rebellion," "The Platonic Dialogues," "Modern Political Memoirs," and "Belgium," are all well-written papers; and that upon "Les Misérables" is an admirable specimen of a just but kindly analysis of a work destined to last as long as the literature of France.

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 FOREST MINSTREL: a Selection of Songs adapted to the most favourite Scottish Airs — few of them ever before published. By James Hogg, the Ettrick Shepherd, and others. Edinburgh: Constable & Co. 1810.

Wanted by *Blackie & Son*, 44, Paternoster Row.

THE COLLOQUIES; or, Familiar Discourses of Desiderus Erasmus . . .. Rendered into English by H. M., Gent. 1671.
COLLOQUIA SELECTA, with an English Translation by John Clarke. Nottinghnm, 1720. 8vo.
COLLOQUIA, translated by N. Bayley. London, 1733. 8vo.

Wanted by *Mr. Edward Peacock*, Bottesford Manor, Brigg.

EDUCATIONAL MAGAZINE. No. 1.
LOUDON'S ARBORETUM. Vol. I.
BELLAMY'S BIBLE.

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J. W. BATANS. Sir Edward Seaward's Narrative *was written by Dr. William Ogilvie Porter, a brother of Miss Jane Porter. See* "N. & Q." 2nd S. vii. 38.

J. C. S. (Salisbnry) *is thanked. He will see that his suggestion has been anticipated.*

W. H. H. (Streatham.) *Does not Congreve's allusion to the "Ordinary paid for setting the Psalm" refer to the setting of what was called the "Neck Verse," in cases of criminals claiming benefit of clergy?*

F. "*Fisher's Folly*" *was a large house built by Jasper Fisher with gardens, and stood on the site of the meeting-house in Devonshire Square, Bishopsgate. See any History of London.* — *We have already had five articles on the word* Aches, *as a dissyllable, in our* 1st S. vols ix. *and* x.

Answers to other Correspondents in our next.

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Times, 28th July, 1856.

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LONDON, SATURDAY, NOVEMBER 1, 1862.

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Notes.

WILLS AT THE COURT OF PROBATE.

The readers of "N. & Q." are already aware that Sir Cresswell Cresswell has made liberal arrangements, at the Court of Probate, for the accommodation of those who are desirous to examine the Wills there registered, for the purposes of historical and literary inquiry. The Camden Society, through whose exertions this happy change has in great measure been brought about, have undertaken to give the world some proof how rich a storehouse is thus opened for investigation, affording materials of the highest value towards the illustration of our history, genealogy, biography, arts and manufactures, and ancient manners and customs. They propose to issue, very shortly, a selection of the Wills left by some of the most distinguished men and women who have flourished in this country; and I may mention that it will include those of Archbishop Warham, Bishop Gardyner, Cardinal Pole, Sir Francis Walsingham, Sir Francis Drake, Sir Thomas Gresham, Sir Hugh Myddelton, Selden, Hampden, and Pym, the poets Cowley and Denham, the painters Lely and Oliver, Prince Rupert, and others. Of ladies: Cecily, Duchess of York; Dame Maude Parr (the mother of Queen Katharine); Elizabeth, Queen of Bohemia; Mary, Princess of Orange, &c.

There have already been published six collections of English Wills:—The *Royal and Noble Wills*, edited by Dr. Ducarel and Mr. Nichols, 1780, 4to; the *Testamenta Vetusta*, edited by Sir Harris Nicolas, 1826, royal 8vo; five volumes edited by the Surtees Society—two from the registry of Durham (1835 and 1860), two from that of York (1836 and 1855), and one from the Archdeaconry of Richmond (1853); and one by the Camden Society, from the Registry of Bury St. Edmund's (1850).

Besides these collections, various detached wills of persons of eminence have been published from time to time in biographical, genealogical, and topographical works, notwithstanding the great expense that has hitherto attended the procurements of transcripts at Doctors' Commons. It is not the intention of the Camden Society to re-edit any that have in this way already appeared; but it will be useful to form a Catalogue of reference to them, and I shall feel much obliged to any of the correspondents of "N. & Q." who can make additions to the list which follows. I do not include the genealogical abstracts which appeared in the *Collectanea Topographica et Genealogica* (communicated for the most part by the late Mr. Baker, the historian of Northamptonshire), nor the wills that have been inserted in the histories of families: as those of Botfield, Gurney, and Shirley. But I have mentioned some that were published by Arthur Collins, who appears to have enjoyed access to this source of information, and to have availed himself largely of it, early in the last century.

1225. William Longespée, Earl of Salisbury. Excerpta Historica, 1831.
1375. Elizabeth of Hainault (sister to Queen Philippa) *Ibid.*
1385. William de Walworth. (Two wills.) *Ibid.*
1394. Alice de Nerford (wife of John de Neville). *Ibid.*
1403. William of Wykeham. Lowth's Life of Wykeham.
1420. John Fromond of Spersholt, benefactor to Winchester College. Archæological Journal, 1859, xvi. 169.
1475. King Edward the Fourth. Excerpta Historica, 1831.
1483. Anthony, Earl Rivers. Excerpta Historica, 1831.
1492. Edward Grey, Lord Lisle. Collins's Memoirs of the Sidneys (prefixed to Sidney Papers), p. 13.
1510. Christopher Carlysle, Norroy King of Arms. Carlisle's Family of Carlisle, 1822, p. 370.
1511. Robert Fabyan, the Chronicler. Prefixed to Ellis's edition of his Chronicle, 1811, 4to.
1513. William Smyth, Bishop of Lincoln, and Founder of Brazenose. Churton's Lives of Smyth and Sutton, 8vo, 1800, p. 512.
1519. John Colet, Dean of St. Paul's. Knight's Life of Colet, Appx. No. xx.
1524. Sir Richard Sutton, Founder of Brazenose. Churton's Lives of Smyth and Sutton, p. 451.
——. Thomas Linacre, M.D. Life of J. N. Johnson, M.D.
1536. Dame Elizabeth Unton. Unton Inventories (Berks Ashmolean Society), 1841, p. xxv.
1542. Sir David Owen, bastard uncle to King Henry VII. Sussex Archæological Collections, vol. vii. 1854.

1549. Sir Christopher Barker, Garter King of Arms. Carlisle's Family of Carlisle, 1822, p. 372.
1555. Jane, Duchess of Northumberland. Collins's Memoirs of the Sidneys and Dudleys (as before), p. 33.
1556. Sir Andrew Dudley, brother to John, Duke of Northumberland. *Ibid.* p. 30.
1557. Queen Anne of Cleves. Excerpta Historica, 1831.
1558. Queen Mary. Privy Purse Expenses of Queen Mary, edited by Sir Fred. Madden, 1831.
1575. Archbishop Parker. Strype's Life of Parker, Appx. Number C.
1576. Sir Thomas Smith, Secretary of State. Strype's Life of Smith, chap. xvi.
1581. Sir Edward Unton. Unton Inventories, 1841, p. xxxix.
1582. Raphael Holinshed, the Chronicler. Hearne's Preface to Camden's Annales.
1583. Archbishop Grindal. Strype's Life of Grindal, book II. chap. xv.
1586. Sir Philip Sidney. Collins's Memoirs of the Sidneys and Dudleys, p. 109.
1587. Robert Dudley, Earl of Leicester. *Ibid.* p. 70.
——. Edwin Sandys, Archbishop of York. The Preamble, in Works (Parker Soc., 1841), p. 446.
1588. Frances, Countess of Sussex. Collins's Memoirs of the Sidneys, p. 80.
1589. Ambrose Dudley, Earl of Warwick. *Ibid.* p. 40.
1590. Alexander Nowell, Dean of St. Paul's. Churton's Life of Nowell, 1809, p. 430.
1598. William Cecill, Lord Burghley. Collins's Life of Burghley.
1603. Anne, Countess of Warwick. Collins's Memoirs of the Sidneys, p. 42.
1608. Thomas Sackville, Earl of Dorset, Lord Treasurer. Collins's English Baronage, 4to, 1727, pp. 421—450; and in later editions of his Peerage.
1612. Sir Thomas Bodley, founder of the Library at Oxford. Attached to the Statutes of the University.
1623. William Camden. Hearne's Curious Discourses.
1626. Francis Lord Bacon, Viscount St. Alban's. Bacon's Works, edited by Basil Montagu.
1634. Dame Dorothy Shirley. Unton Inventories, 1841, p. 31.
1639. Sir Henry Wotton. Walton's Life.
1644. Abp. Laud. Laud's Benefactions to Berkshire, (Berks Ashmolean Soc.), 1841, p. 61.
1655. Godfrey Goodman, Bishop of Gloucester. Yorke's Royal Tribes of Wales, 1799, Appendix, No. 17.
1658. William Harvey, M.D. Works, edit. Willis, for Sydenham Society.
1674. John Milton (his nuncupative will, and the depositions relating to it). Johnson's Lives of the Poets, edit. Cunningham, 1854, vol. i. p. 166.
1679. Sir Thomas Browne, M.D., of Norwich. Works (edit. Wilkins), 1836, i. p. ciii.
1691. Robert Boyle of Stalbridge, co. Dorset, Esq. (now called the Hon. Robert Boyle.) Prefixed to his Works, 4to, 1772, vol. i. p. clviii.
1717. Robert South, D.D. Life of South, 1717, p. 63.

J. G. N.

FOLK LORE.

Fern Folk Lore. — Even in "the Black Country" there are green oases where the ferns grow in luxuriant beauty. The natives, however, look upon them with a superstitious feeling, think it bad luck to gather them (even for fuel) or to touch them, and call them by the singular name of "the Devil's Brushes." I have been unable to get at the why and the wherefore of this; but it may possibly have something to do with the belief that fern-seed will produce invisibility — a notion that is also credited by the denizens of the Black Country.

Cuthbert Bede.

Birth Rhyme. — If the following scrap of folk lore has not already appeared in the pages of "N. & Q.," I think it sufficiently pretty to submit it to the notice of the editor: —

"*Monday's* bairn is fair of face;
Tuesday's bairn is full of grace;
Wednesday's bairn 's a child of woe;
Thursday's bairn has far to go;
Friday's bairn is loving and giving;
Saturday's bairn works hard for a living;
But the bairn that is born on the *Sabbath-day*,
Is lively and bonnie, and wise and gay."

M. D.

Dog's Teeth: Pointing at Lightning. — I remember two notions, current in one locality about fifty years back, to which my subsequent reading in folk lore has never furnished any allusion. The first was, that if a person incautiously handled teeth which had been recently drawn from another — or, still better, knocked out by accident, — he himself would have *dog's teeth*. What these were I never knew: but they were something terrible. I have seen a schoolmaster, with his hand over his mouth to keep out the infection, picking up the teeth of a poor little fellow who had tumbled against a pump-trough; all the boys being first peremptorily ordered away, for fear of dog's teeth. The second notion was that it is wicked to point towards the part of the heavens from which lightning is expected. I have seen a little boy, for this offence, made to kneel blindfold on the floor, to teach him how he would feel if the lightning came and blinded him. It is possible that this was a modern notion, derived from the efficacy of the pointed conductor.

A. De Morgan.

A revolting instance of folk lore has lately appeared in the newspapers. Popular superstitions influence our criminal population to a much greater degree than many of us suppose: —

"George Gardiner was hanged on Monday, for the murder, on the 23rd of April last, of a servant girl, on the farm of Outhill, when he was a ploughman. His confession is a melancholy evidence of superstition and brutality. He says, 'I did not want to pay my addresses to Sarah Kirby, but she would never draw me the proper quantity of beer, and that vexed me. I did not know the master was away on the 23rd of April, and the witness who said I asked him where he was will have to suffer for his perjury. I tried my luck in the field by throwing up the 'spud' of the plough, which came down with the point in the earth. If it had fallen flat, I should not have killed her; but as it came down point foremost, I left the field with the determination to do it. I should have killed Miss Davis if I had got near enough to her,

and it's a good job no one stopped me before I sold the gun."—*Public Opinion*, Aug. 30, 1862.

K. P. D. E.

YORKSHIRE LEGEND.—Some while ago, a correspondent asked for some Yorkshire legends; permit me to add one. I was taking a holiday stroll, and passing by a plantation at Upsall, near Thirsk, called "Beechpath Beckstead," I met with a garrulous old man. "What do you call this wood?" I asked. The old fellow shook his head solemnly, and whispered: "That part is 'Lost Corpse End.'" "Why?" A very long pause. "I was seventeen years of age, and I am now eighty-four; so you may count how many years 'tis ago. Well! I was one of the bearers of poor Dame ———, and we were to bury her at Kirby Knowle. Just as we arrived at the spot, we set down the body. It was a hot autumnal day, and the nuts were *so enticing*. It was the best nut year I ever remember. We all went off to gather them; and when we returned, the corpse was lost!" "Washed away by the burn?" I remarked. "No, Sir, wished it had. We should then have got it back. The coffin was there, never moved, never touched by mortal man. We took up the coffin, but it was as light as an empty coffin could be. We *ran* with it to Kirby Knowle; and the parson buried the *coffin*, but the corpse is—is—is *there!* It is all along o' our nutting."

Can your readers suggest that there is anything analogous between nutting and departed spirits? EBORACUM.

AN AGUE CHARM.—The following has just been given to my brother, near Faversham, to cure a child. The man who gave it says he has cured thousands. The charm is to be sown up in a bag and worn suspended about the neck:—

"Wen Jeasus saw the plais wair he was to be crusefeyed he trembeled then sais the gues hunto him hath though and hay gue. Jesus saith unto them hif hainey man ceap these woord he shal never be troubeled with hay gues nor feavers sow the Lord help this thy survent that puts is trust in the."

What is the *gues** that said, "Hast thou an ague?" To me it looks like *a goose*. B. H. C.

ENTRIES RELATING TO CLERGYMEN IN THE PARISH REGISTERS OF BARKING, CO. ESSEX.

The Registers of the once important and well inhabited parish of Barking begin in the year 1558, and have been carefully kept. They were the subject of a very able and highly interesting paper, by Mr. Henry W. King, printed in the *Transactions of the Essex Archæological Society* a year or two since.

The entries relating to Thomas Cartwright, the celebrated Bishop of Chester, whose *Diary* was published by the Camden Society in 1843, are not without interest. It will be observed that the earlier entries completely upset the story of Benjamin Way's expulsion from Barking in 1662, under the Bartholomew Act. This story is very circumstantially told by the modern editors of Calamy, but, so far as regards Barking, it is untrue from beginning to end. In point of fact, Cartwright was appointed to the vicarage of Barking in August, 1660, and continued vicar until his death, in 1689. Of this there is abundant proof. It is, therefore, simply impossible that Way could have been ejected from Barking in the year 1662.

A Mr. Edward Kightley is stated to have been ejected from a living at Aldborough (otherwise Abury) Hatch at the Restoration. I greatly doubt the correctness of this statement. Several entries of a Mr. Edward Kightley occur *after* 1662, but none before that year; and it may be further be asked where and what was the living of Aldborough, or Abury, Hatch.

From 1628, for some years onward, I find continual entries of one Christopher Love; but I cannot connect them in any way with the famous Puritan divine of that name and time.

Baptisms.

1573. Marye, the daughter of Mr. William Leyland, Curate, bapt. Oct. 4.
1576. John, the sonne of Mr. Richard Tirwitt, Vicar, bapt. 21 June.
1580. Peter, the sonne of John Horton, Minister, bapt. 11 Jany.
1582. Millicent, daughter of do, bapt. 17 Augt.
1586. Joane, the daughter of Mr. Edward Edgeworth, bapt. the 16 of July.

[Edw. Edgeworth succeeded Rich. Tirwitt as Vicar of Barking in Feb. 1584,—afterwards ejected for recusancy.]

1587. Thomas, sonne of John Lyde, Clerk, bapt. 20 July.
1588. Katheren, daughter of Mr. Edward Edgeworth, bapt. the 9th of Octr.
——. Elizabeth, daughter of Mr. John Lyde, Clerke, bapt. 22 Decr.
1592. Alice, the daughter of Michaell Wood, Clerk, bapt. 17 June.
1593. Nicholas, sonne of do., bapt. 22 Novr.
1601. Elizabeth, the daughter of Mr. Richard Wignal, bapt. the 29 daye of Maye.

[Rich. Wignal succeeded Edgeworth as Vicar some years before this date.]

1619. Dorothee, the daughter of Mr. Richard Wignal, bapt. the 14 day of June.
1623, Decr 21. An, ye daughter of John Lacy.

[Curate to Dr. Hall, Vicar of Barking.]

1625, April 18. Thomas, ye son of do.
——, April 20. Tobias, sonne of Dr. Hall.
1627, Jany 12. Martha, the daughter of Doctor Hall.
1628, July 13. Thomas, the son of Mr. Doctor Halle.
1630, April 31 (*sic*). William, ye son of Mr. Doctour Hall.
1632, Octr 30. Richard, the sonne of Doctor Hall.
1642, June 12. Thomas, sonne of Tho. Cowley, Curat. nat. 27 May.

[This gentleman retained his position as Curate and

[* The Jews.—ED.]

Registrar of Barking, under a succession of Vicars of all grades of opinion, for a period of twenty-three years.]

1645-6, Janʸ 30. Henry, the sonne of Mr. Rowland Gowen.
1647-8, Feb. 29. William, the sonne of do., minister.
1661, Aprill 16. John, yᵉ sonne of Mr. Hicks, minister.
1661, Nov. 29. Katherina, the daughter of Thomas Cartwright, D.D., Vicar of Barking, and of Mary his wife (born Nov. 17.)
1663, Septʳ 25. Thomas, the sonne of Thomas Cartwright, D.D., Vicar, and of Sarah his wife.
1664, Septʳ 18. Henery, the sonne of Dr. Tho. Cartwright.
1665, Aug. 9. Was borne and baptized William, the sonne of Doctor Cartwright, Vicar.
1666, Septʳ 1. Gervaise, sonne of do.
1667-8, Janʸ 20. Alicia, daughter of Dr. Thomas Cartwright, Vicar.
1669, July. Hannah, yᵉ daughter of Mʳ Edw. Kightley
——, Septʳ 23. Richard, yᵉ sonne of Dr. Thomas Cartwright, Vicar.
1670, June 21. John yᵉ sonne of Mʳ Edw. Kightley.
1670-1, March 9. Sarah, yᵉ daughter of Dr. Thomas Cartwright, Vicar.
1672, Dec. 17. Sarah, daughter of do.
1672-3, Feb. 8. Thomas, son of Gervase Wawen, Curate.
1674, Decʳ 31. Thomas, son of do.
1675, Octʳ 25. Ann, daughter of do.
1683, Aug. 29. Richard, the son of Richard Taylor, Clerke. Born the 14 of yᵉ same month.

[Mr. Taylor married Elizabeth, daughter of John Brewster, Esq., of Wyfields, a manor house in this parish.]

1684, Aug. 19. Elizabeth, yᵉ daughter of do., and Elizabeth his wife.
——, Nov. 9. Elizabeth, yᵉ daughter of John Chisenhale, Clerk, and Eliz. his wife.

[For many years Curate and Vicar of Barking.]

1685, July 20. Mary, yᵉ daughter of Richard Taylor, Clerk, and Eliz. his wife.
1686, Aug. 22. Anne, yᵉ daughter of John Chisenhale, Curate, and Elizabeth his wife.
——, Decʳ 16. John, son of Richard Taylor, Clerke, and Elizabeth his wife.
1687, Decʳ 27. Mary, daughter of Richard Taylor, Clerke, and Eliz.

[After June 19, 1688, comes in this note: "Mr. John Chisneale, Exit for not reading the Declaration, R. Hall, Curate." Chisenhale was at this time Curate to Bishop Cartwright, who appears from his Diary to have been very little at Barking. After Feb. 5 following, this note: "Exit Mr. Hall, restaurō Joh. Chisenhale." Entries to the same effect appear in the Burial Register.]

1688, Octʳ 9. Frances, daughter of John Chisenhale, Curate, and Elizabeth his wife; who was borne upon yᵉ 9th day of Septʳ.
1691, April 7. Augustine, son of Richard Taylor, Clerke.
1692, Septʳ 25. Mary, daughter of John Chisenhale.
1701, Octʳ 5. Sarah, daughter of John Howell, Clerk.
1703, March 28. John, son of do.
1705, July 1. Frances, daughter of do.
1708, Aug. 4. Robert, son of Samuel Hilliard, Clerk, Rector of Stifford.
1723, Aug. 11. Eliz. daughter of yᵉ Revᵈ Mr. John Bridger (Query, Badger.)
1741, June 1. John, son of Lewis and Elizᵗʰ Owen, B.D., Born and Christned.
1743, April 10. Bladen Downing, son of George Downing.

[Chaplain of Ilford Hospital, in this parish, where he was buried in 1779, aged 70.]

1744, Octʳ 19. William, son of the Revnᵈ Mr. Owen, B.D., Vicar.
1745-6, Jan. 19. George Gascoyne, son of Revnᵈ Geo. Downing. Born Janʸ 11.
1750, April 15. Elizabeth, daughter of the Rev. Geo. Downing, Clerk, and Eliz. his wife

Marriages.

1616. John Park and ffrances Wignal. 27 May.
1619. Toby Huek and Elizabeth Wignal. 4 Febʸ.
1662, May 27. This day were maryed, Thomas Cartwright, D.D., and Sarah the daughter Henry Wight, Esq., and Margaret his wife; both of this parish.

[Wight of Gayshams Hall, a family of long standing in this parish. Dr. Cartwright had only buried his first wife in Dec. 1661.]

1690, Aug. 28. Mark Noble, Clerk, and Mrs. Anne Spittle, widow, Barking.
1700, Septʳ 26. John Hewett, Clerk, and Frances Meadows.

Burials.

1568. Richard Tirwitt's child, buried 4 Septᵗ.
1572. Richard Stoninge, a stranger and minister, bur. Janʸ 29.
1573. Sʳ Robert Knighte, Clerk, of Illford, bur. July 22.

[Great Ilford was formerly included in the parish of Barking.]

1575. Thomas Brewer, oʳ Minister, bur. Nov. 8.
1578. John, the sonne of John Horton, Curat., bur. 1 Aug.
1582. Anne, the wife of John Horton, Ministeʳ, bur. 16 Aug.
——. Millicent, daughter of do., bur. 16 Septʳ.
——. Zachary, sonne of Thomas Newton, Minister, bur. Octʳ 11.

[No doubt the celebrated Rector of Little Ilford, a parish hard by.]

1583. John Wignall, bur. 4 Octʳ.
1584-5. Richardus Tirwitt, Barkingensis, ecclæ vicarius, buried the 13 day of Februarye.
1585. Samuell, sonne of John Lyde, Clerk, bur. 16 Dec.
1586. Abigail, daughter of do., bur. 28 Septʳ.
1592. Alice, the daughter of Michaell Wood, Clerk, bur. 11 July.
1593. Nicholas, the son of do., bur. 12 Dec.
1620. Mr. Richard Wignal, Vicar of Barkinge, buried yᵉ 9th day of Aprill.
1625, Octʳ 7. Dorate, the daughter of Mr. Richard Wignall.
——, Nov. 21. Mr. Richard Robartes, Curat.
1631, Janʸ 28. Widdow Ranford, Dr. Donne's mother.

[This was, I suppose, the celebrated Dean of S. Paul's, who was much connected with Barking at this time. His eldest daughter, Constance, married Samuel Harvey: a man of fortune and good family, residing at Aldborough Hatch, in this parish, where Dr. Donne frequently visited him. At Aldborough Hatch, in August, 1630, Donne was seized with his last illness.]*

[* Izaak Walton informs us, that "Dr. Donne was, even to her death, a most dutiful son to his mother; careful to provide for her supportation, of which she had been destitute, but that God raised him up to prevent her necessities; who, having sucked in the religion of the Roman Church with the mother's milk, spent her estate in foreign countries, to enjoy a liberty in it, and died in his house but three months before him." Whilst abroad she re-married a gentleman of the name of Rainsford, or Ranford. The Doctor in his Will, signed and

1641, Septr 27. Edmund, son of Dr. Hall.
1653. Mr. William Ames, Vicar de Barking, buried the 6th of October.

[Described in the Parliamentary Report, 1650, as "an able godly preaching minister."]

1661, Decr 3. Mary, the wife of Tho. Cartwright, D.D., Vicar.
1662, Septr 24. Katherine, the daughter of Dr. Thomas Cartwright, and Mary his wife.
1665, Aug. 14. Thomas Cowley, Curate.
1668, March 16. Mrs Isabella Kightley, from Aldborough Hatch.
1669, March 11. Mr. Edward Humphrey, Curate.
1671, March 24. Mr. John ffidor, clarke.
——, March 26. Sarah, ye daughter of Dr. Tho. Cartwright, Vicar.
1673, Feb. 9. Thomas, son of Mr. Geruase Wawen, Curate.
1675. Hannah, the wife of Mr Edward Keightley.
1676, Aug. 1. Anne, daughter of Gervase Wawen.
1685, Octr 29. Mary, daughter of Mr. Rich. Taylor, Clerk, and Elizabeth his wife.
1691, April 16. Susannah, daughter of John Chisenhole.
1696, March 3. Gervace Wawen, Clerke.
1697, Aug. 18. Richard Taylor, Clerke.
1698, Nov. 3. Mary, daughter of do.
1699, May 21. Edward Taylor, Gent., son of do.
1701, July 3. Edward Kightley.
1707, Aug. 21. John, son of Richard Taylor, Clerke.
1708, Aug. 29. Richard, son of Samuel Hilliard, Clerke.
——, Octr 4. Elizabeth, daughter of Richard Taylor, Clerke.
1718, Decr 19. Elizabeth, wife of ye Revd Mr. John Chisenhale, Vicar.
1722, Feb. 9. Thomas and John, sons of the Reverend Mr. Williamson.
1723, Septr 11. Elizabeth, daughter of ye Revd Mr. John Badger.
1724, April 5. The Rev. Mr. John Chisenhale, Vicar.

[The Parish Knell-book records that he "Dyed March ye 31, 1724, aged 71 years."]

1726, Feb. 6. Mr. Wm Chisenhale, of London.
1729, April 27. Mr. John Chisenhale.
1734, Septr 11. Died, at Carlisle, the Revd Mr. Thomas Machen Fiddes, Vicar of Barking.
1745, March 6. William, son of the Revd Lewis Owen, B.D., Vicar of Barking.
1747, Septr 28. The Revd Mr. Peter Walkden.
1750, Octr 10. (At Ilford Chappel), Eliz. Downing, infa.
1751, Feb. 1. The Rev. Dr. Wm Stephens, Vicar of this Parish.
1762. Note in May: "Entred by Chr Musgrave, successor to Dr. Tyndal, who died at Barking, May 10, and lies buried at Kensington."
1771, July 13. The Rev. Mr. Richard Carter, Schoolmaster and Lecturer.
1780, Octr 5. The Rev. Christopher Musgrave, D.D., Vicar of this Parish.
1781, Septr 23. Revd Benjamin Symonds (Curate of this Parish.)
1792, May 10. Susan Musgrave.

[Widow of Dr. Musgrave above. In July, 1775, he was married to Susan Parfect, widow, at St. Andrew's, Holborn.]

EDWARD J. SAGE.

Stoke Newington.

CATS, DOGS, AND NEGROES AS ARTICLES OF COMMERCE.

The discussion respecting Whittington's cat in some late volumes of "N. & Q." has reminded me of the following notice of cats, which I met with a few years ago when compiling a certain commercial memoir. It is extracted from the "Petition of William Bragge to the Honorable Sir Thomas Smith, Knight, and all the Company of the East India and Sommer Islands," contained in MSS. Reg. 17 B. X. Bragge claiming the sum of 6875*l.* from the Company, not only petitions but also furnishes his account, one of the items of which is as follows: —

"Item, more for 20 Dogges and a greate many Catts which, under God, as by your booke written of late, ridd away and devoured all the Ratts in that Iland * which formerly eate up all your corne, and many other blessed fruites which that land afforded. Well, for theis, I will demand of you but 5lb a piece for the Doggs, and let the Catts goe - - - - 100lb 0s 0d."

Another item in this curious account is well worthy of record here, as it shows the strong anti-slavery feeling, founded on pure Christian principles, of a British merchant as early as 1621, the date of the document. A chapter might be written, contrasting the conduct of this worthy citizen of London, with that of the *Christian* slave-dealers and slave-holders of a much more enlightened and modern era; but there can be no occasion for more than the following extract from this account-book in Bragge's own words, of whom, without profanity, it may be said—"being dead, he yet speaketh:" —

"Item, more, for thirteen negroes or Indian people, six women, seaven men and boyes, the price of them not to bee vallewed, for why, before Mr Powell brought them into that countrey, you never had a pownd of Tobacco which came to England worth 2d per pownd. Whereas now, it is sold heere in England for 10s, 8s, and 5s per pownd, the which I myself paid so much.

"Well, for Estimacion of theis poore Soules, they are not to be vallewed at anie price. The cause why, I will shewe unto you, because the Lord Jesus hath suffered Death as well for them as for all you, for in time the Lord may call them to be true Christians, the which I most humbly beseech thy Great and Glorious Majestie in Thy good appointed Time, that thou wilt, Good Father, out of Thy most great, sweete and careful Loue call them all home in Thy most good appointed Time, most merciful and most loving sweete Father, which must Good Lord be done, if it pleaseth Thy greate and glorious Majestie, before that most heauenlie Kingdome of Thine is finished."

Bragge continues in this unbusiness-like strain to some length, which I need not quote, and then suddenly returns to his accounts thus: —

"And now for the Thirteen Heathens. . . . . So farre

sealed on the 13th December, 1630, bequeathed 500*l.* to his "dearlie beloved mother, whom it hathe pleased God, after a plentifull fortune in her former times to bringe to decaye in her verie olde age." She, however, died towards the close of the following month, and her son, as we learn from his epitaph, "was stripped of his Deanery by death on the last day of March, 1631."—ED.]

* Bermuda.

now my most Worshipful Masters, I most humblie beseeche my heauenlie God, I may not receeve Rewards either of Gold or Silver for such as are Created after the Image, Similitude, and Likenesse of God, our most heauenlie, most sweete Comforter, whom in Troubles is reddy alwaies to bee founde.

"Well Masters, this Buisnesse floweth so sweete unto mee that I can hardly leaue off my penn from my paper, but it will ende in this small Buisnesse, although they are worth unto you 1000lb, and above, I will not aske 000. And so much in the name of God as touching that Buisnesse, and touching the Negroes or Indians

0lb 0s 0d."

Touching cats in regard to commerce, I have been informed, by good authority, that marine insurance does not cover damage done to cargo by the depredations of rats; but if the owner of cargo thus damaged can prove that the ship was not furnished with a cat, he can recover compensation from the owner of the ship. Again, a ship that is found, under certain circumstances, *without a living creature on board*, is considered a *derelict*, and, according to certain conditions, a forfeiture to the Queen, Lords of the Admiralty, and other interested parties. And it has not unfrequently occurred, after all the crew have been lost or the ship otherwise abandoned, that a live canary-bird, domestic fowl, but most commonly a cat, being found on board has saved the vessel from being condemned as a derelict. Consequently, ship-owners, considering the cat's proverbial tenacity of life, as well as its presence being a bar to claims of damage by rats, always take care not to send a ship to sea without having a cat on board.

W. PINKERTON.

Hounslow.

BYRON'S EARLY POEMS.

The following cutting, from a recent Nottingham journal, may perhaps appear worthy of preservation. It is part of the account of a Volunteer Bazaar at East Retford, held about the beginning of last September: —

"What attracted the most curiosity was a genuine relic of the late Lord Byron, a volume of his earlier poems, 'For various occasions,' printed for private circulation. All the volumes printed were as far as possible withdrawn, but five or six were retained; and the one exhibited in the bazaar (priced at 25*l.*) was a presentation copy, from the noble poet to his godson, Mr. Pigot. It is a very plain specimen of the typographical art. On the title page are the words, 'Byron's Early Poems.' The imprint bears the name of Ridge, Newark, and the date of publication, 'MDCCCVII.' It is a volume in 12mo. Within the original fly-leaves, in the front of the volume, have been inserted two or three pages of note-paper, on which the history of the book is written, as follows:—'This book was given to H. E. Pigot, when he was twelve years of age, by Lord Byron; and when Lord Byron wrote his name in it, he laughed as he put "the gift of his grandfather;" and said, "In after years people will wonder how that could be."' (At that time Lord Byron was only seventeen years of age.) To the young Pigot here mentioned, Lord Byron took upon himself the sponsorship; but instead of adhering to the title of godfather, he persisted in calling himself the grandfather of young Pigot. The interpolation, which is probably in the handwriting of a female, proceeds: 'This H. E. Pigot obtained [subsequently] a cadetship for India, and when he was seventeen years of age he took this book with him, as he valued it highly. How it came into its present condition was thus:—In sailing down the Coosa River, with all he had in the world, a sudden squall upset the vessel, and precipitated the people on board into the water, and they had to swim for their lives. Among the few things that were recovered was this book, in which H. E. Pigot had been reading just before the accident—soiled, saturated, and in its present forlorn state. H. E. Pigot died in India, on the 28th of October, 1830, a Captain of the 23rd N. I. (Native Infantry.) His widow preserved this volume; and it was finally brought to England by his surviving daughter, Constance Elizabeth, who married Mr. William Heberden. This little history of the life and adventures of Lord Byron's early poems was written by Elizabeth B. Pigot (sister of H. E. Pigot), an early friend of G. G. Byron, when he resided, during the vacations, with his mother, on Burgage Green, Southwell; and printed these poems, having written most of them during his sojourn in that place.—January 22, 1862; the 75th anniversary of Lord Byron's birth-day.' On the original fly-leaf of the book is written in Byron's own hand: 'Henry Edward Pigot; the gift of his grandfather, George Gordon Byron, 1807.'"

FF.

LETTERS OF CHARLES, EARL OF PETERBOROUGH.

Charles Mordaunt, Earl of Peterborough, was the most distinguished man of his family, particularly as a military commander; and a memoir of him will be found in the *General Biographical Dictionary* (*voce* Mordaunt), as well as in Birch's *Lives*, and elsewhere. It is stated that after having been ambassador at Vienna, Turin, and other Italian courts, in 1710 and 1711, he was, upon his return to England, made Colonel of the Royal regiment of Horse Guards; and in August, 1715, was installed a Knight of the Garter. The two letters, of which the annexed are copies, are both sealed with his arms, surrounded by the garter; they were, therefore, written subsequently to the latter date. The Earl died in 1735.

Sir Michael Wentworth, to whom they are addressed, was Captain of a troop in the Earl of Peterborough's regiment. One of the letters, it will be seen, relates to leave on furlough; the other to a military riot, resulting in loss of life, at Oxford. Though not of great importance, they will probably be thought worth preserving as memorials of the manners of the days of George I. I copy them from the originals by favour of Sir Michael's descendant, George Wentworth, Esq., of Woolley Park, near Wakefield.

"Whitehall, the 26 of 10ber.

"Sir,

"I wrote to you in my last, whow (how) willing I was to comply with your occations, as farr as they were compatible with the King's service and his orders. I am

in the same intention still. But tell I can despatch the maior (Major), or Captaine Barloe, or that Sir Jhon Talbot will have leisure from the King's buisness whearin he is employ'd, I cannot dispence with your absence. Sir, I will hastne them all I can, and hope to sett you soone at liberty; but, Sir, they whoe desire the honor and advantages of the King's service must thinke to preferr his buisness to thayr owne, and if it be inconvenient, thay know whow (how) to helpe themselves.

"Your affectionate Servant,
"PETERBOROW.

"For Sir Michæell
Wentworth, at his
Qrs at Oxford."

"May the 26.

"Sir,

"I have this day received yours, for which I give you thankes, and am extreamly mortified at the Accident has hapned in my Troope: for besides the loss of three Good men, it is an unhappyness to have such disorder happe wheare any man has a Charge or Goverment.

"By the grace of God, I will be my selfe at Oxford by the end of next weeke, wheare I hope to see you; and I desire you will, in the meane time, keepe the best order you can.

"I am,
"Your very affectionate Servant,
"PETERBOROW.

"For Sir Micaiell Wentworth,
these
at Oxford."

(Seal of quarterings, surrounded by the Garter.)

J. G. N.

ROAST BEEF.

The old English fare of roast beef and plum-pudding, as opposed to the frog repast of the Frenchman, has been heard of by every Englishman from childhood, and indulged in, as is said, by all classes of the people,—the rich, the middle, and the poor. Can you, Mr. Editor, or any of your readers, give me the date or origin of this boast, and tell me to which class it applies, — for to all it could not? The lower orders are out of the question. Mr. Wright, in his valuable and truly interesting *History of Domestic Manners and Sentiments in England during the Middle Ages*, informs us the mediæval landlords were obliged to consume the produce of the land on their own estates; and, for this and other very cogent reasons, a large proportion of the provisions in ordinary use consisted of *salt meat*, which was laid up in store in vast quantities in baronial larders. Hence *boiling* was a much more common method of cooking meat than *roasting*, for which indeed the mediæval fire, placed on the ground, was much less convenient: it is, no doubt, for this reason that the cook is most frequently represented in the mediæval drawings with the cauldron on the fire (p. 144). To the farmer it could not apply. In the romance of Berthe (p. 78) we are told the farmer, even when he had become rich, had no such luxuries as salmon or partridges, but his provisions consisted only of bread and wine, and fried eggs, and cheese in abundance. The burgher class in towns had soup, and two or three plain dishes of meat, followed by cheese, pastry, and fruit. It was common, says Wright, p. 281, for the burgher class to ape gentility, even among people of a lower order; for the great merchant was often superior in education and intelligence as he was in wealth to the great majority of the aristocratic class. Even the wife of the miller (God help us!) aspired to the aristocratic title of Madame.

To the higher classes the boast assuredly did not apply. That nothing, however, could be more incorrect than this boast as applied to that class, Mr. Wright informs us, is fully proved by the rather numerous mediæval cookery books which are still preserved, and which contain chiefly directions for made dishes, many of them very complicated, and, to appearances, extremely delicate (p. 143).

To the class represented by the yeomanry of the present day it would seem from Chaucer to apply: —

"Without bakemeat was never his hous,
Of flesh and fish, and that so plenteous."
Cant. Tales, 341.

But I am at a loss to conceive how the yeoman (who, I take it, represented our *secondary* class of landowners) could give to their friends baked meat, whilst the great landowners gave boiled only. I shall, however, be glad to be informed on this point, which, but for Mr. Wright's instructive history, would have passed unheeded by

FRA. MEWBURN.

Larchfield, Darlington.

Minor Notes.

CHAPTER AND WORSE. — So much has lately been said about chapters and prebendal residence, that it seems worth while to unearth a joke on the subject, from Chambers's *Biographical Illustrations of Worcestershire*, 1820, p. 470. The Rev. Wm. Hughes was a minor canon of Worcester Cathedral for fifty years, and died 1798. The Dean having complained to him that he was greatly annoyed by rats, Mr. Hughes replied: "Make prebendaries of them, Mr. Dean! you will then only see them once a year."

CUTHBERT BEDE.

EPITAPH ON THE EMPRESS MATILDA. — The following epitaph was engraved on the tomb of the Empress Matilda at Rouen. She was the daughter of Henry I. of England, the wife of Henry IV., Emperor of Germany, and the mother of Henry II. of England: —

"Ortu magna, viro major, sed maxima partu,
Hic jacet Henrici filia, sponsa, parens."
Lingard, *Hist. of Eng.*, vol. ii. p. 325.

Compare the epitaph on Archedice, the daughter of Hippias, tyrant of Athens, who was married to Æantides, the son of Hippoclus, tyrant of Lampsacus.

ἀνδρὸς ἀριστεύσαντος ἐν Ἑλλάδι τῶν ἐφ' ἑαυτοῦ
Ἱππίου Ἀρχεδίκην ἥδε κέκευθε κόνις·
ἡ πατρός τε καὶ ἀνδρὸς ἀδελφῶν τ' οὖσα τυράννων,
παίδων τ', οὐκ ἤρθη νοῦν ἐς ἀτασθαλίην.
Thucyd., vi. 59.

L.

Wyndham, Somerset: Windham, Norfolk. I have long noticed the mistakes and confusion which are continually occurring with respect to these two names. May I be permitted, once for all, to explain the difference between them?

Sir William Wyndham, a Somersetshire baronet of large fortune, was a leader of the Tories in the reign of Queen Anne, and at one time their Chancellor of the Exchequer. It is said he did not go the length of Jacobitism. He was one of the Wyndhams, Earls of Egremont, an extinct title. This family is now represented by the Wyndhams of Petworth, Sussex, and by those of Cockermouth Castle, Cumberland.

Mr. Windham, of Felbrigg Hall, Norfolk, was a Whig statesman in the reign of George III. Frightened by the French revolution, he took office under Pitt, and became one of the most eager for war. He was a great patron of "old English sports," boxing, dog-fighting, &c. The Windhams are an old Norfolk family.

It is remarkable that Fitzpatrick, a contemporary and an admirer, should, in an ode addressed to Windham, mis-spell his name:—

"My *Wyndham* spare, in bloom of youth,
Endued with knowledge, genius, truth,
Fitted for virtue's shrine;
O Jebb! appease the fever's strife,
(Britain owes you her Glo'ster's life)
I'll sing your skill divine."
(*N. F. H. for Wit*, vol. ii. p. 162.)

I know nothing about the illness of the Duke of Gloucester here alluded to.

After all Wyndham and Windham came from the same stock. See Collins's *Peerage*, 4th vol. p. 401. W. D.

Mr. Dockwra of the Penny Post.—It is not always known what became of those who have distinguished themselves in their later days. Perhaps the following note of the death of the predecessor of Rowland Hill may be valuable:—

"1716, Sept. 25, Mr. Dockwra, the first projector of the penny post office, died, aged near 100 years,"

as recorded in the *Historical Register* of that year. W. P.

Daffy's Elixir.—Until I read the following, I had always considered this name to be an assumed one. Perhaps the perusal of it by others may be equally instructive.

"1732, Aug^st 30. Died at her home, in Salisbury Court, Mrs. Daffy, preparer of the Elixir known by that name." W. P.

[Her husband, Antony Daffy, died October 8, 1750.—*Gent. Mag.* xx. 477.—Ed.]

An old Friend in a New Dress.—

If deservedly praise on the *Times* was conferr'd
For having first us'd, where I am
Glad to see it retain'd as the most proper word
For the Telegraph's news—Telegram;

Why should we not all again hasten to school,
And in Greek grammar have a good cram,
And so learn to say, by the very same rule,
Not Photograph, but Photogram?

Or suppose that we try, when around us there press
Many minds for all novelty ripe,
On that marvel of sunlight and shade a new dress,
And for Photograph, put Lucetype?

But if we are told that's a dress that won't do,—
One at which a good linguist would laugh,—
Let us try on another that's only half new,
And use Phototype for Photograph.

So either let Photograph or Photogram,
Or Lucetype fill up the space,
From which we remove Phototype in a grammatical kind of disgrace.

Γραμματεύς.

Queries.

Dr. John Askew.—Will any of the readers of "N. & Q.," who may have access to sources of information, such as Cole's MSS. in the British Museum, under "Emmanuel College Records" (one of the Cole Volumes), be so kind as to acquaint me, through the medium of your useful publication, with any particulars of the birth-place and parentage of Dr. John Askew, admitted June, 1754, and proceeding through the intermediate degrees, D.D., 1786. He was incumbent of North Cadbury, Somerset, a college living, and married twice; the name of one wife, Frances Pochin; the name of the other is desired, and whether the Doctor's first or second wife. E. W.

Bell at Campden Church, Gloucestershire.—Stow, or rather his successor, says (vol. i. part i. p. 288, edit. 1720), that Sir Baptist Hicks, who died in 1629, gave a bell to this church which cost 66*l.* Is this bell now in existence? If so, could its dimensions and weight be given? It would give a clue to the value of metal at that period. A. A.

Poets' Corner.

Large Bells at Canterbury and Ely.—In the edition of Dugdale's *Monasticon* (folio, 1817, vol. i. p. 85), it is stated that Wibert, the prior, gave to Christ Church a bell, so large, that it required thirty-two men to ring it; but no authority or reference is afforded. At present I have not the opportunity of access to the chroniclers.

Could any reader of "N. & Q." kindly supply the passage?

In the Cole MS. (vol. xxvii. p. 7), is this entry:—

"Annis 19 & 20 Edw. III., by the direction of Prior Alan de Walsingham, one magister Joannes de Glocestria, bell-founder, cast these bells in Ely western steeple: the Mary weighing 2180lbs; the John, 2704lbs; the Jesus, 3792lbs; the Walsingham, 6280lbs."

This must have been an extraordinary work for those days. The larger bell would be about the weight of the tenor at Bow Church, Cheapside. But this used to be rung easily by three men, often by two. What sort of bell must it have been to require thirty-two ringers?

What was the probable scale of notes of the bells at Ely? The largest seems to have been much deeper in tone than that next above it, it being nearly double the weight. The difference between the first and second is only 524 lbs.; between the second and third, 1088 lbs.; while between the third and fourth, there is a difference of 2488 lbs. The proportions seem to indicate descending notes something like C, B, G, C; not an unusual scale abroad. Alan de Walsingham was made prior in 1341. A. A.

Poets' Corner.

Enigma attributed to Praed.—Some amusing Notes having recently appeared with regard to Praed's Enigmas, I should be glad if an answer can be given to the following, which is attributed to him:—

"The Reverend Hildebrand Pusey de Vere,
Whose living was worth some two thousand a-year,
Was a pattern of parsons—wrote rhythmical flummery
Far better than Gaber, or Keble, or Gomery:
His parishioners all might be Brahmins or Hindoos,
If they'd only subscribe for stained glass in the windows.
But of all his offences, perhaps this was the worst,
He entered the lectern arrayed in my first.

"His brother, Sir Arthur, a careless M.P.,
Was a man about town, full of frolic and glee;
His creed was my second—good Hildebrand's homilies
He thought dry and dusty, and full of anomalies;
Well loved he clear music of foxhound and horn,
When the Autumn sun rose on brown uplands of Quorn.
He never drank wine of inferior quality,
And he lived in my whole with a great deal of jollity."

Alfred John Trix.

Sir Mark Kennaway, Knight.—The query about this knight, which appeared 2nd S. iv. 368; ix. 27, has not yet been answered—*quis et unde?* In 1716 he was one of many committed to the Savoy for divers treasonable acts. Curiosus.

Mediæval Seal.—In my cabinet of seals I have one of a municipal character, which I am at a loss to assign to any specific town or city. The device is a castellated building, surmounted by three cupolas or turrets. An eagle stands on the balustrade, and below the gateway of the castle is a lion passant, with a singularly prolonged tail. The legend reads:— ✠ IN FANI : PORTIS : CUSTOS : EST : HIC : LEO : FORTIS. Any information or suggestion respecting it will be very useful to me.

M.D.

Arthur O'Connor's Memoirs.—The following is an extract from "N. & Q." 1st S. v. 579 (19th June, 1852):—

"Having inquired from O'Connor [in the year 1834] whether he did not intend to publish the events of his variegated life, he told me that he was preparing the narrative; but, on mentioning to his wife [whose father was the Marquis de Condorcet] that he had made this acknowledgment, she immediately called on me with an earnest request that I would dissuade him from doing so. She did not explain her motive, and I only promised to avoid the future renewal of the subject in our conversations. As yet, whatever preparations he may have made, the press has not been resorted to; though, if in existence, as may be presumed, the work, or its materials, will not, most probably, be suffered to remain in closed and mysterious secrecy. The Memoirs, for so he entitled it, cannot fail to be most interesting; for he was a man of truth, and incapable of misrepresentation, though, of course, liable to misconception, in his recital of events; nor can it be denied, that a history, in any degree worthy of the theme—that is, of the Irish Rebellion—is still unpublished. Whatever objection may have prevented the publication during his life, none, I should suppose and hope, can now be urged after his death," &c.

Can any correspondent of "N. & Q." give information respecting Arthur O'Connor's Memoirs? Is the narrative in existence? If so, where? and is there any likelihood of its publication? "No descendant," as stated by J. R. (of Cork), "either of Condorcet or O'Connor, now survives."

Ahhba.

Oliver, Earl of Tyrconnel.—As is stated in Archdall's *Lodge's Peerage of Ireland*, vol. iv. p. 317, Oliver Fitzwilliam, Earl of Tyrconnel (who succeeded his father in the viscounty of Fitzwilliam of Merrion, and barony of Thorncastle, in the county of Dublin), married, first Dorothy, daughter of —— Brereton, Esq., of Malpas, in Cheshire; and, secondly, the Lady Eleanor Holles, eldest daughter of John, first Earl of Clare, who survived him. And yet I find in the *Parliamentary Papers* (1844), vol. xli. p. 604, that by letter of privy seal, dated 20th April, 1657, Oliver Cromwell granted to this same "Oliver Viscount Fitzwilliams of Merrion, in Ireland, authority to receive such moneys as should arise from two-thirds of the estate of Mary Plunkett, his mother-in-law, under special circumstances herein set forth." The Earl of Tyrconnel, I may add, "died at his house in Meryong [Merrion, near Dublin,] April 11th, 1667."

Will any one oblige me with an explanation of this discrepancy? Abhba.

Political Nick-names.—Can any reader of "N. & Q." say where I can find a list of the prin-

cipal political nicknames which occur so frequently in the squibs, ballads, and caricatures of the last century. Pulteney, I know, was as frequently designated *Caleb* and *Squabb* as Walpole *Robin* or *Bluestring*; Bolingbroke was *Gambol*, and Harley, Earl of Oxford, was *Harlequin*.

"Here be de politique Harli-quin, mind him;
You never shall twice in the same posture find him."

If no such list exist, any readers of "N. & Q.," who can contribute to its pages materials for such a literary desideratum, would, I have no doubt, oblige many others as well as PHILO FUN.

"RELATION OF A WHALE, 1679." — A copy of the "Relation of a monstrous and prodigious Whale cast on shore at Rings-End near Dublin, 1679" (four leaves inlaid), was sold by Messrs. Sotheby and Wilkinson on the 21st of last July (lot 258.) If this "Relation" appeared in a periodical, as was probably the case, will you kindly tell me where to find it? ABHBA.

RELIGIOUS TESTS. — What are the several religious tests in Roman Catholic, Protestant Dissenting, and Scotch Kirk, places of education in Great Britain, by which entrance, advantage, emolument, degree, or office, is accompanied or barred? Any one kind enough to reply would further oblige by keeping the title and denomination of each seminary and its tests, actual or virtual, distinct from those of others: mentioning, also, if possible, the successive stages at which a test is taken, and the nature of such test.

S. F. CRESWELL, M.A.

The School, Durham.

SLIPPER ARMS. — What were the arms borne by a family of the name of "Slipper of Norfolk," a name mentioned in Blomefield's *History of Norfolk*, among the lists of the Rectors of Lopham (1681), Reydon (1664), and Rising (1664)?

R. A. S.

SCANDINAVIAN RACE. — What were the ancient territorial limits of this race? C.

THAMES ENCROACHMENTS. — How far inwards towards the Strand did the Thames extend previous to the erection of the Adelphi Terrace by Adams? The Strand has, it is well known, been the highway between the City and Westminster for centuries, following probably near the same course as it does at the present day; but the river, it would seem, must formerly have approached it much more nearly. In the *New Foundling Hospital*, iv. 189 (ed. 1784), are the following bitter lines on the encroachments made by the Adams: —

"'Four Scotchmen, by the name of Adams,
Who keep their coaches and their madams,'
Quoth John, in sulky mood, to Thomas,
'Have stole the very river from us.'

"O, Scotland, long has it been said,
Thy teeth are sharp for English bread;
What! seize our bread and water too,
And use us worse than jailors do;
'T is true, 't is hard! 't is hard, 't is true.

"Ye friends of George and friends of James,
Envy us not our river Thames;
The Princess, fond of raw-boned faces,
May give you all our posts and places;
Take all — to gratify your pride,
But dip your oatmeal in the Clyde."

T. E.

WHEN WILL THE PRINCE OF WALES ATTAIN HIS MAJORITY? — The popular answer to this question is, on the *ninth* of November; but this is an error. The Prince was born November 9, 1841; and as there cannot be twenty-two ninths of November in twenty-one years, he will be of age on the *eighth*; for on the *ninth*, he will be twenty-one years and a day. I can cite a case in proof within my own knowledge. In the month of June, 1829, there was an election of a member to serve in Parliament for the University of Cambridge.* The poll was taken on the 16th, 17th, and 18th of that month. On the last day of the poll the present Earl of Abingdon, then Lord Norreys, tendered his vote; which was objected to by the opposite Committee on the ground that, as he was born on the 19th of June, 1808, he was a *minor*. The case was argued before the Vice-Chancellor of the University and his legal assessor, and Lord Norreys' vote was received on reasons similar to those I have given. E. V.

WEEK.—What is considered the root of this word? (Wuce, A.S.) C.

HORACE WALPOLE. — An edition of his *Catalogue of Engravings*, from the MSS. of George Vertue, in 8vo, was published in 1794. London, printed by J. Moore, for J. Caulfield, T. Coram, and G. Barrett, 1794. This edition is not mentioned either by Watt or by Lowndes. I have two copies, both having the title-page as above, but one of them has an additional title-page, which has an engraved view of Strawberry Hill, and describes the work as "reprinted from the edition of Strawberry Hill. London, printed for Eglin and Pepys; price half a guinea, boards" (no date). Does this latter title-page belong to a different edition? or, if not, is it known why there should be two title-pages to the same work with different publishers' names? R. J. R.

Queries with Answers.

"OURANIA." — "Sir Philip Sydney's *Ourania; that is, Endimion's Song and Tragedie, containing all Philosophie.* Written by N. B. 4to. London,

* The candidates were Mr. Cavendish, now Duke of Devonshire, and the late Mr. George Banks, Cursitor Baron. Lord Norreys voted for the latter.

1606." Has it not long since been settled, before the time of Watt, and since the *Bibliotheca Anglo-Poetica* was published, up to the present time, that Nicholas Breton was the author of the above? And so I thought, Mr. Editor, until my attention was now invited to an investigation of the matter upon having bought a copy of the work, and I find that Breton is not the undisputed author.

In the Catalogue of a very valuable and important collection of early English poetry, from the library of an eminent collector deceased, which was sold by Messrs. Sotheby & Wilkinson on 29th and 30th June, 1854, is Lot 141 : —

"Baxter (Nathaniel), Sir Philip Sidney's *Ourania, &c.*, very rare, Sykes's Copy. Edit. Allde, 1606. — **** This Poem has often been erroneously ascribed to Nicholas Breton. The Author was Tutor to Sir Philip Sidney."

In Sykes's Catalogue, Breton is named as the author, and the new claim of Nathaniel Baxter appears to have been first put forth in 1854; but whether it was doubted or overlooked, in the subsequent Catalogue of Harward's sale at Sotheby's in 1858, Breton is mentioned as author of the edition of 1653. In the new edition of Lowndes a note is appended to the work, under Breton's name, stating that Mr. Hunter alleges Baxter, the tutor of Sir Philip Sidney, is the author. Will some of your learned contributors kindly enlighten me as to the authorship, and explain on what grounds Mr. Hunter ascribed it to Baxter?

CATO.

[Mr. Hunter's reasons for attributing Sir Philip Sidney's *Ourania*, 1606, to Nathaniel Baxter, are stated in his *Illustrations of Shakspeare*, 1845, i. 354. He says: "The writer of this poem (hitherto supposed to be Breton) was evidently a clergyman, and a tutor of Sir Philip Sidney. His poetical name is Endymion; and we have an evident reason why he gives himself this name. He lived at the place called *Troy*. This suggested to me the probability that something might be learned respecting the author by inquiries respecting Troy: and I soon found that there was at the time when this poem was printed an incumbent of Troy, whose name was Nathaniel Baxter. He compounded for his First Fruits on entering on the living of Troy on May 26, 1602. With the name of the author thus before us, we are at no loss to understand the propriety of the name *Tergaster*, which Sir Philip Sidney appears sportively to have given to his tutor—that is, *Back*-ster. We find, indeed, a more direct allusion to his name where, speaking of an enemy of his, he says:

'*Baxtero-mastix* may disparage me.'

There are works in divinity by Nathaniel Baxter, with his name at full: and in one of them, Calvin's *Lectures on Jonah*, translated by him, 1578, there is a poem by him, entitled *The Complaint*."]

PROPHECY OF THE WHITE KING, CHARLES I. — In an article upon astrology and alchemy, which appeared in the *Quarterly Review* for October, 1821, referring to the prognostications of the misfortunes of the Stuarts as exemplified in the case of Charles I., the writer states: —

"Charles, yielding to his destiny, was obstinate in the signs of evil death. He refused to be clad in the garments of Edward the Confessor, in which all his predecessors had been arrayed, and he would be attired in white satin. Strongly did the Earl of Pembroke attempt to dissuade him—for the prophecy of the misfortunes of the *White King* had long been current—but his entreaties were vain; and Charles was crowned, invested with the raiment which indicated his misfortunes."

Is this statement correct? If it be so, to whom is the prophecy attributed, or where may it now be found? If there be anything in this story, the circumstance of the pall at the king's funeral, which took place on the 9—19th of February, 1648-9, being covered *and whitened* by the falling snow, was at least a singular coincidence.

ROBERT H. BOWNESS, M.D.

Poulton le Fylde.

[It was the lot of Charles I. to live in an age of omens, when trifles as light as air were afterwards expounded into presages. At his coronation he was clothed in white satin, instead of the regal purple of his ancestors. This, of course, was considered ominous; and he was reminded, that of two exceptions to the rule, Richard II. and Henry VI., who wore white satin at their coronations, both had come to a violent end. This circumstance gave occasion for one of the astrological divinations of that prince of prognosticators and time-serving rascal, William Lilly. The wit of Butler and the graphic sketch of Hogarth have given Sidrophel and his man Whackum a niche in the Temple of Fame to the latest posterity. Lilly, availing himself of a popular tradition, published *A Prophecy of the White King*, 4to, said to be "recorded in many ancient libraries; and amongst the rest, in Sir Robert Cotton's at Westminster. The original hereof was found by the Lady Poston of the County of Northampton, amongst the evidences of Edward the Fourth his time." In his *Autobiography* he informs us that, "in the year 1644, I published *The White King's Prophecy*, of which there were sold in three days eighteen hundred, so that it was oft reprinted: I then made no commentary upon it." Again: "In 1646, I printed a collection of prophecies, with the explanation and verification of *Aquila*, or *The White King's Prophecy*." Lilly's interpretation of this prophecy is given in his *Observations upon the Life and Death of Charles I.*, edit. 1774, p. 258, entitled "A Prophecy of the White King, wrote by Ambrose Merlin, nine hundred years since, concerning Charles the late King." For another explanation of it, our correspondent may consult the following work: *The Sword's Apology, and Necessity in the Act of Reformation*, with a further Explanation of *The Prophecy of the White King*, and the Eagle, and the Eagle's Chicken in the same Prophecy mentioned. By Christofer Syms, Gent. London, printed for Tho. Warren, 1644, 4to.]

PETRUS PICTAVENSIS. — Are there any works extant of a chronicler known as "Petrus Pictavensis." I find reference made to him in a chronicle of English history compiled in the reign of Richard II., wherein the words of this Peter concerning King Canute are particularly quoted. Can any of your readers help me in elucidating this

WILLIAM HENRY HART, F.S.A.

Streatham.

[There is another early writer of the names Petrus Pictaviensis, but the "Chronicler" alluded to by our correspondent is no doubt Peter Berchorius, a Benedictine, who died at Paris in 1362. Basilius Johannes

Heroldus mentions Berchorius as the author of a *Chronicon*, a word which may imply (says Warton), though not with exact propriety, his *Gesta Romanorum*. It is in the Epistle dedicatory of his edition of the Chronicles of Marianus Scotus, and Martinus Polonus, addressed to Queen Elizabeth, in which he promises to publish many Latin *Chronica*, among others that of Peter Berchorius. Peter Langius, however, who wrote about the year 1400, in his enumeration of Berchorius's writings, says nothing of this compilation. For an account of Berchorius, Pictaviensis, and of his writings, see Warton's *History of English Poetry*, vol. i. pp. cc. to ccvii. edit. 1840, 8vo.]

HORACE WALPOLE. — I possess a copy in MS. of the second edition (1759) of his *Royal and Noble Authors*, which formerly belonged to the late Mr. James Jones, of the Admiralty. It has the appearance of a MS. prepared for the press, and has some corrections, which are stated, upon very good authority, to be in the handwriting of Walpole himself.

On a spare leaf at the beginning of the volume are copies of two letters by Horace Walpole "from the British Museum," relating to this work. One is of the letter to Dr. Birch, of the 4th May, 1758, which is given by Mr. Cunningham; the other, which is, I presume, also to Dr. Birch, but is without address, I do not find in Mr. Cunningham's edition, and I therefore subjoin a copy. I have little doubt that it was transcribed by Mr. Jones, and that its genuineness may be relied upon: —

"SIR,—I am extremely obliged to you for the favour of your letter, and the enclosed curious one of Sr William Herbert. It would have made a very valuable addition to Ld Herbert's life, which is now too late, as I have no hope that Ld Powis will permit any more to be printed. There were indeed so very few — and but half of those for my share — that I have not it in my power to offer you a Copy, having disposed of my part. It is really a pity that so singular a curiosity should not be public; but I must not complain, as Lord Powis has been so good as to indulge my request thus far.

"I am, Sir,
"Yor much obliged humble Servt,
"HOR. WALPOLE.

"Sept. 3, 1759."

Query. Has the "curious" letter of Sir William Herbert appeared in print? R. J. R.

[Horace Walpole's letter is among Dr. Birch's manuscripts in the British Museum (Addit. MS. 4320.) The date should be Sept. 3, 1764. The "curious letter" of Sir William Herbert is also in the same collection (Addit. MS. 4173, p. 4), apparently an autograph of Sir William's. It is printed in the *Gent. Mag.* vol. lv. pt. i. p. 32.]

CANTERBURY GALLOP. — In the 1st vol. of Johnson's *Dictionary*, edition printed for J. Knapton, 1760, I find the following:

"Canterbury Gallop. The gallop of an ambling horse, commonly called a canter."

Wanted particulars as to the origin of this amplification. W. I. S. HORTON.

[Canterbury in this phrase is not an amplification of the word *canter*; but the latter is usually considered a corruption of the former. *Canterbury*, applied to a slow gallop, occurs in an old book called *Clitus's Whimsies*, and is likewise used so lately as by Dennis, *On the Prelim. to the Dunciad*, both quoted by Nares. Berenger (a better horseman probably than etymologist), is inclined to doubt upon the common reason given for the usage of this word; viz. that it is derived from the pilgrims riding at this pace to Canterbury: and he suggests the Latin *cantherius*, a gelding (see Gesner); horses of that kind, from the calmness of their temper, performing this soft and easy pace (now called *canter*) with the greatest docility; and the appellation of the animal being transferred to the pace. Berenger, *On Horsemanship*, quoted by Richardson.]

PUDDLE-DOCK GAOL. — Where was this prison situated, and when abolished? F.

[The only allusion to this gaol that we have met with is in *Hudibras*, Part III. canto iii. line 590, where we read that the old dull sot of a justice who attended at Bridewell when petty criminals were whipped, is said to have sent —

"Many a trusty pimp and croney,
To Puddle-dock for want of money."

To which an early annotator has added the following note: "There was a gaol for puny offenders." It was probably only a cage for juvenile delinquents, or one of the sponging-houses belonging to the sheriffs at Puddle-Dock, Blackfriars, a property belonging to the authorities of the city of London, which formerly conferred the *pseudo* titles of the "Duke and Countess of Puddle-Dock."]

"QUANTULUMANQUE."—I have before me two editions (Murray, 1844, 1860) of Croker's *Boswell's Johnson*, each of which mentions Sir William Petty's *Quantulumanque concerning Money*; but I can find no such word in my *Latin Lexion*, and Sir William's essay is not at the moment *penes me*. Will somebody kindly enable me to correct my copies? E. L. S.

[Sir William Petty's work is entitled *Quantulumcunque concerning Money*, Lond. 1682, 4to; 1760, 8vo.]

SIR DAVID XIMENES. — I shall be very thankful for any information respecting the bearer of the above illustrious name. Dr. Hefele of Tübingen, in his valuable *Life of Cardinal Ximenes* (Ed. Tübingen, 1851, p. 45), mentions that a Lieut.-General Sir David Ximenes was for some time in the English service, and that he died in Berkshire, August, 1848, aged seventy-one. In a note, Dr. Hefele refers to the *Augsburg Allg. Zeitung*, No. 246, p. 3917, &c. Sir David is believed to have been a *descendant* of the great Cardinal Ximenes. JOHN DALTON.

St. John's, Norwich.

[Biographical notices of Sir David Ximenes will be found in the *Gentleman's Magazine* for October, 1848, p. 424; and the *Annual Register*, vol. xc. p. 246. Consult also "N. & Q." 2nd S. iv. 190, 258; v. 138.]

Replies.

ALCHEMY.

(3rd S. ii. 270.)

As antiquaries, we are not to forget alchemy, the cousin of astrology—a "popular credulity" of

the seventeenth century. A word both on the relationship and the character.

Alchemy was an aspiration, an inquiry; astrology was an assertion of power obtained. Alchemy thought that substances could be transmuted, and tried to find out how to do it: astrology declared that the future could be foretold from the stars—that she knew how to do it, had been doing it from all time, and was ready to go on.

Some alchemists declared they *had obtained* gold: these, and these only, were the scientific cousins of the astrologers. And it must be remembered that the list of writers would contain a much larger proportion of the successful than of the others.

Alchemy was more than a "popular" credulity. Newton and Boyle were among the earnest inquirers into it. There is the letter of Newton to Oldenberg in 1676; in which, speaking of some rumours about what Boyle had been doing, he says that he "hopes the great wisdom of the noble author will sway him to high silence, till he shall be resolved of what consequence the thing may be . . ." The future Master of the Mint felt a little uneasy about the coinage. The very work which A. A. mentions, by *Philaletha*, exists among the Portsmouth Papers, covered with notes in Newton's handwriting (Brewster, vol. ii. p. 371)—and this not the only one.

Since the discovery of *totally different substances* composed of the *very same elements*, which modern chemistry has established, our chemical philosophers begin to recognise the possibility of the metals being transmutable. Many suspect them to be compound bodies; and it has been hinted that oxygen, hydrogen, and carbon, perhaps even hydrogen and carbon alone, are the components of all matter. Faraday says that the doctrine of the alchemists, on the transmutation of metals, is no longer opposed to the analogies of science. If not so now, it never was: it was only opposed to the analogies of *savans*.

For myself, if they will only leave me a soul to go on with, I will not object to being bodily such sort of hydro-carburet as the analogies of science shall please to ordain. But there are whispers that man is to be only a developed gorilla; and if to this it be joined that the poor monkey is nothing but hydrogen and carbon, it will be insult added to injury. In the meantime, we had better not be too knowing about the credulities of former ages: in more than one matter it seems likely, that in rooting up the tares, some of the wheat has been lost.

I will end with a Query. Can any of your readers detect the phrase, *experimentum crucis*, among the alchemists? I have heard of their *crux*; but I want the whole phrase.

A. De Morgan.

LIST OF AMERICAN CENTS AND TOKENS.

(3rd S. ii. 184.)

In compliance with the suggestion of Dr. Clay, I send you a list of sixty-four American cents, &c., in my cabinet, which are not included in Dr. Clay's list or in that of Spal (3rd S. ii. 238):—

1. 1773. Halfpenny, head of George III., "Georgius III. Rex." *Rev.* Arms of Great Britain and Ireland, "Virginia." This is said to be the last American coin struck by the British government.
2. 1776. Pewter, diam. 1½ inch. In the centre "American Congress—We are one," surrounded by a circle of links, each link inscribed with the name of one of the thirteen States. *Rev.* The sun shining on a dial, "Mind your business—E. G. Fecit.—Fugio, Continental Currency." This piece is engraved in Knight's *Pictorial History of the Reign of George III.* vol. i. p. 688, where it is said to be the first coin issued by the Americans.
3. 1783. Size of the cent, "U. S.," within a wreath "Libertas, Justitia." *Rev.* An eye surrounded by rays, and 13 stars, "Constellatio Nova."
4. 1785. Same as the last, but "U. S." in flourished capitals, and the legend "Libertas et Justitia."
5. ——. Same size. A plantation, below, a plough, "Vermonts. Res Publica." *Rev.* An eye surrounded by rays, and 13 stars, "Stella Quarta Decima."
6. 1786. Same as the last, but reads "Vermontensium Res Publica."
7. ——. Same as Dr. Clay's, 1787, No. 4, except the date.
8. 1787. Same size. The sun shining on a dial, "Mind your business.—Fugio." *Rev.* In the centre "United States—We are one," surrounded by a chain of 13 links.
9. ——. Same size. A shield of arms; supporters, two women, crest, a bird, "Excelsior." *Rev.* Spread eagle with shield of arms on breast, round its head 13 stars, "E Pluribus Unum." (New York?)
10. ——. Same size. Laureated head to the right, "Nova Eborac." *Rev.* Woman seated, holding a branch and a pole, surrounded by a cap of liberty, a shield of arms by her side, "Virt. et Lib." (New York.)
11. ——. Same as Dr. Clay's, 1788, except the date.
12. ——. Half cent. Same as last except size, and the words "Half Cent."
13. 1789. Size of cent, head of Washington to left in military dress, "Geo. Washington, born Virginia, Feb. 11, 1732." *Rev.* "General of the American Armies, 1775, Resigned 1783, President of the United States, 1789."
14. 1791. Similar to Dr. Clay's, 1791, but the date on the *rev.*, the eagle smaller, clouds and 8 stars round the head of the eagle, and the inscribed scroll omitted.
15. 1794. Same as Dr. Clay's, 1793, No. 5, except the date, and the head being turned the reverse way.
16. ——. A ship sailing, "Talbot, Allum, & Lee, New York, One Cent." *Rev.* Woman standing by a bale of goods, and holding a pole surmounted by a cap of liberty—"Liberty & Commerce." On the edge, "Payable at the store of."

17. 1795. A ship sailing, "At the Store of Talbot, Allum, & Lee, New York." *Rev.* Same as the last except the date. On the edge "We Promise to Pay the Bearer One Cent."
18. 1800. Same as Dr. Clay's, 1797, No. 1, except the date.
19. ——. Same as last, except size "Half Cent," and $\frac{1}{200}$.
20. 1803. Same as last, except date.
21. 1804. Do. do.
22. 1806. Do. do.
23. 1807. Same as No. 18 except date.
24. 1808. Cent, head of liberty to left (not heraldically) surrounded by 13 stars. On a fillet round the forehead "Liberty." *Rev.* Same as No. 18, but $\frac{1}{100}$ omitted.
25. 1809. Half Cent, same as last except date, and "Half Cent."
26. 1810. Same as No. 24 except date.
27. 1811. Do. do.
28. 1812. Do. do.
29. 1816. Similar to the last, but a different arrangement of the hair.
30. 1818. Same as last, except date.
31. 1819. Do. do.
32. 1821. Do. do.
33. 1824. Do. do.
34. 1825. Do. do.
35. 1828. Do. do.
36. 1832. Do. do.
37. 1833. Do. do.
38. 1834. A boar running, "Perish Credit, Perish Commerce—My Victory, my Third Heat—Down with the Bank." *Rev.* Bust of a military officer, "My Substitute for the U. S. Bank.—My Experiment, my Currency, my Glory." Size of cent.
39. 1835. Same as No. 29, except date.
40. ——. A building, "Merchants' Exchange, Wall St. N. York, Built, 1827, Burnt, 1835." *Rev.* "Not One Cent for Tribute—Millions for Defence." The five first words surrounded by a wreath. Size of cent.
41. 1836. Woman seated, holding a wreath and a pole surmounted by a cap of liberty, by her side an eagle standing on a shield of arms; behind her a caduceus, cornucopia, &c.; before her a ship, spinning-wheel, wheat-sheaf, &c. "American Institute, New York—H." *Rev.* "Copy of a Gold Medal Awarded to R. & W. Robinson for the best Military, Naval, Sporting, & plain Buttons." Size of cent.
42. ——. Same as No. 29, except date.
43. 1837. A phœnix in flames, "Substitute for Shin Plaster, Novr, 1837." *Rev.* "May Tenth, 1837;" within a wreath, "Specie Payments suspended." Size of cent.
44. ——. *Obv.* Same as Dr. Clay's, 1837, No. 2. *Rev.* Same as my No. 40.
45. ——. The face of a dial, "Time is Money." *Rev.* "Smith's Clock Establishment, No. 7½, Bowery, New York." Size of cent.
46. ——. A boot, "Henry Anderson, Mammoth Boot, Chatham Square, New York." *Rev.* "Henry Anderson, Cheap Boot and Shoe Store, Chatham Square, New York." Size of cent.
47. 1840. Similar to No. 29, except date.
48. 1845. Same as last, except date.
49. 1847. Do. do.
50. 1849. Do. do.
51. ——. Size of the half cent, brass. Head of liberty surrounded by stars, as on the cents. *Rev.* A gold-digger at work, "California."
52. 1850. Same as No. 47, except the date.
53. 1854. Do. do.
54. 1857. Thick whitish metal, diam. ¾ inch., an eagle flying, "United States of America." *Rev.* "One Cent" within a wreath.
55. 1858. Same as last, except the date.
56. 1859. Head of liberty to the left, with a crown of feathers, "Liberty" on a band across the forehead, "United States of America." Same reverse, size, and metal as the last.
57. 1860. Same as last except the date, and a shield of arms at the top of the reverse.
58. 1861. Same as last, except the date.
59. No date. Laureated head to left, "Vermon. Avctori." *Rev.* Britannia seated, "Inde. et Lib.," date below, but not legible. Size of cent.
60. ——. Same as Dr. Clay's, 1787, No. 3, but the head the reverse way. *Rev.* Blank.
61. ——. Bust of Washington in military dress, "Washington." *Rev.* Same head, "One Cent."
62. ——. Size of penny. Same as Dr. Clay's, 1795, No. 3, except the size and date; and on the edge, "An Asylum for the Oppress'd of all Nations."
63. ——. "Cloths, Cassimeres, & Vestings, Wm H. Milton & Co., Merchant Tailors, Nos 4 & 6, Faneuil Hall, Boston." *Rev.* "Faneuil Hall Clothes Warehouse. An Extensive Assortment of Fashionable ready made Clothing." Size of cent.
64. ——. An ornamental comb, "Alfred Willard, 149, Washington St., Boston." *Rev.* "Importer of Jewelry, Fancy Goods, Cutlery, &c. Brushes, Perfumery, Combs, &c., Wholesale or Retail." Size of cent.

I may mention that, in addition to the above, I have nearly all those mentioned by Dr. Clay and by Sᴘᴀʟ. I beg to add a few remarks on Dr. Clay's list:—

1781. This piece bears internal evidence of British origin, and of having been struck more than ten years later than the date indicates.

1783. No. 2. What is here described as a naked bust, should, I think, have been called a bust clothed with the paludamentum. I have two specimens of such; one has "T. W. I." and "M. S." in the exergue of the reverse; the other is without those letters.

1783. No. 3. This piece appears to have been struck at least ten years later than the date indicates. My specimen reads "Unity" instead of "United."

1787. No. 3. Why is this attributed to Connecticut?

1787. No. 4. I have two varieties of this from very different dies; one has a small sprig below the horse's head, and another below the shield.

1793. No. 2. I have two of these; one reads on the edge, "One Hundred for a Dollar." The edge of the other is divided into compartments, containing stars and stripes alternately.

1795. Nos. 1 and 2. What is meant by "Thick die Cent," and "Thin die Cent"? I have two cents of this date; one has on the edge, "One

Hundred for a Dollar." The other has a plain edge.

1795. No. 3. This is probably of British manufacture. I have two; one reads on the edge, "Payable at London, Liverpool, or Bristol." The other "Birmingham, Redruth, & Swansea."

1839. Why termed "Bull Head"?

No dates. No. 1. There are three varieties of these coins; one has the word "Columbia" over the head, another under the head, a third over the head, and a bundle of fasces below. What is the origin of these pieces? I have seen them attributed to the free state of Columbia, in South America.

No dates. No. 3. In reply to the inquiry of ⊓ ℵ (3rd S. ii. 259), I may say that the letters on the stars are K, RI, V^{T}, V, NY, NC, M^{S}, M^{D}, SC, NH, D, P, NJ, G, C. Why is this piece attributed to Kentucky? It is more probably English, as I have several with different legends on the edge, mostly the names of English towns.

In concluding this very long "Note," I would ask why SPAL (3rd S. ii. 238) attributes his 4th, 5th, and 7th pieces to America? The last appears to be a very common *Irish* token, of which I have many varieties, generally reading on the edge "Payable at Cronebane Lodge, or in Dublin."

J. C. WITTON.

Bath.

[Dr. Clay sent us a revised list, which, on account of its length, from his having repeated in it all the Cents included in his first list, we have been unable to insert.—ED. "N. & Q."]

RECORD COMMISSION PUBLICATIONS.

(3rd S. ii. 101.)

Some weeks since, when I forwarded a few Notes on the Appendices to Cooper's intended Report on the *Fœdera*, and other *unpublished* works of the late Record Commission, I ventured to express a hope that some reader of "N. & Q.," who was acquainted with the subject, would forward for insertion a complete list of works *printed* (whether finished or unfinished) *and never issued* by the Record Commission. As I see no other correspondent has furnished such a list, I send a few notes on some of the works alluded to. Regretting that a long distance from any public library, prevents as full a notice of their contents as I would send were I able to procure access to them: —

1. "Chartæ, Privilegia, et Immunitates." (Irish.) Folio.—92 pages, ending abruptly in a document, dated March 26, 1395. The earliest document is dated 1171. The principal sources from which the documents are transcribed are, the Plea Rolls; the Memoranda Rolls; the Patent Rolls; and Archbishop Alan's Register. There is no title-page; but the running title explains, with sufficient accuracy, the class of documents printed.

2. "An Unfinished Calendar of Irish Patent Rolls, *temp.* Henry viij."—32 pages, ending abruptly, and most appropriately, with the words: "Inrolment unfinished." These sheets contain the following years of the reign: 5, 6; 22 and 24 to 37.

3. "Calendar of Patent Rolls, Ireland, 1 to 16 James I."

4. "Prefaces and Introductions to the Publications of the old Record Board."—Printed in 4to. for the private use of the Commissioners.

5. "Proceedings of His Majesty's Commissioners on the Public Records of the Kingdom, June, 1832—Aug. 1833." Edited by C. P. Cooper, Esq., vol. i. folio, 1833.—I am informed that this volume, which I have never seen, contains much valuable information not elsewhere printed.

6. "Fœdera, Literæ, et Acta Publica anno 6° Johannis, A.D. 1204."—Number of documents, 48. Uniform with the new edition of Rymer's *Fœdera*.

7. "Fœdera, Literæ, et Acta Publica, 1—6 Ricardi II."—Number of documents 566, and 172 pages. This is a portion of an unfinished volume of the edition of Rymer's *Fœdera*, projected by the Commissioners.

8. Catalogue of Records remaining in the Office of the King's Remembrancer of the Exchequer."—Folio, 28 pages, to end of Henry III.'s reign.

9. "Calendar of Surveys of the Estates of King Charles I., his Queen, and the Prince of Wales."—Taken pursuant to an ordinance of Parliament, *tempore interregni*. Complete, but never issued.

10. "Libraries and Repositories in which Works, printed under the Direction of the Commissioners of Public Records have been distributed."—Folio, one sheet, Feb. 1835. At foot of list there is a note that certain of the works—as Statutes of the Realm; Domesday Book; New Edition of Rymer's *Fœdera*, &c.—have been presented to persons engaged in historical and antiquarian researches.

For even the very slight acquaintance I possess with the greater number of these, I am indebted to the admirable Catalogues of Messrs. Sotheby & Wilkinson, and other similar sources, as no public library that I am acquainted with, in Ireland, possesses a complete set even of the few I have named. At a future time, should these Notes be inserted, I will add the titles of a few other works; printed under the direction of the Record Board, but never issued to the public.

I trust that some one, who feels an interest in the subject, will add to the above list; or, if possible, give some clue to the fate of the works enumerated. AIKEN IRVINE.

Fivemiletown.

MR. IRVINE will find one or more of the Appendices he inquires for in the last (or last but one) number of Mr. John Gray Bell's *Catalogue* (Manchester). I have not my copy at hand, to give him a more particular reference. D. T.

QUOTATIONS, REFERENCES, ETC.

(3rd S. ii. 306.)

The 14th question of Γ seems to refer to the history of S. Felix of Nola. This saint, being hotly pursued at the close of the Decian persecution, took refuge in a ruinous old wall, the

aperture through which he passed being almost immediately covered with a large spider's web. His enemies not imagining that any person could have entered a spot which was so closely covered by a tender fabric which ordinarily requires much time for its perfection, missed their prey; and the saint, reflecting upon the mode of his escape from his blood-thirsty pursuers, observed, that "with Christ's presence, a spider's web becomes a wall: if He be absent, a wall is no better than a spider's web." *Præsente Christo, aranea fit murus: absente Christo, murus fit aranea.* The circumstances are recorded by S. Paulinus (A. D. 398), in a poem in the *Acta Sincera* of Ruinart, pp. 216–230, of which the following lines refer to the event already mentioned: —

"Et capiendus erat, quia nullius obice claustri,
Ille repellendis locus obsistabat iniquis.
Nam foribus nullis, in publica rostra patebat
Semiruti paries malefidus fragmine muri.
Sed divina manus Sese sanctum inter et hostes
Opposuit, miroque locum munimine sepsit;
Non strue saxorum, neque ferratis data valvis
Claustra, per humanas quibus atria claudimus artes;
Rudere sed subito concrevit sordidus agger,
Jussaque nutantes intendit aranea telas,
Et sinibus tremulis in totum struxit apertum,
Desertæque dedit faciem sordere ruinæ.
Quæ simul occurrit minitantibus, obstupuerunt,
Defixoque gradu, sibimet dixere vicissim:
Nonne furor tentare aditus, aut credere quemquam
Hac intrasse hominum, minimi qua signa dedissent
Vermiculi? modicæ rumpunt hæc retia muscæ,
Nos penetrasse virum per clausa putamus inepti,
Et tenerum tanto non ruptum corpore textum?"
. . . . . .

The saint is then introduced as saying, —

"Vana salus hominum, virtus mea non mihi virtus,
Si caream virtute Dei. Quo vasta gigantum
Robora? quo Pharii regis? ubi magna Hierichus?
Omnibus exitio sua gloria, qua tumuerunt,
Cassa fuit. Neque vero suis virtutibus ista,
Sed magis infirmis divina potentia fregit.
Ille gigas pueri funda pastoris obivit,
Ut canis: illam urbem sonitus solvere tubarum;
Littorea jacuit Rex ille superbus arena,
Divitias regni pendens in funere nudo
Sic ubi Christus adest nobis, et aranea muro est:
At cui Christus abest, et murus aranea fiet."

J. L. G.

Exeter.

The following are the best guesses I can make at the authorities for some of the passages inquired for by Γ.: —

14. "Sicubi Christus adest nobis, et aranea muro est,
At cui Christus abest, et murus aranea fiet,"

which may be thus translated, or rather imitated—

With Christ, a cobweb is a wall to thee,
Without him, walls shall but as cobwebs be.

The verses embody the sense of the lines of St. Paulinus of Nola, alluding to the escape of St. Felix of Nola, by cobwebs miraculously closing up the hole in the wall, into which the saint had crept to escape from his pursuers.

16. Probably grounded upon the following sentence of St. Chrysostom on the words of St. Paul: *Obsecro vos ego vinctus, &c.* —

"Magna dignitas et multa, regno, consulatu, universisque major, pro Christo ligari."

18. "Haa flammas fidei calore non sentit, et dum Christi præcepta cogitat, frigidum est illi omne quod patitur." — *S. Aug. in S. Laur.*, Serm. II.

Again —

"Dum Christi ardet desiderio, persecutoris pœnam non sentit.—Divinus Salvatoris ardor materialem tyranni restinxit ardorem."—*Ibid.*, Serm. I.

St. Augustin.

3. "Ergo ille tanquam Filius Dei unigenitus, etiam primogenitus ex mortuis prædestinatus est, ex resurrectione mortuorum." — *Exposit. Epist. ad Rom. Inchoat.*, lib. i.

5. "Acceperunt (Apostoli) ab eo retia verbi Dei, miserunt in mundum tanquam in mare profundum, ceperunt quantam multitudinem Christianorum cernimus et miramur."—*Serm. de temp.* CXLVIII. Fer. 4 Paschæ, Serm. I.

7. "Incipiat ergo pie vivere in Christo, et probet quod dicitur, incipit desiderare pennas elongere, fugere et manere in deserto." — *Enarrat in Ps. LIV.*

Lactantius.

12. "Ubi Deus colitur unus; ubi vita et actus omnis ad unum caput et ad unam summam refertur.—Illa enim religio muta est, non tantum quia mutorum est, sed quia ritus ejus in manu et digitis est, non in corde, aut lingua, sicut nostra vera est."—*Divin. Instit.*, lib. iv. de vera Sap. et Relig.

F. C. H.

"Mille mali species," &c.—*Ovid, Rem. Amor.*

"Lux prima gratia."—*S. Ambr. Hexaëm.*, lib. i. cap. ix.

"Umbra in Lege, imago in Evangelio, veritas in Cœlestibus."—*S. Ambr. in Psalm XXXVIII.* § 25.

"Lux primogenia. τοῦ πρωτογόνου φωτὸς ἰκτίνου."—*S. Basil, in Hexaëm.*, hom. ii. § 8, tom. i. p. 20, B. Ed. Hen.

"Enter into thy bedchamber."—"Denique magisterio suo Dominus secreto nos orare præcepit, in abditis et semotis locis, in cubiculis ipsis."—*S. Cypr., De Orat. Dom.*, § iv.

"As Lactantius saith: — 'Omnis enim justitia ejus similis erit humano corpori caput non habenti.'"—*Div. Inst.*, lib. vi. cap. ix.

E. M.

KINGUE-FAIRE (3rd S. ii. 126, 299.) — It may not be useless to furnish MELETES with the passage of the Chronicle, of which he has been so kind as to furnish an interpretation: —

". . . Icelles divisions durans, aucuns grans seigneurs dudit Royalme consentirent que ung s'elevast et mis sus, ce que fist, et se faisoit nommer le Roy de *quinqueinfare*, et avoit une Roynne qui pareillement se faisoit nommer la *quinquefare*. Et combien que elle se deist femme, toutteffois si estoit-ce ung homme fort preu et vaillant à merveilles; et selon la rellacion d'aucuns dudit royalme, ces personnages estoient deux grans seigneurs; et affin qu'ils ne fussent point congnus du pœuple, avoient les visaires collourés et pains de coulleurs. Et en c'est estat assamblèrent gens de guerre en grant nombre, comme de chascun cinq mille combattans ou environ, dont chascun d'eulx en avoit la moietié en son obéissance qui tousjours estoient auprez de luy; et estoient gens très bien paiez de leurs gaiges, et par ce moyen chascun les

sievoit. Et, pour l'entretenement d'icelles gens de guerre, faisoient les dis Roy et Roynne de grans empruntz, tant aux gens d'église comme autres, où ils savoient qu'il y avoit argent; et ceulx qui de ce faire estoient refusans estoient du tout contraincts sans Justice. Et, en la fin, par ces moyens, sourdirent et assamblèrent bien xxx à xl mille hommes, à intencion de, au plus brief qu'ils porroient, eulx bouter en eaue, pour aller descendre en Normendie et faire resistence contre le roy Charles; mais ce ne firent pas, pour ce que encores sourdy en icellui royaume plus grans divisions, comme vous orez ci apprez."

G. du Fresne de Beaucourt.

William the Conqueror's Companions (3rd S. ii. 287.)—In the *Journal l'Ordre et la Liberté*, a journal published at Caen, will be found a detailed account of the fête held at Dives (in the numbers published on Tuesday, 19th, and Thursday, 21st of August, 1862.)

G. du Fresne de Beaucourt.

Breakneck Crows (3rd S. ii. 306.) — The above heading reminds me of a few notes, which have been lately haunting me, respecting my friends and neighbours, the rooks. The evolution of *tumbling*, which they perform quite as artistically as the tumbler pigeon, always, I think, takes place in wild weather, and so frequently prognosticates rain.

One of the popular notions about them amongst the rustics of the West is, that they never die a natural death. "You never see a dead rook lying about, Sir" (I heard not long since), "without somebody a-killed 'un."

The author of the *Journal of a Naturalist* mentions that "some few of them commence the repair of their shattered nests," when they pay them their autumnal visit. This I can corroborate from my own observation; for no later than last Saturday (Oct. 18) I saw one flying towards the rookery with a large branch in its bill, evidently with a view to carpentry.

Not long ago I was told by a very credible person living at Trowbridge, Wilts, that when he first came to his present abode, some ten years since, he was much troubled by some rooks close by. At length they went so far as to root up a whole rank of his fresh-sown peas: whereupon he soaked a quantity of peas in brandy, and scattered them in his garden. The results were unquestionable. The rooks soon finished them; but their intoxication speedily followed, as testified by the most ludicrous antics, helpless graspings at boughs, and other breakneck operations; but the gentleman further assured me that if they were *sadder*, they were also *wiser* rooks when they "rose the morrow morn," for they have never troubled his garden again from that day to this.

C. W. Bingham.

Smart's "Song to David" (3rd S. ii. 313.) — I do not quite agree with your correspondent J. D. that it is "clearly impossible" that this song, or any considerable part of it, should *not* have been originally indented on the walls of the lunatic's prison-chamber. The tradition, notwithstanding its general acceptance, seems (I confess) a little *improbable*. The facts contained in my former note were culled from an admirable article on the writings of Smart, which appeared a few months ago in the *Dublin University Magazine*. I have not the volume at hand at this moment, or would have enclosed a more particular reference to it. β.

Pronunciation of the Word Cucumber (3rd S. ii. 307.)—I can safely aver that fifty years ago matters stood very much as they do now, as to the pronunciation of this unlucky word; and as to the spelling, no educated person ever wrote "*cow*cumber." Walker, when his *Pronouncing Dictionary* first appeared, about sixty years ago, gave up as hopeless the attempt to decide upon the right pronunciation of this word. In the late editions it is given *ku*cumber. I lived at that time in the West of England, where the pronunciation of the common people was, as it still is, *cookumer*. Some years later, I found it in the Midland Counties generally, *cowcumber*. My impression is that it varies in different parts of England, without any marked distinction between the practice of the upper and lower classes. But I do not believe that the word was ever written otherwise than *cucumber*, at least by persons of any education. F. C. H.

Romish Services in Lancashire Churches (3rd S. ii. 297.)—Here again I cannot but think your correspondent has been misinformed. As an old resident in Lancashire, and acquainted with many Roman Catholic families who have burial chantries, I can only say I never heard of their being now or formerly allowed to use their own service. A clergyman must be something more than "courteous," who would risk a collision with his bishop and the ecclesiastical law (even if "the dues" were paid), merely to indulge a rich family with a privilege he could not always be conceding to one or other of the many poor ones to whom it would be equally acceptable. Of course, if a *proved* instance is brought forward, I have nothing more to say. P. P.

Cheney of Broxbourne (3rd S. ii. 247.) — Inquiry is made relative to a "Randle Cheney of Broxbourne," in Herts, which I am unable to answer. However, as there had been at one time the "Le Chens," or "Le Cheynes" of Strathbrook, *alias* Broxburn, in Scotland; and as there are at the present day the "Cheynes" of Badger Hall, in Shropshire, I feel some curiosity in the inquiry.

In the *Sketches of Early Scotch History* by Cosmo Innes, at pp. 134, 155, 439, there are

notices of the "Le Chens" or "Le Cheynes" of Strathbrook.

Stratbrook or Strathbrock, long since called Broxburn, is a district in the county of Linlithgow; and historians assert that the name was given to the locality in consequence of the strath or valley, through which a burn or rivulet runs being infested with badgers or brocks, as they were called in Scotland.

The family of "Le Chen," who held Strathbrock, was a powerful one, and of Norman descent; and the following inquiries are suggested for consideration: — Did the family hold lands called Broxbourne in England, and did they give the same name to their lands in Scotland, or did they, when they retired from Strathbrock or Broxburn, carry with them the name or title of the lands in Scotland?

It is somewhat strange that this family should have stuck so long to the badgers. Can any of the readers of "N. & Q." give a reason for their doing so other than what is abovementioned? Also, was it the head or only a branch of the family that settled in Scotland? G. M. G.

Broxburn by Edinburgh.

Old Sarum (3rd S. ii. 8.)—As no reply has appeared to the Query of your Norfolk querist, perhaps he will allow me to refer him to Gorton's *Topographical Dict.*, 3 vols. 1831 (though the second and third vols. are dated 1832, 1833 respectively, yet the majority of the articles must have been written in 1831, or before) under the head of "Sarum, Old, Co. Wilts, Population, *none;* Members of Parliament 2 !! " — it is stated towards the end of the article, that —

"Old Sarum returned members to Parliament the 23rd Edw. I., and the next return was in the 34th Edw. III., since which they have continued to the present time. The right of election, by a decision of the H. of C. in 1688, appears to be vested in the freeholders, being burgage-holders of the borough, seven in number; and the bailiff is the returning officer. The property and influence in this borough belongs to Lord Caledon, who is said to have given 60,000*l.* or 70,000*l.* for the very small estate which comprises it."

The celebrated Horne Tooke was returned for Old Sarum, *through the influence* of Lord Camelford. The bailiff must have had little trouble in taking the votes. I am quite aware this reply will not satisfy your Norwich correspondent, but it may serve to draw forth an answer from some one better acquainted with the neighbourhood than I am. Surely some of your Shakespearians must have picked up information about Old Sarum whilst on their pilgrimages to Stratford.

Chessborough.

The Newry Magazine (3rd S. ii. 307.)—Was not this edited by Dr. James Stuart, who was A.B. when he published his *Historical Memoirs of the City of Armagh*, 1819? And was he not, when he edited the Magazine, editor also of some Newry newspaper?

This is a conjectural reply to Anhda. D.

Archiepiscopal Mitres (3rd S. ii. 238, 335.) I am unable to furnish your correspondent P. with the name of the Archbishop who is represented in the window in Bristol Cathedral to which I alluded.

The window, which has been cleaned within these few years, is an old one, and contains in the heading shields charged with the arms of Mortimer, Earl of March, St. Loo, and another (qu. a chev. or), the ownership of which is doubtful. The three lights in the upper range contain a representation of the martyrdom of St. Edmund, King of East Anglia, by the Danes. In the base are three small heads in circles. The lower range contains the figure of the archbishop between two knights in armour of the time of Edward III., the surcoat and shield of the one being charged with the Berkeley arms, and the shield of the other with the doubtful coat, gu. a chev. or. In the basement of the window are three shields within geometrical borders, containing the arms of De Bohun, Warren, and Berkeley of Stoke-Gifford with a label az. John Woodward.

New Shoreham.

Sir Roger de Coverley (3rd S. ii. 286.)—There is certainly no such place as Coverley in Worcestershire, and I know not whence Addison derived the name of his knight in the *Spectator*. The claims of Westwood to be the type of his model country residence were disputed by the late Col. Bromley, of Abberley Lodge, in the same county, which seat had descended to him from Walsh the critic. An avenue at that place still bears the name of the Widow's Walk. Addison more probably visited at Abberley than Westwood, and the Walshs and Pakingtons of that day were in political opposition. The latter family had a memorable dispute with the Bishop of Worcester, who took up the cause of Walsh at the county election. Still, amongst Worcestershire's ancestral homes, the Elizabethan mansion of Westwood is pre-eminent, and I do not wonder at the public mind at once identifying this stately place with Addison's fine description of country life.

Thomas E. Winnington.

Local Names (3rd S. ii. 307.) — Mr. James Knowles asks for the etymologies of Suffolk, Essex, Sussex, Tirwick, Terling, and Surphlete. I have transposed the names for convenience of answering: the first three being unquestionable and well known; the last three questionable, and perhaps little known. Suffolk is from South-folk, in contradistinction to Norfolk—North-folk; Essex is East-Saxon; Sussex is South-Saxon. In Tirwick

and Tirling, the first syllable is obviously Saxon: *Tir* being a dialectical spelling of the name of the god Thor; it is also another spelling of *tor*, a tower or hill (same as *turris*, Latin). Assuming, then, both syllables of both names to be Saxon, Tirwick signifies, a village by the hill; and Tirling, the cultivated hill, or enclosed hill. Surflete may admit of various readings. The locality is not indicated; but I would suggest Ham-fleet, a house or home by the water. I know several *ams* which had obviously this origin. It has been thought a refinement of orthography to omit the initial H, and disguise the true meaning: take Ambleside for an example, which was anciently spelled Hamel-side, a home by the side of (Windermere) water. C. N.

Lawn and Crape (3rd S. i. 188.)—A moment's reference to the common voucher, Samuel Johnson, would have shown J. Dixon the ecclesiastical uses of *crape* and of *lawn:* the one being "a thin stuff, loosely woven, of which the dress of the clergy is sometimes made;" and the other, "fine linen, remarkable for being used in the sleeves of bishops."

The same authority would have satisfied him that the curate's crape did not possess "twice" the sanctity of the bishop's lawn; but that, so soon as the top-round of the *scala sancta* was reached, the bishop's lawn "doubled" the sanctity of the curate's cape. Just as the satire might have been in Queen Anne's time, in Victoria's it is, happily, a thing of the past. E. L. S.

Wrexham Organ (3rd S. ii. 248.)—

"Here was, about the time of y^e^ civil warrs, a very extraordinary organ which the clerk compared to that of S^t^ Peter's at Rome, onely own'd that to be y^e^ superiour."—*Note* by Edw. Lhuyd, in Bodl. MS., Rawlinson, B. 464, fol. 159 b.

W. D. Macray.

Twinkling of a Bed Staff (2nd S. vi. 347; 3rd S. ii. 18.)—Any one who has resided in Glasgow, or other Scotch towns, and has enjoyed the luxury of a room with windows overlooking "a green,"—*the* Green, *par exemple*,—will easily understand the meaning of the above sentence. The Scotch servant lassies display such agility or elasticity of wrist in the dusting of beds, carpets, *et hoc genus omne*, that the staves or sticks they use can hardly be seen while in motion, though the noise of the blows given with them, with the perpetual rap-rap-rap, can be compared to nothing so well as to the action of steam machinery. I may add, that during my absence on one occasion, a servant borrowed from my room half a pair of *singlesticks* to be used as a bed, or carpet, staff.

Chessborough.

Fylfot, Gammadion (3rd S. ii. 285, 336.)—The term Gammadion has different significations; but the *ecclesiastical* Gammadion, Gammation, Gammadium, or Gammadia, was one of the various forms in which mediæval piety portrayed the emblem of our faith, the Holy Cross. It was made from the letter gamma (capital). Sometimes two were employed, as in the form ┼; but more frequently four, ╪. The use of the gamma for this purpose is explained by Balsamone, on the ground that the letter, by its rectangular form, fitly represents the doctrinal truth that our Lord is the "chief *corner*-stone" of the church. The Gammadion was used as a bordering for the bishop's cape or pianeta, and occasionally for other sacred purposes. Cf. Du Cange, *Gloss. Græc.*, under Γαμμα, Γαμματιον; Hofmannus, *Lex. Univ.*; *Acta Sanct.*, vol. iii. for May, p. 395, col. 2, D; Moroni, *Diz. Eccles.*; Magri, *Notitia de' Vocabuli*; &c.

The mark which your correspondent, A. R., saw at Rome, if it be not identical with the two-gamma form of the cross given above, is probably one sort of that ancient representation of the Cross called Tau, Thau, Taau, and Tauma, because made from the letter tau, of which one form, though now little used, was ⅂.

I should be truly grateful for a good explanation of the word "Fylfot;" whence it comes, and how it comes to be used, for so it seems to be, as an equivalent for the Greek Gammation, or Gammadion. Vedette.

Letters and Words in Coats of Arms (3rd S. ii. 166, 219, 239.)—Westmoreland: two "C's" fleurées addorsées (? !) in fess. Chester: two "C's" fleureés accrochées (or affrontées). Flintshire: two "F's" fleurées counter salient (?). These three I learn from provincial tokens, but as the *description* is original, I will not be answerable for its heraldic correctness. The "Dominus illuminatio mea" in the arms of the University of Oxford, seems to have been overlooked by your correspondents. I think there are several examples in English heraldry of words borne, as augmentations of honour, in coats of arms.

Chessborough.

Harberton, Totnes.

Blankets (3rd S. ii. 318.)—Blankets are said to have been first manufactured in Bristol, and to have taken their name from their inventors, who lived in, I think, St. Thomas Street, or in the neighbouring Temple Street. Though claiming them as Bristol worthies, I do not mean to dispute Sir Thomas Winnington's assertion that they were Worcestershire men. John Woodward.

New Shoreham.

Cluverius, printed by Elzevir (3rd S. ii. 150.) I have just hit upon a query of Sir Thomas E. Winnington, concerning the *Germania Antiqua* of Cluverius; it may, perhaps, interest him to know, that a few years ago I purchased a copy of the same

book, exactly such as he describes, *together with* a copy of Scapula's *Lexicon*, for *six shillings!* at the sale of the late Lord Orford, at Woolterton, in Norfolk. I did not attach any great value to my copy as several great book-buyers were present, and would, I imagined, have prevented its sale at so small a price if it were really rare. Nevertheless, I find written upon a blank leaf in the copy I bought "Editio perrara." One point which I find Sir T. E. Winnington does not notice is, that the *Arnobii Disputationum adversus Gentes*, and the *Octavius* of Minutius Felix, are bound up in the same volume. My copy has the plates and the two texts of the *Germania* of Tacitus.

C. Norris.

Bittern (1st S. x. 125.) — Shirley Hibbard inquires if the American Bittern really emits light from its breast to enable it to discover its prey. I can vouch for the fact, having often witnessed it. Common report ascribes it to the fatty substance on the breast, but I presume the point has been examined by competent men ere this.

As I am on the subject of natural history, allow me to say that there is some reason to believe that the Dodo, or some allied species, may yet exist in Madagascar, as the Rev. Mr. Ellis has suggested. Certainly, during a brief sojourn on the island in 1861, the natives spoke of a bird hardly able to fly, and easily caught when once discovered, larger than a goose, but of somewhat similar form. The native name, as translated to me, signifies "a bird that is not a bird." Considering the proximity of Mauritius, and the facilities of communication, one would think the inquiry might easily be instituted.

Also, the curious animal now at the Zoological Gardens, called the Aye-Aye, is known to the natives as the Hi-hi, with the aspirate strongly marked. I tested this by showing an engraving to several natives, who at once recognised it, and pronounced the name as I have written it.

W. H. Whitmore.

Boston, U. S. A.

Delphic Oracles (3rd S. ii. 331.) — The work of Van Dale on the oracles of the ancient Gentiles is not within my reach, but I believe it contains the fullest information on the subject.* Allow me to echo an observation made by Hartley Coleridge in his *Essays* (ii. 315): —

"A learned collection and philosophical examination of extra-scriptural oracles and predictions is a great desideratum, but hardly to be expected from this age, when one party pique themselves on walking by sight, and another think that an indiscriminate credulity is walking by faith."

C. J. R.

Baptismal Names (3rd S. ii. 335.) — The ancient family of Meadows, of Witnesham and Bealings took their name, according to their own account, not from Meadhouse, but from the meadow land of Witnesham. De Medewe is a former spelling of their name. Will F. C. B. explain this? W. C.

Ferencz (3rd S. ii. 329.) — In any dictionary of Liszt's mother tongue (Hungarian), Mr. Knowles will find that *Ferencz* stands for Francis. W. C.

Letters in Heraldry (3rd S. ii. 166, 333, &c.) If your correspondents are not tired of this subject, it may be worth while adding the English family of Lang bears on a fesse the letters A, B, C, D, E, F. What could be the origin of so strange a charge? H. S. G.

* Has not Plutarch a treatise on the cessation of oracles in his time?

Miscellaneous.

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J. P. P. *The gentleman to whom our correspondent alludes is well known about London for his* eccentricity.

W. P. "*Thress*," *a printer's error for* "*Thresh*."——"*Houghers*," *parties who were in the habit of* houghing *or* hamstringing *cattle.*

John Taylor *whose article on* William Rufus, *appeared in* "N. & Q." *of March*, 1861, *and*

M. D., *whose article on* Nef *appeared in* "N. & Q." *of 6th Sept. last, are requested to state where letters may be addressed to them.*

R. Inglis. *Harlequin Savage, a comedy in three acts, is signed R. The other volumes of the* Ladies' Magazine, 1784-88, *are not in the British Museum. Nor are the works by Mary Hays, Mrs. Guppy, and Eliza Somerville.*

Erratum. — 3rd S. ii. p. 314, col. ii. line 15, *for* "A. Sedge" *read* "A. Lodge."

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"This day says, then, the number of glad years
Are justly summed that make you man;
Your vow
Must now
Strive all right ways it can,
T' outstrip your peers:
Since he doth lack
Of going back
Little, whose will
Doth urge him to run wrong, or to stand still.

"Nor can a little of the common store
Of nobles' virtue show in you;
Your blood,
So good
And great, must seek for new,
And study more:
Nor weary, rest
On what's deceased;
For they that swell
With dust of ancestors, in graves but dwell.

"So may you live in honour, as in name,
If with this truth you be inspired;
So may
This day
Be more, and long desired;
And with the flame
Of love be bright,
As with the light
Of bonfires! then
The birthday shines, when logs not burn, but men."

Notes.

BISHOP PORTEUS AND GEORGE III.

A paragraph has found a place in some newspapers,—I have seen it in the *Patriot* of October 23,—professedly taken from *Good Words*, a monthly periodical, edited, I believe, by the Rev. Norman Macleod, D.D., a Scottish Clergyman, who has, if I mistake not, lately preached before Her Majesty in Scotland. A passage in it I beg to refer to; it reads thus:—

"There was a man in the last century who was made a Bishop by George III. for having published a Poem on the death of George II. That Poem declared that George II. was removed by Providence to Heaven because he was too good for the world. You know what kind of man George II. was: you know whether our BISHOP PORTEUS could probably have thought he was speaking the truth in publishing this despicable piece of toadyism. Yet BISHOP PORTEUS was really a good man, and died in the odour of sanctity," &c.

Now I do not happen to have, nor have I ever seen, Bishop Porteus's poem on the "Death of George II." Such a poem there may be, and the account given of it in *Good Words* may not be materially incorrect; but that it was published from a corrupt motive, and with a desire to obtain preferment, I altogether doubt. The writer of the paragraph might have made some allowance on account of the age of the writer, or the indulgence of a poetic fancy, or a blind partiality to the hero of his eulogy: this he might have, but has not, done. Neither has he been at any trouble to sift the truth of the allegation. The imputation is a telling one: a man was made a bishop for writing "a despicable piece of toadyism,"—that man was Porteus,—record his shame in *Good Words!*

That the poem had anything to do with Porteus's appointment to a bishopric is absurd, and little short of impossible. Those who know history are aware that George III. was not so partial to his grandfather as to bestow bounty on

his admirers. Porteus, though a distinguished scholar, and a most able man, was not even made a Royal Chaplain until 1769, nor a Bishop until Dec. 20, 1776! A mitre sixteen years after the "despicable" eulogy, seems to be a very late reward; but the detractor, as Barrow has observed, "bolteth every circumstance" that stands in the way of his object.

Again, the writer of these *Good Words* might have glanced at some of the compositions of the day, especially of sermons preached on the occasion, and he would have found that the writers in 1760 pronounced their eulogies more easily and lavishly than in 1862. Kings and courts are more closely observed, and better known, than they were; and the moral and religious taste of this age very properly repudiates excessive and undeserved commendation. It was not so in 1760: in proof of which I might give extracts from many sermons preached on the death of George II. by ministers not of the established church. I will, however, only subjoin two specimens tending to show that Porteus's eulogy was quite in harmony with the disinterested compositions of the day, and that corrupt and selfish motives ought not, and cannot fairly be, imputed to him in connection with his production.

The Rev. Edward Johnstone, M.A., Minister of the Kirk of Scotland at Moffat, published a *Sermon on the Death of George II.*, printed at Edinburgh, 8vo, 1760, in which he says: —

"Surely every member of this grand community must feel, when such a nation has been deprived of such a Head. For, who was it that dignified the British throne by acts of justice, that maintained your laws, nor ever violated public or private right, either in a civil or religious sense? Who was it that showed an exemplary religious regard for public worship, and greatly awed every indecorum from around his Royal person.

". . . . Who was it that raised the fame and power of Britain to a pitch and eminence exceeding all its former splendour. It was — it was, my brethren, your deceased monarch.

"Mourn, ye sons and daughters of this land of liberty, the loss of your great protector, who with a tender-hearted parent's feelings watched over all your civil and sacred interests; who clothed you with scarlet," &c.

The Rev. Dr. Gibbons, a most respectable Dissenting minister, the friend and biographer of Dr. Watts, not only preached a sermon on the occasion, but added to it "An Elegiac Ode." After avowing in the exordium of his sermon, "the painful concern of his heart under this very affecting stroke," he goes on to say: —

"We have lost a King whose Reign has been invariably and constantly equitable, mild, and full of blessing to our country. . . . This long and glorious day is now closed. *The breath of our nostrils, the Anointed of the Lord* (Lam. iv. 20) *is now brought down to the pit of Death, of whom we said under his shadow* we shall live in defiance of all our enemies. Great is our loss, very weighty is our affliction, and the sorrows which we feel whole nations will feel too. Time and History will labour in the praise of the best of Kings; and *encomium* and *panegyric* will even be too faint and languid to proclaim the Mercies we have enjoyed under the Reign of George II., but our hearts will be their faithful register."

I add three stanzas from the "Elegiac Ode":—

"Fame take thy silver Trump, and sound
Our Monarch's praise the Nations round:
Nations shall swell the loud acclaim,
And Time's last accents bless his name.

"But ah! no more our monarch lives;
No more his Heavenly blessings gives;
All conqu'ring Death has quench'd his light,
And drawn the shades of endless night.

"Fast flow our tears, thick heave our sighs;
Our Prince, our Friend, our Father dies:
How agonising is the Wound!
Where can our healing balm be found?"

These good men, like Bishop Porteus, "died in the odour of sanctity." X. A. X.

LOWNDES'S BIBLIOGRAPHER'S MANUAL.

NOTES ON THE NEW EDITION.

(*Continued from* 3rd S. ii. p. 303.)

No. VII.

Drax (J.), Callipeia, or a Rich Storehouse of proper, choice, and elegant Latine wordes and phrases, in alphabetical order. Lond. 1613. 8°.

Omitted. There were other editions.

Drayton (Michael), Poemes, Lyric and Pastoral, &c. Lond. n. d. 8°.

Of this volume more than two copies are known in a complete state, and imperfect copies are tolerably common. See Catalogues of the Malone Collection at Oxford, and of the Drummond Collection at Edinburgh.

——— The Harmonie of the Church. 1591.

I doubt the uniqueness of this book. Farmer had it (see *Bibl. Farmeriana*, No. 1137), and the copy in the King's Library at the Museum bears no marks of the Doctor's former ownership. It is at any rate the least interesting of Drayton's performances, being merely a metrical paraphrase of portions of the Pentateuch. It reappeared, under the title of *Spiritual Songs*, in 1610, 4°: perhaps the original edition, with a new title-page only, as it must have been a slow-selling publication.

——— Endimion and Phœbie. n. d.

Phœbe, of course, not *Phœbie*. It is unfortunate if the Bridgewater copy should turn out to be unique, as that copy is not perfect. *Endimion and Phœbe* was reprinted for the Roxburghe Club in 1856, with Drayton's other early pieces. See Herbert, fol. 1302. It seems that this poem was licensed in 1595.

——— Idea. 1593.

Copies are at Sion College, and in Mr. Collier's hands.

——— Idea's Mirrour. n. d.

Not omitted in *all* the editions of Drayton's *Works*, as it appears in that prepared by Mr. Collier for the Roxburghe Club, in 1856.

Drayton (Michael), The Tragical Legend of Robert, Duke of Normandy, &c. 1596.

In this volume *Piers Gaveston* appeared for the third time. It had been originally published by the author in 1593; it was afterwards surreptitiously printed without Drayton's consent, in an imperfect manner; and, in 1596, it was, in a revised and enlarged form, again sent to the press by the poet himself. Referring to the spurious impression of the *Legend*, between 1593 and 1596, Drayton observes in his Preface to the edition of 1596: — "Since my first publishing of these tragical cõplaints of *Piers Gaveston* and *Matilda*, it is not unknowne to any which traffique with Poetry, how by the sinister dealing of some unskilfull Printer, *Piers Gaveston* hath been lately put forth contrary to my will, with as manie faults as there be lynes in the same; beeing indeede at the first (*i. e.* in the edit. of 1593) no perfect Coppy, but left unformed and undigested, like a Beare whelpe before it is lickt by the Dam. But now of late understanding by the Stationers, that they meant the thyrd time to bring it to the Presse; for which purpose, as it seem'd, they kept *Matilda* from printing, onely because they meant to joyne thẽ together in one little volume, I have taken some paines in them both to augment and polish them."

——— England's Heroical Epistles.

The earliest edition here noticed is that of 1598. But the original and very rare impression of 1597 is in the Bodleian.

——— Mortimeriados. 1596.

It is an error to state that only two copies of this volume are known. It is to be found in the Museum, at Oxford, Cambridge (Capel Collection), and elsewhere.

——— Piers Gaveston, his Life, death, and fortune.

Why this, one of the earliest of the poet's productions, should be placed in the list of his writings as though it had been one of his last, I do not quite see. *Piers Gaveston* was licensed in 1593. See Herbert, fol. 1302.

Dreams. The Interpretation of Dreames, entil. (? entit.) to bee Josephe's Dreames. Lond. By W. Copland, n. d.

——— A most briefe and pleasant Treatise of the Interpretation of Sundry Dreames, entituled to be Joseph's. 1626.

Two editions, with variations in the title and contents, of the same book; though here given as two different books.

Drexelius (Hieron), Considerations upon Eternity, translated by Winterton.

An edit. Cambridge, 1654, 18°.

Drummond (W.), Poems. 1616.

Three copies of the first edition, and six *at least* of the second, are traceable.

Drury (Robert), Madagascar. 1722.

For a notice of this book, and of an edition, 1729, 8°, see "N. & Q.," 1st S. v. 533.

Dryden (John), The Indian Emperour. 1668.

The first edition appeared, Lond. 1667, 4°. Why have we not *Drydeniana*, as well as *Popiana*?

Du Bartas, His Divine Weekes and Days, translated by Sylvester.

The first *quarto* edition of this translation, a most difficult book to procure *complete*, though common enough in a more or less fragmentary condition, appeared in 1605—1607. Almost all the separate pieces have distinct title-pages, which vary in date from 1605 to 1607. The probability is, that the edition was commenced in the former year, and that it was finished, and the general engraved title-page added, in 1607. Lowndes and his new editor value a copy of this impression, on large paper, at 2*l*. We should like to have a copy at the price.

Du Bartas. Posthumous Bartas. 1607.

This is merely a portion of the collected edition. The signatures show that clearly enough.

Dudley (Dud.), Metallum Martis; or, Iron made with Pit-Coale, Sea-Coale, &c. Lond. Printed for the Author, 1665. 12°. It was reprinted at West-Bromwich by N. Bagnall, Esq., in 1851.

Omitted.

Dunbar (John), Epigrammata. 1616.

Bright's copy sold for 15*s*., not 15*l*.

Du Val (Michael), Rosa Hispani-Anglica, seu Malum Punicum Angl' Hispanicum, with engraved title-page containing portraits (full-length) of Charles I. as Prince of Wales, and of the Infanta Donna Maria. 4°. Sine loco vel anno.

This Latin version is not noticed. See Sale Catalogue (Dec. 1861), of Dr. Bandinel's Books and Tracts, No. 213.

Dyer (Sir Edward), The Prayse of Nothing. 1585.

See *suprâ* under *Da Edw.* Sir E. D. was a contributor to *the Paradise of Dainty Devices*, 1576, and to *England's Helicon*, 1600. At the end of Sydney's *Arcadia*, 1598, are two sonnets, signed *E. D.* Dyer published, in 1588, six of the *Idyllia* of Theocritus; and his name occurs as the author of one or two poems in Lyson's MS. of old English poetry, of which Steevens had a transcript. See also Collier's *Bridgewater Catalogue*, 1837.

—— (William), Christ's Famous Titles, and a Believer's Golden Chain; together with a Cabinet of Jewels, &c. Printed for the use of Private Families, especially his friends in Devon. 1676. 8°.

Omitted.

Dyke (Jeremy, of Epping), Divers Select Sermons on several Texts. Published by his son, D. Dykes. Lond. 1640. 8°.

——— ——— A Caveat for Archippus; a Visitation Sermon. Lond. 1619. 4°.

Both omitted. Dyke published other works.

——— (D.), Sixe Evangelical Histories. Lond. 1617. 4°.

——— ——— Comfortable Sermons on the cxxiv^th Psalm. Lond. 1617. 4°.

Both omitted.

E. E., An Alphabet of Elegiac Groanes. 1654.

This is well known as the production of *Edmund Ellis*. It would have been quite sufficient to enter it *once* in the

right place, instead of *twice* in the *wrong*. See FORTESCUE (SIR J.)

Eagle (The) and the Robin; with an Old Catt's Prophecy (a Poem), supposed to be writ by John Lydgate, a Monk of Bury. 1709. 8°.

Omitted.

Eagles (Rev. J., M.A.), A Garland of Roses. Gathered from the Poems of the Rev. John Eagles, M.A. By his old friend, J. M. Gutch. Worcester, 1857, 8°. 50 copies printed for private circulation.

Omitted. Gutch, 1858, 4*l.* 6*s.* Several of Mr. Eagles' contributions to periodical literature have been of late years collected and published. For an interesting notice of the amiable and accomplished writer, see Introduction to Mr. Gutch's volume.

Earthquake. Hevy Newes of an Horrible Earthquake. 1542.

There were two editions of this tract in the same year: one from the press of Lant, the other from that of Nicholas Bourman. Lowndes and his new editor mention the former only.

———— Account of the late Earthquake in Jamaica, June 7, 1692. By H. L. Lond. 1693. 4°.

Omitted.

Ecclesia. Ecclesiæ Anglicanæ Trophæa. 1608.

Compare CAVALERIUS.

——— A Book of the Valuations of all the Ecclesiastical Preferments in England and Wales, alphabetically arranged. 1660. 12mo.

Omitted.

Eckius (Johannes), Enchiridion, &c. 1525.

Another edition appeared at Antwerp, 1535, 12°; and there were others without name of place or printer in 1529 and 1541.

Eden (Richard).

Eden (R.), Treatise of the New India, with other New found landes and Ilandes. Lond. E. Sutton. 1533.	Munster (Sebastian), A treatyse of the newe India, with other newe founde landes and Islandes, as well eastwarde as westwarde. Translated into English by Rycharde Eden. Lond. By Edward Sutton. (1553.) 16mo.

Here are two descriptions of the same volume brought together from different parts of the *Manual*, and placed in parallel columns for the sake of comparison. In one, the date is 1533; in the other, 1553. In one place the book is given as an original work of Eden, in the other it is shown to be merely a translation by him from Munster.

Edwards (Richard), Damon and Pythias. 1571.

Jolley, 1843, mor. £21 10*s.* (not £2 10*s.*) In a work of the present kind these points, though apparently trivial, are of consequence.

Elegies. Certain Elegies done by sundrie excellent wits. 1620.

There were three or four editions of this book. Compare FITZGEFFREY (HENRY), where the remainder of the article may be found. Why it is here at all, except as a cross-reference, is totally incomprehensible to me.

Eliot (John), Poems. 1658.

The circumstance that Eliot's name is attached to one poem in this collection is the only ground for assigning it to him. The publication belongs to the series of *Drolleries*. Lowndes and his new editor appear to confuse John Eliot, the writer of poems in 1658, with John Eliot, who published *Fruits for the French* in 1593, and another work in 1591, not mentioned in the Manual. They were surely two distinct persons.

—— (Sir John), Grave and Learned Speech spoken in the High Court of Parliament. Desiring an orderlie proceeding in matters of Religion, &c. Lond. 1641. 4°.

Omitted. The present and other published speeches of this great patriot ought certainly to have found a place in the Manual, but his name is entirely overlooked.

Elizabeth (Queen), A Copy of the Brief or Letters-patent granted by Q. Elizabeth unto Richard Grafton, in 1600–1, for the lawfull Collection of alms from the charitably-disposed through all the realme of England for two years, to recompense and repaire his great losses both in Spaine and Ireland. Lond. by Thomas Purfoote, n. d. Folio. A broadside.

———— Orders taken 10 Oct., 3 Eliz. Addressed to Her Highnesse's Commissioners for Causes Ecclesiasticall. Lond. By R. Jugge. n. d. 4°. 2 leaves.

Both omitted. The Richard Grafton above mentioned was an English resident in Spain at the period of the Spanish project against this country, and was principally instrumental, by the timely information he gave to his countrymen, in averting the danger then impending, and in enabling England to make preparations against the Spanish invasion.

Ellis (Clement).

This writer published a poem on the Restoration of Charles II., 1660, folio.

—— (Edmund), Anglia Rediviva; or the Miraculous Return of the Breath of our Nostrils. A Poem. By Edmund Elis, Master of Arts. Lond. 1660. 4°.

Omitted.

—— ———— An Alphabet of Elegiac Groans. 1654.

Seo *suprâ*, art. "E. E." By an almost incredible piece of carelessness, this poetical tract, while it is omitted under its proper head, is placed under art. FORTESCUE (SIR JOHN); as if the Lord Chief Justice to Henry VI. had been the person intended, instead of John Fortescue, Esq., one of the author's friends, prematurely cut off by death.

—— (George), The Lamentation of the Lost Sheep, in verse. 1605.

Heber's copy was not unique. See "N. & Q." 1st S. xi. 386.

W. CAREW HAZLITT.

SHIPWRECK ON PORTLAND BEACH.

Of all the records of shipwrecks perhaps none was ever more calamitous than that which happened to our outward-bound West India fleet, under Sir Hugh Christian, on the night of November 17–18, 1795, when passing down Channel, and off Weymouth. In that dreadful hurricane several transports full of troops were lost, and it was stated upwards of 1600 bodies were thrown on the beach. The remorseless wreckers from Portland, alone intent on plunder, refused all assistance to the unhappy sufferers. It is, however, gratifying to place in opposition to such villanous conduct the noble behaviour of the Gloucestershire militia, then quartered at Weymouth, who drove off the wreckers, and were indefatigable in rendering every attention to recover those who had any signs of life, and collecting the bodies of those who were drowned, to all of whom the rites of sepulture were duly administered. We lament to say that an officer of that militia, whose name ought not, but has passed into oblivion, remained for thirty hours without quitting the beach, until every straggling body which reached the shore had all the succour that it could require. This gallant man also attended the funerals as chief mourner.

Charlotte Smith, a pleasing poetess and novelist, gave a very interesting account of the sad catastrophe in a pamphlet entitled, *A Narrative of the Loss of the Catharine, Venus, and Piedmont, Transports, and the Thomas, Golden Grove, and Æolus, Merchant Ships, near Weymouth*, 8vo, 1796. See also *The Annual Register*, Chronicle, 1795, vol. xxxvii. pp. 44-46.

Having been at Weymouth, and seeing that time and the weather are fast obliterating the memorial placed in the churchyard of Wyke-Regis, Dorset, for the sufferers, I have copied it as correctly as I could in its dilapidated state, that you may be enabled to perpetuate the inscription: —

"To the Memory

of Capt. Ambrose William Bancroft, Lieut. Lovett Ashe, and Mr. Kelly, Surgeon, of the 63rd * Regiment of Infantry; of Lieut. Stephen Jenner of ye 6th † West India Regt; Lieut. Stains, 2nd ‡ West India Regt; Lieut. James Sutherland, of Col. Whyte's § W. I. Regt; Lieut. B. Chadwick, of Col. Whyte's W. I. Regt; Cornet Stukeley Burns, 26th ‖ Light Dragoons; Cornet [? Lieut.] Benjamin Graydon, 3rd ¶ W. I. Regt; 215 Soldiers and Seamen, and 9 Women: who perished by Shipwreck, on Portland Beach, opposite the Villages of Langton, Fleet, and Chickerell; on Wednesday, the 18th of November, 1795. Erected by the friends of Capt. Bancroft and Lieut. Jenner." Σ. Σ.

Richmond.

* Commanded by Major-Gen. the Earl of Balcarras.
† Commanded by Major-Gen. John Whitelocke.
‡ Commanded by Major-Gen. Wm. Myers.
§ Commanded by Major-Gen. Whyte (1st Regt.)
‖ Commanded by Gen. Russell Manners.
¶ Commanded by Major-Gen. Wm. Keppell.

Minor Notes.

Paleario's "Il Beneficio." — In the *Life and Times of Paleario* by M. Young (London, 1860), vol. i., Appendix, p. 567, is a list of known editions of the original and translations of the famous tract *Il Beneficio di Christo*. On this list number 24 stands thus: —

"English. From French of 1552. London, 1573?"

I do not know whether, since this list was published, the doubt concerning the existence of an edition bearing date of 1573 has been cleared up. If not, it may interest some of your readers to learn of a copy of this edition — the earliest edition of the English translation — now in my possession. It is a small 16mo, of 118 pages not numbered. The title-page reads as follows: —

"The Benefite
that Christians receive
by Jesus Christ
Crucifyed.
Translated out of French into English by A. G.
1573.
Imprinted At
London for Lucas Harison
and George Bishop."

The translation seems to conform with the reprint of the edition of 1638, edited by Rev. John Ayer, and published in London in 1848. This reprint was republished at Boston, America, in 1860, and it is with a copy of the American edition that I have compared my early copy.

In the edition of 1573, after the address "To the English Reader," which occupies the back of the title-page, comes another address, apparently by the French translator,—

"The Translator sendeth greetings to all Christians that are under Heaven."

This occupies eight pages. It is not reprinted in the American edition. I do not know whether it was omitted in that of 1638.

At the end of the tract is the colophon: —

"*Imprinted at London by*
Thomas Fast, for Lucas Harison
and George Bishop."

Charles Eliot Norton.

Shady Hill, Cambridge, Mass., U.S.A.
October 20, 1862.

A Pillar of the Church. — The following cutting from the obituary of the *Worcester Herald* for October 4, seems worthy of preservation in "N. & Q.": —

"Sept. 28th, at Whatcote, near Shipston-on-Stour, aged 82, Mr. Thos. Marshall, who succeeded his father as churchwarden of that parish when only 15 years old, and held it uninterruptedly for 67 years."

This long tenure of office must necessarily be very rare; and I should suppose that the early age at which the office was entered upon must be equally rare. The law, I believe, only forbids persons under *ten* years of age being appointed to the office of churchwarden. Cuthbert Bede.

G. P. R. James.—Will the Editor preserve the enclosed cutting in "N. & Q."? —

"The following epitaph, written by Walter Savage Landor, has been placed upon the grave of Mr. G. P. R. James, at Venice: — 'George Payne Rainsford James, British Consul General in the Adriatic, died at Venice, aged 60, on the 9th of June, 1860. His merits as a writer are known wherever the English language is, and as a man they rest in the hearts of many. A few friends have erected this humble and perishable monument." — *Stamford Mercury*, Oct. 17, 1862.

K. P. D. E.

Erasmus.—Among the numerous school-books published by Clarke, in the early part of the last century, was a selection of the Colloquies of Erasmus, with an English translation; but from the absence of notes, it is of little use to the critical reader. The study of this book formed part of Dr. Johnson's "Scheme for the Classes of a Grammar School" (See Boswell's *Life*, chap. ii.) The following parallelism may be of interest to your correspondent: —

"O senem impiè pium."— *Colloquium Senile.*

"With impious piety that grave I wronged."
Young's *Night Thoughts.*

R. D.

Tenby in 1621.—In an old MS. at Stanford Court, entitled "Notes beginning 21st of May, 1621," I find the following description of Tenby, in South Wales, which may prove interesting to some of your readers: —

"*The Description of Tenby.*

"The Castle standes upon the North East, but altogether ruinated. The Iland of *Cawdie* lieth on the south west side, and so doth the little Iland called *Margate* (Qu. St. Margarett's). The bay is upon the north side of the town. St. Katherine's Iland standeth East. The whole town is built with lime and stone, verie stronglie, and is sett upon a sand rocke in most places above the sea, at least 20 yardes. One windmill standes on the south side. There is a fresh brooke or little river that runneth west by south. The length of the town is north west, and south east.

"One windmill standes by the north side. The Coale mines lie on the north side, and the Coale is fetched into France, and into all the parts of South Wales lying upon the sea coast. The poorer sorts for the most part live by fishing. Tenby lieth very commodious for traffique with Spayne, France, and Ireland. There is before you come to the town by 3 miles a little valley between two hills called the Greene Streete, where the water runs into the ground 2 miles, and after comes above the ground again. To conclude: if the Iland of Cawdie be fortified, and the ile of Marrgates, and the ile of St. Catherine, the hill on the north side, and the greene field at the windmill on the south side, and the wall made on the west side, I think it be no way pregnable, so long as men and victuals endure.

"Pembroke is another longe town, which lieth east and west. It is all built of timber and stone, but half the houses in the town are so ruinated and decayed, that they are not habitable. The Castle is ruinated, but may be repaired; it is very fit it should be rebuilt.

"The *Nangle* is a little village on the west part of Pembroke, some 6 miles from the town, where there is safe riding for shipps. This village is seated in a very good soyle for corne."

Thomas E. Winnington.

Queries.

PROVINCIAL SYNODS, IRELAND.

On a former occasion I addressed a Query to the readers of "N. & Q." (3rd S. ii. 89), seeking aid towards drawing up a complete list of the synods held by the Roman Catholic Church in Ireland since the close of the twelfth century. To that inquiry I received some valuable replies directed to myself personally (for which I take the present opportunity of expressing my thanks), and hoping to procure still further assistance, I beg to direct attention again to it, and to add some information showing exactly the aid I require in my researches.

There is reason to believe that both in England and in Ireland, for nearly a century past, there have been printed various diocesan statutes or constitutions for the internal regulation of the Church of Rome in these countries. I wish to procure an accurate list of these works, which are usually only issued to the ecclesiastics of the diocese for which they were primarily designed.

Through the kindness of friends I have been enabled to examine a good many of them, and have been informed of the existence of others. I append a list of all at present known to me, marking with an asterisk those I have already examined, or which I possess copies of. Only a very few of those in my list are to be found in the last edition of Martin's *Catalogue of privately printed Works.* The present list may therefore interest those who collect such publications.

I will feel grateful to any one who can add to this list, or enable me to examine any works not marked in it as already consulted by me. Such communications may be addressed to me either through "N. & Q." or to my address, which I append. As I make the inquiry with a special object in view, an early reply will confer additional obligation: —

Ardfert, 1747?

"Constitutiones Ecclesiasticæ pro Unitis Diœcesibus Ardfertensi & Aghædensi." Waterford, s. a.

A Catalogue of C. J. Stewart assigns 1747 as the probable date.

* *Armagh*, 1854.

"Acta et Decreta Concilii Provincialis Armacani, Droghedæ Celebrati, Mense Maio, 1854." 8vo, pp. 46. Dublinii, 1855.

This provincial synod was convened to promulgate throughout the province the decrees of the Synod of Thurles.

* *Cashel*, 1810.

"Statuta Synodalia pro Unitis Diœcesibus Cassel et Imelac," &c. 2 vols in one, pp. 397. Dub. 1813.

This curious and not common volume was drawn up during the episcopate of Archbishop Bray, and was adopted at a diocesan synod held in September, 1810. The first volume contains the diocesan statutes, &c., and closes with the regulations adopted at two provincial synods held at Limerick and Cork in 1808. The second volume, which is in Irish and Latin as well as English, consists for the greater part of instructions and exhortations for the use of parish priests when addressing their flock on the topics specified in them. I am not aware of any other similar work where Irish is used.

Cashel, 1853.

"Acta et Decreta Provinciæ Casseliensis in Hibernia . . . . . Celebrati, A.D. 1853." . . . . . Dub. 1854, 8vo, pp. viii. 88.

This is another of the provincial synods which arose out of the Synod of Thurles. I am most desirous to procure the "*Acta et Decreta*" of the synods held in the remaining provinces; and, though I have watched for their occurrence at sales, and inquired of friends who are well informed in such matters, as yet they have escaped me. Possibly a passage in the next item, which provides that the rural dean, when he visit a dying priest, "exemplar vero horum statutorum secum domum portabit," may be a general rule, and account for this.

* *Clogher*, 1834.

"Statuta Diocesana in Diœcesi Clogherensi observanda . . . ." Small 8vo. Dublinii, 1834.

These statutes, from the press of the "Society for the Diffusion of Catholic Books," were also issued in the same year for the united diocese of Down and Connor. It is possible they may have been issued all through the province. I have, however, only seen them for the two dioceses, the change being merely in the title-page.

Cloyne and Ross, 1756.

"Monita Pastoralia et Statuta pro Unitis Diœcesibus Cloynensi et Rossensi," &c. &c. Pp. 96, 16mo, 1756.

This book consists of seven chapters, and refers to the statutes of Kerry, 1748. I only know it through a description in Martin's Catalogue above quoted.

Cork, 1810.

"Statuta Synodalia pro Diœcesi Corcagiensi." Corcagiæ, 1810.

Cork, 1821.

"Coppinger Monita Pastoralia et Statuta Ecclesiastica." Corcagiæ, 1821.

So entered in a sale catalogue of the library of the late Rev. Dr. Renehan, President of Maynooth College.

* *Dublin*, 1770.

"Constitutiones Provinciales et Synodales, Ecclesiæ Metropolitanæ et Primitialis Dubliniensis, Anno 1770." Pp. 148, 12mo.

This rare little volume without name of place (but probably Dublin), printer, or compiler, preserves many curious facts in Irish ecclesiastical history. It consists of forty-eight chapters or sections, containing statutes affecting the Church of Rome in Ireland, from 1624 (1614?) to 1761. An account of it may be seen in Martin's *Catalogue of privately printed Books* (2nd ed., Lond. 1854, p. 566.) The copy I possess has inserted after p. 148—a page numbered [121] [122] containing "Statuta facta sub Ill^mo et R^mo Dom. Ricardi Lincoln Archiepiscopo Dubliniensi." Is this insertion invariable?

Dublin, 1831.

"Statuta Diœcesana per Provinciam Dubliniensi observanda." Small 8vo? Coyne, Dublin, 1831.

A reprint of this with translations and notes, edited by Rev. R. J. M'Ghie, appeared in 1837. I am not possessed either of the original or its reprint. So far as I can learn, no edition of the diocesan statutes except that quoted above (1770) appeared previous to this. I believe later statutes have been printed, but I have never seen them.

Limerick, 1804.

"Statuta et Constitutiones Diocesis Limericensis." J. and T. M'Auliffe, Limerici, 1804.

Limerick, 1808.

"Statuta," &c., as above. Geo. M'Auliffe, Limerici, 1808.

Are these different issues of the same work?

Limerick, 1842.

"Statuta," &c., as above. J. F. O'Gorman, Limerici, 1842.

* *Thurles*, 1850.

"Decreta Synodi Plenariæ Episcorum Hiberniæ, apud Thurles Habitæ, Anno 1850. Jussu Superiorum." 8vo, pp. xvi. 79. Dublinii, 1851.

Illustrative of this synod, which must exercise a great influence both on the temporal and spiritual power of the Church of Rome in Ireland, I have collected a great many documents; and I will feel grateful for any references to works not usually consulted (more especially continental ones) where it is referred to.

Tuam, 1817.

"Decreta Synodi Tuamensis habita diebus 6, 7, 8 Maii, 1817, prout a sacra Congregatione de Propaganda Fide approbata sunt, confirmat: 2 Julii, 1825." 18mo.

See sale catalogue of Hon. Col. Onslow's library. I possess a transcript of what appears to be an earlier copy of this publication, with the following:—

"* Acta Decreta et Ordinata in Concilio Provinciali habito Tuamæ sub Ill^mo D. Oliverio Kelly Archêpo Tuamensi Conaciæ Metropolitano et Primate, Ejusque Suffragancis, diebus 6^ta, 7^ma, 8^va mensis Maii, Anno Domini 1817."

Was this a copy from an edition made previous to the official approbation of these decrees at

Rome? If so, a curious topic for inquiry might be started.

I have not added to the above list any of the regulations, &c., adopted at meetings of bishops, and printed in English: as, for example, those adopted by the bishops of the province of Munster at Fermoy in 1828, though they obviously belong to this class of books. My reason for this omission was partly unwillingness to extend the list unduly, and partly because my mind is not quite decided as to the place they should occupy in it. They are, however, well worthy of examination.

I have excerpts from the decrees of other diocesan synods held in Ireland during the last half century, but am not acquainted with the original form in which they appeared, though the sources from which I extracted them furnish conclusive evidence as to their existence. I have not included any of these in the above list, which I believe is the most perfect yet made on the subject. I hope some one will take in hand the formation of a similar list for England, ample materials for which no doubt exist.

AIKEN IRVINE, Clk.

Fivemiletown.

ANONYMOUS.—Who is the author of 1. *Pygmalion*, a lyrical mono-drama, from the French of Rousseau, London, 4to, 1779? 2. *The Fall of the Czar*, a Poem, by a Clergyman, 1855, Hope, & Co.? R. INGLIS.

BAKER OF BOULOGNE. — Can any of your many readers inform me of the purport of *A Letter of a Baker of Boulogne, sent to the Pope*, translated into English. London, 1607, 4to? mentioned by Mr. Hazlitt in his Notes to Lowndes's *Bibliographer's Manual*, p. 142, *antè*. I wish to know further, the name of the Baker, his place of residence in Boulogne, and the date of his own proper letter, supposing always that the "Baker of Boulogne" *was* a baker of Boulogne. Some Oxford correspondent might oblige me, or perhaps Mr. Carew Hazlitt might.

AUGUSTE DE ST. GEST, PRÉVÔT.

Boulogne.

CENTENARIANISM.—

"DEATH OF A CENTENARIAN. — A man named George Brown died at Ramsgate on Tuesday, at the advanced age of 101. For a considerable time past he has been in the habit of taking daily exercise, which he did as recently as Thursday last."

The above notice is extracted from *The Globe* of Thursday, October 30, 1862. Could any of your correspondents at Ramsgate be induced to investigate this case; and particularly to ascertain what was George Brown's physical and mental state near the close of his life; and whether there is any registry of his baptism, or other authentic evidence of the date of his birth? G. C. L.

HALF-TIMBERED HOUSES. — Can any reader of "N. & Q." throw light on the connection of the "half-timbered houses" of Worcestershire, Cheshire, &c., with similar structures in those parts of France (especially the ancient province of Guienne), so long occupied by the English. Which side of the Channel gave the original idea?

W. M. M.

IMMUNITY FROM DISEASES. — I am well aware that medical disquisitions, strictly so called, are incompatible with your plans; but on a point, which may be of material and universal utility, perhaps you may be disposed to admit the following observations. In the *Travels in South Africa*, by Dr. David Livingstone, London, 1857, at chap. xxv. p. 504, he, speaking of the climate and the diseases of the Barotse Valley, says, —

"There is no consumption or scrofula, and but little insanity. . . . I have seen but one case of hydrocephalus, a few of epilepsy, none of cholera or cancer; and many diseases, common in England, are here quite unknown."

Of the respectability of the author and his work, the general estimation of the public renders any commentary here unnecessary; and as to his qualification as a medical man, I need only refer to his book, Introduction, p. 7; where it will be found that he was an admitted Licentiate of Faculty of Physicians and Surgeons of Glasgow, and it is well known, that there the examinations are the very reverse of *pro formâ*. The question then is, Whence this exemption from four of the most dreadful diseases that "flesh is heir to"? What is the prophylactic, or Ægis, which protects mankind from such terrible disorders? Let us hope that some philosopher, taking the noble Jenner, with his indomitable energy, for his prototype, may, like him, bring his scientific mind to bear upon this subject, and, like him, by the discovery, immeasurably benefit the human race.

SUGGERO.

INEZ DE CASTRO.—In "N. & Q." (2nd S. v. 95) E. H. ADAMSON states the number of works he possesses on Inez de Castro: would he kindly specify the authors, and whether they are translations from the Portuguese or original works on the same subject? W. M. M.

LEGENDARY SCULPTURE. — At Buckhurst, co. Sussex, there is a carving in bas-relief, probably of the fourteenth century, which has hitherto puzzled the archæologists who have inspected it. The design includes the following pictures: on a funeral pile, and enveloped in flames, lies a female figure, her arms apparently bound by her sides, and her visage expressing all the equanimity of a martyr; above are two clouds, from one of which, immediately above the head of the lady, issue rays of light, apparently to signify divine support and benediction. From another cloud (as *tangible* as

many that one sees on eighteenth-century monuments in Westminster Abbey), issues an eagle with downward flight, whether with friendly or hostile intentions towards the victim does not appear. To the right of these objects is a castle or palace, with spires or minarets of mauresque or oriental character, and a great tree completes the design. The slab, which is of alabaster, measures three feet by twenty-one inches. It is set in a marble chimney piece of the seventeenth century, and surmounted with the arms and crest of the noble family of Sackville. It is said to have been brought from the old Sackville mansion at Bolebrook, not far from Buckhurst, about thirty years since, and it is now in Lord De la Warr's private sitting room at Buckhurst.

I shall be greatly obliged if any reader of "N. & Q." can inform me as to the person represented in this curious work of mediæval art.

MARK ANTONY LOWER.

LINES.—I send some lines which were found in the pocket-book of a young man, who was drowned in an arm of the sea near Nelson, New Zealand, on Easter Monday last. An intimate friend says of him: "He was the nicest fellow I ever saw. He had been roughing it four or five years, and had *had several very narrow escapes from drowning*, though he was the best swimmer, as well as the best boatman, in the colony. He was popular with every one high and low, shrinking from no fatigue or hardship; yet a perfect gentleman in every respect." I have not seen the lines elsewhere; and they are fresh, and like what a man of strong feeling and poetic temperament, not accustomed to versification, would write after one of his escapes. Some of his friends will be glad to know whether the lines are original or not. If not known, I think them well worthy insertion.

Lines found in the Pocket of H. B., drowned Easter Monday, 1862, *New Zealand.*

"From the deep and troubled waters comes the cry:
Wild are the waves around me!—dark the sky.
There is no hand to snatch me from the sad death I die.

"To one small plank that fails me, clinging low,
I am dashed by angry billows to and fro:
I hear death-anthems singing, in all the winds that blow.

"A cry of suffering gushes from my lips,
As I behold the distant white-sailed ships
O'er the dark water glancing, where the horizon dips.

"They pass: they are too lofty and remote:
They cannot see the spaces where I float.
The last hope dies within me, with the gasping in my throat.

"Through dim cloud vistas looking, I can see
The new moon's crescent, sailing pallidly;
And one star coldly shining upon my misery.

"There are no sounds in nature but my moan—
The shriek of the wild petrel, all alone—
And roar of waves, exulting to make my flesh their own.

"Billow with billow rages, tempest trod—
Strength fails me—coldness gathers on this clod—
From the deep and troubled waters I cry to thee, O God!"

H. B. C.

U. U. Club.

MEDICINE.—

"In the Christian world the higher education is resolved into three *Faculties*, Theology, Jurisprudence, and Medicine: of which the first conducts our mental culture with reference to religion; the second with reference to the State and its business; the third, with reference to the material world, and the properties of its component parts. For Medicine, in its original and comprehensive sense, as one of the great divisions of human culture, must be considered as taking in the whole of physical science."—Whewell, *Elements of Morality, including Polity*, 1845, vol. ii. p. 321.

How is this shown to have been the "original sense" of medicine? J. D.

OSENEY BELLS: GREAT TOM OF OXFORD.—The notes of the celebrated Antony à Wood, as collected from his MSS. by Mr. Skelton, seem to have been as follows, as regards the bells at Oseney:—

"At the West end of the Church was situated the Campanile, or Tower; which, enduring the brunt, stood firm and whole till 1644. It contained a large and melodious ring of bells, thought to be the best in England. At the first foundation there were but three bells, besides the Saint and Litany bells; but by abbat Leech [elected 19th Henry 3rd, 1235] they were increased to the number of seven. The bells were christened, and called by the names of Hauteclare, Doucement, Austyn, Gabriel, and John. All which, for the most part, before the Suppression, being before broken and recast, had gotten new names; which by tradition we name thus: Mary and Jesus, Meribus [?] and Lucas, New Bell and Thomas, Conger [?] and Godeston; which Thomas, now commonly called Great Tom of Christ Church, had this inscription not long since remaining upon it:—

'In *Thomæ* laude, resono BIM BOM sine fraude,'

and was accounted six feet in diameter, which is eighteen feet in compass."

The MSS. are said to be dated 1661. Can any of your readers tell me whether there is now any such inscription on Great Tom? It is said traditionally, he was recast when Sir Christopher Wren rebuilt the turret over the entrance gate. The present Great Tom of Lincoln is 6 feet 10½ inches across; the great bell of St. Peter's, Rome, is 7 feet 4 inches. It seems probable that the name of Thomas, so conspicuously inscribed on the bell, gave rise to the common appellation of "Tom" to most large bells. St. Paul's, I believe, was the only one which had the name of "Big Ben," before the one at Westminster was cast.

It appears there were seven bells at Oseney before the suppression. This number would make but an awkward peal. Afterwards they were increased to the octave. Will this circumstance assist us in our researches as to change-ringing?

A. A.

PETERBOROUGH BELLS.—In the inventory taken of the "Treasure of the Church of Peterborough," 1539, is the following entry: —

"Item. In the two steeples of the Monastery at the front, bells 10; and in other several places of the houses, bells four."

This seems an unusual number; the ten could not, however, have been rung in peal as they were distributed in two steeples. Do any of the ancient bells exist at present? And if so, have they any inscriptions? A. A.

Poets' Corner.

PRIDEAUX QUERY. — In *The Times* for Friday, Oct. 3, 1862, under the head of East India and China Mails, it states, "The French sailing transport, Prideaux, was at Alexandria." As I have for some time past been collecting information respecting the Prideaux family, I shall be glad if any of your correspondents can inform me why a French transport ship should be called Prideaux? was it named after a person or place? if the latter, where situated? G. P. P.

SAMARITAN PENTATEUCH AND CHRONICON. — In a treatise entitled, *A Discourse of Free Thinking*, London, 1713, without any name of author [who was he?*] or publisher, it is said (p. 53), —

"The Rabbis among the Samaritans, who now live at Sichem, in Palestine, receive the five books of Moses (the copy whereof is very different from ours) as their scripture; together with a Chronicon, or history of themselves from Moses's time, quite different from that contained in the historical books of the Old Testament. This Chronicon† is lodged in the Public Library of Leyden, and has never been published in print."

Is this still at Leyden? Has it been since published? Have this Pentateuch and this Chronicon, or either of them, been translated (faithfully) into any modern language, or into Latin? If so, where is the translation to be met with? F.

Is there any ground for supposing that what is called the Samaritan Pentateuch existed among the Ten Tribes before the Captivity?

MELETES.

ST. CECILIA, THE PATRONESS OF MUSIC. — Can any of the readers of "N. & Q." inform me about what period St. Cecilia came to be regarded as the Patroness of Music?

The Very Rev. Dr. Husenbeth, of Cossey, in his valuable *Life of Bishop Milner* (Duffy, London, 1862), refers to a note in one of the earlier publications of the Bishop, entitled, *An Inquiry into the Existence and Character of St. George*, in which his lordship states that,—

"Musicians have been very unfortunate in the choice of their patroness, no less than painters have been in their mode of representing her, as in the only passage in her ancient acts, in which there is any mention of music, the Saint appears rather to have slighted than admired it: 'Cantantibus organis, Cæcilia in corde suo decantabat; fiat, Domine, cor meum immaculatum ante,'" &c., &c.

On the other hand, Mrs. Jameson, in her *Sacred and Legendary Art* (vol. ii. p. 202, ed. London, 1848), quotes long passages from the Acts and Legends of the Saint, amongst which are the following words: —

"As she excelled in music, she turned her gifts to the glory of God, and composed hymns, which she sang herself with such ravishing sweetness, that even the angels descended from heaven to listen to her," &c.

Again,—

"She played on all instruments, but none sufficed to breathe forth that flood of harmony with which her whole soul was filled; therefore she invented the organ, consecrating it to the service of God."

Sir John Hawkins, in his *General History of the Science and Practice of Music* (ed. London, 1853, vol. ii. p. 746), refers, in a long note, to the tradition connected with the Saint,—

"That she excelled in music, and that this has been deemed sufficient authority for making her the patroness of music and musicians."

It seems that in the ancient devotional representations of St. Cecilia, both in Rome and Florence, she was not painted with any musical attributes. Much curious and valuable information about the saint was published by Abbé Guéranger, in a work entitled *L'Histoire de Sainte Cécile* (Tournai, 1854). But not having the volume by me, I quite forget what the writer says respecting the "Acts" of the Saint, and how far they may be considered as authentic. I should be glad to see the subject discussed in "N. & Q."

JOHN DALTON.

Norwich.

WALKER, BERWICKSHIRE. — Perhaps MENYANTHES, or MR. TURNBULL, or some of your Berwickshire correspondents, can assist me in the following: — About one hundred years ago Margaret Fisch, sister of the last Fisch of Castlelaw, married a Mr. Walker, a farmer near Greenlaw, Berwickshire. He had a relative, I believe, a physician, in Jedburgh, about the beginning of the present century. I am anxious to know this Mr. Walker's name, place of abode, and parish. Σ. Θ.

CLIFTON WYVIL. — Edward Wyvil, second son of D'Arcy Wyvil, second son of Sir William, fourth baronet of Constable Burton, general supervisor of excise at Edinburgh, married on December 18, 1737, Christian Catherine, daughter of William Clifton of that city. He died March, 1791, leaving an only son, Christopher Wyvil. I am anxious to know more of William Clifton, particularly who his wife was. Her name was *Mary*, and their son, William Clifton, was vicar of Embleton, in Northumberland. Σ. Θ.

[* Anthony Collins, an English controversialist and metaphysical writer.—ED.]

† Relandi Disser., vol. ii. p. 16.

WHERE WAS WELLINGTON EDUCATED? — Can any reader of "N. & Q." solve the difficulty mooted in the accompanying extract, cut some time since from a country newspaper?

"In Francis's *Life* of the Duke, he says, 'His education commenced at Eton; from thence he went to the Military Academy of Angers.' Whereas upon his leaving Eton, he went to his mother, Lady Mornington, then (*i.e.* 1785) residing at Brussels, and was educated under a French Avocat, Louis Gobert, which fact is more peculiarly worthy of notice, as in after years the Duke went from this very place to the ever-memorable Battle of Waterloo. It seems strange, therefore, that such an event, though apparently of a trivial kind, should be omitted in all the hitherto authenticated accounts of so great a man.

"In the latter part of the year 1785, John Armitage, Esq., who was under the said Gobert, and who put me in possession of the above fact, left Brussels, and the Duke still remained. This will account for the gap in the history. Mr. Armitage was formerly in the Royal Regiment of Horse Guards Blue, but is now living at Northampton. He met the Duke at Doncaster races, in 1828, and was recognised by him, and the Duke made the following observation to him: 'The man we were with was alive the year of the Battle of Waterloo.'"

O. E. G.

Queries with Answers.

BIBLE: AUTHORISED VERSION. — By what authority is the "authorised" version used? I ask for information, as I heard a lecturer the other day boldly assert that the book was never presented to Parliament; that there was no act authorising its use; no order in council; nor even any decree of convocation. In short, that the present version has no legal authority whatever. The lecturer, a well-known man, reiterated his statement, and no one seemed disposed to question it. It seemed to me so extraordinary, that I thought some of your readers might be able to give some information on the subject. If true, the "Bishops' Bible" is the only true authorised version, the one put forth by Matthew Parker.

J. CLARKE.

[The authorised version may be regarded as a revision of the Bishops' Bible, rather than as a new and independent work. The translators were enjoined to follow "the ordinary Bible read in the church, commonly called the Bishops' Bible," and not to make alterations unless the meaning of the original could be more accurately conveyed. This revision was undertaken by Royal authority. James I. issued letters to the archbishops and bishops, commanding them to inform themselves of the learned men in their several dioceses, who, by their attainments in Hebrew and Greek, and by the direction of their studies to the Scriptures, were best fitted to be engaged in such a work. Two of the classes sat at Westminster, two at Oxford, and two at Cambridge, who were employed on the work for three years, 1607-1610, proceeding with that deliberation and care which so weighty an undertaking required. Next to the Book of Common Prayer no work has been issued with more *authority* than the present received translation of the English Bible; and it is admitted universally that it was in the main most admirably accomplished. Moreover, the King or Queen, as the executive power, has a prerogative copyright in the Holy Bible as well as in the Book of Common Prayer, Statutes, &c., to insure accuracy, and to preclude false and corrupt readings.]

MEDAL OF CHARLES I. — I should be glad if any reader of "N. & Q." could give me information as to a coin or medal of King Charles I. in my possession. It is about the size of a crown piece, silver, rather thin, but the designs stamped in very high relief. *Obv.* The king mounted, in armour bare-headed, right hand grasping a baton upright, a plumed helmet under the horse's feet; under the figure the date 1633, and round it the inscription, "CAROLVS . AVGVSTISS . ET . INVICTISS . MAG . BRIT . FRAN . ET . HIB . MONARCHA." Immediately over the baton is the "All-seeing Eye" dividing the beginning from the last letter of the inscription. *Rev.* A town on a river, with cathedral and bridge, evidently old St. Paul's and London Bridge; above it, the sun shining in splendour, with clouds behind it. The inscription round is, "SOL . ORBEM . REDIENS . SIC . REX . ILLUMINAT . URBEM." F. D. H.

[This medal is engraved in Evelyn's *Numismata; a Discourse of Medals*, fol. 1697, No. xxxi. p. 109, with the following note: "After which, returning out of Scotland, we see the King on horseback, crowned, and in complete armor, pointing with his commanding-staff to a providential eye in the clouds."]

GREEN CLOTH.—To what does this apply? It can hardly be the "Board of Green Cloth," an office so called. And yet what could have rendered the notice being made public?

"On a representation made to the king of the great expense of the Green-cloth Table at Court, it was ordered to be laid aside, June 5, 1721." — *Historical Register.*

W. P.

[The table of the Board of Green Cloth was formerly used for more mundane objects than the trial of offences committed within "The Verge of the Court." From an order copied by Mr. Cunningham (*Handbook of London*, p. 62, ed. 1850) from the Warrant Book of the Board, we learn the nature of the duties of the Lord Steward of the Household at certain times:—

"Board of Green Cloth, 12th June, 1681. Order was this day given, that the Maides of Honour should have Cherry Tarts instead of Gooseberry Tarts, it being observed that Cherrys are at threepence per pound."

From the same book it appears, that Henry Duke of Kent, when Lord Steward of the Household in part of the reign of George II., had 100*l.* allowed him, and sixteen dishes daily at each meal, with wine and beer. The dishes have vanished, and the income of the Lord Steward is now a settled salary. The Poets-laureat used to receive their annual tierce of canary from this office. The Court of Verge was abolished by 9 Geo. IV. c. 21, June 27, 1828.]

PILL.—Who was the inventor of the following medicine? —

"1736, Feby. Died, Vesey Hart, Esq., of Lincoln's Inn. About fifteen months ago he took the celebrated pill, which had at first such violent effects as to throw him

into convulsions, and deprive him of his sight; on recovery, he fell into a consumption."

W. P.

[This celebrated pill was prepared by Joshua Ward, of Whitehall, a famous empiric "shown up" in the *Grub Street Journal* in 1734 (vol. iv. p. 616), and in No. 263, Jan. 9, 1735. Consult also *Gent. Mag.* xxxiii. 75; Wadd's *Mems., Maxims*, &c. 1827, p. 158; Duncan's *Medical Commentaries* for 1788, vol. xiii.; Byrom's *Remains*, i. 539; and Churchill's *Poems*, edit. 1854, iii. 13. Ward's Will is printed in the *Gent. Mag.* xxxii. 208. The principal ingredient in the pill was antimony prepared in a particular manner. See *An Account of Mr. Ward's Medical Nostrums*, by John Page, Esq. 8vo, 1763.]

"Essays and Meditations."—Who was the author of a small volume, which was reprinted in Dublin, for private circulation, in the year 1824? It is entitled *Essays on Retirement from Business, and Meditations on Religious Subjects* (12mo, pp. 137); and is stated, on the title-page, to have been written "by a late eminent physician." In a note appended to the Advertisement, by "J. C. [Alderman John Cash], Rutland Square [Dublin], 1824," the reader is informed that "the above was written, and handed to the printer of the first Dublin edition, about the year 1777, by Dr. M'Bride of Cavendish Row, an eminent physician, and a man of very distinguished literary talents." Dr. M'Bride was the author's literary executor. Abrna.

[This work was first printed at Edinburgh in 1762, entitled *Essays and Meditations on Various Subjects*. By a Physician, 12mo, and consists of three Essays and fourteen Meditations. It is the production of James Mackenzie, M.D., Fellow of the Royal College of Physicians in Edinburgh, and author of the *History of Health*, 1758. He died at Stutten in Warwickshire on Aug. 7, 1761, aged seventy-one. See a notice of him in *The Scots Magazine*, xxiii. 447.]

Rev. Ingram Cobbin.—Can you give me any biographical particulars regarding the Rev. Ingram Cobbin, author of many works, prose and verse? I wish information regarding his *poetical* writings. R. Inglis.

[The Rev. Ingram Cobbin was born in London in December, 1777, educated at Hoxton Academy, and became pastor of the congregational church at South Molton, Devon. Ill health having compelled him to resign the ministry, he became first Assistant-Secretary to the British and Foreign School Society, and in the year 1819 founder and Secretary to the Home Missionary Society. From the year 1828 he devoted himself entirely to authorship, and a list of his numerous works is given in *The London Catalogue of Books*, 1816-1851. Mr. Cobbin died at his residence, Camberwell, on March 10, 1851, and a short Memoir of him appeared in *The Evangelical Magazine* for July, 1851. His only poetical works are *Philanthropy*, a Poem, with Miscellaneous Pieces. Lond. 12mo, 1817; and *Scripture Parables in Verse, with Explanations and Reflections*. Lond. 12mo, 1818.]

Robert Taylor.—Wanted any information regarding the Rev. Robert Taylor, A.B., author of *Swing, or Who are the Incendiaries?* a political drama. London, 1831. R. Inglis.

[A Memoir of the Rev. Robert Taylor, B.A. called by Henry Hunt "The Devil's Chaplain," is prefixed to vols. i. and ii. of *The Devil's Pulpit*, published by Richard Carlile in 1831, 12mo. The copy of *Swing* before us is the one presented to Mr. Kemble with the following note on the fly-leaf: "The Rev. R. Taylor respectfully gratifies his own vanity with the hope of affording some entertainment to Mr. Kemble in this specimen of *what the Drama should be*. 17, Carey Street, Lincoln's Inn."]

Anonymous.—Who is the author of *Choose your own Path, or the Predestinarian*, a play in five acts, published by Partridge and Co. 1857, where printed, and is there any dedication?

R. Inglis.

[Printed by Shaw and Spurgeon, Crane Court, Fleet Street. There is no Dedication.]

Replies.

GALILEO AND THE TELESCOPE.

(3rd S. ii. 210, 288.)

If my remembrance be correct, I heard the tradition at "Lo Specolo," at Florence; and I believe from one of the gentlemen connected with that interesting place. It is with the greatest diffidence I would venture to differ from two such authorities as the correspondents who have so kindly replied to my Query; but they must excuse me, if I cannot see that "the legend is overthrown." How stand the facts? Copernicus, nearly a century before the time of Galileo, had entertained the notion of the system of the universe which now bears his name; namely, that the sun is the centre, and that the earth and the other planets revolve round him. This system is said by some to have been that of Pythagoras, by others of Apollonius of Perga. It matters, however, little to our present question; suffice it to say the idea seems rather to have been revived by Copernicus, than to have been invented by him. It appears also to be clear, from the passage quoted from Mr. Drinkwater Bethune's book, that he was met by this argument: that, were this theory correct, Venus must at certain times appear horned and gibbous, and in fact present to the earth all the appearances of a moon as she revolved round the sun: whereas, said the opponents, look at Venus when you will she is always a star. This argument seems to have puzzled Copernicus so much, that he resorted to (*pace tanti viri*) what appears to be the somewhat clumsy evasion, of supposing the planet Venus to be transparent. He had no means of ascertaining any other facts than such as were afforded him by the use of the naked eye.

Thus stood the argument till 1597, when Galileo seems to have taken up the question in the letter to Kepler, which is cited by your able correspondent. In my Query I used the word "promulgate," which is perhaps scarcely the proper phrase. What I intended to convey was, that the theory about that time was communicated to

others, but (*ni fallor*) not as yet "published" to the world. Now in May, 1609, Galileo hears of the Dutch invention. It does not seem clear, from the biographies that I have had access to, that he ever saw their instrument; but it seems plain he devoted his energies to perfect the telescope, and succeeded so far, that sixteen months after, September 1610, he actually discovered the phases of Venus; and cleared away the powerful objection over which his great predecessor had stumbled, and supplied the last conclusive proof to the correctness of his theory.

Now what is there in all this inconsistent with the tradition that he was "promulgating" (if you will pardon the word) his famous theory? It is clear he did so to Kepler. Why not to other persons? What is there improbable in the tradition that an intelligent friend should use against him the arguments which Copernicus could not get over; and what is more likely than that Galileo should eagerly seize on the first means that were likely to unveil the fact which supplied the answer? This is all the "legend;" and really I must beg to say, deferentially, the facts do not seem to "overthrow" it.

The antiquary always is in the great difficulty of believing too much or too little. He must indeed be very judicious to steer clear between the Scylla of credulity, and the Charybdis of scepticism. For my own self I generally find, however perverted or deformed they may be by *ignorant* narrators, there is (to use a homely phrase) "something in" most local traditions, and much more so when coming from *educated* men.

Whether it be true or not, the story is interesting; and I am the more pleased to have narrated it, as it has elicited two such able Notes from two such valued correspondents. A. A.

Poets' Corner.

EARLY MSS. OF THE SCRIPTURES.

(3rd S. ii. 301.)

The *fact* that ת א insists upon seems to be that there was certainly a Roman cursive mode of writing in early times, which, I suppose, was known long ago, and quite independently of the pseudo-Roman Transylvanian diptych.* There are very early writings in cursive character upon papyrus. Most nations, in fact, have a cursive as well as a formal character.

His argument appears to be twofold—1. The Romans had a cursive in early times; they borrowed their characters from the Greek (which is quite doubtful): *ergo*, the Greeks had a cursive character in early times. This may or may not be true. The Romans may have borrowed their uncials from Greece, and still invented their cursive or common mode of writing. It being in fact nothing more than a quick mode of writing uncials, leaving just sufficient of the character to determine the letters. His second argument is, that as the Greeks had a cursive mode of writing, therefore we ought to consider some, at any rate, of our cursive copies of the gospels as of at least equal date with the uncial copies; or, even further than this, he would almost seem to say, "*ergo*, the cursive copies are *per se* of equal authority with the uncials"; for he blames the modern authorities for not referring to the cursive MSS. This, of course, is no argument at all. It may be quite true that the Greeks had a cursive character, and yet they might have never or very seldom used it for the writing of books, keeping it for its natural purpose — domestic and ordinary writings, such as autograph letters, accounts, and the like. Again: It might be true that some scribes even wrote books in cursive character; and ת א's argument will not help him. For it does not follow that any such examples still exist, even if we allow that they might have done so in ancient times. All that he shows is, that it is worth while to look out for an earlier date among cursive MSS. than we have been in the habit of doing.

To put his theory to the test, I would ask him if he can name a single cursive MS. of the scriptures in England to which he would assign an earlier date than to any uncial copy? If he can point out one copy in characters at all resembling the long thin scrawling cursive Roman writing? Before he can do this, he has no right to find fault with the rejection of cursive MSS. as authorities. He says that we do not know for certain the dates of the uncials. All we know is, that they were written before such and such a date. This is a fair test enough. Can he name one cursive book in the world that is known to have been in existence at a very early date?

Lastly, supposing for a moment that we may in time discover cursive MSS. of the gospels as old as the uncial, still they would not be as good for authorities, for of course they would have been done for cheapness, and so much less *carefully* than the sumptuous and beautiful uncial MSS. With regard to these latter, it does seem that we should be as careful as possible in examining their character, for it is probable that all the copies may not be genuine. This caution is, I think, especially necessary with regard to all uncial codices discovered within the last hundred years. J. C. J.

* This wretched forgery having been referred to twice lately, it may be well to inform the readers of "N. & Q." that they may see a facsimile of it in Sylvestre's *Palæography*, vol. ii. plate 76. The lines are nicely divided into *words*, which alone would prove it spurious. The characters are about as much like anything Roman as the writing on the recently forged leaden tokens, &c., resembles mediæval letters.

WRITTEN TREE OF THIBET.

(3rd S. ii. 327.)

A simple explanation of the mystery of this tree occurred to me while reading the interesting work of MM. Huc and Gabet.

There are a few rare, and even unique trees — the last of their species—still existing, and this may be one of the latter. The Buddhist legend may be of comparatively modern invention; while the tree to which it refers may, from the peculiarity of its leaves and bark, have suggested—at a very remote period, when Thibetan first came to be a written language—the primitive idea of an alphabet. Analogies are numerous; and the special wonder of the Thibetan "green robed senator" ceases, when we remember the strangely scored Music-shell of the West Indies, the remarkable Bourra Courra of Guiana; to say nothing of the suggestive Snake-nut, the Butterfly Orchis, the Mexican Hand-plant, the Vanilla, the Vallisneria, the strange Stapelias, the Fly-traps, and some of the Mimosas, &c.

The Glastonbury thorn in England, the Dragon-tree of Teneriffe, and the Upas (?), are all celebrities in their way; and in some respects equal their Thibetan rival.

In *The Testimony of the Rocks* we learn, that the type of a supposed original and popular pattern for cotton prints was afterwards recognised on the bark of one of the fossil Sigillaria.

We ought also to bear in mind, that an enthusiast (M. Huc), however honourable, is apt to recognise a resemblance when told of it, where another would look for it in vain, or detect it but faintly.

The Llamas' assertion, that their sacred tree cannot be propagated by slips or seeds, may be as reasonable as the Jamaica idea, that the Pimento has a similar peculiarity to a certain extent; and that its seeds will not germinate unless they have passed through the crop of a bird.

Central Asia is, as a botanical region, but little known. The fact has been the subject of an ingenious calculation (*vide* Humboldt's *Aspects of Nature*), and it is not improbable that the Thibetan tree may yet, without difficulty, trace its family (so to speak) amongst already known species.

On the hypothesis, that the Thibetan tree afforded a written character to one of the early races to mankind, in the dawn of its civilisation, some specimens of its leaves in our Museums would indeed be generally desirable. SPAL.

As it yet remains to be proved that no other tree similar to that seen by MM. Huc and Gabet has ever existed, are we not justified in reversing (?) the order of cause and effect, and (in the absence of more satisfactory explanations) take it for granted that the letters of the sacred language were *copied* from a similar tree? This may be a Christopher Columbus way of solving difficulties (quite unlearned), but it is submitted to B. as the best explanation of the phenomenon that was given to CHARLOTTE A.

HARRISON, THE REGICIDE.

(1st S. xi. 350.)

I have just seen in "N. & Q." a paragraph signed BACH, Philadelphia, referring to the regicide Gen. Harrison. It states that Anne Harrison, granddaughter of the General, married in Bristol. Your correspondent asks, through what descent was she a descendant of Cromwell's coadjutor, Harrison?

I do not know, but the following mems. may interest. I am, by connexion, allied to the Harrisons. The last Bristol descendant, and in a direct line, was Mrs. Harrison of that city: a lady of fortune, who was alive thirty-five years since. She bore Harrison's arms, viz. what I believe heralds term an eagle displayed; which we identify, because it is exactly that figured on the seal of "Harrison," as represented in the fac-simile of Charles I.'s death warrant. The crest is a helmet. I possess a large silver tobacco- or snuff-box, with this coat handsomely engraved on it. There is no motto, but an inscription: "Stanley Harrison, 1712." It is curious that (as pointed out to me by a silversmith) the "silver mark" is Austrian; and the box may have been purchased when the owner was a fugitive at Vienna, perhaps in the Austrian service — to escape the vengeance of the Restoration, and possibly his father's fate.

I received the box from Mrs. Harrison, and also a very elegant large pocket knife; such as was customarily carried by visitors, before knives and forks were generally laid upon the board. It is of rich tortoiseshell and silver, with a blade of most extraordinary temper. A silver etui, filled with the customary implements; and a pair of ancient pistols, richly mounted in silver, of which the locks, though still ancient, are not the originals. These things, much older than the box, were handed down by old Mrs. Harrison as heirlooms, having belonged to the regicide. She believed that the box itself belonged to him, and that it has been inscribed as above by his son, Stanley. Harrison was executed at Charing Cross, in 1660. Pepys says, with the greatest *nonchalance*, that he made a holiday to witness the hideous spectacle of his execution, disembowelment, and quartering. I have been thus minute in particulars, in case any descendant of the family might be interested in these relics. MR. BACH says that Lady Ashburton is one. There is a vulgar tradition that General Harrison was

of base origin, the son of a Carlisle butcher. A mere weak invention of the enemy, very common at the period. He was a gentleman of coat armour; and his father, grandfather, and great-grandfather, were men of landed estate in the county of Durham and in London. They always bore the above coat, which is assigned them in heraldic visitations. SAGITTARIUS.

COINS, ETC.

(3rd S. ii. 8.)

The gold coin mentioned by your correspondent is simply a Holland ducat. If MR. FREEMAN has made no mistake in his *pointing* "each line of capitals just as they appear on the coin, there must be an "error in the work," for in the third line there should be no point, or stop, between FOE and DER. One specimen of this coin, date 1760, was sent to me from India by a relative, the late Capt. C. Powys, of the 9th Lancers, who labelled it as a Venetian zecchino. He obtained it at Goozerat from a private of his troop, "who had picked it out of a dead Sikh's hair, in which it was concealed." I have somewhere heard that Shere Singh distributed many of these coins amongst his troops as pay; and we can easily account for the existence in India of large quantities of the money of the "United Provinces." Capt. Powys, in describing the coins as a sequin, made a mistake, but others have also fallen into the same error, and with less excuse. I remember reading in some back number of the *Athenæum* a report of the proceedings at a meeting of one of our learned societies in London, on which occasion one of these Holland ducats was either presented or exhibited by a member, and declared by him to be a Venetian sequin. Strange to say, his statement was allowed to pass without contradiction by the learned body before whom it was made. I intended at the time to correct this mistake, but by some accident mislaid the paper which contained the report. How in the face of the "HOL." on the obverse, or the "PROVIN. FOEDER. BELG." on the reverse, any society but that of which Mr. Pickwick was the distinguished president, and which so ably settled the "B.I.L.L S.T.U.M.P.S" &c. question, could have swallowed such a mistake, I cannot imagine.

The coin in MR. FREEMAN's punch-ladle most probably found its way into this country in the purse of Boreel, or his retinue, who came here in 1761, as ambassador from the States-General to congratulate George III. on his accession to the throne. At any rate the intercourse between Holland and England during the latter half of the last century, hostile or friendly by starts, will easily account for the existence in this country of many such coins as the ducat in question, especially if we remember that in the very year, 1758, in which MR. FREEMAN's coin was minted, the Dutch had suffered losses, in one month, to the tune of 13,000,000 guilders, from English privateering or piracy. The legends on this coin may be read at full thus: Obv., MONETA ORDINARIA PROVINCIALIS (or provinciarum) FOEDERIS BELGICÆ AD LEGES IMPERII. Rev.—RES PARVÆ CRESCUNT HOLLANDIÆ CONCORDIÂ,—a sentiment akin to the Belgian motto, "L'union fait la force."

CHESSBOROUGH.

Harberton, Totnes.

The gold coin mentioned by S. C. FREEMAN, as being inserted in his punch-ladle, is a ducat of the Low Country Confederate States, minted for the province of Holland. I have before me two examples, one of which, dated 1759, is of or for West-Friesland, and the other, dated 1803, for Trajectum or Utrecht. The third line of the inscription on the reverse should read FOEDER, not FOE. DER (the latter, I presume, being one of the errors alluded to by your correspondent). The figure in armour holds a sheaf of arrows in his left hand, and there are numerous varieties of this particular design, according to the date when, and place where, the ducat was coined. SIGMA-TAU.

Capetown, S. A.

THE PRINCE OF WALES'S MAJORITY (3rd S. ii. 350.) — Your correspondent, E. V., is right in saying that the Prince of Wales attains his majority on the *eighth* of November. He will have done so, in fact, from the moment after the clock's striking twelve at midnight of Friday the *seventh* instant; so that when, in the morning of Saturday the 8th, these lines appear in "N. & Q.," his Royal Highness will already have been legally of age several hours.

This is quite irrespective of the hour of the day at which the Prince was born; which might even have been such — just *before* midnight of Nov. 9, 1841 — as to allow of his attaining his legal majority forty-eight hours, except the smallest fraction of an hour, before the completion of the full twenty-one years. For the law knows of no part of a day, any more than of a law-term or session of Parliament.

It is on this principle of regarding a part, however small, of any division of time, as the whole, that the Jews computed their kings' reigns. In *Origines Biblicæ*, p. 83, I had occasion to refer to the doctrine of the Talmud (*Treatise Rosh-Hash-shanah*), that "a king who ascends the throne on the 29th of Adar [the last day of the year], has, on the 1st of Nisan [the first day of the following year], completed one year and commenced another . . . *for one day of a year is regarded as a* [whole] *year*." In such a case, then, while the Jewish

historian would record that the king had reigned two years, we should say that he had reigned only two *days*. CHARLES BEKE.

Bekesbourne.

It is pronounced by E. V. to be an error to say that the Prince of Wales will attain his majority on his approaching birthday, the 9th of the present month. But, as the Prince will certainly not complete his twenty-one years of age till the clock strikes twelve at night on the 8th of November, he cannot be said to be of age on the 8th; but only when the 8th is past. On this account the majority is always kept on the recurring birthday, that being the earliest period when it can be kept in truth. Of course, if we know the hour of the Prince's birth, we can keep his majority on the 8th, when that hour is past; but this would be splitting straws, and mere trifling. It is possible, however, that on some such quibble the vote of Lord Norreys was admitted.

F. C. H.

It was long ago settled that the full age of twenty-one years is completed on the day preceding the anniversary of a person's birth; that if born just before midnight on the 1st day of January, he may do any legal act just after midnight on the 31st of December, though not having lived twenty-one years by nearly forty-eight hours. W. C.

ASSERTED BAPTISM OF WILLIAM OLDYS AT ADDERBURY (3rd S. i. 343.) — I some time since sent you a communication upon this subject, and suggested that the parish register of Adderbury should be searched, under the date of 1696. I have now to report to you that, through the kindness of the Rev. George Miller of Radway, and of Mr. Thomas Beesley of Banbury (nephew of the historian of that place), what I suggested has been done. The Rev. H. D. Gordon, curate of Adderbury, has very kindly inspected the parish records, but without success. The year 1696 seems an especially unfortunate one for the desired purpose. The registers of Adderbury were much better kept a little before, and a little after that period. Baptisms and deaths are jumbled together at that date, and half a page of the year 1696 is partially illegible. To make sure of William Oldys, if he were there under some other surname, Mr. Gordon looked at all the Williams, but could not find any one that would at all suit the antiquary. JOHN BRUCE.

VARIOUS LENGTHS OF THE PERCH (3rd S. ii. 213, 296.)—Of course, every reader of "N. & Q." is aware there is scarcely a weight or measure, or even, so to speak, number, which does not vary. The point which interests the antiquary, however, is to discover if possible whence the difference arose. Thus the weight of twelve and of sixteen ounces show the pound of Roman origin and that of the *avoir-du-pois*. The *church* perch appears to me to be worthy of especial inquiry. But I must venture to differ from your learned correspondent. The church had very large possessions in woodlands; and, therefore, must have been large sellers instead of buyers. We find, throughout the country, Abbey Woods, Priors' Coppices, Monks' Holts, &c. And the *computus* rolls of every monastery, as well as those of the Augmentation Office, not only enumerate *prata* and *pascua*, but *merennium*, or timber felled; and *bosci*, or growing thickets. The presumption seems rather to be, that the church was a more liberal seller than her feudal neighbours. Some old chartulary may throw light upon this.

Where I am at present I have no access to documents. Could any legal reader refer me to the Act which makes 16½ feet the *statute* perch?

A. A.

Poets' Corner.

GHETTO (3rd S. ii. 248, 294.) — This word is scarcely ancient enough to admit of its derivation from the Arabic. Moreover, the body of the Jews know little or nothing of that noble language, and would rather have given it either a Hebrew or an Italian name. Italians would, most probably, have named it from their own language. I am disposed to think that the word may be simply the tail of some Italian diminutive, ending in *ghétto* or *chétto*, of which there must be many: as bor*ghétto*, bos*chétto*, lar*ghétto*, luo*ghétto*, mar*ghétto*, por*chétto*, ri*ghétto*, ri*chétto*. Menage suggests that *ghétto* may come from *Giudaicetum* (perhaps *clausum* understood): thus, *Giudaicetum*, *cetum*, *getum*, *ghetum*, *ghettum*, *ghetto*.

R. S. CHARNOCK.

ANCIENT CHESSMEN (3rd S. ii. 247.)—MR. MONTAGUE WILLIAMS asks certain questions relative to the "bishops" in chess: I beg to add another. A member of my family lately bought an oldish set of chess, said to be Chinese, in which the "bishops" have head-dresses in the mitre form. Can this be really Chinese? If so, how are the apparent mitres to be accounted for?

W. M. ROSSETTI.

WORDS DERIVED FROM PROPER NAMES (3rd S. ii. 277, &c.)—A few additional instances: Termagant (from mediæval mythology, see the *Tale of Sir Thopas*, in Chaucer, l. 15221); qu. Bunkum, or Buncombe, Romance, Orrery, Alexandrine, Anacreontic, &c.

JOB J. BARDWELL WORKARD, M.A.

"I'M OFF TO CHARLESTOWN" (2nd S. xii. 503.)—This is only a popular "negro melody," I believe, and has nothing to do with the war, unless "Carry me back to Old Virginny," or "I went down to New Orleans," — two similar songs — were respectively prophetic of Antietam and of Gen. Butler.

I do not understand exactly the remark of

K. P. D. E. (2nd S. xii. 178): "Supposing Savage's *Dictionary* to be correct, it is not impossible that George Bunker, of Charlestown, may have been a Laughton man." It is not what is here termed "a case of suppose." Mr. Savage is unquestionably right. Bunker owned the hill, and in accordance with usage here, gave it his name. As to the man, he writes: "George Bunker was of Charlestown 1634, and died in 1664 or 5. He had three sons, two of whom married and left issue. In later years he removed to Malden, but he owned, before and after, the summit of that hill of glory bearing his name."

W. H. WHITMORE.

Boston, U. S. A.

FORTHINK (3rd S. ii. 309.)—See Chaucer's *Canterbury Tales*, l. 9780.

"That me for-thinketh, quod this Januarie;
He is a gentil squyer, by my trouthe,
If that he deyde, it were harm and routhe."

JOB J. BARDWELL WORKARD, M.A.

ALEXANDER COSBY, LIEUT.-GOVERNOR OF NOVA SCOTIA (2nd S. xii. 269.)—I am fortunately able to throw some light upon this disputed point, as I have one of the MS. letter books of Jean Paul Mascarene, who is styled Lt.-Gov., in 1740 by Judge Haliburton. This book commences June 7, 1740, when Mascarene writes: "I am not sure that this title of commander-in-chief over this Province will be of any advantage to my income," &c. Sept. 29, 1740, he writes: "We have a report that Lt.-Col. Cosby is Lt.-Gov. of the Province."—Aug. 4, 1741, he says, the Governor "writes to me, indeed, in a very civil manner, as att the head of the council," &c. . . . . "The agent is pretty much on the same strain, but more open in his telling me of the little hope there is for the Lt.-Col. and I to obtain the post of Lt.-Gov. of this Province." Nov. 23, 1741: "I go on, however, hitherto in the duty of my office of President and Commander-in-chief over the Province."

Lt.-Col. Cosby's death on the 27th Dec., 1742, is thus noticed: — "The death of Governour Cosby has brought a considerable change in our affairs, as it has putt the Civil and Military Power without any farther controversy into my hands."

We may assume, then, that in the disturbed state of affairs ensuing after the suicide of Lt.-Gov. Armstrong on the 8th Dec. 1739, Cosby as commanding officer, and Mascarene as President of the Council, both claimed the rank, and the dispute was never formally settled, but terminated only at Cosby's decease. Mascarene then acted until 1750, when he resigned.

W. H. WHITMORE.

Boston, U. S. A.

ADIEU (3rd S. ii. 326.)—G. L. has not explained how, according to his theory, we are to account for the precise equivalent of *A Dieu* in *A Dio* (Italian), and *A Dios* (Spanish). Moreover, is not ἔχετε ὑγείαν the Romaic equivalent for the Italian *addio?*

In old French and English the phrase "ask leave" or "take leave to go" is given in its full form, and it is but a modern barbarism which has dropped the significant last words, and put in the absurd "my."

In French, *donner congé*, or *congédier*, is still the equivalent for dismiss, give him leave to go. So in English workshops, to "give a man leave" signifies to turn him off.

It is worthy of notice that in another phrase we are losing the "leave." "I beg" or "take leave to go" has become "I take leave." "I beg" or "take leave to say," is fast becoming "I beg to say."

MARINER'S COMPASS QUERIES (2nd S. xii. 480.) Referring to the above, I am now able myself to supply the information which I requested respecting Buterfield, a mathematical instrument maker, of Paris. I find that he "was a German mechanician, and engineer to Louis XIV.; he died in 1724. He invented the sun-dial compass, which has retained his name."

It was *à propos* to the date of one of these sun-dial compasses that my Query appeared. I quote the authority for the present Note on Buterfield: *Biographie Portative Universelle*, J. J. Durochet et Cie. Paris, 1844. SIGMA-TAU.

Cape Town, S.A.

CHURCHES DEDICATED TO THE HOLY GHOST (3rd S. ii. 45.)—I cannot give any instances of churches in England so dedicated, but the following list of continental churches (for which I am indebted to Didron's *Christian Iconography*), may interest your correspondent: —

"*In Italy.*—At Florence, the church and cloister of Santo Spirito. At Rome, the church and hospital of 'Santo-Spirito-in-Sassia.' At Arezzo, an oratory of the Holy Ghost. At Palermo, 'The church of Santo Spirito, famous in the history of the 'Sicilian Vespers.'

"*In Germany.*—At Cobourg, a church.

"*In France.* Département de la Somme, a chapel in the parish of Rue, called 'S. Esprit.' In the same department, an abbey called 'Paraclet-des-Champs.' At Nogent-sur-Seine, in the diocese of Troyes, 'the Abbey of the Paraclete,' founded by Abelard, of which Heloise was Abbess. At Dijon, the church of the Holy Ghost, founded 1204."

Abbeys of the Holy Ghost existed at Beziers and Luxembourg; abbeys of the 'Sainte Colombe' existed in the diocese of Limoges, in the territories of Ardres, near Vienne, near Sens, and in the diocese of Chartres.

"Thus" (says M. Didron), "the Third Person of the Holy Trinity, under His twofold appellation of the Holy Ghost and Paraclete, and also under that of 'Santa Columba,' possessed considerable establishments; and churches and chapels, cloisters and monasteries, were

dedicated to Him. It will be sufficient to have mentioned the preceding facts, without noticing similar dedications either in England or Spain."

M. Didron also alludes to the first Basilicas placed generally upon eminences, and called "Domus Columbæ," dwellings of the dove,* that is, of the Holy Ghost, as some think; but he suggests that the name may possibly have been given, because "doves and wood-pigeons there found shelter, rather than from any reference to the Holy Ghost."

Bingham, however, thinks that "the house of the dove is the same as the house of Christ, who is pointed out by the dove, as Tertullian words it, "Christum columba demonstrare solita est;" or else, as Mede (*Disc. of Chur.* p. 329) explains it, we may take it for the house of the dove-like religion."—Bingham, Book viii.; Chap. I. Sect. 2.

UUYTE.

Cape-Town, S.A.

SICILIAN ORDER (3rd S. ii. 9.)—Surely this is the "Order of the Two Sicilies," founded by Joseph Napoleon in 1808, remodelled by Ferdinand IV. in 1815, and replaced by the "Order of St. George of the Re-union in 1819."

SIGMA-TAU.

Cape-Town, S.A.

BERANGER'S DUBLIN RUINS (3rd S. ii. 86, 213.) If ABHBA has not got the information he wants, as stated in "N. & Q.," and still wishes for it, the writer (who saw his query only a few days ago), may be able to give him some: Mr. Beranger was a native of Holland, and died in Dublin in the year 1817. B. D.

BLACKADDER FAMILY (3rd S. ii. 210.)—Being able to afford SIGMA THETA some information he desires, I have enclosed my card to the Editor of "N. & Q.," and will be happy if SIGMA THETA will communicate with me. BETA.

LACEBY PARISH REGISTERS (3rd S. ii. 322.)—In the curious entries of institutions to the rectory of Laceby, during the lunacy of Sir Bethel Wray, Bart., the word *vacone*—meaning *vacatione* when written at length—has been correctly copied, but there are several mistakes in other words; of which the most important is, Guardianal. I presume for Guardianorum. In the first entry, the word "comisso," and in the third "commissus," I imagine should read "commissi," agreeing with "Lunatici." In the presentation of Steph'us Boynton, read: "Armig'os, veros vacatione Guardianorum, &c., patronos." In the next read: "Joh'is" and "Lincolniensem." In that of "Gatford," read "Guardianorum" again; and (in the first line of p. 323) read, "eo a d'no Rege commissi," answering to "ijs a d'no Rege commissi," under Boynton. For "patronus," read "patronum;" and again, "Lincolniensem." Above, read "Joh'is Wowen," and "Dūs Rīcus Butler."

In the English Lent licenses the disease mentioned, and printed "weslinge," is probably *meslinge*, the same which we now call measles; but with the plural in *en* instead of *es*, altered in spelling to *inge*. J. G. N.

QUOTATION: DUCIE (3rd S. ii. 47.)—

"Tu ne vois, poursuit-elle, en ce désert immense,
Que la soif, que la mort, l'espace, le silence."

Ducis, *Abufar*, Act I. Sc. 2. Œuvres, iv. 14, Paris, 1826.

The above two lines are quoted as an example of "la couleur locale" by Boucharlat, *Cours de la Littérature*, Paris, 1826, i. 35. FITZHOPKINS.

Paris.

ENGLISH COINAGE (3rd S. ii. 338.)—Would MR. HARGRAVE be good enough to give the authority for his statement touching the custom of which he writes? I cannot reconcile it with the facts of the coins. So far as I know, Henry VII. was the first English sovereign represented in profile upon our coin. We have, beginning the series with him:—

Profile looking to the Right.—Henry VII.; Henry VIII. and Edward VI. (when not full-faced); James I.; Charles II. (late coins); James II. (on Scotch coins); William and Mary; William III., &c.

Profile looking to the Left.—Mary (alone, or with Philip "billing"); Elizabeth; Charles I. (with a few exceptions); Oliver Cromwell; Charles II. (earlier coin); James II.; William and Mary (on Scotch coins), and William III.; Anne, &c. W. C.

HACKNEY (3rd S. ii. 335.)—Hackney is rather an adjective than an independent noun. A hackney nag, a hackney wench, and a hackney coach, are three amongst many old phrases in which the word *hackney* signifies "for hire," or rather "for common use." The original sense, whence come the derived meanings of *hack* and *hackney*, is that of reiteration, repetition. Thus, you *hack* and hew at a tree. Falstaff *hacked* his sword. Hence the meaning of getting common; "these knights will *hack*," "prove my love a *hackney*." These *hackneyed* truths, known to all who read the *hackneyed* road of modern philology, I might illustrate by scores of *hackneyed* quotations. Possibly the strange notion of hackney coaches taking their name from the village of Hackney might arise from some confusion of the hackney coach with the *fiacre*, which I suppose is named from St. Fiacre. W. C.

FARTHELL (3rd S. ii. 274.)—Farthelling means binding up anything or things close together.

* Tertul. *contra Valentin.* c. 3.: "Nostræ Columbæ domus simplex. Amat figuram Spiritûs Sancti, orientem Christi figuram."

It had somewhat the same meaning as the nautical term "furling," and was probably a seafaring expression, and thus made use of by the Gravesend men, who made a substantive of it — "farthell," *i. e.* pack. I think S. C. is correct in his idea that it meant the passengers' luggage, or at least as much as one would be likely to carry in his hand, *hodie*, carpet bag!

Fardel was a land measure. Two fardels were said to equal one nook, and four nooks one yard land. JOHN BOWEN ROWLANDS.

SNIP-SNAP-SNORUM (3rd S. ii. 331.) — In the directions given for playing this game, no provision seems made for the fourth card of the suit. When I used as a child to play this game, the formula ran thus: Snip-snap-snorum-bachelorum; and as well as I can remember, we played the game differently, more like Pope Joan, the first player having the privilege of laying down the card wanted, if none of the others held it. The first card was Snip, the second Snap, the third Snorum, and the fourth Bachelorum. The meaning of this term I do not know. E. S. W.

I have known this game for upwards of twenty years, and have seen it played in various counties, and always after one fashion, which entirely differed from that given in the editorial note. Instead of three similar cards of the pack (as three knaves) being played, and coming to a stop at the "Snorum," five cards were played in a sequence, with the addition of "High cockolorum" and "Jingo." Thus: the leader would consult his hand, and if he found that he had an ace — a card which could not be called for — or the card next in sequence to the turn-up card, he would play it—the first policy of the game being to get rid of the cards that could not be called for. But, in the absence of such cards, he would consult his hand for the chances of a sequence limited to five cards. Thus, suppose he has the 5 and 7 of spades, — he leads off the 5 and says "Snip;" and, when another player has thrown down the 6 and cried "Snap," he plays his 7, saying "Snorum;" leaving two other players to play the 8 and 9 for the "High Cockolorum" and "Jingo." This would leave the 10 of diamonds for a "Stop," which the holder should get rid of at the first opportunity. A few cards are also dealt out as stops, together with the turn-up card, in order to increase the risks of the game, as the player who holds the major portion of an apparent sequence may then be stopped in full career. There is a "pool," of which the first player out takes the largest proportionate share. Tricks are paid for, and losers are fined. Such is the game of "Snip-snap-snorum-High Cockolorum-Jingo," as I have known it. CUTHBERT BEDE.

MR. THOMAS LAW HODGES (3rd S. ii. 211.)—In reply to the inquiries respecting works published by this gentleman, it may be stated that MESSRS. C. H. & THOMPSON COOPER will find in the fifth volume of the *Proceedings of the Royal Agricultural Society of England*, p. 551, a letter from Mr. Hodges to Earl Spencer on the merits of temporary kilns for burning draining-pipes; and also in the *Journal* of the Society, for August, 1848, a second letter on the same subject addressed to the late Mr. Pusey, who adds a note expressing his opinion of the great value of Mr. Hodges' invention.

J. F. H.

Queen's College, Belfast.

JOHN DUER OF ANTIGUA (3rd S. ii. 319.) — Better late than never! I am very much obliged to MR. WALTER RYE for his response to my long desolate Query in 1st S. xi. I was previously in possession of the inscription in Fulham churchyard (in which, by-the-bye, "N. & Q." has very pardonably printed Frye for Trye). The extract from Burn's *Fleet Marriages* is welcome to me, and I thank MR. RYE for it. From evidence which I hold, I recognise the John Duer there mentioned as the John Duer of the Fulham epitaph; my interest, however, is not in John Duer *per se*, but in relation to John Duer Duncombe, who was also of the island of Antigua, merchant, and whose will, dated London, 27 Dec. 1750, was proved in the Prerogative Court of Canterbury (Bushby 8) 9 Jan. 1751, by Slingsby Bethell, alderman of London, power being reserved to the testator's widow, Ann, the coexecutrix. Many circumstances with which the columns of "N. & Q." cannot be incumbered, tell me that there was a family connection between these two. Can any reader assist me to a conclusion much wanted?

Mr. Duer is not stated in the epitaph to have been of Antigua; but John Trye, who, I believe to have been his brother-in-law (brother of his second wife) is described in it as of that island, where Mr. Duer had an estate of 3000*l.* or 4000*l.* per an., on which he resided some years. He was an intimate friend of Cole, the Buckinghamshire antiquary. He had by his first wife a son who was educated at Clare Hall, Cambridge, and was afterwards in the King's service in Scotland. By his wife he had a son Roland, who was an Eton scholar. According to Cole, Mr. Duer "was a free-thinker, and used to say that the church of England, when it quarrelled with the Romanists talked as a Presbyterian; when with the Dissenters, like a Papist." J. K.

NAVAL UNIFORM (3rd S. ii. 314.)—The earliest patterns of uniforms for the officers of the royal navy (1748) are preserved in the Museum of the Royal United Service Institution, Whitehall Yard. S. D. S.

PRIVATE BAPTISMS (2nd S. vi. 110, 159.) — There is a statute on this subject (Edmundus,

A.D. 1236, 26 Henry III.) to be found in Gibson, tit. xviii. caput II. folio 435, in edit. 1713, which I do not find mentioned in any of the replies to this query. It is as follows: —

"Si vero puer domi propter necessitatem fuerit baptizatus, Aqua illa, propter reverentiam Baptismi, vel fundatur in igne vel ad Ecclesiam in Baptisterium fundenda deferatur, et *Vas illud comburatur, vel ad usum Ecclesiæ deputetur.*"

UUYTE.

Capetown, S. A.

Miscellaneous.

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THEODORE. "Speech given to man to conceal his thoughts," *is attributed to Talleyrand, was said by Goldsmith in one of his Essays, and has been said by many others. See* "N. & Q." 1st S. i. 83; ii. 318; vi. 575. —— "A Mad World, my Masters!" *is the title of one of Middleton's comedies, reprinted in Dodsley's* Old Plays (*Collier's ed.*), v. p. 283.

COMPTE'S POSITIVE PHILOSOPHY. *We are sorry that our valued Correspondent should have sent us another copy of this article, as we fear, from its great length, we shall not be able to find room for it.*

H. P. C. *The enigma* "*On the Letter H.*" *was not written by Lord Byron, but by Miss Catherine Fanshawe. See* "N. & Q." 1st S. v. 522.

T. P. P. *The article was received, and with it the* "*carte,*" *for which we are much obliged. We were unwilling to open our pages to what we feared would prove a very angry controversy.*

E. F. WILLOUGHBY. *There is much on the subject of the* "*Bee Superstition,*" *to which our Correspondent refers, in our 1st Series.*

A. K. M. *No reply was ever received to the Query about* MacGillivray, a Greek Chief, *which appeared in* "N. & Q." 2nd S. iii. 149. —— *Replies respecting the* Kirkham *Family, in our* 2nd S. iv. 160; ix. 143.

PISHEY THOMPSON, ESQ. *A long biographical account of this gentleman appeared in* The Lincolnshire Guardian and News *of Nov.* 1, 1862.

R. INGLIS. *The dialogues in Carr's* Craven Dialect *are not in the dramatic form.*

ERRATA. *The last verse of* "*An Old Friend in a New Dress,*" ante p. 348, *should read as follows:* —

"So either let Phototype, or Photogram,
Or Lucetype fill up the space,
From which we remove Photograph in a grammetical kind of disgrace."

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Notes on Books, &c.

Notes.

OLDYS ON MILTON.

Oldys, in his notes on John Milton ("N. & Q." 2nd S. xi. 203), makes the following remark: "Remember my dates of all Milton's Works at the end of his *Life* by E. Philips." This identical volume is now before us; and for the perusal of it we are indebted to the kindness of our valued correspondent, DR. RIMBAULT, who obtained the loan of it from a friend. It is possible that some other annotated books by William Oldys, dispersed by Thomas Davies at his sale in April 12, 1762, may still be found in private libraries. If any of these literary relics should be discovered, we shall esteem it a special favour in being permitted the use of them for "N. & Q."

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The only two Lives annotated by our literary antiquary are those of Milton and Fuller. The notes on the anonymous Life of the latter facetious historian have been used by Oldys in his article contributed to the *Biographia Britannica*, Lond. 1747-66, fol., 7 vols. On the back of the title-page is the following MS. note: "This Life [*i. e.* Thomas Fuller's] finished for the *Biographia Britannica* in June, 1750; printed 25 June by Rich. Reily. W. O." The following curious jottings in Edward Philips's *Life of Milton*, edit. 1694, may be turned to account by the future biographers of this eminent poet:—

Page v. *Ravenscroft's Psalms.*] Oldys adds, "In Dr. Wm. Slater's Psalmes of David, engraved in Four Languages, 12mo. 1643, we see the 11th Psalm set by J. Milton."

Page viii. At Cambridge he was under the tuition of a very eminent learned man, whose name I cannot call to mind.] It was William Chappell, afterwards Bishop of Ross.

Page ix. He thought fit to leave the university, not upon any disgust or discontent for want of preferment.] But so he does suggest in his own words. See his Ready and Easy Way to Establish a Free Commonwealth, 4to. 1659.

Page xxvi. Making his usual visit [at Blackborough's] his wife was ready in another room, and on a sudde n was surprised to see one whom he thought to have never seen more.] His wife returns after four years' separation, and when the garrison of Oxford was surrendered, that is, in 1646.

Page xxxi. Εικονοκλαστης, or Image-Breaker.] This *Iconoclastes*, after the King's return, was called in by proclamation, dated 13th August, 1660. [See the Proclamation for suppressing Milton's books in George Chalmers's *Supplemental Apology*, p. 7.]

Page xxxiv. His adversaries imputed his blindness as a judgment upon him for his answering the King's book [Εικων Βασιλικη], whereas it is most certainly known, that his sight had been decaying for above a dozen years before, and the sight of one for a long time clearly lost.] He lost the sight of one eye in the beginning of 1651, and the other in 1654.

Page xxxiv. His papers for a new *Thesaurus Linguæ Latinæ* were made use of for another Dictionary.] The Cambridge Dictionary, 4to. 1693 [i. e. *Linguæ Romanæ Dictionarium Luculentum novum. A New Dictionary of Five Alphabets, etc.* Camb. 1693, 4to. See "N. & Q." 2nd S. iv. 183.]

Page xxxviii. Milton removed to a house in the Artillery Walk, leading to Bunhill Fields.] I have been showed the house by Captain Saunders.

Page xxxix. Some passages in his *History of Britain* which, being thought too sharp against the clergy, could not pass the hands of the licenser, were in the hands of the late Earl of Anglesey while he lived, where at present is uncertain.] Published under the title of his *Character of the Long Parliament*, etc. 4to. 1681.

Page xl. Milton's *Treatise of True Religion, Heresy, Schism, and Toleration*, was doubtless the last thing of his writing that was published before his death.] 1673.

But *A Declaration of the Election of John King of Poland*, 1674, 4to, seems to be the last.

Page xl. Milton died in the year 1673, towards the latter end of the summer.] A. Wood says he died the 9th or 10th of November, 1674. Toland says he died 1674, aged sixty-six. So I think, therefore, born 1608, not two years sooner.

In the list of Milton's Works Philips has omitted the dates, which are supplied by Oldys, with the following additional articles: —

Character of the Long Parliament, and of the Assembly of Divines in 1641, 4to, 1681. This was a digression in his *History of Britain*, near the beginning of the Third Book, but not suffered to be published in it, through tenderness to the clergy.

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Baptisms.

1619. James, sonne of John Bell, Clerk, baptized 17 Oct^r.
1620. Thomas sonne of Thomas Manninge, Vicar, bapt. y^e 12 Oct^r.
1623. Samuell, sonne of Thomas Manninge, Vicar, bapt. y^e 3 August.
1628. John, sonne of do. do. bapt. y^e 3 of August.
1629. Joseph sonne of do. do. bapt. y^e 3 Sept^r.
1630. Beniamin, sonne of do. do. bapt. y^e 21 of Nov^r.
1631. Robert, sonne of do. do. bapt. y^e 2 Nov^r.
1619. Cornelia, daughter of John Bowyer, minister, bapt. May 20.
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1619. Thomas Manninge, Vicar of Dagenhā, & Marye Worsleye, widdow, married y^e 26 Nov^r.
1627. William Least, Clerk, single, & Ann Manninge, Daughter of Tho^s Manninge of Dagenham, Clerk, single, 30 of July.
1631. Thomas Petchye & Francis Manninge, both single, marr' y^e 22 of Oct^r.
1704. Edward Osborne & Mary Lamplugh, both of this Parish, were married Feb^r y^e 10.

Burials.

1618-9. Joane, y^e weife of Thomas Manninge, Vicar, Buryed y^e 26th Jan^y.
1626-7. Marye, weife of Thomas Manninge, Vicar,—a wooman beeloved of all, and much lamented, was Buryed y^e 3 of Februarye.
1631. Alice, wife of Thomas Manning, Vicar, Buried y^e 9 of Dec^r.
1637. Elizabeth, wife of Thomas Manninge, Vicar, Buryed y^e 20 of July.
——. M^r Thomas Manninge, Vicar, Buryed y^e 28 Sept^r. The Vicar Dyed.

[Thos. Manning, A.M. succeeded Joh. Berriman as Vicar of Dagenham in Nov. 1617.]

1637-8. M^r Thom: Fountain, Curate, buried Jan^y 17.
1647. Ewe, the son of M^r John bowyer, Feb: 7.
——. Noah, son of M^r John Bowyer, minister, Nov: 24.
1650. Mr. John Bowyer, minister of Dagenham, was buried by the Communion table, Oct^r 15.
1652. Anne, the wife of Jonathan Lloyd, minister of Dagenham, was buried Dec^r 5.

[A mural monument in the church, to "the Happy Memory of Jonathan Lloyd, M^r of Arts, and faithfull Pastor of Dagenham," states that he died Nov. 18, 1654. No entry of his burial, however, appears in the register. Newcourt mentions neither Bowyer nor Lloyd.]

1663. M^r fredrick Tillney, minister of dadginham [*sic*], buried Aug. 1.
1674. Isaac Smythies died at Stisted, & buried May 30.—Minester of this place tenn years & a half. Aged too & fifty.
1704. M^rs Elizabeth Lamplugh, wife to the Vicar, buried Sept. 14.
1704-5. M^r William Lamplugh, Vic^r 23 years, buried Jan^y 21.
1735. The Rev^d D^r Wright of Spittlefields, buried Aug^t y^e 23.

[Thos. Wright, D.D. Rector of Spitalfields, died Aug. 15, aged only forty-four. His connection with Dagenham arose from his marriage with Hester, 4th daughter of Henry Merttins, Esq. of Valence, in this parish.]

1735. The Rev^d M^r W^m Butler, Vicar, bur: Octob^r y^e 12.
1743. Edward Butler, Son to the late Vicar (from London), buried June y^e 29.
1762. M^rs Wright, from Hackney, buried in y^e Vault, April 17.

[Wife of Dr. W. above.]

1797. Memorandum. Nov. 26, 1797, died the Reverend Abraham Blackbourne, fifty-eight years Vicar of this Parish, aged eighty-two, — was buried at Richmond on Wednesday, Dec^r 6.

[Married Frances, daughter of Thos. Fanshawe, Esq. of Parsloes in this parish.]

1811. The Rev^d Tempest Slinger, Vicar of Dagenham, aged 73, buried May 27.

[The Rev. John Fanshawe, of Parsloes, Vicar of Frodsham, Cheshire, died Oct. 27, 1843, aged seventy, and was buried here Nov. 3. His brother and heir, the Rev. Thos. Lewis Fanshawe, for forty-one years the esteemed Vicar of Dagenham, died March 5, 1858, aged sixty-six, and was buried here March 17 following.

In the extracts from Romford (3rd S. ii. 162), I have omitted the following entry, which is not without special interest:—

"Buried. 1697. July 20. Edwd Whiston, Clerk, of this Ward.—Romford."

Does this refer to Edward Whiston, stated to have been ejected from Little Laver, co. Essex, in 1662? And was Zechariah Fitch, buried at Romford in 1687, the ejected minister of Shelley, co. Essex?

Mr. Wm. Blackmore, of Hare St., buried at Romford in the year 1684, was, according to Calamy, the ejected minister of S. Peter's, Cornhill, London.

The same authority also states that Mr. Thomas Horrocks, ejected (*vide* Calamy) from Maldon in 1662, kept a school for the sons of gentlemen at Romford before taking the living of Maldon. I find three entries on the Romford Register of this gentleman:—

"1642. Sept. 19. John Horrocks, son of Mr Thomas Horrocks, bapt.
1644. Dec. 10. Sara Horrox, d. of Mr Thomas H., bapt.
1642. Dec. 6. John Horrocks, son of Mr Thomas, buried."

Mr. Richard Taylor, buried at Barking in 1697 (3rd S. ii. 345), was also, according to Calamy, one of the ejected clergy. It seems that he held some preferment at Holt, in Denbighshire, when he was "silenced" in 1662, and that he removed thence to London, and at length became pastor of a congregation at Barking. I can add to this that he married the daughter of a man of wealth and high family; that he had, as appears by the Register, several children; and that he lies buried in the chancel of Barking Church, under a gravestone inscribed with his name and armorial bearings.]

EDWARD J. SAGE.

Stoke Newington.

POEM BY THE EARL OF BRISTOL.

[George Digby, second Earl of Bristol, whose genius, talents, and eloquence, have commanded both the respect and contempt of mankind, is included by Horace Walpole among our noble authors. The Earl not only translated from the French into English the first three books of the popular romance *Cassandra*, but was also the author of a comedy, called *Elvira, or the Worst not always True*. Lond. 1667, 4to. This piece occasioned his introduction into Sir John Suckling's *Session of Poets*. The following lines by this nobleman from one of Dr. Rawlinson's manuscripts (Poet. 147) afford a better specimen of his poetical abilities than the song printed by Mr. Ellis. The Earl died on the 20th of March, 1676-7, in the sixty-fifth year of his age.]

"Fair Archabella, to thy eyes,
That flame just blushes in the skies,
Each noble heart doth sacrifice.

"Yet be not cruel, since you may,
When ere you please, to save or slay,
Or, with a frown, benight the day.

"I do not wish that you should rest
In any unknown high-way breast,
The lodging of each common guest,

"But I present a bleeding heart,
Wounded by love, not prickt by art,
That never knew a former smart.

"Be pleas'd to smile, and then I live;
But if a frown, a death you give,
For which it were a sin to grieve.

"Yet, if it be decreed I fall,
Grant but one boon, one boon is all:—
That you would me your martyr call."

JUDGE PAGE.

We are indebted to you and to your correspondents for information about this "hanging judge," immortalised by Pope; but none of you, nor the Pope commentators, give us a hint as to Pope's motives and feelings. It has indeed been said, as if in explanation, that Page was the judge who tried Savage, and that he pressed hard for a conviction; but Savage was tried in 1727, and Pope's *Satire* was not published till 1742. It is possible, of course, that Page's death, in October 1741, may have recalled him to Pope's memory. I would however ask, whether there were not some later circumstance which had made Page obnoxious to the whole Tory party? Page, we are told, obtained his legal preferments by writing political pamphlets—Whig pamphlets of course; and it is not improbable, that he may have given some political manifestation, even in his old age. Mr. Carruthers tells us (Pope's *Works*, ii. 313), that he thus commenced one of his charges to the grand jury of Middlesex: "I dare venture to affirm, gentlemen, on my own knowledge, that England never was so happy, both at home *and abroad*, as it now is." Mr. Carruthers has here fallen into a trap set by the satirists. He quotes from a pamphlet, entitled *The Charge of J—— P—— to the Grand Jury of M———x, on Saturday, May* 22, 1736, London, printed in the year 1738. It is not possible to look at the title-page, with its initials only, and without bookseller's name, and not suspect that it is a satire; and not possible to read the work without being certain of it. Can you or your correspondents say, whether Page did deliver a charge to the grand jury in May, 1736, ridiculous perhaps for its extravagant loyalty, and which made Page especially obnoxious to the Tories?

J. P. W.

Minor Notes.

JOHN ALASCO. — Of this eminent divine, who plays a conspicuous part in the history of the Reformation, much may be learnt from the indexes to Strype, and to the Parker Series, from the references in the *Biographie Générale*, and in Grässe's *Allgemeine Literärgeschichte*, iii. (1), 42, note 66, and from a biography by Petrus Bartels, which was published at Elberfeld in 1860, as one of the series of *Leben und ausgewählte Schriften der Väter und Begründer der reformirten Kirche*. See also Gerdes, *Scrin. Antiq.*, ii. 672, iv. 446-449, vi. 645; Pestalozzi's *Leben Bullingers*, 638, 640,

bis; Prynne's *Canterburie's Doome*, 395; H. Meder's *Openlijhe kerkleer der evangelisch-gereformeerde gemeente in Emden en Oostfriesland*, i. 15, *seq.*; Ypeij and Dermout's *Geschiedenis der Nederlandsche Hervormde Kerk* (Breda, 1819), i. 155, 433 *seq.*, 470, 523 *seq.*, of the text, and pp. 13, 32, 54, 197 *seq.*, 200 *seq.*, 243 of the notes.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

MERMAIDEN WITH TWO TAILS. — In Claud. Ptolemy's *Geography*, Basle edition of 1540, on plate 19, is represented a *double-tailed* mermaiden, disporting in the sea. I have always understood that one tail is the regular allowance conceded by legendary authority. The present instance may be a freak of exuberant fancy on the part of the artist (unknown); and thus thinking, I note the singularity. SIGMA-TAU.

Cape Town, S.A.

DR. JOHNSON. — I enclose a cutting from *The Midland Counties Herald* (Oct. 23), relative to the family of Dr. S. Johnson which may be worthy of preservation in your pages: —

"The readers of *Boswell's Life of Johnson*, and of the numerous other memoirs of the great lexicographer, will feel pleasure in being informed that Mr. John Hannett, of Henley-in-Arden, who has in the press a topographical account of that town and vicinity, has recently discovered in the register of Packwood church, in this county, the entry of the marriage of the Doctor's parents. The following is a verbatim copy: — 'Michell Johnsones of Lichfield and Sara Ford married June ye 19th, 1706.'"

W. I. S. HORTON.

HARVEST HOME.—I cut from *The Guardian* of Sept. 10, the following, which I abridge from a much longer notice. May I claim a place in "N. & Q." for it, especially for its couplets; as in 1962 its family and folk lore may be interesting to the antiquaries of a future century: —

"Archdeacon Denison, a few years back, inaugurated an annual Harvest-home in his parish, which has now become a kind of institution in the neighbourhood. The festival for 1862 came off on Thursday last.

"The proceedings were commenced with a procession to the church, where service was performed. The spacious edifice was completely filled.

"At the finish of the discourse an appropriate harvest hymn was sung, commencing:

'Come, ye thankful people, come;
Raise the song of harvest-home!'

"The service over, the company proceeded to the spacious tent where the dinner was laid. The tent was decorated with evergreens and flowers, and banners with varied mottoes appeared in every direction, which had reference not only to the occasion itself, but included aspirations for high and low, rich and poor. Amongst them was one which we have often quoted before:

'May God pour His benison
On Archdeacon Denison.'

Another claiming notice was a new one on two scrolls:

'God speed Catherine Reed,
And her squire, Captain Fryer.'

This one we understood referred to a local hymeneal event shortly anticipated in the parish, in which the contracting parties are the daughter and heiress of the lord of the manor, George Reed, Esq., and Captain Fryer.

"There were between 500 and 600 guests. The Ven. Archdeacon Denison occupied the chair, and Mr. G. Reed the vice-chair. Among those present were Sir Stephen Glynne, Sir Arthur Elton, Sir Henry Hoare, Colonel Luttrell, &c."

Do.

IF NOT. — I have, in various places, met with with such an idiom as the following: — "His performance was respectable if not masterly." Sometimes it can be gathered that *if* is a synonyme of *perhaps even;* sometimes it seems that *if* is used in the sense of *though*. Attention should be called to the ambiguity. A. DE MORGAN.

QUEEN ELIZABETH'S WEAKNESS. — In looking over the *Nugæ Antiquæ* of Sir J. Harington, now scarce, 2 vols. 1769, I find in p. 134, the following curious passage, which affords us an insight into one of the failings of Queen Elizabeth, as told us by one who knew her well: —

"Yet I will adventure *to give her Magestie five hundred pounds* in money *and some pretty jewel or garment*, as you shall advyse, onlie *praying her Majestie to further my suite with some of her lernede counsel*, which I pray you to find some proper tyme to move in; this some hold as a dangerous adventure, but five and twentie manors do well warrant my trying it."

The occasion on which this letter was written by Sir J. Harington was, when a lawsuit was pending to recover some lands that had been forfeited by Sir James Harington for espousing the cause of Richard III., and of which a reversion had been granted to his family by Henry VIII. Miss Harington was, I believe, a maid of honour to the Queen, and was therefore in a position to know her Majesty's fancies, and the "proper tyme to move in." CHESSBOROUGH.

Harberton.

Queries.

STONE SEATS IN CHURCH TOWERS.

The tower of Barnack church is attributed to the Saxon period. In lowering the floor of the interior of the tower a recess, having a stone seat, was found in the west wall. In 1861, the members of the Archæological Institute of Great Britain and Ireland assembled at Peterborough, and in one of their excursions Barnack church was visited. The Rev. Canon Argles, the rector, seized the opportunity of directing the attention of the company to the discovery that had been recently made; and an interesting discussion ensued between Professor Earle, Mr. J. H. Parker, Lord Alcoyne Compton, and Canon Argles, respecting the original use of this seat. It was suggested that it may have been occupied by

those who presided at the councils held in churches, or by the judge who presided at the ordeals that took place there. No similar example of a seat in the interior of the tower was alluded to by the speakers; and the peculiarity here was, therefore, supposed to be unique in our own day. The other day I examined Catton church, and there observed a pointed recess, having a stone recess in the wall, at the west end of the nave. This church is Early English, and the west wall is crowned by a bell turret. Some of the readers of "N. & Q." may know of other seats in similar positions; and by recording them in these pages, may lead to a ventilation of their uses by those learned in ecclesiology. We are informed by the Rev. Henry Soames, in his *Anglo-Saxon Church, its History, Revenues, and General Character*, that, among the uses to which Anglo-Saxon churches were applied, was the trial by ordeal, and which had been inherited from Pagan times. An accused party, for three days previous to the trial, lived on bread, salt, water, and herbs, regularly attending mass and making his offering each day. On the day of his trial he received the eucharist, and declared his innocence upon oath. Frie was then carried to the church. This being done, the priest and the accused went into the church together, but no one was to be there besides. Space was then measured for carrying the hot iron, exactly nine times the length of the accused party's foot. Notice was given to the friends without, that the required heat had been reached, and two of them were to enter — one for the accuser, the other for the accused — to ascertain this. Their report being satisfactory, twelve were to enter on either side, and to range themselves opposite each other along the church. No further heating was allowed. Holy water was sprinkled upon the whole party: they then kissed the Gospels and the cross, and a service was read. At the last collect, the iron was removed from the fire, and laid upon a supporter of the nine measured feet. From this the accused removed it, his hand being previously sprinkled with holy water. He was only required to carry it along three of the nine feet; on reaching the last of which, he threw it down, and hastened to the altar: there his hand was bound and sealed up. On the third day the bandage was opened, but not before. Other ordeals required an accused person to walk unhurt over red-hot ploughshares; or to sink immediately when cast, bound by a rope, into water.

The red-hot iron ordeals were most in favour. The first prohibition of ordeal mentioned by Sir H. Spelman in England, is from a letter from Henry III. to his justices itinerant in the north, in the third year of his reign; but eight years afterwards, he granted the religious of Sempringham, Lincolnshire, who had a hall at Stamford, power to administer it. When the trial by ordeal was suppressed by Act of Parliament is not known. That the law was not repealed so early as the third year of the reign of Henry III., as has been asserted, is certain. STAMFORDIENSIS.

CHESTON OF MILDENHALL, SUFFOLK, AND GLOUCESTER, AND BRISTOL.—

"Tuesday last [*i. e.* Sept. 8, 1772], at S. Stephen's church, Bristol, was married, Mr. Bensley, of the Theatre Royal in Covent Garden, to Miss Cheston, of Queen Square in the same city." — *Public Advertiser*, Sept. 15, 1772.

The inscription on a mural tablet in Stanmore church, commemorative of "Robert Bensley, late of this parish, Esq., who died 12th November, 1817, aged 75," has appended to it "also Francina-Augustina, widow of the above, the only daughter of Daniel Cheston, Esq., late of Gloucester, who died August 9th, 1825, aged 74 years," &c.

The subscriber wishes to be able to connect the above Daniel Cheston with the pedigree of Cheston of Mildenhall, co. Suffolk, in Harl. MS., 1169, fo. 15, and which Davy has copied into his *Suffolk Pedigrees*.

There was a Richard Brown Cheston, M.D., of Gloucester, who died in 1815, aged 77, of whom Davy (*Suff. MSS.*) says, that "he was descended from the Chestons of Mildenhall," and who, together with his son Joseph-Bonner Cheston, is inserted at the foot of the same pedigree, a pencil mark alone showing an unascertained connection with the ancient stock. How were the said Daniel and Richard-Brown Cheston connected? Is the family extant still? Any genealogical information will be acceptable to THOS. BENSLEY.

Trevandrum, South India.

EMANCIPATED SLAVES. — Will any of your readers, having a knowledge of the management of sugar and coffee plantations in our colonies, please to inform me, whether those plantations are cultivated and managed as well and as profitably, since the abolition of slavery, as previously? If not, is any amount formed or ascertained of the loss occasioned by the emancipation of the slaves in our colonies? And where can I obtain information on the subject? Are the emancipated slaves paid wages for their services? If not, how and in what manner are they compensated for their daily labours in the plantations? Are those slaves educated? And do the planters publish statistics of the education of them?

FRA. MEWBURN.

Larchfield, Darlington.

"GREEN-YARD," "GREEN-COAT," "GREEN-CLOTH." — Now I also am a querist as to some things touching "vert" if not vension. *Unde derivatur* "Green-yard"?—that urban pound whither the police convey strayed animals and vehicles of which the drivers are inebriated. "Green-coat" and "Green-cloth" affect things theatrical.

When was the theatrical footman, who sweeps and waters the stage between the acts, first called a "Green-coat"? At Drury Lane he wears a scarlet livery, and at Her Majesty's I have seen him appear, to the immense amusement of the audience, in a "super's" habit, as a Crusader or a Roman soldier; but in the parlance of behind the scenes he is always a "Green-coat." The "Green-cloth" is the large sheet of green baize or drugget laid down on the stage when tragedies are [or were] performed. I have bracketed the past sense, because I go so seldom to theatres as not to be aware whether the "green-cloth" custom is dying out or not; but it was in full force at the Royal Princess's Theatre, in 1845-6, when Mr. Macready was performing his round of Shaksperian characters. Has the "green-cloth" any reference to the rushes with which the stage in the Elizabethan theatres was strewn? My theory as to a drugget being laid down is this: that, up to the period of Betterton, and even Wilkes, the sovereign, the royal family, and the chief nobility were in the habit of bestowing their cast-off coronation and birth-day suits on the players; that the patent theatres were very rich in wardrobes so acquired, and that a drugget was provided to prevent the actors spoiling their fine clothes *when they died*; for in the good old days of legitimacy at least half the *dramatis personæ* were on their backs before the curtain fell. Numerous readers of "N. & Q." would, I doubt it not, be glad of enlightenment on these points, likewise as to the meaning of "Green-room"; for the old theatrical *régime* is fast passing away, and Mr. Boucicault threatens us with a radical reform in the construction of theatres, and the paraphernalia of the stage.

G. A. S.

Hampole's Works. — Ritson (*Bibliog. Poet.*, p. 37), and after him Mr. Price (in Warton's *History of English Poetry*), speaks of a copy of Hampole's *Works* left to the "Friars-Minors at York," and which afterwards came into the possession of Dr. Monro. I should be glad to know where the MS. or MSS. are now? Perhaps some of your correspondents could help me in this matter? *

M. R.

Ludovic Houston, a merchant in Edinburgh in 1736. Any account of him will greatly oblige

Σ. Θ.

The Jewel House. — Thomas Pepys, a kinsman and namesake of the diarist, is noted under the date of May, 1665, as Master of the Jewel House *temp.* Car. II. and Jac. II. Bayley, however, tells us (*History of the Tower*, part I. 196,) that Sir Gilbert Talbot was appointed to that office at the Restoration, anno 1660; and we know that he held it in 1673, when Blood made his hazardous—even if prepardoned—attempt on the crown. The *Diary* had been discontinued before that notable exploit; and its noble editor did not enlarge its chronology, beyond the death-dates of the personages whom it mentioned. Was Sir Gilbert dismissed by the Merry Monarch from the charge which his old servant had so officiously defended? Did his mastership extend into the succeeding reign? How long, *inter* the pious James's accession and abdication, was it retained?

I should like to see a list of the Masters of the Jewel House. Bayley records only four, in the reigns of Edward III., Henry V. and VIII. Heylin and Kennett have set down certain of its occupants under William III., Anne, and the first George; but I have not their histories at hand. Of the last three Keepers of the Jewel House I can speak with some precision. Their appointments, in 1736, 1768, and 1813, covering *ex ordine* 126 years: the latest of these having retired in 1852, and still surviving to avouch himself, as Shylock reckoned of the patriarch Jacob: —

"The third possessor,—aye—he was—the third."

Let us hope, that his gallant successor in this important trust, will count as many years in the *Macrobian* series! *

E. L. S.

Lee: Haggas.—John Lee, Curate of Irby-in-the-Marsh, Lincolnshire, in 1541; and Thomas Haggas, Curate of the same parish, about 1545. Information regarding the above individuals, especially as to what families they belonged, and the places of their birth, would greatly oblige

Wm. Winckley, Jun., F.S.A.

Aighton House, Harrow, Middlesex.

Samuel Otway, 1669. — Can any reader of "N. & Q." give me information concerning this name? I have in my library a Latin MS. by him: a finished theological treatise of much ability and acuteness, with autograph dated 1669, corresponding with the handwriting of the MS. I am desirous to know if he was in any way related to the great dramatist, Thomas Otway. I may give the headings of the opening and closing chapters of my MS.: —

[* There is a MS. of the fourteenth century of Richard de Hampole's *Prick of Conscience* in Sir Thomas Phillipps's collection at Middle Hill. See Haenel, *Catalogi Lib. Manuscriptorum*, 1830, p. 888.—Ed.]

[* We are inclined to think that Lord Braybrooke's authority for stating that Thomas Pepys, of Hatcham Barnes, Surrey, was Master of the Jewel Office, is Manning and Bray's *Surrey* (i. 255), which needs further confirmation. The cousin of our diarist, from the little that is known of him, appears to have been a banker, and probably a jeweller. He married Ursula, daughter of Bryan Stapylton, Esq. His only daughter, Olivia, married Edward Smith of Edmundthorpe, co. Leicester, Knt. There was also a Jewel Office at Whitehall, for Pepys (*Diary*, 4th Jan. 1660-1,) informs us, that, "he had been early this morning at Whitehall, at the Jewel Office, to choose a piece of gilt plate for my Lord, in return of his offering to the King."—Ed.]

"Cap. I. De Origine Sacræ Scripturæ.
"Cap. II. De Auctoritate Scripturæ.
"Cap. III. De Librorum Canonicorum.
"Cap. XLII. De Materia et Forma Justificationis.
"Cap. XLIII. De Certitudine, Immutabilitate et Æqualitate Justitiæ.
"Cap. XLIV. De Libertate Christiana."

The caligraphy is very neat, and the MS. in excellent preservation. I.

PAVER'S ABSTRACTS OF YORKSHIRE WILLS.—MR. JOHN GOUGH NICHOLS's inquiries (p. 341) respecting Wills already in print, remind me of a quarto pamphlet, of which I possess a copy, and which bears the following title:—

"Original Genealogical Abstracts of the Wills of Individuals of Noble and Ancient Families now or formerly resident in the County of York, with Notes Genealogical and Elucidatory. By William Paver. Part I. 1830." (Printed by J. I. Brusby, at Sheffield, 4to, pp. 32.)

I beg to inquire whether any more than these thirty-two pages were ever printed? Their contents are, I presume, superseded by the volumes of the Surtees Society.

"The Will of King Henry VIII., from an authentic copy in the hands of an attorney [Mr. Francis Searle]," was printed in 1794, 4to. This was printed uniformly with the *Royal and Noble Wills*, by way of Supplement. (Nichols's *Literary Anecdotes*, ix. 151.) N. H. S.

BELLS AT PISA.—On the top of the famous campanile at Pisa, better known by the name of "The hanging tower," are five bells; on one of these is the following inscription, in Lombardic capital letters, which has been forwarded by a friend:—

"Lotteringus Pepisis me fecit Cõrad Hospitularius Solvit A.D. M.C.C.LX.II."

There are some running ornaments, rosettes, &c., about the bell, and "Ave Maria, G. P.," between two angels—followed by some other inscription my friend could not make out. If this date 1262 is correct, this must be the oldest bell in the world, unless there are any Russian bells to contest the palm of antiquity. Can any reader of "N. & Q." assist us further? A. A.
Poets' Corner.

PUNCH AND JUDY.—Where may be bought a little chap book containing the patter of the Peripatetic Punch? I have two only of an imperfect copy. C. P. I.

IS IT A RELIQUARY?—Peakirk church, Northamptonshire, is dedicated to St. Pega. In the east wall, northward of the five-light window, in the churchyard, about seven feet from the ground, is a recess in the form of a quatrefoil. On the margin of the upper and lower foils are three circular holes, and near each of the two foils is a similar hole, all evidently made for the purpose of receiving stancheons. This peculiarity is unique, as far as my acquaintance with mediæval churches extends, and I have examined all in one county. To what purpose could this recess be devoted? Some reader of "N. & Q." may have seen a similar peculiarity. I would suggest that it was a reliquary, the contents of which were exhibited to congregations or processions in the churchyard.

Near this church is a chapel of the Early Decorated period, now occupied by a farmer. Tradition says this was the site of the cell or monastery, built and occupied by St. Pega, sister of St. Guthlac, of Crowland, five miles distant.
STAMFORDIENSIS.

SALT.—What proof is there of the "fact" (of the Encyclopædias) that when some criminals formerly, in Holland, were deprived of the use of salt, they perished miserably, infested with worms? Multitudes of savages in different parts of the world do not use salt with their food, which would indicate that its use is not imperatively necessary, as is commonly held. Dr. Livingstone found 'When I procured a meal of flesh [after a long use of vegetable diet,] though boiled in perfectly fresh rain-water, it tasted as pleasantly saltish as if slightly impregnated with that condiment."—*Travels in South Africa in* 1857, p. 27.

Mr. Galton says, "The Damaras never take any salt . . . We never found it a necessary of life."—P. 182. "The game in the Swadop do not frequent the salt licks as they do in America." And he adds: "I am informed that certain New-Zealand tribes not only eat without salt, but actually look upon it with distaste and aversion."—P. 183.

Admiral F. Von Wrangell mentions that the natives about the Kolyma River, Siberia, "never use salt, and even dislike it."—*Expedition to the Polar Sea in* 1840, pp. 76, 377.

Mr. J. G. Kohl observes, "The Ojibbeways have a perfect aversion for salt," and that even European traders among them came to employ "sugar instead of it" (p. 319), though a decoction of wood-ashes used to take off the insipidity of the maize cakes, "is a sort of use of salt."—*Kitchi-Gami*, 8vo, 1860, p. 322.

Mr. Catlin says: "None of these tribes of Indians (on the Upper Missouri) use salt in any way, though their country abounds in salt-springs . . . and incrustations of salt. . . . The Indians cook [boil] their meat more than we do." (Vol. i. p. 124.) He says, however, that Indians along the frontier who use vegetable food, take salt (vol. i. p. 125); but this may be from imitation of the whites. Mr. Catlin also says:—

"During the ravages of the cholera . . . I was in these regions, and I learned from what I saw and heard . . . . that it carried death among the tribes on the borders in many cases, as far as they had adopted the civilized modes of life, with its dissipations, using vegetable food and salt; but wherever it came to tribes living exclu-

sively on meat, and that without the use of salt, its progress was suddenly stopped."—*Letters and Notes on the N. American Indians*, vol. ii. p. 258. 2 vols. 1841.

J. P.

Dr. Samuel Smith. — Of what family of the Smiths was Dr. Samuel Smith, headmaster of S. Peter's College, Westminster, from 1764 to 1788, (*i. e.* between Doctors Hinchcliffe and Vincent), and father to Dr. Samuel Smith, Dean of Christ Church, Oxon, 1824-31? Was he not of a French Protestant family, who were originally called Favre or Lefevre? H. M. W.

"Tour to the Caves."—I have before me an octavo pamphlet (100 pages), entitled *A Tour to the Caves, in the Environs of Ingleborough and Settle, &c.*, "in a letter to a friend." It is "the second edition, with large additions;" and is published at London by "Richardson & Urquhart, under the Royal Exchange; J. Robson, New Bond Street; and W. Pennington, Kendal." The date is 1781. The friend to whom it is addressed, is "Thomas Pearson, Esq., of Burton, in Kendal, Westmoreland." And the writer signs "J. H." Who was J. H.? Prestoniensis.

The Intellectual Capacity of Twins. — In the October number of the *Edinburgh Medical Journal*, Dr. Simpson is reported to have made the following statement: "He (Dr. S.) was not aware of a single instance where a twin had distinguished himself intellectually." My own experience has not led me to believe that the intelligence of twins is below the average; but perhaps some of your correspondents may be able to supply me with a categorical contradiction of the learned Professor's observation? M. D.

West *v.* Wright, and Romney *v.* Beechey.—In the interest of truth allow me to inquire through your "medium," on what authority the whole-length portrait of Sir Joshua Banks, in the International Exhibition, is named as a production of *Joseph Wright of Derby?* The portrait was engraved in mezzotint by J. R. Smith, in 1788, and appears by the inscription on the plate to be a work of Benjamin West. It would be treason to doubt the integrity of such inscription, published in the lifetime of both the subject of the picture and its painter, and at a period when each may be considered as in the zenith of his popularity. I should not have proposed this query but for the marked expression of *The Examiner* of last week, and its indorsing as authentic the palpable error set forth in the Official Catalogue.

I should like to inquire, also, the wherefore of the suppression of the name of George Romney in connection with the portrait of Archdeacon Paley, in the National Portrait Gallery, there ascribed to Sir William Beechey. The descendants of an artist and the neighbours of his birth-place, have a property in his fame, and that property is worthy to be preserved against overt misappropriation: but apart therefrom, the national art-treasures should be unimpeachable as authorities on every point associated with their individual character and collective value. From a mere passing glance, on a miserably dark day, and its elevation beyond the reach of scrutiny, on my only visit to that most valuable embryo institution, I am not prepared to aver that the Paley portrait exhibited is absolutely by the hand of Romney; but if otherwise, and really by that of Sir W., then I must ask, why, as in the case of Jackson's copy of Sir Joshua Reynolds's "Dr. John Hunter," it is not declared to have been copied from Romney's three-quarter's length figure (with fishing-rod), of which a fine mezzotint, by John Jones, was published in 1792? An engraving by Engleheart, from the head, appeared in Meadley's *Memoirs of Paley*, 8vo, 1810, ascribing *the original* to Sir William Beechey, which was and is aside from the fact. Can any of your readers say, whether the picture is extant as engraved by Jones?

John Burton.

Preston.

St. Willebrod: Frisic Literature. — Will your correspondent, John H. van Lennep, tell me whether there linger in the neighbourhood of Utrecht any traditions and legends of interest touching St. Willebrod and his companions? When last year I was near Zeyst, I wished much that I could ask your correspondent that question by word of mouth.

Would he also have the goodness to mention the names of any good introduction to Frisic? I want also to purchase a cheap dictionary of that language. Perhaps he can help me in the matter.

W. C.

Queries with Answers.

Knight of the Carpet. — In Baker's *Northamptonshire*, i. 307, pedigree of Lord Winchelsea and Nottingham's family, a Sir Thomas Finch, living 1553, is styled "Knight of the Carpet." Can any one explain? H. S. G.

[The carpet knight is a term characteristically applied to those who obtained their honours "with unhacked rapier and on carpet consideration" (Shakspeare, *Twelfth Night*, Act III., Sc. 4), amidst the holiday gifts of their sovereign, rather than bravely acquired in the field of battle, or boasting a prescriptive claim by proving victorious at a tournament. Greene uses the term in "The Downfal of Robert Earl of Huntingdon," 1601:—

. . . . "Soldiers, come away:
This *carpet knight* sits carping at our scars."

Of their insignificance and futile employments innumerable passages may be adduced from early writers, with whom it was current as a term of great contempt. The character is minutely delineated in the following lines from "A Happy Husband, or Directions for a Maid to

chuse her Mate, together with a Wives behaviour after mariage," by Patrick Hannay, Gent. 1622:—

"A carpet knight, who makes it his chiefe care
To trick him neatly up, and doth not spare
(Though sparing) precious time for to devoure
Consulting with his glasse, a tedious houre
Soone flees, spent so, while each irregular haire
His Barbor rectifies, and to seeme rare,
His heat-lost lockes, to thicken closely curles,
And curiously doth set his misplac'd purles;
Powders, perfumes, are then profusely spent,
To rectify his native nasty acent:
The forenoone's task perform'd, his way he takes,
And chamber practis'd craving curtsies makes
To each he meets; with cringes and screw'd faces,
(Which his too partial glasse approv'd for graces:)
Then dines, and after courts some courtly Dame,
Or idle busie-hout misspending game;
Then suppes, then sleepes, then rises for to spend
Next day as that before, as 'twere the end
For which he came; so womaniz'd turn'd Dame,
As place 'mongst Ovid's changlings he might claime;
What? doe not such discover their weake minde
(Unapt for active vertue) is inclin'd
To superficiall things, and can imbrace
But outward habits for internall grace?"

For other notices of carpet knights, consult Nares's *Glossary*; Brydges's *British Bibliographer*, ii. 86; Malone's *Shakspeare* by Boswell, xi. 458; and Dodsley's *Old Plays*, edit. 1825, iii. 273.]

William, Lord Downes. — Will you kindly refer me to any sources of information respecting this distinguished lawyer, who for nearly twenty years was Lord Chief Justice of the Court of King's Bench in Ireland? Has any biographical memoir appeared? He resigned his judicial post in 1822, when he was created an Irish peer, by the title of Baron Downes, of Aghanville, in the King's County, with remainder, in default of male issue, to his cousin Sir Ulysses Burgh; and *d. s. p.* March 3, 1826.

Since I sent a similar Query respecting the late Dr. Perceval (3rd S. ii. 330), I have received a very interesting and unpublished memoir of (as the late Dr. Cheyne so justly styled him) "the honoured head of the medical profession" in Ireland. Abhba.

[Biographical notices of Lord Downes may be found in the *Gentleman's Magazine* for March, 1826, p. 270; *The Annual Register*, Chronicle, 1826, p. 230; and *The Dublin Evening Post* of March 4, 1826. See Burke's *Peerage* for his family history.]

Dr. John Hall, Bishop of Bristol.—I shall be obliged to any of your correspondents who can furnish me with *any* account of Dr. John Hall, who was Bishop of Bristol in 1691, and was also Master of Pembroke College, Oxford. A description of his armorial bearings is required by me; and whether or not he was connected in any way with the family of Bishop Joseph Hall of Exeter, 1627. N. S. Heincken.

[The arms of John Hall, Bishop of Bristol, as given by Bedford, in his *Blazon of Episcopacy*, are sable, crusilly argent, three talbots' heads erased of the second, langued gules. The authority is his monument at Bromsgrove. Barrett, however, in his *History of Bristol*, 1789, p. 333, has given the following: "Arg. on a chevron engrailed, inter three lions' heads erased, sable, an etoile or." Those of Joseph Hall, Bishop of Exeter, on the authority of Blomefield's *Norfolk*, are sable, three talbots' heads erased argent, langued gules. John Hall was born at Bromsgrove, co. Worcester, of which parish his father was vicar, and in 1647 became a scholar of Pembroke College, Oxford, under the tuition of his uncle Edmund Hall. He was elected Master of Pembroke College 31st Dec. 1664, and Margaret Professor of Theology. He was consecrated Bishop of Bristol on the 30th August, 1691; and died 4th Feb. 1709-10, at Pembroke College, ætat. seventy-seven. He was buried at Bromsgrove, where there is a long Latin epitaph to his memory, composed by William Adams, M.A., Rector of Staunton-upon-Wye, co. Hereford, and printed in Willis's *Cathedrals*, ii. 782. Consult also Wood's *Athenæ* by Bliss, iv. 900; and Barrett's *Bristol*, p. 333.]

Clement Augustus, Elector of Cologne. — Clement Augustus of Bavaria, Elector and Archbishop of Cologne; Prince Bishop of Munster, Paderborn, Hildesheim, and Osnabrück, and Grand Master of the Teutonic Order, was born in 1700, made Elector and Archbishop, in 1723, and elected Grand Master of the Teutonic Order in 1732. What is the date of his death, and who succeeded him in his electorate, and especially, in his grandmastership? John Woodward.

[Clement Augustus, Elector of Cologne, died on the 4th or 6th of February, 1761; succeeded in Electorate by Maximilian Frederic, son of Albert, Count of Koenigsegg-Rottenfels, 6th April, 1761; succeeded in Grand-Mastership by Charles Alexander of Lorrain, brother of the Emperor Francis I., 4th May, 1761. — *L'Art de vérifier les Dates*, xvi. 498, and xv. 241.]

The "Silver" Wedding-Day. — I am told that this applies to the twenty-fifth anniversary of a marriage, and that on this day it is customary to present the married pair with some *silver* token of its occurrence. Unfortunately, in my own case, it passed by unnoticed some years ago; but I send you a *note* of this pretty bit of folk lore, in the hope that it may benefit others, and also with the view of ascertaining whether the custom is observed elsewhere. M. D.

[The custom prevails in some parts of Northern Europe, where the festival of the twenty-fifth anniversary is called the *silver* wedding, and that of the fiftieth the *golden* wedding. The "Siller marriage" of Aberdeenshire is altogether a different thing from the "Silver wedding" now under discussion, being the same as the "Pennie-brydal" or "Penny-wedding," which is a wedding where the guests contribute money.]

Sublime. — I have read and heard more suggestions as to the possible or probable derivation of this word than of any that I can think of, but none has as yet appeared at all satisfactory, or even plausible. E. F. Willoughby.

[The origin of the word is involved in obscurity. The Latin *sublimis* has been derived from *sublimen*, the upper lintel of a door. But this derivation is not quite satisfactory; and there is some difficulty as to the origin of

sublimen itself, as well as a measure of uncertainty as to the true meaning of the word.]

CHIFFONIER. — This word in French signifies a "rag-picker." How came it to be the designation of an article of drawing-room furniture?

E. F. WILLOUGHBY.

[The confusion commences in the French language, which derives the word, in both meanings, from Chiffon, a rag, any old bit of linen or cloth.

Chiffonnier, Chiffonière, a man or woman *that collects rags.*

Chiffonnier, an article of furniture, *properly with drawers, where ladies keep their odds and ends.* Some learned Frenchmen think this latter word ought to have the feminine form, *Chiffonnière*, which is indeed the more usual of the two.]

Replies.

FAIRFAX FAMILY.

(3rd S. ii. 310.)

Your correspondent CRUX, on the subject of the Fairfax family of Deeping Gate, may derive some assistance from the following notice of the family of the same name long situated in Norfolk:

Thomas and John Fairfax were lords of the manor of La Veyles in the twelfth year of James I.

Henry Fairfax, D.D., Dean of Norwich, was the son of Charles Fairfax of Merton, Yorkshire, the third son of Thomas, Lord Halifax. He had this Deanery conferred upon him by William III. on account of his sufferings in the reign of James II.

He was buried in the Cathedral, near the north-east part of the sixth south pier, and a stone laid over him, but now removed, on which was the following inscription: —

(Arms, *the Deanery imp. Fairfax.*)
"Hic depositæ sunt Exuviæ
Henrici Fairfax, S.T.P.,
Hujus Ecclesiæ (nuper) Decani
Obijt decimo die *Maij* Aº Dni. MDCCII."

On a monument of white marble attached to the sixth pier is the following inscription: —

"Hic jacet
Henricus Fairfax, S.T.P.,
Apud Eboracenses Natus,
Familiâ Antiquâ perinde ac nobili
Fairfax illius Nasebiani Nepos,
Si spectes res gestas, Magni, si Consilium Pij,
Academiam Oxoniensem,
Cui hic pepercit, benignus Hostis,
Propugnavit ille Fautor acerrimus,
Maluit nempe Magdalenensis Socius,
A Collegio decedere, quàm Fide,
Ab obstinatâ Religionis Defensione,
Illum nec Minæ Regis dimoverunt, nec illecebræ,
Frangi non potuit, flecti noluit,
Judices enim iniquissimos,
Quibus non obsequi alijs in Gloriam cessit,
Ipse ausus est, et Lacessere,
Terrens Magis, quam metuens,
Tandem,
In hujus Ecclesiæ Decanatum assumptus,
Periculi quod ultro subierat,
Mercedem invitus tulit,
Ubi facundiâ pariter simplex et moribus,
Prudens æquè ac Liberalis,
Severus juxta ac Benevolus,
Quâ Virtute Universam defendit Ecclesiam,
Ornavit suam.
Obiit die vicesimo Maij Anno Dom. MDCCII.
Ætatis suæ LXVIII.
Thomas Fairfax Hæres ac Nepos,
Hoc Monumentum gratus, Mœrensq; posuit."

Arms, Fairfax, arg. three bars gemels gul.; over all, a lion rampant sa.

Crest, a lion passant gardant sa.

About the year 1700, a marriage was contracted with the ancient and highly respected clerical family of Franklin, who to the present period have used Fairfax as a Christian name.

Further particulars of this family may be found in Blomfield's *History of Norfolk*, vol. iii. p. 626, and in Thoresby's *Hist. of Leeds*, p. 610.

H. D'AVENEY.

CHARADE.

(3rd S. ii. 218, 259.)

The difficulty in finding a satisfactory solution to Praed's charade of Sir Hilary, calls to mind a similar difficulty in regard to Dr. Byrom's rebus, which has been the rounds of literary papers time out of mind, and has never, up to the present period, found an answer; but is now thought to have no answer, and was only meant by the Doctor for a doubtful joke to perplex and mystify his readers. Whether Mr. Praed intended perpetrating the same joke, I know not; but the solutions of his other enigmas are so obvious and transparent, that some colour is given to this conjecture. Your correspondent U. O. N. has, I think, given the best solution to the charade; his *adieu* is clearly better than Praed's *good night;* and one cannot imagine he intended his readers to take this for the answer. The answer either has not yet been hit on, or else, like Dr. Byrom's, it has no answer. '*Apropos* to Byrom, he was the author of a *System of Shorthand*, which, I believe, still retains its popularity. His *Miscellaneous Poems*, facetious and religious, were published by Nichols of Leeds in 1814, 2 vols. with his portrait. He wrote doggrel verse with extreme facility: witness his "Three Black Crows," "The Bean and Bedlamite," &c. Besides these he was the author of the pastoral published in the eighth vol. of the *Spectator*, beginning—

"My time, O ye Muses, was happily spent,
When Phœbe went with me wherever I went."

The Phœbe was Dr. Bentley's (Pope's Aristarchus) youngest daughter, to whom Byrom was

paying his addresses. These verses were happily parodied by Anstey in his *Bath Guide:* —

"My time, my dear mother, was wretchedly spent,
With a gripe or a hiccup wherever I went."

R. W.

TEMPLE FAMILY.

(2nd S. xii. 359.)

In the article cited, Φ says that Sir William Temple of Shene was of a distinct family from that to which Viscount Palmerston belonged, and also inquires about Sir John Temple of New York. As I published an account of the latter family, partly from original documents, may I offer what seems to be the connection between these families? Commencing with Peter Temple of Stow and Burton Dasset, *second son*, who d. 1577, he is said to have had sons, John and Anthony. Anthony was grandfather of Sir John Temple, Master of the Rolls, who had issue Sir William, Bart. (of Triple Alliance fame), Sir John and Henry. This Sir John m. at Dublin, was Speaker of the Irish House of Commons, and was father of Henry, first Viscount Palmerston. Henry's grandson was the second Viscount, and his son Henry John is the third and present Viscount.

The elder branch begins with John, brother of Anthony, whose son Sir John Temple of Stowe was created a baronet, and had thirteen children, of whom we notice Sir Peter, second Bart., and Sir John of Biddleson and Stanton Bury. Sir Peter was succeeded by his son Sir Richard, and grandson Sir Richard, fourth Bart., which last was created Viscount Cobham. He d. without issue, and the higher title reverted to his sister Hester, who had m. Richard Grenville, and from whom is descended the ducal house of Buckingham and Chandos.

The baronetcy reverting to heirs male was inherited by Sir William, great grandson of Sir John of Stanton Bury, son of the first baronet. This Sir John had four sons, — Peter, Edward, Purbeck, and Thomas, Governor of Nova Scotia. Peter had William of Lillingstone Dayrell, who had William and Peter, fifth and sixth baronets. This last Peter had an only son, Sir Richard, seventh baronet, who d. *s. p.*, and the title again went to a distant branch, Sir Purbeck Temple's heirs. Sir Purbeck had Thomas, whose eldest son Robert lived at Ten Hills, Malden, Massachusetts. Robert's son John was the English Consul at Boston in the revolutionary times, and was the eighth baronet. He married a dau. of Gov. Bowdoin of Mass., and died at New York in 1798. His son Sir Grenville Temple was grandfather of the present baronet, the eleventh. His daughter Elizabeth m. Hon. Thomas Lindall Winthrop, Lieut.-Governor of Massachusetts, and was the mother of Hon. Robert C. Winthrop, who has been U. S. Senator and Speaker of the U. S. House of Representatives.

I send a copy of my pamphlet to the Editor* of "N. & Q.," and shall be happy to send one to Φ, if he will oblige me with his address.

W. H. Whitmore.

Boston, U. S. A.

ARMS OF CANTERBURY AND ARMAGH.

(3rd S. ii. 210.)

In looking over some back numbers of the present volume of "N. & Q.," I find a Query concerning the difference in the Archiepiscopal arms of Canterbury and Armagh. And as no answer has as yet appeared, will you allow me to offer the following remarks?

The title-page of an *Illuminated University Almanack* now before me, gives the armorial bearings of the four primatial Sees, and of five of the Universities, in, as I presume, their proper colours or tinctures, chromolithographed by M. and N. Hanhart. The arms of Canterbury are not in accordance with the description given by our venerable friend Guillim; but as they stand here, may be thus described: — Canterbury: Azure, a staff in pale, thereupon a cross patée or, tipped on its three upper arms and charged in centre with a pearl argent (not perhaps strictly the language of heraldic blason), surmounted of a pall of the last edged and fringed of the second, charged with four crosses patées fitchées sa.

The arms of Armagh on the same title-page have no staff, but a cross patée fitchée or, in the chief point. To a casual observer, the two coats might appear to be precisely similar; but a closer examination will discover the foot of the staff protruding beneath the fringed end of the pall in the arms of Canterbury. So much for Messrs. Hanhart's chromolithograph, and I believe the details to be correct. But I have also before me a folio plate of the arms of our nobility, which places an unmistakeable staff in the Armagh coat; whereas, in that of Canterbury, the cross patée in chief seems not to be placed upon a staff at all; and what elsewhere is the protruding end of the staff in base, seems to be merely a part or pendant of the pall. On another folio plate of arms, also before me, there is a large engraving ("Parr, *sculp.*") of the seal of the Canterbury Prerogative Court, which represents in the arms the staff with cross patée or; but the pall is *or*, edged and fringed *arg.* This is doubtless a mistake in the engraving; as the pallium, made of the softest and whitest lambs' wool, must be in heraldic parlance argent.

[* Which we regret to say has not yet reached us.—Ed.]

Between the arms of Dublin and Armagh, as they are represented by Hanhart, there is another difference besides that mentioned by your Querist. In the former coat the cross, patée fitchée in the chief, is arg.; in the latter, it is or. In the first folio plate above-mentioned, the arms of these two sees are represented as being precisely similar, and both have the staff with cross patée argent. I am inclined to think that Hanhart's chromolithograph may be depended on as regards the arms in question. Heraldic engravers, however, frequently commit gross blunders, especially in tinctures. By my side is a premium obtained by a friend at Trinity College, Dublin; on each of the covers is impressed a medallion of the University arms; and on the printed label, or certificate, which usually accompanies these prizes, on the fly-leaf, there is an engraving of the same arms. Between the two representations, both official, there are several heraldic differences worthy of note. In the arms on the cover, the harp faces to the dexter side: in the certificate, the harp is reversed, or facing to the sinister. On the cover, the large castle has a tower on either flank; each tower is surmounted by a flagstaff, springing out of a conical turret, bearing an ensign *to right*, gules, charged with a saltire. In the certificate, the place of these ensigns, flagstaves, and turrets, is supplied by flames. On the covers, the book is gules charged with a saltire; in the certificate there is no saltire on the book, but there is an ornament which might be described as a bordure per saltire — if there is such a term in heraldry. Another official authority—namely, the University seal, appended to the Certificates of Degrees—presents us with a new variety. In this the harp faces to right, or dexter side of shield. The towers are surmounted neither with turrets, flags, nor flames.

The *Dublin University Calendar*, also official, gives us a fourth variety: here the harp faces to left, or sinister. There are no turrets on the towers, and the ensigns float *to the left*. On the book there is an ornament like that in the præmium certificate; but within the bordure per saltire is a cross cercelée pierced. A sixth variety is found in the seal of the University Club, which has the flagstaves springing out of conical turrets, with ensigns to right; but the harp faces to left of shield. And Hanhart's chromolithograph, referred to above, provides us with a *seventh*, in which the field is argent (an undoubted error); the ensigns, flying to right, are argent, a *cross* gules. The harp is facing to left; and the book is gu. (without device) clasped, and edged or.

I observe that several of your correspondents write from the sister Isle. Perhaps they will take the trouble to inform me, in heraldic phraseology, what are the exact bearings in the arms of the University of Dublin. I have produced seven varieties: five of which, at least, seem to have received official sanction. And of these five, three bear ensigns on the towers: one flames instead of ensigns, and the fifth neither flames nor ensigns. Surely this is a matter that should be looked to; and for the credit of the University, to which I have the honour to belong, no such glaring differences in the representations of its armorial bearings should be allowed to continue, as that between the coat as stamped on the outside, and as engraved on the inside of every book premium that issues from the shop of the University booksellers. Our excellent friend, Dr. Sir Bernard Burke, should present to the senate an accurate drawing of their arms, as the most fitting "exercise" on his admission to the degree of LL.D.

CHESSBOROUGH.

Harberton, Totnes.

The ribbon and motto of the Order of St. Patrick with which the Archbishop of Armagh, as prelate of the order, surrounds his arms, sufficiently distinguishes them from those of the See of Canterbury.

It is curious that Menestrier, the great French authority on heraldic matters, and one who is usually most scrupulously accurate, denies that the figure in the arms of Canterbury is the pall (pallium.) He has apparently been misled by the staff behind it, which he mistakes for a part of the pall itself. (See *L'Art du Blason justifié*, Lyon, 1661, p. 167.) J. WOODWARD.

New Shoreham.

OXFORDSHIRE FEAST: COUNTY FEASTS.

(3rd S. ii. 286.)

The Oxfordshire Feast was one of a class of entertainments prevalent during the latter half of the seventeenth century, and for many years after the commencement of that following, and known as the "County Feasts."

These feasts were annual assemblages of the gentry and others, natives of many of the principal English counties, who were inhabitants of London. They were carried out by the company first attending divine service at one of the city churches (usually that of St. Mary-le-Bow), and hearing a sermon preached either by a native of, or one holding preferment in, the county, and afterwards dining together at the hall of one of the city companies, hired for the occasion.

The earliest meeting of the kind, of which I have found mention, was one of the men of Wiltshire in 1654; the sermon preached at which was published in the following year, with this title: —

"The First Dish at the Wiltshire Feast, November 9, 1654, or a Sermon Preached at Lawrence Jury to those that there offered their Peace Offerings, and went thence to Dine at Marchant-Taylors' Hall. By Samuel Annesley, LL.D. Minister of the Gospel at John Evangelist's, London."

The latest gathering, of which I have any knowledge, was that of the natives of Herefordshire on February 7th, 1727-8, when Dr. Thomas Bisse, Chancellor of Hereford, so well known in connection with the establishment of the Meetings of the Three Choirs of Gloucester, Worcester, and Hereford, preached, at St. Michael's Cornhill, — a sermon which he afterwards published under the title of *Society Recommended.*

In one instance only have I yet discovered when the natives of any particular county *first* assembled in this festive manner. The men of Yorkshire met for the first time on December 3rd, 1678; and for the second, on February 17th, 1679-80.

Occasionally more than ordinary pains were taken to increase the interest in, and add to, the splendour of the feast. Thus, in March, 1689-90, we find the Yorkshire meeting announced in the *London Gazette* (then the ordinary vehicle for such intimations), as follows: —

"The Annual Yorkshire Feast will be held the 27th instant, at Merchant Taylors' Hall in Threadneedle Street, where will be a very splendid Entertainment of all sorts of Vocal and Instrumental Musick. Tickets are to be had at Man's Coffee-House at Charing Cross, at Clifford's Inn Coffee-House in Fleet Street, and at Blew-Coats Coffee-House in Swithin's Alley, near the Royal Exchange in Cornhill."

The "very splendid Entertainment of all sorts of Vocal and Instrumental Musick," promised in this advertisement was the Ode written by D'Urfey in celebration of the Revolution of 1688, and the part taken therein by the men of Yorkshire, and set to music by Henry Purcell, to the admirers of whose genius it is well known under the name of "The Yorkshire Feast Song." The performance of this ode, D'Urfey tells us, cost nearly 100*l.*—no inconsiderable sum to be expended on such an object at that period.

Again: *The English Post* newspaper of November 21st, 1701, gives us the following account of the Kentish meeting: —

"Yesterday being the Anniversary Feast of the Natives of the County of Kent, an excellent Sermon was preached before them by Dr. Stanhop at Bow Church; after which they went to dine at Merchant Taylors' Hall, the famous strong Man carrying a large Tree before them, followed by several others with large boughs as a Memorial of the Stratagem whereby their Predecessors preserved their ancient liberties and customs when King William the Conqueror came to Scoanscomb [Swanscombe], near Gravesend. There followed Trumpets, Hoyboys, and Kettle Drums, a handsome appearance of Gentlemen of the County; and after Dinner the Strong Man was chosen one of the Stewards for the year succeeding."

The preacher, Dr. George Stanhope, was then vicar of Lewisham; he subsequently held the living of St. Nicholas, Deptford, and later became Dean of Canterbury. The "famous strong Man" was William Joyce, a native of the county, who, under the name of "the English Sampson," was wont to exhibit feats of bodily strength at Bartholomew and other fairs, and was on one occasion at least called upon to display his powers for the special delectation of his Majesty King William III.

The *Biographia Dramatica* mentions a piece entitled *The Huntingdon Divertisement; or, an Enterlude for the general Entertainment at the County Feast held at Merchant Taylors' Hall, June* 20, 1678, the scene of which, it tells us, lies in Hinchinbrooke grove, fields, and meadows. I have not had an opportunity of seeing this piece, but think it probable it is a musical entertainment, cast in a dramatic mould, but nevertheless intended for performance, not on the stage, but in an orchestra.

The counties, whose natives held these celebrations, were Dorsetshire, Gloucestershire, Hampshire, Herefordshire, Huntingdonshire, Kent, Northamptonshire, Oxfordshire, Warwickshire, Wiltshire, Worcestershire, and Yorkshire. Although Merchant Taylors' Hall appears to have been the favourite place of meeting, the halls of the Drapers', Stationers', and Haberdashers' Companies were occasionally resorted to.

It seems probable that these meetings were not merely of a social character, but were employed also as a means of raising contributions to be disbursed for charitable purposes. In the second edition of the Rev. James Clifford's *Divine Services and Anthems*, 1663, the words of an anthem, set to music by Adrian Batten (Psalm cxxxiii., Old Version), are given with the heading, "This is to be Sung at the *Charitable* Meeting of each County."

Similar meetings were held by the natives of some localities more circumscribed than the counties. Thus I find an anniversary meeting of natives of St. Martin-in-the-Fields in 1684; one of the natives of the parish of St. James, Clerkenwell, in 1698; and one of the natives of the city of London in 1704.

The sermons preached at the county feasts appear to have generally been printed.

At a time when the means of communication between the metropolis and the county were few, slow, and uncertain, we may readily conceive with what interest an annual assembly like the county feast would be regarded. Not only was there the pleasant re-union of those long resident in the great city to talk over the cherished recollections of old times, and scenes and beings far away; but each year would possibly bring some later comer, whose tidings of the more recent doings in the much-loved locality would impart a fresh interest to the meeting. These combined circumstancess will, I think, account for the vitality of the county feasts, which, as I have shewn, were certainly held for more than three quarters of a century.

There exist, I believe, in the metropolis at the

present time a Yorkshire Society, a Westmoreland Society, and a Cumberland Society, and there may possibly be others. The objects of these associations are the relief of needy natives of the counties resident in London, or the support, clothing, and education of their children. Have these institutions in any manner sprung from the county feasts? W. H. Husk.

DRAYTON'S "ENDYMION AND PHŒBE."

(3rd S. ii. 362.)

I may, perhaps, be allowed to set Mr. W. Carew Hazlitt right upon one point in his very useful additions to Lowndes. There is no copy, perfect or imperfect, of Drayton's *Endimion and Phœbe* in the library at Bridgewater House. It is true that in my Catalogue of rare English books there, I mention that poem; but only by way of illustration to Drayton's *Owle*, 1604. It is true also, that I reprinted *Endimion and Phœbe*, with other early pieces by the same author, for the Roxburghe Club in 1856; not from an imperfect copy, but from a perfect one, which I discovered about ten years after I had first noticed *Endimion and Phœbe* in the Bridgewater Catalogue. My own copy of it unfortunately wants the title-page; but that, I am happy to find, is all: the rest is complete.

When I compiled the Bridgewater Catalogue, my object was to illustrate the books in Lord Ellesmere's possession by any others I owned, or could procure. The separate headings belong to volumes in that library; and in the course of my task I often employed other works in other libraries, whether in print or in manuscript, that would contribute to my purpose. Even some of the numerous woodcuts are from independent sources. Therefore, while speaking of Drayton's *Owle*, I introduced a notice of his *Endimion and Phœbe*, 1594; which happened to be on my own shelves, although I did not think it necessary to parade myself as the owner of it. I gave it the date of 1594; which is not, nor any other figures, upon the title-page, because I found the poem quoted with praise by Thomas Lodge in 1595.

I am often much indebted to Mr. W. C. Hazlitt for the information he supplies, and I take this opportunity of asking him where a copy of Drayton's *Harmonie of the Church* under the title of *Spiritual Songs*, dated 1610, which he mentions, is to be found? I am anxious to make a note of it in the volume of Drayton I superintended in 1856, and if possible to collate it with the impression of 1591. As Mr. W. C. Hazlitt states, it is very likely merely the old edition with a new title-page.

J. Payne Collier.

Medicine (3rd S. ii. 369.)—J. D. inquires, how it is shown the original source of medicine included the whole of physical science, as I have stated in my *Elements of Morality* (*first* edition, art. 1079.) To this I reply, that it appears from the words that *physic* was originally identified with *physics*. I may add, that physics, the doctrine of *Nature*, was, in its first form, the doctrine of *the elements*, and that this doctrine of the elements, whether reckoned as four or three, was made the basis of physiology and of medicine, as I have shown in the History of Chemistry (*Hist. Ind. Sc.*, b. xiv.) In the *Philosophy of the Inductive Sciences* (b. vi.), I have borrowed a story from *Hadgi Baba*, from which it appears, that among the Persians the doctrine of the four elements is still the basis of practical medicine.

W. Whewell.

Jonathan Gouldsmith, M.D. (2nd S. x. 305, 394; xi. 19.)—T. E. S. inquires: "Is anything known of his parents, John Gouldsmith and Elizabeth his wife?"

Among some extracts from various sources I have collected, for a family genealogical purpose, is the following, which I submit to him may refer to the above-named couple. The names and date agree; the distance of the locality is certainly no conclusive against it: —

"1690, Oct. 22. John Goldsmith, s. m. of Tasburgh, and Elizabeth Bensley of Saxlingham, s. w. by license."—*Par. Reg. of Marriages*, S. Stephen's, Norwich.

John Bensley, of Saxlingham Thorpe, Norfolk by his will, proved Jan. 16, 1705, in the Archdeaconry Court of Norfolk, bequeaths lands to be held, after his wife's death, for the benefit of "my four daughters' children," *i. e.* Elizth* Barnes, Jane Jerman, Mary Hudson, Elizth* Gouldsmith

If this be of use to T. E. S., I shall be glad though I regret that I have allowed so long a time to elapse since he made his Query. Better late than never, though. In truth, an Indian climate, travelling, and sickness, much indispose one to proper attention to "N. & Q."

Thos. Bensley.

Trevandrum, South India.

P.S. Should T. E. S. be still prosecuting his inquiries, and he be able to add any particulars respecting the above-named, I shall be glad to be informed thereof; either through your columns or to my address as given.

Legendary Sculpture (3rd S. ii. 368.)—It is evident to me that Mr. Lower, by seeking for a mediæval source for the subject of this carving has overlooked and forgotten its classical origin. The story is told by Ælian, Pliny, and, I believe Phylarcus. Here it is, from Phil. Holland's quaint translation of the *Naturalis Historiæ*, lib. x. 5: —

* *Sic* in my MS.

"*A strange and wonderful Accident of an Egle.*

'There hapned a marvellous example about the City of Sestos, of an Egle: for which in those parts there goes a great name of an Egle, and highly is she honoured there. A yong maid had brought up a yong Egle by hand: the Egle again to requite her kindness, would first, when she was but little, flie abroad a-birding, and ever bring part of that shee had gotten unto the said nurse. In processe of time, being grown bigger and stronger, would set upon wild beasts also in the forrest, and furnish her young mistresse continually with store of venison. At length it fortuned that the damosell died: and when her funeral fire was set a burning, the Egle flew into the mids of it, and there was consumed into ashes with the corps of the said virgin. For which cause, and in memoriall thereof, the inhabitants of Lestos and the parts there adjoyning, erected in that very place a stately monument, such as they call Heroum, dedicated in the name of Jupiter and the virgin: for that the Egle is a bird consecrated unto that God."

The carving, then, may be taken as an emblem of friendship, or gratitude, to the last extremity. The Sackville motto—"Aut nunquam tentes aut perfice"—is not less applicable to it than many mottos I have seen applied to mediæval emblems. As the chimney-piece, in which the carving is set under the Sackville arms, is of the seventeenth century, I would suggest that the emblem refers to the family motto, as also to the death of Edward Sackville, fourth Earl of Dorset; who, loyal to the last, we are told, "took so much to heart the murder of Charles I., that he never after stirred out of his house." W. Pinkerton.

Drewsteignton Cromlech (3rd S. ii. 70.)—The stones forming this cromlech were last week replaced, as nearly as was possible, in their former positions. It was needful to clear away the soil under and about the cromlech, to place the machinery for raising the quoit (estimated to weigh sixteen tons) and fixing the stones; and the soil did not appear to have been disturbed, and no remains were found. The restoration was done by Messrs. W. Stone & Ball, builders at Chagford, at the expense of the Rev. W. Ponsford, the Rector of Drewsteignton.

G. Wareing Ormerod.

Chagford, near Exeter, Nov. 11, 1862.

Wyndham, Somerset, etc. (3rd S. ii. 348.)—Your correspondent, W. D., is too confident in correcting mistakes on this subject, as he has equally fallen into them himself. He states "the Wyndhams, Earls of Egremont, is an extinct title. This family is now represented by the Wyndhams of Petworth, Sussex, and by those of Cockermouth Castle, Cumberland." In the first place the possessor of Petworth and Cockermouth Castle is one and the same, Lord Leconfield (late Col. George Wyndham). The only legitimate male representative of this family at present is William Wyndham, Esq., of Dinton, Wiltshire. See Shirley's *Noble and Gentlemen of England.*

Cumbriensis.

Arthur Rose: William Smyth (3rd S. ii. 334.) I am much obliged to Dactyl (Σ. Θ.) for his kind answer to my Query on his former article, and think I may be able to give him some help in his research, from private notes and MSS., as my great-grandmother was the eldest daughter of James Smyth, of Aitherny. I shall be glad to hear from your correspondent, and for that purpose append my address, in order that he may, if so minded, communicate with me directly.

If any question of general interest, such as I conceive the true representation of the last Primate of all Scotland would be deemed, should be eventually solved, perhaps the Editor may deem an account of it worthy of a corner in "N. & Q.," part of whose value consists assuredly in its being a repository for authentic genealogical information, and the correction of any faulty accounts such as are too often to be met with in our Peerages and Baronages. With this view I shall be glad to take up the question I mooted in my former note, and endeavour to bring it to some issue. C. H. E. Carmichael.

Trin. Coll. Oxon.

Cats: Insurance (3rd S. ii. 346.)—The case Laveroni *v.* Drury, 8 *Exch.* 170; 16 *Gur.* 1024; 22 *L. J. Exch.* 2, decided that damage done by rats is not a danger or accident of the seas; and, therefore, if a ship is infested by rats, and serious damage is done to the cargo, the undertaker of the work of carrying is responsible for the injury, although he may have kept cats on board for the express purpose of destroying the rats. There is a very good legal decision of Mr. Lonsdale, one of the County Court Judges, on the value of, and property in, a cat; namely, Whittingham *v.* Ideson, *County Court Chronicle Reports*, 1861, p. 390.

T. F.

Holy Fire (3rd S. ii. 318.)—I am pleased to be now able to corroborate the statement of F. C. H. that the entry in the churchwarden's account quoted in my query, referred to the fire kindled in the church porch on Easter eve. I now find a second entry:—

"1545-6. Item for a stryke of chercole *on Easter Even* . . . . . ijd."

I presume the candles on the altar were not lighted until Easter morn, because the "creeping to the cross" was allowed early on that day. Then, too, and not before, the Paschal candle would be lighted, to typify the resurrection of our Lord. Will F. C. H. say if I am correct in saying this? Will he also kindly refer to my query respecting "Catch-cope-bells," 2nd S. viii. 36, which has never received a satisfactory reply. T. North.

Leicester.

Letter of James VI. to Queen Elizabeth (3rd S. ii. 309.)—S. M. M. will find the letter he

is in quest of quoted in Robertson's *Hist. of Scotland*, vol. iii. B. VII. : —

"He" (Jas. VI.) "offered to send an army to Elizabeth's assistance, and told her ambassador that he expected no other favour from the king of Spain, but that which Polyphemus had promised to Ulysses, that when he had devoured all his companions, *he would make him his last morsel.*"—Camb. 544, Johnst. 139, Spotsw. 369.

S. D. S.

THE LETTER FROM DR. ANDREW TRIPE (3rd S. i. 381.)—It may be just worth notice, with reference to the speculations of your correspondent as to the writer of the Tripe letter addressed to Nestor Ironsides, and published in London by Morphew, Swift's publisher, in 1714, that it was immediately reprinted in Dublin, and has on the title 1714. Reprinting in Dublin was a matter of course with works of interest, but I doubt whether Nestor Ironsides was sufficiently known there to suggest a reprint to a Dublin bookseller.

T. L. F.

DUDLEY OF RUSSELLS HALL (3rd S. ii. 325.) — Will you permit me to add to my account of this family —

1. That Thomas Boucher had by Margaret, the eldest coheir, a son Joseph Boucher, *alias* Butcher, of Birmingham, spurrier and founder, who, with his wife Elizabeth, was living 1727.

2. That Eleanor Attwood's granddaughter, Hannah, married Elisha Westwood of Broseley, Salop, glassmaker.

3. That Elizabeth (sister of Hannah) described in my former communication as the wife of —— James, married subsequently Joseph Jones of Dudley Castle, yeoman, as appears by a deed of 1731.

I should feel much obliged for any further information respecting this family, especially should I be glad to have the descent complete from Geffrey, son of Edward Lord Dudley (1531), to John Dudley, the intestate of *circa* 1723.

H. S. G.

FOREIGN CITIZENSHIP OF THE SCOTS (3rd S. ii. 273.) — On taking up the *Sentimental Journey* a few days ago, I was surprised to find in the second page a singular corroboration of the statement that recently appeared in your columns, that by a law of Francis II. every person born in Scotland is a citizen of France.

Speaking of the *droit d'aubaine*, Sterne says in a note : —

"All the effects of strangers (Swiss and *Scotch excepted*) dying in France, are seized by virtue of this law, though the heir be upon the spot."

MELETES.

"JOURNEY OVERLAND TO BARNES" (3rd S. ii. 329.) — Jerdan of the *Literary Gazette* was the author of this skit on the flood of journies here there and everywhere, and by everybody, which then deluged the press. The idea, I apprehend, was taken from the *Voyage de Paris à St. Cloud, par Mer, et de Retour par Terre*, published long before at Paris, in which the captain of the *paquebot* is made to astonish his *badaud* passengers by an assurance that, although he had for twenty years encountered the perils of the *trajet*, he had never once been drowned —*jamais!*

JAMES KNOWLES.

ANAGRAMS (3rd S. ii. 327.) — In the old register of the parish of Willesdon, co. Middlesex, is the following entry of burial, 9th July, 1661, "Ralphe Hewes, his Anagram, 'he was helper.' Tho: Gyffard, Vicar de Wilsden."

The vicar's signature is so placed to this entry as to show that, past doubt, his object was by it not to attest the truth of the alleged burial, but to carry down to future generations the important information that his reverence was the author of this delectable morsel of not very "ingenious trifling." He did not think at the time, that 241 years afterwards he and his anagram would look so small, as I suppose I may say they do.

JAMES KNOWLES.

EXPERIMENTUM CRUCIS (3rd S. ii. 353.) — Mr. DE MORGAN, at the end of an article on Alchemy, addresses the following question to his readers :—

"I will end with a Query. Can any of your readers detect the phrase, *exprimentum crucis*, among the alchemists? I have heard of their *crux*; but I want the whole phrase."

I know no reason for supposing that the phrase *experimentum crucis* was borrowed from the language of alchemy. It is, I conceive, a modern phrase, coined from Bacon's *Instantia crucis*, which is thus explained in the *Novum Organum* : —

"Inter prærogativas instantiarum ponemus loco decimo quarto Instantias crucis; *translato vocabulo a crucibus, quæ erectæ in triviis indicant et signant viarum separationes.* Has etiam Instantias decisorias et judiciales, et in casibus nonnullis Instantias oraculi et mandati, appellare consuevimus."—Lib. ii. Aph. 36.

By an *Instantia crucis*, Bacon means a logical finger-post, which points out which of two roads is the right one. From the luminous and demonstrative character of these instances, he likewise called them decisive, judicial, oracular, and mandatory. By a *crux* in this passage, Bacon alludes to the resemblance of a finger-post to the shape of a cross or a gibbet. I am not aware that the phrase "Experimentum crucis" occurs in Bacon ; but it is evidently borrowed from his phraseology. It means such an experiment as would afford an "Instantia crucis."

Crux, as applied to alchemists, or to astronomers, or mathematicians, or any other class of scientific men, means, I conceive, a logical difficulty of so severe a character as metaphorically to put them to the *torture* for its solution. It has no connexion with the peculiar use of the word *crux*

(which is by no means classical) in Bacon's phrase "Instantia crucis." L.

ELDEST SONS OF BARONETS AND THEIR KNIGHTHOOD (3rd S. ii. 219.)—Sir William O'Malley, son and heir of Sir Samuel O'Malley, Bart. of Rosehill, Mayo (created 1804), claimed the honour of knighthood under the letters patent of James I., and was knighted at Dublin Castle in 1835.

Sir John Edmund de Beauvoir also claimed the honour, and was knighted at Dublin Castle in 1827.

The late Sir Richard Broun, Bart. applied for knighthood *vitâ patris* in 1836, but was refused in spite of the letters patent. J. WOODWARD.

New Shoreham.

REVOCATION OF THE EDICT OF NANTES (3rd S. ii. 308, 339.) — In addition to the works mentioned by your correspondent (p. 339), as affording information respecting the Protestant refugees, I will add the following; and perhaps some of your correspondents can make the list still more complete: —

"Réponse aux Plaintes des Protestants, par Brueys de Montpellier, 12mo. Paris, 1686."

"Eclaircissemens sur Protestants en France, et Edit de Nantes, depuis commencement du règne de Louis XIV. à nos jours, tirés des Archives du Gouvernement." (Privately printed 1788)

"Account of Persecution of the Protestants of France, Last Efforts of afflicted Innocence, View of Reformed Religion, translated, 1682."

TRETANE.

PRAED'S ENIGMA. — The charade alluded to in "N. & Q." 3rd S. ii. 349,—

"The Reverend Hildebrand Pusey de Vere," &c. —

appeared in a tale written for the *Nottingham Athenæum* about August last, by my friend Mortimer Collins, an occasional contributor to your columns. I do not doubt that it is his own composition; and I am sure he will feel gratified that he has caught somewhat of the ring and spirit which characterises the graceful but never equalled trifles of Praed. HENRY MOODY.

Nottingham.

This enigma is new to me, but I think the solution can hardly be other than *Alb—any!*

ALFRED AINGER.

Alrewas.

[We have received similar replies from N. M. F., J. B., and other friends.]

HAIR OF THE DEAD: RIVAULX ABBEY (3rd S. ii. 200.) — I do not know whether hair that has laid long *in a coffin* necessarily becomes of a red tint, but I can testify to the blackness of a long-buried plaited tress, cut from the head of one of the South American aborigines which was brought to me as a curious relic by my brother. These people, when slain by the Spanish invaders, were buried where they fell on the sands of the shore, above high-water mark; and there they may still be seen by those who seek for them,—the bodies being shrunk and dried, but perfectly preserved.

M. F.

NAMES OF THE THREE WISE MEN, ETC. (3rd S. ii. 248, 315.)—My father, G. C. Bainbridge, also had one of the silver rings described. It was rather thick, and cut with two surfaces meeting at a point. The inscription was simply the names of the Magi, — "Jasper, Melchior, and Balthazar," in old English or Gothic characters. It was found either near Melrose or Kelso (I think the latter). I remember my father showing it to Sir Walter Scott (who was his friend and neighbour), and I believe he presented it to him.

M. F.

HUNTER'S MOON (3rd S. i. 225; ii. 160.) — In the south of Scotland, south of Ireland, and in Lancashire, I have always heard the moon of September called the harvest moon, that of October the hunter's moon. Of the seedsman's I know nothing. M. F.

CORBY POLE FAIR (3rd S. ii. 49.) — The Rev. C. Farebrother (son of the deceased London auctioneer, Ald. F.), is rector of Corby, Lincolnshire, not of Corby, Northamptonshire (where the "Pole Fair" takes place). T. P.

FAMILY OF GOOKIN (3rd S. ii. 324.) — I have a note extracted from Harleian MS. fol. 11, which may interest your correspondent: —

"Mrs. Margaret, dau. of John Gokeyn of Riple Court, co. Kent, Esq., relict of Thos. Marshe, of Marton, ph. of East Langdon, co. Kent, Esq. She was buryed 20 March, 1640, in Abchurch, London."

Arms (granted by Sir Wm. Segar, Garter, 1616). Marshe (gules, a horse's head arg.) impaling Gokeine, viz.: —

Quarterly 1 and 4, gules, a chrevron erm. between 3 cocks, 2 and 1, or; 2 and 3, a sable a cross erm. I believe my transcript is pretty correct, but it was hurriedly made, and should therefore be verified before use.* C. J. R.

RIDDLE BY CHARLES II. (3rd S. ii. 305.)—Did the Royal Riddler intend the *Litera Canina* which ☞ R has so significantly indexed? Οἰδίπους.

PALEY'S SERMON BEFORE PITT (3rd S. ii. 307.) It can scarcely be doubted that Dr. Paley did *not* preach before the new premier, Mr. Pitt, at Cambridge, in 1784, from John vi. 9. Mr. Meadley may be heard in reference to this subject. He says: —

"A report has been long in circulation, that Mr. Paley being appointed to preach before the University of Cambridge, on the day when Mr. Pitt, after his elevation to the premiership in 1784, made his first appearance at St. Mary's, chose this singular, but appropriate text—'There

[* Our correspondent has not stated the *number* of the Harl. MS.—ED.]

is a lad here who hath five barley loaves, and two small fishes; but what are they among so many?' A lady who had seen this story in a newspaper, once asked the facetious divine if it was true? 'Why no, Madam,' he replied, 'I certainly never preached such a sermon; I was not at Cambridge at the time; but I remember that one day when I was riding out with a friend in the neighbourhood of Carlisle, and we were talking about the bustle and confusion which Mr. Pitt's appearance would then cause in the university, I said that if I had been there, and asked to preach a sermon, I would have taken that passage for my text.'"—*Life of Paley*, 2nd ed. p. 121.

X. A. X.

Daffy's Elixir (3rd S. ii. 348.) — The following extract from Martindale's *Autobiography*, printed by the Chetham Society, may interest your readers. It concerns Martindale's daughter, a young woman twenty-five years old, who died of cough, "her flesh consuming with much pains," in the year 1673 : —

"That which seemed to doe her most good was Elixir Salutis, for it gave her much ease (my Lord Delamer having bestowed upon her severall bottles that came immediately from Mr. Daffie himselfe), and it also made her cheerful; but, going forth and getting new cold, she went fast away. I am really perswaded that if she had taken it a little sooner, in due quantities, and beene carefull of herselfe, it might have saved her life. But it was not God's will."

M. K.

Butterfield of Paris (3rd S. ii. 377.)—There is an article on this instrument-maker in the *Biographie Universelle*. He went to Paris "towards the end" of the reign of Louis XIV., and died May 28, 1724. He published on the level in 1677, and on an odometer in 1681. If, then, he went to Paris towards the end of the reign of Louis XIV., he must have had some connection with Paris many years before he settled there. Peter of Russia visited his manufactory in 1717. His name is spelt with *tt* on an old sector — meaning a drawing instrument — in my possession. It is of solid brass, and the lines are rudely, but well, laid down. A. De Morgan.

Cardinal's Cap: Rochet, etc. (3rd S. ii. 94.) To what edition of the Decretals does Mr. Walcott refer when he states that the use of the Rochet in public was enjoined by Decret. lib. iii. tit. i. c. 15? I can find no such passage as that quoted by him in the place mentioned. Lib. iii. titulus i. treats "de vita et honestate clericorum," and chapter 15, headed "ex litteris pontini," contains nothing about linen "superindumenta." Several of the other chapters under the same "titulus" treat of clerical attire, — c. 14 orders clerical persons to avoid finery in dress; and c. 18 threatens with punishment all "utentes *tabardo* notabiliter brevi integre foderato," and forbids them to wear "certas caligas." Compare with this last the order in our own Canons, "and that they wear not any light-coloured stockings." I may add that my copy of the Decretals is a folio, printed in contracted black letter, by John de Westfalia, at Lovaine in 1480, and is a perfect specimen of early topography.

Chessnorough, M.A.

Harberton, Totnes.

Dr. John Hewett (2nd S. viii. 391, 456; xii. 409; 3rd S. ii. 232, 313.) — The remarks made by Cædo Illud (3rd S. ii. 232), and the rejoinder by Mr. Cl. Hopper, have caused me to compare my Note (2nd S. viii. 391) with his (2nd S. xii. 409); and I find that the latter gentleman states this divine was born Sept. 4, 1614. But the register of Merchant Taylors' School record his birth as having occurred Jan. 3, 1604; while the college admissions to Pembroke College, Cambridge, have it that May 16, 1633, he was admitted to the class of Sizars, under the tutorship of Mr. Mappletoft, at the age of eighteen. Thus (and no shadow of doubt exists that the entries refer to one and the same individual), as the dates will not allow the ages to correspond, one or other source of information must be erroneous, or Mr. Hopper or myself must have made a mistake in transcription. Mr. Cl. Hopper's statement of the date of birth, allowing eighteen years, nearly corresponds with the age at which Dr. John Hewett entered college; but as he has not referred to the source whence he derived the information, we are unable to judge which authority bears the greatest weight. This is an instance which shows the value of full references. I am compiling a Biography of Dr. John Hewett, and am therefore much interested in anything which relates to him; and should feel very much obliged to Mr. Hopper, if he will kindly do for me what he states he would probably have done for Cædo Illud, had the latter asked more courteously, viz. kindly furnish me with reference to the sources from whence he obtained the information which enabled him to write so interesting an article.

J. F. N. Hewett.

Tyr Mal Ellis, Pont y Pridd, Glamorgan.

Blankets (3rd S. ii. 318, 359.) — There were three brothers of the name of Blanket who were connected with Bristol in the Middle Ages. I find it first occurring in the annals of the city* in the year 1340, when Thomas Blanket was bailiff: his brother Edmund held the same office in 1349, and was member of Parliament for the town in 1369; to which dignity a third brother, Edward, who was the oldest of the three, had been elected in 1362. The trio seem to have been extensively engaged in the manufacture of coarse woollen cloths, for which at that time Bristol was much celebrated; but to Thomas, the youngest of the three, the introduction of the article of bedding, called after the family name, is probably due.

* Although the word *city* is used here, Bristol was not such until the reign of Henry VIII.

The cloths made by the brothers, although of the coarser sorts, were sold by them in large quantities to be made into garments for the peasantry, who, until their time had worn only coarse cloths made from hemp. Blankets soon came to be used by sportsmen, soldiers, and travellers, in lieu of the loose mantle and puckered cloak and cape, which, as well as the long loose robe or gown, were inconvenient. The former could be readily thrown across the shoulders, or used to wrap about the wearer in cold or wet weather; and Edward I. found them very useful in his army, when encamped against the Welsh and Scots. When stump bedsteads came into use among the wealthy, about the reign of Edward III.—before which time they had slept on rushes, straw, or fern, laid upon the floor—blankets, soon afterwards manufactured, came to be part of their necessary furniture; and repeated mention is made of them in the "Expenses of the Great Wardrobe of Edward III. from 29th Sept. 1347, to 31st Jan. 1349." (See *Archæologia*, vol. xxxi.)

GEORGE PRYCE.

Bristol City Library.

WORTHY (3rd S. ii. 276.)—*Worth* and *Worthy* are common in English local names. We have between 120 and 130. Among others are, Bedworth, Bloxworth (formerly Blocesworth, "Bloe's manor"), Bosworth, Bladworthy, Chilworth, Chillingworth, Colsterworth, Emsworth, Epsworth, Handsworth (2), Hanworth (2), Holsworthy, Ixworth, Littleworth, Lulworth, Lutterworth, Mereworth, Nailsworth, Petworth, Pyworthy, Sawbridgeworth, Shuttleworth, Silksworth, Stetchworth, Tamworth (from the Tame), Tetsworth, Theddingworth, Tortworth, Unsworth, Wadsworth, Wandsworth, Warkworth, Wensworthy, Wentworth, Whitworth, Wirksworth, Wcolfardisworthy, Wordsworth, Worth, Worth Maltravers, Wortham, Worthing.

Worth is also found in German local names; and *worth* and *worthy* in many English surnames derived from locality.

R. S. CHARNOCK.

MONUMENT IN CONINGTON CHURCH, HUNTS (3rd S. ii. 271.)—Your correspondent STAMFORDIENSIS has referred to the effigy of the soldier-monk in Conington church. As published illustrations (more especially pictorial ones) of Huntingdonshire are excessively rare, as compared with other counties, I may do well to mention, that the above monument was engraved for the first time in *The Art World*, No. 5, March 29, 1862—a periodical which I believe had but a brief existence. This periodical's description of the monument was quoted in the local papers, but was wrongly attributed to *The Art Journal*. The monument had been before described (but without an illustration) by Mr. M. H. Bloxam, in the *Journal of the Archæological Institute*, v. 146. The monument has been duly cared for by the present rector of Conington, the Rev. G. Heathcote.

CUTHBERT BEDE.

CARDINAL WOLSEY'S HOUSE AT CHESHUNT (3rd S. ii. 309.)—I remember, in 1825, the ruins of a house at Cheshunt, which the old woman who then showed it called "Cardinal Wolsey's house." Forty rooms fell in at that time, leaving the principal hall: a lofty apartment, about 80 feet long by 40 wide, with banners above, and suits of armour round it. There was a large window at one end, and a gallery, where the old woman pointed to a blood stain on the floor, stated to be the spot where a murder was committed. No one but the person in care of it then resided in the building, which was situated not far from a celebrated tree, standing out in the road, called Goff's Oak.

JOHN FREEMAN.

CENTENARIANISM (3rd S. ii. 196.)—The following apparently undoubted instance of longevity is recorded on a tomb-stone in the churchyard at Corwen, North Wales:—

"In memory of Mrs. Susannah Lewis, widow of David Lewis, Surgeon in the R. N. Mrs. Lewis was born in London, Septr 17, 1750, and died at the Vicarage, Corwen, October 28, 1852.

"Mrs. Lewis had resided at the Vicarage for the last twenty years of her life, and her death is deeply lamented by the Vicar and the poor of Corwen."

According to this inscription, she must have been in her 103rd year.

A. W. D.

LOCAL NAMES (3rd S. ii. 358.)—I am a good deal amused at C. N. supposing that I am ignorant of the etymology of Suffolk, Essex, and Sussex; but perhaps he was warranted in his assumption by the manner in which my Query is printed at p. 307, where the proper names are only divided by commas, and by the omission of "co." I suppose it is my own fault that I have been set down for an utter ignoramus. The object of my Query was to elicit the etymology of Tirwick, co. Suffolk; Terling, co. Essex; and Amphlete, co. Sussex.

I cannot agree with C. N. that *Tir* is Saxon, or *Turris* Latin for a hill; *Tir* is Celtic for a town, and *wich* is Saxon for a village. Still less can I concede to him without proof, that *Tirling* signifies a cultivated or enclosed hill. *Sur*flete is evidently a *lapsus penna* of C. N., meaning to write *Amphlete*, as he goes upon *Ham*flete and *Am*bleside, which are not at all satisfactory. If C. N. should oblige me further, will he be kind enough to give authorities? Meantime I shall be obliged to any other gentleman who will assist me.

JAMES KNOWLES.

DOG'S TEETH (3rd S. ii. 342.)—In relating a superstitious notion about dog's teeth, MR. A. DE MORGAN says he never knew what these were. They are so-named from their resemblance to the

teeth of a dog, being long, and ending in a point. Such teeth would project beyond the rest in the human jaw, and much disfigure their possessor. Hence the dread of them as "something terrible."

F. C. H.

STATUE OF KING GEORGE I. IN LEICESTER SQUARE (3rd S. i. 227; ii. 150, 170.) — I beg to call the attention of your correspondents on this subject to the following passage: —

"His (George II.'s) son Frederic affected the same contradictory fondness for his grandfather, and erected the statue of George I. in Leicester Fields; and intended, if he had come to the crown, to place a monument to his memory in St. Paul's."—Walpole's *Memoirs of the Reign of George II.*, vol. iii. (Appendix), p. 315.

CHARLES WYLIE.

Miscellaneous.

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A. L. MATHEW. *For the expression "Nine days wonder," see our* 2nd S. xi. 249, 297, 478.

J. B. L. *The derivation of "Catafulque" is given in* 2nd S. xi. 483.

J. E. T. *The story of the Luneburgh Table is noticed in our* 1st S. v. 256; vii. 355; x. 428; and xi. 29.

F. MEWBURN. *There is no allusion to Peter Pence at p. 94 of the 4th vol. of Southey's* Correspondence, *and for want of an Index to that work we cannot find the passage.*

Answers to other Correspondents in our next.

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LONDON, SATURDAY, NOVEMBER 22, 1862.

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Notes.

SATIRICAL PRINT AGAINST LORD BOLINGBROKE.

Among the many curious satirical prints in the remarkable Collection of Mr. Hawkins is one which has hitherto defied explanation; but upon which accident has recently thrown some little light.

The print, which has probably some reference to the Treaty of Utrecht, is about 6 inches by 5, and represents three individuals in the costume of the early part of the last century, seated at a table with papers before them. They are attended by two clerks or secretaries. A small devil is whispering into the ear of the more prominent personage, at whose feet is a fool's cap; two similar caps are introduced as belonging to the other parties. On the back-ground, on the right, is a picture,—a portrait of an old man in a fur cap; and over the mantel-piece of the room a picture in which is represented what is said to be a very remarkable incident in the life of Lord Bolingbroke. In the picture in question he is seen sitting up in bed, in a sort of dressing-gown. Leaning over the bed is a female as scantily attired as a Venus, and upon that part of her figure from which Venus Callipyge took her name, Bolingbroke is signing a paper. This incident furnishes so strange a picture of the manners of the times, and of the recklessness of Bolingbroke, as to justify the preservation in "N. & Q." of the few notes illustrative of it which accident has lately brought under my notice.

Some few weeks since, when turning over, for a very different purpose, the 54th vol. of the *Gentleman's Magazine*, I accidentally found, in a review of De Lolme's *Memorials of Human Superstition*, a reference to an anecdote of Bolingbroke, which passage, coupled with the reviewer's note upon it, served at once to identify the allusion in Mr. Hawkins's engraving.

After speaking of Lord Bolingbroke as a Statesman, a Politician, and a Philosopher, De Lolme says, "It was on that part of his mistress's body we are alluding to, his Lordship, then a Secretary of State, chose to write and to sign one of the most important dispatches of his ministry, and on which the repose of Europe depended at that time." Adding in a note: "Miss Gumley. She became a few years afterwards Countess of Bath. His Lordship, no doubt, boasted of the fact, as it seems to have made some noise at the time." On which the Reviewer in the *Gentleman's Magazine* remarks, that the author "seems not to know that the Letter of Lord Bolingbroke was produced before the Secret Committee, of which Mr. Pulteney happened to be a member." It has been stated that the letter so curiously signed was an important despatch connected with the Treaty.

By a very strange coincidence, within a few days of my stumbling upon this clue to the story in the *Gentleman's Magazine*, I picked up a contemporary pamphlet, which shows that De Lolme was correct in stating that the "affair made some noise at the time."

The Pamphlet is entitled, "*As much as may be publish'd of A Letter from the B—— of R—ch—r to Mr. P——. To which is added The several Advertisements for which Mr.* Wilkins *was assaulted at the* Crown Tavern *in* Smithfield. *London, Printed for A. Moore, near St. Paul's. Price Three-Pence.*" 12mo, pp. 24, without date.

The pretended Letter of Atterbury, which ends on p. 16, bears, however, the date *Paris*, Feb. 12, N. S. 1728. This is followed by the Advertisements, for which Mr. Wilkins was assaulted at the Crown Tavern, in Smithfield. We are not told who Mr. Wilkins was, but we think there can be little doubt that he was William Wilkins, the favourite printer of the Whig party, a resident in Little Britain, and at one time the printer of *The Whitehall Evening Post*, *The Whitehall and London Journal*, and three other newspapers: and a search among those papers would probably furnish not only the originals of the following advertisements, but some particulars of the assault which their publication drew down upon the unlucky printer. The Advertisements are four in number. The first is as follows:—

"*Next week will be published,* and *sold by all the Printsellers of* London *and* Westminster, *fitted for Young Gentlemen's* Snuff-Boxes,

"A Curious Mezzotinto Print of the Famous Writing-Desk and the Secretary at it. Done from the Original, late in the Possession of Harry Gambol, Esq."

It is, perhaps, needless to remark, that *Harry Gambol* is Bolingbroke. The second Advertisement again alludes to Bolingbroke and the Lady:

"*In a few Days will be reviv'd,*

"By the same Company that acted last Winter,

"At the Great House near *Piccadilly*, next Door to the *Dispensatory*, An Entertainment in Grotesque Characters called the Cabal: Or Harlequin a Patriot. The Part of Harlequin by Mr. Squab. To which will be added, the *Metamorphosis*; Or the Lady a Writing-Desk. In which Harry Gambol has promised to play his Original Part of the Secretary, and the Lady will not fail to perform her's with her usual Spirit.

"N.B. The *Hackney-Writer* who was employed to write out some of the under Parts in this agreeable Entertainment, having mangled and disguised several Characters, has lately imposed them upon the Publick in the Craftsman, under the title of Harlequin a Statesman."

The third Advertisement runs as follows: —

"At Squab's Amphitheatre, near the Dispensatory, adjoining to Piccadilly, will be revived a Tragedy, in which will be represented

The *Destruction at* Canada,
The *Slaughter of* Denain, and
The *Massacre of the* Catalans.

"To which will be added, a Farce called —

"The Padlock, or the Mock General. The principal Parts in both to be perform'd by Harry Gambol, who hath desired to appear again upon the Stage, and who acted the same Originally; but the other original Actors being dead, the under Parts will be now performed by Squab, Caleb, and others."

The fourth Advertisement clearly refers, among other things, to the story told by Lord Hervey of the second Lady Bolingbroke (Madame de Villette) swearing that she was not married to Bolingbroke, for the sake of recovering certain monies from her banker, Sir Matthew Decker.*

"*There is preparing for the Press by*

"Tom Carbine of Col. Platoon's Regiment,

"A Treatise, plainly showing it *Lawful* for a Man to *Get an Estate* by the same Means whereby he lost it. With a true Copy of an Affidavit proving that Gambol's Wife is still the *Widow* of the *French Marquis*. To which is added a *Dialogue* between Harry Gambol and Will Squab; demonstrating the *Strict Alliance* between Perjury and Treason, and proving that Ingratitude is no Crime. *Ingratum si dixeris nihil dixeris.*

"Let Squab remember brawny Milo's End,
Wedg'd in the *Timber* which he strove to rend.
"Tom. Carbine."

That it was at the time very generally believed that Bolingbroke had signed some despatch under such strange circumstances, said to be connected with the Treaty of Utrecht, cannot surely, after the allusions to it here produced, be doubted. It only remains to say a few words as to who the lady was, of whose assistance he availed himself upon the occasion.

De Lolme says unhesitatingly that it was Miss Gumley: and a distinguished nobleman, whose political and literary recollections are as extensive as they are valuable, has confirmed De Lolme's statement, — a statement which will presently be corroborated by Lady Betty Germaine.

Anna Maria Gumley was the daughter of John Gumley, Esq., of Isleworth, who is said to have amassed a large fortune by carrying on a glass manufactory; but as it is asserted that he was a contractor for the army, this last probably contributed as much as his manufactory to the great wealth which he is said to have amassed. The lady was known to Pope, probably during the time that she was under Bolingbroke's protection, and the verses entitled *The Looking-Glass*, which he addressed to her as Mrs. Pulteney, were, it may be supposed, written just at the time when "charming Gumley" was "lost in Pulteney's wife." I have been unable to ascertain precisely when this marriage took place, but there is reason to believe it was in December, 1714.

The lines are as follows: —

"The Looking Glass.

"With scornful mien, and various toss of air,
Fantastic, vain, and insolently fair,
Grandeur intoxicates her giddy brain;
She looks ambition and she moves disdain.
Far other carriage graced her virgin life,
But charming G——y's lost in P——y's wife;
Not greater arrogance in him we find,
And this conjunction swells at least her mind:
O, could the sire, renowned in glass, produce
One faithful mirror for his daughter's use!
Wherein she might her haughty errors trace,
And by reflection learn to mend her face;
The wonted sweetness to her form restore,
Be what she was, and charm mankind once more!"

* "Soon after his (Bolingbroke's) return, he acknowledged Madame de Villette as his wife, which everybody knew she had been for some time, though not a year before she had solemnly forsworn her being so in a court of judicature, in order to draw a sum of money out of the hands of a banker, who pretended (very likely only for the advantage of fingering the money a little longer), that without a decree in Chancery he could not be secure in delivering it. The Banker said, if she was Lord Bolingbroke's wife, as was currently reported, and by everybody believed, her money was his; and as his was forfeited by his attainder to the Government, consequently any Banker in whose hands it was lodged would, notwithstanding the repayment to his wife, be accountable to the Government for it.

"This Chicane of the Banker's put her ladyship under the disagreeable difficulty of either risking her 52,000*l.* (for the sum was no less), or denying that upon oath, which in a few months would be owned, and was already known, to all the world; however, her conscience and her interest had no long struggle: she forswore her marriage and received her money."— *Lord Hervey's Memoirs of the Reign of George II.*, vol. i. pp. 16, 17.

This was not, however, published until after Pope's death, he having probably suppressed it on becoming intimate with Pulteney—when Pulteney and Bolingbroke became political allies.

Far more bitter, however, were the attacks made upon her by the political opponents of her husband. Sir Charles Hanbury Williams, who, as Horace Walpole says, inflicted deeper wounds in three months on Lord Bath than a series of *Craftsmen*, aided by Lord Bolingbroke, could imprint on Sir Robert Walpole, has frequent allusions to Lady Bath. Thus, in *The Country Girl*, he writes: —

"'Tis said besides that t' other Harry
Pays half the fees of Secretary,
To Bath's ennobled doxy."

And again, in the *Ode to the Author of The Conquered Dutchess*, he says: —

"How Pulteney truck'd the fairest fame
For a Right Honorable name,
To call his vixen by."

But it is somewhat remarkable that no allusion to the subject of this curious print is made by Sir Charles.

Walpole has certainly one covert allusion to this incident. In his Letter to Mann of 19 July, 1743 (vol. i. p. 259, Cunningham's edition), speaking of Lord Bath, he says: —

"My Lady Townshend said an admirable thing the other day to this last: he was complaining much of a pain in his side, —'Oh!' said she, 'that can't be; you have *no side*.'"

None of Walpole's editors have considered that this "admirable thing" required explanation. Had they remembered Lady Betty Germaine's remark, "We all know *Lady Bath has a side*," they would probably have pointed out the reference to what appears to have been well known at the time as Bolingbroke's Writing-Desk.

Perhaps some reader of "N. & Q.," versed in the political squibs and caricatures of the last century, may be able to furnish other allusions to this subject, and to say whether any copy of the mezzo-tinto print advertised by Mr. Wilkins is known to be in existence. While some graver reader may be able to tell us what the precise paper was, which, signed in so peculiar a manner, was afterwards produced by Pulteney before a Secret Committee of the House of Commons.

S. P. B.

THOMAS HOWARD, EARL OF ARUNDEL.

As we have a new *Biographia Britannica* in prospect, it seems desiderable to collect without delay materials for the lives of our worthies, especially of those whose names or titles occur early in the alphabet. With a view of drawing your readers' attention to this important field, I propose from time to time to forward samples of my collections under the letter A. To begin with the eminent patron of letters, Lord Arundel. See Heylin's *Life of Laud*, 361; Birch's *Court and Times of James I.*, vol. ii. p. 24. He was for peace with Rome, Panzani's *Memoirs*, 249 (cf. for his grandson the cardinal, *ibid.* 305), and Prynne's *Canterb. Doome*, 422. (Marprelate, *Epist.* p. 31, ed. Petheram, already complained that J. C. the Earl of Arundel's man printed popish books.) He was general against the Scots, 1639, Lilly's *Life of Charles I.*, pp. 211, 212; his character, *ibid.* 224, *seq.* His MSS., Scrivener's *Collation, &c.* (1853), p. xxxviii. He is mentioned as tilting in 1613 (Wotton's *Remains*, 405, a large estate left to him, *ibid.* 435). In 1638 he purchased Pirckheimer's library (*Leben des gelehrten Petri Lambecii*, 91). See further, *Richterus Redivivus*, Norimb. 1686, pp. 224, 232, 236. In a letter from Christopher Arnold to Geo. Richter (7 Aug. 1651, *ibid.* 485), we read: —

"Nobilissimus Dn. Foxius, olim Comitis ab Arundell ad invictissimum Imperatorem nostrum legati in itinere comes, velut admissionalis, hortos Arundellianos ita mihi aperuit, ut omni tempore statuas, imagines, marmora, inscriptiones, urnas et vasa varia perlustranti pateant."

His chaplain Petty travelled into Greece and Italy to make collections for him, and was so ill rewarded that he died of chagrin (Colomesii *Opera*, 328). Fras. Junius was his librarian and tutor to his son (*ibid.* 323; *Clarorum Virorum ad G. J. Vossium Epistolæ*, pp. 29 b, 73 a). Suffering from a fall, *ibid.* 32 a. Ambassador to the Queen of Bohemia (*ibid.* 105 b. Cf. 141 b, 143 b, 163 b; Vossii *Epistolæ*, 136 a, 149a, 180a, 212 b). He procured the see of York for Harsnett, who was tutor to his younger son (Le Neve's *Protestant Bishops*, i. pt. 2. p. 132).

JOHN E. B. MAYOR.

St. John's College, Cambridge.

WILLS OF EMINENT PERSONS.

I offer a second list of the Wills of persons of eminence that have already appeared in print. Soliciting, as before, the correspondents of "N. & Q." to favour me with references to any others that may occur to them.

1450. Sir John Fastolfe, K.G. Norfolk Archæology, 1849, vol. ii. p. 228.
1556. Sir John Gage, K.G. Gage's History of Hengrave, p. 229. (And, in the same work, several others of the Gages and Kytsons.)
1560. Thomas Phaer, translator of Virgil. Shakespeare Society Papers, iv. 1.
1561. Eleanor, Countess of Bath. Gage's Hengrave, p. 135.
1562. Gerard Legh, author of the Accedens of Armory. The Herald and Genealogist, 1862, Part II.

The "fellows" of Shakespeare, in Collier's

Memoirs of Actors in the Plays of Shakespeare (Shakespeare Soc., 1846), viz.: —

1603. Thomas Pope, p. 125.
1605. Augustine Phillips, p. 85.
1608. William Sly, p. 157.
1613–14. Alexander Cooke, p. 187.
1623. Nicholas Tooley, p. 289.
1628. Henry Cundall, p. 145.
1630. John Heminge, p. 78.

1619. Samuel Daniel, the Poet. Shakespeare Society Papers, iv. 156.
1626. Edward Alleyn, the actor, and founder of Dulwich College. Alleyn Papers, (Shakespeare Soc. 1841), p. xxi.
——. Sir John Hayward, D.C.L., the historian. Hayward's Elizabeth (Camden Soc.), 1844, p. 75.
1650. Inigo Jones, architect. Life by Peter Cunningham (Shakspeare Soc.), 1848, p. 49.
——. Sir Anthony Van Dyke. Carpenter's Pictorial Notices of Vandyck, 1844, p. 75.
1656. Penelope, Lady Gage. Gage's Hengrave, p. 240.
1665. Abraham Cowley, the poet. Shakespeare Society Proceedings, ii. 146; and Johnson's Lives of the Poets (edit. 1854), i. 62.
1684. Robert Leighton, Archbishop of Glasgow. Bannatyne Miscellany, vol. iii.
1689. Thomas Sydenham, M.D. Works, printed for the Sydenham Society, 1844.
1697. Thomas Hobbes, of Malmesbury. Aubrey's Lives, iii. 635.
——. Sir Thomas Rokeby, Justice C.P. Brief Memoir of Mr. Justice Rokeby (Surtees Soc. Miscellanea, 1860), p. 64.
1701. King James the Second. Clarke's James II., vol. ii. p. 646.
1702. Henry Sidney, Earl of Romney. Collins's Lives of the Sidneys, p. 174.
1715. George Hickes, D.D., the Nonjuror. London, 1716, 8vo.
——. Charles Montague, Earl of Halifax. His will was published by Curll.
1760. Dr. John Ward, the fabricator of Ward's Pill (see "N. & Q.," 3rd S. ii. 372). Gentleman's Magazine, 1762, xxxii. 208.
1784. Dr. Samuel Johnson. Gentleman's Magazine, 1784, p. 946, and Boswell's Johnson.
1841. Sir Francis Chantrey. In the Athenæum soon after his death, and in the Gentleman's Magazine for March, 1842.

J. G. N.

The following may be added to the list of published wills: —

1441. Robert Large (citizen of London and mercer) Life and Typography of William Caxton, vol. i. 4to, London, 1861.

WILLIAM BLADES.

1552. The will of James Bicton, M.A. of Oxford, and Dean of Kilkenny, Ireland, a very curious document, is printed in Cotton's *Fasti Ecclesiæ Hiberniæ*, ii. 407.
1695. The Preamble to the Rev. John Kettlewell's will in his *Life*, 1718, 8vo, p. 479.
1714. The will of "the pious" Robert Nelson is printed in Secretan's *Life and Times of Robert Nelson*, p. 281.
——. Dr. Gilbert Burnet, Bishop of Salisbury. John Macky's *Characters of the British Nobility*. Appendix I. Second edition, 8vo, 1742.
1740. Mr. Alderman Barber. Printed by Curll, in *Life, Amours, &c., of Alderman Barber*, 1741.
1755. The Deed of Trust and Will of Richard Rawlinson, of St. John Baptist College, Oxford, Doctor of Laws. Lond. James Fletcher, 1755, 8vo, pp. 80.

J. Y.

UNPUBLISHED MANUSCRIPT OF WILLIAM FISKE.

Subjoined are some "scribblings" from the fly-leaves and broken pages of a folio manuscript in the possession of Robert Fiske, Esq. of Beccles. It is chiefly in the handwriting of William Fiske, of New House, Pakenham, Suffolk, and was written, 1640–4, "after he was 60 years of age." The volume was designed "for private use," and contains "Notes of Observations for the helpe of understanding the Holy Scriptures; following herein the circumstances of Time, Place, and Person." This is an elaborate compilation on the chronology, geography, and history of the Bible, extending to 312 very closely and neatly-written pages. Then follows "A Sermon, not printed, preached the 23rd of November, an. 1634, at Christ's Church in Dublin by Bishop Bedle, the Bishop of Kilmore in Ireland, at a Parliament there." Also various extracts, and a long argument on the lawfulness of usury. Further on, upwards of 150 pages are devoted to a digest of universal and English history, in the same type-like style of penmanship.

The book was left by William Fiske to his son Lieut.-Colonel John Fiske, who, in 1655, was the possessor of Clopton Hall, Rattlesden, Suffolk. In some vacant leaves, which would have been filled up by the father, "but death prevented," the son has inserted various extracts, remarks, and rhymes, chiefly on religious subjects. At the end is a memorandum, dated 20th May, 1680, by which Colonel Fiske gives the MS. to his son James Fiske, Rector of Whepstead, Suffolk, an ancestor of the present possessor.

It is worthy of remark that the industrious sexagenarian was a layman. His son calls him "gent.;" and in a modest preface to the "Notes," he describes himself as "having neither skill nor a publique calling."

"*A Prophesie found an* 100 *Years since, in the Abbey of St. Bennet's.*

"If eighty-eight be past, then thrive
Thou maist, till thirty-six or five;
After the maid is dead, a Scot
Shall governe thee; and if a plott
Prevent him not, sure then his swaye
Continue shall for many a daye.
The P. shall dye yonge, and the first
P'haps shall raigne; but oh, accurst
Shall be the time when you shall see
To sixteen ioyned twenty-three;
For then the eagle shall have helpe
By craft to catch the Lyon's whelpe,

And hunt him sore, except the same
Be cured by the Mayden's name.
In July mouth, in that same yeere,
Saturn conioyns wth Jupiter:
Perhaps false prophets will arise,
And Mahomet shall play his prise.
But sure much alteration
Shall alter [*sic*] in Religion;
Beleeve this truth, if then thou see
A Spaniard Protestant to bee."

"*Instinct and Reason.*

"The Great Creator gave to Brutes the light
Of sense and Natural Instinct, that might
Conduct them in a sensuall life; by this
They steere their course, and very rarely misse
Their instituted rule, nor yet reiect
Its guidance, or its influence neglect.
But the Creator's great beneficence
Gave unto man, besides the light of sense,
The nobler light of reason, intellect,
And conscience, to governe and direct
His life and actions, and to keep at rights
The motions of his sensuall appetites.
But wretched man unhappily deserts
His Maker's institutions, and perverts
The end of all his bounty, prostitutes
His noble soule, his reason, and his witte;
And intellect, that in the throne should sit,
Must lacky after lust, and so fulfill
The base commands and pleasures of her will.
And thus the humane Nature's great advance
Becomes its greater ruine, doth inhance
Its guilt: while judgment, reason, witt
Improves the very sinnes it doth committe.
Deare Lord, Thy mercy sure must overflowe,
That pardons sins which from Thy bounty grow."

"*A Poem on Christmas Daye.*

"What! the Messias borne and shall a daye
Be thought too much expensiveness to paye
To that memoriall? Shall an anniverse
Be kept with ostentation to rehearse
A mortal Prince's daye, or [to] repeate
An Eighty-eight, or Powder plott's defeat,
A Purim, or some petty victory,
Though with the victor's losse or infamy?
And shall wee venture to exterminate
And starve at once the memorie and date
Of Christ Incarnate, wherin such a store
Of ioye to mortalls laye, as nere before
The sunne beheld, a treasury of Blisse,
The birthdaye of the world, as well as his?
Ingratefull man! it was for only thee
And for thy restitution, that hee
Did stoope to weare thy raggs, chose a discent
Below himselfe and angells, was content
Thus to assume thy nature, and thereby
His passing Love to thee to magnyfie.
And canst thou thus requite it, or [*sic*—as?] to raze
The name it beares, that future ages may
Forgett as well the blessing as the daye?
Deare Lord, when to thy honour I designe
To give a Daye, 'twas what before was thine,
But were it mine, I only paye a debt
To the Remembrance of this benefit."

"'*In religione vera virtus: in virtute vera nobilitas.*'

"For true nobillitie standeth in the trade
Of vertuous life, not in the fleshly line
Of nature's race, whose offspring soone doth fade;
For blood is brute, but Gentry is divine."

"*Of Idolaters.*

"Ah, wretched they that worship vanities,
And consecrate dumbe Idols in their heart,
Who their owne maker (God on high) despise,
And feare the worke of their owne hand and art.
What furye, what great madnes doth beguile
Men's mindes, that man should ugly shapes adore
Of birds, or bulls, or dragons, or the vile
Halfe dogge, half man, on knees for aid implore.
Fearfull to thinke, an horrid thinge to tell,
Some serve that blacke Inhabitant of hell."

S. W. Rix.

Beccles.

Minor Notes.

Walter Scott's Burial-Place. — Accuracy as to the locality of the burying-place of Sir Walter Scott seems of sufficient importance to have a mistake on the subject corrected through the medium of "N. & Q." In the *Edinburgh Review*, No. 228, p. 497 (October, 1860), it is stated that Dryburgh Abbey, within the precincts of which his remains lie, is in *Roxburghshire*, whereas it is in *Berwickshire*. This not uncommon error comes from overlooking what is apparent on inspecting the county maps, — that the parish of Mertoun in Berwickshire, in which Dryburgh is situated, forms an interjection of some miles on the north side of the Tweed, between those of Melrose and Makerstown, both of which are in the county of Roxburgh. G.

Edinburgh.

Curious Epitaph at Cookham, Berks. —

"In
Memory of
William Henry Pullen,
Who died the 8th of June, 1813,
Aged 27 years.

"Scarce does the Sun each Morning rise, and close its Evening Ray,
Without some human Sacrifice, some tragic Scene display;
A shocking Accident occur'd, alas, with grief I tell!
The Youth who now lies here inter'd, to Death a Victim fell.
Well could he drive the Coursers fleet, which oft he'd drove before;
When turning round a narrow Street, he fell To rise no more.
No one commanded more Respect, obliging, kind, and fair,
None charg'd him with the least neglect, none drove with greater Care.
He little thought when he arose, the fatal fifth of June;
That Morn, his Life's Career would close and terminate so soon.
Tho' snatch'd from Earth, we hope and trust he's called to joys above;
Virtues like His, so pure, so just, ensure Celestial Love."

Q. D.

THE PHRASE "THAT ACCOUNTS FOR IT."— Mrs. Richard Trench, in her *Diary* for July, 1800, says: —

"I dined also again with the Arnsteins, who I see hate Austrian government. She is a Prussian, and, *according to the late cant phrase*, 'That accounts for it.'" — *Remains of the late Mrs. Richard Trench*, p. 86.

C. J. R.

FLY-LEAF SCRIBBLINGS.—On the last leaf of a "Breeches Bible," edit. 1611, in handwriting of the period: —

"The peace of God, a quiet life,
A contented mind, a honest wife,
A good report, a friend in store,
Why should a man have any more?"

"The peace of quiet life; a contente l minde;
A honest wife; a good reporte; a friend in store;
Why should a man desire more, or have any more?"

On one of Dr. Donne's Sermons (Sermon xlvi.), edit. 1639:

"Talk of Blooming charms and graces,
All's notion, all's name;
Nothing Differs but their Faces;
Every woman is the same.
"Anne Herbert, her Booke, 1650."

On the first page —

"Elizabeth Morgan, William Morgan, Esq."

UUYTE.

Capetown, S. A.

FRANCE, ITS MUTATIONS SINCE 1789.—The following is a work which has lately appeared in Paris, and is much read and admired in the literary circles of that capital: *Souvenirs de soixante Années, par Delécluze*, chez Lévy Frères, 1862, 12mo. At p. 143, it speaks of the hero of the piece as having been born February 26, 1781, and having lived under the governments of—

"Louis XVI., monarque; de Louis XVI., roi constitutionel; de la 1ère République; du Directoire; des Trois Consuls; du Consulat à vie; du premier Empire; de la 1ère Restauration; des Cents Jours; de la 2de Restauration; de Louis-Philippe; de la 2de République; de la Présidence; du 2d Empire; sans compter les gouvernements intercalaires et provisoires."

This appears to me a very good synopsis of the phases, or various mutations, which the government of France has undergone, beginning with the revolution of 1789; and would form a simple and useful table, if any reader of "N. & Q." would supply us with the dates of the events chronologically arranged.

QUÆSITUS.

A PUZZLE FOR ANTIQUARIES. — The following inscription was found on a stone in the Roman Amphitheatre at Nismes, some forty years ago:—

"Similiter causaque, ego ambo te, fumant cum de suis."

It defied the efforts of antiquaries and grammarians, until one with more French and less Latin suggested reading it with a purely French pronunciation, which immediately solved the mystery. It was —

"Six militaires Cossaques, égaux en beauté, fumant comme des Suisses!"

Written by a wag during the occupation of France by the allies.

E. F. WILLOUGHBY.

TELEGRAM. — Why should not this word be abbreviated into *telm*, *quasi* "tell them," "tell-'em," or "tell him"? Were *telm* commonly used as an abbreviation, it would doubtless soon be adopted as a word, which Macaulay's New Zealander may believe to be pure Anglo-Saxon.

G. O. W.

REINDEER, RAINDEER: ORIGIN OF THE WORD. Having been accustomed to regard this famous Laplander as an animal of *draught*, I was surprised to learn from a recent *Times'* correspondence, that the latter mode of spelling had been sanctioned by so many lexicographers, ranking Johnson among its authorities. Bailey adopts, and Craig admits, *raindeer;* but on what etymological grounds? *Reindeer*, or as I have seen it synonymed, *Rhendeer*, = Germ. *Renn-thier*, *q. à Rennen*, to run swiftly, and *thier*, a wild animal (Greek, θήρ), a female of the deer kind. Seeing that this Arctic racer has acquired such wide turf celebrity, I have been induced to seek from you, or your readers, its derivation, if the one already given be incorrect. Perhaps the oracular wisdom of "N. & Q." may be the means of preventing the recurrence of any *golden* duels on the subject. An answer will, at any rate, confer a favour on your querist.

The reindeer has been known to run with a light sledge at the rate of nearly nineteen miles in the hour. One is recorded to have carried an officer express 800 miles in forty-eight hours,— a fair illustration of characteristic fleetness expressed by its German etymon. Ten to one on *Reindeer!*

F. PHILLOTT.

Queries.

NAPOLEON QUERIES.

A recent perusal of Mr. Forsyth's very interesting, and to the best of my judgment strictly impartial, *History of Napoleon's Captivity at St. Helena*, has made me desire further elucidation of the following points: —

1. Napoleon constantly protested against certain restrictions imposed on him, as going beyond those usually imposed on prisoners of war. Had he ever been officially declared a prisoner of war? He also objected, that even had he been one, "les droits des nations civilisées sur un prisonnier de guerre finissent avec la guerre même." Was this objection not valid? And if not, why not?

2. Las Cases, towards the end of the *Mémorial*, asserts that a present of wine, &c., sent by him from the Cape to Napoleon, was not delivered at

Longwood till after much objection and delay on the Governor's part. He subsequently asserts, that the Governor would not allow Napoleon to receive Hortense's present of Josephine's portrait, set in glass on purpose to render obviously impossible any clandestine communication by means of it. Mr. Forsyth does not notice these assertions of Las Cases. Could they be disproved or explained?

3. Vol. iii. p. 287. Mr. Forsyth states, in a note, that his reason for saying nothing of the placing of a crucifix on Napoleon's death-bed pillow, is, that he finds no mention of the circumstance in the Lowe papers. He says nothing, either, of Napoleon's receiving the sacraments. Is it because the Lowe papers do not allude to that incident, or because the incident itself has been disproved?

4. Vol. iii. p. 290. "Sir Hudson Lowe did not feel authorised to give up the heart to Count Montholon." Why did he not feel authorised? Had not the British government pledged their word to Napoleon (vol. i. p. 16) that the dispositions of his will should be carried out?

In addition to the above Queries, I subjoin a few Notes on points chiefly respecting Napoleon himself, which seem to me open to further discussion:—

1. In vol. iii. it appears, that Napoleon expressed very strong objections to the iron railing which nearly surrounded the new house built for him; he looked on it as an iron cage. The reply was, that the railing should be continued no farther if he disliked it; but that this mode of enclosure would better than any other answer his convenience, as it did not strike the eye, &c. It was further observed (on that or some other occasion), that the railing was such as is customary in England round gentlemen's parks. But the earliest allusion to the railing occurs in vol. i. p. 151. We there find, in a letter officially addressed by Sir Hudson Lowe to the minister, a statement respecting the peculiar difficulty of guarding Napoleon, owing to the non-enclosure of Longwood; this statement is followed by a request that a very considerable amount of iron railing may be sent out. And Lord Bathurst, in a letter to Sir Hudson Lowe (vol. i. p. 313), speaks of certain methods of vigilance as necessary, especially till the iron railing shall arrive. No wonder, therefore, that Napoleon should regard his fence as an iron cage.

2. Count Montholon remarked, that Lieutenant Jackson had had a fortunate escape of being appointed orderly officer at Longwood; as, had he been so, the French there would have infallibly ruined his reputation—it was their system with all who came to them. They do not, however, seem to have always acted on this system. Las Cases, towards the end of the *Mémorial*, publishes a letter addressed to him by Count Bertrand, in which the latter designates the orderly officer first stationed at Longwood as "le digne Capitaine Poppleton, dont nous n'avons eu qu'à nous louer."

3. At vol. ii. p. 49, it is noticed as remarkable that Napoleon seldom alluded to his son. This observation seems quite inconsistent with the testimony of Gourgaud (vol. iii. p. 393); who, after quitting Longwood, stated to Count Stürmer respecting Napoleon: "Il parle souvent de son fils, surtout dernièrement." The impression the *Mémorial* has left on my mind is in entire accordance with Gourgaud's testimony.

4. Vol. ii. pp. 263, 264. In a quotation from Mr. Henry, a contrast is drawn between Napoleon's attendance on dying marshals and his apparent neglect of his faithful and attached *maître-d'hôtel*, poor Cipriani, who died at St. Helena. Yet here again, Gourgaud's replies to Count Stürmer seem to show that Napoleon was habitually more tender to his servants than to his officers. To the Count's inquiry (vol. iii. p. 394), "Comment est-il dans son intérieur?" the answer is, "Excellent pour les domestiques." To the question, "Quelle est son attitude avec les personnes de sa suite?"—"Celle d'un souverain absolu." And the ex-Emperor, in his will, records of his valet Marchand, "les services qu'il m'a rendus sont ceux d'un ami:" terms surely of scarcely less touching gratitude than those in which he acknowledges the *soins filials* rendered him by Count Montholon.

5. Vol. ii. p. 361. In commenting on Lord Bathurst's speech in parliament, Napoleon states: "Sir Hudson Lowe endeavoured to induce the French officers and domestics to abandon Napoleon." To which statement the Governor appends the note: "This is wholly unfounded." Now I dare say Sir Hudson did not act on his instructions in this respect, but of the nature of those instructions there can be no doubt: for (vol. i. p. 190) Lord Bathurst wrote to him: "I hope you will have been able to reduce very much the number of attendants on General Bonaparte, by encouraging the disposition several must have felt to return home." *Must have felt!* No wonder their master, speaking of their devotion to him, added the indignant comment Las Cases records: "Tant pis pour ceux qui ne sauraient comprendre cette conduite."

6. Vol. iii. p. 294. We are told that, after the dissection of Napoleon's body, Bertrand objected to Antommarchi signing the medical report; on the alleged ground, that he would never consent to any attendant of Napoleon's signing a document in which the imperial title was omitted. Mr. Forsyth adds, "the real reason, no doubt, was," that the report stated the cause of death to be cancer; whereas the French wished to reserve the power of asserting it to be the climate. Yet

there seems some evidence that the real reason was the alleged one. Bertrand, the very next day, in writing to Cardinal Fesch, and to some one else, himself attributes his master's death to cancer in the stomach; thus showing he had then no wish to put forward any other cause. And as respects the force of the reason itself: Napoleon had once forbidden his suite to sign an official declaration in which he was not styled Emperor, on the express ground that he would not have his own hands used to degrade him; and they signed at last, only because removal from Longwood would have been the consequence of their persisting in their refusal. No such consequence was to be dreaded now; and Napoleon's wishes were invested with the additional sacredness of death. Again, from the orderly officer's account (vol. iii. p. 211), we incidentally learn that Bertrand had peculiarly clung to the imperial etiquette, keeping his hat in his hand while walking with Napoleon in the garden. This Montholon did not do.

7. Vol. iii. pp. 302, 304, 305. Mr. Forsyth observes of Napoleon: "He seems to have been unfortunate in the choice of his companions in exile. . . . it may be doubted whether he would have tolerated men more truthful and independent," &c. Doubted, of course, it may be; but there seems some probability that he would. Vol. iii. p. 294, we find Gourgaud saying to Count Stürmer: "Ce n'est ni Bertrand ni Montholon qu'il fallait à l'Empereur. C'est le Duc de Rovigo (Savary), le Duc de Bassano, des hommes à caractère enfin, qui lui eussent empêché de faire des sottises." Now (vol. iii. p. 258) Napoleon, in an official note, mentions this very Duke de Rovigo as one he would receive with pleasure as successor to Bertrand or Montholon. And his original choice cannot here be objected: for the British government had expressly excepted Savary from the permitted objects of that choice.

MARIA F. ROSSETTI.

QUOTATIONS, REFERENCES, ETC.

I have very gratefully to thank J. L. G., F. C. H., and E. M., for their prompt help in former quotations, &c., wanted. May I indulge the hope that others may yet be traced for me. (See 3rd S. ii. 306.) I take the liberty to send a few more; and in doing so may explain that what I have sent, and now send, and may still send, are mere *residua* of many thousands which I have myself expiscated: —

Schoolmen.

1. Man hath thus added to his dignity to *know it.* And this is given him, as a Schoolman saith, that he may rejoice in what he hath and in Him that gave it. [The earlier thought seems a reminiscence of Pascal: but who is the Schoolman?]

Baronius.

2. But should I tell thee what is said of Baronius and some others; and what might be said of the honour of that calling [of the "ministry."] [Any reference to Baronius "on the calling" of the "minister"?]

A Latin Postiller.

3. A Latin Postiller upon that in Exodus xxx. 31, where it is said, Thou shalt anoint Aaron, his sons, &c., because it is said (v. 32) upon man's flesh it shall not be poured: thence infers, in an hyperbolical sense, that priests are angels, not having human flesh. [Who was this Latin postiller or commentator?]

4. Cephas and Paul are servants of the Church, and I that am Peter's successor am so; but yet he stamps in his coin, "That nation and country that will not serve thee shall be rooted out." [Authority?]

5. As a wise philosopher could say, that man is the end of all things in a semicircle. [Who?]

6. That terrible of terribles, as the philosopher saith of death. [Who?]

Ambrose.

7. And, therefore, as St. Ambrose, If thou hast not nourished one: however, in the law thou art not a murderer, yet before God thou art. [Reference?]

Bernard.

8. As Bernard saith, *Donum Dei sine Deo*—they have the gift of God without God. [Reference?]

9. As Bernard saith, I go willingly to a Mediator made bone of my bone; my brother. [Reference?]

10. Saith St. Bernard, Oh! love that art so sweet, why becamest Thou so bitter to Thyself?

11. *Licitis perimus omnes*, it is an ordinary speech: we all perish by lawful things. [Any reference for this saying?]

12. *Dum patitur vincit, etc.* — When he suffers he conquers. [Reference?]

13. The modestest and learnedest Jesuit of late times, speaking of this argument of Christ . . . . . saith, If the Pope say otherwise, his authority were more to me than the definition of all the holy Fathers: nay, saith he, I say with Paul, If an angel, &c. [Query, Bellarmine? Any reference?]

Augustine.

14. As St. Austin saith, Surely he was no king, who feared he should be a king.

15. Learn on earth that that will abide in heaven, saith Austin.

16. Take all from me, saith Austin, so Thou leave me Thyself.

17. As Austin saith, Wicked men have the Spirit of God knocking, and he would fain enter . . . . but God's children have the Spirit entering, dwelling, resting there.

Bellarmine.

18. The Papists would have Christ a beggar. Bellarmine, to countenance begging friars, would have Christ to be so. [Reference?]

Chrysostom.

19. Therefore He, Christ, was a principal (as Chrysostom saith) with a principal. He differs nothing from the Father. [Reference?]

Salvian.

20. We give it to Christ in them, as Salvianus saith: Christ doth hide himself under the person of the poor.

21. *Homo sum*, said Salvian, *secreta Dei non intelligo.* [Reference?]

Theodosius.

22. Be therefore of Theodosius, his mind: Value thy-

self according to thy measure in grace and assurance of salvation.

23. The Philosopher saith: There is nothing in the understanding but it came into the senses. [This, written before 1635, long preceded Locke. Who is the philosopher?]

24. Nature, therefore, is against Atheism, as one observes, that naturally men run to God in extremity. [Any references, various, will be acceptable.]

25. It was the speech of a heathen: We are best when we are weakest. [Who?]

26. The saying is true: *Qui nimis amat, nimis dolet.* [Reference?]

Γ.

Goisfrid Alselin or Hanselin. — I shall be greatly obliged by information respecting the family and descendants of this follower of William the Conqueror. He possessed extensive lands in the north of England, but I do not know for what length of time he enjoyed them. C. J. R.

Book of Common Prayer: Prayer for the Church Militant. — In a 12mo edition of the Book of Common Prayer, which was printed at Edinburgh by Sir D. Hunter Blair and J. Bruce, 1824, the prayer for the Church Militant, in the Holy Communion Service, commences: "Almighty and *everlasting* God." I have examined many copies of all sorts of dates and editions, but this is the only instance in which I have discovered "everlasting" substituted for "everliving," the authorised word. It seems, therefore, that "everlasting" is a printer's error. As, however, it may occur in other editions, I should be glad to see any such examples noted in your pages.

Sigma-Tau.

Thomas Campbell. — In *The Collegian* (Glasgow, 1827), it is said that, "Campbell, when in Glasgow College, published his first poetical piece in the form of a small pamphlet, price sixpence, and some of the subscribers to this profound speculation are still to be found in Glasgow." Is the correct title of this curiosity known to any of the present generation? J. O.

La Camorra. — My late friend Rossetti, when treating of the Fehm-gerichte in his *Mistero dell' Amor Platonico*, &c., says in a note (p. 677): —

"From my earliest to my ripest years, I have always heard tell in Italy, of a society like this anciently existing there, and termed Beati Pauli, perhaps because they were Paulicians; but with all the inquiries I was able to make, history has thrown no light on them, and has not even retained their name."

Now, as evil institutions, civil and religious, are often merely deteriorations and corruptions of good ones, is there not a possibility that the odious Camorra of Naples may be the degenerate offspring of this former Italian Fehm-gericht? The subject seems to me worth inquiring into, by some one who has the means and opportunity.

Thos. Keightley.

Dartmouth Arms. — Can any of your readers inform me what was the origin of the very quaint arms of the town of Dartmouth, viz. A king in a boat, supported on either side by a lion rampant? And at what period were they granted to the town? A lion also may be seen carved frequently, not only in the curious old church, but also on old houses in the town. The old Norman family of Pomeroy were seated in the neighbouring castle of Berry Pomeroy. Their arms were a lion rampant. Had their arms and name (Pome*roy*) anything to do with these arms of Dartmouth? Is there any legend attached to them?

M. W.

Owen Fitz-Pen, *alias* Phippen. — In the summer of 1859, while on a yacht cruise in the British Channel, I, with some other friends, ran into Falmouth harbour, and thence up the river Fal to Truro. In St. Mary's Church in that town I observed some curious antiquities, and copied some epitaphs. In the north aisle, in letters partly Roman, is this very curious history: —

"Δόξα ἐν ὑψιστοῖς Θεῷ.

"To the pious and well deserved memory
of Owen Fitz-Pen, *alias* Phippen,
who travelled over many parts of the
world, and on the 24 March, 1620, was
taken by the Turkes, and made a
captive in Argier. He projected sundry
plots for his libertie, and on ye
17 June 1627, with 10 other christian
captives, Dutch and French, persuaded
by his counsel and courage, he
began a cruel fight with 65 Turkes
in their owne ship—which lasted three hours—
in which 5 of his company were
slaine; yet God made him captaine,
and so he wrought the ship into Cartagene,
being of 500 Tuns and 22 ordee.
The king sent for him to Madrid to see
him, he was profered a captaines'
place and the K[s] favour if he would
turn papist, which he refused. He sold
all for 6,000*l.* returned into England
And died at Lamoran 17th March, 1636.

"Melscombe in Dorset was his place of birth
Age 54, and here lies earth in earth.

"Geo Fitz-Pen *alias* Phippen
Ipsius frater et hujus ecclesiæ Rector, H.M.P."*

Can any reader of "N. & Q." give me further information respecting the hero of this epitaph and his exploit, which seems more marvellous than the recapture of the "Emily S. Pierre" from the U. S. cruiser in last spring?

T. W. Belcher, M.D.

Cork.

Heraldic Queries. — Required, the arms of Sweyne of Binfield, co. Berks; and of Beaconsfield, co. Bucks?

[* This epitaph is printed in Lysons's *Cornwall*, iii. 312, and in the *Beauties of England and Wales*, ii. 436.—Ed.]

An impression of the book-plate of Dr. Edward Young, author of the *Night Thoughts?*

The arms of D'Arcy, co. York, as borne by one of the family who was a knight banneret in the reign of Charles I., and is said to have been afterwards created a baronet.

FREDERICK GEORGE LEE.

Aberdeen, N.B.

THE MARTYR'S PENNY: THE SUET PENNY. — In looking over Simeon Ruytinck's *MS. Annals of the Dutch Church in Austin Friars*, I find a notice in 1563 of "The Martyr's Penny in Zealand," and I am desirous of knowing what it alludes to. Among the churchwarden's accounts of Henley, I find a notice in 1554 of the Suet Penny:

"Item, payd at Myhelmas the suet peny - 1d."

I shall be glad if one of your correspondents will enlighten me on this subject also.

JOHN S. BURN.

The Grove, Henley.

THE LORD MAYOR OF DUBLIN, 1862. — The Hon. John Prendergast Vereker, M.A., Barrister-at-Law (second son of the present Lord Viscount Gort), has been elected by a majority of the Corporation of the city of Dublin, at a meeting held on the 1st November, 1861, to fill the office of Lord Mayor during the year 1862; and it is, I think, almost the only instance of a son of a peer or peeress of the realm being placed, by a popular election, in such a position. Can any reader of "N. & Q." supply parallel cases? The only one, so far as I am at present aware, is that of the Hon. Thomas Henry Skeffington, son of Margaretta, Viscountess Ferrard (whom he succeeded in 1824), who served as Mayor of Drogheda in 1816. ABHBA.

SIR HUGH MYDDLETON.—I have two letters by Sir Hugh Myddleton, a captain in the navy, dated 1713 and 1714. Was he the grandson, or great-grandson of *the* Sir Hugh, the projector of the New River? Nothing can be learned from Burke's *Extinct Baronetage*. I have also a letter of Anna Myddleton (endorsed Lady Middleton), addressed to "the Hon^able Gent^m" (probably the Commissioners of the Navy), complaining that she cannot procure the Michaelmas payment of her pension of 60*l.* per annum, granted by his majesty for the support of herself and child, through the alteration of the style, and being in the greatest distress for want thereof. Dated from Chigwell, Nov. 20, 1752. Who was she? BIBLIOPHILE.

JOHN MILTON'S WORKS. — When reading a biographical sketch of the late Edward Hill, M.D., Regius Professor of Medicine, Trinity College, Dublin, in Wills's *Lives of Illustrious and Distinguished Irishmen*, vol. vi. pp. 471—473, I met with the following paragraph, which deserves, I think, to find admission into "N. & Q.": —

"At an early period of his life [having been born in 1741] he became passionately fond of Milton's works, particularly the *Paradise Lost*; and having discovered that numerous alterations and mistakes were made in every edition of that divine poem, through the carelessness of editors and printers, he procured a copy of every edition, and determined on correcting them in an edition to be edited by himself. He began this laborious task about the year 1769, and made it the business of spare hours from medical attendance. He compiled a most laborious index of all the words, a prolegomena, a critical examination of French translations, and a number of notes of his own, of Newton and others, and went over this laborious work several times in a most beautiful style of writing, both as to composition and penmanship, and was engaged in that work to within a short time before his death [which took place on the 31st October, 1830, in his 90th year]; but unfortunately his labours have not been brought to press, though many exertions have been made to attain that object."

Can you, or any of your correspondents, supply information regarding Dr. Hill's MSS.? Where are they at present? Have any exertions been made to bring them to press since the publication of Mr. (now Dr.) Wills's sixth volume in the year 1845? and with what result? Doubtless they well deserve attention, inasmuch as, "in literary attainments, Dr. Hill stood unrivalled among his contemporaries, a highly accomplished scholar, in Greek, Latin, French, and Italian, in grammatical composition and elegance of expression no man could excel him. From extensive reading he was well acquainted with every subject and science, and possessed a great share of mechanical ingenuity." ABHBA.

LORD PIGOT'S MARRIAGE. — Under the head of Vicount Galway, you will read in any Peerage, that the Hon. Edward Monckton, son of John, first Viscount Galway, married, in 1776, the Hon. Sophia Pigot, daughter of George, Baron Pigot, of Patshull. In the *Extinct Peerage* no mention is made of Lord Pigot's having married; and it is stated that he died without issue. Can any of your readers inform me whom he married, and whether he had any further issue, besides the above-mentioned daughter, Sophia? H. M. W.

POEMS. — Nearly fifty years ago, a friend of mine remembers reading two very cleverly written ballads; but at this distance of time forgets both the authors' names, and the date of publication. One commenced, "Lords of creation men we call;" and the other was a dialogue between Body and Mind.

If, through the medium of your publication, you could refer me to any party who possesses these ballads, I should be exceedingly obliged?

JOHN WHITTINGTON.

Bath.

["The Dialogne between Body and Mind," is by Mrs. Elizabeth Carter, see her *Poems*, ii. 39, edit. 1808; and *Gentleman's Magazine*, xi. 46. "Lords of Creation, men we call," must remain a Query.]

PORTLAND ISLAND. — The following is an extract from the letter of a friend, received some years since: —

"From time immemorial this island has been inhabited by the fine old Saxon race, who have intermarried solely with each other *without* degenerating. The men now are *all* above six feet, and the women in due proportion. They *all* bear the name either of *Stone* or *Pearce*, and are esteemed a 'rough and ready race.'"

If any reader of "N. & Q." can corroborate these statements or refute them, I shall feel obliged. Being so contrary to the received opinion respecting frequent intermarriages, this exceptional case, if true, is curious; but my correspondent, a lady, may have made her statements too hastily. M. F.

THE PRESTON GUILD. — Our attention has lately been called to this ancient institution, but I have not seen any allusion to anything similar in other English towns, if there be such. Now, in my younger days, I often heard described a civic procession which used to take place in Dublin exactly resembling the procession of the trades at Preston. It was called Riding the Fringes (*i. e.* Franchises), a name corresponding to the Preston Guild, and it ceased, I believe, during the American war. A full account of it will, I presume, be found in any of the histories of Dublin. K.

QUOTATION. — Where does Coleridge say: —

"He who begins by loving Christianity better than truth, will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all?"

F.

SAMUEL ROWE. — John Bradshaw, president on the trial of Charles I., by his will bequeathed "an annuity of 40*l.*, for seven years, to Samuel Rowe, gent., his secretary, for maintaining him at Gray's Inn," &c. Did the said S. Rowe enter himself of Gray's Inn, and pursue his studies? If not, what became of him? Was he the son of Owen Rowe, the regicide? Did he not receive an Oxford M.A. degree at the time that that University conferred the hon. degree of Doctor of Laws on Cromwell and Fairfax, and that of M.A. on sundry others? Was not there a Samuel Rowe admitted to the Hackney almshouses at a time allowing of its being the same individual, and was it he? If so, is it known when he died? THOS. BENSLEY.

Trevandrum, South India.

STATURE OF A MAN FROM HIS SKELETON. — I should be much obliged to any one who will point out the best mode of ascertaining the probable stature of a man by means of his skeleton.

In Bateman's *Ten Years' Diggings in Celtic and Saxon Grave Hills*, there are many instances mentioned of thigh bones of great length. Now it seems to me that probably the stature of the men may be calculated from their thigh bones. If any one could say what was the ordinary length of the thigh-bone of a man of the average stature, say 5 feet 8 inches, then, by the rule of three, the stature of any man might be found by means of his thigh-bone; for the length of the thigh-bone of the man of ordinary stature would be to the length of the thigh-bone of the skeleton, as 5 feet 8 to the required height of the dead man.

Or possibly the thigh-bone may bear such a proportion to the height of the man as may enable one to find that height. I rather think the thigh-bone is something more than a fourth of the height.

At Madame Tussaud's, in Baker Street, there are the thigh-bone and tibia of Luskin the Russian giant, who is said to have been 8 feet 5; the thigh-bone is 26 inches long, and the tibia 22, if I rightly remember.

It frequently happens that only some of the bones are found entire in a barrow, and, therefore, I should be thankful for any suggestion for finding the height by means of more than one bone.

I am well aware that the length of the bones in men of the same height varies considerably, and therefore all that can be ascertained in any way will only be the probable height.

C. S. GREAVES.

REV. J. WEBBE. — The English version of Haydn's *Seasons* is by the Rev. J. Webbe, who is also author of *Timotheo*, a musical piece. Can you give me any information regarding the author?

R. INGLIS.

JAMES WHITAKER, a Nonconformist minister of Whitchurch, and afterwards of Ringwood, Hants, is said to have been a grandson of Alicia Lisle, who in 1685 suffered death under the merciless sentence of Judge Jeffreys. Evidence and particulars of this family relationship would be thankfully received through your columns by D. B.

Queries with Answers.

BRADSHAW THE REGICIDE. — Treeton church possesses considerable interest to the antiquary, and appears to have been built in the thirteenth century. It is situated in the North [West?] Riding of Yorkshire, nearly bordering on Derbyshire. A stone in the chancel of this church contains the following inscription, which may interest some of the readers of "N. & Q.": —

"Hic jacet Edwardus Bradshaw, armiger, in occiduo cinere expectans eum cui nomen est oriens. Qui XXII. die Decemb. M.D.C.LXV. occubuit."

Hunter, the historian, says: —

"A common opinion at Treeton is that this stone covers the remains of President John Bradshaw, who is supposed to have retired to this obscure village at the

suggestion of William Walker, his accomplice in that deed of guilt and blood, who had found a secure asylum in the neighbouring village of Darnall.

"Village tradition, fruitful in expedients, assigns as the reason of Edward and not John appearing on the stone, that the true name was suppressed to save the reliques of so obnoxious a man from posthumous indignities. But there was a family of the name of Bradshaw possessing considerable property at Brampton in this parish, of whom there are other memorials in the church of Treeton, to whom doubtless this Edward Bradshaw belonged."

The body of John Bradshaw, who presided at the trial of Charles I., and passed sentence of death upon the king, was, I believe, buried in Westminster Abbey with great pomp; but was disinterred after the Restoration, and the head struck off, and placed upon a pole. He died Nov. 22nd, 1659.

Edward Bradshaw, according to the inscription, was a military man; but John Bradshaw, the president, was a lawyer. Perhaps some of the readers of "N. & Q." may be able to state what family John Bradshaw descended from, the place of his birth, and what afterwards became of the body. Δ.

[John Bradshaw, the lawyer, was a younger son of Henry Bradshaw of Marple Hall, in the parish of Stockport in Cheshire: his mother was Catherine, daughter and co-heir of Ralph Winnington, Esq. of Offerton. For a pedigree of the family see Ormerod's *Cheshire*, iii. 408. The remains of John Bradshaw, with those of Cromwell and Ireton, will more probably be found beneath No. 49, Connaught Square, which stands on the site of the Tyburn gallows, than in the church of Treeton. His pompous burial first in Westminster Abbey, the disinterment of his body, his decapitation, and reburial under Tyburn gallows, were events of public notoriety at the time. Our gossiping diarist, Samuel Pepys, notes on the 30th Jan. 1660-61, "To my Lady Batten's, where my wife and she are lately come back again from being abroad, and seeing of Cromwell, Ireton, and Bradshaw, hanged and buried at Tyburne." Rugge, too, in his Diurnal, informs us, that "This morning (Jan. 30) the carcases of Cromwell, Ireton, and Bradshaw (which the day before had been brought from the Red Lion Inn in Holborn) were drawn on a sledge to Tyburn, and then taken out of their coffins, and in their shrouds hanged by the neck, until the going down of the sun. They were then cut down, their heads taken off, and their bodies buried in a grave under the gallows. The coffin in which was the body of Cromwell was a very rich thing, very full of gilded hinges and nails."]

Dramatic Queries.—1. Is the *Stratagem* (it contains the character of Aimwell), which was frequently played during the last half of the last century, Farquhar's play of the *Beaux Stratagem?* If not, who was its author, and when was it produced?

2. Is *The Life and Death of Sir Walter Raleigh*, which was performed at Drury Lane Theatre on the 14th December, 1789, the same as *Sir Walter Raleigh: a Tragedy*, by George Sewell, 1719, mentioned in Watt's *Bibliotheca Britannica?* If not, who was its author, and when and where was it produced?

3. *The Modern Wife*, or *The Money Wife*, was produced at Covent Garden Theatre, April 27, 1771. My MS. note of it says, "A play by Gay." I cannot, however, find that Gay ever wrote a play by that title; and if he did, as he died in 1732, how came it to be so long in getting before the public? *The Modern Wife*, a novel, was published in 1770. Was the play founded on it? Was it written by Gay the poet, or any other Gay? What is the correct title of the play?

4. Does the character of Sir John Trotley occur in *The Haunted Tower* (1789), by James Cobb, Secretary to E. I. C.? If not, can you inform me in what play it does occur?

5. In Dr. Doran's *Habits and Men* (I know not what page) an anecdote of Bensley as the Ghost of Henry VI. in *Richard III.* is related. The same anecdote — minus some embellishments — I find in Barham's *Life of Theodore Hook*, where the representative of departed majesty is said to have been "poor old Murray," and "the wicked low comedian" who "played off the mischievous prank," "Jack Johnstone, commonly known as Irish Johnstone, the original Dennis Brulgruddery." The Rev. R. H. D. Barham states he finds it in his father's note-book, bearing the date of August, 1839. What authority had the Dr. for the substitution of names? Will you kindly give me the page of his book on which it is to be found, and tell me the date of publication of his volume? Thomas Bensley.

Trevandrum, South India.

[1. Farquhar's *Beaux Stratagem* contains the character of Aimwell, and was first acted at the Haymarket Theatre, March 8, 1707. (Genest's *History of the Stage*, ii. 365.)

2. Both titles relate to the same tragedy, *Sir Walter Raleigh*, by George Sewell, first acted at Lincoln's Inn Fields, Jan. 16, 1719, and revived at Drury Lane, Dec. 14, 1789, but only acted one night.

3. *The Modern Wife* is a comedy altered from Gay's *Distressed Wife*, and was not acted the second time.

4. The character of Sir John Trotley occurs in Garrick's farce *Bon Ton; or High Life above Stairs*, acted with *The Haunted Tower* at Drury Lane, May 7, 1791.

5. The anecdote will be found in Dr. Doran's *Habits and Men*, p. 62, Second Edition, 1855, and was clearly narrated from memory. Dr. Doran says, "a better illustration of stage costume is afforded us of (I *think*, Bensley.) He had to play Henry VI. in Richard the Third," &c.]

Pied Piper of Hamelen. —

"The story of the Pyed Piper, that first by his pipe gathered together all the rats and mice, and drowned them in the river; and afterwards, being defrauded of his reward, which the town promised him if he could free them from those vermin, took his opportunity, and by the same pipe made the children of the town follow him; and, leading them into a hill which opened, buried them there all alive, hath so evident a proof of it in the town of Hammel, where it was done, that it ought not to be discredited. For the fact is very religiously kept among their ancient records, painted also in their church

windows, and is *an epoche joyned with the year of our Lord in their bills and indentures, and other law instruments.*" — Dr. H. More, *Antidote against Atheism*, p. 100. London, 1672.

I shall be obliged by any reference to the date of the "epoche," and still more by evidence of its use in law instruments. E. R.

[The legend of the Pied Piper, or "Tibicen Omnicolor," recited at some length by Master Richard Verstegan in his *Restitution of Decayed Intelligence in Antiquities*, p. 69, ed. 1655, has given rise to much controversy, in which learned men have taken part on both sides. The chief upholder of the story in its integrity was perhaps Erichius, in his *Exodus Hamelensis*, a work written expressly on the subject. The leading opponent is beyond a question Martin Schoock, in his *Fabula Hamelensis*.

The *legendary* part of the narrative remains, to be credited or rejected. The *historical* statement, that the fact was made an epoch in public documents conjointly with the year of Our Lord, rests on very inadequate authority, and cannot, we fear, be vindicated. Kirchner, indeed, a learned Jesuit, says ambiguously, that it was the custom of the town to reckon their years ("annos suos computare,") from the exit of our children ("à filiorum nostrorum exitu"). But here he says nothing about any public documents bearing such a date. Weir states only that such dating was the practice of the older magistrates: "Vetustior præterea Magistratus in historiæ hujus confirmationem suis codicillis publicis inscribere solet conjunctim, Anno Christi, etc., et exitus puerorum anno," etc. Schoock, however, stoutly denies the fact of any such epoch: "Epochæ rationem apud Hamelenses non habuit annus exitus puerorum."

Verstegan's date of the "tragedy" is the 22nd day of July, 1376, but the one most generally given is the 26th June, 1284. Robert Browning, in his very amusing versification of the story (*Poems*, ii. 306, ed. 1849), makes it "About five hundred years ago;" and the different narratives of the event vary considerably.

With respect to the period when, if ever, any public use of the date commenced, we have nothing to say. Nor do we find it stated by any writer, on either side of the question, that he ever *saw* any public document bearing the alleged date. Harenberg maintains, according to Zedler, that a number of Hamelen children, who were carried away captive in a contest with the Bishop of Minden, never returned to their native land, and so gave occasion to the tradition that they had been swallowed up alive. The Bishop of Minden, at the period in question, was Conrad II.

We may also remark that the German *pfeiffen*, to pipe, signified also to decoy, to entice, to inveigle. "Allegorice est allicere" (*Wachter*). So also in French: "Gallis *piper* allicere, decipere, sensu ab aucupio desumpto." (*Ib.*) Thus perhaps we get to the bottom of the Hamelen myth, so far as relates to the children's being spirited away by a *piper*.

As all the mischief came from not paying the "Tibicen Omnicolor" his just dues for drowning the rats, have we not here a curious illustration of our own beautiful vernacular? "PAY THE PIPER," we would submit, is the moral of the whole story, and which we beg leave to tender, at this late day, to our Hong Kong correspondent as a reply to his unanswered Query respecting this familiar saying in our 1st S. viii. 198.]

"ARTHUR O'BRADLEY." — Can you give any information as to an old ballad called "The Wedding of Arthur O'Bradley," in which the bridegroom and the affiancée mutually give a list of their possessions in amusing doggrel, of which I only remember a few lines: —

> "My father in his will left me all,
> When Death does him call,
> Some good old looms,
> With a dozen of wooden spoons:
> And a dozen of buttons hanging upon a string,
> One left-hand mitten, and an old curtain ring."

H. M.

[A copy of this amusing ditty is preserved among the Roxburghe Ballads, iii. 283, in the British Museum. It commences —

> "All in the merry month of May
> The maids a May-pole they will have," &c.

It makes between eighty and ninety lines, and has probably been reprinted in various collections of Comic Songs. There are two other ballads of "Arthur O'Bradley," one of an earlier, and the other of a later date, noticed by Mr. Chappell in his admirable work, *Popular Music of Olden Time*, ii. 539. A parody on "Arthur O'Bradley's Wedding" was written by Mr. Taylor, and adapted by S. Hale, and published about 1807.]

GEORGE EDWARDS, F.R.S. — Can you oblige me with information as to whether George Edwards (who, it appears, was born at Stratford in Essex, in 1700 and odd, afterwards was apprenticed to a woollen-draper in Fenchurch Street, in the city of London, and eventually, after the lapse of some few years in travelling abroad, became the librarian to the Royal College of Physicians) was ever married, and whether he had any and what children, and their names? He was the author of one or two works on Natural History. Any information respecting him will much oblige. I wish to know his present representative if possible.

Is there any good history of Essex published, and where may it be obtained? T. F.

[George Edwards, the eminent naturalist, was born at Stratford on April 3, 1693, died a bachelor on July 23, 1773, aged eighty-one, and was interred in the south-east part of the churchyard of West Ham, Essex, where his executors have placed a memorial stone. A print of Mr. Edwards, engraved by J. S. Miller in 1754, after a painting by Dandridge, is considered a most striking likeness. Mr. Edwards left two sisters, to whom he bequeathed the fortune acquired by assiduous application to his favourite pursuits; they died, not long after their brother, within a few hours of each other, and were buried together. For other particulars consult *Some Memoirs of the Life and Works of George Edwards*, 1786, 4to; Nichols's *Literary Anecdotes*, v. 317-323, and any biographical Dictionary. The *History of Essex* has been written by Salmon, Morant, Mailman, Tindal, Ogborne, Wright, and Suckling.]

JESUITS. — Who is the author of *A History of the Jesuits*, to which is prefixed a reply to Mr. Dallas's *Defence of that Order?* The work was published by Messrs. Baldwin, Cradock, and Joy in 1816, and is dedicated to the Right Honourable Charles Abbott, Speaker of the House of Commons. S. O.

[By John Poynder, Esq., an excellent lay member of the Church of England, whose labours in the cause of

religion and humanity were of the most vital importance to England and India. To him we are mainly indebted for the prohibition of Suttees, and the abolition of the Pilgrim Tax. Mr. Poynder died on March 10, 1849, at Montpelier House, South Lambeth, in his seventieth year. For a biographical account of him, with a list of his publications, see *The Christian Observer* for May, 1849, pp. 354-357.]

SIR BENJAMIN HAMMET. — Is there any account of this knight, who lived during the latter part of the last century, to be found in any magazine or other work? LLALLAWG.

[Sir Benjamin Hammet, Knt., M.P. for Taunton, died at his seat at Castlemalgwyn, Wales, on July 22, 1800. See a notice of him in the *Gent. Mag.* for August, 1800, p. 798.]

CARY'S "ITINERARY." — When did Cary surrender the sceptre to Bradshaw? in other words, what is the date of the latest edition of Cary's *Itinerary*? The first edition bears date 1798, and the fifth, 1812. LITHGOW.

[We have not met with a later edition of Cary's *Itinerary* than that of 1826, which is the tenth.]

QUOTATION.—I should be obliged by a reference to the following line: —

"But to destruction sacred and devote."

CHARLES BEKE.

[See Milton's *Paradise Lost*, book iii., line 208.]

Replies.

BISHOP PORTEUS AND GEORGE III.

(3rd S. ii. 361.)

That popular essayist, A. K. H. B., must be deemed responsible for the passage cited by the *Patriot* and by X. A. X., as it forms part of an article entitled "Getting On," which appeared under his signature in the number of *Good Words* for September, 1862. It is somewhat curious that Mr. Boyd is not the only writer who has singled out Bishop Porteus's production as the *crême de la crême* of the *post-mortem* eulogiums which were lavished on our second George. The laudatory powers of the reverend poet seem to have struck Mr. Thackeray as being even more remarkable than those displayed by the other loyal divines of the period whom the death-knell of the monarch awoke to the consciousness of his transcendent virtues. Some of the most characteristic remarks in the lectures on the *Four Georges* are those which we beg permission to transplant to the pages of "N. & Q.," because we think that some who take an interest in the Porteus question may not dislike to be reminded of the existence of such a passage, and because we imagine that X. A. X. may not object to be made acquainted with an episcopal outpouring which, to say the least, is the very quintessence of the *de mortuis nil nisi bonum* principle: —

"On the 25th day of October, 1760, he (George II.) being then in the seventy-seventh year of his age, and the thirty-fourth of his reign, his page went to take him his royal chocolate, and, behold! the most religious and gracious king was lying dead on the floor. They went and fetched Walmoden; but Walmoden could not wake him. The sacred Majesty was but a lifeless corpse. The king was dead: God save the king! But, of course, poets and clergymen decorously bewailed the late one. Here are some artless verses in which an English divine deplored the famous departed hero, and over which you may cry or you may laugh, exactly as your humour suits: —

'While at his feet expiring faction lay,
No contest left but who should best obey;
Saw in his offspring all himself renewed;
The same fair path of glory still pursued;
Saw to young George Augusta's care impart
Whate'er could raise and humanise the heart;
Blend all his grandsire's virtues with his own,
And form their mingled radiance for the throne —
No further blessing could on earth be given —
The next degree of happiness was — heaven.'

"If he had been good, if he had been just, if he had been pure in life and wise in council, could the poet have said much more? It was a parson who came and wept over this grave, with Walmoden sitting on it, and claimed heaven for the poor old man slumbering below. Here was one who had neither dignity, learning, morals, nor wit; who tainted a great society by a bad example; who in youth, manhood, old age, was gross, low, and sensual; and Mr. Porteus, afterwards my Lord Bishop Porteus, says the earth was not good enough for him, and that his only place was heaven! Bravo, Mr. Porteus! The divine who wept these tears over George the Second's memory wore George the Third's lawn. I don't know whether people still admire his poetry or his sermons."

A. K. H. B. is undoubtedly a reader of Thackeray, and it is possible that he may believe the satirist to be hinting at cause and effect when he pats the poet's shade upon the back, with a "Bravo, Mr. Porteus! The divine who wept these tears over George the Second's memory wore George the Third's lawn." ST. SWITHIN.

SACKBUT.

(3rd S. ii. 286, 337.)

Respecting the sackbut of the ancient Hebrews, so various have been the conjectures of commentators, that their opinions form no satisfactory information to the curious inquirer. Indeed, scarce any ancient instrument has been heard of, for which the sackbut or the psaltery has not found a name. It is thought that the sackbut was a wind instrument, formed of the root of a tree, and played upon by stops like a flute. Isidore considers it a kind of flute or hautboy, and others have imagined it an instrument of four strings; but as the word seems to signify something that may be lengthened or shortened, there can be little doubt that it was what we call the trombone. An ancient sackbut was found in the ruins of Pompeii,

and appears to have resembled our modern trombone, which was formed by the Italians, from the one they discovered in the ashes of Vesuvius, where it had been buried nearly two thousand years. The ancient instrument was presented to George IV. by the King of Sicily. It is made of bronze, with the upper part and mouth-piece of gold, and its tone is said to be unrivalled.

Whether the sackbut was ever lost, or only fell into disuse in early times, is not certain. It often occurs in old paintings, and is figured in the *Triumphs of Maximilian* in 1516, and in Padre Bonami's curious work, *Il Gabinetto Armonico*, Rome, 1722. It formed one of the instruments in the royal bands of our kings and queens, from Henry VIII. downwards; and in the statutes of Canterbury Cathedral, provision is made for "players on sackbuts and cornets," which, on high festivals, were probably used in aid of the organ.

Nares correctly describes "SACK-BUT, a bass trumpet; corrupted from *sambuca*, used in Latin for the same instrument." After adding that the word is still in use among musicians, he says: —

"Yet *sambuca*, in the sense of an instrument, is only Low Latin, and as that word originally meant the elder tree, it is most probable that it properly meant a *bassoon*, or some kind of pipe, which the elder so readily makes."

This opinion of Nares is confirmed by the following passage in Batman's translation of Trevisa's *De Proprietatibus Rerum*: —

"*De Sambuca.*

"*Sambuca* is the Ellerne tree brotyll, and the bowes therof holowe, and voyde and smothe, and of those same bowes ben pipes made, and also some maner symphony, as *Ysyder* [Isidore] sayth."

He then explains —

"*De Symphonia.*

"The *symphonye* is an instrument of musyke, and is made of an holowe tree, closyd in lether in eyther syde, and mynstralls betyth it wyth styckes; and by accorde of hyghe and lowe therof comyth full swete notes, as *Isyder* sayth."

Although the strings are not mentioned in this curious passage, it is evidently a description of the dulcimer. Hence it is easy to see that the confusion which occurs in old writers about the nature of the sackbut arises from two instruments of different powers and construction being made from the wood of the elder tree, and both denominated *sambucas*.

A. A. (3rd S. ii. 286) talks about "Mr. Chappell's suggestion," "completing Mr. Chappell's conjecture," &c. On the part of my friend, the editor of the *Popular Music of the Olden Time*, I beg to say that he makes no suggestion or conjecture whatever in the matter. He merely repeats what is well-known to everybody. All the musical dictionaries agree in their description of the sackbut. I shall quote from John Hoyle's *Dictionarium Musica*, 1770, the following: —

"SACKBUT, an instrument of the wind kind, being a sort of trumpet, though different from the common trumpet both in form and size: it is used to play a bass, and is contrived to be drawn out or shortened, according to the tone required, whether grave or acute. It is called by the Italians *trombone*."

EDWARD F. RIMBAULT.

Sackbut was a name once given in England to the trombone, a *wind* instrument recently introduced into concerted music. It is not mentioned by Rousseau. Mozart introduced it into his wind accompaniments to Handel, and into his own *Requiem* and *Don Giovanni*; and Weber, with still greater effect, into his *Freyschütz*: it is well adapted for the wild, the terrible, or the horrible; but the ophicleide and cornet-a-piston are superseding the trombone, which is a very imperfect instrument even in the hands of a skilful performer.

The sackbut proper is a *stringed* instrument, the same as *sambuca* in Latin, σαμβύκη in Greek, and סַבְּכָא (*sabca*) in Chaldee (Dan. iii. 5, 7, 10, 15.) Athenæus thinks it was named from Sambyx, who invented it (xiv. 40): he describes it as very shrill, and as having four strings. He describes also the military engine "called *sambuca*, because when it is raised up it gives a sort of appearance of a ship and ladder joined together, and resembles the shape of the musical instrument of the same name" (xiv. 34.) See Polybius, viii. 3. This military engine Athenæus states, on the authority of Moschus in his first book of *Mechanics*, is originally Roman. This is probable, as *sambuca* is not a significant derivative word in Greek or Chaldee, but *sambucus* means in Latin an elder tree. The proper Greek name of the sambuca was λυροφοίνιξ (Athen. iv. 77.) Other musical instruments mentioned in Daniel are really Greek names, as פְּסַנְתֵּרִין קִיתָרוֹס and סוּמְפֹנְיָה.

T. J. BUCKTON.

Lichfield.

JOHN HALL, BISHOP OF BRISTOL.

(3rd S. ii. 389.)

For his admission at Merchant Taylors', see "N. & Q." 2nd S. ix. 280; cf. Wilson's *Merchant Taylors'*, 287, 326, 789, 816, 855, 860, 884, 885, 905. Calamy (*Account*, 109), says of Thos. Gilbert: —

"He spent the latter part of his time in a Private Life in *Oxford*, where to the last he met with much respect from Dr. *Hall*, Bishop of *Bristol*, Dr. *Bathurst*, Dr. *Jane*, and others, who were fit Judges of his real Worth."

In Calamy's *Own Life* (ed. by Rutt, 1829, i. 271, 272), he says further of Gilbert: —

"He was much respected by several persons of eminence in the University, as Dr. Hall, Bishop of Bristol, and Master of Pembroke, &c., and used to be much in

conversation with them. Being himself in but indifferent circumstances in his declining years, his children having drained him, he sometimes received from some of those gentlemen handsome presents on account of his known worth and learning. He statedly attended the preaching of Dr. Hall, Bishop of Bristol (of whom he was a great admirer, and who, he commonly used to say, preached like Dr. Preston, the famous Puritan) one part of the Lord's day, as he did on Mr. Oldfield, at the Meeting, the other. Some few of the Dissenters in Oxford used to do so too. This Bishop Hall was one of eminent piety, but not much esteemed by the young wits of the University. He catechised at St. Toll's near his College every Lord's day evening, and I sometimes heard him. He could bring all the Catechism of the Westminster Assembly out of the Catechism of the Church of England. I never heard Mr. Gilbert applaud any one more than this bishop; a letter of whose, to Mr. Risley, the Nonconformist, which I have inserted in my 'Account of the Ejected Ministers,' plainly shows him to have been of an excellent spirit."

The letter (or rather an extract from it) will be found in Calamy's *Continuation*, 100, 101.

A complaint of the fellows of Pembroke College against Dr. Hall, and his reply, with other papers on the subject, may be found in the Cambr. Univ. MS. Ee. vi. 42, arts. 3 and 4. Cf. *Statutes of the Colleges of Oxford* (1853), vol. iii. (Pembroke), p. 33.

Calamy (*Contin.* 893), tells us of John Spilsbury: —

"He was exceedingly valu'd by Dr. *Hall*, the late Bishop of *Bristol*, whose Sister he married. The Bishop ordinarily visited him once a Year, and continu'd some Weeks at his house. And when he died, he made Mr. *John Spilsbury* (the only child of the former Mr. *John Spilsbury*) his Heir."

Evelyn's *Diary*, 11 July, 1669: —

"The Act Sermon was this forenoon preached by Dr. Hall, in St. Mary's, in an honest practical discourse against Atheism."

Luttrell's *Diary*, Aug. 1861 (Vol. i. p. 118):

"Stephen Colledge since his condemnation seems very penitent, and is visited daily by Dr. Marshall and Dr. Hall, two able divines of the university." — See also vol. ii. pp. 246, 267, 279, vi. 544.

JOHN E. B. MAYOR.

St. John's College, Cambridge.

PICTURE OF DR. PALEY (3rd S. ii. 388.) — You may inform your correspondent that I am in possession of what I believe to be the only original picture of Dr. Paley. It was painted for my father, who described it in his will as painted by Romney. It was, I think, copied for Christ's College when I was a boy. Dr. Paley was painted with the fishing-rod by his own particular desire, not because he cared much about fishing, but because while he was so occupied he could keep intruders at a distance, and give his mind to uninterrupted thought. He kept people away not because they disturbed the fish, but because they disturbed him. He composed his works while he seemed to fish. ELLENBOROUGH.

Southam Delabere, Cheltenham,

STATUE OF GEORGE II. IN LEICESTER SQUARE (3rd S. ii. 400.) — About three weeks ago, while workmen were removing Mr. Wyld's Great Globe, I found in the centre of the enclosure the horse lying on its side, but his rider was not visible. Can any of your readers say what has become of the fallen monarch? PEDES.

AN AGUE CHARM (3rd S. ii. 343.) — This is an old charm, probably imported from France, where it prevailed, and perhaps still prevails, among the ignorant. The French form runs thus: —

The patient must say a certain number of *Our Fathers* and *Hail Marys* fasting, in memory of the five wounds of our Blessed Saviour, and wear the following words hung about his neck: —

"Quand Dieu vit la croix où son corps fut mis, sa chair trembla, son sang s'emeût: les Juifs lui ont dit je crois que tu as peur, ou que les fievres te tiennent; je n'ai point peur, ni les fievres ne me tiennent point."

This professes to cure fevers and jaundice, and it is generally accompanied with the following writing: —

"Tous ceux et celles qui cette oraison diront,
Ou sur eux la porteront,
Jamais fievre, ni jaunisse n'auront.
Jesus† Maria† Amen†."

Alas! that such superstitions should meet with favour in any Christian country! F. C. H.

RELIGIOUS TESTS (3rd S. ii. 350.) — I am not sufficiently acquainted with the rules of the educational establishments belonging to the Romish and Scotch churches in this country to render much information concerning them; but of those of the Protestant Dissenters (*i. e.* Independents and Baptists) I know a little. When a young man desires to enter the ministry, he makes known the fact to the minister of the congregation to which he belongs. If he deems him intellectually and otherwise suitable for such a profession, he will give him a recommendation to the council of a college. The young man is then brought before the council of the college, and questioned by them as to his religious belief; the chief points of which are the doctrine of the Trinity, original sin, justification by faith, and the atonement. He is then required to read a sermon or essay of his own composition before the council, to ascertain his preaching powers. If in all these matters he meets the approval of his examiners, he is taken on trial for three months. If during that time he evinces aptitude for study, he is then accepted as a student, and may remain there from two to six years, according to his age and other circumstances. Besides those I have mentioned, no other *test* is required by college authorities. Those that

intend to stay the whole time generally enter the Arts course, and graduate at the University of London. But there are many who go only for two years, and in that case study Theology exclusively. When a student leaves he is given a certificate, stating that he "left with the approbation of the council." The principal and professors then endeavour to obtain for him a church. This is very much the plan adopted at New College, St. John's Wood (which has fifty-one students on its foundation), and is the same with slight variations at all the other colleges. For further particulars I would refer the Rev. S. F. Creswell to the Year Books of the two Denominations, and Dale's *Life of John Angell James*. London: J. Nisbet, 1861. Ralph Woodman.

St. Leger of Trunkwell (3rd S. ii. 315.) — I have to thank Julia R. Bockett and others for replies. I want to make out the connection between the St. Legers of Trunkwell, and Sir John Chardin, the traveller. Sir John Chardin had three daughters, Julia = to Sir Chr. Musgrave; Elizabeth, cœlebs; and Mary Charlott, married and lived at Oakfield. Now, I find Mary, who also appears to have been a daughter of Sir John, married to a St. Leger of Trunkwell. How is this? Can Julia R. Bockett inform me if this question can be resolved by any monuments or registers in Shirfield? I shall have no objection to going there to search the registers, &c., if I see a chance of acquiring information about the descendants of Sir John Chardin. F. Fitz-Henry.

Scandinavian Proverbs (3rd S. ii. 88.) — I have no evidence of the Scandinavian origin of these proverbs; but the first is adopted by Tegner: —

"*Bjorn.* Gå dock ei ensam, din hemväg kan stängas.
Frithiof. Ej går jag ensam, mitt svärd följer med.
Bjorn. Mins du hur Hagbart blef hängd i träd?
Frithiof. Den som kan tagas, är värd att hängas."
Frithiofssaga, xvi. p. 214. Frankfurt am Main, 1846.

The second is diffused. Here are two examples, but not Scandinavian: —

"Zwei Katzen und eine Maus,
Zwei Weiber in einer Haus;
Zwei Hund in einem Bein
Kommen selten überein."

"Twa cats and ae mouse,
Twa wives in ae house,
Twa dogs and ae bane,
Ne'er will agree in ane."
Literary Gazette, Feb. 1, 1862: Review of Hislop's *Proverbs of Scotland*.
H. B. C.

U. U. Club.

Board of Green-cloth (3rd S. ii. 371.) — The "Table of the Board of Green-cloth" was certainly used for the mundane objects mentioned by Peter Cunningham, just as at the present day it exercises control over the carriages and lacqueys of ambassadors and others having the privilege of the *entrée* to St. James's Palace on civic and drawing-room days. Still it appears that the real signification of "the great expense of the Green-cloth Table" has escaped the attention of the Editor of "N. & Q." I conjecture this "Table" to have been a kind of public "spread" or ordinary open every day at court, and at which all manner of backstairs hangers-on and their friends were accustomed to dine gratis. The eleemosynary banquet grew at last very costly, and was discontinued. I am led to form this opinion by the fact that a similar relic of the old hospitality of the English sovereigns is still (1862) to be found in the "guard dinner at St. James's." A sumptuous repast is laid every evening in one of the saloons of the palace, and is open "free gratis and for nothing," to the officers of the Horse and Foot Guards on duty within the verge of the court, and to sundry of the palace officials in waiting. I believe also that officers have occasionally the privilege of inviting their friends to this, as to a regimental mess. In *The Newcomes*, Mr. Thackeray makes Jack Belsize invite Clive Newcome to the guard dinner at St. James's. I may remark, *en passant*, that this daily banquet (which the officers on duty could very well afford to provide and pay for at the neighbouring clubs in Pall Mall) costs the country about four thousand pounds a-year, and formerly cost double that amount. George Augustus Sala.

Wrexham Organ (3rd S. ii. 248, 359.) — An interesting notice of this celebrated organ is given by Fuller in his *Worthies*. Under Denbighshire, he says: —

"Organs. These were formerly most famous (the more because placed in a Parochial, not Cathedral Church) for beauty, bigness, and tunableness: though far short of those in worth which *Michael* Emperor of *Constantinople* caused to be made of pure gold, and beneath those in bigness which *George*, the Salamitan Abbot, made to be set up in the Church of his Convent, whose biggest pipe was *eight and twenty* foot long, and four spans in compass . . . . . What is become of *Wrexham Organs* I know not, and could heartily wish they had been removed into some Gentleman's house, seeing such as accuse them for superstitious in Churches must allow them lawful in private places. Otherwise such *Morosos* deserve not to be owners of an articulate voice sounding through the Organ of a Throat."

The clerk's claim for the superiority of the Wrexham organ over that of St. Peter's at Rome (as given in Mr. Macray's communication from the Rawlinson MSS.) might safely be made, as the Roman cathedral *never had an organ*. The distance between the west door and the great altar is wholly a free and unbroken space. Two of the side chapels indeed have very small moveable organs on wheels, but they are of recent introduction, and very rarely used. The Roman

Catholic service, as performed in the pontifical chapel, and St. Peter's at Rome, does not demand the aid of this noble instrument.

EDWARD F. RIMBAULT.

IMMUNITY FROM DISEASES (3rd S. ii. 368.) — Captain Burton observes, in his *City of the Saints* (8vo, Longman & Co., 1861), that the atmosphere of Utah territory is too fine and dry to require, or even to permit, the free use of spirituous liquors. Scrofula and phthisis are unknown, as in Nebraska. Also, that though all drink snow-water, and though many live in valleys where there is no free circulation of air, goître and cretinism are not yet named (p. 337).

J. P.

Though "medical disquisitions" are not admissible into "N. & Q," a brief Note on the communication of SUGGERO may be, for it conveys the erroneous impression that the Barotse Valley in South Africa is healthier than the valleys in England; but, in the very page from which Dr. Livingstone is quoted, he says: —

"The Makololo generally have an aversion to the Barotse Valley, on account of the fevers which are annually engendered in it as the waters dry up:" and "the great humidity produced by heavy rains and inundations, the exuberant vegetation caused by fervid heat in rich moist soil, and the prodigious amount of decaying vegetable matter, annually exposed after the inundations to the rays of a torrid sun, with a flat surface often covered by forest through which the winds cannot pass, all combine to render the climate far from salubrious for any portion of the human family."

The truth apparently is, so many die there of fevers that few are left to die of consumption or any other disease, except perhaps of "a leprosy peculiar to the Barotse Valley." (*Livingstone*, p. 503.)

J. D.

THE PRINCE OF WALES'S MAJORITY (3rd S. ii. 350, 375-6.)—It is hardly necessary for me, after the replies of CHARLES BEKE and W. C., to defend my position on this subject against F. C. H. (p. 376), or to prove that the vote of Lord Norreys was received not on any "straw-splitting" or "quibble," but upon an established principle of English law. I gave that case because it was within my own experience, as I happened to be a member of Mr. Banks's Committee; but as additional proof, take the following: 1. *Modern Reports*, 281: —

"In a devise the question was, whether the testator was of age or not; and the evidence was, that he was born on the 1st of January in the *afternoon* of that day, and died in the *morning* on the last day of December [twenty-one years after]. And it was held by all the judges that he was of full age, for there shall be no fraction of a day."

In 1 *Keble's Reports*, 589: —

"H., born the 16 Feb., 1608, is, the 15 Feb., 1629, of full age; and whatever hour he were born is not material, there being no fraction of days."

A similar case is cited in *Lord Raymond's Reports*, 481, in which Chief Justice Holt made a like decision. For the same reason, a person sentenced to one year's imprisonment on the 1st of January is discharged early in the morning of the 31st December.

The custom of considering part of a day as an entire day prevailed amongst the Jews. Hence our Saviour is spoken of as being "three days and three nights in the heart of the earth" (Matt. xii. 40), although he was actually in the grave but one whole day, and small parts of two others: upon which Grotius remarks: "dies legalis non computatur de tempore ad tempus." See also, Lightfoot and Whitby, *in locum*.

E. V.

LAWN AND CRAPE. — I am greatly obliged to E. L. S. (3rd S. ii. 359) for his reply to my Query (3rd S. i. 188). If he reads it again, however, he will see that I did not fall into the error he imputes to me, of supposing that a higher sanctity was attributed to crape than to lawn. I expressed quite the contrary opinion.

E. L. S., by directing my attention to Johnson's definition, has explained my difficulty as to the meaning of the passage in Pope. But this definition suggests a curious fact: that in Pope's time, and apparently even so late as that of Johnson — unless he adopted the explanation of some older dictionary — crape was a fabric totally unlike that which we now know under that name. Assuming that crape was formerly what it is now, I knew that it could never have formed the attire of those who consulted cheapness or durability in their dress; even lawn would have suited such persons better. On turning to Richardson, I find a quotation fully bearing out Johnson's definition: —

"The crape-clad hermit, and the rich-rob'd king,
Levell'd, lie mix'd, promiscuous in the tomb."
Cunningham.

This is decisive as to the dissimilarity between old and modern crape. "Lace-clad," would now-a-days be hardly a more unsuitable epithet than *crape-clad*, as applied to a hermit. In by-gone years we used to hear of "Norwich crape," as a material for ladies' dresses. What has become of it? It was made of wool, and was a kind of *bombazine*. This word also seems to have become obsolete. Such a material would have been suitable for a clergyman's cassock, or hermit's gown. Certainly any modern editor of Pope ought to give a short note about *crape*, for the benefit of the rising generation. Can any of your correspondents, learned in the history of manufactures, state when this change in the nature of crape took place? And when the fragile, gauzy fabric we now know by this name, was first made?

It is probable that, originally, a somewhat coarse and unsightly material was purposely chosen as the garb of woe; and that by degrees a

love of show, and of what was *becoming*, led to a more delicate and ornamental fabric being adopted. "One would not, sure, look frightful when one's dead," says Narcissa. "Nor when mourning for one's dead friend," adds fashion.

J. Dixon.

Hackney (3rd S. ii. 335, 378.)—With all due deference to W. C., it is necessary to state, that *Hackney* is much less an adjective than a perfectly independent noun. It is not derived from the *v. a.* To *hack* (haccan, Saxon; *hacken*, Dutch; *hacher*, French, acaje, an axe, Saxon); but from the old French noun, *haquenée*, *haquet*, or *hacqueton*, a little pacing horse. Thus, in old French chronicles, written hundreds of years before hackney-coaches were dreamt of, you will find the knight mounted on his *destrier;* the man-at-arms (*gendarme*, or *gensd'arme*,) on his *coursier*, and the peaceful merchant or traveller on his *haquenée*. The word survives, abbreviated, in the livery stable or hunting word, "hack," on which a gentleman rides to cover. Of course, in the usual modern acceptation of the term, "hack," or "hackneyed," is an adjective, signifying hired or commonly used: thus, a hack-cab, a hack-author, a hackneyed joke or quotation; but a hack is not necessarily a thing let or sub-let. The hack which the sportsman uses to save his hunter may with perfect propriety belong to him. A hackney-coach was obviously a vehicle drawn by *haquenées*—humble, safe-pacing horses. W. C. is correct in deriving *fiacre* from St. Fiacre: the first hackney-coaches set up in Paris customarily starting from the Hotel St. Fiacre. Compare our "Favourites," "Elephants," "Eyre Arms," "Royal Blues," &c. &c. George Augustus Sala.

The Newry Magazine (3rd S. ii. 307), respecting which Alpha inquires, was edited by the late Dr. Jas. Stuart. He was also editor of a newspaper in Newry; subsequently editor for a time of the *Belfast News Letter;* and author of *Historical Memoirs of the City of Armagh*, published in 1819. G. B.

Samaritan Pentateuch (3rd S. ii. 371.)—The statement quoted differs from the facts. The Samaritan Pentateuch is mentioned by Eusebius, Cyril of Alexandria, Procopius of Gaza, Diodorus, Jerome, and others. After a period of more than ten centuries, this work was again disclosed. Peter Della Valle first, in 1616, procured a complete copy; which De Sancy, then French ambassador at Constantinople, sent to the library of the Oratoire at Paris, in 1623. It was first described by Morin, and afterwards printed in the Paris Polyglott. Soon after, Archbishop Ussher procured six copies from the East; and so great was the number in the time of Kennicott, that he collated sixteen for his edition of the Hebrew Bible. The hypothesis first advanced by Morin has been adopted by Houbigant, Cappellus, Kennicott, Michaelis, Eichhorn, Bauer, Bertholdt, Stuart, and others; it is, that copies of the Pentateuch must have been in the hands of *Israel* (the ten tribes) from the time of Rehoboam, as well as among *Judah* (the Jews), and that they were preserved by the former equally as by the latter. Gesenius has found no material variation between the Samaritan and Hebrew texts — a most important fact, as demonstrating the critical care bestowed by the Jews on our Hebrew text. An inspection of Walton's Polyglott, where a Latin translation is given, or the *variæ lectiones* of the Samaritan Pentateuch in Baxter's Polyglott, will show that the following are the most important variations from the received text: Gen. iv. 8, xxx. 36; Exod. vii. 18, 29, viii. 19, ix. 19, xi. 4, xx. 17—22; Num. x. 10, xiii. 34, xx. 17, xxi. 20, xxxi. 21; and Deut. v. 18. Other variations may be said to be of spelling only.* The Pentateuch of the Septuagint is translated from this Samaritan (Eichhorn, *A. T.*, s. 388). By Chronicon is probably meant the Samaritan book entitled Joshua, but it did not always form part of their canon. It appears to be a compilation from our Joshua, Judges, and Samuel, with fables and oriental traditions. T. J. Buckton.

Lichfield.

Week (3rd S. ii. 350.)—The word *week* may be traced to a higher source than the Anglo-Saxon. The oldest known root is the Sanscrit *vaks*, meaning to increase, to grow; it is the root, also, of our English word, *wax*, of the same meaning, and doubtless was originally referred to the moon in its different phases from new to full moon, the *week* designating the period of one of the moon's four phases. Akin to this word are ἀέξω [αϝεξω] in Greek, *vegeo* in Latin, *wahsian* in Gothic, and *wachse* and *woche* in German. T. J. Buckton.

Lichfield.

Delphic Oracles (3rd S. ii. 331, 360.) — The following are the references of Döllinger in his *Gentile and Jew*, which will supply the best original information on this subject:—*Alcæi Fragm.*, xvii. p. 23, Matthiæ; Plato, *Legg.*, vi. p. 750; Xenophon, *Memor.*, i. 3, 1; i. 1, 6-9; Schol. Pind., *Nem.*, iii. 38; Arrian, *Exp. Alex.*, iv. cap. xi.; Pausan. i. 36, 1; Orig. *adv. Cels.*, vii. p. 125 (p. 333, Spencer); Chrysost. *Hom.* 20, *ad* 1 *Cor.* 22, tom. x. p. 260; Longin., c. 13 (p. 32, Weisk); Plut., *Orac. def.*, opp. vii. 642, 724, Reisk (480, 536, Wyttenbach); Plato, *Conviv.*, p. 202, E; Plut., *Nic.*, xiii. 14; Herod., i. 165—167. Götte has written *Das Delphische Orakel* (1839), explained as founded on espionage; and Hüllmann, *Würdigung des Delphischen Orakels*, (1837), treated as apocryphal; both whose views, however, Döllinger controverts (i. 212, n. Darnell) in his admirable

* The variations are most clearly given by Kennicott.

Summary of the Oracles of Antiquity (i. 209—218). Further information may be obtained from Hardion, in the *Mem. Acad. Inscr.*, iii. 137; Wilster's *De Religione et Oraculo Apollinis Delphici*; and from Klausen in *Ersch und Gruber Encyc.*, art. "Orakel." The Delphic Oracle, which was decaying in the first century after Christ, according to Plutarch (*De defectu Oracc.*, 5, 38), was suspended at various times, and became finally silent soon after the death of the Emperor Julian, A.D. 363 (*Eschenburg*, by Fiske, p. 166). None of the above authorities are quoted in the *Penny Cyclopædia*.

T. J. BUCKTON.

Lichfield.

Miscellaneous.

NOTES ON BOOKS, ETC.

Gongora: an Historical Essay on the Times of Philip III. and IV. of Spain. With Translations. By Edward Churton. 2 *Vols.* (Murray.)

Although Lewis de Gongora y Argote was a writer "who draweth out the thread of his verbosity finer than the staple of his argument," yet his severest critics have awarded him the praise of wit, genius, and learning. A contemporary of our own Shakspeare, and one who exercised an immense influence over the literature of his native country, comparatively little is known in England either of the poet or his writings; and therefore, as a contribution to our stores of literary history, the present volumes will be welcome to a large class of readers. In his introductory Essay on the Life and Times of Gongora, in which he gives us many graphic pictures of the Spanish Court, and of the more remarkable of Gongora's contemporaries, Mr. Churton shows himself to be perfectly acquainted with the history and literature of Spain; while in his translations from Gongora's *Poems*, which are of various style and character, he exhibits the true feeling of a poet, and proves himself so thorough a master of the translator's art, that his versions have the ease and grace of original compositions. "Gongora's poems," says Mr. Churton, "are eminently national, an image of the history of his time; his sonnets, with their vivid touches of character, are historical portraits of the chiefs and statesmen of his age; his other poems were often suggested by the events which were then passing, and have thence a further interest beyond their poetical merit." Such works must repay the time spent in the study of them.

The Life of Joseph Locke, Civil Engineer, M.P., F.R.S., &c. By Joseph Devey. (Bentley.)

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ERRATA. — 3rd S. ii. p. 359, col. ii. line 31, *for* "two C's" *read* "two W's;" p. 375, col. i. line 19, *for* "the late Capt. C. Powys, of the 9th Lancers" *read* "Capt. C. Powys, late of the 9th Lancers;" same col. line 23, *for* "colns" *read* "coin."

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LONDON, SATURDAY, NOVEMBER 29, 1862.

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Notes.

THE REGISTERS OF THE STATIONERS' COMPANY.

(*Continued from* 3rd S. ii. p. 23.)

After a considerable interval, I resume my Extracts from the Registers of the Company of Stationers of London, with the request that where I commit an error I may be set right; or where additional information can be given by any of the correspondents of "N. & Q.," they will do me the favour to supply it. Of course in an undertaking of this kind, where materials are often scanty and dubious, I cannot hope to be always correct, while on particular points, it is quite certain that others may be better informed than I can pretend to be. J. PAYNE COLLIER.

Maidenhead, Nov. 15, 1862.

xvi^to Maij [1594.] — John Danter. Entred for his copie, &c. a ballad intituled *The murtherous life and terrible death of the riche Jew of Malta.* vj^d.

[This was a ballad upon the same subject as Christopher Marlowe's famous tragedy, which we shall see was entered for publication on the very next day. It was Danter's intention, as he had no MS. copy of the drama, to anticipate the appearance of it by this ballad, founded upon the same story. *The Jew of Malta*, as acted, did not in fact come from the press until thirty-nine years after the period of which we are now speaking.]

xvij Maij.—Tho. Gosson. Entred for his copie, &c. a booke intituled *The famous Cronicle of Henrye the first, with the life and death of Bellin Dun, the firste thiefe that was ever hanged in England* . . . . . vj^d.

[If this historical play were ever printed, it has been entirely lost sight of. On June 8, 1594, Henslowe enters *Bellendon* as a new play; so that the dates agree pretty exactly, the above entry having been made less than a month before the play was brought out, in order to secure the publication of it. Three years afterwards, viz. on May 30, 1597, Henslowe produced at his theatre *Harry the firste, life and death*; and, under date of March 13, 1598, we find him paying Drayton, Dekker, and Chettle for "the booke called *The famous wares of Henry the fyrste and the prynce of Walles.* (*Diary* printed by the Shakesp. Soc. 1845, p. 120.) Nothing is known of any of these. Malone confounded *Henry the First* with *Henry the Fifth.*]

Richard Jones. Entred for his copie, &c. a booke intituled *Oenone and Paris, wherein is deciphered the extremitie of love, the effects of hate, the operation of them bothe* . . . . . vj^d.

[As long ago as 1567, Turbervile had directed attention to this subject by his translation of Ovid's Epistle of Œnone to Paris.]

Nichas Linge, Tho. Millington. Entred for their copie &c. *The famouse tragedie of the Riche Jewe of Malta* . . . . . vj^d.

[Of course, Marlowe's drama: in 1594 it had been on the stage several years, and the earliest memorandum relating to it in Henslowe's *Diary* is Feb. 26, 1591. It was not printed until 1633, when Thomas Heywood, who had no doubt often acted in it, became the instrument of its publication. Alleyn performed the part of Barabas in a false nose, to give the character a more Israelitish appearance; and the Rev. Mr. Dyce says, "It would seem that on our early stage Jews were always furnished with an extra quantity of nose." We have no such tradition as regards Shylock, and we can hardly suppose that a great actor like Burbadge would condescend so to disfigure himself, and thus render the character rather grotesque and ludicrous, than tragical and impressive. Still, there is no doubt that the actor of the part of Barabas was distinguished by a large artificial red nose. Usurers and money-lenders were also often so marked, perhaps because they were Jews.]

xxij^do die Maij. — Edward White. Entred for his copie, under thandes of bothe the wardens, a booke entituled *A Wynter nighte's pastime* . vj^d.

[This entry may possibly apply to some earlier dramatic production than Shakespeare's *Winter's Tale*, but we do not believe that they had any connexion; and it is almost certain that *The Winter's Tale* was not written until 1610, or produced at the Globe until 1611.]

xxiiij^to die Maij.—John Danter. Entred for his Copie, &c. a booke intituled *The woundes of Civille Warre, liuely set forthe in the true Tragedies of Marius and Scilla* . . . . . vj^d.

[This drama, by Thomas Lodge, was printed and published in 1594, 4to, by the stationer who entered it. It is reprinted in the 8th vol. of the last edition of Dodsley's *Old Plays.* It is a dull heavy performance, and Lodge's best efforts in poetry were unquestionably of a lyrical kind.]

xxv^to die Maij. — Edward Blunt. Entred for his Copie, &c. a booke intituled *The profitt of imprisonment, a paradox first written in Frenche by Odet de la Noue, Lorde of Telcigine, and translated by Josue Silvester* . . . . . vj^d.

[Joshua Sylvester began his rather long career of authorship in 1590, and then styled himself "merchant adventurer;" but he afterwards seems to have subsisted mainly by his translating pen. He was a poor original poet, and not worth much as a translator.]

xxviij die Maij. — Cuthbert Burbye. Entred for his copie, &c. a booke entytuled *The historie of Orlando Furioso, &c.* . . . . . vj^d.

[By Robert Greene and published, with the date of 1594, in consequence of the preceding memorandum. The character of Orlando was sustained by Edw. Alleyn, and at Dulwich College is preserved his part as written out by the copyist of Henslowe's theatre. The earliest date of its performance, as recorded by the old manager, was Feb. 21, 1591-2.]

xxx° Maij. — Nicholas Linge. Entred for his copie under thande of Mr. Cawood, a booke intituled *Ideas Myrrour, &c.* . . . . . vj^d.

[This is the original registration of M. Drayton's celebrated collection of Sonnets printed in 1594, of which we believe only a single copy is in existence. *Idea's Mirrour: Amours in Quatorzains* was never reprinted entire; but the author selected some of the fifty-one sonnets of which it consists, and inserted them in his poems published in 1605, 8vo. They all relate to his real or fanciful passion for a lady whom he designates as "Idea." It deserves remark, that under date of Jan. 3, 1600-1, we find a book entered with the title of *Amours by J. D., with certen sonnetts by W. S.*" It is possible that these sonnets were by Shakespeare.]

Thomas East. Entred for his Copie, &c. a booke intituled *The passions of the spirite* . vj^d.

Ult° Maij. — James Robertes. Entred for his copies, by order of the Court, certen Copies which were John Charlwood's, *Salvo jure cujuscunque:* —

The book of husbandry.
Marcus Aurelius.
A pennyworth of wit.
C. mery tales.
Adam Bell.
The banishment of Cupid.
Robin Conscience.
A proud wyves pr. nr.
A sackfull of newes.
Gowre de confessione amantis.
The good shepherd and the bad.
Northbrooke's confession.
The Castle of Knowlege.
An amorous complaint of Shepherdes and Nymphes.
A Replication of frere John Fraucis.
The image of Love.
The Lady Katherines praiers, called the swete songe of a synner.
The billes for plaiers.
The treasure of gladnes.
Palimedes & tomacian, in vij bookes.
Turberviles songes and sonnets.
The mery metinge of the maydes of London.
Morall philosophy.
The history of Palmeryn.
The defensative against the Poyson of supposed provises.

[Opposite *The merry meeting of maids of London*, in this rather long list of books that had belonged to John Charlwood, the words "Betwene him and Jones" are written in the margin; the meaning being that Richard Jones had an equal right with James Roberts to the copies of that book, handed over by Charlwood's executors. Many, if not most, of the titles have occurred before, as entered to Charlwood; so that it is not necessary for us to dwell upon them again. Of some of them, like *The amorous Complaint of Shepherds and Nymphs*, and two or three others, we should be glad to know more than the mere names. The "bills for players" means the exclusive right to print them, which, it may be remembered, had been assigned to Charlwood. Some names are obvious corruptions, such as "Palimedes and Tomacian," and "The defensative against the Poyson of supposed provises," which last refers to the Earl of Northampton's work against "supposed prophecies," which had been published in 1583.]

6 Junij. — Mr. Byshop, Mr. Entred for his Copie, *The Thirde parte of the French Academie.* vj^d.

[Bishop was Master of the Company this year, which explains the "Mr." both before and after his name. If a *third* part of Primaudaye's *French Academy* were published, we have never seen it. The two first parts were printed by, or for, George Bishop, with the date of 1594; and it is possible that the success of them induced the Stationer to enter a third part, which did not make its appearance. However, this is merely conjecture, and a third part may not have fallen in our way. The second part contains a violent attack upon Marlowe and his associates, as unbelievers and atheists. Marlowe and Greene were then both dead.]

Edward White. Entred for his Copie, &c. a booke and a ballad intituled *A newe prophesie seene by the Viccere Sunan Bassa at his comminge into Hungarie* . . . . . vj^d.

[This would probably come under the designation of a "supposed prophecy," against which the Earl of Northampton had written. We cannot attempt further to explain the title of the book, or the name and office of the "Viccere Sunan Bassa." It is noticeable, that White contrived to enter two separate works for the sum invariably paid for only one.]

7 die Junij. — Nicholas Linge. Entred for his copie, &c. a book entitled *A spider's Webbe* . vj^d.

viii Junij. — Cuthbert Burbye. Entred for his copie a booke intituled *The Cobler's prophesie.* vj^d.

[By Robert Wilson, the famous comic performer who was living in the time of Tarlton, but who does not seem to have obtained any great notoriety until after Tarlton's death. Wilson's name is at length on the title-page of the edit. of 1594, which was "printed by John Danter for Cuthbert Burbie." The play must soon have become scarce from the popularity of its actor-author, for a copy is now before us, where, a few lines being wanting, they were supplied in MS. by no less a man than Geo. Chap-

man, the translator of Homer, himself a dramatic poet of no mean celebrity.]

10 die Junij. — Thomas Creede. Entred for his copie, &c. a booke intituled *Menechmi, beinge a pleasant and fine conceyted Comedy taken out of the moste excellent wittie Poett Plautus, chosen purposely from out the reste as least harmfull, and yet moste delightfull* . . . . . vj[d].

[It came from Creede's press with 1595 on the title-page. The late Duke of Devonshire having accidentally two copies of this piece in his matchless collection generously gave one of them to the writer, whereon J. P. Kemble had written by mistake "first edition," when in fact no other is known. The entry follows exactly the wording of the title-page, with the omission of "Written in English by W. W.," generally supposed to mean William Warner, the author of *Albion's England*, 1586, &c. From the real or imaginary connexion of *Menæchmi* with *The Comedy of Errors*, it was reprinted by Steevens in 1779.]

xi die Junij. — John Danter. Entred for his copies, &c. twoo ballettes, the one intituled *A lookinge glasse for disdaynefull lovers*, the other *The Ruflinge woer* . . . . . xij[d].

xiiij die Junij. — Thoms Creede. Entred for his copie, &c. a ballad intituled *Lustye Lawrence*, uppon condition that yf the company question of yt, then this entrance to be void . . . . vj[d].

[This was in the summer of 1594, and we hear nothing more of the ballad of *Lusty Lawrence*, whatever may have been its subject or import, until April, 1597, when, according to the registers, William Blackwall was fined two shillings "for sellinge of ballades called *lustie Larrance*," as if there were or had been more than one production so entitled. Whether it was ever printed by Creede is not known, and no such ballad has, we believe, come down to our day.]

J. Payne Collier.

EARLY HISTORICAL FRENCH SONG.

The following little scrap of poetry is, I think, from its historical interest, worthy of a place in "N. & Q." It is in a book at the Heralds' College (marked I. 3. fo. 83[b]), which contains several miscellaneous matters, chiefly, however, relating to funerals in the early Tudor period, and (in some very few instances) in the time of the House of York. These verses appear to refer to the time of Edward IV., who, I imagine, is the "noble Roy" to whom the writer was a traitor, and to whom the Count de St. Pierre sends word (after his followers had arrested the writer) to invade France. I have not had time to look well into the matter, and so cannot make out who the author, or rather the hero, of these lines may be, but I dare say some of your readers will be able to do so, either from Philip de Comines or elsewhere.

About 1462 Louis XI. tampered with the ministers of the Duke of Burgundy for the restoration of *Amiens* and *Abbeville*.

In 1468 the celebrated meeting at *Peronne* took place, and in 1475 Edward IV. sent an army over to Calais (certainly not "hardement") to assist the duke; which army, having been bribed by the French King, departed without having effected any thing.

"Trayson Dieu te mauldie
Par toy me conviendra * morir
A Parie on † grant vilaneye
Le Roy na de moy mercy.

"Quand Je party devant Peroñe
Ja perceu bien q' Je estoy mort
Car Javoye trahy la coronne
Du noble Roy dont Javoye tort.

"A Paris fus mene grant ‡ erre
Lie bate coñe ung meschant
Des gens au Count de S[t] Pierre
Ung peu devant soleil couchant.

"Il manda au Roy DEngleterre
Quil vint en France hardement
Et quil auroit de benne § guerre
Trois villes du commencement.

"Perronne auroit et Abevylle
Sans guerroier aucunement
Et Amiens la bonne ville
Et que cela tint surement."

G. E. A.

NOTICEABLE ENTRIES IN THE PARISH REGISTERS OF ALLHALLOWS BARKING.

The Registers of this parish consist of fifteen volumes. The oldest book commences 1558, and ends 1650. It is on the whole well written, apparently for many years, by the hand of a professional scribe. The earlier names appear to be copied from rough entries made at the moment, with here and there the signature of vicar and churchwardens by way of certification. For the last fifty years of the volume, the entries look more like originals, and are usually in the handwriting of the vicar. As might be expected, the writing degenerates towards the end, and is often illegible. An educated vicar was deprived under Cromwell, and his place supplied by an illiterate clergyman; as this Register, like so many others, plentifully proves.

In examining this book, the first thing that struck me was the number of *foundlings*. Entries abound of this character: —

"Christ[d], a child found in Water Lane, and named William.

* The dot for the *i* is over the third stroke in the original thus, "coninendra;" but I take the liberty of reading it as if it had been over the fifth.

† Qy. *on* for *en*.

‡ "In great haste." See Cotgrave's *Dictionary*, 1611, where *aller grand erre* is rendered "to speed, make haste."

§ Sic.

"A child out of Preest's-alley Christd, Thomas Barkin.
"Christd, a child out of Seething Lane, named Charles Parish."

Christian Names.—I have not in this volume found any instance of a double Christian name. I suppose this is quite a modern practice.

Of curious baptismal names, now disused or very unusual, the following are picked out at random:—Pleasaunce, Mark Antony, Angelica, Joice, Fortune, Bridgett, Sibell, Amyas, Hippolita, Jasper, Stable, Milton, Fabian, Bardolph, Boniface, Boclarke (*sic*), Reynold, Marmaduke, Erasmus, Gower, Polidorus, Bennet, Faith, Vertue, Creature.

Curious Surnames.—Stonystreet, Pantry, Hodgeskin, Locksmyth, Thickpenny, Pummell, Lynacre, Hedgehogg, Ghost, Tounnermaude, Grissel, Godliman, Fulljames, Drybutter.

The names of *foreigners* are very frequent. The nearness of this parish to the port of London may account for their frequency here.

The following entries accord with the history of the period—the recent loss of Calais by the English:—

1558, Apl 25. Christd, a poor Callis woman's child.
1560, May 15. Buried, a poor starved Calais man.

Entries of this kind are frequent.

Of *Baptisms*, the most noticeable in Book I. are the following:—

1565, Decr xxx. Bee it knowne by these p'sentes, that the wiffe of July bone tempo Dutpotzo, whose name is Lodwicke, a Venetian, was delivd of a man child xxth daie of Decemr, Anno 1565, in the house of Mr. Anthony Bassanye, one of the Queene's Musisyans, dwelling in Mark-lane, in the p'she of Alle hallowes, Barkinge; and was baptd in the foresd p'sh church the xxiind daye of ye sd moneth, whose name is called Thomas. Whereunto were godfathers, John de Pezharo and Placito Bayazonye, Marchantes and Venetians. The godmther Elizabeth frigera, daur of Anthonye Bassanie; and the midwiffe, Mrs. Harison. In witness whereof the Minister then being, with the Clarke and Sexton of the sd church, have sett to there hands, the xxxth of Decber, Anno 1565, in the eight yeare of our Soueraingne Ladie, quene Elizabeth."

[No names follow, as this is only a copy.]

1568, Augt xxiii. William Tyrwytt, sonne of Mr. Richard, christd. (The Vicar.)

[Also (?) Vicar of Barking, in Essex. See p. 343.]

1591, Maye xxvii. An Procter was christd, beinge a Tartaryan, of ye age of xxii yeara.
1596, Jany xxii. John Lippsor, sonne to Derricke, christd in ye Dutch churche, and borne in the parishe.

[This kind of entry is frequent.]

1598, Septr xii. Marget Newell, daught. to Mr. Edmunde Lorde Latimer, christd.
1601, Decr 22. Katherine, daur. to Robert Tunstall, of Peterbro', Esqre.
1602, Decr 23. Mary daur to Robert Tighe Clerk, Vicar of this parish.
1607, July 24. Robert, s. of Sir James Bourchier, Knight.
1616, Augt 20. William, s. of Sir James Bourchier, Knt.
1609, Feby 5. Francis, s. of Sr James Bourchier, Knight.

[Sir James B. was father-in-law of Oliver Cromwell, who married Elizabeth B. at Cripplegate church, in 1620. Her name does not appear in this registry. Sir James was a City merchant—a skinner or furrier?]

1610, May 10. Richard, s. of Robert Tighe, Doctor. (Vicar.)
1614, Feby 2. Sara James, daur of Sir Roger James, Knight.
1616, Sept. 5. Allen Apsley, s. of Sir Allen Apsley, Knight.

[Sir Allen was Lieutenant of the Tower, where he died 1630. His son, to whom this entry refers, became Sir Allen after his father; and had the care of Prince Charles as Governor of Barnstaple, in 1645. He was appointed Royal Falconer in 1660, and was the maternal ancestor to the Bathurst family.]

1617, April 16. Anne, daur of Sir William Harris, Knt.
1618, July 9. Sara, daur of Sir William Russell and Elizabeth, his Ladie.

[Sir W. was Treasurer of the Navy, in conjunction with Sir H. Vane.]

1621, Augt 29. Marmaduke, sonne of Marmaduke Roydon and Elizabeth, his wife.

[A Life of Capt. Rawdon, or Roydon, is printing for the Camden Society.]

—— March 13. John, sonne of Sir Roger Nevinson, Knight, and Marie his wife.
1623, June 29. Abraham, sonne of Abraham Waring (Minister), and Mary his wife.
—— Jany 31. John, sonne of Sir William Russell, Knight, and ye Ladie Elizabeth his wife.
1628, Novr 5. Ann, daur of Sir Richd Saltonstall, Knight, and the Ladie Elizabeth his wife.

[Sir Rich. S. was Lord Mayor in 1597. He died 1631, and was buried at S. Oxenden, in Essex. See Clutterbuck's *History of Hertfordshire*, vol. iii. p. 362; and a note in vol. i. of the *Transactions of the Middlesex Archæological Society*.]

1628, Decr 7. William, son of Sir Wm. Russell, Knt., and the Ladie Elizabeth his wife.
1630, Feby 20. Thomas, sonne of Robert Louell, Curatt of this p'sh, and Alse his wife.
1632, February 8th. John, son of Mr. Robert Lovell, curate of this p'sh.
1637, March 2. Elizabeth, daur. of Mr. Edward Layfield (Vicar), and Ann his wife.
1644, Oct. 23. William, son of William Penn, and Margarett his wife, of the Tower Liberty.

[This is none other than the illustrious founder of Pensylvania. Penn, the father, was, in 1644, a Lieutenant of the Navy, residing on Tower Hill—a favourite residence with navy-men at that time. William was his eldest son, born here Oct. 14, 1644. The exact locality is indicated in a letter from P. Gibson to Wm. Penn, quoted in Cunningham's *Handbook of London*: "Your late father dwelt upon Gt Tower Hill, on the east side, within a court adjoining to London Wall." Most biographers of Penn describe him as a native of St. Katherine's precinct. This is an error. He was born in the Tower Liberty.]

Marriages.

1600, Decr 15. Rich. Wilbraham to Grace Savidge, at Mr. Carmarthen's house, by Andrew Brigge, Minister.

[This is the only entry which has the minister's name appended.]

1619, May 11. William Crashaw, Parson of Ste Marie Mattfellon *alias* Whitechappell, B.D., and Eli-

zabeth Skinner, daur of Anthonie Skinner of the same p'ish, Gent.

1625, March 28. George Langdale, Clerke, and Mary Exall, daughter of Mr. Emanuel Exall, of this p'sh.

1628, April 12. Sir William Russell, Knt., to Mrs. Elizabeth Wheatley.

1650, March 18. "A cuppel being marred, and went away, gave not there names."

Burials.—The entries are very numerous. The plague years are specially full. Thus, in 1563, occur 284 names, chiefly those of women and children: a considerable excess above the average, since, in 1562, are only fifty names; and twenty-eight only in 1564.

In 1603, another plague year, occur 490 names; being some 430 in excess of the average.

In 1625, 394 names are entered; six times the average mortality.*

1583, March 22. Mr. Jerome Bonalia buried.

[This gentleman, an Italian of Bergonum, has a handsome alabaster monument in the church, north aisle.]

1587, Feby 24. Berangier Duportall, Esq., Generall of Gynen, burd.

1591, Feby 19. Mr. Walter Devereux, sonne to the Rt Hon. ye Earle of Essex.

1596, May 7. Henry, son to the Earle of Essex.

1599, June 27. Penelope Devereux, daur to the Earl of Essex.

[Children of Queen Bess's favourite and victim, who possessed a house in this parish in Seething Lane.]

1591, March. Mr. Roger James, Beer Brewer.

[This gentleman possesses a brass, on the chancel floor, described by Mr. Maskell, in his *Notes on the Sepulchral Brasses of Allhallows Barking.*]

1605, Apl 14. Sir Francis Cherry, Knight.

1606, Feby 18. A poore souldier, dyinge in the streets, whose name is unknown.

1607, Sept. 4. A poor boy, died in the streets.

—— Jany 15. One unknown, starved on Tower Hill.

[Entries of this kind are frequent—a sad picture of the state of the poor.]

1613, Nov. 19. Wynifred, wife of Ezekiel Culverwell, Clerk.

1617, June 4. Kathrine, dau. of Sir John Scorie, Knt.

1618, July 13. Frances Gouldsmith, wife of F. Gouldsmith, Esq.

[This lady has a monument in the corner, south aisle chancel, nearly obliterated.]

—— Jany 26. Joice, late wife of Mr. Edward Abbot, Vicker of this par.

1619, June 5. "John Walker, silkman, murdered."

1620, Jany 5. "A poore ffrenchman slain in the streets."

[Entries like this are very common, showing the frequency of broils and street frays. See Strype's *Annals.*]

1621, June 19. Sir John Jolles, Knt., ffree of the Drapers.

[Lord Mayor, 13 Jas. I.]

1623, Feby 24. The Ladye Alice Jolles, widdow.

1622, Jany 21. Mr. John Burnell, Marcht.

[This gentleman has a monument, nearly defaced; but his best memorial is the elegant oak Communion table, which he presented to the church in 1618.]

1623, Nov. 4. Abraham Waring, Minister of God's word, and Curate of this p'sh.

1624, Sept. 10. Mr. Arthur Bassano, one of the King's servants.

[His tombstone remains on the church floor, nearly obliterated.]

1624, Decr 20. Bartram Midford, ffellow of Pembroke Hall, Cambridge.

1625, Sept. 8. Mr. Frauncis Covell, one of the Vestrymen.

[He has an elegant monument on the south wall, which records his benevolence to the parish.]

1626, Decr 11. Mr. Antony Wotton, a worthy Minister.

1631, July 11. Rowlande Rainworth, a poore Minister.

1632, Aprill 2. Mr. John Davys, one that was drowned, and a stranger.

[See *The Obituary of W. Smith*, Camden Society.]

1633, Mar. 28. Alice, wiffe of Mr. Robert Lovell, Curatt of this p'sh.

1634, Mar. 6. Mr. Edward Abbott, Parson of this parish.

[See the *Transactions of the London and Middlesex Archæological Society*, 1862.]

1640, Novr 12. Baldwin Hameus, phisitian.

[This gentleman appears, from his monument in the north aisle, to have been a Dutch physician of some celebrity. There is a long Latin inscription.]

1644, Jany 1. John Hotham, Esqr. Beheaded for betraing his trust to ye state.

—— Jany 2. Sir John Hotham, Knight, beheaded for betraing his trust to the parlt.

—— Jany 11. William Laude, Archbishup of Canterberry, beheaded.

[Laud's body was removed to Oxford in 1665.]

1645, Jnne 17. Dorathie Hotham, daur of Sir John H., Knt., and the Ladie Eliza. his wife.

1649, Januarie. [Under this date is a long entry recording a dreadful accident which happened to the church and parish, by which the former was defaced, and many of the inhabitants of the latter destroyed by gunpowder. Not less than thirty deaths occurred. The damage to the church was chiefly confined to the tower, which became so unsafe that it had to be taken down and rebuilt a few years subsequently.]

1650, August 23. Coll Andrewes behedded, burried in the Chauncell.

[Col. Eusebius Andrews, an old royalist, implicated in a plot against the Parliament, and executed on Tower Hill, Aug. 23, 1650.]

JUXTA TURRIM.

* The years 1582 and 1593 also contain evidence of an excessive mortality.

DR. PETER ALLIX.

DR. PETER ALLIX, "universally esteem'd the greatest Master of the Age in *Rabbinal* Learning," died 21 Feb. 1717-18 (*Historical Register*). See Haag's *La France Protestante*, Grässe's *Lehrbuch einer allgemeinen Literärgeschichte*, iii. (2), 396, note 52, 954, note 139; *Biogr. Brit.* with the *Addenda* in vol. ii.; Saxe's *Onomasticon*, v. 297, 631.

Patrick's *Autobiography* (1839), 251:—

"The Bishop, among other learned foreigners, had a great esteem for the learned Dr. Peter Alix, who, when the persecution was very hot in his own country, fled to England, where he was well received by our Bishops,

particularly by Bishop Burnet, who made him Treasurer of Sarum, by which he was enabled to go forward with his studies; and as the Bishop was a candid reader of other men's works, so none more ready to receive any fair objections against his own. He was not so fond of his own notions, but that he would give his friends free leave to make what animadversions they thought fit. Thus we find his friend Dr. Alix . . . ."

The appendix, containing the account of Patrick's friends, suddenly breaks off here.

In a letter of Burnet's (Uhlius, *Sylloge Nova Epistolarum*, vol. v. p. 33), he states that Allix was engaged on an edition of the councils in four volumes. On his works, see also *Thesaur. Epistol. Lacroz*, ii. 92, iii. 40. Dr. Wm. Stanley, writing to Dean Moss, 3 July, 1725, says: —

"I wish you could spur up Dr. Alix to publish his father's papers. I wish I could see something done in it before I die." (Nichols's *Lit. Illustr.* iv. 414.)

Allix was a correspondent of Dean Gale's (Nichols's *Lit. Anecd.* iv. 542). He approved John Humfrey's treatise, *De Justificatione* (Calamy, *Account*, 622). Evelyn's *Diary*, 8 July, 1686: —

"I waited on the Archbishop at Lambeth, where I dined and met the famous preacher and writer, Dr. Allix, doubtless a most excellent and learned person. The Archbishop and he spoke Latin together, and that very readily."

See also Bentley's *Correspondence*, 243.

Dr. Peter Allix, the son, was rector of Castle Camps, 1724, buried 15 Jan. 1758 (MS. Cole, xli. 325). The editor of Evelyn's *Diary* (ed. 1854, ii. 243 n.) has confounded him with his father, as Grässe has the father with Allinga, a Dutchman.

John E. B. Mayor.

St. John's College, Cambridge.

ANGLO-AMERICANISMS: "PLATFORM."

The Americans have gotten a bad name for defacing the English tongue with a number of words seemingly compounded of thieves' slang, dating from the days when we sent our rogues to the "plantations"; bastard Red Indian epithets, and original deformities of their own devising. I won't pretend to find etymons for "bogus," "catawampous," "absquatulate," and the like; but most students of philology are agreed that very many so-called Americanisms were terms in common use in England or Scotland long before the United States were colonised. "Skedaddle" has recently been claimed as a north British archaism. The word "platform," as used in a political sense, is more to the point. Our cousins themselves seem inclined to confess that "platform" is an Americanism,—that it has a direct connection with the wooden stage on which political orations are delivered, and that it is only an enlargement of the "stump." Thus we hear that the honourable Rufus Such-a-one is prepared to defend the Republican or the Democratic "platform" to the last "splinter" of the last "plank." Now, I hold that the Americans got their "platform" from us, and in this wise. In that curious *omnium gatherum* of truth and lies the *Bloody Assize* (all the statements in which the great historian of England has chosen to swallow entire, just as Mr. J. Wilson Croker swallowed all the Jacobin enormities recounted by the Abbé Barruel, and endorsed for his own purposes by unscrupulous old Cobbett in the *Bloody Buoy* *)—in the *Assize*, or rather in the "Life of George Lord Jeffreys" appended thereto, you will find a curious deposition of Mr. Moses Pitt, bookseller, who let a house near Storey's Gate to the chancellor. Jeffreys also coveted a piece of ground between the house and the park. He begged it of the king, and obtained it at a peppercorn rent. Now proceeds Mr. Moses Pitt: —

". . . All of which the Lord Chancellor agreed to. For that purpose he sent for Sir Christopher Wren, his Majesty's Surveyor and myself, and ordered Sir Christopher to take care to have the said Ground measured, *and a Platform taken of it*, and that the Writings and Deeds be prepared to pass the Great Seal."

The obvious meaning of "platform" is here a *draught* or *ground plan*. What could be more natural than that the draught or plan of action of a knot of politicians should be called a "platform"? In these instant days we hear of a Chancellor of the Exchequer preparing a "sketch" of his "budget," which expression is to me a hundred times more incongruous than the "platform."

Grant that English politicians had their "platform" or scheme of action, the transplantation of the word into American politics is easy of conception; but in process of time, as spouting from wooden stages grew into an "institution" in America, the original bearing of "platform" became obscured, and was at last accepted as typical of the boards on which the spouters stood. I admit this to be a very roundabout way of reasoning, but what is the study of philology itself but a concentric of that outer circle, whose circumference is that of the history of the world?

George Augustus Sala.

BYRON'S SCHOOL DAYS.

The following is an authentic anecdote of the early school-life of Lord Byron, not hitherto published.

* Louis Blanc's narrative of the "Terreur Blanche" in his recently published volume of the *History of the French Revolution* may be read as a salutary corrective. I don't pin my faith to either historian; but it is curious to remark that the Abbé Barruel accuses the Jacobins of having young girls flogged *avec des nerfs de bœuf*, and that with these same *nerfs de bœuf* Louis Blanc accuses the Royalists of having flagellated the daughters of the people.

He entered the Grammar School at Aberdeen in the year 1794, and it was the custom to pass from the forenoon class at twelve to the writing school through the city churchyard. In the company of his two favourite companions, supported on each side by an arm, on the 5th of February, 1795, while in the churchyard, a furious hurricane in an instant, without the slightest warning, assailed the trio, dashing them to the ground, and blinding them with sleet and hail. Two of the party contrived to scramble to the writing school, a distance, perhaps, of two or three hundred yards, concluding, of course, that he also had escaped into the same retreat, and found their way to their homes under the protection of the family servants despatched for their safe escort.

In the evening of that dreadful day Mrs. Byron's servant arrived at the house of the parents of one of his companions, where he was in the habit of spending an evening occasionally, inquiring if master George was there, as he had not returned home since he went to school in the morning. Not finding him there it was surmised that he might have gone home with the other companion, and on not finding him there also, the servant returned to the former house in the greatest alarm, anxious to learn when they last saw him. She was informed of the calamitous occurrence in the churchyard; and his companion then thinking it possible that he might have sought a retreat under one of the large gravestones, urged her at once to procure the assistance of the sexton, with a lantern, and to search for the dear boy, who, to their joy, they discovered, surrounded with snow, still in life.

In the year 1825, after the death of George Lord Byron, the writer of this, one of his school companions, when in India, received a letter from the biographer (T. Moore), inquiring if he could furnish him with any incidents or anecdotes of Lord Byron's early school-life, but being unable to write at the time, he (Dr. C.) transmitted the letter to the other school companion (Mr. Young), then a Major in the Upper Provinces, asking him to reply, and especially reminding him of the churchyard catastrophe; but it would appear that this was never communicated to Mr. Moore, as the same never appeared in the latter's life of the poet. W. C.

Minor Notes.

"Body and Sleeves."—Since you are so much bent on the explication of current phrases, I think I ought to send you what I have just stumbled on in looking up the privileges of the Scots in France, as the probable origin of the above expression. It was primarily applicable to the Scots *Body* Guard in France: for it would seem that the first twenty-four guards, to whom the first Gendarme of France being added, made up the number of twenty-five, were commonly called "Gards de Manche"—*Sleeve* Guards; and were all Scots by nation. Thus, in the time of James VI., 1599, it appeared in answer to his and the Queen-mother (Mary's) remonstrances against the admission of any but Scottish gentlemen, sprung of good families, that "three-fourths of the Yeomen, *as well of the body as of the sleeve*, were still Scots." Sholto Macduff.

Proposed Cession of Gibraltar to Spain.—

"The Spaniard roars for his old rib;
But Elliot padlocks Donna Gib,
And swears he ne'er shall kiss her;
Yet, as she only swells our debts,
Since Twitcher showed her naked streights,
Some think we scarce should miss her!"

N. F. H. for Wit, vol. iv. p. 235.

The following is from the *Annual Register* for 1783, p. 140:—

"In the House of Commons a young member, supposed on this occasion to be in the confidence of the administration, made some pointed allusions to the cession of Gibraltar; with a view, it was imagined, of discovering in what manner such a measure would be received by the House. The alarm and dissatisfaction which this information spread, was very considerable; and, as it was generally believed that the Minister was at this time treating with the Court of Spain for the exchange of that important fortress, it is probable that he was deterred from his purpose by the declaration of several members of great weight in the House, that they considered it as a possession almost invaluable to this country."

At a still earlier period, it was believed that the ministers of George I. wished to restore Gibraltar to Spain; but were deterred by the unpopularity which they knew would attend on such a proposal (*Scots Magazine*).

The discussion has lately been renewed by Professor Goldwin Smith, who argues for the voluntary cession of Gibraltar, on the ground of its expense, of its uselessness to England, and of its being a continual irritating sore to Spain. Whatever may be the force of this reasoning, it is certain that no minister could, under present circumstances, venture to bring such a proposal before Parliament. W. D.

Charlotte Shorter, Lady Conway.—In the Hertford pedigree, published annually by Sir Bernard Burke in his *Peerage*, a mistake is perpetuated which may be fitly corrected in the pages of "N. & Q." Charlotte Shorter, who was the third wife of the first Lord Conway, is stated to have been the *daughter* of Sir John Shorter, who was Lord Mayor of London in 1688. This is not the fact. Lady Conway was the *granddaughter* of Sir John Shorter; having been one of the two daughters of John Shorter of Bybrook, in the county of Kent, Esq., son of the Lord

Mayor, by Elizabeth, daughter of Sir Erasmus Philipps, Bart., of Picton Castle, in the county of Pembroke. Lady Conway's sister was Katherine, wife of Sir Robert Walpole. Mrs. Elizabeth Shorter died on the 27th of July, 1728, as will appear by the following extract: —

"My Aunt Shorter, elder y^n my Father, died in London, July 27th, 1728. She was taken ill of a Fever and Ague on the 23rd." — *MS. Diary of Sir Erasmus Philipps, Bart.*

JOHN PAVIN PHILLIPS.

Haverfordwest.

A BILINGUAL DERIVATION.—Strolling last summer along the Dyke of Ostend, I met a fellow-student, a Trinity man of high repute in the *literæ humaniores*. After the customary notices of that magnificent work, he became very erudite on its etymology, which, as he said, was based in the depths of classical antiquity: —

> Ἡτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὃγ ἡμῖν
> ΔΕΙ'ΞΕ, καὶ ἠνώγει πέλαγος μέσον εἰς Εὐβοίαν
> Τέμνειν. . . .

Well, said I, here we have the dyke, and the sea, and as pretty a breakwater as one could desire: but Lexicon Sam (who, by the way, orthographises it *dike*) derives it more simply from "*dic*, Saxon, *dyk*, Erse." Sir, replied the scholar, when Lexicon Sam found an etymon to his hand, he seldom troubled himself with pursuing it *ad radices*. A little more diligence would have found his *dic* and *dyk* in δείκνυμι, as I have just shown you from the *Odyssey*; and which, curiously enough, is fortified by its Latin term, *Ostendo*: thus, between Homer and Virgil, you have the dyke and the town in the same word.

Why did I not think of this the other day, said I, when I was getting squeamish on board the Emerald, and the steward sung out, "Hold hard, sir, yonder is Ostend;" and I faintly answered, *Quodcunque Ostendis mihi sic?* Looking up for acceptance of my "witty quotation" (which surely deserves a place in "N. & Q."), I missed my companion: he had indignantly disappeared.

IBAM FORTÈ.

REMOTE TRADITIONS THROUGH FEW LINKS. — In the *Life of Baron Alderson*, by his son Charles Alderson, M.A., Fellow of All Souls, Oxford, writing from Appleby, February 19, 1833, the Baron says (p. 58): —

"I saw a tombstone in the churchyard here, the record of three persons of the name of Hall. The grandfather died in 1716, aged 109, and the father aged 86; and the son died in 1821, aged 106. So that the father had seen a man (his father) who saw James I.; and also a man (his son) who saw me, or might have done so."

Δ.

WIMPOLE STREET. — Dr. Brown, in his *Horæ Subsecivæ*, tells us in a note to his very interesting paper on the late Arthur Hallam, that the "long unlovely street," in which Tennyson in *In Memoriam* represents himself as standing at a door, waiting for the pressure of his friend's hand, was Wimpole Street, in which the Hallams lived. The "long, unlovely" character of this street must be familiar to all Londoners. There is an anecdote of Sydney Smith, which I have never seen in print, and which may not be authentic, connected with this street. It is certainly characteristic. According to the version I have heard, the Canon was in his last illness, and moralising upon the instability of earthly things, observed: "Ah! there's an end to all things—except," he added, correcting himself, "except Wimpole Street!" If the story is new, it is perhaps worthy of a place in "N. & Q." Can any of your correspondents give me authority for it, if it is true. ALFRED AINGER.

Alrewas.

Queries.

BACON QUERIES. — 1. In Bacon's Essay "Of Prophecie," the following is quoted: —

> "There shall be seene upon a day,
> Betweene the *Baugh* and the May,
> The Blacke Fleet of Norway, &c."

It has been suggested to me that by the "Baugh" is meant the Bass Rock, and by the "May," the Isle of May in the Frith of Forth. The two are associated in "The Complaynt" of Sir David Lyndsay (*Works*, i. p. 277, ed. Chalmers): —

> "Quhen the Bas, and the Isle of May,
> Beis set upon the Mont Sinay."

But I should be glad to know if there is any authority for such a conjecture, which in itself is reasonable. Had "Bas" at any time a French pronunciation, through which it might be written *Baugh*? or was this another name for the rock?

2. What was the earliest date at which the following prophecy of Nostrodamus appeared? It is applied to Henry II. of France, who died of a wound received in a tournament in 1559. The following is the thirty-fifth quatrain of the first century of "Les Propheties," as it appears in the edition of 1568: —

> "Le Lion ieune le vieux surmontera,
> En champ bellique par singulier duelle,
> Dans cage d'or les yeux luy creuera,
> Deux classes vne, puis mourir mort cruelle."

For "classes" in the last line the later edition of Garancieres has "plaies." Do these lines appear in the edition of 1555?

W. ALDIS WRIGHT.

Cambridge.

MSS. OF BISHOP BAINES. — About seven years ago I saw in a shop in Fleet Street a collection of MS. letters of the late highly esteemed Bishop

Baines, on the question of Anglican Ordinations. Some of them were addressed "My dear Sir Harry," and, if I am not mistaken, there were also transcripts of certain documents connected with Courayer's work on English Orders, which had once belonged to Mr. Charles Butler of Lincoln's Inn. Would the present owner dispose of them, or permit the undersigned to have a copy of them?

FREDERICK GEORGE LEE, F.S.A.

Fonntain Hall, Aberdeen, N. B.

BARTLET. — Will any one describe the arms of Thomas Bartlet, who died in 1489, a monument to whom, and to his wife Elizabeth was afterwards erected in the church at Billinghurst, Sussex? Information as to his ancestors and descendants is also required. E. W. B.

MATHEW BARLOW. — I shall be much obliged by any information respecting this person, who was in April, 1662, of All Hallows, Bread Street, London. In particular, I should be glad of a reference to his will. J. P.

Clifton.

ANTIQUE BATH. — Pinkerton, in his *Essay on Medals*, 1719 (i. 10), makes the following statement in alluding to Thomas, Earl of Arundel and Surrey, Earl Marshal of England, "well known by the Arundelian Tables, and other monuments of antiquity which he imported into the island from Greece and Italy": —

"In the cellar of a house in Norfolk Street, in the Strand, is a fine antique bath, formerly belonging to this Earl of Arundel, whose house and gardens were adjacent. It is a pity it is not more known and taken care of."

Query, Is anything known of this bath? Is it still in Norfolk Street? A. W. M.

LORD CLYDE'S REGULATIONS. — During the sepoy mutiny, Lord Clyde issued regulations for the preservation of the health of the English troops. Where can they be found? W. J.

CHEAP FOOD FOR THE POOR. — A few years ago a money prize was offered by a lady of title for the best receipts for cheap and wholesome food for the poor, but I never heard the result. If successful, a knowledge of such receipts would now be of the greatest importance to those who, like myself, are resident amongst the distressed operatives of Lancashire, and I shall be truly thankful to any reader of "N. & Q." who can direct me to such information. As the prize was a most liberal one, it could not fail to produce some important suggestions. M. D.

ROBERT DYSON. — Can any of your correspondents inform me where I can meet with

"The last dying Words, Speech, and Confession of Robert Dyson (of Bawtry), who was executed at Tyburn, near York, on Wednesday, Aug. 30, 1797, for embezzling one Bank of England bill, &c., and destroying a letter in which the said bill was inclosed."

C. J. D. INGLEDEW.

North Allerton.

EDWARD THE BLACK PRINCE. — Canon Stanley, in his interesting work, *Historic Memorials of Canterbury*, asserts that this renowned hero died at Westminster: "Day by day his strength ebbed away, and he never again moved from the Palace at Westminster," p. 129.

How can this be reconciled with the poetical account by Sir Walter Scott of the death of the Black Prince, given in *Rob Roy*: —

"Sad over earth and ocean sounding,
And England's distant cliffs astounding,
Such are the notes should say
How Britain's hope, and France's fear,
Victor of Cressy and Poitier,
In *Bourdeaux dying* lay:

"'Raise my faint head, my Squires,' he said,
'And let the casement be display'd,
That I may see *once* more
The splendour of the setting sun
Gleam on thy mirror'd wave, Garonne,
And Blaye's empurpled shore.'"

Your readers will of course recollect the severe criticism passed on this effusion of Mr. Frank Osbaldistone by his father. OXONIENSIS.

EGYPTIAN INSCRIPTIONS. — In Schiller's *Essay on the Legation of Moses*, first printed in the 10th part of the *Thalia*, I find the following statements: —

1. That on a pyramid at Sais this inscription was found: "Ich bin alles, was ist, was war, und was seyn wird; kein sterblicher Mensch hat meinen Schleyer aufgehoben."

2. That under an ancient statue of Isis, these words were to be read: "Ich bin was da ist."

Schiller does not give any references. I am consequently not able to verify the statements. Can any of your correspondents give me any information on the subject? I would beg particularly to inquire in what language, and in what characters the supposed inscriptions were written.

MELETES.

JOHN GILPIN. — In a recently printed volume, entitled, *Colliers' Water, Croydon* (12mo, 1862), which the emblems on the title-page seem to assign to some city author, I find it stated that the farm of Colliers' Water, which is the chief subject of the book, was at one time, "in the possession of the renowned John Gilpin and his good dame, whose journey to Edmonton the poet Cowper has immortalised in verse. This good citizen sprang," it is farther affirmed, "from a noble ancestry, as recorded in English history." A biography is then given of Bernard Gilpin, the Apostle of the North, after which the writer proceeds thus, at p. 49: —

"George Gilpin, the brother of Bernard Gilpin, was likewise a clergyman, and had a large family: his eldest son lived at Cheam, in Surrey. From this branch we trace the lineage to John Gilpin, citizen of London. His parents lived in Westmoreland, and he was sent to London to learn the business of draper, and was apprenticed in Fleet Street; married, and commenced business in Newgate Street, where he must have lived forty years or more, very near to Christ's Hospital. He was very successful, and bought an estate in Kent, and the old Colliers' Water Farm, in Surrey. At his death, in 1750, he leaves his property to his two daughters, who were married, his only son having died young. Thus we see that the poet Cowper had some knowledge of his friend of London's great city, though perhaps he might have been very imperfectly informed as to his lineage, of which Mr. Gilpin was very justly proud."

In addition to these particulars, it has been stated in a newspaper, that Mr. Bennington, the present occupier of Colliers' Water, and in whose family it has been for many years, has in his possession several deeds of the Gilpin family. There is so much fiction mixed up with fact in the little volume alluded to, that one is inclined to ask to which of these regions the assertions respecting John Gilpin belong. If to the latter, it would be very agreeable if the writer of *Colliers' Water*, be he whom he may, would link his name with that of Cowper, by communicating the evidence of his assertions to your pages. I. Be.

Heiress' Son. — Can you tell me whether the son of an heiress is entitled to quarter his mother's arms in her lifetime? P. I. F.

Legrand's Psalms of David. — Can any of the contributors of "N. & Q." give any account of a version of the Psalms of David, which first appeared in 1740? The title as follows: —

"The Psalms of David in Metre. Collected out of the principal versions now in use. To which are added Hymns' particularly designed for the Lord's Supper. Dublin: printed by S(arah) Powell for Abraham Bradley, at the Two Bibles in Dame's Street, over against Sycamore Alley, M.DCCXL." 12mo, pp. 362, and 10 pages of Tunes.

A copy that the writer has seen was lettered on the back, "Legrand's Psalms." The collection was again reprinted at Belfast in 1776. Several of the versions are by the editor, and to the others the names of the versifiers are given.

Daniel Sedgwick.

Lovelace of Quiddenham. — Where can a copy of the pedigree of Lovelace of Quiddenham Hall, Norfolk, be seen? L. Q.

"The old oaken Bucket," &c. — Will some one inform me where I can find a poem (I believe by an American author), the burden of each verse of which is: —

"The old oaken bucket, the moss-covered bucket,
That hangs by the well"?

A. Al.

Oratorios. — Who are authors of the libretto of 1. *Israel Restored*, by Bexfield, performed at Norwich about 1850? 2. *Ruth*, by Forbes, performed in London 1857? R. Inglis.

Record Publications. — In the year 1853, lists of the probates and administrations granted in the different dioceses were printed and supplied to the diocesan registrars, and I believe to a few other public officers. I wish to know how copies of these lists can be obtained. I have inquired at the office of the Queen's Printer, and other places, for information, in vain. F. Fitz-Henry.

Royal Standard. — What is the rule with respect to the use of the Royal Standard? I mean by *Royal Standard* a flag on which are depicted the arms of the United Kingdom of Great Britain and Ireland. I was under the impression that this flag was only hoisted on fortresses or ships when the sovereign was present in person, but, being detained by the late gales in the Island of Guernsey, I was surprised to see it, on the anniversary of the Prince of Wales's birthday, flying over Castle Cornet and Fort George. It appeared to attract attention as a novelty, but I presume that the Lieutenant-Governor of Guernsey would scarcely have given directions for it to be hoisted, or have allowed it to remain flying during the whole of the day, unless the use of it on such an occasion had been according to rule. Tourist.

Dean Swift: Macky's "Memoirs."—Can you inform me whether there has been any notice taken of certain MS. marginal notes made by Dean Swift, in a copy of Macky's *Memoirs*, London, 1733? I had an indistinct idea that these appeared in "N. & Q."; but if so, I cannot now find them. Or, have they been noticed elsewhere?*

The following notices occur on a fly-leaf of a copy of Macky's *Memoirs* in my possession, in the exquisite left-hand writing of Bishop Jebb: —

"The following MS. information is copied from the original in Mr. Thorp's own handwriting, in a copy of Macky's *Memoirs*, which was purchased at the sale of the late Mr. Charles Butler's books by Mr. Cochran, Bookseller; and by his kindness put into my hands, that all the notes might be transcribed by me.

"John (Jebb), Bp. of Limerick.

"East Hill, Wandsworth,
Feb. 16, 1833."

"The gift of Robert Thorp, Esq., to Doctor Willm King, Principal of St. Mary Hall; as a token of respect and esteem, as well as acknowledgement for the many favours conferred by Docr King on Mr. Thorp during his residence at Oxford: and which is only rendered of any value, as it may recal to Dr King's mind the many agreeable hours he had spent with that great genius the Revd Doctr Jonathan Swift, Dean of St. Patrick's, in

[* The Dean's notes are printed in the Supplement to Swift's *Works*, edit. 1779, vol. iii. pp. 348—350.—Ed.]

Ireland, author of the several observations and remarks contained in these trifling memoirs.

"Oxford, April ye 10th, 1759."

"The following note is added, in another hand.

"J. L.

"'Mr. King added the MS. notes, in his own hand, from Swift.'

"Not so: the handwriting of the above memorandum, and of the notes, is *the same*; and that, manifestly, the handwriting of the donor, Mr. Thorp. *How* he had access to Swift's autograph, or whether he had access to it [at] all, does not appear. But there cannot be a doubt that the notes are the genuine production of Swift. They are exactly in the manner of those on Bishop Burnet's *Own Time*, published by Dr. Routh; betraying, throughout, the same sarcastic severity and the same unhappy temper.*

"J. L."

The above-mentioned notes of Swift are all inserted in the margin of the book, in Bishop Jebb's handwriting. J. Jebb.

Peterstow Rectory.

Taylor the Platonist. — I understand that a privately printed work was issued in 1831, called, *A brief Notice of Thomas Taylor, the celebrated Platonist, with a complete List of his published Works*, by J. J. W. 8vo, pp. 16. I cannot find this book in the British Museum. If any reader of "N. & Q." can tell me where a copy may be seen, or, still better, lend me one for two or three days, he will confer a great favour.

Edward Peacock, F.S.A.

Tennyson.—Can any one give me the reference to the Laureate's famous couplet to something like this effect: —

"Sayings, five-words long,
That sparkle on the forefinger of old Time"?

Student.

Trinity College, Dublin: its Centenary.—In 1694 Nahum Tate wrote, and Henry Purcell set to music, an Ode commemorating the centenary of the foundation of Trinity College, Dublin. The words of this Ode were printed in the *Gentleman's Journal* for January and February, 1694, where it is described as "An Ode upon the 9th of January, 1694, the anniversary of the University of Dublin, being one hundred years since their foundation by Queen Elizabeth." No allusion is made to its performance, the writer merely adding that "Mr. Tate, who was desired to make it, has given Mr. Purcell an opportunity, by the easiness of the words, to set them to music with his usual success." The score of the music was printed by Goodison in his collection of Purcell's pieces, with the title of "Commemoration Ode, performed at Christ Church, in Dublin, Jan. 9, 169¾." Manuscript scores of earlier date are extant, in which the same statement as to the place of performance is made. But the Ode being of a purely secular character gives occasion for doubt as to the accuracy of such statement. I should feel obliged to any correspondent who can elucidate this subject by giving some particulars of the nature of the commemoration ceremonies, which were probably not confined to the performance of the Ode; and especially if it can be ascertained where, how, and by whom the Ode was performed, and whether the composer went over to Dublin to superintend the production of his work? W. H. Husk.

Welsh Chap-Books.—Can any of your readers inform me where I can find an account of Chap-Books or Garlands of Local Songs in the Welsh Language, or any auctioneers' catalogues in which they have occurred for same? I purchased, a few weeks since, nine; each consists of eight pages with woodcuts on title, and date about 1760.

John Pearson.

Millbank Row, Westminster.

Wildfire. — Can any of your many readers tell what natural phenomenon is meant by the *wildfire*, of which we read in the old law books?—

"Si parte del terre en leas soit *ure ove Wild fire*, uncore ceo ne faira ascun apportionment [of the rent]; car le terre remain nient obstant, et *ne poet estre issint consume, mes ascun benefit poet estre fait de ceo.*"—Rolle's *Abr.* 236 (C.), pl. 3, referring to Dyer's *Reports* 35 *Hen. VIII.* 56.

It appears to be spoken of even by Rolle, who lived in the former part of the seventeenth century, as something which, if not very common, was at all events sufficiently known to require no explanation; and the extent of the mischief is also alluded to in the words which contain the reason of the decision. David Gam.

Queries with Answers.

Curfew. — On the 30th of July, 1862, I went over Exeter Cathedral; the nave, minstrels' gallery, choir, organ-loft, north tower, to the great bell and leads, and then again descended into the building. It was approaching eight o'clock in the evening (still daylight), when a man, whose office it was, came into the north transept to toll the curfew. The north tower contains the Peter bell only. The peal of ten bells are suspended in the south tower. The great bell is not rung; the clock strikes upon it, and it is tolled by hand by means of a rope which descends from the hammer (an egg-shaped mass of iron as big as a child's head) down to the floor. To perform the operation, it is necessary to pull the rope to raise the hammer, and then let it go, when the weight of the iron brings it down upon the bell; but it immediately flies back an inch by the action of a spring placed under it for the purpose, so that the vibration of the bell is not impeded. I had never tolled the curfew, and I thought this was an opportunity not to be lost. Thinking of William the Conqueror, I went over and took the rope in my

* On consideration, more frequently *abusive* than *sarcastic*."

hand, and then did as I was bid. First, I struck thirty-one strokes, not rapidly, for it was not easy to strike quick with that hammer; then I was directed to wait for about ten seconds, and then I struck eight strokes more. This over, I asked for an explanation. The man called the operation "tolling the curfew," but what curfew meant he could not explain. It was an old custom in Exeter; but beyond that he was lost. I elicited a vague and uncertain sort of explanation, that the first thirty-one strokes referred to the days in the month, and the following eight to the time of day. So much for my Note. My Query would solicit some account of curfew in this country, whether it was not abolished by one of William's immediate successors, how it came to be revived, and especially to inquire in what parishes this old feudal custom is still kept up.

P. HUTCHINSON.

[Although there is no evidence to show that the couvre-feu law originated with the Norman Conqueror, yet it appears certain that in the year 1068 he ordained that all people should put out their fires and lights at the eight o'clock bell, and go to bed. This law was rigidly observed during his own reign, and that of his successor. In 1103, Henry I. repealed or modified the enactment of his father, and restored the use of lamps at court after the ringing of the curfew-bell. But although the couvre-feu law was abrogated by Henry I., yet the custom of ringing the bell at eight o'clock long continued (Knight's *Life of Dean Colet*, p. 6), and is not only mentioned in several old documents, but even to the present time in London as well as in some parts of the country —

"The curfew tolls the knell of parting day."

For the places where the bell is still tolled, we must refer our correspondent to the General Index to our First Series (art. "Curfew"), in which a reference is made to fourteen articles specifying the churches where the custom is continued. Consult also an interesting paper on the Curfew Bell in *The Journal of the British Archæological Association*, No. xiv. p. 133.]

THE LORD MAYOR OF LONDON'S DIAMOND SCEPTRE, ETC. — It is a general idea that at the the demise of the sovereign the Lord Mayor of London is king *ad interim* till the Privy Council receive notice. Has the diamond sceptre, which was mentioned last year at the inauguration of the Lord Mayor of London, any connection with this circumstance? Mention was made lately of a sceptre of the Lord Mayor's as follows: —

"The sceptre is the emblem of the jurisdiction exercised in the city of London by its chief magistrate, and as such has been tendered to the sovereign along with the keys on the occasion of a royal visit to the east of Temple Bar. On being entrusted to Messrs. Rundell and Bridges some years since for needful repairs, the crown was found by those gentlemen to be made out of an alloy not used in art manufacture since the Conquest. The fleurs-de-lis which ornamented the crown were added about the time when the Plantagenet kings first set up their claim to the throne of France, perhaps in the time of Richard II."

Is this the diamond sceptre before mentioned? From a representation, it has evidently jewels set in it, or the places where they have been set. "There is also a black sword." This is borne before his lordship on the 30th January, and 2nd September in each year, as a memento of the death of King Charles I., "and of the commencement and termination of the Great Fire of London." When was this sword made? Probably in the reign of King Charles II.

L. M. L.

[The dignity and power of the Lord Mayor of London is great. He is the representative of royalty in the civil government of the city, and is always summoned to the council on the accession of a new sovereign. By virtue of his authority, as chief magistrate, he takes precedence of all other subjects within his jurisdiction. This precedence was successfully asserted and established during the mayoralty of Sir James Shaw at the funeral of Lord Nelson in 1806, when, on its arrival at Temple Bar, the Lord Mayor took precedence of the Prince of Wales and the Dukes of York and Clarence. The emblem of his authority, the Mace (sometimes called a Sceptre) is preserved in the Chamberlain's Office. The staff, about eighteen inches in length, is composed of crystal, cut and channeled, and alternated with bands of gold, in which the channeling is continued. The channeling of the crystal is filled with thin fillets of gold; and the golden divisions are decorated at intervals with eight strings of large seed-pearls. The coronet is composed of four crosses and four fleurs-de-lis, and decorated with three rubies and three sapphires, besides six very large seed-pearls, and other pearls arranged in groups. There is no record of the time when this curious relic was originally made; but in its present shape it has been assigned to the early part of the fifteenth century. In the ceremonials of the various coronations the Lord Mayor is always described as "bearing the Mace." For these historical notices of the Mace we are indebted to an interesting article in the first volume of *The Transactions of the London and Middlesex Archæological Society*, p. 355, where also is given an engraving of it. There are four swords belonging to the city, which were formerly carried on stated occasions. The *black*, used on Good Friday, 30th January, the Fire of London, and all Fast days, when his Lordship *ought* to go to St. Paul's. It is still preserved at the Mansion House, but has not been used in any pageant for many years. The *common* sword, to go to the sessions, courts of aldermen, common council, &c. The *Sunday* sword, and the *Pearl* sword, which used to be but seldom carried, but is now exhibited on all occasions.]

MORIANS. —

Psalm lxviii. 31 (Prayer Book translation): "Then shall the princes come out of Egypt: the Morians' land shall soon stretch out her hands unto God."

Psalm lxxx. 4. "Behold ye the Philistines also: and they of Tyre, with the Morians; lo, there was he born."

This is the translation of the great Bible of 1541, the word "Morians" being spelt in the first instance *Moryans*, and in the latter *Morians*, as it appears now; and the Morians' land expresses Ethiopia, or the Land of Cush, as it is in the Hebrew. The Bishops' Bible by Jugge, 1568, reads Ethiopia.

I am at a loss for the history of the word Morians, which seems to express Moors, or dark men, but where else does it appear? The change of

the word in the Bishops' Bible would appear to imply that it was hardly understood even at that time. Can any of your learned correspondents enlighten me? W.

[We are inclined to think that the word Morians, as employed in the two passages cited by our correspondent, must be traced to the mediæval *Mauriana*, which was the name of an episcopal city of that part of *Mauritania* which is now Algiers. There was also an African martyr, *S. Maurianus*, called also S. Publius.

Although Morlans may have been used as an equivalent to "Moors," it seems desirable to bear in mind that the latter term formerly applied to *blacks* or *negroes*, though now used in another sense. Of this meaning of the word *Moor* we still have a trace in *blackamoor*. The "*Moor* of Venice" also is understood by some to have been a *negro*, not what we now call a Moor; and a careful reader of the play will detect many things which tend to strengthen that conclusion. We offer these remarks, because it seems to have been in a similar sense that the term *Morians'* land was used for "Cush" or "Ethiopia."]

Sir Wm. Monson. — Some writers, on subjects more or less historical relating to Devonshire, observe that when Edward III. projected an invasion of France, he required from Sidmouth (amongst other places) a contribution to his forces of three ships, and sixty-two mariners. These writers, as their authority for the assertion, refer to Sir William Monson's *Naval Tracts*. For historical purposes I have wished to verify this point. Some years ago I tried to find a copy of these old tracts in the British Museum, but failed. Can any one kindly inform me whether they are in existence, and whether they are get-at-able? Excuse this expressive compound word. P. Hutchinson.

[Sir William Monson's *Naval Tracts* are printed in Churchill's *Collection of Voyages*, 1704, vol. iii. pp. 155-560, and are easily come-at-able in the Reading-room of the British Museum, press-mark 2058 d. "They are very little known, or noticed," says James Pettit Andrews, "in comparison of their merits." (*Anecdotes*, p. 30.) Consult also "N. & Q." 2nd S. xi. 101.]

George Smith. — The following inscription I have just copied from a penny ground smooth: —

"Speak of me as you find. George Smith, Cast to Death, May 12, 1831." On the reverse, "When this you see, o Think of me, and Bear me In your mind, Let all the world say what They will."

Perhaps you may be able to give me some information respecting this George Smith. What gave rise to the expression, "cast to death?" E. L.

[George Smith was indicted before the first Middlesex jury on May 12, 1831, for stealing, on the 29th of April, at St. Andrew, Holborn, a mare valued 15*l.*, the property of Charles Harrington Twight. Found guilty: sentence, Death; but we do not find that he was hanged.—To *cast* for death, is to condemn, or to give a verdict of guilty. In one of King James's apothegms it is said, that "a jury may *cast* upon evidence."]

Sanctuary. — Where can I find a history of Sanctuary, from the earliest to the latest period of the existence of the privilege? E. P.

[Historical notices of the privilege of sanctuary will be found in Kempe's *Church of St. Martin-le-Grand*; Tomlins's *Law Dictionary*, ed. 1835; Reeve's *Hist. of the English Law*; Comyn's *Digest*, art. "Abjuration;" 4 Blackstone's *Commentaries*; Hallam's *Middle Ages*, ed. 1853, iii. 302, and Supplemental Notes; and any Cyclopædia, except the new edition of the *Encyclopædia Britannica*. The privilege of sanctuary was taken from churchyards, as well as from all other places, in 1623, by the 21 Jac. I. c. 28, which provides: "That no sanctuary, or privilege of sanctuary, shall be hereafter admitted or allowed in any case."]

Replies.

ST. CECILIA, THE PATRONESS OF MUSIC.

(3rd S. ii. 370.)

To point out about what period St. Cecily became regarded as the patroness of music, I take to be as hopeless a task, and I may add one as unprofitable, as to undertake to decide a similar question of patronage for many other saints. There seems, however, to be a special object in the inquiry with respect to St. Cecily; which is to ascertain why she has been chosen patroness of music, if there be really no allusion to her being musical in her Acts. Dr. Milner's authority is of no small weight, and he declares that in her ancient Acts there is no mention of her playing music herself; but only that while music was playing, in the festivities on the day of her nuptials, she was singing *in her heart* to the Lord her earnest wish to be preserved in her purity: "Cantantibus organis, Cæcilia in corde suo decantabat, Fiat, Domine, cor meum immaculatum." And Dr. Milner contends that her patronage of music is wholly grounded on a misinterpretation of this passage.

The German work of A. v. M., *Die Attribute der Heiligen*, takes precisely the same view. This is his explanation, speaking of St. Cecily: —

"War dem Heiden Valerian verlobt. Wollte aber Jungfrau bleiben, und betete deshalb am Hochzeitstage nur um göttliche Hülfe, nicht achtend auf die Feierklänge der hochzeitlichen Musik. (*Cantantibus organis, illa in corde suo soli Domino decantabat.*) Von diesem missverstandenen Ausdrucke, '*organa*,' musikalische Instrumente, ist Sie von den Malern zur Heiligen der Musik gemacht. Die Orgel ist aber weit später erfunden."

The Acts of St. Cecily are generally considered, as the judicious Alban Butler says, "of very small authority." Fleury also, when relating the discovery of the body of St. Cecily by Pope Paschal, in 820, and its translation into her church at Rome, observes that her Acts appear to be indeed more ancient than the period of that translation, but not sufficiently so to be quite worthy of belief: "mais non pas assez pour y donner une entière créance." (*Hist. Eccles.* lib. xlvi. § 41.) He notices, however, that the Acts were believed at

that time, since Pope Paschal had one of the precious hangings, with which he adorned her church, wrought with a representation of the angel crowning SS. Cecily, Valerian, and Tiburtius, with wreaths, as described in the Acts.

The Acts of St. Cecily were compiled by Simeon Metaphrastes in the tenth century. The general character of his compilations is well known: —

"Il ne se contenta pas de rassembler les vies originales; il en changea le style et les refit pour la plupart, les trouvant trop simples et trop éloignées du goût de son siècle, qui n'étoit pas celui du vrai et du naturel, mais du brillant et du merveilleux. Ainsi, rapportant les actes des martyrs, il ne les donne pas dans leur première simplicité, mais il les abrège ou les amplifie: il fait dire aux saints, non pas ce qu'ils ont dit en effet, mais ce qu'il juge qu'ils devoient dire, et retranche souvent des paroles importantes.—Simeon ne s'est pas contenté de changer le style des actes; il y a souvent ajouté des miracles et d'autres faits qu'il a cru édifians, soit qu'il les ait inventés, ou pris d'ailleurs."—Fleury, *Hist. Eccl*, lib. lv. § 31.

Surius has given the Life of St. Cecily in many respects similar to that by Simeon Metaphrastes; but he is hardly more trustworthy. L'Advocat says of him: —

"Surius avoit de l'érudition, mais il donnoit tête baissée dans les fables, et manquoit de critique."

I have an English version of the Life of St. Cecily by Metaphrastes, and *there is not a word in it about music.* I have also a French Life of the Saint taken from Surius, and the only mention of music in that confirms the opinion of Dr. Milner, and of the German writer referred to above. These are the words of the French account, taken from Surius: —

"Lorsqu'elle entendoit déjà les concerts et les symphonies qui se trouvent dans ces sortes de magnificences; elle chantoit au fond de son cœur ces paroles de David: Que mon corps, etc."

But in a question of this kind, the authenticity of the Acts of a Saint is immaterial. Painters and poets, as well as devout votaries, would lay hold of the current traditions, to furnish emblems of a saint, as well as to guide their choice of a patron for any art, science, or profession, without much care to ascertain how far those traditions were deserving of credit. The early painters did not represent this Saint with any musical instrument. Cimabue, in the thirteenth century, painted her merely with a palm branch and book. Fra Angelico, in the fourteenth, represented her only with the wreath of white lilies and red roses on her head, which forms so prominent a feature in her Life by Metaphrastes: and on the rood-screen at North Elmham in Norfolk, probably of about the same date, the Saint is painted with a similar wreath on her head, and in her hand. Several other rood-screen paintings represent her also with flowers and wreaths only, in allusion to the same legend. Raphael appears to have been the first who painted St. Cecily as musical, with organ pipes in her hand; and later artists have improved upon this, by representing her playing upon a violin, or a harp. But De Vois has gone the farthest in his picture of St. Cecily; where one angel is regularly seated at an organ and playing, and another is looking on, while the Saint sits crowned with her wreath, and is singing to the angel who plays.

Poets have not been behindhand with painters in celebrating the Saint, in connexion with music. Innumerable odes have been written in her praise; but Dryden, in his celebrated Ode, actually makes her the inventress of the organ, which is an outrageous poetical license: —

"At last divine Cecilia came,
Inventress of the vocal frame;
The sweet enthusiast from her sacred store
Enlarged the former narrow bounds,
And added length to solemn sounds,
With Nature's mother wit, and arts unknown before."

For my own part, I do not believe that there is any authentic foundation for attributing musical talent of any kind to St. Cecily: and I incline considerably to the sententious account of the Saint by L'Advocat, in his *Dictionnaire Historique-Portatif*, expressed in these words: —

"Sainte Cécile est honorée comme Martyre dans l'Eglise Latine depuis le 5e siècle; mais on ignore ce qui concerne sa vie, ses actions, et sa mort."

F. C. H.

WILLS AT THE COURT OF PROBATE.

(3rd S. ii. 341, 403.)

In compliance with the request of J. G. N. I send some additional notes towards a catalogue of the British wills that have been already printed. Your correspondent will be doing good service to antiquaries if he will compile and print such a list; but he should certainly include those which appear in family histories and privately printed books. If an endeavour be made to select "persons of eminence," and index them only, endless confusion will ensue. Who are eminent persons, is a query that the editor of "N. & Q." would probably not admit into these pages; it is a question, however, that will suggest itself to every one who may have the misfortune to use fruitlessly such a select catalogue. Every will that has been worthy of type and printer's ink is worthy also of a line in an index to indicate its whereabouts. The number of printed wills is not great, exclusive of the collection of wills named by J. G. N. I do not believe a complete index would occupy more than ten pages of "N. & Q."

1303. John Schayl, Burgess of Hull. Frost's Historic Notices of Hull, Appendix xxx.

1498-9. Marmaduke Clervaux of Croft, co. Durham. Longstaffe's Hist. of Darlington, lxxii.

1505. John Allyn, Dean of St. Patrick's, Dublin. Monk Mason's Hist. of St. Patrick's, Dublin. Appendix xiv.
1519. John Lee of Chertesey. Gent. Mag. vol. lxxxi. pt. 1, p. 30.
1550. Alice Swerdor, widow, of Harlowe, co. Essex. *Ibid.* vol. cxvi. part 2, p. 153.
1556. Robart Arden of Wyllmcote. Halliwell's Life of Shakespere, 1848, p. 15.
1557. Arthur Wilson (of Sheffield?) Hunter's Hallamshire, p. 60.
1565. Andrew Browne, Burgess of Kinsale. Gent. Mag. vol. cxxxii. pt. 2, p. 300.
1571. Danyell Conwey (of Cork?) *Ibid.* vol. cxxxi. pt. 2, p. 35.
—— Adam Goole (of Cork?) *Ibid.* vol. cxxxi. pt. 2, p. 501.
1577. John Teige M'Cartie of Cork. *Ibid.* vol. cxxxi. pt. 2, p. 504.
1578. Nicholas Fagan of Cork. *Ibid.* vol. cxxxi. pt. 2, p. 36.
1579. George Galwey Fitz Edward of Cork. *Ibid.* vol. cxxxi. pt. 2, p. 257.
—— Agnes Ardenne, widow of Wylmcote. Halliwell's Life of Shakespere, p. 12.
1580. Edmonde Fitz Nicholas alias Frankaghe of Cork. Gent. Mag. vol. cxxxi. pt. 2, p. 36.
—— Andrewe Galwey of Cork. Ibid. vol. cxxxi. pt. 2, p. 257.
1581. William Baies of Kinsale. *Ibid.* vol. cxxxi. pt. 1, p. 531.
—— Ellyne ny Connyty (of Cork?) *Ibid.* vol. cxxxi. pt. 2, p. 35.
1581. William Galwey of Cork. *Ibid.* vol. cxxxi. pt. 2, p. 257.
—— Richard Hathway, of Shottree, co. Warw. Halliwell's Life of Shakespeare, p. 292.
1582. James Fitz Andrew Browne (of Cork?) Gent. Mag. vol. cxxxi. pt. 1, p. 532.
—— Henry Browne of Kinsale. *Ibid.* vol. cxxxi. pt. 2, p. 33.
—— Genett Creaughe (of Cork?) *Ibid.* vol. cxxxi. pt. 2, p. 34.
—— William Galwey Fitz Jeffry of Kinsale. *Ibid.* vol. cxxxi. pt. 2, p. 260.
—— Genet Galwey, widow, of Cork. *Ibid.* vol. cxxxi. pt. 2, p. 261.
—— Christopher Galwey of Cork. *Ibid.* vol. cxxxi. pt. 2, p. 261.
—— David Lombard of Cork. *Ibid.* vol. cxxxi. pt. 2, p. 503.
—— Richard Mathew of Cork. *Ibid.* vol. cxxxi. pt. 2, p. 504.
1583. Annys Carye of Chidlingstone, Kent. *Ibid.* vol. xcvii. pt. 2, p. 315.
1589. John Browne Fitz Andrew (of Kinsale?) *Ibid.* vol. cxxxii. pt. 2, p. 301.
1610. Piers Gold, of Cork. *Ibid.* vol. cxxxi. pt. 2, p. 501.
1616. Gilbert, Earl of Shrewsbury. Hunter's Hallamshire, p. 76.
—— William Shakespeare of Stratford upon Avon. Halliwell's Life of Shakespeare, p. 274.
1618. Edmond Oge Gerald of Culogorie com. Cork. Gent. Mag. vol. cxxxi. pt. 2. p. 501.
1655. Godfrey Goodman, Bp. of Gloucester. *Ibid.* vol. lxxviii. p. 680, as quoted from Royal Tribes of Wales, No. 17. 167.
1669. Dame Elizabeth Barnard. Halliwell's Life of Shakespere, p. 318.
1717. John Sheffield, Duke of Buckingham. The Works of the Duke of Buckingham, 4th Edit. 1753, vol. ii. p. 259.
1733. Richard Norton, of Southwick, co. Hants. Gent. Mag. vol. iii. p. 57.
1737. John Hedges. *Ibid.* vol. xliv. p. 274.
1770. William Hickington, of Pocklington, Poet. *Ibid.* vol. xlii. p. 492.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

1396. William Canynges, senior, an eminent merchant of Bristol. From Memorials of the Canynges' Family and their Times, &c., by my friend and your correspondent Mr. George Pryce, F.S.A., of Bristol.

JOB J. BARDWELL WORKARD, M.A.

1505. Sir Henry Colet, twice Lord Mayor of London father of Dean Colet. Knight's Life of Colet, Appx. No. xix.

ST. LIZ.

1623. George Heriot, founder of Heriot Hospital. Memoir of G. Heriot, by Dr. Steven, 1845, Appx. p. 29.
1676. Sir Bulstrode Whitelocke. Burn's Hist. of Henley-on-Thames, 1861, p. 250.

JOHN S. BURN.

DRAYTON'S "ENDIMION AND PHŒBE" (3rd S. ii. 394.)—If MR. J. PAYNE COLLIER will refer to the new edition of Lowndes *in voce*, he will find that it is that work which is at fault, and not I. The editor of the Manual describes *Endimion and Phœbe* as "unique, in the Bridgewater Collection." Now I remembered perfectly well, that the copy mentioned in the Bridgewater Catalogue was described there as wanting one, if not two leaves, and taking it (somewhat incautiously perhaps) for granted that the Manual was correct in its assertion that the book was at Bridgewater House, I made the remark to which MR. COLLIER'S Note alludes. Respecting MR. COLLIER'S Query, I may state that Drayton's *Heavenly Harmonie of Spirituall Songs and Holy Hymnes, of godly men, Patriarkes, and Prophets*, 1610, 4to, sold at Sotheby's Feb. 26, 1861, for 24*l.* 10*s.*; and was described in the Catalogue as "excessively rare, if not unique." I have heard the purchaser named; but as I am not certain on the point, and the book was bought by an agent, I do not wish to take the liberty of mentioning the gentleman in whose hands I believe the volume now to be.

W. CAREW HAZLITT.

GHETTO (3rd S. ii. 248.)—Pasqualino, in his *Vocabulario Siciliano*, says, "From the Hebr. *geth* or *ghit*, grex, quòd ipsis mandræ et caulæ loco sit. Vinci, Etimologicum Siculum." My limited knowledge of Hebrew does not enable me to recognise the word meant, but others may be more fortunate. The objections to the derivation from *guetta* are, the change of *gue* into *ghe*, a change very unlikely to have occurred in an Italian mouth; and the fact that an Italian form of this root already existed in *guatare*, to look upon, and *aguatare*, or *agguatare*, to look at,

watch, or lay in ambuscade; substantives, *guato*, an ambuscade, and *aguato*, a rustic word for a look or regard. BENJ. EASY.

"LORDS OF CREATION MEN WE CALL" (3rd S. ii. 410.) — This is the first line of a (feeble) comic song, published about 1840, by W. Hawes, 355, Strand: —

"Obey! Obey! Obey! or, the Lords of Creation, sung by Miss J. Mordaunt at the Olympic Theatre. Written by C. F. B." R. R.

Some twenty years since I heard the ballad sung which your correspondent J. W. inquires about. I can only remember the first verse, which is as follows: —

"Lords of creation men we call,
They think they rule the whole;
They're much mistaken after all,
They're under woman's control.
For ever since the world began,
It's always been the way,
For did not Adam, the very first man,
The very first woman obey."

O. F.

[We have received a copy of the entire song for J. W. ED.]

TABLE FOR THE GUARDS AT ST. JAMES'S (3rd S. ii. 417.)—Your correspondent GEORGE AUGUSTUS SALA wishes it to appear that the "sumptuous repast in one of the saloons at St. James's Palace" is a job, perpetrated in favour of the Guards. An excellent dinner, in a very small room, is provided every day for the Field Officer and Adjutant of the day, for five officers of the Foot Guards and three of Horse Guards, doing duty — in all ten. There are no palace officials. The Field Officer and Adjutant seldom take advantage of this repast, so their places are allowed to be filled up by the Lieut.-Colonel in command of the guard: it was one of these vacancies Mr. Newcome filled. The reason for this repast is, it is intended as a sort of compensation to officers on duty in London, for allowances granted to officers of the Line, but which they (the Guards) do not receive. These allowances consist in 250*l.* a-year to each regiment, called the Regent's allowance; which goes towards the expenses of a mess, more particularly towards the bill for wine; a daily allowance to the mess, and to each officer, of coals and candles; also a mess-room and barrack-room for every officer. The Regent's allowance to the five battalions generally doing duty in London would amount to 1,250*l.*: and to provide barrack accommodation, coals and candles, to all the officers of the Guards would amount to a considerable sum. The 4,000*l.* a-year, allowed by Government for this mess, which includes breakfast, is, I think, a capital bargain on the part of Government, and not a job. AN OFFICER.

STATUE OF GEORGE II. IN LEICESTER SQUARE (3rd S. ii. 416.)—Will your correspondent PEDES state whether the horse he saw lying on its side in the centre of the enclosure of Leicester Square was in bronze or plaster? It was always understood that the equestrian statue of George II. was a bronze statue; but in certain proceedings in Westminster Hall some time ago, in the course of which complaint was made of the disappearance of the statue, it was alleged, on behalf of Mr. Wyld, that the statue was only of plaster, and of very little value. This statement appears extraordinary, and has been subject to much doubt and objection. Perhaps your correspondent, PEDES, can throw some light on the matter. It may not be out of place to observe that it is the duty of the public press, which often troubles itself with less important matters, to insist on the restoration of this statue, whether bronze or plaster. What right has Mr. Wyld to appropriate it? EQUES.

REV. INGRAM COBBIN (3rd S. ii. 372.) — I have before me three books by the Rev. Ingram Cobbin not mentioned in the reply, all poetical, viz.:

"The Pilgrim's Fate and other Poems, 12mo, plates. London, 1818."

"The Village Hymn Book, for the Use of Village Congregations, 2nd Ed., 32mo. London, 1824."

"Hymns by the Rev. Cæsar Malan of Geneva, translated into English Verse. By the Rev. Ingram Cobbin, 32mo. London, 1825."

This last work has the following written in the fly-leaf: "The Revd Mr. Pritchard with Christian Respects from the Translator, I. Cobbin, Sep. 17, 1826." DANIEL SEDGWICK.

P.S. Since writing the above I have discovered that the small book of translations from "Cæsar Malan," was translated by John Cobbin, author of the *French Preacher*, &c.

Sun Street, City.

SCANDINAVIA (3rd S. ii. 350.) — Tytler (*Gen. Hist.*) includes under the terms Scandinavia, Scandia *vel* Baltia, Nerigon and Sitones, corresponding with Drontheim and Bergen in Norway; and (1) Scritofinni, (2) Suiones, (3) Gutæ et Hilleviones, (4) Finningia, and (5) Insulæ Sinus Codani, as corresponding with (1) Lapland and West Bothnia, (2) Sweden proper, (3) Gothland, (4) Finland, and (5) Islands of Gothland, Œland, Aland, and Rugen in Sweden. Koch (*Tab. Rév. de l'Eur.* iii. 118) describes Scandinavia as the country of the Normans, comprising Denmark, Sweden, and Norway; and his series of maps show the alterations made in the geographical designations of these countries at seven different periods, prior and subsequent to the invasion of the barbarians. It was not till the time of Charlemagne, towards the end of the ninth century, that the people under the general designation of Scandinavians began to be recognised by their proper names and localities. Scandinavia was very obscurely known to

Pliny (*Nat. Hist.* iv. 13.) The *Penny Cyclopædia* appears to exclude Denmark from Scandinavia, but this is perhaps an accidental omission. Iceland, unknown in the ages when these northern countries were termed Scandinavia, is now the only seat of Scandinavian literature.

T. J. Buckton.

Lichfield.

Various Lengths of the Perch (3rd S. ii. 213, 296, 376.)—I still think that the Church was a much greater purchaser than seller of land. In this I am confirmed by Blackstone, who speaks of the Church of Rome as "not content with the ample provision of tithes, . . . endeavoured to grasp at the lands and inheritances of the kingdom, and (had not the legislature withstood them [by the statutes of Mortmain]) would by this time have probably been masters of every foot of ground in the kingdom." (*Comm.* iv. p. 108.) Many statutes of Mortmain were passed in the reign of Edward I. (p. 426), and after the Revolution of 1688 (p. 441.) The early statute by which the perch is fixed at 16½ feet or 5½ yards is entitled, *Compositio Ulnarum et Perticarum.*

T. J. Buckton.

Lichfield.

Records and books of survey of great antiquity, chiefly relating to manors and manorial rights, will show that the *lords'* demesnes were measured with a pole of 20 feet, which was called *maior mensura*; and the customary by a pole of 16½ feet, called *mensura minor*; though in some places the tenant's claim the 18 feet pole, particularly in measuring wood land, because, says a work in my possession, dated 1607, "in vnderwoods for sale, they haue in many places sundry void places and galles, wherein groweth little or no wood, or very thin. And to supply these defects, the buyer claymeth this supply by measure."

The same work gives the parts of a statute acre thus:—

"There go 160 perches to one acre; 80 perches to half an acre; 40 perches to one roode, one-fourth part of an acre; ten days-works to a rood; foure perches to a day-worke; 16 foote and a halfe to a perch."

The *arpent*, or French acre, is 100 poles: these poles, however, differ. One pole is 22 feet, and was used in measuring the *king's arpent*, and chiefly in measuring wood. There is another pole of 20 feet, another of 19½, and another of 18.

It would appear, therefore, that the perch, like the acre, is only a perch in name; but varies in length, according to the customary measure of divers countries.

John Parkin.

Idridgehay, Wirksworth.

It is enacted in Anno 35° Elizabethæ, cap. vi., that a mile shall contain 5 [8 ?] furlongs, every furlong 40 poles, and every pole (rod or perch) 16½ feet.

The church, we know, were large possessors, as your correspondent has mentioned; and the measure of 21 feet was always used with reference to such land as was already possessed by the church. I do not think that the excess in the church perch over the statute is so very surprising, when we take into account that the church was rich in woodlands, and that the forest perch in different counties varied from 18 feet to 25 (as in the forest of Sherwood); in that of Clarendon it was 20.

John Bowen Rowlands.

John Duer of Antigua (3rd S. ii. 319, 379.)—The epitaph as given by me at p. 319 is correct, and the name "Frye" (which occurs four times, and is very legibly cut) could be mistaken for nothing else. Probably it is an error of the stone-mason's.

Walter Rye.

Chelsea.

Oliver Earl of Tyrconnel (3rd S. ii. 349.)—The Earl's mother was Mary, some say Margaret, Plunket, daughter to Oliver Plunket, Lord Louth; her brother, Matthew Plunket, married Mary Fitz William, sister to the Earl's father. So that "Mary Plunket" was the name borne by the earl's *mother* after her marriage, and by his aunt before she married. Notwithstanding the expression "mother-*in-law*," I cannot think it refers to any one but the earl's *lawful* mother. Amongst the agricultural people of my part of England, "step-mother" and "mother-in-law" are synonymous terms; at least, the latter is in general used to denote the former. "*Belle-mère*" in French is applied both to "mother-in-law" and "step-mother." I have no reason to think that Mary Plunket was *step-mother* to the earl, especially as he bore the name of *her* father, Oliver. The earl was buried in Donnybrook church, but I need hardly tell this to Abhba.

Chessborough.

Harberton.

Ancient Chessmen (3rd S. ii. 376.)—I should be surprised were the chessmen in question older than the seventeenth century.

Many of the curiosities from China, which bear a strange resemblance to accidental forms, and suggest associations bordering on the marvellous, are, on inquiry, often accounted for by the fact that our earlier traders with China used to give their own designs, to be carried out by the ivory carvers, and these have in many instances been perpetuated to the present day, with variations.

The old-fashioned cap of the Chinese, such as we see in their portraits of sages and heroes, might be mistaken for a mitre. Then we know from M. Huc, that in many respects the Buddhist priest bears a resemblance to the Roman Catholic in his ecclesiastical costume.

Probably in Williams's *Middle Kingdom* some account may be found of the *Chinese* game of

chess, which I believe to be different from our own, both in the number and forms of its figures, those that are brought to us from China being simply made for exportation to the barbarians.

SPAL.

GREAT TOM, OXFORD (3rd S. ii. 369.) — The following, from a MS. in the Bodleian, will answer A. A.: —

"In 1681 the famous *Tom*, now the greatest Bell in England, for it weighs 16,700 pounds, was cast; but it miscarried three times; twice it wanted metall to make out the Canons, and the third time it burst the mould and ran into the ground, so that poor Keen or King, the Woodstock Bell-founder, whose ill-luck it was therein to fail, was half besides himself, and quite undone till the College made him amends; at last it was brought to perfection by Christopher Hudson, a London Bell-founder."

The following is embossed on it: —

"MAGNVS * THOMAS * CLVSIVS * OXONIENSIS: RENATVS * APRILIS * VIII * MDCLXXX * REGNANTE * CAROLO * DECANO * IOANNE * (= Fell) OXON * EPISCOPO * SVBDECANO * GVL * IANE * SS * TH * P * THESAVRARIO * HEN * SMITH * SS * TH * P * CVRA * ET * ARTE * CHRIST * HODSON * * * *."

H. T. E.

CHAPEL DEDICATED TO THE HOLY GHOST (3rd S. ii. 45, 377.) — Near the railway station, Basingstoke, are the ruins of a chapel erected in the reign of Henry VIII., by Sir William (afterwards Lord) Sandes, dedicated to the Holy Ghost. The site is known to have been a burying place during the Heptarchy, and said to have possessed a religious building there, as certain remains tend to show. These particulars are gathered from *The Official Illustrated Guide to the Great Western Railway*, by Geo. Measom, who calls the ruin "the Holy Ghost Chapel." E. P.

ARCHIEPISCOPAL MITRES (3rd S. ii. 358.)—The explanation given in the above reference gives nothing more than the former assertion. Nothing less than an exact drawing (except seeing the original) can possibly satisfy an inquirer: nay, the whole window should be examined with a critical eye. The *cleaning* is not at all pleasing to the antiquary. Has there not been some tampering with the window? The doubtful coat (gules a cheveron *or*), looks like an attempted restoration; it is evidently intended for the arms of Fitzhardinge, gules, a cheveron *argent*, which became the armorial ensign of the Berkeleys; and to which were added the ten crosses patée. I think it has been made quite clear in the pages of "N. & Q." that the introduction of the ducal coronet from which the mitres of the archbishops are now made issuing, is a very modern and unjustifiable innovation.

THOS. WM. KING, York Herald.

COUNTY FEASTS (3rd S. ii. 286, 393.)—As your valued correspondent (W. H. HUSK) has mentioned various counties (p. 393), of which the natives held celebrations, it would almost appear those were the only ones. Allow me to add, therefore, Suffolk to the list. I have in my collection the sermon preached at the church of St. Michael, Cornhill, at the Suffolk Feast, Nov. 30, 1686, by Dr. Wm. Claggett. Printed for J. Robinson at the Golden Lion, by Thomas Newborough, at the Star, in St. Paul's Churchyard, 1687, together with the List of Stewards at the said feast.

C. GOLDING.

ARMS OF CANTERBURY, ARMAGH, AND TRINITY COLLEGE, DUBLIN (3rd S. ii. 210, 391.)—The arms of Canterbury are blazoned exactly in the same way by Gwillim, and by the editor of *A Help to English History*, Lond. 1709, originally compiled by Dr. Heylin, but continued down to the year of the new edition. They are thus blazoned (I shall give the tinctures throughout this Note in the proper heraldic terms, not in the fanciful blazoning by Parian stones, which Harris strangely intermingles with the *celestial* method, and with such *dishonourable* terms as "gold" and "silver," &c.): —

Azure, an episcopal staff in pale, or, ensigned with a cross patée argent, surmounted of a pale of the third, charged with four crosses fitchée, sable, edged and fringed of the second.

In Harris's edition of Ware, the arms of Armagh are blazoned in the same way, except that the staff is argent, the cross patée or.

But the arms of Dublin have two differences from that of Armagh, as given by Harris, and as they are always blazoned now. In the first place, the staff and cross patée ensigning it are both or. In the second place, the cross patées fitchée are five in number, not four.

As for the arms of Trinity College, Dublin (are these also those of the University? they certainly are those of the former), I have by me a premium book of the year 1820: on the cover the harp faces the dexter side. The towers of the castle have conical tops; the flags are square, bearing each a saltire, and floating in opposite directions: the dexter to the dexter side, the sinister to the sinister. No tincture is marked, except on the book, which is gules with two lines saltirewise. On the certificate, the tops of the castle are hemispherical. The flags are pennons of two points, not charged, and both floating dexterwise. The book has no tincture; but has an oblong bordering in centre, and thereon lines at each angle to the corners; representing, of course, a common sort of binding. The only tincture is that of the field, azure.

In the *Dublin University Calendar* for 1834 and 1836 (the only number I have by me), there are no tinctures. The turrets are hemispherical at top the square flags, charged with crosses, float

dexterwise. No bases to the towers as in the former cases. The book quite plain; no charges on it, faces sinister.

In premium books, also in my possession, of 1795, &c. The medallion on the covers are from a different mould from those of 1820: the harp turns to the dexter side; the towers are domical, but without bases. The flags exactly as in 1820. The charge on the books is indistinct; but I think is merely a double square bordure. The certificate, very slightly executed from a much worn plate, has an azure field; the harp to the dexter side; the towers sloping upward, with bases; the pennons (without charges) floating to the sinister side. The book without tinctures or charges.

J. Jebb.

Holy Fire: Catch-Cope Bells (3rd S. ii. 318, 395.)—T. North is perhaps not aware that the service on Easter Eve, or Holy Saturday, was anciently performed immediately after midnight, that is, early on Sunday morning; and was allowed in process of time to take place by anticipation on the Saturday morning. Hence the frequent recurrence of the word *nox* in the Blessing of the Paschal Candle, the directions for lighting the lamps in the church, &c. The mass on Holy Saturday is, in fact, in honour of our Lord's Resurrection; but is short, on account of its having formerly come at the end of a long service in the night. The candles on the altar were lighted at that mass from the new fire, which was obtained on Saturday morning from the sun, by means of a crystal or burning glass, if the morning was bright; or otherwise struck from a flint.

On Easter Sunday morning the candles on the altar were not lighted till mass, because they were not previously required; but this had no connexion with the ceremony of creeping to the Cross, which took place on that morning. For this took place in one of the side chapels, where the crucifix was placed on a cushion before the altar, after being removed from the sepulchre under the high altar, where it had been placed on Good Friday.

The "Catch-cope-bells," about which Mr. T. North also inquires, were probably the three bells contained in the small belfry, or *campanile*, on the gable end of a church. *Cope* signifies an arch, a hill, or the top of a wall. This belfry standing in that position might well have been called *catch*, i. e. *cache cope*, from its covering the top of the wall. This is the best explanation I can offer. F. C. H

Hair of the Dead (3rd S. ii. 397.)—I assisted at the examination of an embalmed body, wrapped in cere cloths, which was discovered in the ruins of Wymondham Abbey, about thirty years ago. It was satisfactorily ascertained to be that of the Countess D'Albini, wife of the founder of the abbey. I published a description of it at the time. My present purpose is merely to mention that the hair, which was very long and well preserved, was of a reddish or auburn colour. I have a lock of it still, in perfect preservation; it is very fine, and as glossy as if just taken from the head of a living person. It may have been of an auburn colour in the lifetime of the lady; but this could not be determined. She had been dead about seven hundred years. F. C. H.

Praed's Enigma (3rd S. ii. 349, 397.)—I was surprised to find my solution of this enigma omitted, with "similar replies from other friends," because it happens not to be a similar reply. First, let me repeat it:—

"The Reverend Sir Hildebrand Pusey de Vere
Was a sort of a Puseyite parson, that's clear:
His love of old vestments he often displayed,
And he entered the lectern in long *alb* arrayed.

"His brother saw things in a different light,
His practice was wrong, though his creed was thought *right*;
He relished a foxhunt, and loved a hard gallop,
And lived in *Alb-right* in the county of Salop."

When we see a charade with only a *first* and *second*, we conclude that it has only two syllables. Hence *Albany*, having three, does not appear to answer this charade correctly. It is possible, however, that the author overlooked that defect in his enigma, or else meant first and second *parts* rather than syllables. As the puzzle is worded, however, my solution seems to answer it more closely. F. C. H.

Burton Coggles (3rd S. ii. 188.)—Sanderson, Bishop of Lincoln, says, in his *Collections for Lincolnshire*, 1640:—

"Burton en les Coggles, so called from the multitude of coggle stones there. A coggle is a hard smooth stone, for the most part of a round form," &c.

C. J.

Miscellaneous.

NOTES ON BOOKS, ETC.

Five Months on the Yang-Tsze: with a Narrative of the Exploration of its Upper Waters, and Notices of the Present Rebellions in China. By Thomas W. Blakiston, *late Captain, Royal Artillery. Illustrated from Sketches by* Alfred Barton, M.R.C.S., &c. *With Maps by* Arrowsmith. (Murray.)

If, as Captain Blakiston justly observes—"No apology is required at the present time for the publication of any reliable information concerning China and its inhabitants, particularly with respect to the state of the disturbed districts,"—still less can such apology be required for a work like this, which gives us the narrative of a private expedition, which, principally by means of its own resources, ascended no less than eighteen hundred miles of the Yang Tsze—one of the greatest rivers in the world. The party which consisted, in addition to the author, of Lieut.-Colonel Sarel, Dr. Alfred Barton (from whose sketches the book is illustrated), and the Rev. S. Schereschewsky, of the "American Episcopal Board of

Foreign Missions," started from Shangai on the 11th of February, 1861; and after an absence of just five months, returned there on the 9th of July following: having, before they were compelled to abandon their original plan of passing through China, thence into Thibet, and across the Himalayas into North-western India, ascended the mighty Yang Tsze some thousand miles higher than it had been before penetrated by any European, with the exception of some Roman Catholic missionaries. Traversing so large a tract of country, as interesting and as little known as China, our small band of explorators found much to tell for the information of ethnological students, and the guidance of future travellers. And the perusal of Captain Blakiston's well-told narrative will contribute alike to the instruction and to the amusement of the reader. But there is a class to whom the work will have a special attraction,—we mean those who agree with the author, that it will be by our steamers and mercantile enterprise, rather than by our arms and missionaries, that we shall humanise the Celestials; and who, seeing in the approaching enterprise of Captain Sherard Osborne and his associates a means to that desirable end, are prepared on the sailing of that expedition heartily and earnestly to bid Heaven speed it.

Mr. John Gough Nichols, in his Second Part of *The Herald and Genealogist*—in addition to some valuable articles on Gerard Legh's *Accedence of Armory*, "Refugee Families in England," "The Arms of the Nine Worthies," &c.—has an amusing paper on the assumption of *De* before surnames, a fancy in which Sir Henry Hoghton and some others have recently indulged. This reminds us of De Beranger's song of "Le Vilain" (which we wonder that the writer of the Essay has not called to his aid):—

> "Eh quoi! j'apprends que l'on critique
> Le *de* qui précède mon nom.
> Êtes vous de noblesse antique?
> Moi noble! oh vraiment,
> Messieurs, non!"

Messrs. Griffith & Farran have got ready, against the coming Christmas, a series of volumes of very varied character, for the especial benefit of the spelling, as well as the reading public. The *Memorable Battles in English History, where fought, why fought, and their Results*, by Mr. Adams, is well calculated to encourage in our boys the spirit to which we owe our Trafalgars and Waterloos: and the same remark applies to Mr. Kingston's two volumes, *Our Soldiers* and *Our Sailors*, in which he has gathered together a goodly collection of Anecdotes of the gallant deeds done in the field and on the quarter deck during the reign of our present Sovereign. The authoress of *Tiny Tadpole* has collected for the use of younger children *My Grandmother's Budget of Stories and Songs*, which will amuse and gladden many a little heart: while good funny Mr. Charles Bennett has drawn a whole book full of *Nursery Fun*, which he calls also *The Little Folks' Picture Book*, and which will delight those who can neither read nor spell.

Messrs. De La Rue's Diaries, etc.—Keats the poet and Messrs. De La Rue are decidedly at issue, in theory at least. The former, as it is well known, insisted that a "thing of beauty" was "a joy for ever." Now Diaries and Almanacks are intended for anything rather than for ever. An old almanack has come to be proverbial for worthlessness; yet no one can see the manner in which this celebrated firm put forth their *Pocket Diaries* and their *Desk Diaries*, rich in purple and gold, velvet, russia, and morocco, and richer yet in good taste and in the amount of valuable information which they contain, without feeling that they ought to be not for a passing year, but for all time. The Diaries, &c. issued for the present season are now before us; and when we say that they maintain the character for excellence which has been so unanimously accorded to them, we say everything that need or can be said in recommendation of them.

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:—

Watt's Bibliotheca Britannica. Parts V. and VI.
The Huntingdon Divertisement. 1673, 4to. By W. M.
The Mag-astro-mancer. By John Gaule of Gt. Staughton, Huntingdon, 1652.
A Pamphlet (on the hanging of Mrs. Hicks and her daughter at Huntingdon for witchcraft, 1716), *printed by Mathews in Long Acre.*
The Witches of Warboys. 4to, 1593.
Any Works or Broadsheets by Richard Baxter, "*printed for Nevill Symmonds of Kederminster*," 1640—1660.
Fotheringhay: History and Antiquities, &c. 4to, 1787.
The Royal Album: with Notices of Fotheringhay, &c. By Thomas Bell. 8vo.

(If the Fotheringhay and Huntingdonshire books are not to be bought, the loan of them would be esteemed a great favour.)

Wanted by *Rev. E. Bradley*, Denton Rectory, Stilton, Huntingdonshire.

Rose's History of the Parish of St. James in Jamaica. Kingston, Jamaica: Printed by R. J. De Cordova, 66, West Harbour Street. Also any other compilations by this writer, fragments of Works or MSS.

Wanted by *Captain J. L. Archer*, Winchester.

Sufferings of the Clergy during the Great Rebellion.
Ten Years' Conflict. By Dr. Buchanan.
Myself and my Relatives by Law.
Gottholt's Emblems. Translated by Scriven.
Life of Dr. Parr.
Secret Laws of Physical Change. By Berks.
Business Manners and Business Habits. By Gray.
The Daughter in the Spring Time of Woman. By a Physician.
The Arctic Regions. By P. L. Simmonds.
The Battle Day. By Ernest Jones.
Life of Pelham: an Eccentric Character.
Last Days of Our Lord's Passion. By Hannah.
Way to Life. By Dr. Guthrie.
History of the West of Ireland. By Coulter.
Gentlemen's Manual of Modern Etiquette. By Gerrard.
Works of Louis Napoleon Bonaparte.
Rhetorical Reader. By J. H. Hardmarsh.

Wanted by *Mr. William Cornish*, Bookseller, 40, New Street, Birmingham.

Notices to Correspondents.

Manchester Relief Fund. *Much as we may feel gratified by the suggestion of our Correspondent, as to a means of making "N. & Q." a medium of collecting subscriptions for this desirable object, we cannot bring his proposal forward,—so many, and so much more appropriate channels, are open for that purpose.*

F. Mewburn. *Your suggestion has often been under the consideration of the publishers, but cannot well be entertained until all the writings of the great man have been given to the world.*

W. H. *For* "God tempers the wind," &c., *see* "N. & Q." 1st S. vol. i. *for much curious information; and for* "Cleanliness is next to godliness," *see* 1st S. iv. 491.

H. C. F. *Steyne or stene = stone, Brighthelmstone, see* 1st S. ii. 108.

H. H. R. *Thomas Rugge's* Diurnal *is in the British Museum, Addit. MSS.* 10,116, 10,117.

Llallawg. The History of the Church of Great Britain, 4to, 1764, *is by George Geeves. Vide* "N. & Q." 2nd S. ix. 131; xii. 31.

John Pavin Phillips. *On the sequel to Coleridge's* Christabel *consult* "N. & Q." 1st S. iv. 316, 410; vii. 292; viii. 11, 111; ix. 18, 455, 529.

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LONDON, SATURDAY, DECEMBER 6, 1862.

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Notes.

NOTICEABLE ENTRIES IN THE REGISTERS OF ALLHALLOWS BARKING.

Book II. 1653—1676.

The second volume appropriately commences with the appointment of a parochial registrar, according to an ordinance of the House of Commons, passed 1653. This Act became necessary doubtless from the disturbed state of the parochial economy all over the country consequent upon the deprivation of the episcopal clergy in 1643-5. The latter pages of the old book of the Barking Registers (from 1649 to 1651) are most carelessly written, scarcely legible, and full of blanks. Several months are omitted, and the names gone beyond recovery. In the Vestry Minute-Book of this date, we find record of frequent complaints brought against the minister for neglect of the registers, &c. These, and complaints of a similar kind, help to show that the intruding incumbents were not always so acceptable to the people as they are generally represented to have been. At any rate, the condition of the Register Books of most parishes from 1643 to 1653 shows that the usurpers of the church's benefices were usually inferior in education, and perhaps also in an adequate sense of duty, to the more regular clergy whom they superseded. The Registrar appointed for this parish in 1653 was Mr. Benj. Shepherd, who commenced his work with a register of marriages in the form peculiar to the period, 1653—1656, during which years an Act was in force abolishing marriages in churches, and requiring parties, after *publication* in church or in the market-place, to proceed to the marriage in presence of a magistrate, "no other marriage being valid." Consequently we find the signature of "John Fowke, Esq., J. P. of the City of London," or of one of the Aldermen, and sometimes the Recorder, as the officiator at all the weddings in this book from 1653 to 1656. The favourite place of *publication* seems to have been the church, as only a few are "published at Leadenhall Market." The Act was repealed in 1656, so far as it related to the magistrate's part of the business, and from henceforth parties are married and entered in "the ancient way."

There are no entries of any importance. *Baptisms* are not regularly entered from 1653 to 1657, preference being given to *births* only, according to the act of 1653, which apparently did not recognise infant baptism. The following are the most important entries:—

1663, Sept. 20. Thomas, son of Roger and Lucy Hatton.

[Hatton was Alderman of ? Ward.]

1668, Jan. 28. Bridget, the daur of Sir Edmund Turner and ye Lady Margaret his wife.

1670, Feb. 2. Edmond, the sonne of Edmond Turner, Knt. and Margrett his wife.

1676, May 4. John, the sonne of Capt. John Kempthorne and Ann his wife.

Burials.

1657, Mar. 16. Elizabeth, dau. of Thomas Clendon [Minister.]

1659, Apll 22. Thos Cooper a Minister.

1660, Mar. 1. Thomas, sone of Sir Thomas Leare.

1662, Oct. 14. Mr John Dickins.

—— Oct. 22. Elizabeth, daur of John Dickins.

[See Pepys's *Diary*, vol. ii. p. 52, and also vol. v. p. 232, notes, Lord Braybrooke's edition.]

1665. In the great plague year, 333 persons were buried; or 5 times the average mortality in this parish. The most fatal months were, Augt, Sept, and Octr, when the numbers were respectively 58, 94, and 70.

1666, July 26. Sir Roger Hatton.

[According to the *New View of London*, 1708, this gentleman was Alderman of London, and possessed a gray marble gravestone within the rails of the Communion Table, which tomb is now lost.]

1668, March 27. Charles Thornhill, Esq.

[This gentleman had a monument on the floor of the chancel, now lost.]

1668. April 7. A Chrisom of Mr. Edm. Sherman.

[Chrisom has been defined to be a child who dies within a month of baptism.]

1674. Augt 27. Sir Samuel Starling, Knt. and Ald., &c.

[Lord Mayor in 1670. By his will, dated 1673, he left an estate of 22*l.* per annum to establish a school in East Smithfield for St. Botolph's parish, Aldgate. See Lambart's *History of London*, vol. ii. p. 281.]

1675. Decr. 15. Roger Hatton, Marchant.

[? Son of Sir Roger, referred to above.]

JUXTA TURRIM.

GEORGE VILLIERS, DUKE OF BUCKINGHAM.

[The following lines were transcribed from a copy in Anthony Wood's handwriting, in a volume of his ballads, Ashmole Museum, Wood, 416. He says, "This I found written in a spare leaf before a Romance called *Eliana*, Lond. 1661, fol."]

"Addrest to his Mistress.

"Though, Phillis, your prevailing charms
Hath forc'd my Delia's from my arms,
Think not your conquest to maintain
By rigour, or unjust disdain.
In vain, fair nymph, in vain you strive,
For Love doth seldom Hope survive;
My heart may languish for a time,
As all beauties in their prime
Have justified such cruelty
By the same fate that conquer'd me.
When age shall come, at whose command,
Those troops of beauty must disband:
A rival's strength once took away,
What slaves so dull as to obey?
But, if you will learn a nobler way,
To keep this empire from decay,
And there for ever fix your throne,
Be kind—but kind to me alone.

"Made by the Duke of Buckingham, on the 20th of July, 1665."

THE SUPPOSED LOST MANUSCRIPTS, USED BY THE EDITORS OF THE COMPLUTENSIAN POLYGLOTT.

Respecting the above manuscripts, principally consisting of Greek Codices, which were lent by Leo X. to Cardinal Ximenes, Michaelis relates, that Professor Moldenhawer, who was in Spain in 1784, went to Alcalá de Henares (the ancient Complutum), with the object of discovering the manuscripts which had been used for the Complutensian Polyglott. It was supposed, that probably the Greek Manuscripts were preserved in the Library of the University; but on making inquiries, the Professor found that about thirty years before his arrival, an ignorant librarian, who wanted room for some new books, had sold the ancient vellum manuscripts to a person named Toryo, as "membranas inutiles;" and that this man, who made fire-works for his living, had used them as materials for rockets. (See D. Michaelis's *Introduction to the New Testament*, translated by Herbert Marsh, Part I. vol. ii. pp. 440-441, ed. 1793.)

This same story is repeated by Mr. Ford, in his admirable *Handbook for Spain* (see Alcalá de Henares); also by Bayer, Puigblanch, De Castro, &c.; but I have strong reasons for calling in question the truth of the above statement.

1. When in Spain a few years ago, I was assured by Señor Don Vicente de la Fuente, who is one of the most learned Professors of the "Universidad Central" in Madrid, that he took the greatest pains in examining the papers and documents which were brought from Alcalá to Madrid, when the University of Alcalá was suppressed; and that he could find nothing to justify the story related by Michaelis and others.

2. The learned Professor mentioned, that about the period of Dr. Moldenhawer's arrival in Alcalá, a rumour was current that some thirty or forty years before, certain *Arabic* manuscripts had been burnt there, and that probably this may have led Dr. Moldenhawer into the mistake of supposing that they were the "Greek Codices" which he had been searching for in vain.

3. There is, however, another reason which I think sets the point completely at rest. The Rev. Father Vercellone, in his "Prolegomena" to the published *Codex Vaticanus*, Roma, 1857, has discovered the Papal acknowledgment of the "Manuscripts" having been returned.

The acknowledgement runs thus, translated from the Latin: —

"August 23, 1518.

"Pope Leo X. Motu proprio, &c.

"We acknowledge to have received from our Venerable Brother John, Archbishop of Cosenza, our Nuncio to Spain, two volumes of the Mosaic Bible, written in Greek, which we had formerly commanded to be lent to the Cardinal of Toledo, of happy memory, during his lifetime, by the hands of our Beloved Son, Eneas de Blandrata, Sub-deacon and our friend: We order the Librarian that it be registered in the book and certified, and that it be also registered in the Apostolical Chamber.

"Given at Rome, at S[t] Peter's, August 23, 1518, in the vii. year of our Pontificate."

Father Vercellone seems to take it for granted that the Cardinal of Toledo was Cardinal Ximenes himself, whom Leo X. assisted so nobly in the publication of the Polyglott. What manuscripts composed the two "volumes of the Mosaic Bible," it is now impossible to discover, without a diligent examination of the Vatican Greek Manuscripts. The subject has often been discussed by Griesbach, Scholz, Ernesti, Hänlein, and others.

John Dalton.

Norwich.

RICHARD SAVAGE.

I thought Mr. Moy Thomas had in "N. & Q." so completely demonstrated "the inherent improbabilities, the cautious vagueness, the inconsistencies, and proved falsehoods of Savage's stories" (2nd S. vi. 389), that we should have heard no more of him as the son of Lady Macclesfield; and this opinion I know I shared in common with some of the best living judges of evidence.

I have therefore been greatly surprised by an article in the *New Monthly* for November, in which, referring to Mr. Thomas's paper (but not

stating where the paper is to be found), a correspondent, under the signature "W. J. G.," not only avows his opinion that the case against Savage is "not proven," but praises very highly the merits of Savage, whose works are "moral in tone, have much originality, and evince poetical genius and a rare knowledge of life."

Now I have understood, that many who have made the life and writings of Savage their study have come to the conclusion, that he was as great an impostor in the literary as he was in the social world: and that evidence exists that many of the poems, which profess to have been written *by* Savage, were actually written *for* him. I do not know whether Mr. Moy Thomas is of this class. If he is, I wish, for the sake of truth, he would tell us what he knows. And if Savage was the "extortioner" which he is now by many believed to have been, let his memory be gibbetted as it deserves; and justice, though late, be done to the memory of the poor woman whom he persecuted in so shameful and merciless a manner. Poor Johnson! His pity for Savage's misfortunes blinded his judgment, and his innate love of truth prevented his suspecting his associate in poverty of so despicable and wicked a conspiracy against the peace of an unfortunate lady.

P.S. Since the foregoing was written, I have taken the hint in your *Notices to Correspondents* of the 15th November, and referred to the *General Indexes* to see what "N. & Q." has had upon the subject. The result is, I find in your 2nd S. vol. iii. p. 242, a record of Mrs. Piozzi's opinion—that Savage "was an impostor;" and at p. 247 of the same volume, that Sir John Hawkins asserted the same thing. While at p. 323 of vol. ix. 1st Series, it is shown that the "Epigram on Dennis," which he passed off under his name, and confessed to Johnson that he had written, was really *written by Pope;* and at 2nd S. vol. iv. p. 146, it is shown that Aaron Hill wrote *The Bastard*, on the merits of which Johnson expatiated; and that Aaron Hill also wrote the *Volunteer Laureate*, which got Savage his annual fifty pounds from the queen, to whom it was addressed. Surely it is time to leave off talking either of the genius or the misfortunes of Richard Savage. R. S. I.

SLIPS OF THE PEN.

Mr. Dickens, I believe, mentions a student who, having read only one book, quoted confidently, being sure of his author. The following examples may warn those whose reading is more extensive not to indulge in ornamental quotation hastily:—

"Sir Walter Scott, in one of his novels, tells a story of a country gentleman, who, on being raised to the magisterial bench, and desiring to acquire a knowledge of all the statutes relating to the office of a justice of the peace, wrote to Edinburgh for the 'axe' belonging to a 'Gustus of the Peas.'* Making a very bad pun, Scott adds, that when this worthy had obtained the axe, he undoubtedly hewed and hacked at British law to some purpose."—*Morning Star*, Oct. 21, 1862.

"Messrs. Harper should adopt the words of Major Galbraith's song for their motto—

'And this the robbers' only law,
And this alone their simple plan,
That they should take who have the power,
And they alone should keep who can!'"
Standard, Oct. 28, 1862.

"We understand from Rome to-day, that not King Victor, but Cavour is to be excommunicated, as, by the Constitution of Sardinia, the sovereign of that country, being considered not an absolute but a constitutional monarch, his advising minister is supposed to bear the blame of his misdeeds, as he would be incapacitated for doing ill were the minister to do his duty to prevent it, and therefore he, and not the principal is to be punished as a warning, *pour encourager les autres;* just as poor Gil Blas was compelled to submit to the whipping which the young prince deserved, in order that the latter might profit by the example without incurring the pain."—Paris Correspondent of *Morning Star*, March 24, 1860.

"Your true-bred cockney is like Shelley's Peter Bell, endowed with no more imagination than a pint pot."—*Saturday Review*, Dec. 24, 1859.

"It is now time to echo the doleful lament, *Tu Marcellus eris.* M. Marcellus, the diplomatist, the author, the friend of Chateaubriand and Charles X. died this morning."—Paris Correspondent of *Morning Advertiser*, May 3, 1861.

"*Ecce iterum Crispinus*, as Juvenal said nearly two centuries ago, and as the clowns to this day in the pantomime, 'Here we are again!' Here we are again, having escaped from the turmoil and the troubles of the Cherbourg fêtes."—*Id.* Aug. 12, 1858.

The Americans of the War of Independence:—

"They used our press; they canvassed our members; they held public meetings; they had all the rights our Imperial subjects possessed; but they conspired, plotted with France, seceded from England, and conquered their independence by the fleets of De Grasse, and the armies of Montcalm."—*Weekly Dispatch*, Nov. 2, 1862.

Fitzhopkins.

Garrick Club.

MATHEMATICAL BIBLIOGRAPHY.

(*Continued from* 3rd S. i. 307.)

Bhascara in the Lilavati gives the names of the places of figures up to hundred thousand billions. Taylor (Lilawati, p. 5, note A) says

"The Udaharna, or book of examples, states that the names of these eighteen places are put down on the authority of the Vedas; but it also adds that in some books there are names for 32 places."

Colebrooke (Algebra, &c., p. 4, note 4) says

"A passage of the *Veda*, which is cited by Suryadasa, contains the places of figures."

Taylor (p. 29 note A) says that

'In the Udaharna it is observed, that "in proportion as the divisor is small, so is the quotient great; but the

* See "N. & Q." 1st S. x. 51, 155.

divisor when it is cipher being infinitely small, the quotient is therefore infinite."'

Colebrooke (Alg., p. 19, note 5), speaking of a fraction with cipher for its denominator, says

"Ranganatha affirms, that it is infinite, because the smaller the division is, the greater is the quotient: now cipher, being in the utmost degree small, gives a quotient infinitely great."

At p. (80), footnote n, Taylor gives the following extract from the Udaharna,

"In a quadrangle, while the sides remain the same, the area may vary, as it does not depend on the sides; but in a triangle the area does not vary: Therefore it will not answer to assume a diagonal, but a determinate diagonal must be found or demonstrated. It may then be asked, if the diagonals be demonstrated, to what objection are they liable. I reply, that they are not applicable to other cases, for while the sides remain the same, different areas may be obtained; therefore it is said, that if the perpendicular or diagonal be given the determinate or unchangeable area will be found. Otherwise, as the measure of the diminution or shortening is not known, the perpendicular and diagonal cannot be ascertained. *Udaharana*" (*sic*).

I do not find any passage resembling this at pp. 73, 74 of Colebrooke. Taylor, in a footnote at p. 14 says "Gangadhar gives another method of performing the operation" of squaring. Gangadhara's then was undoubtedly one of the three commentaries which Taylor had the good fortune to obtain (compare 2nd S, vol. xii, pp. 164-5).

Those who may feel surprize at the fact that the Indians devised so many modes of performing elementary operations will find that Halbert thought it worth while to devise a mode by which, the square of any number being known, the square of that number increased by one figure may be had (see Mr. T. T. Wilkinson's paper, *Mechanics' Magazine*, vol. lv. p. 503).

The materials afforded by Fyzee (see Strachey, p. 4) and Colebrooke (Alg., p. iii) would be almost sufficient to enable us to frame the following bibliographic description of the Siromani: —

Biddur in the Deccan, eleven-fifty. Bhascara-acharya. 'Siddhanta-siromani, with Lilavati and Vija Ganita', or, as we might say, 'A Course of Astronomy, with an introduction on Arithmetic and Algebra.' *Sanscrit MS.*

Colebrooke has given restorations of the 'Ganitadhyaya' and 'Cuttacadhyaya' as well as of the Vija-ganita and Lilavati. The 'Ganitadhyaya' and the 'Cuttacadhyaya' are, respectively, the twelfth and the eighteenth chapters of a Siddhanta or Course of astronomy, by Brahmegupta, entitled 'Brahma-siddhanta' or 'Brahma-sphuta-siddhanta' (Colebrooke, Alg., pp. ii, 277 and 325) Colebrooke was fortunate enough to procure a copy of the text and scholia of the Course of Brahmegupta. This copy, although defective in some respects, comprized (ib, pp. v and xxix) the twelfth chapter (the 'Ganitadhyaya,' on arithmetic and mensuration) and the eighteenth (the 'Cuttacadhyaya,' on algebra) both complete. But the last-named chapter was in a separate form, being transcribed from a different exemplar (ib., p. v, xxix). The scholia are those of Chaturveda Prithudaca Swami, son of Madhusadana, whose commentary on Brahmegupta's Course is entitled *Vasana-bhashya* (ib., p. v, note 5).

Colebrooke had also in his collection Sridhara's compendium of arithmetic called the *Ganita-sara* (ib., pp. v, 3).

At a comparatively recent sale of rare books and MSS. by Messrs. Sotheby and Wilkinson the following were disposed of (see *The Times* of May 4th, 1857, p. 6 col. 4): — Berlinghieri, *Geographia* (Florence, 1480) for £25; De Bry, *Collectio Peregrinationum in Indiam Orientalem et Occidentalem* for £150; Hygini, *Fabulæ et Astronomi veteres Basileæ* (1535); Nautonier, *Necometrie de leymant* (Venes 1603)? This work, on the mariner's compass, was sold for £7; Ptolemæi *Cosmographia*, 1st ed., for £19; *Astronomica plurium Auctorum et Macer de Herbis* (MS. of the 14th century) for £29; Boethius *de Arithmeticâ* (MS., circa 900) on 35 leaves of vellum for £26 10*s.*); Dati, *La Sphera* (MS. 15th century) on vellum for £35; and I may as well add, though the subject is not mathematical, the *Opera* (Græce) of Dioscorides (Byzantine MS. of the 12 century on vellum with paintings) for £590.

A few years ago I endeavoured, through a friend who was proceeding to India, to obtain some information on Indian mathematics. A letter, dated Mangalore, Mai 3. '55, refers to 'Colebrooke's translation of the Lilavati and Vija ganita (Calcutta, 1818)' as well as to 'Colebrooke's Algebra of the Hindoos, London, 1817,' and also, after naming other works, to 'Warren's Kala Sankalita, Madras, 1825,' adding that "of the last of these works an analysis is to be found in the Journal Asiatique of Paris, 1827 Nro LXVI."

From 1825 to 1837 or 38, the letter* proceeds,

* The letter proceeds further as follows—'In 1838 I left Germany, and had no farther means of following the progress of Sanscrit literature. I have some recollection of having read an advertisement of a new work on Indian Mathematics some five or six years ago, in the advertising appendix of the "Deutsche Morgenländische Zeitschrift," but do not remember the particulars.' The writer, in his concluding sentence, makes mention of Gildemeister's Handbook of Sanscrit literature. This letter, or memorandum, was sent by its writer, G. W. to a friend who enclosed it, in a letter dated Almanda, 3 May 1855, to the Rev. A. F., at Mercara. The enclosing letter, to Mr. F., mentions 'some Sanscrit publications, the Bibliotheca Indica printed at Calcutta, and the treatises on the ancient philosophic systems of India by Professor Ballantine at Benares.' Oriental scholars at home are, as the writer of the last-named letter remarks, in a much better condition to collect this kind of information, than Missionaries scattered over the wide expanse of India.

nothing was done for the study of Indian Mathematics.

Mr. W. H. Levy, of Shalbourne, near Hungerford, Berkshire has favoured me with a letter, dated 18th Feb. 1862, in which he says,

"I have lately met with a solution of Colonel Silas Titus's Problem by Mr. John Ryley in Whiting's Scientific Receptacle, vol. ii. p. 95, published in 1796. In your Horæ Algebraicæ I find you have given references where solutions may be seen to the same Problem by Messrs. Wallis, Frend, Whitley, Settle, and Ryley. I have *not* had the good fortune to see the Liverpool Appollonius, and probably the solution in the 'Receptacle' is the same you refer to in Quadratic Equations, Sec. 4, p. 15. Mr. Ryley did not determine the values of the numbers required; he however gave the final biquadratic for determining them.

"The equations given for finding them are (see Quest. 209, p. 77, No. xi. vol. ii, Whiting's Scientific Receptacle): $xy+z^2=1806520$; $xz+y^2=2225275$; $yz+x^2=5567720$. I trust you will pardon the liberty I have taken in mentioning the above *facts* in connexion with this important question, as it seems to me, the above solution was effected prior to those of Messrs. Whitley and Settle."

As to Colonel Silas Titus's problem see the *Mechanics' Magazine*, vol. l., p. 34 and vol. lv., p. 446.

London. ———? William Henry Hall. 'The New Encyclopædia; or, Modern Universal Dictionary of Arts and Sciences. On a New and Improved Plan . . . . Including all the material Information that is contained in Chambers's Cyclopædia, the Encyclopædia Britannica, and the French Encyclopedie . . . In three Volumes. By William Henry Hall, Esquire The Third Edition. . . . . By Thomas Augustus Lloyd, Assisted by Gentlemen of Scientific Knowledge. Vol. I.' *Folio.*

The article Arithmetic appears to have been written by Robert Moody of the Excise Office, Broad Street. From a statement in reference to a question proposed by Mr. Moss in the Gentleman's Diary for 1789 I infer that one of the editions of Hall's Encyclopædia was published towards the end of 1788. The statement occurs near the end of the article Algebra, which also appears to have been written by Robert Moody. The latter article contains a brief History of Algebra. In "Art. XI" of the "Algebra" Moody says that when 5 or 6 figures of a root of an equation have been obtained it will shorten the operation to seek a correction for the correction instead of one for the whole root, and that the rule doubles the number of figures true in the root at each operation. This is equivalent to adopting the method commonly called Newton's instead of Raphson's modification of it. Moody observes that if the term involving the square of the correction be retained the correction will be had by solving a quadratic equation, and that then treble the number of figures will be had each time. Moody bestowed some attention on the subject of the extraction of the roots of numbers. Sect. I of his Chapter X of the article Arithmetic is entitled "On Involution and Evolution." In the "Supplement to Chap. X" at the end of the article Moody gives a rule for the extraction of a cube root which he says will be still more commodious for practice than a new method given in Chapter X. It seems from a statement at the end of Sect. V of Chapter X of the Arithmetic that "Mr. Burrow, late mathematical master at the Tower to whom" Moody "was formerly assistant made some attempts" on the problem of evolution.

It may be observed that Newton, at p. 10 of his Fluxions (I speak of the paging of my copy, of which Prof. De Morgan has given a bibliographic account in 2nd S. x, 232), suggests that in certain cases the term involving the square of the correction may be retained. On quadratic approximation see Fourier, 'Analyse des Equations,' pp. 35, 221 et seq. and 239 et seq.

James Cockle, M.A. &c.

Goldsmith Building, Temple, London.

Minor Notes.

Passage in Minucius Felix.—In the *Octavius* (c. xxi. 14), the Ephesian Diana is spoken of (as the text stands) "Ephesia mammis multis et veribus extructa," instead of *veribus* some have conjectured *uberibus*, which, however, would be only a kind of repetition. The grounds on which Lucas Holstenius defended *veribus* (verubus) as being the "iron rods by which the statue was fixed in its position, and supported," would present nothing peculiar or specially characteristic of this idol in particular. But may not the reference be to the *towers* represented on her head? I am rather surprised that neither in the edition of Davies, 1712, nor in that of Holden, 1853, is the correction *et turribus* suggested. And yet this is a most probable change, and one quite in accordance with what is found as to errors of transcription in the one MS. of Minucius Felix which has been transmitted.

et turribus
⊕turribus
eturribus
etueribus

The gradual change would be more easily seen in the writing employed in the MS. itself, than it can be in print.

In the *Clementine Recognitions*, x. lvi., Cotelerius edited from his MS. *tertius fugit.* In his note he gives the correction, *territus fugit;* and this has been sufficiently confirmed by MS. authorities.

If my supposed correction, *et turribus*, has been suggested before, let me say that I bring it forward without knowing this to be the case.

S. P. Tregelles.

Refugee Registers. — If you would direct attention to the fast-decaying early registers of the refugee churches now lying in the vaults at Somerset House, you would do a great service. The earliest among them, that for Canterbury from 15— up to 1600, is fast becoming illegible from decay and damp. It could be copied by a clerk in four or five days. E. F. D. C.

Asgill, John.—On this paradoxical writer see Brydges' *Restituta*, iii. 64. The following extract from *Herrn Zacharias Conrad von Uffenbach merkwürdige Reisen durch Niedersachsen Holland und Engelland. Dritter Theil. Ulm.* 1754, p. 200, may be new to many of your readers, though there are few books so interesting to the literary historian of Bentley's age.

Uffenbach was in a coffee-house on the evening of Oct. 21, 1710 (New Style), in the company of Baron Nimtsch and others:

"When we spoke of Asgill and his book to prove that a man, if he have faith, cannot die, we were assured that he wrote it, not in sober earnest, but to humour a lady, who set him this thesis, when he asserted that there was nothing in the world but could be defended. Baron von Nimsch assured us that it was utterly untrue that this book was the cause of his expulsion from parliament: the real motive was, his being in debt; the book was made the pretext, though it had been published seven years before."

John E. B. Mayor.

St. John's College, Cambridge.

Lady Dorothy Rokeby. —

"Xmbr 1st 1729. My great Aunt, Lady Dorothy Rokeby (the former Widow of Sir Wm Rokeby, and relict of the Honble Thomas Paston, Esquire, deceased), died at her house at Knightsbridge. N.B. She sold her Estate in Derbyshire to the late Lord Chesterfield; and her Estate in Warwickshire, worth about 100*l.* per an., she has left by Will, in the hands of Trustees, to Geo. Fairburne, Esqre, aged about 15, only son of Sr Stafford Fairburne, Knt, by Lady Rokeby's daughter. She was buried in a very private manner in St James's Church, attended by Jno Shorter, Esqre, my Brother, and Self. My Father, Bro. Jno, and I, waited on Sir R. Walpole on ye Occasion, in whose custody Lady Rokeby's will, dated Feby 2nd, 1722, was, where 'twas read; and her Son-in-Law, Sr Stafford Fairburne, Knt, was also there."—*MS. Diary of Sir Erasmus Philipps, Bart.*

John Pavin Phillips.

Haverfordwest.

Sepulchral Inscription. — A detached stone with the following inscription was lately, and probably now is, to be found in the parish church of Messingham, co. Lincoln: —

"Prope hunc locum sepultus jacet Marmaducus Coggan nuper hujus ecclesiæ pastor qui exuvias Mortalitatis deposuit decimo nono die mensis Octobris, Anno dom. 1699, Ætatis suæ 34."

Edward Peacock.

Bottesford Manor, Brigg.

Elizabeth Gousell.—Elizabeth, second daughter and co-heir of Sir Robert Gousell, Knt., by Lady Elizabeth Fitzalan, sister and co-heir of Thomas Earl of Arundel, married, as is well known to genealogists, Sir Robert Wingfield, Knt. In a pedigree, however, which has been given to me by a *professional* genealogist, she is said to have been married a second time to "William Hardwicke of Norton-Hardwicke, co. Stafford, who was born 1406, and who built Hardwicke Hall, co. Derby," and by him to have been ancestress of a flourishing wide-spread family. I have not been able to find any authority for this marriage, and the pedigree in question seems a mixture of truth and fiction, *à la Spence*. At any rate the Grosvenor portion differs from those descents of that family entered at the Visitation of 1583 and 1614, in Harl. MSS. 6128 and 1439, to which I have referred for its verification. H. S. G.

Elizabeth House, Hampstead. — Lately my attention was called to a building situated on the eastern side of the High Street, Hampstead, and known by the name of Elizabeth House. Looking at it from the High Street, it is nothing else but a private gentleman's residence — it is now in fact a school — but the real mansion extends far behind. According to tradition, it was a hunting-box of "good Queen Bess," when the heath was covered with thicket, and the place was surrounded with woodland.

I was informed that some time since there was discovered, during some reparations, a dungeon, with a receptacle for a prisoner's allowance of "bread and water," &c.; that the walls were no less than three feet thick, that vaults extended to a considerable distance, and that on one occasion, when the flooring boards of one of the rooms in the building were removed, there was disclosed the kitchen of an adjoining house. As I have not examined the place myself I am unable to confirm this information, but any correspondent who may know more of this place of antiquity by giving a Note or two on the subject will oblige

T. C. N.

W. M. Praed. — In the pages of "N. & Q." we have had recently printed one or two of the poetical charades of this celebrated and talented man. It does indeed seem most strange that a collected edition of his works has never yet been published in England, though one has appeared in America.

In the *Saturday Review* of Nov. 1, there is a most excellent critique upon the recent American edition, and a sketch of the life of the author, who died at the early age of thirty-seven. I append a Query; where was Mr. Praed buried?* It seems that after the service had been read, his old compeers at Eton, John Moultrie, Derwent Coleridge,

[* In the catacombs of Kensal Green Cemetery, and in the mortuary apartments above them (on the right of the chapel), is a handsome tablet to his memory, surmounted with a fine life-size portrait of him in basso-relievo.—Ed.]

and Hookham Frere descended into the vault to shed a tributary tear over the remains of one they had loved so well.

The concluding sentence of the *Agricola* of Tacitus will occur I dare say to the mind of some of your readers: —

"Quidquid ex Agricola amavimus, quidquid mirati sumus, manet mansurumque est in animis hominum, in æternitate temporum, fama rerum. Nam multos veterum, velut inglorios ac ignobiles, oblivio obruet; Agricola, posteritati narratus et traditus, superstes erit."

Oxoniensis.

Queries.

SUNDRY QUERIES.

Looking through a file of old newspapers for the first half of the month of May, 1736, the following points occurred, which I am desirous of noting for further information: —

London Daily Post, May 5th. — "On Monday last an information was laid before Oliver Lambert, Esq., against Mrs. Bilbey, for wearing a chintz calico; for which she paid 5*l.* to the informer, according to the Act of Parliament. This is the third conviction within this month."

Again, May 18th. — "Last week, the wives of three butchers in Leadenhall Market, were convicted on oath before Sir Richard Brocas for wearing printed calico gowns."

What was the nature of this sumptuary law, and what the cause of its enactment?

[In 1720 (7 Geo. I. c. 7), the wear of all printed calicoes whatsoever, foreign and British, was prohibited by a law, passed for the purpose of allaying the clamour of the woollen and silk manufacturers; but in 1736 (9 Geo. II. c. 4), Parliament was pleased to permit British calicoes only, made of cotton weft and linen warp, to be printed and worn, on paying a duty of 6*d.* the square yard. It was not till 1774 (14 Geo. III. c. 72), and after a most expensive application to Parliament, that cloth made entirely of cotton was allowed to be printed.]

Daily Journal, May 8th. — "On Monday last was constitnted at the Flower-de-Luce, in St. Albans, a new chapter of the ancient and honourable order of the Gregorians, at which were present the Grand, Vice-Grands, with their proper Officers, together with a large number of the brethren. At their entrance into the town they were received with the greatest acclamations of joy that could be expressed by the populace. The bells rang, and continued ringing till the Grand left the town."

What was this "Order?" And how was it, that the solemnity described was looked upon as an occasion of public rejoicing by the people of St. Albans?

[Pope, in *The Dunciad*, iv. 576, makes mention of the Orders of Gregorian and Gormogon, which his commentator defines to be "a sort of lay-brothers, two of the innumerable *slips* from the root of the Freemasons." The Gregorians appear to have had numerous lodges or chapters: see Mr. Hawkins's article on this fraternity in "N. & Q," 2nd S. vi. 273; and other particulars of them in the same Series, v. 316, 424; vi. 206; vii. 156. Consult also, *The Freemasons' Magazine* for May 12, 1858, p. 877.]

Daily Journal, May 13th. — Particulars are given of the following gentlemen (among others) made Serjeants-at-Law: —

T. Hussey, of Lincoln's Inn, admitted July 2, 1698; called to the Bar, Easter, 1706.

R. Draper, of Gray's Inn, admitted May 11, 1714; called Michaelmas, 1721.

T. Burnett, of the Middle Temple, admitted Jan. 15, 1708; called Hilary, 1728.

E. Bootle, of the Inner Temple, admitted Feb. 24, 1726; called Trinity, 1728.

I have selected these names (one from each Inn) on account of the disparity between the periods they respectively waited after their admission before proceeding to the Bar. Am I right in the impression that now almost everyone proceeds to the Bar about twelve terms, or three years, after his admission to the Inn? And if so, was the rule different then? Or is it that these gentlemen had been practising under the Bar previously to their call?

London Daily Post, May 14th. — "Died, at Kent Street, Southwark, Richard Griffith, aged 116; reckoned the oldest man in England."

Again, May 18th. — "At Stirling, in Scotland, last month, died William Wright, weaver, aged 106."

Two cases of reputed centenarianism, reported in one week; but such cases are extremely frequent. Mr. Walford (whose useful *Insurance Guide* is referred to by Prof. de Morgan and myself in 3rd S. ii. 252,) gives a list of 220 persons said to have reached the age of 120, or upwards; headed by Thomas Cam, of St. Leonard's, Shoreditch, who died January 28, 1588, at the reputed age of 207! Mr. Walford is bold enough to say that this is the only case on the list he entertains any doubt of!

[The falsity of this pretended entry in the burial registers of St. Leonard, Shoreditch, we exposed in our 1st S. v. 276. A few days after the publication of our article we received a letter from the late Mr. Henry Edwards, Clerk to the Trustees, in which he says: "Some few years ago I examined the register-book in which the entry is made. No one can mistake the figures 107. There were not then any appearances of an alteration." It is correctly printed in Sir Henry Ellis's *History of Shoreditch*, p. 77: "Thomas Cam, aged 107, January 28, 1588."]

Daily Post, May 15th. — "Yesterday, at noon, as her Royal Highness the Princess of Wales was passing through the Guardchamber, at St. James's, seven young women dressed in white were waiting in the said chamber, and as her Royal Highness passed by, they presented a petition to her, praying that her Royal Highness would intercede with his Majesty for the pardon of Francis Owen, now under sentence of death for setting fire to the Bell Inn, in Warwick Lane; and her Royal Highness was pleased to promise them to use her influence with his Majesty for that purpose."

I note this in reference to recent appeals to the royal prerogative of mercy, merely in order to

mark the advance made since 1736 in the doctrine of ministerial responsibility. The present practice of constituting the Home Secretary a Court of Review, whatever may be its defects, is certainly better for the ends of justice, than one which would allow of appeals to the mere personal clemency of the sovereign.

JOB J. BARDWELL WORKARD, M.A.

ALPHABET KEEPER.—

"January 11, 1731. Mr Will. Whorwood, Alphabet-keeper to the Foreign Post-Office [died]."

"Mr Alan Lavalade appointed Alphabet-keeper to the Foreign Post Office."

The above extracts are from the *Gentleman's Mag.* January, 1731. What office is indicated?

GRIME.

ANONYMOUS WORKS.—A. (P.)—*Eubulus.* This *Dialogue*, or *Answere to the Romish Ryme*, has, according to Lowndes, been ascribed to Patrick Forbes, Bp. of Aberdeen. In *Select Poetry*, collected and edited for the Parker Society by Edw. Farr, it is stated that it appeared in 1602, as written by that Protestant Catholike, J. R., the initials of J. Rhodes. In the Bodleian is the original.

The *Answere*, with the same date mentioned by Lowndes, *s. v.* Hieron, which I have examined in Sam. Hieron's *Sermons*, fol. 1624, and which is here, in a Dedication to a Friend, dated 1604, is very much the same as that edited by Farr, with this variation, that the former portion of Hieron's *Rime* is much more copious, whilst the latter is shorter. There is a 4to edition in the Bodleian, but this copy has no title. Who was really the author? BIBLIOTHECAR CHETHAM.

THOMAS BARLOW, BISHOP OF LINCOLN.—S. T., in asking respecting the marriage of the daughter of the above-named prelate, (2nd S. xi. 348), says that he was great-grandson of the celebrated Dr. W. Barlow, Bishop of Chichester. Would he kindly oblige by giving the pedigree, or pointing out where it is to be found? THOS. BENSLEY.

Trevandrum, South India.

CORBETS OF SPROWSTON, CO. NORFOLK. — In the Add. MS. (Brit. Mus.) 5522, ff. 226 and 245 b, is a pedigree of Corbet of Sprowston, co. Norfolk. I should be glad to be informed how, if at all, the following are connected therewith: Miles Corbet, the Regicide; Dr. Corbet, Chancellor of the Diocese of Norwich, *circa* 1642-3; Sir Thomas Corbet, of Sprowston, whose dau. Amy was married to Robert Brewster, of Wrentham Hall, who (*i. e.* R. B.) died in 1663; and Dr. Vincent Corbet, Bishop of Oxford, and afterwards of Norwich.

The pedigree mentioned above exhibits another instance of two brothers bearing the same Christian name, there being two Johns recorded, sons of another John, both of whom lived to marry and have children. THOS. BENSLEY.

Trevandrum, South India.

SACRED DRAMAS. — Can any one give me information regarding the authors of the following anonymous Sacred Dramas? — I. *Solomon*, a Drama from the Canticles, 8vo, 1744. Mentioned in the Roxburghe Catalogue. II. *Zoleikà*, a Dramatic Tale from Holy Writ, 1832. Carpenter, London. III. *Jephtha.* By a Lady. Caines, London, 1846. IV. *Mordecai*, a Drama. Partridge & Co., 1850 or 1851. V. *Joseph and his Brethren*, a Sacred Drama in Welsh. This was performed at Swansea in oriental costume, presided over by an independent minister, the performers being members of different chapels. Proceeds for benefit of a Temperance Hall. See *London Era*, March 31, 1860. VI. *Joseph and his Brethren*, a Sacred Drama, acted by amateurs at Middleborough, for the benefit of the College Hospital, April, 1861. R. INGLIS.

EDWARD II. AND THE MINSTREL: DID GOWER KNOW GREEK?—

"Un jour que le roi Edouard II. tenant grande cour plénière, recevait ses prélats, ses barons, et, suivant l'usage agreste du temps, dinait sous la feuillée, une femme, habillée en ménestrel s'approcha, aur nn coursier de bataille, tout auprès du roi, et lui chanta une chanson qui renfermait la plus vive satire de tout son gouvernement. Ensuite, usant du privilége de femme et de ménestrel, elle piqua des deux et se retira, laissant la cour très-ébahie et le roi très-irrité de cette addresse." — Villemain, *Tableau de la Littérature au Moyen Age*, t. i. p. 184. Paris, 1861.

I believe M. Villemain did not write his lectures, which come to us through the short-hand report. Whatever he says deserves attention, and as no authority is given for the above, I shall be glad of a reference which may show whether it belongs to history or legend.

In the same lecture, p. 184, M. Villemain, noticing Gower, says:—

"Cependant ce poëte, qui fut fort gouté à la cour, qui réunissait à une faculté naturelle de versifier en anglais des connaissances assez étendues, qui savait le latin, *le grec*, l'histoire, la mythologie, la scholastique et l'alchimie, n'a du reste aucun génie."

Is there any ground for supposing that Gower knew Greek? FITZHOPKINS.

Paris.

EPIGRAM. — What is the solution of the following, said to be by an Archbishop? —

"When from the ark's close bounds,
The world stepped forth in pairs;
Who was 't first heard the sounds
Of boots upon the stairs?"

H. P. C.

FELKIN'S PAPERS.—"William Felkin, Esq., has published many useful papers on the hosiery and

lace trades, invaluable to the historian." (Wylis's *Old and New Nottingham*, p. 293.) Where may be found the papers here referred to?

W. X. W.

Foreign Money, etc. — Can any one oblige me by clearing up the following difficulties in an account of the disposal of the goods of a fugitive from the Low Countries about 1570; confiscated under the orders of the Duke of Alva? —

1. What coins of the present day would about represent a *livre*, a *sol*, a *denier*, a *livre parisis*, a *livre tournois?* And what is about the relative value of money of that time and the present?

2. The account of sale says, "De Martin and Laurent auxquelz leur estoit demoret à recours la despouille tant bled que lin, &c. &c." What do these words signify?

3. What is the meaning of "demoret à leurvier"?

4. How much is "ung bonnier," apparently a measure of land? Also, "ung quartier de terre"?

Where is "Arcq"? and where "Ausservelt"? I think somewhere in Hainault. E. F. D. C.

Grindstone.—In what part of Dr. Franklin's works is a well-known anecdote called the "Grindstone" to be found? H. P. C.

Houghton Family of Jamaica. — Where is there to be found a pedigree of the family of Houghton, Jamaica, subsequent to the year 1740?

Spal.

Heraldic Tiles at Shaftesbury. — In excavating on the site of the church of the ancient Benedictine Abbey of Shaftesbury, we have come on the tile floor of a side chapel. Some of the tiles are heraldic, and display the following arms:

Three fusils in fess. Montacute's, Earls of Salisbury.

Three cheverons. De Clare's, Earls of Gloucester.

Four fusils in fess, each charged with a heart (or an escallop shell?).

May this have belonged to some branch of the Percy family, of which several branches were fixed in Dorset and Wilts from an early to a late period? In 1600 the same arms were in the east window of Sherborne Abbey Church. The Northumberland branch bore five fusils in fess.

Per fess a demi-lion rampant, issuant tailed.

Quarterly per fess, indented, in the first quarter a mullet. May this be for Leighton?

A St. George's cross between four estoils.

These are all yet found on the tiles: they are laid in squares of fours, with a narrow border round.

Besides the tiles, a rude painting on stone has been found.

Quarterly 1 and 4 arg. a chevron between three birds sab. 2 and 3 (apparently) ermines, but only the *sinister* base of the 3rd and the *dexter* side of the 4th quarter are left.

I take these to be 1 and 4 arg. a chevron between 3 lapwings sab. *Twyniho.* Query as to 2 and 3?

Over the doorway, carved in stone, of an old alms-house, founded by Sir Henry Spiller, 1642, his arms are given. A St. George's cross voided, between four mullets. I should be glad to know the colours?

In respect to the arms on the tiles, the only ones I feel sure of are the first two. As to the rest I shall be glad to learn the colours and the families.

J. J. Reynolds.

Rectory, Shaftesbury.

Knight's Bequests. — In Sleater's *Public Gazetteer* (a very useful Dublin newspaper of the last century, and of which at least seven volumes were printed, 1758—64), in the number for November 6, 1762, I find the following statement:—

"Agreeable to the bequest of Mr. Knight, two hundred English shillings (each piece folded in a paper recommending thankfulness to God for the signal deliverance of this kingdom in the year 1690), were distributed [on Thursday, November 4], to as many housekeepers in the different parishes of this metropolis."

Who was this Mr. Knight? and is anything known of his bequest at the present day? Some of the Dublin readers of "N. & Q." may be able to tell Abhba.

Lea of Salop. — Vert, a fesse flory counterflory, or. This coat is recorded to the name of "Lea of Shropshire" in Burke's *Armory.* What family of Lea bore it? H. S. G.

Packwood.—Many of your readers must have heard of George Packwood, of razor-strop celebrity. His widow was married a second time. I would be greatly obliged if any of your readers could inform me when she died, and what was her second husband's name? S. O. P.

Quandorum: Quadrim.—Halliwell gives *quandorum* as a southern word. Can any one explain the sense in which it is used? And is *quadrim* still used in Pembrokeshire? H. W.

Refugees from Low Countries. — The flight from the persecution by the Duke of Alva in the Low Countries about 1570, was an equally remarkable exodus. Can any of your correspondents give the same information respecting it as asked for respecting the Edict of Nantes?

E. F. D. C.

Steward, of Norfolk.—William Bensley, of Worstead, co. Norfolk, by his will, proved April 20, 1670, in the Episcopal Consistorial Court of Norwich, gave lands, &c., after the decease of Bridgett his wife, to Anne his daughter, and

Richard Steward her husband, upon condition of their paying certain sums at certain times to his (the testator's) grandchildren, Elizabeth, Bridgett, Joseph, Pleasant, and Mary Steward. The will is witnessed by Anthony Steward and John Steward.

There is, according to Burke's *Landed Gentry*, a family of Steward seated at Heigham Lodge, Norwich, descended from Sir John Steward, who accompanied Prince James of Scotland into England, settled there, and died *circa* 1402, and who was the direct ancestor of the mother of Oliver Cromwell. The Norwich branch was probably a younger one.

Were the above-mentioned Richard Steward and Anthony and John of the same family? Their connection with it — in fact a detailed pedigree from the said Sir John — would much oblige THOS. BENSLEY.

Trevandrum, South India.

ST. LEGERS OF TRUNKWELL. — I wish to know something about these St. Legers. Of what family were they? when did they first reside at Trunkwell? and any particulars of marriages and of children, direct descendants. If your correspondent (*antè*, p. 417) be correct, that Mary, the daughter of Sir John Chardin, married one of them, it is evidence that they resided at Trunkwell early in the eighteenth century. Were they Catholics or Protestants? S. L. O.

YORKSHIRE SUFFERERS IN 1745. — Where shall I find a list of those persons who were hung at York for taking part in Prince Charles's attempt to regain the throne of his fathers in 1745? And also the names of those then residing in the county of York, whose landed property was confiscated for the same offence? FREDERICK GEORGE LEE.

Aberdeen, N. B.

Queries with Answers.

ROUNDHEADS. — Why was this nickname given to those who, in the civil wars, sided with the Parliament? The popular story is, that the partisans of the king wore their hair long, while the Parliamentarians cut theirs short. But is this true? If we examine the portraits of the parliamentary leaders, we find no peculiarity as to hair. Milton, Cromwell, Marvell, Sydney, — and even the Puritan divines, — differ not in this respect from Royalists. Or was it only the common people of the party who affected any special form of wearing the hair? Or, again, had "Roundhead" been an established slang name for a low fellow, answering to our *snob*, *cad*, *chaw*, before the commencement of the civil dissensions? And was it therefore contemptuously applied by the king's partisans to their opponents of low condition, and subsequently to those of higher rank?

In Clarendon (Oxford edition, book iv. p. 528), there is a promise of explanation, but nothing is explained. The marginal note runs thus: —

"Some officers repel the rabble about Whitehall. Hence [?] the terms of Roundhead and Cavalier."

After describing the contests that took place in front of Whitehall between the officers about the court and the people going with petitions to the House of Commons, Clarendon says: —

"And from these contestations, the two terms of Roundhead and Cavalier grew to be received in discourse, and were afterwards continued for the most succinct distinction of affections throughout the quarrel; they who were looked upon as servants of the king being then called Cavaliers, and the others of the rabble contemned and despised under the name of Roundheads."

J. DIXON.

[In 1641, the London apprentices were among the agitators for rooting out papists, innovators, and bishops, and particularly distinguished themselves, in opposition to the flowing love-locks of the courtiers, by their cropped hair, which made their turbulent heads look as round as bowls. Hence Queen Henrietta Maria, on one occasion, noticing from her window a youth of the name Samuel Barnardiston, exclaimed "See what a handsome young *Roundhead* is there!" But the term became first popularly known by the following circumstance narrated by Rushworth (pt. III. vol. i. p. 463): "David Hide, a Reformado in the late army against the Scots, and now appointed to go in some command into Ireland, began to bustle, and said he would cut the throat of those *round-headed* dogs that bawled against bishops (which passionate expressions of his, as far as I could ever learn, was the first minuting of that term or compellation of *round-heads*, which afterwards grew so general), and saying so, drew his sword, and desired the other gentlemen to second him," &c. See also Rapin, ed. 1733, ii. 403. For this outrage Hide was cashiered from his Irish employment. The reason commonly assigned by the Puritans for cutting their hair shorter than their ears was, "because long hair hindered the sound of the word from entering into the heart." "Few of the puritans," says Mrs. Hutchinson, "wore their hair long enough to cover their ears; and the ministers and many others cut it close round their heads, with so many little peaks as was ridiculous to behold; whereupon Cleveland, in his *Hue and Cry*, describes them—'With hair in characters, and lugs in texts.' From this custom of wearing their hair (continues Mrs. Hutchinson) the name of *roundhead* became the scornful term given to the whole parliament party." See also "The Puritan," by John Cleveland, in Wilkins's *Political Ballads*, i. 71.]

CIVITAS COLONIA LONDINENSIUM. — A bishop of this place attended the Council of Arles, A.D. 314 (see *Concilia*.) In what part of Britain was it situate? C.

[The locality of "Civitas Colonia Londinensium" has been a subject of much controversy with our ecclesiastical antiquaries, and many opinions have been started respecting this city, and where it stood. It appears that in the year 314 three bishops sat as representatives of the British Church in the Council of Arles, convened by the Emperor Constantine to take cognisance of the Donatist controversy. Sirmondus (*Concilia Antiqua Galliæ*, tom.

i. p. 9, ed. 1628) has thus recorded their names and sees: —

"Eborius Episcopus, de civitate Eboracensi, provinciâ Britanniâ.
"Restitutus Episcopus, de civitate Londinensi, provinciâ suprascriptâ.
"Adelfius Episcopus, de civitate Coloniâ Londinensium: exinde Sacerdos Presbyter, Arminius Diaconus.'

The first is York; the second is London, but what are we to understand by Colonia Londinensium? Ussher and Heylin say Colchester, that being so designated in Antoninus. Selden, Sir Henry Spelman, and Cressy, take it to be Camalodunum, now Maldon, or Colchester. Whitaker says, it should read "Adelfius, the bishop of the Colony of Londoners," that is, of Richborough in Kent, then the colony of those soldiers of the second Augustan legion who had been transplanted from London. Whereas Dr. Henry and Bingham contend it is Colonia Lindum, or Lindocolnia, the city of Lincoln; these are followed by Dr. Lingard. The latter states that Col. Lond. is plainly an error of the copyist for Col. Lind. or Lincoln, which is named Lindum in the *Itinerary*, Lindum Colonia in the *Chorographia Anonymi Ravennatis*, and Lindicolinum in Bede.

Stillingfleet's conjecture, of late years, has been more generally accepted, especially by Welsh antiquaries. He contends that Bishop Adelfius came, "ex Civit. Col. Leg. II., which the ignorant transcribers might easily turn to ex Civit. Col. Londin." (*Antiq. of the British Churches*, p. 78, ed. 1837.) This would fix it at Caerleon-upon-Usk, called by the Romans Isca, Isca Colonia, and Civitas Legionis II. Augustæ. (Coxe's *Tour in Monmouthshire*, pt. i. p. 80, ed. 1801, and Williams's *Monmouthshire*, App. viii. 4to, 1796.) This city continued during the whole of the Roman period to be the permanent station or head quarters of the second legion, until it was withdrawn thence early in the fifth century. Welsh tradition has always reported it to have been once the metropolis of Wales, and the third city in extent in Britain, also a primatial see from the establishment of Christianity until the year 521, when it was removed by St. David to Menevia, since called St. David's, in Pembrokeshire. The learned Rev. Rice Rees, in his *Essay on the Welsh Saints*, p. 100, also states that "Adelfius is identical with Cadfrawd (a saint and bishop), for the names are almost a translation of each other."]

Epigram. — Dr. Warton, in his *Essay on Pope* (i. 299, ed. 1772), pronounces the following to be "the most celebrated of modern epigrams:" —

"Lumine Acon dextro,—capta est Leonilla sinistro,
Et potis est formâ vincere uterque deos:
Blande puer, lumen quod habes concede sorori,
Sic tu cæcus Amor, sic erit illa Venus."

Have these delicate verses, as he calls them, been done into English, and if not, will some of your correspondents render them correctly, in the same number of lines? Lydia.

[The following translation of this beautiful epigram appeared in our 1st S. iii. 289: —

"One eye is closed to each in rayless night,
Yet each has beauty fit the gods to move,
Give, Acon, give to Leonill *thy* light,
She will be Venus, and thou sightless Love."

Another translation is given in *A Collection of Epigrams*, 1735, vol. i. No. 223: —

"Acon his right, Leonilla her left eye
Doth want; yet each, in form, the gods out-vie.
Sweet boy, with thine, thy sister's sight improve;
So shall she *Venus* be, thou God of Love."

Also a paraphrase in the same work, No. 222: —

"Fair half-blind boy, born of a half-blind mother,
Equall'd by none, but by the one the other;
Lend her thine eye, sweet boy; and she shall prove
The Queen of Beauty, thou the God of Love."]

Waynflete Arms. — Wanted the armorial bearings of Wm. Patten, commonly called Wm. of Waynflete, founder of Magdalen College, Oxford, or his descendants. C. J.

[The arms of William Waynflete, *alias* Patten, are Fusily ermine and sable, on a chief of the second three lilies slipped argent (Bedford's *Blazon of Episcopacy* p. 102.) Dr. Chandler (*Life of Waynflete*, p. 30) remarks that "the arms of the family of Patten alias Barbour were a field fusily ermine and sable. Waynflete, as provost, inserted on a chief of the second, three lilies slipped argent, being the arms of Eton College. This addition was made as a token of gratitude to the king, because from Eton he derived honour and dignity; not 'to acknowledge his education there,' as Guillim most absurdly supposes. Much stress has been laid on it, as a variation from the Patten arms, by those who have contended that his name was originally Waynflete. His arms are noticed as remaining at Eton in 1763, cut in stone in two places; in the ante-chapel, over the north door; in the north-west corner, *with* the lilies on a chief; and over the font *without* the lilies; the latter, I suppose, placed in the roof before he was provost. If they were painted, both have been falsified about twenty years [*circa* 1790]; *azure* and *or* having been substituted in the room of *sable* and *ermine;* and to those over the font a chief is added, unless Hugget was mistaken, with lilies *argent*, but unlike the other, and differing from their common representation. The glass in the chapel windows stained *lozengy argent*, or rather *ermine* and *sable*, mentioned by him, is no longer visible there."]

"Letter to Thomas Warton." — A rare and able tract, in my possession, said by Lowndes to have been written by the Rev. Sam. Derby, M.A., Rector of Whatfield, Suffolk (others say Rev. S. Darby of Ipswich), entitled *A Letter to the Rev. T. Warton on his late Edition of Milton's Juvenile Poems*, 1785, is, I see, assigned by Mr. F. S. Ellis of King Street, Covent Garden, in his last catalogue, to Ritson. Can any correspondent settle the question of authorship? The internal evidence is, I must say, against Ritson's claims, for the remarks, though acute, were courteously expressed. Letterediensis.

[This tractate is by the Rev. Samuel Darby, A.M. first Rector of Whatfield, and afterwards of Bredfeld, in Suffolk: ob. 31st of March, 1794. Thomas Green, in his *Extracts from the Diary of a Lover of Literature*, 4to, 1810, has the following note under June 24, 1800, "Read a very elegant piece of criticism, intituled *A Letter to the Rev. Mr. T. Warton, on his late Edition of Milton's Juvenile Poems*, ascribed, and I believe truly, to the late Rev. Samuel Darby of Ipswich. In most of the strictures I very heartily concur." Mr. Green and Mr. Darby both resided and died at Ipswich. See Nichols's *Literary Illustrations*, vi. 465-470, for a biographical notice of the Rev. Samuel Darby.]

MARSEILLAISE. — You would greatly oblige me by information respecting the history of the Marseillaise Hymn. SUNSCRIBER.

[This celebrated republican hymn, called by Alison the "Rule Britannia" of the Revolution, was entitled the Marseillaise because a body of troops on their march from Marseilles entered Paris, in July, 1792, playing the tune, at that time little known in the capital. It has been generally attributed to Rouget de Lisle, a French officer of Engineers, whilst quartered at Strasburg in February, 1792. (Lamartine's *History of the Girondists*, i. 518—520, edit. 1847; Alison's *History of Europe*, ii. 204, ed. 1849.) But the question as to who is the real composer of the poem and the melody has been frequently discussed by the literati of France and Germany, and we believe still remains as dubious among them as the authorship of *Junius* in our own country. Our correspondent will find an article of some research on the respective claims of Holtzmann of Meersburg and Rouget de Lisle to the composition of the Marseillaise in *The Athenæum* of May 4, 1861, p. 597.]

CHURCHILL: LORD LOUGHBOROUGH.—In Townsend's and Lord Campbell's *Lives of Lord Loughborough*, Churchill is represented as introducing his Lordship (then Mr. Wedderburn) into the *Rosciad*, as the advocate of Murphy, the dramatist. One of the severe lines in his description is —

"Mute at the bar, and *in the senate loud.*" (l. 73.)

As the first edition of that satire was published in March, 1761, and Wedderburn did not become a member of Parliament till the following November, allow me to ask how the last clause of the quotation could apply to him, unless indeed the passage was an interpolation in a subsequent edition? Some of your correspondents will no doubt solve the difficulty. D. S.

[We have before us the third edition of *The Rosciad*, revised and corrected, 4to, 1761, without the line quoted above. In fact, the poem was so far amplified in the later editions, that what is the 105th line in the one edited by Tooke in 1804, is the sixty-ninth of that of 1761.]

QUOTATIONS.—The line of poetry, "And yet the light that led astray was light from heaven," appears in one of your previous numbers. Can you tell me who is the author of it, and where it is to be found? X. Y. Z.

["I saw thy pulse's maddening play,
Wild send thee Pleasure's devious way,
Misled by Fancy's meteor-ray,
By passion driven;
But yet the light that led astray
Was light from heaven."
ROBERT BURNS, *The Vision*,
duan second, ver. 18.]

Pray be so good as to inform me where the following is to be found: —

"Speech is silver, but silence is gold."

C. M. F.

[This is a Dutch proverb: "Spreken is zilver, zwijgen is goud." Speaking is silver, silence is gold.]

Replies.

"KNOCK, O GOOD SIR ROBERT, KNOCK!": ROD IN THE MIDDLE AGES.

(3rd S. ii. 212, 288, 311.)

Some facts as to the use of the rod in the middle ages may be found in *Rushworth's Historical Collections;* the Appendix to vol. iii. gives the Star Chamber Reports for the years 1625, 1626, 1627, and 1628.

These reports will show that whipping was a common punishment, and that women were not exempt. In Michaelmas term, in the 3rd year of Charles I., Susan Boyes and Grace Tubby complained that Sir Thomas Jenkinson and other justices of the peace had plotted how to disgrace them, and accused them of ill life and quality; that Susan had made mouths and jeered at a preacher; that the justices made their warrant and sent them to the House of Correction, to be there whipt, by reason of which whipping they fell dangerously sick, and one of them was in danger of death; and witnesses were offered to testify the danger they were in by reason of said whipping. Sir Thomas Jenkinson said that, after their whipping, they drank a health to him, and craved a bell to be tolled in derision of the justices, and afterwards continued in their bold courses, &c. (*Appendix*, p. 12.)

Again (Mich. 4 Car.), Joan Faulk brought a false accusation against Taylor, by the advice of Tolwyn.

The sentence of the Star Chamber was, that Tolwyn be fined 200*l.*; that both parties should be bound to good behaviour through life, and should acknowledge their offences and ask forgiveness of the plaintiff at the Assizes; that Joan was to be whipped, and Tolwyn disqualified from sitting on a jury. (*Ibid.* p. 18.)

Hill, 6 Car. Dorothy Blackburn, out of malice against Monk, who had arrested her husband for debt, intercepted two letters from Monk's attorney. In these she and others inserted treasonable and libellous words, which put Monk's life in danger, and for which he was imprisoned and racked in the Tower.

For this wicked conspiracy Dorothy Blackburn was sentenced to be imprisoned during his majesty's pleasure, and disabled from being a witness; besides, she is sentenced to be well whipt in the Palace Yard at Westminster, standing on a high place, with a paper on her head declaring her offence, to be branded on the face with the letters F. A., false accuser, and to stand in like sort and be whipt at Leicester. (*Ibid.* p. 34.)

Mich. 7 Car.—Richard Beck and Eleanor Beck agreed in sundry foul accusations against Dalton. It was ordered that they be committed to the House of Correction, to be set at work three

months, and well whipped, and fined 40*l.* a-piece. (*Ibid.* p. 40.)

Mich. 8 Car.—The last case of this kind which I find is the case of Dr. Peterson, Deacon of Exeter. He was accused of misconduct by Travers and his daughter Katherine Bampton, and one Frost was implicated in the conspiracy. As the accusation was proved to be malicious, the Star Chamber fined Travers 1000*l.*, and ordered him to ask forgiveness. Frost was fined 500*l.*, and set in the pillory at Exeter, with a paper on his head declaring his offence. Katherine Bampton was committed to the Fleet; she was thence to be carried to the country, to be well whipped at Collampton, and through the city of Exeter, and then committed to the House of Correction for a year, and to find sureties for good behaviour. (*Ibid.* p. 47.)

Now, Sir, without wishing to revive the custom of whipping men and women through the streets, might not the rod be properly introduced into some of our public establishments? We hear of girls setting fire to a poor house in order to get six months' imprisonment. We hear also of small offences against the authorities in the workhouses. If the matron were entrusted with a birch rod, and given authority to use it summarily, we should hear less of such conduct. A whipping is a sharp and sure punishment; it cannot be evaded, and it makes the delinquent look silly before his companions. Perhaps we have grown too fastidious on such matters. False accusation is a crime which is easily committed; its consequences to society are frightful; and this is the offence which the Star Chamber visited with the rod.

Sir Robert.

SCOTS' PRIVILEGES IN FRANCE.

(3rd S. ii. 273, 396.)

If any of your readers desire full information, supported by both Latin and English versions of the original documents (Treaties and Charters) of the 800 years' alliance between France and Scotland, they will find all this in the very curious, but I think not very scarce, tracts of the *Miscellanea Scotica*. I have this collection in four vols. by Wylie & Co. of Glasgow, 1820, & *v. y.* The particular tract to which I now refer —

"Memoirs concerning the Ancient Alliance between the French and Scots and the Privileges of the Scots in France, faithfully translated from the original records of the Kingdom of France. By Mr. Thomas Mencrieff," —

commences the fourth volume, and bears to have been originally printed in Edinburgh by W. Cheyne, 1751, and reprinted in Glasgow by Robert Chapman for Wylie & Co. 1819. The following authorities are in the first instance adduced for the general opinion that the alliance betwixt France and Scotland is as ancient as Charlemagne, viz., Jo. Fordun, lib. iii. cap. 48; Bœth. i. 10, p. 185, &c.; Jo. Major, l. ii. c. 13; Paulus Æmilius, Scotch historians. Some French historians are also said to relate the same fact; and it is certainly noticed, not only in the marriage contract of the Dauphin Francis with Mary of Scotland, but in an Act of Louis XIV.'s Council of State in favour of the Scots in France, 1646, in these terms: —

"Whereas, it hath been represented to the King, in his Council, the Queen Regent his mother present, that in the year 789, Charlemagne reigning in France, and Achaius in Scotland, the alliance and confederacy having been made between the two kingdoms, offensive and defensive, of crown and crown, king and king, people and people, as is set forth by the Charter called the Golden Bull, it should have until this present continued without any interruption, and been ratified by all the kings, successors of the said Charlemagne, with advantages and prerogatives so peculiar, that not only are the Scots in capacity of acquiring and possessing estates, moveable and immoveable, and benefices in France, and the French in Scotland, without taking out any letters of naturalisation; but also it should have been granted to the said Scots to pay only the fourth part of the duties upon all goods which they transport to the said country of Scotland; a privilege which they have ever enjoyed, and do enjoy at this day; that even whatever rupture there may have been between the crowns of France and England since the union of the kingdom of England with that of Scotland, the French have nevertheless been still treated by the Scots as friends and confederates," &c.

By this Act of Council the Scots are exempted from the taxes laid upon foreigners. It may just be observed that, although David Chamber (one of the Lords of Council and Session of 1579), in a history dedicated to Henry III. of France, pretends to produce a series of treaties of alliance, none of which are capable of substantiation, such as —

Between Philip I. of France and Malcolm II. of Scotland,
Louis VII. and Malcolm IV.,
Louis VII. and William of Scotland,
Philip II. and Alexander II.,
St. Louis and Alexander III., —

the existing Charters and renewals commencing with those betwixt Philip the Fair and John Baliol and Robert Bruce in 1295 and 1326 respectively, extend down to the alliance between Henry IV. and James VI. of Scotland, 1599. How far any of these concessions would avail a Scotchman of the present day, may certainly be questioned, since I find that, although the subsequent charters and treaties go much farther, the principal document,—the "Letters of Naturalisation for the whole of the Scottish Nation in France, by Louis XII., in 1513," contain this fatal condition —

"Provided always, that the said King of Scotland and his successors shall grant and allow such and like privileges to our subjects in their said kingdom."

Now though such concessions may, by Scotch law, have continued to be reciprocated even after the union of the crowns, as above alluded to in 1646, the Act of Union, passed half a century later, must have disannulled them. A French gentlemen whom I knew, after a protracted residence in Scotland, came lately before one of the Registration Courts to claim a vote upon some property of which he fancied himself the lawful owner, and was informed that under the Alien Act his tenure was extremely doubtful, and that he could not assuredly obtain the franchise without first taking out letters of naturalisation. That, however, the Scots, on the other hand, still continue to obtain at least a popular recognition in France, I can myself personally vouch, since the mere word "Ecossais" was found to form a passport in very troublous times in the streets of Paris, when a mere Englishman would have been stopped. In glancing in fact through the treaties, I find that it is less on the antiquity of the alliance that they proceed, than on the plea of the services rendered by the Scotch *against the English*. Those services appear to have been rendered principally, but not entirely, in France, for it was a natural consequence of the alliance, as carried out by David II. and other Scottish kings, that when England was engaged in her French wars, the Scotch should cause a diversion by an incursion into the neighbouring kingdom, which more than once ended in the recall of the English troops from the Continent. This was rare devotion to an ally; for David, being captured by the English, suffered ten years' captivity, and was liberated only on paying a heavy ransom which long impoverished his country. Nor did this deter his successors from following a similar course. They sent, moreover, the flower of their nobility and troops to France in every extremity of the French; and some of the best families of Scotland were destined solely to the French service. Hence the privileges granted to the Scotch by the kings of France were —

1. To particular persons, by promoting or admitting them to all manner of dignities, honours, and offices, military, civil, and ecclesiastical.

2. By committing to the Scots the guard of their own royal persons with singular prerogatives.

3. By granting to all Scots in general letters of naturalisation, and regarding them in particular as real denizens of their kingdom.

4. By granting particular exemptions of duties to all the Scottish merchants in France.

All these points, with varied qualifications and modifications, but still substantially amounting to the privileges expressed, are fully detailed in the documents cited.

Sholto Macduff.

CARADOC VREICHFRAS.

(2nd S. x. 217, 251, 315; xi. 18.)

It would seem that under this name, two celebrated warriors have sometimes been confounded, between whom there was an interval of two hundred years. The first, to whom I believe the surname of Vreichfras, or Brawny-arm, rightly appertains, is spoken of in Sharon Turner's *History of the Anglo-Saxons* as a personal friend of King Arthur (vol. i. p. 290, and vol. iii. p. 573). So he could not have lived much beyond the close of the sixth century, 542 being the latest date for Arthur's death. Caradoc Vreichfras fell at the battle of Caltraeth, supposed to have been fought about the year 570 on the shore of the Forth, near the wall of Antoninus; and the poet Aneurin has devoted two stanzas of the Gododin, which he composed on the occasion, to him. The other Caradoc, who led the Britons against the Mercians, and was slain by them about 795, is mentioned by many of our historians. Sir Francis Palgrave, in his small volume on the Anglo-Saxon period (p. 85), particularly alludes to his loss, and that of the flower of the British youth and nobility with him; and tells how the bards mourned the event in a lament, entitled "Morva Rhuddlan." I do not find that any historian gives the surname of Vreichfras to this Caradoc, though other writers have done so. I will only add, that the two coats of arms, attributed to Caradoc Vreichfras, will be thus accounted for. The well-known bearing of a chevron between three spear heads, on a sable field, evidently belongs to King Arthur's knight, as witnessed by the records of Heralds' College, and the *History of Brecknockshire* by Theophilus Jones. While the other coat (Azure, a lion rampant per fesse or and argent, within a bordure of the last,) may be assigned to the later Caradoc; and to all appearance correctly, judging from its close resemblance to that of Luddocka, the maternal grandfather of Tudor Trevor; coupled with the fact that it, as well as the former coat, has been exhibited in the shield of Tudor Trevor as quartering in right of descent from Caradoc Vreichfras. If this Note meets the eye of E. C. Gresford, will he oblige me by saying whether these two Caradocs are distinguishable in Davies's *Display of Heraldry?* And if so, whether that author derives Tudor Trevor from both of them?

Ned Alsned.

Windhams of Norfolk, etc. (3rd S. ii. 348, 395.)—The Windhams of Felbrigge, in Norfolk, are not Windhams at all by descent; their real name being Lukin. I question their having any Windham blood in their veins, even through females. The last Windham of the real blood

was the statesman, who, I have always heard, left his property to the Lukins, to whom he was related through his mother.

The Wyndhams of Orchard Wyndham, in Somersetshire, who afterwards became Earls of Egremont, are represented by William Wyndham, Esq., of Dinton, in Wiltshire, who is the head of the family; and who, it is said, could, the other titles being extinct with the elder branch, make good his claim to the baronetcy. The late Earl of Egremont left the Wyndhams of Dinton the reversion of the old Wyndham estates at Orchard Wyndham, subject to the life interest of his widow, &c. T. W. B.

Authorship of the Musæ Etonenses (3rd S. i. 372, 474.) — Although unable to help your correspondents C. H. & Thompson Cooper as to the authorship of the special pieces regarding which they inquire, I add a few notes which may be of use to them.

I have now before me a copy of the *Musæ Etonenses* (ed. of 1795, printed by Stafford) which belonged successively to two of the contributors to the *Musæ Etonenses*, viz. W. Herbert and (H. V.) Bayley.

This contains several marginal notes and corrections, from which I extract the following: —

(A.) Vol i. p. 295.—The piece here ascribed to "Gibbs" is followed by a pencil note in a handwriting unknown to me, but which I believe to be that of Mr. Herbert. It runs thus: — "Written by Dr. Foster entirely." Who Dr. Foster was, however, or on what authority this remark is made, I cannot tell.

(B.) Vol. ii. p. 266. (Mr. Herbert) 1795. — Against this piece is written "From the German of Gesner."

(C.) Vol. ii. p. 275. (Bayley, H. V.) 1795. — Here, after the fifth stanza, is inserted the following at the bottom of the page: —

"Quippe has residens alite lugubri."
"Exercet ædes Comus, et ebrias."
"Cruore fauces ominoso."
"Eumenidum sociat furori."

The order also of the two following stanzas is marked as to be inverted.

The two last notes (B. & C.) are in the handwriting of H. V. Bayley, on which also are many critical notes, which, however, are of less general interest than the above, and which therefore I refrain from adding. E. C. B.

Calcutta.

The Intellectual Capacity of Twins (3rd S. ii. 388.) — I suspect the "learned Professor" has been mis-reported in the fragment, torn from, I presume, an elaborate context, by M. D. One's own personal knowledge of intellectual capacity in twins at once contradicts the averment. But *currente calamo* I would name the quaint, old, Herbert-like poet and essayist, Henry Vaughan, the Silurist (of whom Dr. John Brown discourseth so pleasantly in his *Horæ Subsecivæ*), and his equally thoughtful and remarkable *twin* brother Thomas, as *a* "categorical contradiction," such as M. D. asks. Doubtless your correspondents will furnish many others.

A. B. Grosart.

1st Manse, Kinross.

Zechariah Fitch (3rd S. ii. 163, 383) matriculated as a pensioner of Emmanuel College, July 5, 1632, was B.A. 1635-6, and M.A. 1639. We believe that he was the person who was ejected from the rectory of Shelley, Essex, in 1662.

C. H. & Thompson Cooper.

Cambridge.

Tennyson (3rd S. ii. 431.)—

". . . Jewels, five words long,
That on the stretched forefinger of all Time
Sparkle for ever." — *The Princess*, p. 48.

Hermentrude.

Official Arms of Regius Professors (3rd S. i. 311.)—Perhaps I may be permitted to reply to my own Query, as far as the arms of the *Cambridge* Regius Professors are concerned, since reference has been recently made to one instance in a reply to the Query on "Letters in Heraldry," of which they furnish examples: —

Divinity. — Gu. on a cross, erm. between four martlets arg., a book of the first garnished or.

Hebrew. — Arg. the letter ה sa., on a chief gu., a lion pass. or.

Law.—Purp. a cross moline or, on a chief cousu gu., a lion pass. of the second, charged on the body with the letter L.

Medicine. — Az. a fess erm. between three lozenges or, on a chief cousu gu., a lion pass. of the third, on its body the letter M.

Greek. — Per chev. arg. and sa., in the first the letters A and Ω; in the second a grasshopper all counter changed, on a chief gu., a lion pass. or.

J. Woodward.

Prophecy found in St. Benet's Abbey (3rd S. ii. 404.) — In reference to Mr. Rix's communication I send the following from *Mercurius Propheticus; or, a Collection of some old Predictions*, 1643, p. 12. It differs slightly from the prophecy given by Mr. Rix from William Fiske's MS.: —

"This Prophecy is Fathered upon *Ignatius*, and was long since found in *St. Benet's* Monastery in Norfolk.

"When Eighty-eight be past, then thrive
Thou maist, till forty-four or five,
After the Maide is dead, a Scot
Shall govern thee: and if a plot
Prevent him not, sure then his sway
Continue shall till many a day.
The ninth shall dye, and the first
Perhaps shall reign: but (oh) accurst

Shal be the time when thou shalt see
To sixteen joyned twenty *-three.
For then the Eagle shall have helpe
By craft to catche the Lyon's whelpe,
And hurt him sore, except the same
Be cured by the Maiden's name.
In *July* month of the same yeare
Saturn conjoyns with *Jupiter*.
Perhaps false Prophets shall arise,
And *Mahomet* shall shew his prize;
And sure much alteration
Shall happen in Religion:
Beleeve this truly if then you see
A Spaniard a Protestant to be."

W. A. Wright.

Cambridge.

Immunity from Diseases (3rd S. ii. 368, 418.) Your correspondent J. D. appears to me to have quite misapprehended my communication to you, my object having been to point out, upon the authority of Dr. Livingstone, four of the most dreadful diseases which prevail in this country, but which are *unknown* in South Africa; and I ventured an aspiration that some genius like that of the immortal Jenner might discover the wonderful secret of this exemption from such direful afflictions. I was aware that there were other mortal diseases, which were epidemic, and might be said to counterbalance in some degree those indicated by me, especially fevers; but still there is an awful obscurity veiling the subject even with respect to *fever*, which does not exist everywhere, as your correspondent, J. D., will perceive if he turn to the *Causation and Prevention of Disease*, by John Parkin, M.D., Lond. 1859, p. 105, where it is said, there is one mystery for which no solution can be conjectured — speaking of our new settlement of Singapore in the Straits of Malacca: —

"The land is a collection of jungles and woods, and marshes, and rivers, and sea-swamps; and it is a flat land, under a tropical sun, and it is a land of monsoons, *and yet it is a land where fevers are unknown.*"

Suggero.

Emancipated Slaves (3rd S. ii. 385.) — In a pamphlet on *The Case of the Free-Labour British Colonies*, issued by the Colonial Sub-Committee of the "National Association for the Protection of Industry and Capital throughout the British Empire (London, 1852), the following authorities are referred to: *Report of Select Committee*, 1849 (Blue Book, No. 297, H. C.); Edwards *On the West Indies;* Madden's *Cuba;* Bigelow's *Jamaica;* Lord Dundonald's *Notes on the British Islands;* and Taylor's *United States and Cuba.* Another pamphlet by a Lady, *Suggestions relative to the Improvement of the British West India Colonies* (Bosworth: London, 1853), contains interesting particulars as to the state of education there. Both these pamphlets are in the British Museum.

Jon J. Bardwell Workard, M.A.

Corruptions into Sense: "Raccaille" (3rd S. ii. 303.) — Is the etymology of *raccaille* so uncertain? May it not reasonably be referred to the verb *racler*, to rake? *Raccaille*, that which is raked together = refuse, rubbish.

De Mareville.

Reindeer, Raindeer (3rd S. ii. 406.) — In an Italian version of *Olaus Magnus*, the only one I have at hand, I find a chapter (book xvii, chap. ix.) concerning the above animals. It is headed "De' Rangiferi," and goes on to describe them as —

"Beasts which have three horns, being a species of stags, but much larger, stronger, and swifter, and called *Rangiferi* for two reasons: the first, because they have long horns on their head, like boughs (*rami*) of the oak; the second, because those instruments which are placed on their breasts and horns, to assist them in drawing carriages in the winter, are called in that language, *Raucha* and *Locha*."

As the passage stands, the latter reason seems rather farfetched, but I suspect a misprint.

C. W. Bingham.

Surely the etymology of "reindeer" admits of no dispute. The earliest English description of the animal bearing the name is, I think, that which we find in King Alfred's book on Geography. In that book we are told that in Finland the great wealth of the people lay in certain animals. The king's informant said that he himself owned—*tamra deora unbebohtra syx hund* (*tha deor hi hatath hranas*) *thara waeron syx stael-hranas, tha beoth swythe dyre mid Finnum, for thæm hy foth tha wildan hranas mid* — six hundred tame deer unpurchased (the deer they call *ranes*), of them six were decoy *ranes*, which are of much value with the Finlanders, for with them they catch the wild *ranes*.

Rane was the name by which the Finlander distinguished the animal which we, not understanding the origin of the word, call *reindeer*, *rangifer*, &c. In my translation I give *deer* as the equivalent for *deora*, not presuming to judge whether the original word in that connection signify "deer" in our modern sense of the word, or simply "wild animal" in its more extended meaning: ("Rats and mice and such small deer.") Your readers can for my "deer" substitute "beast" if they please. W. C.

Fairfax Family (3rd S. ii. 390.) —

"Memoriæ Sacrum. Hic jacet Catherina Lyttleton, filia D.D. Gulielmi Fairfax, de Steeton, in Comitatu Eboracensi, equitis aurati, Uxor D.D. Caroli Lyttleton, equitis aurati, et in Jamaica vice Gubernatori. Obijt Januar. 26, A.D. 1662."

The above, from the cathedral church of Spanish Town, Jamaica, may be acceptable. Spal.

* Altered by the pen to "thirty" in the copy before me, evidently after 1649. *Quære* — When was this prophecy first published?

THE WALKINSHAWS OF BARROWFIELD (2nd S. ii. 67, 137; 3rd S. ii. 117.)—Under the first of these references, your correspondent J. B. gave what he stated were the Christian names of the ten daughters of the family, and accounted for *six* of these; leaving then unaccounted for Barbara, Elizabeth, Anna, and Jean. Under the second of the references I showed the date of the death of Barbara, and under the third that of Elizabeth. There still remained, however, as he says, the other two; *one* of whom he states was maid of honour to the Princess of Wales, mother of George III.

Now I have just accidentally noticed what seems to make it probable that your correspondent must be in error on two points—1. That the name of either Anna or Jean must be a mistake; and, 2. That none of the daughters was *maid of honour* to the princess, though one of them was her *housekeeper*. What I allude to is Sir Walter Scott's Introduction to the novel of *Redgauntlet*, where he quotes Dr. King's *Anecdotes of his own Times*. "When," says Dr. King, "Prince Charles Edward was in Scotland, he had a mistress, whose name was 'Walkinshaw' (Clementina according to J. B.), and whose sister was, at that time, and is still (*i. e.* in 1750), *housekeeper* at Leicester House," the residence of the princess. I see accordingly in the list of that royal lady's household, given in Chamberlayne's *State of Britain for* 1755, p. 260, "Housekeeper, *Catherine* Walkinshaw; salary, 250*l.* per annum." This, I think, must clearly have been one of the Barrowfield daughters; for, though the family was very respectable, their grade was hardly such as to let it be supposed that any of them would hold the high office of a maid of honour. Assuming, therefore, that the total number of daughters was *ten*, there must be an error as to Anna or Jean; but, on the other hand, J. B. may have been misinformed, and there may have been *eleven* daughters,—Catherine in that case falling to be added in the enumeration. G. J.

Edinburgh.

BAZIER (3rd S. ii. 305.)—*Bazier* is undoubtedly bear's ear. The common French name of the auricula is *oreilles d'ours*. DE MAREVILLE.

LETTER OF A BAKER OF BOULOGNE (3rd S. ii. 368.)—From a desire, in my Lowndes' Notes, to economise so far as possible the valuable space of "N. & Q." I did not give the full title of this tract, which more clearly expresses what its purport is. The full title is as follows:—

"A Letter of a Baker of Boulogne sent to the Pope, translated out of the Italian Copy (printed at Florence) into French and Dutch, and now into English." London, 1607, 4to.

Boulogne is, no doubt, intended to signify *Bologna*. I have copied the above *verbatim* from the Malone Catalogue; but perhaps one of your Oxford correspondents may be able to enlighten M. AUGUSTE DE ST. GEST, should that gentleman still wish it, on the nature of the *Letter*, which I confess never to have met with.

W. CAREW HAZLITT.

HARRAN, IN PADAN ARAM (2nd S. xii. 347, 377; 3rd S. i. 95, 192.)—I have met with what I did not expect to find in Milton's *Paradise Lost*, namely, an "authority" in our great poet for the position attributed by me to Harran, in Padan Aram. In the 12th Book, the Archangel Michael is represented as relating to Adam what was to happen after the Flood; and he describes the call of Abraham in the following words:—

"Him on this side Euphrates yet residing,
Bred up in idol-worship . . . . . .
. . Him God the Most High vouchsafes
To call by vision, from his father's house,
His kindred and false gods, into a land
Which he will show him . . . . . .
. . . . . He straight obeys;
Not knowing to what land, yet firm believes:
I see him, but thou canst not, with what faith
He leaves his gods, his friends, and native soil,
Ur of Chaldea, passing now the ford
To Haran."—Ver. 114—131.

It is scarcely necessary to explain that Eden, being placed within Mesopotamia, Ur of the Chaldees would be described as being "on *this* side Euphrates;" and the "ford" passed by the patriarch being evidently that of the Euphrates, Harran would, of course, be on the west side of that river—towards Damascus, in fact, where I found it.

Can any of your readers say what was Milton's authority for this? And are there any other instances of the use of the English word *sacred*, like the Latin *sacer*, in a bad sense? Devote(d), in both a good and a bad sense, is common.

CHARLES BEKE.

Bekesbourne.

GHERARD MERMAN'S "BOATMAN'S DIALOGUES" (3rd S. ii. 229.)—I have waited to see if any other contributor to "N. & Q." would unravel this Query for M. E.; but there being no response, I am strengthened in my belief that the book wanted is *Les Entretiens des Voyageurs sur la Mer*, 12mo, Cologne, Marteau, 1680; which, upon the authority of Barbier, was written by Gabriel Flournois. The book has been several times printed, and is not uncommon; there is nothing to indicate its being a translation from the Dutch, or that it ever bore the title of *Boatman's Dialogues*. That it emanated from "sturdy opponents of Rome" there is little doubt; as the leading story in it, the "Hist. of Mad. de St. Phale," will show. This latter, in English, is a well-known and easily procured book. See "N. & Q.," 2nd S. xi. 509. J. O.

GODFREY COPLEY (3rd S. ii. 188.) — Your correspondent, C. J. R., will find some explanation of the hurried burial of Mr. Copley in the following extract from a letter given by Hunter in his *South Yorkshire*, vol. i. p. 342. It was written on Dec. 18, by Francis Nevile, a near relative of Mr. Copley's, to Lady May Partington: —

"In my retorne from London my purpose was to have seene you; but partely feareing your not being at home, and partly drawne on with my companie, I tooke up my lodgeing at Sprodburgh, where I miste the best friend that ever man had, and instead of him found differences betwixt all those to whom he left his estate, and most implacable and unnatural ones, betwixt the brother and sister [Mr. William Copley and Mrs. Hastings], my ever honoured kinsman *buried* (as I heard) *if with Christian, yett I dare say not with decent buriale.*"

I may observe that Hunter does not give the day of his death, but gives his burial on the 29th of November [not the 19th]. Which is correct? Hunter is generally most trustworthy. C. H.
Leeds.

SAMUEL OTWAY (3rd S. ii. 386.) — One Samuel Otway matriculated as a sizar of St. John's College, Cambridge, July 8, 1611, was B.A. 1614-5, M.A. 1618, and rector of St. James's, Colchester. He died before Oct. 6, 1642. We can find no mention of any other person of this name, and therefore suppose that he may have been the author of the treatise mentioned by your correspondent, and that the date, 1669, is merely that of the transcription of the MS. Your correspondent will, perhaps, furnish the *title* of the book. C. H. & THOMPSON COOPER.

REVOCATION OF THE EDICT OF NANTES (3rd S. ii. 308, 339, 397.)—In the sitting of the National Assembly of Dec. 9, 1790, M. Barère (de Vieuzac) proposed a decree, in twenty-two articles, in favour of the descendants of exiled or fugitive Protestants. This decree was adopted almost without discussion. The twenty-first of these articles was to the effect that "all persons born in a foreign country, and descended in any degree, either on the male or female side, from French parents who were expatriated for their religion, were declared to be French citizens, and to enjoy the rights attached thereto, should they return to France and fix their domicile in it, and take the civic oath." By the same decree the property which had belonged to the exiles was restored to their descendants, on certain conditions, which are detailed at great length. It would be extremely interesting to know what has been the effect of this decree of the National Assembly, and to what extent the spoliated property was claimed and restored. J. MACRAY.

BRADSHAW (3rd S. ii. 412.) — There is a monument to the memory of a son of the regicide Bradshaw, in Jamaica. SPAL.

MERMAIDS WITH TWO TAILS (3rd S. ii. 384.) — Mermaids, in German heraldry, are frequently represented with two tails. If your correspondent, SIGMA TAU, can refer to Siebmacher's *Wappenbuch*, he will find instances under the following names: Coloña von Fols, Die Rietter, Zeylln, Fennden, Die Fullin, Die Gebharat, Die Weinnig, and Die Baibel.

The mermaid is also thus represented in the arms and supporters of the French family of De Tholosano (*Armorial Universel*, Paris, 1679).
J. WOODWARD.

The mermaid with two tails is not so rare a beast as your correspondent seems to think. The Venetian printers were fond of it. Examples will be found in the title-pages of missals, &c., by the Juntas, and J. Variscus, whose device is very well executed. J. C. J.

THE SAMARITAN PENTATEUCH (3rd S. ii. 370.)— MELETES inquires if there is any ground for supposing that the Samaritan Pentateuch existed among the Ten Tribes before their captivity? Undoubtedly it did. It differs very little from the Hebrew Pentateuch, except in being written in the ancient Hebrew characters, which are now called Samaritan; whereas the Pentateuch of the Jews is written in Chaldaic letters, or at least in characters more recent and elegant. The Samaritan comes down from the time of the separation of the Ten Tribes under Jeroboam. It is recorded in the 4th, otherwise called the 2nd Book of Kings, xvii. 24, that the king of the Assyrians brought people from Babylon, and from other parts, and *placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.* These men feared not the Lord, and he sent lions among them for their punishment. Which, when the king heard of, he ordered one of the priests of the Israelites, who had been carried with the rest into captivity, to go and dwell with these people in Samaria, and *teach them the ordinances of the god of the land* (v. 27). One of the priests went accordingly, and *taught them how they should worship the Lord* (v. 28). This priest must have carried with him the Samaritan Pentateuch, to teach them from it the law of Moses. The Ten Tribes, therefore, must have had it before they were led into captivity. F. C. H.

IF NOT (3rd S. ii. 384.)—I do not know whether I shall surprise PROFESSOR DE MORGAN, but I can produce an example of the ambiguity he refers to from the very first paragraph of his own valuable *Essay on Probabilities* (p. 2). He speaks of "the higher branches of mathematics" as "things understood by very few, and frequently distrusted, *if not* by those who have reached them, by those who have passed some way up

the avenue which leads to them." I cannot gather from this whether the *if not* is equivalent to *perhaps even*, or the *if* used in the sense of *though*. The point is important in this particular sentence, and I shall be glad to learn the true meaning from Professor de Morgan himself.

Job J. Bardwell Workard, M.A.

"Tour to the Caves," etc.—The J. H. of the Query proposed by Prestoniensis (3rd S. ii. 388), was the Rev. John Hutton, B.D., Vicar of Burton. His *Tour to the Caves, &c.*, has been frequently republished as an addendum to West's *Guide to the Lakes, &c.*, printed by W. Pennington, and also by John Kilner, his successor, at Kendal — the *eleventh* edition (and I think the last) having issued in 1821. The separate publication of 1781 may now be considered rare.

The initials, J. H., have been sometimes confounded as representing another topographical writer, namely, John Houseman, of Corby, near Carlisle, the author of *A Descriptive Tour and Guide to the Lakes, Caves, Mountains, and other Natural Curiosities, in Cumberland, Westmoreland, Lancashire, and Part of the West Riding of Yorkshire*, 8vo, Carlisle, 1800.

The gentleman to whom Mr. Hutton dedicated his *Tour* was one of mark in his generation: having signalised himself on various occasions in the service of the East India Company under Lord Clive, and successively rising to the rank of Major, Military Secretary to the Governor, and to the important office of Judge-Advocate in India. On his return home, his taste for the ancient literature of his native country was indulged in accumulating an extensive library of fine and rare English books, which (after his death) were sold by auction in 1788. He was author of several poetic effusions, published in Pearch's collection.

John Burton.

Preston.

Quotation from Coleridge (3rd S. ii. 411.)—F. will find the passages in question in Coleridge's *Aids to Reflection*, Aphorism xxv. of the "Moral and Religious Aphorisms."

Alfred Ainger.

Alrewas.

Samuel Rowe (3rd S. ii. 411.)—I am much interested in all that relates to the family of Rowe, and have been collecting information for some years. I find, however, only one note in which the above name occurs, viz. "Henry, son of Samuel Row, baptized at St. Michael's, Lewes, in 1670." A branch of the Rowe family was seated at Lewes for several generations, and is recorded in the Visitation of Sussex in 1634.

With regard to Owen Rowe I should be very glad to receive some fresh particulars. A correspondent to a previous volume (2nd S. x. 322) extracted the following note from a Herald's work book:—

"Arms of Col. Rowe (the Regicide) of Darlston, in the parish of Hackney, impaled with those of his wife. She was the daūr of —— Hodges of Bristow, ob. 18 Sept 1650, and was buried at Hackney."

On the other hand Philipot, in his *Villare Cantianum* (sub. "Plumstead"), states:—

"Burwash Court passed away to Mr. Rowland Wilson of London: he, upon his late decease, gave it his daughter and her heirs, who was first married to Doctor —— Crisp; and now, secondly, to Colonel —— Row of Hackney."

Owen Rowe died a prisoner in the Tower of London, and was buried at Hackney, Dec. 27, 1670. He was evidently a member of the Hackney branch of the family, and, I am inclined to think, son of Robert Rowe; who was the younger brother of Sir Thomas Rowe of Swarford, co. Oxon, and Hackney.

I learn also from the State Papers (Domestic Series), Oct. 1660, that Owen Roe, whose estate was confiscated through treason, was brother and executor of Francis Roe of London.

I should be very glad if Mr. Bensley would communicate with me upon this subject of common interest; and should also be thankful for further information from any other quarter.

Charles J. Robinson, M.A.

Healaugh Vicarage, Tadcaster.

Bishop Hall of Bristol (3rd S. ii. 389.)—The entry of his admission into Merchant Taylors' School, in 1644, states:—

"John Hall, only son of John Hall, Clerk, Incumbent of Bromsgrove, born at Bromsgrove, 29 Jan. 1633."

C. J. R.

Miscellaneous.

NOTES ON BOOKS, ETC.

Handbook to the Cathedrals of England. Eastern Division. Oxford, Peterborough, Norwich, Ely, Lincoln. With Illustrations. (Murray.)

In this handsome volume of Murray's *Handbook to the Cathedrals of England*, we have descriptions of the five Cathedrals, which may be broadly classed as the "Eastern Division," since Oxford and Peterborough were originally included within the great diocese of Lincoln. These descriptions have been drawn up, after careful personal survey, with the assistance of the best and most recent works on each Cathedral, and the Editor very properly acknowledges how much he is indebted to the labours of Professor Willis, whose architectural knowledge and extensive learning have made him the great authority on all such matters. To Mr. Parker, of Oxford, the Rev. G. A. Poole, and the late Mr. L'Estrange, does the Editor, in like manner, avow his indebtedness. The Editor himself, it is clear, has worked honestly and heartily, and the book, with its beautiful illustrations, some ninety in number, is doubtless destined to receive its full share of that popularity

which public opinion has so unanimously accorded to Mr. Murray's series of Handbooks.

Macaronéana Andra, overum Nouveaux Mêlanges de Littérature Macaronique, par Octave Delepierre. (Trübner & Co.)

Students and admirers of Macaronic Literature are already under considerable obligations to M. Delepierre for the curious volume of *Macaronéana*, published by him in 1852. During the ten years which have elapsed since that volume was published, much valuable information upon the subject has appeared in the literary and bibliographical journals, and many curious specimens of Macaronic Literature have been disposed of by public auction. For instance, at M. Libri's great sale in July last, some Macaronic specimens of great antiquity and rarity were sold, producing literally their weight in gold. Some of the liberal purchasers of these literary treasures, having kindly permitted M. Delepierre to make use of them, he has availed himself of the opportunity to complete as far as possible his account of the Macaronic writers. The present volume, which is limited to 250 copies, consists of nine chapters, which are severally entitled: — I. Fossa and his Poems; II. Vigonce opus Incipit; III. Virgiliana; IV. Barthelemy Bolla; V. Thesaurus Proverbiarum Italico-Bergamascorum; VI. Tifi Odassi; VII. Guarino Capella; VIII. Jean Baptiste Lichiardus; and lastly, IX. German Macaronics. Miscellaneous Fragments; Zanclaio, and his Poems. Lovers of this quaint learning are greatly indebted to M. Delepierre for this curious collection; and to that liberality on the part of M. Van de Weyer, Mr. Turner, and the other literary friends, which has enabled him to produce it.

A volume, entitled *London Scenes and London People*, is announced for early publication. The book will consist of a series of papers on the antiquities of London, and also modern sketches, which have been contributed to the *City Press*, under the signature of "Aleph."

Queen Elizabeth. — At the sale of the Very Rev. Canon M. A. Tierney's library at Sotheby & Wilkinson's on December 1, 1862, the following curious and excessively rare broadside turned up: — "A Declaration of the Sentence and Deposition of Elizabeth, the vsurper and pretended Quene of Englande (1588)." This scurrilous excommunication, issued with the name of Sixtus V., was intended to have been posted on the walls throughout England if the Armada had been successful, and must have been a most offensive libel to the Queen, as it describes her as "a heretike," "a bastard, conceyved and borne by incestuous adultery," "an unjust usurper," "a perjurer," "a murtherer," and other similar epithets. On the failure of the expedition this broadside was so studiously suppressed, that its very existence has been doubted and denied. It is supposed to have been printed at Antwerp, and, although attributed to Cardinal Allen, is considered to have been really penned by Father Robert Persons. Several passages from it are printed in Lingard's *History of England*, vi. 706, ed. 1849. It was knocked down for 31*l.*

The Monster Album. — The Album, as a memorial book, was formerly used for various special purposes. We read of the Albums of judges, of senators, and of citizens; the Albums of churches and monasteries. Among the Cottonian manuscripts (Domitian VII.) is the Album, or Book of Life, of the monastery of Durham. But the Album, as a *friendly* memorial book, or a repository for the complimentary tributes of foreign visitors, originated in Germany towards the close of the sixteenth century. Sir Henry Wotton's punning definition of *lieger*-ambassador, which he inopportunely jotted in Christopher Flecamore's Album at Augsburg, well nigh brought him into trouble with his Royal Master. In modern times the White Book is appropriated usually to receive the signatures of travellers, authors, and other celebrities; and for this purpose the two brothers, Charles and Francis Rollinger, placed in the Austrian department of the International Exhibition their Monster Album, but the object they had in view was found to be impracticable. This extraordinary volume and beautiful work of art has been presented to the Corporation of the City of London, and is now deposited in its library at Guildhall. It is bound in crimson Levant morocco, ornamented with inlaid leather mosaic round the borders. In the centre of the cover are the arms of the City of London, surrounded with the emblems of the United Kingdom. It contains 200 leaves of fine paper expressly made for it; is six feet wide, three-and-a-half feet high, eight inches thick, and weighs seven hundred pounds.

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: —

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Holmes's Life of Mozart. Chapman, 1845.
Bombets' Mozart in (?) English or French.
Wanted by *Rev. J. Maskell*, Tower Hill, London, E.C.

Carr's Classical Dictionary.
Walker's Key to the Pronunciation of Greek and Latin Proper Names. Original or early edition.
Wanted by *Mr. Rimell*, Bookseller, 400, Oxford Street, London.

Arabiniana. 8vo. Lond. 1843.
Landor (W. S.), Dry Sticks Fagoted. 1857.
———— Satire on Satirists. 8vo, 1836.
Mandeville (B.), A Letter to Dion. 8vo, 1732.
———— The Planter's Charity; a Poem. 4to, 1704.
Hatwarde (Sir John), Christ's Prayer on the Cross for his Enemies. 12mo, 1623.
Pulpit Sparks: or, Choice Forms of Prayer, by several learned and godly Divines. Lond. 1659.
Wanted by *Mr. Edward Riggall*, 65, Queen's Road, Bayswater, W.

Notices to Correspondents.

Our Christmas Number *will be issued on Saturday, Dec.* 20*th.*

A. L. M. "*When I said I would die a bachelor, I did not think I should live to be married,*" *says* Benedict, *in* Much Ado about Nothing. *Hence the name.*

T. B. *The volume so kindly lent by our Correspondent is left for him at the Publishers'.*

A. L. M. *She "who clasped in her last trance her murdered father's head," was Margaret Roper, daughter of Sir Thomas More.*

George Lloyd. *The motto of the Duke of Leinster,* Crom a boo, "*Crom from ever,*" *was the ancient Irish war-cry of the clan or sept of Fitzgeralds. Crom is a castle, co. Limerick, which formerly belonged to this family.* —— *In Mathews's Bible,* 1549 (*Day and Seres*), *Ps. xci.* 5 *is rendered,* "*Thou shalt not nede to be afraid of any bugs by night.*" —— *Full particulars of the British regiments at the Battle of Waterloo are given in Alison's* History of Europe, xiv. 303-308, edit. 1850.

W. P. *The Bridge and Shot, an ordinary for the Leeds clothiers, is explained in our* 2nd S. v. 217. —— "*He took his pipe* auid farrandly [*i. e. sagaciously, prudently*] *as a man of threescore.*"

J. Dalton. *For the exclamation* "*By Jingo!*" see "N. & Q." 2nd S. xii. 272, 336.

Erratum. — 3rd S. ii. p. 376, col. ii. line 2, *for* "Margaret Rutherford, daughter," *read* "sister of John, fifth Lord Rutherford."

"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* 11*s.* 4*d.*, *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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[This translation of one of the *Novelas Exemplares* of Cervantes does not seem to have made its appearance in print until 1652, 4to. The initials R. C. have been taken for those of Richard Carew, of Antony; but they really belonged to Robert Codrington, who travelled in Turkey, and resided for some time at Constantinople.]

25 Junij.—Mr. Harrison, sen. Entred for his copie, &c. a booke entituled *Orchestra, or a poeme of Daunsinge* . . . . . vj^d^.

[By Sir John Davys, who has sometimes been confounded with the poor dull voluminous versifyer, "John Davies of Hereford." This distinguished wit and lawyer, who afterwards became Attorney-General for Ireland, was in earlier and later life, patronised by Lord Chancellor Ellesmere, and at Bridgewater House is preserved, perhaps, the only existing copy of the first edition of his *Orchestra*, 12mo, 1596, with the MS. sonnet presented with it to the then Master of the Rolls and Keeper of the Great Seal. The first edition varies materially from others, because Sir John Davys, having quarrelled with his friend Martin in 1597 or 1598, wished to recall what he had said in his praise in 1596. He also then omitted his tributes to the leading poets of the day, Spenser and Daniel, which we quote because they are not to be found elsewhere: Sir John Davys, expressing his wish to elevate his language to a level with his subject, exclaims—

"O, that I could old Gefferies Muse awake,
Or borrow Colin's fayre heroike stile,
Or smooth my rimes with Delia's servant's file!"

"Old Geffery" is of course Chaucer; and it was in 1596 that Spenser published the continuation of his *Faery Queen*, while Daniel's *Delia* had at that date been several times reprinted.]

Mr. Harrison, Sen. Assigned over unto him from Richard Feild, in open Court holden this day, a book called *Venus and Adonis* . . . vj^d^.

[A note appended to the above informs us that Shakespeare's *Venus and Adonis* had been "before entred to Ric. Feild, 18 April, 1593," and such, we have seen, was the fact. The 4to editions of 1593 and 1594 both bear Field's name on the title-pages, and Harrison was not openly connected with the publication until the 8vo impression of 1596: it still bore the initials R. F., as those of the printer.]

26 Junij.—John Danter. Entred for his copie, &c. theis ballads followinge, viz.

The newe married wife's fayringe . . . vj^d^.
The Cuntry man's welcome to Barthm. fayre vj^d^.
A maydes lamentation for lack of a fayringe vj^d^.
The wofull spectacle of the just Judgement of God shewed uppon a merchantes servant for his cruelty toward his owne Mr, beynge in poverty. vj^d^.

[The three first ballads were published in anticipation of the commencement of Bartholomew Fair, then forming a sort of epoch in the incidents of the year. Of the fourth registration we know nothing.]

xx° die Julij.—Tho. Creede. Entred for his copie, under thandes of the Wardens, *The lamentable Tragedie of Locrine, the eldest sonne of K. Brutus: discoursinge the warres of the Brittans, &c.* vj^d^.

[The date on the title-page of the old printed edition is 1595, where we are also told that it was "Newly set foorth, overseene and corrected by W. S." Upon this authority it has been imputed to Shakespeare, while Greene's and Peele's hands are certainly visible in different places. A copy was in the library of Heber containing the following very curious note in the handwriting of Sir G. Bucke, Master of the Revels: "Chas. Tilney wrote [a] Tragedy of this matter he named 'Estrild' [which] I think is this. It was [lost] by his death, and now some fellow hath published [it.] I made dumbe shewes for it, which I yet have. G. B."—We believe that Charles Tilney was the original author of *Locrine*, and that, when it was acted, other dramatists, and possibly Shakespeare himself, made alterations in, and additions to it, in order to adapt it better to representation.]

2 Aug.—John Danter. Entred for his Copie, &c. a ballad intituled *A call to Repentance to all true Englishe hartes* . . . . . vj^d^.

John Danter. Entred alsoe for his copie, &c. an other ballad entituled *Bellin Duns Confession, &c.* . . . . . vj^d^.

[Probably connected in subject with a former entry of May 16th in this year, which gave *The life and death of Bellin Dun:* that was by Thos. Gosson.]

viii. Aug.—John Danter. Entred for his copie, &c. a ballad intituled *Howe a blacksmith used the rich farmers of Denmark for raisinge their corne.* vj^{d}.

[Stow bears witness that the price of grain was at this date unusually high, and this ballad was intended to be a warning to corn-hoarders and merchants, who, as the old Chronicler states (*Annales*, 1279), had "overmuch transported" the produce of the country.]

John Danter. Entred for his copie, &c. a ballad intituled *The cruell handlinge of one Nichās Burton, merchantailor of London, by the blody Spaniardes in the Cittye of Cyvill, whoe was there burned for the testimony of Jesus Christ* . . . . . vj^{d}.

x° Aug. — Cuthbert Burbye. Entred for his copie, &c. a booke intituled *Histoire de Primalion de Grece.*

Cuthbert Burbye. Entred for his copie, &c. another booke intituled *Seconde livre de Primalion de Grece* . . . . . vj^{d}.

[These entries were, no doubt, made to secure the right of publishing the translation when it was finished. We are not aware that *Primalion* appeared in English until 1619, 4to.]

xxj Augusti. — John Danter. Entred for his copie theis ballads insuinge, viz.

The newe marryed wifes fayringe. . . . vj^{d}.
The Cuntry maus welcome to Barthom faire vj^{d}.
A maydes lamentation for lack of a fairing . vj^{d}.

[These three ballads had already been entered and paid for by Danter on the 26th June. The re-entry of, and repayment for, them would seem to have been a mistake of rare occurrence. To omit payment altogether was very usual.]

29 Augusti. — Thoms Gosson, Tho. Millington, Thoms Dason. Entred for their Copie, &c. a booke intytuled *A true discourse of a most cruell and barbarous murther committed by one Thomas Merry on the persons of Robt Beeche and Thoms Winchester, his servaunt, on the Fridaie night the 23 of August, beinge Barthmie Eve, 1594. Together with the order of his arraynement and execution* . . . . . vj^{d}.

[By several memoranda in Henslowe's *Diary*, pp. 92, 93, 160, &c., it appears that John Day and William Haughton were paid various sums by the old manager for a drama founded upon the incident to which the above entry refers. No such play has survived, but it could not have been a piece got up in haste on the occasion of the murder, because the receipts by Day and Haughton belong to the year 1599. As late as 1601 was printed *Two Tragedies in One* by Robert Yarrington; "the one of the Murther of Maister Beech, a chandler in Thames Street, and his boy, done by Thomas Merry; the other of a young Childe murthered in a wood by two Ruffins, with the consent of his Uncle." The two subjects are not very ingeniously combined, and the last cannot fail to remind the reader of Deloney's famous ballad of *The Children in the Wood;* which however, as we apprehend, had appeared earlier than the date of Yarrington's compound drama. The preceding entry was a prose narration, but it appears from what follows, that the same stationers, as well as Danter, published ballads on the event, and from the last we learn that Merry's sister was implicated and executed.]

Tho. Millington, Tho. Gosson, Tho. Dason. Entred for their copie, &c. a ballad entituled *Beche his ghoste, complayninge on the wofull murder committed on him and Thomas Winchester, his servant* . . . . . vj^{d}.

3 September. — Mr. Windet. Entred for his Copie, &c. a booke entituled *Willobye his avisa, or the true picture of a modest maid and of a chast and constant wife* . . . . . vj^{d}.

[Willoby was no mean poet, especially if we are to take literally the assertion that this *Avisa* had been laid by by the author for thirty or more years. Shakespeare seems mentioned in it by his initials W. S., and *Lucrece* is spoken of by name. Windet produced *Willobie's Avisa* in 1594, and it was again printed in 1596. The *fourth* impression of it came out in 1605, but we know not of any *third*. See also "N. & Q." 2nd S. ix. 59.]

John Danter. Entred for his Copie, &c. a ballad entituled *A lamentable ballad describing the wofull murder of Robert Beeche, &c.* . . . . . vj^{d}.

7 Sept. — Thomas Gosson, Tho. Myllington. Entred for their copie, &c. a ballad intituled *The pitifull lamentation of Rachell Merrye, whoe suffred in Smithfield with her brother Thoms Merrye the vj of September* 1594 . . . . . vj^{d}.

[Her brother had been *executed*, according to a previous entry of the 29th Aug., before that date; but the probability is that they suffered on the same day, and the "lamentation" of the sister did not come out until after Sept. 7. No such ballads are now known.]

Thomas Gosson. Entred for his Copie, &c. a ballad entituled *The lamentable ende of Thomas Merrye and Rachell, his sister* . . . . . vj^{d}.

[This seems to have been a separate enterprise by Gosson, as the next entry shows that Millington also had a ballad on the murder, in which he was solely concerned.]

9° die Septembr. — Tho. Millington. Entred for his Copie, &c. a ballad intituled *The sad lamentation of Thomas Merrye, &c.* . . . . . vj^{d}.

x° Octobris. — Edward Aggas. Entred for his copie, &c. a booke intituled *The Jesuyt displaied, translated out of Frenche by E. A.* . . . vj^{d}.

[E. A. was doubtless the publisher himself.]

xi Octobris. — Symon Waterson. Entred for his copie, under the Wardens handes, a booke intituled *The discention betwixt the houses of Yorke and lancaster, in verse penned by Samuel Danyell, uppon Condition that before yt be printed he shall procure sufficient aucthority for the printinge of yt.* vj^{d}.

[The earliest entry of Daniel's *Civil Wars*. The first four books came out with the date of 1595, but copies in that year differ in some respects materially. They were printed again in 1598, and a fifth book was added in 1599; but the work was not completed until 1609. Its merits and popularity were great.]

xv October. — Richard Jones. Entred for his copie, &c. a booke intituled *Newes from Jack*

begger under the bushe, with the advise of Gregory Gaddesman, his fellowe begger, touchinge the deare prizes of corne, and hardnes of this present yere.

vj^{d}.

[Gypsies are generally the makers of butchers' skewers, or *gads*, as they were then sometimes called; so that Gregory Gadsman means Gregory the skewer-maker. The publication, if it had come down to us, could not have failed to afford curious matter. Here again the scarcity of grain was the main topic.]

26 Oct. — Adam Islip, Willm Morynge. Entred for his copies, &c. these xij severall bookes ensuynge, to be printed in Englishe, viz. the 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, of *Amadis de Gaule* v^{s} vj^{d}.

[We never saw any edition of the English *Amadis* of an earlier date than 1619, excepting the translation of *The Treasury*, which Hacket had rendered into English, and Bynneman had printed about 1570. Five and sixpence would only pay for eleven books.]

J. Payne Collier.

GREEK CROSS.

Some time ago there was a short discussion upon the proper mode of representing our Lord's crucifixion: whether there should be three or four nails. You may remember that I maintained that at any rate the early artists invariably showed four; and that the representation with three nails only, and any fancied symbolical meaning attached to that mode of representation, was an invention of comparatively recent times. An opportunity now offers which will probably not occur again for a long time of testing this assertion.

At the South Kensington Museum, in the Loan Collection, there are no less than twelve cases in point among the early metal-work, ranging from the ninth or tenth century to the thirteenth. Some examples are crucifixes; some are on the Limoges enamelled châsses, &c. All, without one exception, bear out what I then said. Among them we have — 1. The Hon. Mr. Curzon's fine châsse (No. 1070), Limoges work of the twelfth century.

2. Do. belonging to Mr. G. H. Morland (No. 1074.)

3. A crucifix of the thirteenth century belonging to Mr. Curzon, also Limoges work (No. 1090); with which compare Nos. 1091, 1092, and 1093, all interesting examples, especially the last. I have also two early crucifixes in my own possession, one of the tenth, the other of the thirteenth century; each having four nails.

4. A book-cover belonging to H.R.H. the Duc d'Aumale, of the thirteenth century. If we refer to the ivories, we shall also find them, without a single exception, still showing the same thing. In this branch of Eccesiastical Art, I would refer to Nos. 41, 42, 43, 51, and 52 in Mr. Webb's beautiful collection. These are all fine specimens; the first three being very good, ninth century work (Carlovingian); the two others, eleventh and tenth (?).

If we proceed to the National Collection in the other rooms, at South Kensington, we shall still find the same. Among the many very fine examples of Limoges, Byzantine, and Cologne work, the subject of the crucifixion is also frequently portrayed, and always in the same way. Thus we have the very fine crucifix, with cloisonne enamel, tenth century; the magnificent reliquary in the shape of a church, both from the Soltikoff Collection, and many others, from the tenth to the end of the thirteenth century. Having then here as large a collection of these early works as are ever likely to be brought together, and all the examples telling the same story, I think that, without fear of contradiction, I may assert for certain that no artist before the fourteenth century represented the crucified Saviour with only three nails. I would go further, and recommend to church artists that they return to the more ancient mode of representation, as being less fanciful, and probably nearer the truth. J. C. J.

METRIC PROSE.

It is now about a year since I made a promise not to return to this subject. But such promises are conditional, and may be broken when no one is injured and something may be gained.

I now then return to this subject, because I feel myself able to prove that for three centuries and a half, from Chaucer and Wyckliffe to Dryden and Tillotson, very nearly the whole of English prose literature was composed in what I term metric prose; *i. e.* consisted of portions — lines I may call them — arranged continuously, each containing five, at times six, *ictus* or metric emphases, each foot of two or three syllables: so that the lines of five beats might contain fifteen syllables, sometimes to the eye seventeen or eighteen; which, however, were brought down by syncope and synalœpha.

In this prose literature is contained all versions of the Scriptures, from Wyckliffe's to the authorised version inclusive, from which I shall presently give specimens: all polemical and didactic pieces, from the Reformers to Barrow, South, and Tillotson; all translations, except perhaps Shelton's *Don Quixote*; all histories, from Sir T. More's to Lord Clarendon's; all philosophical treatises; all the prose scenes of the drama, except Killegrew's *Parson's Wedding*, and the plays of Wycherley — of Etheredge, and some others, I cannot speak; all tales and romances, and such books as Walton's *Angler*. In short, I can only name Hollinshed, and the other chroniclers, Hacluyt, Purchas, Fuller, Burnet, and Bunyan, as

with any certainty not to be included. When we pass from those to Addison, Swift, and their contemporaries, we meet with quite a different rhythm. I find it impossible, for instance, to make the *Vision of Mirza* metric.

How this system, which is quite peculiar to English literature, originated, I cannot tell. Perhaps, as Chaucer introduced the five feet measure in verse, he may have done the same in prose; and his *Boecius* have been an early work, the style of which was adopted by Wyckliffe and others. Be this as it may, I boldly assert that the fact of such being the nature of English prose during those centuries, is as certain as the Copernican system.

I will now give a couple of examples taken from the Bible, which thousands, even millions, have been reading for so many centuries, without ever having had a suspicion that it was in reality blank verse: —

"In the beginning God created the heaven and the earth. | And the earth was without form, and void; and darkness | was upon the face of the deep. And the Spirit of God | moved upon the face of the waters. And God said, | Let there be light: and there was light. And God | saw the light that it was good: and God divided | the light from the darkness. And God called the light | day, and the darkness he called night. And the evening | and the morning were the first day. And God said | ," &c.—*Gen.* i.

"Blessed is the man that walketh not in the counsel | of the ungodly, nor standeth in the way of sinners, | nor sitteth in the seat of the scornful. But his | delight is in the law of the Lord; and in | his law doth he meditate day and night. And he | shall be like a tree planted by the rivers of water, | that bringeth forth his fruit in his season; his leaf also | shall not wither; and whatsoever he doeth shall prosper. | The ungodly are not so, but are like the chaff | which the wind driveth away. Therefore the ungodly | shall not stand in the judgement, nor sinners in | the congregation of the righteous. For | the Lord knoweth the way of the righteous: but the way | of the ungodly shall perish. | "—*Ps.* i.

It will be observed, that the last line is short. This is owing to the necessity of making the translation strictly literal.

In this way may be arranged and read *every* chapter of the Bible, except those which contain mere strings of proper names. In this way also may be arranged and read the writings of Hooker, Hall, Taylor, Barrow, South, Tillotson, and others. My discovery may not be of importance, but it is curious. It may be "pooh-poohed" and sneered at; but it is as certain as that of Copernicus, and must eventually be generally recognised.

Thos. Keightley.

TYRE AND RETYRE.

Under the word Tyre, in Halliwell's *Dictionary of Archaic Terms*, we have the following: —

"A tyre, or, as we spell it, tier, or teer of guns, is now used to signify a number of guns placed in a row, as along a ship's side. In the following passage it seems to mean the discharge of the whole row of battering ordnance. See the editor's note. [Quotation.] 'The pieces that lay upon St. Anthonie's steple were by them dismounted, and within six or seven tyre after, the pieces on St. Nicholas steple were cast downe.' — Hayward's *Qu. Eliz.*, p. 60."

The truth is, however, that there were, in the Elizabethan days, several distinct words having this same sound and spelling, and among these was the older and more common tire, tyre, or tier, signifying not so much a "row" as a "layer," and the least common and more technical military term tire, or tyre, derived from the French *tirer*, or the Italian, *tirare*, subst. *tiro*, the act of discharging, and signifying the discharge of a gun. In proof of this last assertion I would adduce, in addition to the quotation from Hayward, the two following from Col. Antonie Winkfield's *Portugal Voyage*, as printed in Hakluyt: —

"The fourth day were planted two demi-canons and two colverings against the towne, defended or gabbioned by a cross wall, thorow the which our battery lay: the first and second tire [tyre, Hakl., vol. v.] whereof shooke all the wall downe."

And in another part, —

"The commander [of the castle] granted that upon five or six shot he would deliver the same. [But the English waited two or three days, thinking he would give in without this formality, and finding he did not], the general brought three or four pieces of battery against it, upon the first tire [tyre, Hakl., vol. v.] whereof he surrendered."

From these examples and from the Italian *ritirare*, to redischarge, whence was obtained the "Italianate word" retire, we are enabled to explain an hitherto unexplained pun in Lily's *Mother Bombie*. In Act IV. Sc. 2, when Halfepenie has jested on the horse having been set in the pillorie for tiring (*i. e.* for contravening the sumptuary laws), and when the stolid hackneyman replies, — "He would never tire, it may be he would be so weary hee would go no further, or so," Dromio answers by a fresh jest on the same word — "Yes, hee was a notable horse for service (*i. e.* for military service), he would *tire* and *retire*."

Fortified by these authorities, I think also that we might advantageously retain the original reading in *Troilus and Cressida*, when the old warrior, Nestor, says (Act I. Sc. 3), —

" . . . . but when the splitting wind
Makes flexible the knees of knotted oaks,
And flies fled under shade, why then *the thing of courage,*
As roused with rage, with rage doth sympathise,
And with an accent tuned in self-same key,
Retyres to chiding Fortune.

That is, that when in the storms of fortune the roaring wind bends all before it, then, roused with rage, the thing of courage, like a valiant foe, or stoutly defended castle, resists, *and with an accent tuned in the self-same key*, hurls back defiance to his adversary. To my mind this word is much

more forcible and more consonant to the context than any of the editorial "returns," "replies," "retorts," or "rechides" which have been successively substituted for it, and which, to me, give the more undignified idea of two wrangling fishwives rechiding one another in shrill and choicest Billingsgate. BENJ. EASY.

N.B. In Lily tire and retire are used like tirer and tirare, *i. e.* for the discharge of any weapon; but in the three *military* quotations tire seems to mean the simultaneous discharge, or salvoes, of battering pieces. Further quotations are necessary to decide whether in English the word, as a strictly technical and military term, was so restricted. Possibly this may have happened through remembrance of the more common homonyme tier.

THE COPERNICAN SYSTEM.

I think that the impression left on the minds of most readers by the recent correspondence in your columns, under the heading of "Galileo and his Telescope," is that the theory of the solar system, published by Copernicus on his death-bed in 1543, was not adopted by men of science for a long time after, and allowed to slumber until revived by Galileo's invention of the telescope in 1609; or at any rate only taken up a few years earlier by some of the more advanced astronomers of that day.

The object of my communication is to show that such was not the case, and that long before that period, to adopt the word of your correspondent A. A., the Copernican system was "promulgated" here in England. In 1556, or thirteen years after Copernicus made known his theory, and eight years *before Galileo was born*, John Field published his *Ephemeris* for this year, based on the Copernican system. This was followed by *Ephemerides* for the three succeeding years, 1558, 1559, 1560, calculated like the first on the new system.

These are all the known works of one whose claims in the cause of science have been too readily overlooked. They may be found in the British Museum and Bodleian libraries. That these publications, and Field's scientific acquirements attracted considerable attention at the time, is evident from the fact that on the 4th of Sept. 1558, after confirming his family arms, the following astronomical crest was granted to him; viz. "A dexter arm issuing out of clouds proper, fesseways, habited gules, holding in the hand, also proper, a sphere or."

The writer of a treatise in MS. in the Lambeth library on the management of great ordnance, probably of about the above date, makes this remark: "Mr. Felde taught me astronomie *after Copernicus* the great astronomer."

Field died in the latter part of 1586 or early in 1587, and was buried at Ardsley, a village between Wakefield and Bradford in the West Riding of Yorkshire, which was probably his birthplace also, as it certainly was his father's residence.

Should any of your readers desire to know more about him, I would refer them to the *Gentleman's Magazine* of May, 1834, and of this present month.

OSGOOD FIELD.

Minor Notes.

YARD-LAND: "VIRGATA AUT VIRGA TERRÆ."—This measure, like the perch, was different in some parts of England to what it was in others. At Wimbledon, in Surrey, it equalled fifteen acres; in some places it was twenty, others thirty, and others as much as forty. In a MS. of the abbacy of Malmesbury is the following: —

"Virgata Terræ continet 24 acras, et 4 Virgatæ constituunt unam Hidam et quinque Hidæ constituunt Fœdum Militare."

This uncertain quantity is called, in some old statutes and MSS., a verge of land.

JOHN BOWEN ROWLANDS.

SLEEP AND DEATH.—I lately heard a little girl between four and five years of age, whose mother happened to be talking about *death*, exclaim, "Oh! little girls never die, so I shall *stop up* till everybody else is dead, till the world is over." Now it is clear, from the verb which she made use of, that the child had some idea of the resemblance between sleep and death. F. CHANCE.

TRADITIONS THROUGH FEW LINKS. — Lady Hardwicke died 1861, aged about ninety-three. Her grandfather was —— Lindsay. In his youth he married a young lady of the court of Charles II., and the king gave away the bride; she died young. In his old age he fell in love with a young lady who refused him. He took to his bed, and said he would die. She relented; they married and had a large family, of whom one child married very late in life, and the issue of this marriage was Lady Hardwicke. E. F. D. C.

BYRON'S PLAGIARISMS.—I am not aware if this subject has been ever discussed in "N. & Q." The wit of *Don Juan* is doubtless very abundant and very excellent; but is it all Byron's own? I was reading Rabelais some time since, and in the description of a storm at sea and shipwreck, came upon the following passages (I quote from memory): —

"Friar John, my dear friend, give me your blessing."
"Go to the Devil," quoth Friar John.

In the "Shipwreck" in *Don Juan* occurs the following well-known couplet: —

"He begged Pedrillo for an absolution,
Who told him to be d——d, in the confusion!"

Again also, in *Don Juan*, a stanza ends with these lines: —

> "I tell him, if a clergyman, he lies!
> If captains the remark, or critics, make,
> Why they lie also — *under a mistake.*"

I am under a strong impression that I have met with this play upon words in the writings of some earlier wit — perhaps Swift. Some of your correspondents will, I have no doubt, point out the original, if there be any, and perhaps supply other instances of conscious or unconscious plagiarism on the part of Byron. Alfred Ainger.

Alrewas.

Rope Walking. — It appears that in ancient times animals *were taught to walk on ropes.* In Le Clerk's *Historical Dictionary*, under the name "Florales Ludi," or "Floralia," he notices that in these recreations goats and hares, &c. were publicly baited, and elephants taught to walk backwards and forwards upon the ropes to gratify the spectators; and in Topsell's *History of Four-footed Beasts*, it is said that, —

"When the prizes of Germanicus Cesar were played, there were *many elephants which acted* strange feats or parts; four of them *went upon ropes and over the tables* of meat, whereon they set their feet so warily, that they never touched any of the Guests, the boards, or standing cups, being fully furnished." And also, "They learned to dance after pipes by measure, sometime dancing softly and sometime apace, and then again leaping upright according to the number sung or played upon the Instrument; and they are apt to learn, remember, meditate, and conceive such things as a man can hardly perform."

It would be amusing to see at the Crystal Palace some day an *Elephant walking on a rope* by the side of the *wonderful Blondin.* S. B.

Queries.

THE LORDS OF GALLOWAY: DE CARRICKS AND KENNEDIES.

1. Fergus, Prince of Galloway, deposed 1142 (Riddel, *Archæol.*, ix. 49), died 1161, is said (*Earldom of Carrick*, edit. 1857, p. 24,) to have married a daughter of the King of England; and Hollingshead calls Uchtred the son of this Fergus, cousin to Henry II.

Query, What was her name? Was she legitimate or bastard?

2. A.D. 1215. Alan, Lord Galloway and Constable of Scotland, was one of the Barons by whose advice John granted Magna Charta.

Query, Is his seal affixed, and what arms does it bear? His father, Rolland the Constable, sealed with an equestrian figure: the shield and caparisons of the horse charged with a chevron.

3. *Antè* 1196. Three of the De Morvilles were successively Constables of Scotland.

Query, Their armorial bearings?

4. Query, For what Lords of Galloway did the Douglases quarter, Az. the lion rampant arg.; and when were the M'Dowals Lords of Galloway? The following pedigree will show that, if at all, it must have been subsequent to Bruce's accession: —

Fergus, Prince of Galloway, Lord of the same up to 1142.

Gilbert and Uchtred succeeded their father. On Uchtred's murder, 1174, Gilbert became sole Lord; he died 1185.

Duncan, his son, succeeded as Lord of Galloway; but was at once expelled by his cousin Rolland, Lord of Galloway and Constable of Scotland; died before 1215. He had three sons: one unknown; Thomas, Earl of Athol; and his eldest —

Allan, Lord of Galway and Constable of Scotland; died 1234. He left an illegitimate son, *Thos. Macdual-lan*; who contested the Principality, and who appears to have been father of *Duncan M'Dowal*, who headed the Gallwegians in 1306, against the Bruces.

He had three daughters. By his first wife, daughter of Hugh de Lacy, he had: —

1. Helen, who married Roger de Quincy, Earl of Winchester and Constable of Scotland, in right of his wife. He died 1264, leaving three daughters:

Margaret, m. to William de Ferrars.	Ela, m. to Alan de la Zuche.

By his second wife Margaret, daughter of David, brother to the King of Scotland, he had two daughters:

2. Dervorguil, married John Baliol, who became in her right Lord of Galloway, and is so named as candidate for the Scottish crown. She received a summons, 1293, as Dervorguilla de Galwayth, to attend Edw. I. in his Welsh wars. She was mother of John Baliol, King of Scotland.

3. Christiau married De Fortibus, Earl of Albemarle, died *s. p.*

5. 1233. Gillekonel Manthac, brother to the Earl of Carrick (Duncan?), appears as a witness in a controversy of the monks of Paisley.

Query, What is the signification of the name? Can it be further Anglicised?

6. 1285. Nisbet says Sir Gilbert de Carrick's seal of this date has the arms of the Earls of Cassilis, including the double tressure: a doubt has been thrown on this, but no contradiction. The charter is at Panmure. It is printed among those of North Berwick.

Query, Has the seal a tressure?

7. 1308. In my extract from *Mag. Sig. Scot.* (p. 119), of remission to Sir Gilbert de Carrick for betrayal of Sir C. Seton, and delivery of "Loch done" Castle—which latter, it says, was given up "p Arthurū genū suū"—Tytler overlooks this in his defence of Sir Gilbert. The charter does not appear to me to convey any right to the custody of the castle, or over the surrounding lands; but rather to reverse a confiscation or attainder.

Query, Am I correct in this interpretation, and who was the "Arthur" alluded to?

8. In confirmation to John Kennedy, of the above remission and of the two charters of Kenkynolship (*Mag. Sig. Scot.*, pp. 114, 115), the words of conveyance to him are, "confirmaçō Johis Kenedij;" which is possibly an abbreviation of a fuller formula in the document in the State Paper Office, or of that on the grants possessed by John Kennedy. That these documents were in the chest of the Cassilis family (where they are not now), would appear from Nisbet, who quotes them (Appendix ii. 36); and says, "they were put in the hands of Mr. Hay of Drumboot, which he is printing in a pamphlet." Of course, this at once puts out of the question any idea that Nisbet quoted from *public records*.

Query, Is there a fuller form of confirmation, and does it contain limitations as to heirs male? And how is John Kennedy designated? Did Hay of Drumboot ever publish the pamphlet, and what became of the documents intrusted to him?

9. In these charters occur the words "heredibus suis."

Query, Did that, at the time (*i. e.* 1256, 1275, 1308,) imply male heirs only?

The grants of Kenkynol, or chiefship, was apparently made in contemplation of the Earldom of Carrick passing to a female, and to provide a military leader for the men of Carrick. In the after and only confirmations of them which I have met with, viz. —

"1405. To James Kennedy, on his father Gibert's resignation.

"1450. To Gilbert, son of sd James (seemingly with no object but to make certainty more sure),"

the words used are, "heredes sui masculi."

10. 1386. Gilbert Kennedy, Knt., sealed with a chevron between 3 cross crosslets, a label of 3 points on chief. The seal is broken. It is attached to a charter to Nuns of North Berwick.

Query, Might an injured tressure have been taken for a label?

11. Playfair says a dispensation was granted for the marriage of William Dalrymple with Agnes Kennedy, granddaughter of Malcolm de Carrick de Stair, who had as her jointure the lands of Stair.

Can a copy of the dispensation be seen? Is there any authority for its existence? Is anything known of a Malcolm de Carrick de Stair?

12. Malcolm was sheriff of Dumbarton, and baillie of Carrick, *circ.* 1329; and his name appears in Patterson's *Ayr* (ii. 267), connected with accounts for repairs at Turnberry Castle.

Query, What was his surname? What are the accounts alluded to? And is anything further known of Malcolm? Chevron.

Anonymous.—Who is author of—1. *The Pawnbroker's Shop*, a Drama, acted at the Primitive Methodist School, Darwen, Lancashire, by the Scholars. See *Bolton Chronicle*, March 3, 1860? 2. *The Fir Tree's Story*, a little Masque for Merry Christmas, 1852? 3. *The Chess-board of Life*, a vol. of Miscellanies by "Quis." J. Blackwood, 1858? R. Inglis.

Abergavenny, Bergavenny.—When did the latter mode of spelling this title give place to the former? Was Edward Nevill, who had the title of Lord Abergavenny, or Bergavenny, confirmed to him in the first year of King James, 1603, the first who was called Abergavenny equally with Bergavenny? John Bowen Rowlands.

John Russell Bartlett and the Welsh Indians.—Sir James E. Alexander, in his *L'Acadie* (vol. i. p. 89), states that in the winter of 1841, he met at New York, Mr. Bartlett, the Secretary of the American Ethnological Society, who had been investigating the subject of the existence of the Welsh Indians on the Continent of America, and that he had got possession of affidavits and other documents to attest the truth of the fact.

Mr. J. Toulmin Smith, also, in his book on the *Discovery of America by the Northmen*, published in 1842, in reference to the same subject, says (p. 235): —

"Mr. Bartlett has carefully investigated this matter and it is to be hoped that he will favour the world with the result of his investigations."

As several works, I believe, on American subjects have been published by Mr. Bartlett since the above statements were written, may I request some of your readers who may have perused them to inform me whether he has, in any of them, satisfactorily decided the question as to the existence of the Welsh Indians?

About four months ago I addressed to him, at New York, a letter of inquiry relative to the result of his investigation of this matter, to which I have received no reply. Llallwg.

James Bensley.—The *Public Advertiser* of April 9, 1765, records the death of "James Bensley, Esq., of Lincoln's Inn, Counsellor-at-Law," by a fall from his horse, which news was "from Lincolnshire." The date of the occurrence is not mentioned, but from another source (*Gent. Mag.* 1765, p. 199), we learn that it was on the 5th April, 1765. I much wish to know, further, what part of Lincolnshire it happened in, and whether he was buried there. It may be that some monumental inscription falls under the eye of some reader of "N. & Q." every time he enters his parish church. If so, I should be thankful to him for a copy. The said Mr. James Bensley was married. I know not, but wish to know, to whom. Of the wife, all I know is, that

her Christian name was Ann, and that in the letters of administration to the effects of James Bensley (described as of Allhallows, Staining), granted to certain creditors on the 23rd May, 1766, she is stated to have died without having taken out administration. Could it have been that Bensley was on a visit to his wife's friends, or even enjoying the honeymoon, when so suddenly called away? Cowper alludes to his death in his correspondence. (Grimshawe's *Cowper*, i. 35, 50.) THOS. BENSLEY.

Trevandrum, South India.

"BE WISE AND BE WARNED."—Can any one give the title of a 16mo tract in blackletter, the running title of which is *Be wise and be warned?* It seems to be a sermon, and ends on the reverse of c. iv.; the last page and a half being occupied with the "The Petition of the Penetent" in verse. My copy contains sixteen leaves, but only commences with B. i. J. M. S.

ENGLISH ENSIGN.—A writer of 1600 speaks of standards as "now in this age altered, forsaken, and turned all to colours in the field; and the use thereof almost expired, except what we observe at funerals." When were the numerous banners of the nobility laid aside, and the red ensign with the St. George's cross adopted? G.

New York.

"FAREWELL, MANCHESTER."—Where will be found the words of the old ballad, "Farewell, Manchester," which, I believe, was written about the time of the Pretender being in Manchester?* WILLIAM HASLUM.

GAROTTE, OR GARROTTE.—I should be glad to know on what authority the word "garotte" is spelt with a single *r*? That form seems to have been almost universally adopted by the press, though the Spanish *garrote* (which I suppose suggested the term), and the French verb *garrotter*, would seem to indicate the greater propriety of spelling the word with the double *r*. Now that we have unfortunately (and are likely to continue to have) so much use for the word, in its various forms, would it not be advisable to have the question of its orthography definitively settled? J. B. S.

THE HENNINGS AND WILLIAM OF WYKEHAM.—There is an old tradition in the family of Henning of Henning's Crookston, co. Dorset, that they are of the kin of William of Wykeham. Until within the last few days, I have never been able to ascertain the line through which they are descended from the sister of the founder of New College, or to gain any clue through which to unravel the intricacies attending the proving the descent. I find, however, that the Hennings of Henning's Crookston are descended from the Barkers of Great Harwood, co. Buckingham. *Vide* Hutchins's *Dorset*, first edition, 1774, vol. i. pp. 444, 445, 519, and 520. Collins states (vol. ix. pp. 223, 224,) that—

"Edwin (Sandys) was chosen Fellow of New College, in Oxford; being by his mother ('Mary, only daughter of Dr. Hugh Barker, Dean of the Arches, a younger son of the Barkers of Great Harwood, in Buckinghamshire,') related to the founder, William of Wickham, Bishop of Winchester, and Lord High Chancellor of England. He died at New College on January 8th, 1684; and was buried in the cloisters there, and has a mural monument erected to his memory."

Will any of your correspondents do me the favour to give me the particulars of the descent of the Barkers of Great Harwood from the sister of William of Wykeham?

THOMAS PARR HENNING.

Leigh House, Wimborne.

"THE HIGHLANDER."—Has the following satirical poem ever been printed, and where? *The Highlander, a Satire:*—

"From barren Highlands in the freezing North,
The bonny lad with naked feet steps forth."

B.

HOLDSWORTH AND ALDRIDGE'S SHORTHAND.—Can any correspondent of "N. & Q." supply me with biographical particulars respecting William Holdsworth and William Aldridge, of the Bank of England, joint authors of a work entitled *Natural Shorthand*, published in or about 1766? N. R.

JEWISH SONGS AND MUSIC.—It is said, Ps. lxix. 12, "And the drunkards make songs upon me." Now, as we must consider that by *drunkards* was meant, not the literally drunken, but those who rejoiced over-much in the juice of the grape: those that made their eyes red with wine, I would ask if there be, in Jewish records or traditions, any remains of Anacreontic odes or songs. Solomon's Song is clearly a hymeneal rhapsody; why, then, should there not be love and drinking songs (could we find them) of Hebrew *making*? or did the Israelitish harp only thrill to sacred measures? Certainly it would almost seem, from the little we know of other poesy than the Scriptures record, that when the Jewish exiles hung their lyres on the willows of stranger rivers, none had ever thought of removing them; for although eminently musical, as far as my small knowledge reaches, the list of Israelitish poets of all countries together would not fill a column of a page in a vocabulary.

Has the extent, or rather the voice, of the Jewish muse, ever occupied the attention of any of your ingenious and learned readers? J. A. G.

[* Mr. Chappell states that the song of "Farewell, Manchester," is, in all probability, irrecoverably lost.—*Popular Music of the Olden Time*, ii. 683.—ED.]

Lines on Napoleon I. — Who is the author of the following lines on Napoleon I.? They are the only portion I can recollect of a long poem, which was published nearly twenty years ago in one of the magazines:—

"Or turning from the battle sod,
Assumes the Consul's palm,
Or Cæsar's giant empire's rod
In solemn Notre Dâme.

"Again he grasps the victor's crown,
Marengo's carnage yields;
Or bursts o'er Lodi, beating down
Bavaria's thousand shields."

Perhaps your correspondent Maria F. Rosetti might be able to enlighten me. Oxoniensis.

Mid-November.—It may have been remarked that about the middle of November, or soon after, there generally occurs a week or ten days of cold weather, after which the atmosphere becomes mild again. It is known, also, that about this period we pass through the region of falling stars. Have these two circumstances ever attracted attention? And has any theory ever been propounded, which could in any way bear on the principles of cause and effect? P. Hutchinson.

Private Printing-Press. — Can any reader of "N. & Q." inform me which is the best printing-press for private use? Of course, I do not mean a mere plaything; but a press with which an amateur might throw off, say a duodecimo half-sheet at a time. Any references as to cost, instructions, and the like, will much oblige r.

Seals. — I possess an imperfect impression of the seal of the Court of Queen's Bench of Queen Elizabeth. I can only find one copy in the British Museum (*Cat. of Det. Seals*, xxxii. 50 c). In some respects mine is better than this. Will some correspondent tell me the value of this, or if it is rare? G. W. M.

Sir Leonard de Sandersted.—I have seen it stated, in some topographical work, that the manor of Sanderstead, in Surrey, was bestowed by William the Conqueror, on one of his followers, whose name was Sir Leonard de Sandersted. Can any of your readers, versed in genealogies, point out to me where I may find some account of him, together with a list of his descendants?

Llallawg.

"Stipendariæ Lachrymæ," etc., 1654.—The assignment of anonymous and unappropriated productions to more or less well known writers, is one of the most useful services which "N. & Q." can render to literature and to literary men, and it is my object in the present communication to contribute, however slightly, towards this object. In 1654 appeared a volume, entitled *Stipendariæ Lachrymæ, or a Tribute of Teares Paid upon the Sacred Herse of the most Graciouse and Heroick Prince, Charles I.* Hague, 1654, 4to; and at the end of the book, with a new title and pagination, occurs: *An Anniversary Ode upon the King's* (*i. e.* Charles II.'s) *Birthday, May* 29, 1654. This production is entirely anonymous, and no clue to the authorship is any where discoverable. But it is my impression that these *Lachrymæ* were written by Robert Pricket, the author of *Newes from the King's Bath*, 1645, and several other works. Pricket began life as a soldier, but afterwards took orders. In 1603, he published *The Souldier's Resolution;* and in the following year *Honor's Fame in Triumph Riding, or the Life and Death of the late Honorable Earl of Essex.* In 1606 appeared a poem by him, called *Time's Anatomie.* Between 1606 and 1645 nothing seems to have proceeded from his pen; but in the latter year, he gave to the world his *News from the King's Bath;* he was then living at Bath in very narrow circumstances, as he informs the reader. Yet, nevertheless, he contrived to defray the cost of the publication, which, as the imprints states, was "printed at the author's charge." In the *Newes* there is a strong similarity of style to the *Stipendariæ Lachrymæ*, printed nine years later ostensibly at the Hague; and I am tolerably confident that the latter as well as the former was Pricket's. Allowing this writer to have been twenty when he produced his *Souldier's Resolution*, he was of course sixty-two when he produced his *Newes from the King's Bath*, and seventy-one when the *Lachrymæ* came out. The exact period of his death is not known; but in a pamphlet printed after the king's execution in 1649, I find some verses by R. P., to which I am not aware of any other claimant; and if the *Lachrymæ* may also be ascribed to him, there is at once proof that he survived till 1654, since a portion of that volume at least seems to have been written only in the year of publication. The question I wish to ask is, if any of your correspondents can tell me whether I am right in my opinion, that *Stipendariæ Lachrymæ* ought to be added to the list of Pricket's writings?

I have a second Query. In 1694, a pamphlet appeared, under the title of *Country Conversations: Being an Account of Some Discourses that happen'd in a Visit to the Country last Summer on Divers Subjects, &c.* This piece is attributed to James Wright. Who was he?

W. Carew Hazlitt.

[According to Thomas Warton (Milton's *Poems*, edit. 1785, p. 601,) the author of *Country Conversations* was James Wright, one of the earliest historians of the English stage, and the compiler of that scarce and valuable work, *Historia Histrionica*, reprinted, with a biographical note, in the first volume of Dodsley's *Old Plays*, edit. 1825. Warton has given a long account of James Wright and his literary productions in the first edition of Milton's *Poems*, 1785; but for some reason or other not apparent, has omitted the article in the second edition published in 1791.—Ed.]

STANTON-HARCOURT, ETC. — In restoring the church of Stanton-Harcourt, co. Oxford, a coffin was discovered, *temp.* Edward IV., in which a lady was interred, her grave-clothes in preservation. An account was given in *The Illustrated News*. Can any of your readers say in what year? Also, where to find an account of the opening of the coffin of Madame de Sévigné?

ANON.

"TREATISE ON THE PUBLIC SERVICES."—Who is "T. S." — "a well-meaning (though unlearned) Layick of the Church of England"? I have before me a little work by him, which seems to have been written about the time of the Restoration. Mine is the "2nd Edition, much enlarged. Printed at London for *Edward Vize*, next shop but one to *Pope's-head Alley*, over against The *Royal Exchange* in *Cornhill*. 1683." Though somewhat slip-shod in style, the book abounds in excellent remarks, and has much of quaint argumentation. For instance, a plea is put in for the people's verses of the psalms to be repeated as loud as the minister doth; the writer recommends the strong to stand at the reading of the N. T.; and advocates congregational responding and singing as an exercise healthful to the lungs. Our high church friends and ritualist restorers would appear to have overlooked this small auxiliary: parts of it, indeed, are rather corrective of their "use": as where the writer challenges "The devout *Tone* which puts an emphasis on words where none is required," and consequently becomes "an affectation of Devotion"; and says of "him that reads the prayers with a rambling hast," that he "spoils the design of it." "The poor reader" of that day seems to have been libacious, as well as loquacious, a man too often of the Macaulayan stamp, who did not aspire to the gentlemanly graces desirable in the pulpit. Appended to the book there is a list of "Daily Prayers in and about the City," supplying not quite so ample a testimony of London piety as does a later one, which appeared in the time of "good Queen Anne." R. LXM.

TRINITY COLLEGE, DUBLIN. — I wish to know the exact date when a student in divinity, about eighty years ago, took a degree. To whom, and how, should I address myself? What fee will be required, and will a Post Office order be accepted? Or must I apply through an agent?

BETA.

A TWO-HEADED MAN. — Is anything more known of the following? —

"1714. I walked into Southwark to see the Italian gentleman with two heads; that growing out of his side has long black hair . . . . . I bought his picture." — *Diary of R. Thoresby*, ii. 259.

W. P.

Queries with Answers.

DR. RICHARD KINGSTON. — Richard Kingston, M.A. (eventually called Doctor Kingston), preacher of S. James, Clerkenwell, was author of the following works: —

1. "Pillulæ Pestilentiales, or a Spiritual Receipt for the Cure of the Plague, delivered in a Sermon at S. Paul's (on 2 Chron. viii. 13, 14.) Lond. 8vo, 1665."
2. "The Cause and Cure of Offences, in a Sermon (on Matth. xviii. 7). Lond. 4to, 1682."
3. "Vivat Rex, a Sermon (on 1 Sam. x. 24) before the Mayor, &c., of Bristol upon the discovery of the late Treasonable Phanatical Plot at S. James's Church, July 25, 1683, being Sunday in the fair week. Lond. 4to, 1683."
4. "A true History of the several Designs and Conspiracies against His Majesty's Person and Government from 1688 to 1697, &c. &c. Lond. 8vo, 1698."
5. "Tyranny detected, and the late Revolution justified by the Law of God, the Law of Nature, and the Practice of all Nations, &c. &c. Lond. 8vo, 1699."
6. "A Modest Answer to Capt. Smith's Immodest Memorial of Secret Service. Lond. 8vo, 1700."
7. "Impudence, Lying, and Forgery detected, in a rejoinder to Smith's Reply. Lond. 8vo, 1700."
8. "Impartial Remarks upon Dr. Freind's Account of the Earl of Peterborow's conduct in Spain, chiefly since the raising the Siege of Barcelona, 1706. Lond. 8vo, 1707." (Anon.)
9. "Enthusiastick Impostors no divinely inspired Prophets; wherein the pretended French and English Prophets are shown in their true colours, &c. &c. Part I. . . . . Part II. Lond. 8vo, 1709. Dedicated to Henry Compton, Bishop of London."
10. "Apophthegmata Curiosa, or Reflections, Sentences, and Maxims; a Collection of Cautions. Lond. 8vo, 1709."

For his remarks upon Dr. Freind's account of the Earl of Peterborough's conduct in Spain, he was taken into custody by order of the House of Lords, who, on Jan. 19, 1707-8, ordered his discharge, and directed him to be prosecuted by the Attorney General.

We desire to be informed—(*a*) When and where he obtained his degrees, especially that of doctor? (*b*) When he became preacher of S. James's, Clerkenwell, and how long he held that office? (*c*) What was the result of his prosecution by the Attorney-General? (*d*) When and where was published the first part of his *Enthusiastick Impostors, no divinely inspired Prophets?* We have seen two copies of the second part, but cannot meet with the first. (*e*) When he died? Any other information respecting him will also be acceptable.

C. H. & THOMPSON COOPER.

[It is surprising so very little is known of this busy, meddling disputant. Posterity, indeed, would have heard of him only from his literary productions, had he not, in an unlucky moment, picked a quarrel with that notorious scoundrel and spy, Matthew Smith, the reputed author of *Memoirs of Secret Service*, 8vo, 1699. *Arcades ambo!* Kingston is taxed by Smith with not only forging his letters of orders, but guilty of such licentious conduct as compelled the Bishop of Bristol to expel him from his diocese. (See Smith's *Reply to Kingston's Modest Answer*,

1700, pp. 36-38.) Kingston was accordingly constrained to give some account of his antecedents, which he has done in his *Rejoinder to Matthew Smith, a Squire of Alsatia, now resident in the Gate-House, Westminster*, 8vo, 1700. Here is his own account of himself. He states, that he was ordained Deacon and Priest at Westminster on the 17th July, 1662, by the Bishop of Galloway, who subscribed himself "Thomas Candidæ Casæ Episcopus." That on the 6th of February, 1681-2, he was made Chaplain in Ordinary to Charles II. "After this," he adds, "I had other considerable preferments, a prebend [unnoticed by Le Neve], and a rectory added to my living of Henbury. In the parish of Henbury I continued from 1678 till a little after the happy Revolution. Then I sold an estate in Henbury, paid my just debts, and brought above 200*l.* with me to London, where I have lived ever since." He further reminds his assailants, that "their insinuating my not being in orders, after I am above sixty-three years of age, and have exercised the ministerial function in the Church of England above seven-and-thirty years, and have been four times instituted and inducted into very considerable ecclesiastical preferments, shows their ignorance is as great as their malice." This was written in the year 1700, and it does not appear that after his return to the metropolis "a little after the happy Revolution," he was inducted into any other church living.

In proof of the validity of his orders he printed the following certificate:

"These are to certify whom it may concern, that Mr. Richard Kingston, late Minister of Henbury, in the diocese of Bristol, was ordained Deacon and Priest, according to the rites and ceremonies of the Church of England, in Westminster, by the Bishop of Galloway, who then ordained there, and subscribed himself Thomas Candidæ Casæ Episcopus, myself being ordained at the same time and place with him, upon the 17th day of July, 1662. In witness thereof I have hereunto set my hand.

"Thomas Beesly, Vicar of Little Marlow, in the county of Bucks."

This certificate, it must be admitted, is not by any means satisfactory. It is undated, and when first printed Mr. Beesly had been dead three years. (Lipscomb's *Bucks*, iii. 609.) Moreover, *James* Hamilton was Bishop of Galloway in 1662, having been appointed to that See in the preceding year. It is just possible, but not probable, that *Thomas* Sydeserf, his predecessor, who was translated to the See of Orkney in 1662, may have exercised his episcopal functions at Westminster.

Kingston's incumbency of St. James's, Clerkenwell, has escaped the researches of Newcourt, Malcolm, and Cromwell, the historian of that parish. His Sermon on the Plague is dated "from my Study at St. James's, Clerkenwell, Oct. 18, 1665;" and, according to Newcourt, his successor, Mr. Sclatter, was appointed to the living on Sept. 17, 1666. Granger (*Biog. Hist.*, iv. 369) states, that his *Pillulæ Pestilentiales* has an engraved portrait of him, which is absent without leave in the British Museum copy.

Kingston's work, *Enthusiastick Impostors no Divinely Inspir'd Prophets*, was first published anonymously in 1707, by J. Morphew, near Stationers' Hall. It is dedicated to Henry, Lord Bishop of London.]

Pine and his Descendants. — In the review of Bishop Colenso's recent work, in *The Guardian* of the 3rd instant, occurs the following from Kalisch (on Ex. xii. 37): —

"We refer the reader further to the authentic and interesting account concerning the Englishman Pine, who was, in the year 1589, by a shipwreck, thrown with four females upon a deserted island, south-east of the Cape of Good Hope, and whose descendants had, after seventy-eight years (in 1667) increased to more than 11,000 souls."

Where is this account to be found? S. R.

[This marvellous story is taken from a fictitious work published anonymously in 1668, entitled *The Isle of Pines, or a late discovery of a Fourth Island in Terra Australis Incognita.* It is the production of Henry Neville, the second son of Sir Henry Neville of Billingbeare, co. Berks. Anthony Wood (*Athenæ*, iv. 410), says that "when *The Isle of Pines* was first published, it was looked upon as a meer sham or piece of drollery." In *The Famous Battel of the Catts in the Province of Ulster, June* 25, 1668, 4to, George Pine is alluded to in the following lines: —

"George Pine, to us thou art an ass,
One year thy hundred did surpass,
Amongst thy four, show one such lass.

"Thy Island in a hundred years,
(As on thy own account appears)
But only twice six thousand bears."]

French Testament, 1667. — Is the following work of any particular rarity or value? —

"Le Nouveau Testament de Nostre Seigneur Jesus Christ, traduit en François selon l'edition Vulgate, avec les differences du Grec; à Mons. chez Gaspard Migeot, en la ruë de la Chaussée, à l'enseigne des trois vertus, M.DC.LXVII, avec privilege et approbation, 2 tomes en 8-petit. Permission et Approbation de M. l'Archevêque de Cambray, et de M. Evêque de Namur, et de M. Pontanus Doyen de l'Eglise collegialle de S. Pierre," &c.

The translation is by an anonymous Doctor of the Sorbonne. On a fly-leaf, in an ancient handwriting, is written: —

"Cette traduction a été condamnée par Clement IX., Innocent XI., Clement XI., et par plusieurs évêques, et par un arrêt du conseil d'état, comme étant téméraire, pernicieuse, différente de la vulgate, et contenante des choses propres à scandaliser les simples."

H. C. M.

Hawstead, Suffolk.

[This Testament is generally known as the Mons, or Montese version, but supposed to have been printed by the Elzevirs at Amsterdam. The Duke of Sussex's copy (lot 1335) in old red morocco, gilt leaves, fetched 19*s.* The prices in Brunet are 12 and 21 francs. The anonymous doctor of the Sorbonne was Anthony Arnauld, who continued De Sacy's translation.]

Rouge-Croix. — When was the office of Rowdgecrosse or Rouge-Croix pursuivant created, and who held the same from the period of its institution until 1550 (3 Edw. VI.), when Nicholas Tubman was appointed? G.

New York.

[According to Noble, the office of Rouge-Croix was first created by Henry V. The earliest noticed is John Waters, usually given as created by Richard III.; but more likely (says Noble) by Edward IV. George Berry. Thomas Benolte. Thomas Hawley. Laurence de la Gatta. Thomas Ponde. Thomas Wall. Charles Wriothesley. Bartholomew Butler. Justinian Barker. Gilbert Dethick. William Flower. Laurence Dalton. Simon Nymbolthe. Nicholas Tubman.]

Corporas Case. — What? Frequently met with in churchwardens' accounts and inventories of church goods at the time of the Reformation.

M. C.

[Corporas is equivalent to *corporale*, a square piece of linen cloth spread on the altar by the deacon at the offertory, preparatory to the consecration. The *case* for holding the corporas had various forms, and was called in old English *burse*, in mediæval Latin *bursa*, in French *bourse*. "Bursa, corporalis theca, nostris *bourse* . . . 'Bursa una dicti drappi pro *corporalibus*.'" — "Bourse, T. d'église. Double carton, couvert d'étoffe, sous lequel on met les *corporaux* qui servent à la messe."—*Bescherelle.*]

Sir Philip Sidney. — Can any of your readers inform me where the portrait of Sir Philip Sidney, painted by Paul Veronese in 1574 now is?

T. B.

[The Rev. S. A. Pears, the editor of the *Correspondence of Sir Philip Sidney with H. Languet*, 8vo, 1845, observes in a note, "I cannot find that this portrait of Sidney by Paul Veronese is known to be in existence." *Vide* "N. & Q." 1st S. ii. 296; 2nd S. vii. 213; x. 308.]

Replies.

CATS AND DERELICT VESSELS.

(3rd S. ii. 346.)

Your correspondent states that if a live canary-bird, or fowl, or cat, be found on a vessel, otherwise abandoned, it will save that vessel from being condemned as a derelict, and that, consequently, shipowners are careful not to send a ship to sea without having a cat on board. I know not if this statement would hold good in maritime law, but a curious instance has very lately occurred, wherein that point of law — if law it be — was disregarded. The barque "Genova," of 700 tons, sailed from Quebec to Antwerp, and was abandoned, Sept. 24, 1862, in lat. 46° N., long. 34° W. Her crew were eventually picked up by the Prussian brig, "Louisa," from New York, and were landed at Queenstown, Oct. 4. On Sept. 25, the abandoned vessel was discovered by the "St. Michael," of Glasgow, Capt. Boyd, which was sailing from London to Montreal. Nine feet of water were then in the hold of the "Genova," and the only living thing on its deck was a cat. William Fordyce, the mate of the "St. Michael," volunteered to sail the "Genova" across the Atlantic, and pilot her into the Clyde with her prize cargo of timber. He did so; but the weather proved adverse, and the leakage of the water-logged vessel was so great, that the pumps were worked twenty-two out of the twenty-four hours. This severe labour was sustained for eighteen days, when they sighted Cape Clear. The mate would have run in here, but the wind shifted, and the vessel became unmanageable. She was now caught by the memorable gale of Oct. 11 and 12; her canvas was torn to shreds; and, at the mercy of the elements, she drove on towards the dangerous Mull of Cantire, and drifted round close to the Isle of Sanda, and into Carskey Bay, where, at six in the evening of Oct. 13, she struck upon the rocks, and by two o'clock on the following morning had wholly broken up. From the dangerous nature of the coast, no help could be afforded by the many spectators on the shore; and the new life-boat, stationed at Campbelton, did not reach the spot until its services were of no avail. The four sailors were swept into the sea, and drowned; but Fordyce, the mate, sprang to a portion of the poop, and held on to it as it parted from the rest of the vessel. As he did so, the abandoned cat of the "Genova," who had shared the fortunes of the twice-shipwrecked vessel, sprang upon his shoulders, and there firmly maintained her position during the four hours and a half in which Fordyce was battling with the waves, imperilled by the floating timber, and by the rocks on to which he was twice driven, and as often washed away again. At length, for the third time, he was dashed on to the rocks, when the cat leapt from his shoulders, and was safe ashore. Not so the mate, who was being drawn back by the reflux of the waves, when a brave old man, seventy years of age — James M'Millan by name, and a blacksmith by trade — rushed up to his shoulders in the water, and, with great difficulty, succeeded in dragging Fordyce to a place of safety. In the mean time the cat had scampered away, but reappeared in the afternoon, and was given up to her preserver, who arrived with her in Campbelton on the 17th, from whence they went the next morning to Glasgow. The greater part of the timber was washed ashore on the Mull of Cantire. Could the owners of the "Genova" claim it in consequence of that interesting episode of the cat?

As a P.S. to this note, I may add, that the *Argyllshire Herald* for Nov. 21, 1862, contains an interesting account of a public meeting held at Southend, Mull of Cantire, Nov. 18, for the purpose of presenting the silver medal of the Royal National Life-Boat Institution, together with the committee's vote on parchment, and two pounds in money, to James M'Millan, for his gallant deed above mentioned.

Cuthbert Bede.

FAMILY OF GOOLKYN, OR COLKIN.

(3rd S. ii. 324, 397.)

My correspondent at Boston, U.S., has written me a letter dated November 18, from which the following is an extract: —

"Your very courteous and interesting response to my inquiries has been read with lively interest. The Bekesbourne records not only verify the pedigree in Berry's

Kent Genealogies, but singularly illustrate the curious and abrupt changes in the vain attempt to improve or euphonise an ungainly name. In the lapse of six centuries, I find the name Colkin, or Cokin, primarily borne by one and the same family, and (as nearly as may be) *idem sonans*, thus spelled: Cokin, Cockin, Cokayn, Cokain, Colkin; or Gokin, Gockin, Godekin, Goolkyn, Goolken, Golkeyn, Gookin. Ireland's *History of Kent* (i. 659) names John Gookin as owner of Little Betshanger, *temp.* Jac. I.; and in p. 694, of the same volume, it is said that monuments of the Edolphs and Gookins are in St. Nicholas's Church, parish of Ringswold, near Dover. I conjecture that all these are descendants of Thomas Gookin and Amy Durant of Bekesbourne, which must be considered the *cunabula*. The name Vincent occurs only as a baptismal name in the Denne pedigree in Berry, thus:

William Denne=Alice Essehunt.
[of Kingston, died at Bekesbourne 155<.]

Jane Kittall=Vincent Denne. LL.D.

Catherine Denne=John Goolkyn. [married at Bekesbourne, Oct, 28, 1566.]

Judith Wood=Sir Vincent Gookin.

Daniel Gookin.

dau.=Richard Bird, S.T.P.

"This pedigree will, I think, gratify your curiosity in virtue of the alliance between Denne and Beke. Berry's *Pedigrees* were severely criticised in the *Gentleman's Magazine*; but I think more for deficiencies than errors.

"The name Durant, also allied with Beke, is honourably distinguished in Hasted's *History of Kent*, iv. 715; where it is said that John Dorante, *temp.* Eliz. (1558), held the ancient seat of Howletts or Owletts, in the N.W. of the parish of Bekesbourne, and is remembered as "a good benefactor" to the poor of Littlebourne; that his "descendant" [son?] of the same name alienated it to Sir Henry Palmer, who died there in 1611. Probably Amy Durant, wife of Thomas Gookyn, was of this family; perhaps daughter of John, the benevolent man. Was not Durant's interest in Littlebourne owing to a former residence, or family ties, in that parish?"

Not being able to supply my correspondent with any further particulars, I make known the contents of his letter, in the hope of eliciting information from other readers of "N. & Q."

It is proper to explain, as accounting for the introduction of the name of Beke into my correspondent's remarks, that, in sending to him the article in "N. & Q." p. 324, I added a reference to the connexion between the families of Beke and Denne of Denne Hill, in Kingston, through the marriage of Robert Beake of Supperton with Bridget, daughter of Vincent Denne, Serjeant-at-Law, who died in 1693, as mentioned in Hasted's *History of Kent*, iii. 685, 751.

CHARLES BEKE.

Bekesbourne.

REINDEER.

(3rd S. ii. 406, 456.)

It is an ill wind that blows nobody any good. An able letter in *The Times* of the 15th Nov., signed G. W. D., has transported us from the stewy atmosphere of the betting-room to the breezy Fjelds of Northern Scandinavia, the haunts of the Turanian Lapp, after he was gradually pushed to the verge of the "West Sea" by Odin and his Goths.

Still, at the risk of being set down as presumptuous for treading on the heels of so distinguished a philosopher as G. W. D., I must take leave to doubt the accuracy of his conclusion that the first part of the word "*rain*-deer" is a Turanian or Lappish word. He bases this conclusion, 1st., on the words of the Norwegian Ohthere in King Alfred's *Orosius:* Tha deor hi hatath hranas (those deer *they* call reindeer), where he refers the pronoun *hi* to the Lapps. If the context be carefully considered, I think *hi* will be found more applicable to Ohthere's Scandinavian or Norwegian countrymen than to the Finns, who are not mentioned in the sentence. In the same way, in the sentence "He (Ohthere) was rich in those possessions in which their wealth consists," the pronoun "their" may very well mean, the Norwegians of Halogaland. So, again, "Their revenue is in the tribute which the Finns pay them," "their" *must* refer to Norwegians.

2ndly. G. W. D. quotes, in support of *hranas* being a Turanian or Lapp word, Ihre's *Lexicon Suiogothicum*, *sub voce* "Ren" (reindeer); who, after making several conjectures as to the etymology of the word, cites Peter Gran's treatise (Upsala, 1685), to the effect that the Lapps used the word *raingo* of animal in general, and then for this kind of deer in particular. Now, I would suggest that Gran and Ihre were in error in supposing *raingo* to be a *Lappish* word. I believe that it was nothing but a corruption of the Scandinavian (Indo-Germanic) word *reen-ko* (female reindeer), which some Norman Lapps had picked up from their neighbours, the Norwegians. If *raingo* was the genuine Lappish for reindeer in 1685, surely it would be so in 1756. But it is not to be found in J. Leem's *Lapp Nomenclator*, Trondjem, 1756; and the only word like it in Ihre's *Lapp Dictionary* (which was published 1789, *i. e.* eleven years after his *Lexic. Suiogoth.*) is *randur* (*cervus*), which is plainly nothing but the Norwegian *rendyr*. Indeed, every page of a Lapp dictionary contains unmistakeable Norwegian words, thus proving the truth of Malte Brun's remark that, "the Lapponic has been mixed, still more than the other Finnic tongues, with the German and Scandinavian."

The real Lappish (Turanian) for reindeer, given by both J. Leem and Ihre is *paatzo*, while the Lapp for an animal is *waissje*, or *eld* (Finnish *Eloin*, from *elon*, in vivis sum). Neither can I find any word like *raingo* in the Dictionary of the sister tongue, the Finnic or Quain.

Kaltschmidt and Grimm both seem to consider *hran* and *hrein* as belonging to the Indo-

Germanic family of languages, and, if so, the word could not have a Turanian root. What the root is, that is the puzzle; most likely it had an aspirate in it. Compare *rh*enones (Cæsar, *De Bell. Gall.* vi. 21). *Harini* is the Sanscrit for a deer; but Rask, I believe, laid it down as a rule that *h*, in Sanscrit, would, in the Northern tongue, become *k*.

Again, G. W. D. states that *hreiun* is used in the *Orkney Saga* of the Scotch red-deer. Now, in my edit. (1780), p. 384, we read that the earls used to cross Caithness to hunt the red-deer or rein-deer, *i. e.* now one, now the other; upon which the editor remarks, "evincit locus fuisse tempore isto in Scotia Renones." And he asks, why not? for they are known to have existed in Iceland in the twelfth century, although they afterwards became extinct there.

Frederick Metcalf.

DARTMOUTH ARMS.

(3rd S. ii. 409.)

I have no doubt that M. W. would find an answer to his Query in any history of Dartmouth; but there are several events in the national history of Britain, immediately associated with this ancient part, from either of which the device of "a king in a boat" may have derived its origin.

1. The landing of Brute, the Trojan, first king and founder of the British nation, on the "Totenesian litus" of which the site of Dartmouth formed a part, in A.M. 2855, or B.C. 1149: about the time when "the child Samuel" was placed under the protection of Eli in the tabernacle at Shiloh. The rather appropriate armorial bearing of King Brute was a lion passant, which some of our heraldic friends would call a "canting" device. For the date and arms of this worthy, I am indebted to Churchill's *Divi Britannici*, p. 51. And for the story of this Brute, M. W. may be referred to Nenius, Leland, Richard of Gloucester, or Geoffrey of Monmouth.

2. The fact that Dartmouth was the rendezvous of the fleet of Richard I., from whence the "Lion King" — "in a boat," as a matter of course — started on his expedition for the Holy Land in A.D. 1190.

3. The grant of a charter of incorporation to the port of Dartmouth by Edward III., in consequence, perhaps, of the contribution by this town of a large number of ships and men towards the expedition against Calais. On the "gold nobles" of Edward III. there is this very design, or one similar, of "a king in a boat," or rather, a galley. Various reasons have been assigned, which are mentioned by Mr. Humphreys, in his *Manual of Coins*, vol. ii. p. 438. For the adoption of this device by King Edward, the most probable origin of it is to be found in the naval supremacy over the French which Edward had obtained, in great measure owing to the taking of Calais in 1347 (?). At all events these nobles, with the "royal sailor" design, were first issued about that time. And if Dartmouth received its charter, as I have supposed, as a reward for her assistance to the Calais expedition, it is probable that the corporation would have selected for their device this royal sailor pattern which was adopted by the king after his capture of Calais.

The two lions are still to be accounted for. Edward's supporters were, I believe: Dexter, a lion rampant; sinister, an eagle volant; both royally crowned. And he was, as far as I know, the first of our kings who adopted supporters. Perhaps, after all, the arms of Dartmouth are intended to record all three of the events I have mentioned. All are associated with "kings in boats,"— Brute, Richard, and Edward; but as the "king in a boat" was the peculiar device of Edward III., who granted the charter, one of the lions may be meant to represent (the) King Brute; the other to record the expedition of "the Lion King." With Curtius, however, I must say: —

> "Plura equidem transcribo quam credo,
> Nec etenim affirmare ausus sum quæ dubio."

Doubtless, some learned antiquarian critic may offer a more satisfactory explanation than those I have here attempted: —

> "Mihi debetur collectionis gratiam;
> M. W. habeat electionis materiam."

Chessborough.

Harberton.

The name of *Pomeroy* has no more connexion with the arms of Dartmouth than has the family with this little village, from which they have taken their title.

"The old oaken Bucket" (3rd S. ii. 430.)— A copy of this song will be found in the *Saturday Magazine*, vol. ix. p. 120. The author, Samuel Woodworth, was a native of Weymouth, Massachusetts, and pursued the business of a printer at New York, where he died Dec. 9, 1842, under very painful circumstances, aged 57. An edition of his *Poems, Odes, &c.*, was brought out by himself, at New York in 1830, but they seem to be little known in this country. See Dr. Allen's *American Biographical Dictionary*; Duyckinck's *Cyclopædia of American Literature*, vol. ii. p. 70; and *Poems and Pictures*, 1860. Florence V.

This poem, by Samuel Woodworth, charmingly set to music by T. German Reed, has been published by Messrs. Addison, Regent Street, under the title of "The old Moss-covered Well."

John Newman.

Platform (3rd S. ii. 426.) — If Mr. Sala will turn to Johnson's *Dictionary* he will find, *sub voce*, Platform, a passage from Hooker which supports his view of the origin of the use of this word in the sense of "party." Exeter Hall meetings being in those days unknown, it seems plain that it is so. To the example given in Johnson I can add one from Patrick's *Parable of the Pilgrim*, p. 206, ed. 1687. Speaking of persons changing their sect, he says, —

"He can soon quit the way wherein he was, and become religious, after the manner of this novel plat-form."

Vebna.

Thomas Campbell (3rd S. ii. 409.) — I have always understood that the first crude draught of *The Pleasures of Hope* appeared as a Glasgow High School exercise,—a seminary which Campbell, being a native of the immediate neighbourhood, would possibly attend before entering the Junior Greek and Humanity Classes of the University. English poetry was, in my time, and no doubt still is, however, a regular class exercise in the college, but being confined to translation, the probability is that *The Pleasures of Hope* (Campbell's first piece, undoubtedly) could not have been produced, although it might have been published there, and in the manner asserted in *The Collegian*, for, strange as it may appear, Campbell seems to have experienced more than the usual difficulty of "getting into print." I myself have seen the newspaper notice in the *Greenock Advertiser*, preserved by a curious person in Renfrewshire, in which the editor, I believe an Irish gentleman, whose widow long continued to derive a pension or allowance from the paper, makes the following discriminating announcement: —

"*Notices to Correspondents.*

"T. C. The lines commencing —

'On Linden when the sun was low,'

are not up to our standard. Poetry is evidently not T. C.'s *forte*."

Sholto Macduff.

Baker's "Chronicle" (2nd S. ii. 275.)—Your note, in reply to a query, states, that this work formed "a conspicuous article of furniture in the hall of good Sir Roger de Coverley." It is also noticed as one of the works which *Joseph Andrews* had access to, as "laying open in the hall window," in the novel of that name, by Fielding. We may possibly presume this to have been a custom in the seventeenth century; the book being left for visitors to entertain themselves with whilst waiting for the master of the house. Both cases, it is noticeable, refer to the country house.

W. P.

"The Pleader's Guide" (3rd S. ii. 288, 335.) John Anstey, the author, was of Lincoln's Inn, barrister at law, and a commissioner for auditing public accounts. This Poem is a good-humoured satire and burlesque upon the law and the legal profession, and was a great favourite with, and often quoted by, the lawyers in the early part of the present century; much of the spirit of it, however, is now lost, by recent alterations and improvements in the law. It was published in 1796, and has run through many editions. In lecture the seventh, the author, under the pseudonyme of Mr. Surrebutter, gives this account of his professional education: —

"Whoe'er has drawn a special plea
Has heard of old Tom Tewkesbury,
Deaf as a post, and thick as mustard,
He aim'd at wit, and bawl'd and bluster'd,
And died a Nisi Prius leader.
That genius was my Special Pleader."

Who was old "Tom Tewkesbury"? or rather, what was the name of the barrister, so designated by the author? E. B. E.

Sundial and Compass (3rd S. i. 39.) — It may interest your correspondents, A. A., Sigma Tau, and N. T. Heineken, to be informed or reminded, as the case may be, that the Hon. Robert Boyle, in his charming *Occasional Reflections*, Discourse xx., "Upon the Magnetical Needle of a Sun-Dyal," has this passage: —

"We had not yet dismiss'd the Water-man, when *Eugenius* chancing to express a curiosity to know what a clock it was, when we had freshly begun to Angle at our new Station; as *Lindamor* and the rest drew their Watches to satisfie his Question, so the Boat-man took out of his Pocket a little Sun-Dyal, furnished with an excited Needle to direct how to set it; such Dyals being used among Mariners, not only to show them the hour of the Day, but to inform them from what quarter the Wind blows."

The date of the *Occasional Reflections* is 1665; when, from this extract, the sundial and compass would appear to have been in common use some fifty years earlier than the date of the instrument in Mr. Heineken's possession.

I have been reminded of the above passage by sitting almost upon the spot where stood the sundial, which may often have been gazed upon by Francis Bacon, long before his name became so ingloriously associated with this very interesting locality of old London. John Timbs.

Gray's Inn.

P.S. As I am in Gray's Inn, I may as well mention one of Lord Campbell's erroneous statements respecting Bacon. His chambers were on the site of No. 1, Gray's Inn Square, first floor. The house was burnt, Feb. 17, 1679, with sixty other chambers (*Historian's Guide*, 3rd edit. 1688.) Lord Campbell speculatively states, that Bacon's chambers "remain in the same state as when he occupied them, and are still visited by those who worship his memory" (*Lives of Chancellors*, vol. ii. p. 274.) 'Tis pity the author did not visit the

present chambers, or inspect the Society's records, which would have prevented the above error.

"Punch and Judy" (3rd S. ii. 387.)—For the entire "tragical comedy, or comical tragedy" of "Punch and Judy," as well as an account of the origin of puppet plays in England, I refer C. P. J. to a book under the title of the hero and heroine, published by W. J. Reid, Charing Cross. The copy before me is the third edition, and is dated 1832. The book is admirably illustrated by G. Cruikshank, and contains every information on the subject, as well as the dialogue of the puppet show. The volume is scarce. Mine is a poor copy, but I do not remember ever having had the chance of obtaining a better. Charles Wylie.

Painting of the Reformers (3rd S. ii. 87, 137, 175, 258.)—I find an engraving, similar to the painting described by H. C. F., forming the frontispiece to the *History of England* (vol. i.), by the Hon. Hugh Clarendon, of Windsor, published in London, 1768. The picture is entitled, "The Primitive Reformers, to whom (under God) we are indebted for the Glorious Light of the Gospel," and instead of fourteen persons, there are twenty-four, eleven of whom stand in a line behind the rest: a key is attached. G.

New York.

Quotation: "The King of France with 40,000 men," etc. (2nd S. xii. 462.)—

"France, as all Christendom besides, was in a profound peace, and had continued so twenty years together, when Henry IV. fell upon some great martial Design, the Bottom whereof is not known to this Day; and being rich (for he had heaped up in the Bastile a Mount of Gold that was as high as a Lance) he levied a huge Army of 40,000 Men; whence came the Song, *The King of France with* 40,000 *Men;* and upon a sudden he put this Army in perfect Equipage. But going one afternoon to the Bastile to see his Treasure and Ammunition"—he was murdered by Ravillac.—Howell's *Familiar Letters*, b. i. s. 1, L. 18.

C. I. P.

Noel, a Painter (3rd S. ii. 105.)—I beg to forward the information requested by B. H. C. Noel, born at Rouen 1753, died 1834, a French marine painter, was a pupil of Vernet (Joseph). He painted, with talent, the principal ports of Spain. (B. H. C.'s picture is doubtless one of the series here alluded to.) Sigma-Tau.

Cape Town, S. Africa.

Gradely (3rd S. ii. 291.)—My northern experience agrees with that of Hermentrude, but why should not the derivation be *gradus, gradatim*, step by step, thoroughly? The northern pugilist would be thus prompted—"That's it, Bill, lick him gradely." "It met faw" does not mean "it *must* fall," as Hermentrude interprets, but "it *might* fall." T. Ashe.

Knight of the Carpet (3rd S. ii. 388.)—This phrase is found much later than the writers here referred to. In Scott's *Lady of the Lake*, just before the beginning of the combat between Fitzjames and Roderick Dhu:—

"Not yet prepar'd? By Heaven, I change
My thought, and hold thy valour light
As that of some vain carpet-knight," &c.

Lyttelton.

Local Names (3rd S. ii. 317, 358, 399.)—Morant suggests that the first part of the name Terling may be from a Saxon owner, and the termination from *ing*, a meadow. If so, the name might translate "Terril's Meadow." I should rather render it "the meadow at or near the Ter rivulet." Some maps give a rivulet of this name, which they make to rise near Little Leigh, to run through Great Leigh, past Terling and H. Pevcrel, and to fall into the Chelmer near Ulting. Rivers named Ter, Thur, Tor, Dor, are derived from the Celtic *dwr, dour* (ὕδωρ), water. Again, Tirwick in Sussex, which is also situated upon a river, may translate "the dwelling near the water." This latter name, however, might also be corrupted from (Ro)*t*(h)*erwick*, if, as I suspect, it is situated upon that river.* With regard to Amphlete, we have many local names ending in *fleet;* as Bemfleet or Benfleet, Purfleet and Pyefleet in Essex; Northfleet and Southfleet in Kent; and, among many others, Adlingfleet, Broomfleet, Faxfleet, Marfleet, Ousefleet, Ravensfleet, Swinefleet, and Yokefleet in the north of England. Pamphlett is likewise a Kentish surname. Places whose names end in *fleet, phlete, phlett, flett*, when situated near water, are most probably derived from the A.-S. *fleot* (Pl. *fleet*, a small river; G. *flethe*, a channel), a place where vessels float, a bay, gulf, arm of the sea, the mouth of a river; from *fleot-an*, to float, swim. Those ending in *fleet*, &c., when not situated near water, may be from the same root as those ending in *fleth;* viz. from A.-S. *flet*, a dwelling, a seat, hall; G. *fleck*, vicus (*mark-fleck*, vicus e sylvâ excisus).

In Oldenburg are the local names Bardenfleth and Elsfleth; and Stoekfleth is the name of the author of the *Norsk-Lappisk Ordbog*. *Am* and *ham* in composition of local names, though mostly traceable to the Saxon *ham*, a dwelling, &c., are frequently corrupted from the Celtic *avon, afon, aon;* i. q. *amon*, Gaelic *amhainn;* i. q. *amnis;* so that if Amphlete is or was formerly situated at or near the mouth of a river, the name might translate "mouth of the Avon or river."

R. S. Charnock.

Is Mr. Knowles aware that Terling in Essex is always pronounced *Tar*ling? The spelling of

* *Ter* is the name of an arm of the sea in Morbihan (Bretagne); *Trieu* of a river, whence Pon*trieu* was so called; and *Theyr* of a river, at the confluence of which with the Odet, Quimper is situated; all derived from Bas Bret. *dour* (Van. *dèur, daour*, water).

a local name often presents difficulties, which disappear as soon as its ordinary pronunciation is ascertained. JAYDEE.

TIR (3rd S. ii. 399.) — As there are certainly more than a thousand words in our language of Shemitic origin, I would venture to suggest that the word *Tir* in *Tir*wick and *Tir*ling, may be from טיר, *tir*, which means enclosed, *locus muro* (Ringmaur, Ger.), also *septum*, *pagus rusticorum* (Gen. xxv. 16; Ps. lxix. 26). The Celtic use of the word agrees with this. But *tir* is a Saxon word also, being often prefixed to express the superlative, as in *tir*-eadig, very happy; *tir*-fæst, very fast, &c. It is supposed to be from Tyr, the Scandinavian god; possibly both are from טיר, implying exclusiveness. The *tire surrounding* a wheel may have its name from the same source. *Tor*, a kindred word, is Chaldaic, טור, and English also, meaning, in both languages, *mons*, standing high and distinct, as the *Tors* of Dartmoor, &c.

GEO. MOORE.

Hastings.

"TWINKLING OF A BED-STAFF" (3rd S. ii. 18, 359.) — As this subject has turned up again in the pages of "N. & Q.," I would add my mite to the pictorial illustration referred to by VEBNA. Mine is to be found in a rare little book, entitled *A Iuniper Lecture. With the Description of all Sorts of Women, good and bad, &c.*, 24mo. Lond.: I. O. for W. Ley, 1639.* The frontispiece to this illustrates one of the lectures. A Xantippe of the period, in night costume, is entering the bedroom pugnaciously bent, having both arms upreared, flourishing a heavy ladle, and uttering the war-cry, "Rise, you drunken slave!" In the bed she is approaching, we see her lord and master in a half-raised position, happily not taken unawares, clutching in one hand a heavy shoe, while the upreared right grasps the bed-staff as a foil to protect his head from the descending kitchen utensils.

This presumed "bed-staff" of my plate answers to Johnson's general description of a pin, and, is an implement of wood, of damaging capability; grasped by the lower extremity, and hurled through the air by a powerful arm, it would certainly reach the head of an offending party in a *twinkling*.

So much for the bed-staff. Now for the book. Can any of your readers, familiar with our old English literature, tell me who wrote it? It is an amusing thing; pretends to hold the scales fairly between the sexes, but leans to the lords of the creation; is full of coarse bitterness, proverbial phrases, some biting epigrams, and has a poetical address to the author from Margery Quiet, of Tame, in Oxfordshire. Is it a *Braithwait?* J. O.

[* The third impression of 1652 contains many new additions.—ED.]

SUBLIME (3rd S. ii. 389.)—I had always supposed that the word "sublime" was derived from, or at least related to, the Latin word *limus*, with which we are familiar in the lines —

> "Sic tamen ut limis rapias quid prima secundo
> Cera velit versu."

White and Riddle's *Dict., in voc.* "Limus," gives the meaning "Embracing, embracing with the sight, turning the eyes round, casting sidelong glances." The same authority says that the word is probably akin to the Sansc. *ling* = *amplecti*, and gives *obliquus* as a derivative.

May not *sublimis* also be a derivative, or at least a cognate word, originally expressing the direction of the glance towards an object on high? Compare "os sublime." C. A. L.

SIR HUGH MYDDLETON (3rd S. ii. 410.)—Among the marriages at Westminster Abbey, the following occurs: —

"6 March, 1682. Sir Hugh Middleton and Mrs. Elizabeth Hall."

C. J. R.

BURKE'S ADMIRED POET (3rd S. i. 228.) — The lines look like a translation from Pindar; perhaps they are only an imitation by the poet whom Burke admired.

> Τὸ δὴ νέαις ἀλόχοις
> Ἔχθιστον ἀμπλάκιον. κα-
> λύψαι τ' ἀμήχανον
> Ἀλλοτρίαισι γλώσσαις.
> Κακολόγοι δὲ πολῖται,
> Ἴσχει τε γὰρ ὕλβος οὐ μείονα φθόνον.
> Ὁ δὲ χαμηλὰ πνέων ἄφαντον ἔρέμει.
>
> *Pyth.* O. xi. a. 2.

H. B. C.

U. U. Club.

FLY-LEAF SCRIBBLINGS (3rd S. ii. 406.) — Remarkably like some verses from a MS. in the possession of Mr. Edward Farr, written about the year 1620: —

> "A constant mind; an equall health;
> A friend that is a second self;
> . . . . .
> Adde but to this a good fit wife,
> And you sum up a happy life."

The poet then proceeds to state the converse.

JOB J. BARDWELL WORKARD, M.A.

THE WRITTEN TREE OF THIBET (3rd S. ii. 374.) The remarks on the possible origin of the Thibetan letters as imitations of the lines on the leaves of the tree referred to, will not apply, since we have historical and direct evidence that those letters were not thus invented, but borrowed from the ancient Buddhistic or Lát alphabet, and introduced into Thibet from north-western India by Buddhist missionaries, at the time that Buddhism was itself introduced. The Lát character is the basis of the Sanskrit and many other alphabets.

The veins on certain leaves much resemble the common Thibetan writing, and if the leaf figured in Bohn's edition of Huc's *Travels* bears any approximation to the appearance of the original, it most likely belongs to a variety of the pomegranate, or at least to one of the *Myrtaceæ*. It is described as producing a red flower, and being very fragrant, so far agreeing with several of the *Myrtaceæ*. If of this class, the difficulty of its propagation is accounted for, as its fruit would not ripen in that climate, and its seeds would not be prolific. The tree, it seems, was kept alive by careful protection. A tree indigenous to a warmer clime would probably show more distinct veining of the leaf in Thibet, and might thus attract attention to the markings as resembling the Thibetan letters. I have observed that the veins on the leaves of the common pear sometimes much resemble what may be called the running hand of the Thibetan. G. Moore.

Hastings.

Word derived from a Proper Name (3rd S. ii. 277.)—Hanks, a Brabant manufacturer, invited over here by Edward III., circa 1331, gave his name to the skein of worsted. β.

Aristocratic Mayors (3rd S. ii. 410.)—The following sons of peers were Mayors of Stamford: Charles Bertie, s. of Montague E. of Lindsey in 1685; Charles Cecil, s. of John, 5th E. of Exeter, in 1711, and William Cecil, s. of John, 6th E. of Exeter, in 1726. Jos. Phillips, Jr.

Stamford.

Hackney (3rd S. ii. 419.)—Mr. Sala is right as to there being a connection between the *haquenée* and the *hackney*, but I doubt whether the connection which he suggests can be proved.

I repeat that in the sixteenth century and later *hack*, *hackney*, &c. stood for *common*, primarily that which was used or done very often; secondly, that which was of common use to many. I illustrated my statement by quotations from Shakspeare.

The *haquenée* of the knight was the horse for *common* use, as is the *hack* of the modern fox-hunter. Of course I know what Menage and others of his school have maintained touching the origin of the word *haquenée*, but I do not care, in our better state of etymological knowledge, to dwell upon those old speculations.

The question between Mr. Sala and me is simply this—Does *hackney coach* mean the *hackney* or *common* coach (I purposely use the word common as containing the primary and secondary sense of hackney), as the coach drawn by *hackney* or *common* horses. Now, as a matter of fact, I find that in the eighteenth century *hackney coach* is interpreted a *coach plying for hire*. I find in the seventeenth century *hackney chair* signified a common chair, in distinction from a private chair. Both were carried by men. If I were not afraid of too much lengthening this note, I could adduce many more illustrations of my statement.

I have not the book, at hand, and therefore make the reference with great diffidence, but I think that Mr. Sala will find *cheval de haquenée* used in *Le Moyen de Parvenir*. W. C.

P.S. I find *hackney-porter* used as equivalent to a *common porter plying for hire*.

I believe many early inventories will support G. A. Sala's view as to the early use of this word; one such is now before me:—

"Inventorium bonorum et catellorum Johannis de Fyncham factum die Mercurii in festo Sancti Michaelis Archangeli, anno regni Regis Edwardi tercii, post Conquestum xiij^mo.

"De Stauro. ii stotte p carecta. j hakeney p servo," &c.

G. H. D.

Organs at St. Peter's at Rome (2nd S. ii. 417.)—Dr. Rimbault has hardly stated the case correctly about the organs at St. Peter's at Rome. It is true that there is no great organ in the nave or main parts of the church, as with us; and also that the services in the Pope's Chapel are sung without organs. But in the chapel of the choir, which is practically the choir of the church, where the Chapter attend the daily services, there are two permanent organs, one of which (at least) is used to accompany the ritual. The small moveable organs of which he speaks are used for other purposes, in other parts of the church. St. Peter's can hardly be called *the* Roman Cathedral. Of the seven Roman Basilicas, St. John Lateran is the first in rank, and properly the Cathedral of the Bishop of Rome. J. Jebb.

Epitome of the Lives of the Kings of France (2nd S. xii. 457; 3rd S. i. 14.)—The White Knight's copy of this little book is dated 1639, and professes to be "translated out of the French Copy." Out of what *French* copy? Is there an edition of this book in the *French language* older than 1639? I have before me *Epitome Chronicorum Regum Galliæ à Pharamundo ad Carolum ejus nominis nonum*, in Latin, 12mo, printed or published at Paris in 1566, by William le Noir. The titlepage gives a woodcut of the arms of Le Noir. This book contains well executed portraits of sixty-one kings (the *portraits* in De Serres' folio *History of France* are evidently from the same blocks). Is this a copy of the first edition of "the French copy" from which R. B.'s translation was made? I have also before me the

"Abrege de l'Histoire des Empereurs Romains, contenant les choses plus memorables . . . depuis Jule Cesar jusques à l'Empereur Rodolphe à present Regnant . . . extraict de diuers Autheurs, par R. M."

The titlepage contains a cut of the imperia arms, published at Rouen by Abraham Cousturier

in 1609. The work, which is a 12mo, commences with a dedicatory epistle to "Monsieur de Lisores sieur d'Equemeauville et Barneuille," privy councillor of the king, and "Procureur-general" in his "Court de Parlement de Normandie." There are portraits of all the emperors, many of them excellent likenesses, as I have discovered by comparing them with coins in the Roman series. At the end of the "Lives," but forming a portion of the same book, are "Le Voyage de Monseigneur de Mercœur en Hongrie," and "Articles et Conditions de la Trefue faicte entre l'Empereur et le Turc," which was executed in February, 1609, and the book finishes with a short account "d'une entreprise sur la ville de Genue," by a French gentleman, le Sieur du Terrail, which appears to have taken place in April, 1609. CHESSBOROUGH.

FORTHINK: CHAUCER (3rd S. ii. 377.)—In what edition of Chaucer's *Works* does the passage quoted by MR. WORKARD stand at line 9780? In a copy before me, of an edition concerning which I append a Query, the passage occurs at line 6200 of the *Canterbury Tales*; but if the Prologues and Argument are to be taken into the reckoning, the line must be numbered 7062. The passage runs thus:—

> "That me forthinketh (*qd.* this January)
> He is a gen*tle squire* by my trou*th*,
> If that he *died*, it were harme and rou*th*."

Thus differing in seven readings, as indicated by the letters in italics, from the version of MR. WORKARD.

I take this opportunity of seeking information in reference to my own copy, and for the guidance of bibliophilists who may be disposed to assist me. I give the following particulars:—Folio, black-letter, no pagination: folios, however, are numbered. No printer's name, or place of publication. Contains an introductory dedication to King Henry VIII. The title runs thus:—

> "THE WORKES OF GEFFREY CHAVCER, newly Printed, with diuers additions. WITH THE SIEGE AND DESTRVCtion of the worthie Citie of Thebes, compiled by John Lidgate, Monke of Burie."

There is also on the title-page a large woodcut of Chaucer's armorial bearings; and the date, "1560," occurs between the helmet and shield. To what edition does my copy belong?

Johnson (*Typographia*, vol. i. p. 503,) mentions an edition of the "Workes of Geffray Chaucer" as having been printed by Reynes in 1542. And at p. 566, "Chaucer's Woorkes," printed by Kyngston in 1561. The title of my copy does not agree with that of either of these editions; and I cannot find that Johnson makes any mention of an edition printed in 1560.

The lines are not numbered in the original print; but I have attached numbers for my own convenience. CHESSBOROUGH.

Harberton, Totnes.

POLITICAL NICK-NAMES (3rd S. ii. 350.)—I know of no such List of Political Nick-names as PHILO TAU inquires for. In compliance, therefore, with his suggestion, I forward a small contribution towards such a desideratum:—

Lord Sandwich	-	*Jemmy Twitcher.*
George Grenville	-	*The Gentle Shepherd.*
Lord Shelburne	-	*Malagrida.*

P. N.

JOHN HEALEY (3rd S. ii. 203, 334.)—I have this author's *Epictetvs, &c.*, of 1616, and have seen the impression of 1636; but now hear, for the first time, of that of 1610. My book bears no indication of a reprint, and appears a posthumous work: the dedication to the Earl of Pembroke being signed "T. Th.":—

> "It is," says he, "the bequest of a deceased man, who (in his lifetime) hauing offered some translations of his vnto your Lordship, euer wisht if these ensuing were published they might only be addressed vnto your Lordship as the best Testimony of his dutifull affection."

Healey's attachment to his patron reminds us of Shakspeare and the Earl of Southampton: "What I have done is yours; what I have to do is yours:" for Healey had shortly before addressed his *Discovery of a New World* "To the True Mirror of truest honor, William, Earle of Pembroke," in a glowing panegyric upon the mind and "Phœnix-bounty" of his patron. It would appear from this, that Healey was unpopular with the wits of the day, "whose blistered mouthes misinterprete most maliciouslie." "Only," says the desolate dedicator, "give me my *foote-holde* (i. e. his patron's countenance), and I will give them an everlasting record in the Temple of Infamy." Healey's translation of *St. Augustine of the Citie of God*, 1610, is also addressed, by the same literary executor (signing in this instance "Th. Th."; query, Thomas Thorp, the bookseller?), "To the Honorablest Patron of Mvses and good Mindes, L. W. Earle of Pembroke;" which bulky work is also a bequest to that noble lord on the *hence-parting* of the translator:—

> "Wherefore his legacie laide at your Honour's feete is rather here delivered to your Honour's humbly thrice-kissed hands, by his poor delegate, Th. Th."

Another translation by Healey, is,—

> "Philip Mornay, Lord of Plessis, his Teares for the Death of his Sonne, &c., 12mo. G. Eld, at the Sign of the Printers' Presse, 1609."

This is offered—

> "To his honored and Constant friend, Maister John Coventry, as a *Cataplasme* to both our present Estates, it being best known to ourselves how long we have sayled in a deepe dark Sea of Misfortune."

I hope there is nothing in this last mysterious passage to support MR. COOPER's suspicion that either Healey, or his friend "Maister Coventry," were *Gunpowder Traitors*. J. O.

Portland Island (3rd S. ii. 411.)—The correspondent of your correspondent M. F. was perhaps a little too sensational in her statements: though the broad fact, that the Portlanders are a fine race, notwithstanding their frequent intermarriages, is certainly undeniable.

In a clever sketch, in *Household Words* for April, 1858, it is said of them: —

"Danes by descent, with a strong infusion of Saxon blood, we Portlanders are a stalwart muscular race, admirably suited to our quarry-work, and still keeping a good deal aloof from our neighbours on the mainland. Four or five family names, of which Pearce and Stone are the most common, suffice for the whole of us. There are probably five hundred Pearces."

In *A Summer Trip to Weymouth and Dorchester*, published in 1842 by the late Mr. Buckingham, this latter peculiarity is somewhat enlarged upon: —

"There are two principal names in the island, Pearce and Stone; which, one would imagine, must have been derived from their occupation as quarriers, since 'to pierce the stone' is their chief and almost constant employment. Until of very late years, there was no example of their marrying out of the island: and in the matches made in their own circle, it was thought most becoming for a Stone to wed a Pearce, or a Pearce a Stone, rather than that two of the same name should be united."

In the last contested election for Dorsetshire, A.D. 1857, I find that 254 votes were given in Portland; of which there were of the name of

Pearce - - - - -	38
Stone - - - - -	20
Attwooll - - - -	16
White - - - - -	15
Comben - - - -	9
Scriven - - - -	7
Lano - - - - -	6

I know not that there are any good grounds for supposing them to be of Danish origin. If they are, they certainly treated their forefathers somewhat unceremoniously: for they seem to have fought many stout battles with Danish invaders. The strange word *Kimberlen*, by which they designate the inhabitants of the outer world—in fact, all who are not Portlanders—might possibly afford some clue to their race.

C. W. Bingham.

Pharaoh's Steam Vessels (3rd S. ii. 238.) — In piloting another in pursuit of "Pharaoh's steam-vessels," your correspondent has failed in *a clew*, and fallen upon an Irish blunder. I will try to set both of them in the right direction. The name of the author alluded to is not Stevenson, and moreover, he claims to be an Englishman. The only modern *Commentary upon the Eighteenth Chapter of Isaiah* is by the Rev. Walter Chamberlain, M.A., Incumbent of St. John's, Bolton, 8vo, pp. x. 424, published in 1860 by Wertheim & Co., a work which, whatever be its relative merits, has rendered signal service to Dr. Cumming, who has acknowledged his obligations to its author. On the principle of carrying out this rule of *suum cuique*, I may state that Mr. C. wrote, some few years ago, another prophetical work on the *Restoration and Conversion of Israel*; and has produced the best recent controversial book against Unitarianism, which has been translated into the Welsh language, and is now in a second edition.

R. Lxm.

Miscellaneous.

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Lord Nugent's Memorials of John Hampden.

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Notices to Correspondents.

We are this week compelled to omit our usual Notes on Books.

Our Christmas Number *on Saturday next will contain, among other articles of interest* —

The Young Herd and the King's Daughter; a Western Highland Legend.
Great Tom of Oxford; with a Poem to Young Tom.
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Oxoniensis *is referred for particulars respecting Judge Page's connection with the parish of Steeple-Aston to "N. & Q." 3rd S. i. 153. Johnson, in his Life of Savage, describes Page's charge to the jury in Savage's case, which is said to have been the cause of Pope's attack upon him.*

Editor *will find, on consulting our Indexes to 1st and 2nd Series, many explanations of the phrase a* Cock-and-bull-story; *and will probably agree with us in preferring, not the* Gallus super campanam, *or* Cock-on-a-bell *theory, but Cowper's, who sees in the phrase an allusion to the old fashioned fables*: —

"And even the child who knows no better
Than to interpret by the letter
The story of a Cock and Bull,
Must have a most uncommon skull."

Chevron *and* John Taylor. *We have mislaid the addresses of these Correspondents. Will they oblige us by furnishing them?*

J. C. S. (D——, near Salisbury), *will see that his information has been anticipated.*

H. *The proposed List of* Preachers *will be very acceptable. All such lists are most valuable.*

Herus Frater. *Pollio, Virgil's 4th Eclogue.*

F. Fitz-Henry. *Not only the* English Cyclopædia, *but all the biographical accounts of Robert Simson, the mathematician, say that he was the son of* John *Simson of Kirton Hall, Ayrshire. Our correspondent has not given any reason for his conjecture that he was the son of* Patrick *Simson and Elizabeth Hay.*

St. Lis. *The only published list of members of the House of Commons is that by Robert Beatson, entitled,* A Chronological Register of both Houses of Parliament from the Union in 1708, to the Third Parliament of the United Kingdom in 1807, 3 *vols. Lond.* 8vo, 1807.

Erratum. — At p. 565, col. i. *ante* in the second line of the inscription *for* "Capt. A. W. Bancroft" *read* "Barcroft."

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In the confident hope that, by God's blessing, the coming Year may prove to the Highest in the land a Year of Christian Cheerfulness, and, from renewed employment and increased means, a Year of Christian Contentedness to the humblest of our fellow-workmen, We once more bid our Readers a MERRY CHRISTMAS AND A HAPPY NEW YEAR!

Notes.

CHRISTMAS HOSPITALITY.

The latter years of good Queen Bess, when her health and spirits failed, was a sad time for poor old Father Christmas and all his merry train of minstrels, mummers, and frolicksome followers. Of course the country took the tone from the monarch, and the old icicled gentleman became—

> " . . . . a pinch-back, cut-throat churl,
> That keeps no open house, as he should do,
> Delighteth in no game or fellowship,
> Loves no good deeds and hateth talk;
> But sitteth in a corner turning crabs,
> Or coughing o'er a warmed pot of ale."

So says the author of *Summer's Last Will and Testament;* and the writer of *Father Hubbard's Tales*, the dramatist Middleton, echoes the strain, adding —

"Do but imagine now what a sad Christmas we all kept in the country, without either carols, wassail-bowls, dancing of Sellenger's Round in moonshine about Maypoles, shoeing the mare, hoodman-blind, hot cockles, or any of our old Christmas gambols; no, not so much as choosing king and queen on Twelfth Night."

The too great resort of the English gentry to the metropolis, their neglect of rural hospitalities, and contempt of rural manners, appears to have particularly engaged the attention of our English Solomon, James I., and the contemplative Bishop Hall, in the course of the seventeenth century. Let us first hear what the king says, in his address to the Council of the Star Chamber:—

"One of the greatest causes of all Gentlemen's desire that have no calling or errand to dwell in London, is apparently the pride of the women; for if they be wives, then their husbands,—if they be maids, then their fathers, must bring them up to London, because the new fashion is to be had nowhere but in London: and here, if they be unmarried, they mar their marriages; and if they be married they lose their reputations, and rot their husband's purses. It is the fashion of Italy—that all the Gentry dwell in the principal towns, and so the whole country is empty: even so now in England, all the country is gotten into London, so as with time England will be only London, and the whole country be left waste: for as we now do imitate the French in fashion of clothes, and lacquies to follow every man, so have we got up the Italian fashion, in living miserably in our houses, and dwelling all in the city: but let us in God's name, leave these idle foreign toys, and keep the old fashion of England; and therefore as every fish lives in his own place, some in the fresh, some in the salt, some in the mud, so let every one live in his own place, some at court, some in the city, some in the country: specially at festival times, as Christmas and Easter, and the rest."

Lord Bacon, in his *Apothegms* tells us —

"King James was wont to be very earnest with the country gentlemen to go from London to their country houses: sometimes saying to them, Gentlemen, at London you are like ships at sea, which show like nothing; but in your country villages, you are like ships in a river, which look like very great things."

The flocking of the nobility to London at Christmas, was the occasion of a proclamation by James, which is thus noticed in a letter from Mr. Chamberlain to Sir Dudley Carleton, bearing date Dec. 21, 1622:—

"Diverse Lords and personages of quality have made means to be dispensed withall for going into the country this Christmas according to the proclamation; but it will not be granted, so that they pack away on all sides for fear of the worst."

James's successor, Charles I., insisted by proclamation, that —

"Every nobleman, or gentleman, bishop, rector, or curate, unless he be in the service of the Court or Council, shall in forty days depart from the cities of London and Westminster, and resort to their several counties, where they usually reside, and there keep their habitations and hospitality."

Bishop Hall, in his admirable *Satires*, thus feelingly describes the gentry's desertion of their country residences: —

"Beat the broad gates, a goodly hollow sound
With double ecchoes doth again rebound;
But not a dog doth bark to welcome thee,
Nor churlish porter can'st thou chafing see;
All dumb and silent, like the dead of night,
Or dwelling of some sleepy Sybarite?
The marble pavement hid with desert weed,
With house-leek, thistle, dock and hemlock-seed,
Look to the towered chimnies which should be
The wind-pipes of good hospitalitie; —
Lo, there th' unthankful swallow takes her rest,
And fills the tunnel with her circled nest."

These few remarks will serve to introduce a characteristic ballad, which must be as old as the reign of James I., although the only two copies that have come down to us are of a somewhat later age. The copy from which I transcribe it is contained in a MS. Collection of Songs and Ballads, with the Music, collected by John Gamble, "a playhouse musician," as he is termed by Wood, of the latter part of the reign of Charles I. "Yellow starch" is mentioned in the sixth stanza, and it came into fashion towards the end of the reign of Elizabeth, and continued until November, 1615, the date of the execution of the notorious Mrs. Turner for participation in the poisoning of Sir Thomas Overbury. When the Lord Chief Justice Coke sentenced her to death, he ordered that, "As she was the person who had brought yellow starched ruffs into vogue, she should be hanged in that dress, that the same might end in shame and detestation." Even the hangman who executed this unfortunate woman was decorated with yellow ruffs on the occasion.

"*Christmas's Lamentation for the losse of his acquaintance; showing how he is forst to leave the Countrie, and come to London.*

"Christmas is my name, farre have I gone
Have I gone, without regard;
Whereas great men by flockes there be flowne,
There be flowne, to London-ward:
There they in pomp and pleasure doe waste
That which oulde Christmas was wonted to feast.
Well-a-day!
Houses where musicke was wont for to ring,
Nothing but batts and howlets doe sing.
Well-a-day, well-a-day,
Well-a-day, where should I stay?

"Christmas beefe and bread is turn'd into stones,
Into stones and silken raggs;
And Ladie Money sleepes and makes moanes,
And makes moanes in misers' bags;
Houses where pleasures once did abound,
Nought but a dogge and a shepherd is found,
Well-a-day!
Places where Christmas révells did keepe,
Now are become habitations for sheepe.
Well-a-day, &c.

"Pan, the shepheard's god, doth deface,
Doth deface Lady Ceres' crown,
And the tillage doth goe to decay,
To decay in every towne;
Landlords their rents so highly enhance,
That Pierce, the plowman, barefoot may dance;
Well-a-day!
Farmers, that Christmas would still entertain,
Scarce have wherewith themselves to maintaine,
Well-a-day, &c.

"Come to the countryman, he will protest,
Will protest, and of bull beefe boste;
And for the citizen he is so hot,
Is so hot he will burne the roste.
The courtier, sure goode deeds will not scorne,
Nor will he see poor Christmas forlorn! —
Well-a-day!
Since none of these good deeds will doe,
Christmas had best turn courtier too.
Well-a-day, &c.

"Pride and luxury they doe devoure,
Doe devoure house-keeping quite;
And soon beggary they doe beget,
Doe beget in many a knight.
Madam, forsooth, in her coach must wheele,
Although she weare her hose out at heele,
Well-a-day!
And on her back weare that for a weed,
Which me and all my fellowes would feed.
Well-a-day, &c.

"Since pride came up with the yellow starch,
Yellow starch poore folks doe want,
And nothing the rich men will to them give,
To them give, but doe them taunt;
For Charity from the country is fled,
And in her place hath nought left but need;
Well-a-day!
And corne is growne to so high a price,
It makes poor men cry with weeping eyes,
Well-a-day, &c.

"Briefely for to end, here I doe finde,
I doe find, so great vacation,
That most great houses seem to attaine
To attaine a strong purgation:
Where purging pills such effects they have shewed,
That forth of doores their owners have spewed;
Well-a-day!
And where'er Christmas comes by, and calls,
Nought now but solitary and naked walls.
Well-a-day.

"Philemon's cottage was turn'd into gold,
Into gold, for harbouring Jove:
Rich men their houses up for to keepe,
For to keepe, might their greatnesse move;
But in the city, they say, they doe live,
Where gold by handfulls away they doe give: —
I'le away.
And thither, therefore, I purpose to pass,
Hoping at London to find the golden asse.
I'le away, I'le away,
I'le away, for here's no stay."

At the restoration of Charles II., things took a different turn: many of the good old Christmas customs were revived, including the "jolly wassail bowl." The gentry retired from London to their respective country seats, and kept open house, entertaining their tenants and tradesfolks after the manner of the olden times. In the *Pepysian Collection* (vol. i. p. 474), is an old ballad, printed for P. Brooksby, which may be considered as an answer to the foregoing complaint. It consists of fifteen stanzas. After giving the full title, I shall quote a few of the best: —

"Old Christmas returned, or Hospitality revived: being a Looking-glass for Rich Misers, wherein they may see (if they be not blind) how much they are to blame for their penurious house-keeping, and likewise an encouragement to those noble-minded gentry who lay out a great part of their estates in hospitality, relieving such persons as have need thereof: —

"Who feasts the poor, a true reward shall find,
Or helps the old, the feeble, lame, and blind.

"*Tune of the 'Delights of the Bottle.'*

"All you that to feasting and mirth are inclin'd;
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, boyes, and welcome, for dyet the chief,
Plumb-pudding, goose, capon, minc't pies, and roast beef.

"A long time together he hath been forgot,
They scarce could afford for to hang on the pot;
Such miserly sneaking in England hath been,
As by our forefathers ne'er us'd to be seen;
But now he's return'd you shall have in brief,
Plumb-pudding, goose, capon, minc't pies, and roast beef.

"The times were ne'er good since old Christmas was fled,
And all hospitality hath been so dead,
No mirth at our festivals late did appear,
They scarcely would part with a cup of March beer;
But now you shall have, for the ease of your grief,
Plumb-pudding, goose, capon, minc't pies, and roast beef.

. . . . . .

"Although the cold weather doth hunger provoke,
'Tis a comfort to see how the chimneys do smoke;
Provision is making for beer, ale, and wine,
For all that are willing or ready to dine;
Then haste to the kitchen, for dyet the chief,
Plumb-pudding, goose, capon, minc't pies, and roast beef.

"All travellers, as they do pass on their way,
At gentlemen's halls are invited to stay;
Themselves to refresh, and their horses to rest,
Since that he must be Old Christmas his guest;
Nay, the poor shall not want, but have for relief,
Plumb-pudding, goose, capon, minc't pies, and roast beef.

"Now *Mock Beggar-hall*, it no more shall stand empty,
But all shall be furnisht with freedom and plenty;
The hoarding old misers, who us'd to preserve
The gold in their coffers, and see the poor starve,
Must now spread their tables, and give them in brief,
Plumb-pudding, goose, capon, minc't pies, and roast beef.

. . . . . .

"Young gallants and ladies shall foot it along,
Each room in the house to the musick shall throng;
Whilst jolly carouses about they shall pass,
And each country swain trip about with his lass;
Meantime goes the caterer to fetch in the chief,
Plumb-pudding, goose, capon, minc't pies, and roast beef.

. . . . . .

"Then let all curmudgeons who dote on their wealth,
And value their treasure much more than their health,
Go hang themselves up, if they will be so kind,
Old Christmas with them but small welcome shall find;
They will not afford to themselves, without grief,
Plumb-pudding, goose, capon, minc't pies, and roast beef."

Edward F. Rimbault.

FOLK LORE.

Aberdeenshire Folk Lore, etc. — The following particulars, which have been gathered during a three years' residence in the north, may (if similar facts have not already been inserted with regard to this part of Great Britain) be of interest to some of the readers of "N. & Q."

On the 2nd of May, the eve of the Invention of the Holy Cross, it is customary to form crosses of twigs of the rowan tree, and to place them over the doors and windows, as a protection against evil spirits and witches.

All Hallows' Fires are still lit on the eve of All Saints' festival; and baked cakes of a particular sort are given away on All Souls' Day, to those who may chance to visit the house where they are made. The cakes are called "dirge-loaf."

In certain places the custom of not working during the three days of Christmas (Old Style) is still kept up, Presbyterian influence notwithstanding. Straw, termed "yule straw," is gathered beforehand; and everything needed for food and fuel prepared in a similar way, so that this festival may be kept in peace. The tradition that the oxen in their stalls, and the sheep in the fold, kneel down at the midnight of Christmas, is likewise, by no means uncommon. Cattle generally get an additional feed on Christmas morning.

At funerals it is a practice for a large lighted candle to be placed near the corpse on the day of interment, which must on no account be blown out, but must be left to burn down and go out of itself. Another custom is to stop the clock at the moment of death, and not to set it going again until the body is carried out of the house for burial. I myself have met with both of these customs.

A little fresh earth taken from the open grave of a child, who has been baptised within a twelvemonth of death, is regarded—if sprinkled on the flower-plot—as calculated to make the blossoms of

the plants large and handsome. I heard this within two miles of my present residence.

Frederick George Lee, F.S.A.

Fountain Hall, Aberdeen, N. B.

"Reading the Bone:" a Western Highland Superstition.—In my store of unpublished Cantire Legends (referred to on another page), mention is made, in one of the stories, of an assemblage on New Year's night, when those present devote themselves to "Reading the Bone." This bone is the transparent shoulder-blade of a sheep; and, in its faintly-traced lines and marks, future events are supposed to be indicated to those who have the skill to "read" them. Cuthbert Bede.

The Highland Fortune-teller.—In addition to "Reading the Bone," the Highland fortune-tellers, were accustomed to exercise their arts by "reading dreams," by cup-tossing, and by "reading the palm." The following true anecdote has never yet appeared in print. About fifty years ago, the Rev. Dr. Norman MacLeod was minister of Campbelton, having succeeded Dr. John Smith in the year 1808. He remained in Campbelton for sixteen years; and his subsequent eminent career as the minister of St. Columba, Glasgow, need not be further alluded to here. He died only the other day (Nov. 25, 1862,) in the seventy-ninth year of his age, full of years and honours, having been appointed one of the Deans of the Chapel Royal, and receiving the intimate friendship of the Queen and the late Prince Consort. His eloquence, his "Good Words" and good works, his contributions to Gaelic literature, and his labours on behalf of the poor Highlanders during the two potato-crop famines—these, and many more than these, are things to be long remembered by his countrymen: and it may truly be said, that he left his impress on the age in which he lived. During the sixteen years that he was minister of Campbelton, Cantire, he did much to drive away the vain superstitions of the people; and was partially successful. On one day, when he had gone over to Glasgow, he observed a crowd of Highland reapers standing at the door of a fortune-teller, and going in one after another to have their fortunes told. They did not know him, although he recognised them: for it so happened that they had come from Morvern, in Argyllshire; and Morvern was the Doctor's native place, where he was born in 1784, and where his father was the minister for nearly half a century.

"What are you doing here?" said the Doctor.

"We are getting our fortunes told us;" was the reply. "*Tho fear fiosacha an so.* There is a fortune-teller in here, who tells us our fortunes for a shilling."

"Silly people!" cried the Doctor. "Come to me! I will tell you your fortunes for nothing. Come here, you girl, and show me your hand."

She came, and showed him her hand. He remembered her well; but he pretended to read her palm, and then said: "Oh, woman! you have had an illegitimate child!" The others knew this to be the case, and mightily wondered to hear a stranger tell what was true.

Meantime the Doctor had spied another woman of whom he remembered something. "Come here to me," he said, "and I will tell you your fortune."

She would have hung back, but the others pushed her forward; and the Doctor caught hold of her hand, and began to read the palm. At length he cried: "Oh, woman! you are worse than the other! You have had *two* illegitimate children." Which the rest knew to be the truth.

Then, when they wondered at this, the Doctor made himself known to them; and, after giving them a severe rebuke for their folly in believing that mortal man could tell their fortunes, sent them away from the fortune-teller's door both the richer and the wiser for not having entered it.

Cuthbert Bede.

Lancashire.—1. *Hanging out the Broom* is a proverbial expression in Lancashire, as in the West of England (1st S. ii. 22), for the absence of the head of the family.

2. *Stirring the Fire* (1st S. iii. 55.)—My maid, who comes from the weird neighbourhood of Pendle, informs me that she has often heard girls say, on poking the fire, "My sweetheart's coming," if it burnt brightly.

3. *Fire on New Year's Eve* (1st S. iii. 56.)—My maid also informs me that an unlucky old woman in her native village, having allowed her fire to go out on New Year's Eve, had to wait until one o'clock on the following day before any neighbour would supply her with a light. This was before the days of Lucy and lucifers. (The pun is accidental, pray pardon it.)

4. *Proverbs.*—(1.) A creaking door hangs long o' th' hinges.

(2.) There's a hill again a slack all Craven through. (About equivalent to "Every bean hath its black.")

(3.) "No, thank you," has lost many a good buttercake.

(4.) He 'll go through th' wood and ta' th' crammock [crooked stick] at last.

(5.) Candlemas Day come and goän,
Th' snow lies of a whot stoän.

(6.) If you willn't when you may,
When you will I'll say you nay.

(7.) Pendle Hill, and Pennygent,
And little Ingleborough,—
You 'll not find three such hills,
If you search all England thorough!

Oxfordshire. — The following rhyme is repeated by children on seeing a rainbow: —

"Rainybow, rainybow,
Cock up your feather!
Please God Almighty,
Send us good weather."

The mother of the little girl who repeated the above to me, could never be induced to look at the moon through glass, or over her *left* shoulder; she would only catch sight of it, if possible, out of doors, and always over her right shoulder.

Hermentrude.

A CHRISTMAS CAROL FOR "N. & Q."

Will you accept the following as my contribution to your Christmas Number: —

Make a note, this happy day,
Of its pleasures and its play,
And the frolicsome delight
Of a merry Christmas night.

Note again, around the door,
All the hungry and the poor,
Each with hand extended wide
For the dole of Christmas-tide.

Query, why are we so glad?
Why so free to cheer the sad?
Why so ready to dispense
Smiles and fuel, food and pence?

Hark! replying from above,
Angels tell a tale of love:
"Jesus Christ to-day hath birth;
Praise to God, and peace on earth!"

Job J. Bardwell Workard, M.A.

THE YOUNG HERD AND THE KING'S DAUGHTER.

(*A Western Highland Legend, hitherto unpublished.*)

During the sixteen months that have elapsed since the publication of *Glencreggan; or, a Highland Home in Cantire* — in which I gave upwards of fifty popular stories of the peninsula of Cantire, South Argyllshire — I have had collectors at work, and by their aid, and by the kindness of friends, I have now become possessed of a goodly store of unpublished legends, which, before another generation has passed away, might have been partially, if not totally, lost. Cantire is, at present, beyond the reach of railways, and but little explored by the tourist, although he would find there everything to interest him, not only in its scenery, but also in its antiquities. It was the first part of Western Scotland where Christianity took root; for there St. Columba's tutor, and then St. Columba himself, preached the Gospel, before it had been heard in Iona, or in any other part of the Western Highlands and Islands. It was a chief territory of the Lords of the Isles, — its soil was the scene of perpetual feuds and chronic wars, — it was the original seat of the Scottish monarchy, and its chief town was the capital of the Scottish kingdom three centuries before Edinburgh had any existence. Its scenery, too, is as interesting as its history. The wildness of its heathery hills, and of the confused pile of mountains that form the dreaded Mull of Cantire, — against which the Atlantic waves, after their three-thousand-mile race, are hurled with a roar that has been heard (as is said) at the distance of forty miles, — is agreeably contrasted with the soft and sylvan scenery of the West Loch Tarbert; while its peninsular characteristic, and its grand backbone of lofty hills — one of which, the Wild-Boar's Mountain, *Beinn-an-Tuirc*, rises to an altitude of 2170 feet — contribute to the formation of a grand series of pictures, in which sea and mountain are combined with all the well-known adjuncts of a Highland scene. Gælic still holds its own; and the Cantire people do not differ from other Western Highland peasants in their remarkable powers of memory, as displayed in the recitation of songs and legends handed down by oral tradition only — a circumstance that finds its complete parallel in the Icelanders, the blind bards of modern Greece, and (according to Max Müller) in the circumstances connected with the early Vedic literature. The work of collecting such stories is great, and can only be done by those who are conversant with Gaelic, and who have the gift of winning the confidence of the people. Once get an old West Highlander "in the vein," with a peat fire well piled up, and a sympathetic auditory gathered round it, and his tongue will roll out legends and poems for the livelong-night — more especially if whiskey is plentiful. The difficulty is to write down what he says; for a story-teller will stumble and break down at the task of dictation, which destroys the continuity of thought, and stays the rush of memory. The task, however, is one that, if it is to be accomplished at all, must be done now or never. The Highland story-tellers are specimens of a class that is fast dying out through the pressure of those new creations of this railway era which hunt them out of their far-away nooks, and bring them within the realms of tourists, newspapers, and Anglican fashions. Mr. J. F. Campbell, of Islay, has done a good service in publishing four volumes of *Popular Tales of the West Highlands*, in which he has broken up comparatively new ground, by introducing to the English reader those stories and legends of the Western Highlands and Islands, of which we have hitherto known but little beyond what Mac Pherson's *Ossian* set before us in a dressed-up semi-classical shape. But, among

the eighty-six stories printed in Mr. Campbell's volumes; there is the very barest mention of Cantire. My peninsular collectors and friends have, therefore, put me in possession of Western Highland tales and legends which have been hitherto unpublished, but which I hope to make public at some future day. For the Christmas Number of "N. & Q." for 1861, I transcribed from my store the two popular Cantire stories of "The King of Cantire, and the Knight of the Croft's Daughter," and "The Sprightly Tailor and the Apparition of Saddell." I will now transcribe another unpublished Cantire story for the present Christmas Number of "N. & Q." It is evidently the Cantire version of the popular legend of St. George and the Dragon; but it has characteristic features of its own.

THE YOUNG HERD AND THE KING'S DAUGHTER.

A certain Fisherman and his wife had a brave family of twelve sons; and they all lived together in a house by the sea; and the fisherman fished every day, and he always caught fourteen fish, which was one apiece, for they were fourteen in family. Now it happened on a day, that the Fisherman and his wife were in the house together, and their twelve sons were abroad, save the youngest, who had curled himself up by the peat fire, and was sitting among the ashes. But, the man and his wife were not to see him; and they talked freely to each other, and gave no heed to the lad.

"What is it that is on thy mind?" said the wife.

"I am thinking that I catch a great many fish every day," said the husband; "and that if it were not for our twelve sons, we should have abundance for ourselves."

"Yes," said she; "but I have a likely plan in my head, if thou wilt follow it."

"What manner of plan is it?" said he.

"It is to put the twelve lads to sleep in the old kiln," said she; "and when they have gone to sleep, then we will set fire to it; and so we shall get rid of them all."

"We will do that!" said he. But they did not think that their youngest lad was curled up by the fire, and paying attention to all they said.

Then, at night, the twelve sons of the Fisherman were put to sleep in the old kiln, and their parents went to the house. But the youngest lad was not for sleeping; and he woke the others, and told them what he had heard when he was curled up by the peat fire. So they all got up, and drew away some distance from the kiln; and, presently, they saw the kiln all in a blaze; so they knew that their parents intended to do away with them. Then they went away sadly; and they walked on till they came to a place where twelve roads met, and there they sat down, and consulted together what they should do.

Then said the eldest, "Let us each one take a road, and go our own way; and, at the end of seven years, when this day shall come round again, let us all meet in this place, if we are alive."

They agreed to that; and they each went their own way down the twelve roads.

It was days that the youngest lad had travelled till he got him a master, who employed him to herd cattle; and the master was well pleased with him, and showed him kindness. Now the land was under spells; for, every seventh year, there came a great Dragon, and took away the eldest daughter of the King of that country; and the time was drawing nigh for the Dragon to come; and the people were very sorry, for the King's daughter was fair and amiable, and beloved in the realm. So the King issued a proclamation, that any man who slew this Dragon should get his daughter to wife, and should be the King's son-in-law. Many took it in hand to kill the Dragon; and among them, the young man the herd.

On a day, the warriors were all assembled upon the shore; for the Dragon was to come swimming upon the sea; and the King's daughter was taken to the shore to meet him; for, if she was not there to meet him, the Dragon would kill everyone until he could get at the King's daughter. Then they saw in the distance the Dragon swimming upon the sea; and he splashed the water like a great whale, and he roared like a thousand bulls; and when they saw him, all the warriors ran away as fast as they could. Then there were only the young herd and the King's daughter left upon the shore.

"I would lay my head in thy lap," said the young herd.

"Why would 'st thou lay thy head in my lap?" said the King's daughter. "The Dragon is coming, and thou wilt fall asleep."

"O let me sleep awhile," said the young herd, "until the Dragon shall come. And if I do not awaken in time, thou shalt clip with thy scissors the top of my little finger."

"Then thou shalt sleep," said she.

So he laid his head in her lap, and went to sleep. And all this time the Dragon was drawing nearer; and his splashing was like a thousand whales, and his roaring like ten thousand bulls. And when he came close to the shore, the King's daughter thought it was time to rouse the young herd. And his head was in her lap, and she tweaked him many times, and cried, "Wilt thou not awake! the Dragon is upon us." But he was sleeping on. Then she saw that he was under spells; and she remembered her of her scissors. So she took them out, and clip'd the top of his little finger.

And the young herd awoke; and the Dragon

was upon them. And he grasped his shining sword, and stood up, and faced the Dragon. It was a long fight, and it went hard with the young herd, and his sword was full of blood.

"I myself would rather die, than that thou shouldst perish, thou young man!" said the King's daughter.

"If I am to get thee to wife, I will be worthy of thee?" said the young herd.

Then they were long at the combat. And the young herd's sword was for making more blood; and he struck it under and over the Dragon, and thrust it into his heart. And the Dragon's life went out with a great smoke; and the young herd sharpened his sword, and cut off his head. And when the warriors saw that the Dragon was dead, they ran back to the shore, and made great rejoicings that the King's daughter was saved. And they led her back to the King in triumph, and told him that the Dragon had been slain. And the King was glad to get his daughter again.

Now the young herd had gone back to his flock; and not a word said he to his master about the Dragon and the King's daughter.

Then the King asked who it was that had slain the Dragon. And seven of the warriors drew nigh; and they each claimed the King's daughter, for the slaying of the Dragon.

And the King's daughter gave a laugh, and she said, "It was none of these. These are the warriors that fled for safety, because they are old."

"I perceive, then," said the King, "that these are cowards; and that the Dragon was slain by a youth."

The King's daughter said that it was even so. Then all the young men came forward; but there was not one among them who had slain the Dragon, though many said so. Then the King sent out a proclamation that all the youths in the realm should come before him. And they came; and the young herd was among them. Then said the King's daughter, "Hold out your hands!" and she walked by and looked at them. And when she came to the young herd, she perceived that the top of his little finger had been clip'd. So she said that he was the man; and they got themselves married; and the King made a great rejoicing.

Now, in the midst of his joy, the young herd had well nigh forgotten his promise to his brethren. So, as the time had nearly come, he got himself a swift steed, and he rode away till he came to the spot where the twelve roads divided. And there he found his eleven brethren, and they were all weeping, for they thought that the youngest of them was dead. Then he made himself known to them, and told them how he had slain a Dragon, and gotten a King's daughter to wife.

And the brethren told him what had befallen them; and they amused each other for some time. Then they proposed to go and see if their parents were alive; but that they would not let themselves be known unto them. So they went, and they found them alive. And their parents told them, "We had once twelve sons; but they are all dead. And since they died, we have never caught more than two fish whenever we have gone a fishing." So they left the old people; and they came back to the twelve roads; and each went his own way; and the young herd went home to the King's Daughter. CUTHBERT BEDE.

A NEW VERSION OF "THE HOUSE THAT JACK BUILT."

The following "Translation" of *The House that Jack Built*, taken from a Canadian paper, is really too good not to be embalmed in "N. & Q.":—

"*The Domicile erected by John, translated from the Vulgate of M. Goose by A. Pope.*

"1. Behold the Mansion reared by dædal Jack.
2. See the Malt stored in many a plethoric sack
In the proud cirque of Ivan's bivouac.
3. Mark how the Rat's felonious fangs invade
The golden stores in John's pavilion laid.
4. Anon with velvet foot and Tarquin strides,
Subtle Grimalkin to his quarry glides,
Grimalkin grim, that slew the fierce rodent,
Whose tooth, insidious, Johann's sackcloth rent!
5. Lo! now the deep-mouthed Canine Foe's assault,
That vexed avenger of the stolen malt,
Stored in the hallowed precincts of that hall
That rose complete at Jack's creative call.
6. Here stalks the impetuous Cow with crumpled horn,
Whereon the exacerbating hound was torn,
Who bayed the feline slaughter-beast that slew
The rat predaceous whose keen fangs ran through
The textile fibres that involved the grain,
Which lay in Han's inviolate domain.
7. Here walks forlorn the Damsel crowned with rue,
Lactiferous spoils from vaccine dugs who drew,
Of that corniculate beast whose tortuous horn
Tossed to the clouds, in fierce vindictive scorn,
The harrying hound whose braggart bark and stir
Arched the lithe spine and reared the indignant fur
Of puss, that with verminicidal claw
Struck the weird rat, in whose insatiate maw
Lay reeking malt that erst in Juan's courts we saw.
8. Robed in senescent garb, that seems in sooth
Too long a prey to Chronos' iron tooth,
Behold the Man whose amorous lips incline,
Full with young Eros' osculative sign,
To the lorn maiden whose lact-albic hands
Drew albulactic wealth from lacteal glands
Of that immortal bovine, by whose horn
Distort to realms ethereal was borne
The beast Catulean, vexer of that sly
Ulysses quadrupedal, who made die
The old mordaceous Rat that dared devour
Antecedaneous Ale in John's domestic bower.
9. Lo here! with hirsute honours doffed, succinct
Of saponaceous locks: the Priest who linked
In Hymen's golden bands the torn unthrift,
Whose means exiguous stared from many a rift,

Even as he kissed the virgin all forlorn
Who milked the Cow with implicated horn,
Who in fine wrath the canine torturer skied,
That dared to vex the insidious muricide,
Who let auroral effluence thro' the pelt
Of the sly rat that robbed the place Jack built.
The loud cantankerous Shanghae comes at last,
Whose shouts arouse the shorn ecclesiast,
Who sealed the vows of Hymen's sacrament
To him who, robed in garments indigent,
Inosculates the damsel lachrymose,
The emulgator of that horned brute morose,
That tossed the dog that worried the cat, that *kilt*
The rat that ate the malt that lay in the house Jack built."

CYWRM.

Porth yr Aur, Carnarvon.

AN OLD CHRISTMAS CAROL.

The Ashmolean Museum (Anthony Wood's Collection) contains several rare little tracts, appertaining to the present season of the year, which are worth treble their weight in gold. Among them are *Examination and Trial of Old Father Christmas*, 1655; *Christmas Carols*, 1642; *New Carols for this Merry time of Christmas*, 1661; *Christmas Carols, fit also to be sung at Easter; New Christmas Carols*, 1688, &c.

A Carol, extracted from the brochure of 1661, may not be unacceptable to the readers of "N. & Q.":—

"All you that in this house be here,
Remember Christ that for us dy'd,
And spend away in modest chere
In loving sort this Christmas tide.

"And whereas plenty God hath sent,
Give frankly to your friends in love;
The bounteous mind is freely bent,
And never will a niggard prove.

"Our table spread within the hall,
I know a banquet is at hand,
And friendly sort to welcome all
That will unto their tacklings stand.

"The maids are bonny girls I see,
Who have provided much good cheer,
Which at my dame's commandant be
To set it on the table here.

"For I have here two knives in store
To lend to him that wanteth one;
Commend my wit, good lads, therefore,
That comes now hither having none.

"For if I should, no Christmas pye
Would fall, I doubt, unto my share;
Wherefore I will my manhood try,
To fight a battle if I dare.

"For pastry-crust, like castle walls,
Stands braving me unto my face;
I am not well until it falls,
And I made captain of the place.

"The prunes so lovely look on me,
I cannot chuse but venture on;
The pye-meat spiced brave I see,
The which I must not let alone.

"Then, butler, fill me forth some beer,
My song hath made me somewhat dry;
And so again to this good cheer,
He quickly falls couragiously.

"And for my master I will pray,
With all that of his household are,
Both old and young, that long we may
Of God's blessings have a share."

EDWARD F. RIMBAULT.

Minor Notes.

THE ENTHRONISATION AT CANTERBURY.—While the published account of the Enthronisation of the Archbishop of Canterbury is fresh in recollection, it may be well to notice any particulars in which the mode of conducting so important a ceremony is open to remark or explanation.

And first arises the question whether a formal act of tradition or investiture can be repeated, in the same form of words? It appears that this act, having been performed in what is usually called the Throne, in the choir, was performed again in the chair of St. Augustine, in one of the transepts. And further, that the Archbishop was then placed in the Dean's Stall in the choir, where he remained to the end of the service.

Now, whatever be the probable antiquity of Saint Augustine's chair, there can be no doubt that it was made after the model of the marble chairs which remain in several of the oldest churches in Rome;—that it had the same position which these invariably have, namely, against the wall behind the high altar; and that, *so placed*, this is the true episcopal chair, cathedra, or throne, the possession of which should carry with it the rights and prerogatives of the primacy of all England. With the present arrangement of this part of the church, it is evident that such a position for the chair cannot now be obtained; but, as a change in ancient practice, the effect of its removal deserves a passing word.

Again: Why in the Dean's Stall? If the foregoing be a correct view of the subject, the proper place of the throne being within the Sacrarium, that which we popularly call the "Throne," however distinguished by its architectural richness and proportions, is in fact the Archbishop's or Bishop's Stall in the choir. And how is the integrity of the choir preserved during the service, if the Dean be not in his accustomed seat?

A. T.

OLD PROVERB.—To one whom it is wished to hurry on his way, I have generally heard the proverbial injunction given, "not to allow the grass to grow *under* his feet;" but my man-servant, a native of Wales, renders it, "not to allow the grass to grow *over* his feet"—which is much more in accordance with natural laws.

M. D.

Singular Prediction.—I copy a paper which I have found, but of which I can give you no explanation. My idea is, that I translated it some years ago from a Latin original. It is sufficiently curious to be interesting, and probably some of your readers will recognise it.

"From the Prognostication of the blessed Vincentius.

(*From an old parchment MS. written more than a hundred years before this time.*)

"When thou shalt see the first cow bellow in the church of God, then shall it begin to go lame; but when thou shalt see three signs, viz. an eagle joined to a serpent, and a second cow bellow in the Church, then shall be times of tribulation: for then shall be called from the West a certain King by the second cow and the serpent, who shall lay waste the kingdom of asses; and when the prey is partly sent away he shall scarcely return to his place: When he is dead there shall rise up an adulterous boar, who shall drive out the serpent and the cow from their resting places. Woe then to those who inhabit Liguria and Emilia, for they shall see what they cannot avoid, and there shall be a schism in the Church of God; and two popes — the one elected, and the other schismatic — who shall drive the true pope into exile among the Venetians; and the Church of God shall be taken possession of by force. There shall enter Italy three most powerful armies, one from the west, another from the east, and the third from the north, who shall fight together, and the shedding of blood shall be great as ever was since the beginning of the world in Italy: and the eagle shall seize the adulterous king, and shall subject everything by force and fear, and there shall be a new reformation in the world. Woe then to them that bear the tonsure. And the Mahometans shall cease."

B. H. C.

The Paris Press. — The following Note may perhaps be worth recording as an illustration of the manner in which the expression of public feeling is controlled in France.

Galignani's Messenger (which always contains copious extracts from the English papers), says, on Saturday, Nov. 22, 1862: —

"Several of the Paris journals appear without any original observations, and in general the articles which are given are so devoid of interest as not to call for extract or special notice."

And this was at the time when the Gramont-Caderousse and Dillon duel was exciting in the mind of every one, out of France, the greatest indignation; and the case of the miserable Rosalie Doise creating intense feelings of horror.

The Times had vigorous articles on both these subjects, and well might the Paris Correspondent of that journal add: —

"If the Paris papers would now and then, were it only for the sake of variety, descend from their sublime speculations about 'nationalities' and the destinies of the Latin races to topics nearer the earth—the case of Rosalie Doise, and others like it—it would not derogate from their lofty character. The *Siècle* is, I believe, the only paper that has said a few words on the subject, and that in passing."

I visited the Library of St. Geneviève, and there observed that every table was occupied by readers. But is the result of all this reading only the novels that now crowd the booksellers' shops? Or is thought only "bottled up" for some future occasion? Do "no original observations" indicate contentment: a belief in the perfection of all the social institutions of France; or that passive obedience, the result of force, which may put a gag upon the mouth, but cannot hinder the workings of the brain? Clarry.

Paris, Nov. 1862.

Drawing the Four Aces.—Some years ago I was one of four whist-players, who, in drawing cards for partners before playing, each drew an ace.

If four persons were to play at whist every night (Sundays excepted), they could not, according to the doctrine of probabilities, expect a repetition of the same combination in drawing for partners, unless their lives were prolonged to the antediluvian length of about nine hundred years.

I have never heard of an instance similar to the above; in which it was, moreover, a greater satisfaction that the cards drawn were aces, than if they had been of any other value. The ace being, decidedly, the principal card of its suit.

A. M. W.

Queries.

Bible of 1611.—Some months ago, I gave 10*s.* for a copy of the first authorised Bible of 1611, folio, black-letter. It was found amongst the effects of a blacksmith, after his death. I have since paid 6*s.* more to have the leaves re-fixed in the (apparently) original leather binding, in which appear the remains of brass clasps. From an article in "N. & Q." (1st S. x. 97), my copy is one of the *second issue* of the said year 1611. But it is defective in several places; and I wish to display its defects to the reading world. As thus —

The commencement is lost, the book beginning with leaf B 2. "To the Reader." First words, "vſe them."

One leaf, being C 5 in the Calendar, is gone, being Sep. and Oct.

G g, in 2 Sam., missing. Last word, "Ahitho-" [phel]; first word, "Lord."

Leaf preceding H h: last word, "thy"; first of next leaf, "thou."

F f f f lost; being end of Hosea, and commencement of Joel. Last word, "there"; first, "doe."

Mem. The Apocrypha ends with C c c c c 6. The title-page of the New Testament is perfect, bearing the date 1611. This leaf would be A; for the next, beginning St. Matthew, is A 2.

E, in St. Mark, is gone. Last word, "Jn," or "In"; first, "24. And."

M, in Acts, missing. Last word, "Chap."; first on M 2, "both."

X 3 and X 4 lost. Last word, "hee"; first, "12. But." *Mem.* Z 5 is the last leaf in the book. All after Revelation, v. 4, is gone.

After stating thus much, I should wish to know whether these missing parts are procurable? And secondly, whether the book is worth the expense of making it a perfect copy? P. Hutchinson.

Modern Writer alluded to by Boileau. — "M. Boileau admires in the ancient the comparison of his hero to an ass, obstinate under the sticks of the boys; but has no mercy for the modern, whose people, in a fiery shower, twitch and scratch themselves like a dog bitten by fleas."—Introduction to a Translation of the Third Book of Lucan, in *Poems* by various Hands. London, 1728.

The ancient of course is Homer. Who is the modern, and in which of Boileau's works shall we find the passage? M. S. W.

"History of the City of Cork."—Can you inform me whether the late Mr. Thos. Crofton Croker compiled a "History of the City of Cork," and if so, where the MS. is deposited? Such a work, as I am aware, was never published. I have several of Mr. Croker's MSS., and amongst them a "Proposed Outline for a History of the City of Cork," dated 12th September, 1818. To judge from this document, the work would have been very comprehensive.

I have likewise some MS. collections for a "History of Kilmallock," by the same writer. I am under the impression that, besides what appeared in his *Researches in the South of Ireland*, Mr. Croker printed, for private circulation, *Historical Illustrations of Kilmallock;* but I have never seen the book, nor is any mention made of it in Bohn's edition of Lowndes' *Manual*. Was it printed? Amongst the papers, there is a characteristic letter from Robert Lemon, Esq., sen., of the State Paper Office, dated 12th August, 1829, respecting the death of "the Arch-Traitor Desmond." Abiba.

Lord Dundreary.—Whence comes the title of Lord Dundreary? Has it any connection with O'Keefe's song in *The Castle of Andalusia?* —

"A master I have, and I am his man,
Galloping, dreary dun;
And he'll get a wife as fast as he can,
With a haily,'gaily, gambo raily;
Giggling, niggling,
Galloping galloway, draggle tail, *dreary dun.*"

Is there any meaning in the latter three lines? Or are they merely rattling alliterative nonsense? D.

Balthazar Gerbier. — Walpole, in his *Anecdotes of Painting*, in speaking of Sir Balthazar Gerbier, says in a note: —

"While in Spain, he drew the Infanta in miniature, which was sent over to King James."

Walpole's authority for his first statement is evidently a letter from the Duchess of Buckingham to the Duke when at Madrid, but I am unacquainted with the authority for his second statement, that "it was sent over to King James." I should therefore feel greatly obliged if you, Mr. Editor, or any reader of "N. & Q." could furnish me with it. A. B.

Hatton and Stansfeld Families. — Can any of your numerous readers inform me of an alliance between the families of Hatton and of Stansfeld? The latter had been seated at Stansfeld Hall, in the West Riding of Yorkshire, since the Conquest. At Heptonstall chapel, in this neighbourhood, is a window bearing the date 1508, containing the arms and quarterings of Stansfeld. Among the latter are azure, a chevron between three garbs or, which Whitaker says are for Hatton; but unless some proof can be given of a marriage between these two families, I am inclined to think that they are for Feld or Field, notwithstanding that the ground differs from the arms confirmed to John Field of this neighbourhood in 1558, which were sable, a chevron between three garbs argent. At this early period different branches of a family sometimes varied the colouring of the shield, and the Felds of Hampshire (who probably claimed a similar origin to those of Yorkshire) bore *azure*, three garbs argent, the ground being identical with that in the window. A branch of the Felds or Fields were seated at Croston, within a mile or so of Stansfeld Hall about the time this window was inserted. Robert Feld died there in 1525, and William Feld in 1530. O. F.

Holyrood House. — In the Second Series of the *Autobiography and Correspondence of Mrs. Delany*, vol. i. p. 171, there is a letter from that lady to her niece, Miss Dewes, dated 4th October, 1768, in which she says: —

"I must again desire you not to give a copy of the verses of 'Holyrood House,' for I was not to take one; they are fine and affecting, but I have *not* kept a copy. The author was a Sir Gilbert Eliot, and he gave them with an injunction they should not be given away, so I am sure you will be true to your trust."

It is added in a foot-note, that this Sir Gilbert Eliot was "father of the celebrated General Eliot, created Lord Heathfield."

Can you or any of your readers say whether these verses were ever published; and if so, where any copy of them is to be found? The proper spelling of the name of Lord Heathfield's family is Elliot, not Eliot, as given by Mrs. Delany. S. Edinburgh.

Jordan Hill. — This is a name, I believe, of frequent occurrence; two instances of it in my own county I am aware of, and there may be more. Will some learned etymologist be kind enough to suggest a plausible derivative for the prefix? Is it the corrupt reading of a Celtic or Roman appellation? Such an etymology must be

generally as well as specifically applicable, therefore it will be necessary to take into consideration the physical or historical peculiarities of many of the so-named localities. In the two instances, to which I have alluded, the hills have streams flowing at their foot; one of them in addition having the sea open in front; both are associated with the discovery of Roman remains, which in one are of an extensive and peculiar character. W. W. S.

Mediæval Symbol. — I shall be glad if any of the readers of "N. & Q." can inform me of the signification of the lion's head, with tongue protruded, often found on mediæval seals, and why, in the arms of the see of Hereford, three of these symbols, crowned with fleurs-de-lis, are fantastically *reversed*, or turned upside down. M. D.

Capt. Henry Parry. — Wanted information respecting the family of Capt. Henry Parry, who served under Lord Rodney in the West Indies, and died there in 1783. Frederick Dunsford.
Liverpool.

Polvartist. — Whilst walking along a back street in Edinburgh a short time since, my attention was struck by a sign board over a house, with the words, "John Howeli, Polvartist" on it. Never having heard of the word *polvartist* before, I searched in several dictionaries, but could not find it; so I had the curiosity to go back to the house, and ascending the narrow staircase, I knocked at Mr. Howeli's door, and found him sitting by the fireside. From him and his grandchildren I obtained the information that the family was of Welsh extraction, and that his profession formerly was to clean pictures; but that he was now long past work on account of his great age. Have any of the readers of "N. & Q." ever seen or heard of the word before? I suppose it is derived from *pulvis*, Lat., dust. N. Mackie.
Edinburgh.

Quotations. — Where can I find the following quotations: —

"Earth could not hold us both, nor can one heaven
Contain my deadliest enemy and me."

"When all the blandishments from life are gone,
The coward slinks to death—the brave live on!"

"In solemn psalms, and silver litanies."

"We are not worst at once; the course of evil
Begins so slowly, and from such slight source,
An infant's hand might stop the breach with clay:
But let the stream grow wider, and Philosophy—
Aye, and Religion too—may strive in vain
To stem the headlong current."

"Be the day weary, or never so long,
At length it ringeth to evensong."

H. P. Howard.
Belton, Great Yarmouth.

Who is the author of the following pretty lines, which I met with the other day in my reading, marked as a quotation? —

"O bold and true,
In bonnet blue,
That fear or falsehood never knew;
Whose heart was loyal to his word,
Whose hand was faithful to his sword —
Seek Europe wide from sea to sea,
But bonny Blue-cap still for me."

Oxoniensis.

In the Picture Gallery at the Crystal Palace there is a picture, "The Antiquarian's Story," with the following lines inscribed on it. —

"Still would she linger in his father's house,
And feign an interest in the old man's tales
In hopes of hearing of his absent son."

Who is the author of these lines, and where are they to be found? J. Hogge Duffy.

"And grocers dwell where Mowbrays dwelt before."

Whence? Z.

Rood Coat. — In the accounts of the churchwardens of St. Martin's parish, Leicester, under date of 1553, there is —

"Recevid of Richarde Dane, for (amongst other things) the *Rowd Cowt* - - - - - xxxiij^{s} iiij^{d}."

And again, in the first year of Mary's reign, there is a payment for "a Roode Cote."

Query, What was a rood coat? I think not the hangings about the rood loft. T. North.
Southfields, Leicester.

Roman and Saxon Antiquities. — Having made a small collection of Roman and Saxon antiquities, I find those composed of iron are continually throwing out small globules of moisture, which burst and scatter their contents over the mounts, and other objects placed near them. I should be much obliged, if any one conversant with antiquities, could inform me whether there is any means of preventing this, either by coating the object with varnish or otherwise. Also, is it advisable, previously to mounting bronze objects, such as fibulæ, to remove the larger patches of corrosion, or the remains of the iron acus that may adhere to them? Scienis.

Skipton Arms. — In Gutch's continuation of Wood's *Antiquities of the University of Oxford* (1786) p. 94, it is said, that, on the south side of the library in Baliol College, the first window was given by Robert Skyptown, wherein are his arms, surrounded with the words, "Conditor ecce mei Skyptown Ricarde fuisti." Now, what are the arms? When did Richard Skypton live, and what is known of him? Some of your Oxford readers may be able to answer this. Chevron.

Violin: Ruggieri. — I should be obliged by any information respecting Ruggieri or Ruggierius, a maker of very fine instruments about the time of Straduarius. I believe he was a native either of Cremona or Milan. E. C.

Worshipful, or Right Worshipful. — From time immemorial the mayor of Preston has been styled "worshipful;" but during our great festival, the Guild, the mayor assumed, or was granted by somebody or other, the title of "Right Worshipful;" and the higher prefix, if it be a higher one, is continued to and by the mayor of the present year. Most other boroughs are satisfied with the title of "Worshipful," but I have noticed in some ancient cities and boroughs the term "Right Worshipful" used. As there must, I presume, be a right and a wrong in the matter, I should like to know whether the ancient or the modern custom is correct? Prestonian.

Queries with Answers.

Morcelli. — There is a note of one of my predecessors in this place, highly prizing a 4to book which he had purchased about the commencement of the present century at Swinburne's sale, entitled *Morcellus de Stylo Inscriptionum Latinarum*. It contains a variety of ancient and modern inscriptions, with a copious commentary on each. Is anything known of the author, who is not noticed in Watt's *Bibliotheca?* The book was published at Rome without date; but, from passages in it, I infer it to be between 1780 and 1790. It is styled "Commentarium egregium cedro dignissimum" by authorities quoted in the preface. Mine is a presentation copy, in which Morcellus, who had studied so many Latin inscriptions, gives a specimen of his own: —

"Marthæ Swinburne,
Matronæ Clarissimæ
Munusculum ab auctore
Qui majora debet."

Possibly some of your correspondents may inform me who Martha Swinburne was, as well as the author Morcellus, who was so much extolled by his literary contemporaries.

Thomas E. Winnington.

Stanford Court, Worcester.

[A good account of Stefano Antonio Morcelli will be found in G. Corniani's *Secoli della Letteratura Italiana*, ii. 580-1; and there is also a separate biography by G. Baraldi, 8vo, Modena, 1825. Morcelli was born at Chiari near Brescia, in North Italy, Jan. 17, 1737, and lived to Jan. 1, 1821, thus nearly completing his eighty-fourth year. He passed a great part of his life in his native town, where the inhabitants regarded him as their "benefico Padre," and honoured his memory by a "magnifico monumento in marmo di Carrara." He was celebrated as an antiquary, and his works, in number twenty-three, are enumerated by Baraldi, pp. 75-83. His work *De Stilo* is dated by Baraldi 1781.—Martha Swinburne was the wife of Henry Swinburne, the celebrated traveller. In 1774 they both visited the continent, in order to indulge their taste for the fine arts and antiquities. They spent six years in France, Spain, Italy, and Germany, during which time they formed an intimacy with some of the most celebrated literati of those countries, and received many singular marks of esteem and favour from the sovereigns of the courts they visited. In 1780 Mrs. Swinburne was admitted "a lady of the Croix Etoilée," an Order founded in the eighteenth century for noble women. The library of Henry Swinburne was sold by Leigh and Sotheby in 1802, when the most interesting articles were purchased by his brother. *Vide* Nichols's *Literary Anecdotes*, ix. 157, and *European Magazine*, viii. 243. The latter contains a portrait of Henry Swinburne.]

Sir Francis Drake's Ship. — Sir Francis Drake's little ship, of one hundred tons, was, on his return from circumnavigating the globe, and after an absence of two years and ten months, drawn up in a little creek near Deptford, there to be preserved as a monument of the most memorable voyage that the English had ever yet performed. I shall be glad to know if this "little ship" is still preserved, or any fragment of it. Or, if not, how was it ultimately disposed of?

F. Fitz-Henry.

[According to tradition, Sir Francis Drake's little vessel, the "Golden Hind," in which he circumnavigated the globe, was, by the express command of Queen Elizabeth, to be for ever preserved as a memorial of her great admiral's daring and skill; but it would seem, notwithstanding, that no particular care was taken of it until it was reduced to a "skeleton" (Hasted's *Kent*, i. 2), which was then laid up in the Mast-Dock, near Sayes Court, Deptford. Philipott (*Villare Cantianum*, fol. Lond. 1659, p. 100), says: "In a short time afterwards nothing was left of her." A fragment, however, of this celebrated craft was formed into a chair, which was presented to the University of Oxford by John Davies, Esq., and is now in the Picture Gallery at the Bodleian. It is memorialised by the poet Cowley in the following lines: —

"To this great ship, which round the world has run,
And match'd in race the chariot of the sun;
This Pythagorean ship (for it may claim,
Without presumption, so deserved a name);
By knowledge once, and transformation now,
In her new shape, this sacred port allow.
Drake and his ship could not have wished from Fate
A happier station, or more blest estate.
For lo! a seat of endless rest is given
To her in Oxford, and to him in Heaven."]

Darley. — Who was George Darley, and of what is he the author beside the Introduction to Moxon's edition of Beaumont and Fletcher?

R. R.

[George Darley was a native of Ireland, and in his youthful days connected himself with the *London Magazine*, and latterly was a frequent contributor to *The Athenæum*. In addition to his fugitive articles in periodicals, he was the author of two or three small popular treatises on mathematics and astronomy, as well as of some exquisite descriptive and lyric pieces. He died on Nov. 23, 1846. A biographical account of him, with nearly a complete list of his productions, will be found in the *Gent. Mag.* for Jan. 1847, extracted from *The Athenæum*.]

Boniface.—This name is often applied to publicans. Can the origin and reason of this *sobriquet* be explained? D. B.

[Probably from the legend mentioned in the *Ebrietatis Encomium*, that Pope Boniface instituted indulgences for

those who should drink a cup after grace to his own memory or that of the Pope for the time being, which cup is proverbially called S. Boniface's Cup. See "N. & Q." 2nd S. iii. 188.]

"Hoigh de la roy." — Wanted, the origin and meaning of this expression, used by Tusser in the line —

"A whip for a carter is hoigh de la roy."
(*Husbandry Furniture*, stanza 13, l. 4.)

W. I. S. Horton.

[Dr. Mavor, in his edition of Tusser, 4to, 1812, p. 13, explains *Hoi de la roi* as a cant term for "just as it should be." Can the phrase be a corruption of the French "oie du roi"? "Qui a plumé *l'oie du roi*, cent ans après il en rend la plume."]

Offer's "Description of Orcheston St. George and Elston." — This book is not in the British Museum. Can any one tell me where it is to be had? F. Fitz-Henry.

[The Rev. John Offer assisted Sir Richard Colt Hoare in *The Modern History of South Wiltshire*, and the description of Orcheston St. George with Elston will be found in the Hundred of Heytesbury in vol. i. p. 178. This work is in the Reading Room of the British Museum, press 2064 f.]

"Histoire Monastique d'Irelande," printed at Paris, in 1790. — Who was the author of this interesting work? It consists of 400 pages, with Index; and its imprimatur is granted to "Louis Augustin Allemand, Avocat au Parlement;" but from its accurate account of Irish localities, &c., I suspect it was written by an Irishman.

William Frazer.

[By Louis-Augustin Alemand. *Nouvelle Biographie Générale*, i. 755; and Barbier, *Dictionnaire*.]

Replies.

KING ALFRED'S JEWEL.

(2nd S. vi. 46, 78, 233, 312, 357.)

The usual interpretation of the Anglo-Saxon inscription —

"ÆELFRED MEC HEHT DEVVRCAN,"—

that surrounds this jewel, is —

"Alfred commanded me to be made."

A different explanation has, however, been given by a learned Flemish philologist, M. Louis de Baecker, who thinks the translation ought to be—"Alfred has made me." The word *heht* of the original, he says, is equivalent in Flemish to the third person singular of the present of the indicative of the auxiliary verb *het*, to have; which becomes *hed*, or *hedde*, in the dialect of Brabant and Limbourg. That King Alfred worked with his own hands at various arts, for the purpose of improving his rude subjects, is stated by various authors. Henry says that Alfred the Great, having received some precious stones from India, polished them and formed them into jewels; some of which were still found in the cathedral of Sherburn, when William of Malmesbury wrote the history of the Bishops of that See. Alfred also taught his people how to make lanterns of wood and transparent horn; and his invention was so successful, that lanterns soon became objects of luxury.

M. de Baecker resides in a city (Ghent), "which was founded," he says, "by the son of an Anglo-Saxon king; and, down to the eleventh century, Anglo-Saxon missionaries came to preach the Gospel in their native tongue to the inhabitants of our coasts, which old authors called by the name of *Littus Saxonicus*." As a proof of the resemblance existing between the Anglo-Saxon and the Flemish, M. de Baecker gives the following passage from King Alfred's own history of St. Willebrod, in juxtaposition with a translation in the Flemish of the present day. An English translation is added. St. Willebrod was the holy Anglo-Saxon missionary who evangelised Flanders and Friesland, preached on the coasts where Gravelines now stands, and founded a chapel there, around which some fishermen collected. This chapel bore his name, as well as the village which surrounded it, down to the twelfth century.

Anglo-Saxon.

"Wilbrod was coman in Frisena land, and ne wolde tham theodum godspell to laeranne, and mid thy the deofolgild to wurpe."

Flemish.

"Wilbrod was écomen in Friesland, enne wilde an de heiden godspelling leeren, en mit die de duvelsgilde uitwerpen."

English (literal).

"Wilbrod was come in Friesland, and would to the heathen gospel teach, and with it the devil's guilds cast out."

J. Macray.

GREAT TOM OF OXFORD.

(3rd S. ii. 369, 439.)

I wish to add to my former communication, that the present bell is the only one ever placed over the Christ Church gateway, having been cast in 1680–1, the year I believe in which that Campanile was finished by Wren on the substructure raised by Wolsey. Loggan, in his *Oxonia Illustrata*, published 1673, gives a view of its unfinished state at that time. But there were other Toms at Christ Church before the present one.

A. A. has quoted the names of the bells taken from Oseney Abbey, and set up in the tower of St. Frideswode. For many years they were the "Bonny Christ Church Bells—1, 2, 3, 4, 5, 6," celebrated in words and notes by Dean Aldrich; the other bells were added to the peal 1628, that being the date on the now 1st and 2nd. Two of the peal are pre-Reformation bells, both bearing

the same founder's marks; and as one is called Johannes, both may be original Oseneys.

The first *Thomas* taken from the demolished abbey was also placed in the same tower, now Christ Church Cathedral (see Ingram's *Memorials of Oxon.*), but meeting with some catastrophe, to which all bells are liable, he had to be broken up and recast; he was drawn to his new locality by "engines on rollers." Richard Corbet, who was celebrated as a wit and a poet, has left us a poem giving an account of what he calls *Yonge Tom*, which may well be recorded in the pages of "N. & Q.," and therefore I annex it.

Corbet proceeded M.A. in 1605; he became Dean of Christ Church, 1620; and Bishop of Norwich, 1629. His name appears on the fifth bell of St. Mary's, Oxon, 1612, as "Junior Proctor." Five was a usual number for a parish peal, and as the present sixth, or tenor, is dated 1639 (too late for Corbet's poem), the probability is, that the bell which records his name 1612, was recast in the place of "St. Marie's tenor," which he represents in his poem to have been "choaked with envie" the very day *Yonge Tom* was cast. So that we thus get at a probable date of the casting of Yonge Tom. But he also came to grief, and the present Tom was cast from what remained of him, with more additional metal, and called *Thomas Clusius*.

A. A. thinks *seven* must have been a queer number for a peal; but that was a canonical number for a cathedral and abbey (see Rocchа, *De Campanis.*)

Though there was plenty of pealings in those days, there was no *setting* the bells up nor any change-ringing. "A *peal*" then was any length of ringing—a little above stock-level, and kept there a certain time and then ceased; and each time of this repetition was called a peal. This explains what Smyth states in his *Lives of the Berkeleys*, p. 165, that in 1500, at the funeral of Lady Isabella, they rung "at St. Michael's *thirty-three* peals; at St. John's thirty-three peals; at Trinity thirty peals; at Babylike, because it was so high, fifty-seven peals."

The bells were not set up, for there was no sally; the ringers held the rope by the end as they do now where the old half-wheel is still used. In earlier days there was a ring at the rope's end for the hands.

"To Yonge Tom.*

"Bee dum you infant Chimes, thump not the mettle
That nere outrunge a tinker and his Kettle.
Cease all yore petty larums, for to-day
Yonge Tom's resurrection is from the clay.
And know when Tom shall ringe his loudest Knells,
The big'st of you'll be thought but Dinner Bells.
Old Tom's growne yonge againe—the fiery cave
Is now his cradle that was erst his grave.
Hee grewe upp quickly from his mother earth,
For all you see is not an howre's birth:
Looke on him well—my life I dare engage,
You nere saw preteyer babie of his age.
Some take his measure by the rule—some by
The Jacob's staffe take his profunditie:
And some his altitude; some bouldly sweare
Yonge Tom's not like the olde; but Tom, nere feare
The Criticke Geometrician's lyne,
If thou as loude as ere thou didst ringe nyne.
Tom did noe sooner peepe from under ground
But straight St. *Marie's* * tenor lost his sounde.
Oh how his Maypole's founder's hart did swell
With full moone sydes of joy, when that crackt bell,
Choaked with envie, and his admiration,
Runge like a quart pott to the Congregation.
Myles †, what's the matter? Belles thus out of square
I hope St. Marye's Hall wont longe forbeare.
You Cockscombe-pate, the Clocke hanges dumbe in towre,
And knowes not that foure quarters makes an howre.
Now *Broutes* ‡ joyes ringe out, the Churlish Cur
Nere laughes aloude till great belles catch the mur.
This Bell is proude and hopes noe other,
But that in time hee shal be greate Tom's brother:
Thou art wise if this thou wishest: bee it soe.
Let one henn hatch you both; for thus much know,
Hee that can cast great Christchurch Tom so well,
Can easily cast St. Marye's greatest bell,
Rejoyce with Christchurch—looke higher Oseney,
Of Gyante Belles the famous treasury:
The base vast thunderinge Clocke of Westminster
Grave Tom of Linconne—Hugh Excester—
Are but Tom's eldest brothers, and perchance
Hee may call cozen with the bell of Ffrance.
Nere greive, old Oseney, at thy heavy fall,
Thy reliques build thee up againe: they all
Florish to thy glory: thy sole fame
When thou art not will keepe great Oseney's name.
This Tom was infant of thy mightie steeple,
Yet hee is lord controwler of a people.
Tom lately went his progresse, and lookt ore
What hee nere saw in many yeares before.
But when hee saw the *old foundation*, §
And little hope of separation,
He burst with greife, and lest hee should not have
Due pomp, hee's his owne bellman to the grave;
And that there might of Tom bee still strange mentio
He carried to the grave a newe invention:
They drew his browne bread face on pretty gines,‖
And made him stalke upon two rowlinge pinnes.
But Sander Hill ¶ swore twice or thrice by heaven,
Hee nere sate such a loafe into the oven.
But Tom did Sanders, his Cyclops maker,
As much as hee did Sander Hill the baker.
Therefore loude thunderinge Tom bee this thy pride,
When thou this motto shalt have on thy side—

[* These lines on Great Tom are printed in Corbet's *Poems*, edited by Octavius Gilchrist, 8vo, 1807, p. 209; but our correspondent's version from the Ashmolean MS. contains twenty-four extra lines, with many variations. —Ed.]

(*Notes in the original MS.*)

* "The very day that Tom was cast, St. Marie's ten was burst in a peale."

† "The Clarke of the Universsitie."

‡ "The name of the Bel-caster."

§ "Christ Church." Qy. Of the Gateway?

‖ Engines.

¶ "Christ Church Butler,"

'Great World, one Alexander conquered thee,
But two as mightie men scarce conquered mee.'
Brave constant spirit, none could make thee turne,
Though hanged, drawne, quartered, till they made thee burne,
Yet not for this nor tenn times more be sory
Synst thou wast martyred for the Churches glorie.
But for thy meritorious sufferinge
Thou shortly shalt to heaven goe in a stringe:
And though wee grieve when thou wast thumpt and bangd,
We all bee glad (Great Tom) to see thee hanged."
Ashm. MS. 36 and 37, fol. 260-1.

H. T. Ellacombe, M.A.

Rectory, Clyst St. George, Devon.

SIR ROGER DE COVERLEY.

(3rd S. ii. 286, 358.)

The question which I raised, whether Addison really took the name of his model Country Gentleman from that of an old dance, is answered by a communication that has been kindly made to me by Dr. Rimbault. He has referred me to a book (of which he possesses a copy), entitled —

"The Division Violin: containing a Choice Collection of Divisions to a Ground for the Treble Violin. Being the first Musick of the kind ever published. London. Printed by J. P., and are sold by John Playford, near the Temple Church, 1685," obl. 4to.

On p. 10 is the tune of "*Roger of Coverly.*" It is substantially the same as the tune now known as "Sir Roger de Coverley," but is very different in notation and character. Dr. Rimbault has no hesitation in pronouncing it to be as old as the reign of Elizabeth. There is, therefore, no longer any doubt that the name was suggested to Addison by this favourite tune, but at the same time it was modified by the application of *de*. "Roger of Coverly," in the eye of the composer of the dance, had been evidently a country clown, a Roger or Hodge who still went by a local designation, as in days of yore, and was plain Roger *of* Coverly. Addison had in view a character equally plain and unsophisticated; one ready to enter with cordial sympathy into all the happiness of his fellow-creatures: but he was to be a gentleman of ancient standing and descent; and withal of a primitive model, like the subject of the favourite ballad—A good old English gentleman, one of the olden time.

It was therefore, as I presume, to give the name a smack of antiquity that Addison made it Sir Roger *de* Coverley. It was not until half a century later that the same course began to be taken with the names of real life. In 1752, the Earl of Clanricarde and other Bourkes reverted to the ancient form of De Burgh: and during the century that has since elapsed the same fancy has been followed in various other families. These have been traced in a recent paper in the Second Part of *The Herald and Genealogist*, down to the case of the Lancashire baronet, who became Sir Henry de Hoghton in the month of August last.

J. G. N.

In a recent search among the archives of Chichester cathedral, I incidentally noticed that a family name at Chichester, which was, at the beginning of the seventeenth century, Coverley, ultimately became corrupted to Cubberley. Query, Has not the Gloucestershire parish undergone like degradation, and was not the original or ancient name of it Coverley? M. A. Lower.

Statue of George II. in Leicester Square (3rd S. ii. 436.)—In reply to Eques, and after seeing the remains of the above statue this day, it appears to be of lead, hollow, well modelled and cast. The figure of the king lies prostrate on his face (three yards east from the horse), minus his right fore arm, and his legs sadly mutilated. The parts of the pedestal lying here and there, one with the royal cypher, well cut. Will no one rescue this public property? The remains of the rubbish (while I write) are being sold by auction.

Pedes.

France, its Mutations since 1789 (3rd S. ii. 406.) — In compliance with the suggestion of Quæsitus, that the dates of the events in the brief synopsis, which he quotes from *Delécluze*, of the various changes of the French government since 1789, would be useful, I give the following, which will, I believe, be found correct: —

1774, May 10. Louis XVI. ascended the throne.
1790, July 14. Louis XVI. took the oath to maintain the constitution.
1792, Sept. 21. Royalty abolished, and France proclaimed a republic.
1795, October 26. The executive Directory of five members chosen.
1799, December 25. The three Consuls appointed: who were Bonaparte, Cambacérès, and Lebrun.
1802, August 2. Bonaparte made Consul for life, with the right of appointing his successor.
1804, May 18. Bonaparte proclaimed Emperor.
1814, April 11. Napoleon abdicated the throne, and Louis XVIII. restored.
1815, March 1. Napoleon landed in France from Elba: commencement of the hundred days.
1815, July 8. Louis XVIII. restored the second time.
1830, July. Louis Philippe proclaimed King of the French.
1848, February 23. Flight of Louis Philippe, and commencement of the second Republic.
1848, December 11. Louis Napoleon elected President of the French Republic.
1851, December 3. Re-elected President for ten years.
1852, December 2. Declared Emperor.

F. C. H.

Gokeyn Family (3rd S. ii. 324, 397.) — The number of the Harleian MS. referred to is 1040, fol. 11. C. J. R.

Bells at Pisa (3rd S. ii. 387.) — It appears from *Breve Pisani Communis*, an. 1286, that the *Campanarii* were at that date officers of the city, and had by custom certain privileges assigned them in a chapel dedicated to St. Ambrose, attached to which was the bell-tower (cap. 72, *Statuti inediti della Città di Pisa*, by Professor F. Bonaini; Florence, 1854, vol. i. p. 169). Does not this, as far as it goes, confirm the date in respect to which A. A. inquires?

Jon J. Bardwell Workard, M.A.

Sackbut (3rd S. ii. 286, 337, 411.) — In reply to Dr. Rimbault, allow me to remark that, though Nares is undoubtedly right in describing "Sackbut" as a "bass trumpet," he is certainly wrong in saying that it is "corrupted from *sambuca*, used in Latin for the same instrument." It is perfectly clear that the *sackbut* was a *wind* instrument, while in all the ancient descriptions I have met with, the *sambuca* is described as a *stringed* instrument, except by Isidore of Seville (*Orig.* iii. 20), who evidently connects *sambuca* with *sambucus*, the elder-tree, of which pipes were made. Whatever be the derivation of *sackbut* (O. Fr. *saquebutte*, Span. *sacabuche*, perhaps from *sacar*, to draw out), it clearly has nothing to do with *sambuca*, which is a foreign word in Greek and Latin, and probably, like the instrument it represents, of Syrian origin. (See *Athen.* iv. 77). It bears the same relation to *sabbĕcâ*, the Chaldee word in Daniel, as the Lat. *ambubaia* to the Syriac *abbûbó*, a flute; the *m* in each case occupying the place of the dagesh. So far as I have observed, the only reason for identifying, or in any way connecting, the *sackbut* and *sambuca*, is the fact that, in the English version of the Bible, the one is employed to represent the other, the translators being guided apparently by the similarity of sound. I do not, therefore, see on what ground Mr. Buckton asserts that "the sackbut proper is a stringed instrument." The fact that the military engine, *sambuca*, was a Roman invention, does not prove that the word itself was Latin, for the engine is said in Athenæus to resemble the musical instrument of the same name, after which it was in all probability called. W. A. Wright.

Cambridge.

Bishop Trelawney (2nd S. xi. 16.) — It may interest some of your readers to know that the lines, "And shall Trelawney die," &c. still live at Bristol as a nursery song. C. I. P.

The Baptism of Church Bells (3rd S. ii. 240.) — Your correspondent F. C. H. alleges (inferentially) that bells have never been baptized in the Roman Catholic Church, only blessed and named. John Stell alleges that they were baptized. He was evidently a Protestant, or at least not a Roman Catholic; but he does not state how they were baptized, whether by immersion or aspersion — the former would have been an inconvenient mode. F. C. H. gives us, from the Roman Pontifical, the Pontifical of Bishop Lacy of Exeter, and the Sarum *Manuale*, the forms used for the benediction of bells; but the fact that bells were blessed and named without baptism at certain times, does not prove that bells were not baptized at certain other times. I have a note, but where from I am ashamed to say I cannot tell, that Hugo Menardus, in his *Aantekeningen* on the sacrament book of Gregory the Great, says that rituals for the purpose of the baptism of bells, *temp.* Charlemagne, have been found, and that a capitular of the same period prohibits these christenings; that Cardinal Baronius says that Pope John XIII. was the first who christened bells; that in the year 968, he christened one "John" for the tower of the Lateran.

The names given to bells were sometimes almost impious, and often ridiculous. In St. Ursula's church at Delft was a bell called "Jesus," which bore this inscription: —

"Doot Duvel noch Hel En mach mij niet schaden,
Want mijnen Naam is 'Jesus' vol genaden," &c.,

which may be thus translated: —

"The Devil and Hell, I defy the brace,
For my name is Jesus full of Grace!"

In 1503 the Dean and Chapter of Aberdeen presented to the church of St. Mary-ad-Nives *alias* St. Mary-in-the-Snow, a bell called "Shochtmadony!" The word is evidently a corruption, and embraces "Madonna." What does *Schocht* represent? James Knowles.

P.S. I think I got my Note from a very learned folio, most industriously and ably compiled: *De Beschrijving du Stadt Delft*, published in the early part of the last century, which I cannot at present refer to, having lent it.

Suggy (3rd S. ii. 271, 313, 337.) —

"The mind I sway by, and the heart I bear,
Shall never *sagg* with doubt, nor shake with fear."
Macbeth, Act V. Sc. 3.

Is not *saccus*, a bag, the origin? Stylites.

Edward the Black Prince (3rd S. ii. 429.) — Sir Walter Scott's statement that the Black Prince died at Bordeaux, is quite unaccountable. Several modern writers, and among our earlier chroniclers, Stow, Speed, and Baker, have asserted that he died at Canterbury; on what authority I know not, unless it were from a very natural supposition that as Edward was buried at Canterbury, he must have died there. Fabyan says he died at Westminster.

The Black Prince quitted Aquitaine for England in January, 1372, four years before his death; and on his return to England, he resided at Berkhampstead Castle. When he removed to Wes-

minster I cannot ascertain; but his will, written the day before his death, leaves no doubt possible that it was at Westminster he died. It is dated "le vii jour de Juyn, l'an de grace mil troiscentȝ septantȝ et sisme, en n're chambre dedeyns le palois de n're tresredote S'r et pere le Roy *a Westm'*." (See Nichols's *Royal Wills*, p. 66.)

I think no one would suggest that Edward was conveyed from Westminster to Canterbury previous to his death: for how is it possible that a man who was dying of fever, and who had previously been reduced by dysentery to the last stage of weakness, could have borne such a journey? And the date of the will leaves barely time for its accomplishment, even by a man in robust health. When Edward's widow, Joan of Kent, travelled from Canterbury to London in one day, six years afterwards, under the pressure of extreme terror at the insurrection of Wat Tyler, the feat was thought marvellous. Could her dying husband have performed it? The Prince's will informs us that the reason for his interment at Canterbury was his own desire to be buried, as near as possible, to the grave of Thomas à Becket. HERMENTRUDE.

BARTLET (3rd S. ii. 429.) — E. W. B. will find, in Berry's *Sussex Genealogies*, at pp. 17, 18, 19, the arms and a very full pedigree of the family of Thomas Bartelot, of Billinghurst, Sussex; which commences with the great grandfather, Adam de Bartelott. The quarterings of the following families are given in the Visitation, 1634: —

"1. Stopham. 2. Lewknor. 3. D'Oyley. 4. Tregoz. 5. Camoys. 6. Walton. 7. Syheston. All those coats quarterly confirmed, and the crest granted, in the hand and seal of William Segar, Garter, Oct. 27th, 1616, 14th King James."—*Note* to the Pedigree, by Berry.

P.

NOTICEABLE ENTRIES IN THE REGISTERS OF ALLHALLOWS BARKING (3rd S. ii. 423.)—I append a few Notes to your industrious correspondent JUXTA TURRIM's extracts from the Registers.

Jerome Bonalio, buried 1583. — This gentleman's name appears in Strype's *Annals*, vol. iii. book I. cap. 4, amongst the list of Papists in London in 1581. Most of them are described as "agents for foreign princes," living in Tower Street Ward.

Duportal, General of Gynen, buried February, 1587.—Query, Guyenne, the ancient province in S.W. of France.

Sir Francis Cherry, buried 1605.—See Calendar of State Papers, 1605 and 1606: whereby it appears that Cherry was purveyor to the navy; and he and his son received from the king the office of "Merchant for providing stores to the Navy for life." He was knighted at Chatham, 1604. See Nichols's *Topographica et Genealogica*, v. 2, sub. "St. Olave's, Hart Street."

Baldwin Hamens, buried 1640. — See Cooper's *Foreigners in London*, 1618 (Camden Society, 1862), by which it appears that H. was a physician and householder, born at Bruges. From the following expressions in his epitaph, I presume he was physician either to the Russian Company or the Muscovite Embassy, whose quarters were in this parish: "Favore in Magni Muscovitarum Ducis aula."

Bassano, buried 1624.—See *Visitation of Lond.*, 1634, MS. Coll. Arms, c. 24.

Interested in all that concerns Allhallows Barking, may I ask JUXTA TURRIM, or others of your correspondents, for information respecting Sir James Bourchier, father-in-law of Oliver Cromwell; some of whose children I perceive were born and baptized on Tower Hill. His country house was at Felsted, in Essex, where Cromwell's eldest son Robert, a youth of great promise, was buried 1639.

Is there any entry in the Barking Registers of Geo. Snaith, auditor to Archbp. Laud, who was buried "near his master" in 1651? Also, of Col. Ashton, hanged in Tower Street by order of Cromwell, July 7, 1658? E. S. C.

CALLS TO THE BAR (3rd S. ii. 447.) — In answer to one of MR. WORKARD's Queries — that relative to the call of legal students to the Bar — I may inform him that the usual interval between the admission and the call was, at that time, seven years. This applies to the first two of the gentlemen he names. The third is Thomas Burnet, who was the son of the famous Bishop of Salisbury; and the period that elapsed after his admission, before his call, was occupied in dissipation, in the composition of political pamphlets and poetical pieces, and in a diplomatic employment at Lisbon: till at last, after twenty years, he resumed his original profession, and obtained such credit that he was constituted a judge in 1741.

Mr. Bootle, the fourth student named, had been probably admitted at some other Inn of Court before he entered the Inner Temple, from which his time would count. EDWARD FOSS.

JOHN HALL, BISHOP OF BRISTOL (3rd S. ii. 389, 415.)—Dr. Hall left a gift of Bibles, which was, and I suppose still is, distributed at Kidderminster. My father-in-law was, during his lifetime, one of the trustees of this charity, and he had a large Bible which once belonged to the Bishop. The Bibles contain an inscription with the words, "The gift of Dr. John Hall," as far as I can remember. My mother-in-law claims descent from Bishop Hall through his daughter, the wife of John Spilsbury. The names of both Hall and Spilsbury are household words in the family, and it is very likely that I could obtain for N. S. HEINEKEN some further information if he requires

it. I am inclined to think that the arms of Dr. Hall are inserted in the Bibles of his gift, but I have no copy of them. B. H. C.

P.S.—Bp. John Hall, if I mistake not, originated the annual festival of the Clergy and Sons of the Clergy.

Waynflete Arms (3rd S. ii. 451.)—Surely the quiet spirit of good Bishop Waynflete, if cognisant of mundane affairs, must feel greatly scandalised by the query of your correspondent C. J., as above, respecting his *descendants*. M. D.

Curfew (3rd S. ii. 431.)—William the Conqueror did originate in England the curfew bell* (from the French, *couvre feu*, cover fire). It was rung at eight in the evening, when all fires and candles were ordered to be put out. It was an expedient of police to put down the Saxon beer-clubs, the resort of political conspirators. This had nothing to do with the ancient custom of tolling the church bell at the same hour; the latter had reference to the holy rite of evening prayer before retiring to rest; it is, however, generally confounded with the civil law, which was abrogated by Henry I. The custom of holy church is not quite obliterated yet.

James Gilbert.

I doubt if the practice of ringing the church bell at sunset in many out-of-the-way parts of England, particularly in the North, is the "curfew bell" at all. I am inclined to trace it, rather, to the evening toll of the "Angelus," called generally "the Ave Maria," which was probably continued from habit, long after the change of faith had obliterated all memory of the devotion itself. J. J. W.

The Martyr's Penny: the Suet Penny (3rd S. ii. 410.)—"Suet Penny" doubtless means "suit penny," from the law Lat. *suetta*, suit or service done to the superior lord; from the Fr. *suivre*, sequi. Pro omnibus servitiis, curiæ sectis, *suettis*, *releviis*, &c. (*Paroch. Antiq.*) Cf. Cowell under "Aver-peny," "Borthal-peny," "Harth-peny," "Mark-peny," "Smoak-peny," "Tithing-peny." R. S. Charnock.

Wild-fire (3rd S. ii. 428.)—Surely "wild-fire," as an injury incidental to real-property, must be the accidental conflagration of heaths, woodlands, &c., not unusual even in this country. Nearly a hundred acres of forest were thus destroyed within a few years ago in the north of England. "To spread like wild-fire" is a common enough expression. Wild-fire means the erysipelas in another sense.

John Morris Butler.

The Intellectual Capacity of Twins (3rd S. ii. 388.)—I should suppose that even Dr. Simpson would allow that William and John Scott, *par nobile fratrum*, the glory of the Grammar School of Newcastle, who raised themselves from a comparatively humble position in life to stations of the highest eminence in the state, must have been possessed of a more than ordinary share of intelligence; yet, to give the well-known fact in the words of Mr. Surtees, "Lord Stowell and Lord Eldon were each twins, having each been born with a sister." E. H. A.

The Senior Wrangler at Cambridge, two or three years ago, was a twin, if that fact is in any way calculated to console M. D. T. Ashe.

Austin Friars (2nd S. xii. 365.)—It may be worth while to note in "N. & Q." the serious injury done to this ancient London church by fire on the 22nd November of this year. The roof and much of the interior are entirely destroyed. The fine tracery of the windows remains, but the piers of the nave are injured. The cause of the calamity was probably the carelessness of the workmen engaged on some repairs.

Jon J. Bardwell Workard, M.A.

Mrs. Cockle (3rd S. ii. 337.)—Besides a Monody on the death of Sir John Moore, which I think I have seen in some bookseller's Catalogue, Mrs. Cockle wrote "Lines addressed to Lady Byron," "A Reply" to Lord Byron's "Fare-thee-Well," "An Elegy to the Memory of Princess Charlotte," and "An Elegy on the Death of George the Third," which last four pieces were all printed by Mr. Adamson in the series of Tracts issuing from the Newcastle Press. In his Preface to the *Life of Camoens*, Mr. Adamson expresses his acknowledgements to Mrs. Cockle for having obligingly versified those of his prose translations from the poet, to which her initial is attached. E. H. A.

[* If the Conqueror did originate the couvre-feu law, why then Fosbroke, Sir John Peshall, and Dr. Henry, no mean authorities, have not a leg to stand upon. Fosbroke says, "The Curfew bell did not originate with the Conqueror, for the custom obtained abroad." (*Encyclo. of Antiq.* 4to, i. 231.) Sir John Peshall remarks, that "the custom of ringing the bell at Carfax every night at eight o'clock (called Curfew-bell, or Cover-fire bell) was *by order of King Alfred*, who ordained that all the inhabitants of Oxford should, at the ringing of that bell, cover up their fires, and go to bed." (*History of the City of Oxford*, p. 177.) Dr. Henry (*Hist. of Britain*, 4to, iii. 567), tells us, "The custom of covering up their fires about sunset in summer, and about eight at night in winter, at the ringing of a bell called the couvre-feu or curfew-bell, is supposed by some to have been introduced by William I., and imposed upon the English as a badge of servitude. But this opinion doth not seem to be well founded; for there is sufficient evidence that the same custom prevailed in France, Spain, Italy, Scotland, and probably in all the countries of Europe, in this period, and was intended as a precaution against fires, which were then very frequent and very fatal, when so many houses were built of wood." — Ed.]

Body and Sleeves (3rd S. ii. 427.) — The "Gardes de la Manche" were selected from the Scotch "Gardes du corps," as your correspondent states. The reason, however, why they were so designated was because on grand occasions they stood one on each side of the king, at his sleeve in fact; and they were, as *Père* Daniel expresses it, "de la garde immediate de la personne du roi." *Mil. Fran.* ii. liv. x. p. 128.

They enjoyed privileges beyond even their favoured brethren of the Body Guard, and were distinguished by wearing on their doublets, before and behind, the device of Louis XIII.,—a club of Hercules, encircled by the motto "Erit hæc quoque cognita monstris." Louis XIV. subsequently altered it to his own, with the words "Nec pluribus impar."

Much interesting information respecting the Scottish Body Guard will be found in Michel's *Les Ecossais en France*. S. D. S.

Forfeited Estates, Ireland, *temp.* Wm. III. (3rd S. ii. 48.) — In addition to the names stated as commissioners, there should be the Earl of Drogheda, who received 1000*l.* from Parliament, and also Sir Francis Brewster, and Sir Richard Levinge.

A valuable copy of the "postings" of the forfeited estates is preserved in the Library of the Royal Dublin Society. I believe that Henry Langford, one of the commissioners, was a near relative (probably brother) to Sir Arthur Langford of Summerhill, co. Meath, who died April 8, 1718, and left valuable bequests to the Presbyterian church in the south and west of Ireland. His sister, Mrs. Susanna Langford, died in 1726. They had no children. Any information as to this family will be gladly received by

Dr. W. Frazer.

Dublin.

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: —

A Treatise on the Police and Crimes of the Metropolis. By the author of the "Cabinet Lawyer," &c. Longman. 8vo, 1829.
Wanted by *John Wade, Esq.*, 137, Sloane Street, S.W.

Devotions in the Ancient Way of Offices, with Psalms, &c. By a Person of Quality, and published by George Hickes, D.D.
Wanted by *Dr. Rix*, St. Neots.

Notices to Correspondents.

Owing to the length of our Christmas Papers, and the space occupied by our Advertising Friends, we have this week omitted our Notes on Books.

Mr. J. Dixon *will find a reply to his Query about Czarina in our* 1st S. viii. 226, 422.

Trinity College, Dublin. Beta (*ante*, p. 470), *has only to address a letter to the Senior Proctor of the University of Dublin, and he will receive the information he asks for. There is no fee required.*

"Benedick, a young Lord of Padua," is *one of the* dramatis personæ *of* Much Ado about Nothing. *What can our Correspondent* E. H. D. *mean?*

Oxoniensis. *Domdaniel, a seminary for evil magicians under the roots of the sea. See* "N. & Q." 2nd S. xi. 210.

W. *who writes respecting the relative precedency of the Sheriff and the Lord-Lieutenant of a County, should consult* "N. & Q." 1st S. v. 394, 494; *and* 2nd S. i. 18; vi. 232; vii. 471.

F. Fitz-Henry. *We still think our correspondent is mistaken in his conjecture that Dr. Robert Simson was the son of* Patrick *Simson. The best biography of this celebrated mathematician is by Dr. Wm. Trail, 4to, 1812, who states in his Preface that he was indebted to James Clow, Professor of Philosophy at Glasgow, the friend and colleague of Dr. Simson, for the particulars of his personal history. In the* Statistical Account of Scotland, vol. v. p. 252, *will be found some particulars of the parish of West Kilbride, drawn up by John Fullarton, an heritor in the parish, which settles the point. He states, that Dr. Robert Simson's father was* John *Simson of Kirktonhall, who was bred a merchant in Glasgow, and married Agnes, daughter of the Rev. Patrick Simson, minister of Renfrew, and that Robert his son was educated at Glasgow by his maternal uncle, the Rev. John Simson, Professor of Divinity there.*

Iota. *Thirty-six years elapsed between the close of the eighth volume of* The Spectator *and the publication of* The Rambler; *during which period eighty-two efforts had been made to rival or to copy the productions of Steele and Addison.*

Errata. — *Ante* p. 390, col. ii. line 44, *for* "tower" *read* "town;" *and* line 48, *for* "lapsus penna" *read* "lapsus pennæ."

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LONDON, SATURDAY, DECEMBER 27, 1862.

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Notes.

SOMERSETSHIRE WILLS.

The following wills are transcribed from an ancient and authentic MS.:—

"T. Will^m Harvie de Stowford, P'ochia de Barwicke.

"In the name of God, Amen, the xvj. day of the moneth of Marche, in the yeare of owre lord god, 1540. I William Harvie of Stowford, beying good of remembrans, mayke my testament and last Wyll, in this manner folowen:—First, I bequethe my sowle to Almyghetie god, to owre blyssed ladie Saynt Marie, and to all the holie companye of heavyn, and my bodie to be buried wythin the P'yshe churche of Mary Mawdelyn, yn Barwycke. Also, I bequethe to the Mother Churche of Wells, xij^d. Also, I geve and bequethe to the hie crosse light of the churche of Barwycke, viij^d. Also, I geve to Syr John Gryme, my curett, for my forgotten tehyes, iij^s iiij^d. Also, y geve to the P'yshe churche of Barwick, x^s. Also, I geve vnto my sonne, Antonye Harvie, a Goblett of Sylv. wyth cou. [cover]. Also, a bedde in the low chambre, w^t the tester and curtens p'teynyng to the same, and the hangyngs of say (?) that ys in the hawle, after my wyves decesse. Also, I bequeth to Richard Harvie, my sonne, my salte of sylver, w^t the cou., and my bedde that I do lye vpon, w^t the p'tnaunce, after my wyves decesse, yn lyke man. Also, I geve vnto Jone Harvye, yn money and ware, £vj xiij^s iiij^d. Also, to Anne Coles I geve £iiij in money or catell. Also, to eu'y one of my godchyldren, iiij^d. Also, to eu'y one of Richard Harvie's chyldren, a shepe. Also, I geve and bequethe to Phillipp Harvie, one colte. The residen of all my goods, moveable and vnmovable, above not tbequethed, I geve yt to Agnes my wyffe, whom I mayke my vereye executrix to dispose y^t to the welthe of my sowle as she shall thynke y^t best. To this beyng, wytnes, Syr John Gryme, P'son of Barwycke, Richard Harvie, Thomas Frye, and many others."

"T. Margarete Jorden, de Frome.

"In the name of God, Amen. The viij. day of Marche, the yeare of owre lorde, 1539, I Margarett Jorden, hole in mynd, and sicke in bodie, makethe my testament and last wyll in this man. followynge:—First, I bequeth my sowle to almyghtie god, my bodie to be buried in the churcheyard of Seynt [*sic*] Baptist in Frome. Item, I geve vnto the churche of Wells, iiij^d. It'm, I geve vnto Richard Morgan a payr of shets, one candelstycke, one coppe of sylver gylte, and one spone of sylver. Item, I geve vnto the wyffe of John Bayn, a Kyrtell violett color. It'm, I geve vnto Cabege wyffe a gowne, violett colour. It'm, I geve vnto Isbell Spender a violett kyrtell, one peticote, one smocke, one apurne, one kyrcht'n holand, one neckyrchew. Item, I geve to Thomas Phillipps, curate, one peyr of shets, and one candelstycke. It'm, I geve vnto Robert Grey one payr of shets, one candelstycke and a Towell of dyap. [diaper] for his aulter. It'm, I geve vnto John Horner the yong'r, s'vant vnto M'r. Thomas Horner, fower platters of pewter. It'm, I geve vnto Thomas Bullocke iiij platters. It'm, to John Horsman, iiij platters. It'm, to John Basyng iiij platters. It'm, to John Trugwell, iiij platters. It'm, to George Felon, ij platters. It'm, to Denne Burnongh, the crowne of v^s, the which she borrowed of Edward Jorden, my husband. It'm, to Jone Selvye, a kyrtell of violett. It'm, to John Watman 'is wyffe, one payr of canvas shets. It'm, to Jone Adene, one blacke kyrtell. It'em, Isbell my elder daughter, one grene gowne, one reade peticote, one brasse potte, one panne, and one kyrchew of bockeram, vpon this condicyon, that her husband and she shall seale to me and myne executor a generall acquitaunce. It'm, to Maystres Cooke, one smocke, the best, one kerchew of holand, and one neckyrchew. It'm, to Margarett Johns, one kyrche violett, one payr of clamlett sleves, and my mantell. It'm, to the hie auter in Frome one tabel clothe for an auter clothe. It'm, to John Bayn, for his labor takyng for me ix^s vj^d of the money in his hand. The Residew of all my goods not before bequest, my detts and funerall expences payd, I geve frelie to John Danyell, my servante, making him my hole executor, ordynging Mr. Thomas Horner myn overseer, gevyng hym for his labor and payns takyng, one pese of sylver and a Spruse borde. The wytness's Syr Thomas Phillipps, Curett, Syr Robert Grey, P'st, M^r John Cooke, and John Bayn, & others."

This will is interesting as proving that the family of the Horners, now of Mells Park, near Frome, were settled in the neighbourhood in 1539, the year in which Glastonbury Abbey was seized by Henry VIII., and Abbot Whyting murdered by order of the same rapacious and unscrupulous monarch. The curious and well-known nursery rhyme of "Little Jack Horner" originated, it is said, at this time, in connection with a circumstance by which one of the abbot's estates passed into the name of Horner. Whether this legendary tale had any foundation in fact I won't pretend to decide, though it seems certain that the Horners did get a considerable share of the abbey estates, and to which circumstance the following old distich may be traced:—

"HORNER, Popham, Wyndham, and Thynne,
When the abbot came out, then they went in."

INA.

Wells, Somerset.

SHAKSPEARIANA.

PASSAGES IN HAMLET (3rd S. ii. 269.)—

> "The dram of eale
> Doth all the noble substance of a doubt
> To his own scandle."

All difficulty would be removed, according to MR. HIRAM CORSON, if Shakspeare had understood the word "substance" as a verb; but, unhappily, he never has done so. It is a want in him, I dare say, but we must bear his faults with patience!

Let me propose another emendation: — The doubtful word "eale," in its real form, must have contained a sense opposite to "noble," and for that purpose I find no better word than "vile." "A doubt," I understand as a misprint for "a draught;" for Hamlet has just spoken about drinking, and has just used the word "draughts:" so that he quite naturally, after a moral discourse, returns to his first remark, uses it as an allegory, and, as MR. HIRAM CORSON says, "imbues it with the essence" of philosophical reflection." After that, I should like to change the word "Doth" into "Turns," and to read the lines as follows: —

> "The dram of vile
> Turns all the noble substance of a draught,
> To his own scandal."

F. A. LEO, DR.

Berlin, Oct. 1862. Hafenplatz, 4.

> "*Hamlet.* The king doth wake to night, and keeps his rouse . . . .
> And as he drains his draught of Rhenish down,
> The kettledrum and trumpet thus bray out
> The triumph of his pledge.
> "*Horatio.* Is it a custom?
> "*Hamlet.* Aye, marry is't."—Act I. Sc. 4.

> "*King.* Give me the cup:
> And let the kettle to the trumpet speak,
> The trumpet to the cannoneer without,
> The cannons to the heavens, the heavens to earth —
> 'Now the king drinks to Hamlet!'"—Act V. Sc. 2.

It has been suggested by critics, that there is a covert allusion in these lines, and in other passages of the play, to the habits of the tipsy king, Christian IV., brother of James I.'s Danish wife. But whence did Shakspeare derive his account of the "custom"? And was it the custom of the Danish Court only, or of others? And had it any special meaning?

In Gfrörer's *Life of Gustavus Adolphus* (Stuttgart, 1837, p. 150), I find the following. He is describing the reception of a Swedish envoy by the same king, Christian IV., in 1616; a few years after the appearance of the play of *Hamlet*.

> "At a solemn banquet which was given in his honour, and at which he occupied a place by the King's right hand, Skytte (the envoy) rose up, addressed Christian IV. in Latin, and drank brotherhood to him in the name of his own sovereign. Christian arose, answered the speech of the envoy, pledged him, and, with the sound of cannon and kettledrums, emptied the goblet to the bottom. This custom (adds Gfrörer) was not then a mere ceremony in the North. Gustavus might feel assured, that the Danish king would not give him trouble, at least for some time to come."

If this be true, and if Shakspeare knew it, then the passage in the fifth act has a dramatic force of its own. The king is giving a solemn (and treacherous) assurance of good faith to Hamlet.

JEAN LE TROUVEUR.

SHAKSPEARE EMENDATIONS: "TO MOSE IN THE CHINE." — In the *Taming of the Shrew*, Act III. Sc. 1, there is a ludicrous description of Petruchio and his horse. The latter is said to be hipped with an old motley saddle, and stirrups of no kindred, besides possessed of the glanders, and like to *mose in the chine*, &c. This should, I think, be *mourn* in the chine; and, if so, *mose* is a misprint.*

Bailey says, "Mourning of the chine (in horses), a disease which causes ulcers in the liver;" and Edward Phillips's *New World of Words* has the same.

In Topsel's *History of Four-footed Beasts*, p. 289, "Mourning of the chine" is noticed as a disease of horses, and he says, "it is a corrupt name borrowed from the French tongue, wherein it is called *Mort deschien*, that is, the death of the back."

S. BEISLEY.

SHAKSPEARE AND BACON. — One reason why Bacon never alludes to Shakspeare was probably the supposed covert attack, in the character of Falstaff, upon the father of Bacon, who was remarkable for some wit, but most distinguished for his enormous size. Fuller describes this Lord-Keeper Nicholas Bacon, as one "cui fuit ingenium subtile in corpore crasso."

T. J. BUCKTON.

Lichfield.

"DOATING HERB JUICE": *Midsummer Night's Dream*, Act II. Sc. 2.—What is the name of the herb which Shakspeare alludes to in this scene?—

> "The juice of *it*, on sleeping eyelids laid,
> Will make or man or woman *madly doat*
> Upon the next live creature that it sees."

Oberon says to Puck: —

> "Fetch me *this herb*; and be thou here again,
> Ere the leviathan can swim a league."

In the previous lines he speaks of a "flower," called "love in idleness," and Puck is commanded to fetch that "flower" also. Am I correct in supposing the "herb," which yields the juice, to be a different plant to the flower called "love in idleness"?

S. B.

SHAKSPEARE AND SIR THOMAS BROWNE. — In the fifth act of *Macbeth*, Sc. 5, we have the words — "I 'gin to be a-weary of the sun." The same phrase occurs in the *Religio Medici* of Sir Thomas Browne, forty-first section — "Methinks

[* See Nares's *Glossary*, art. MOSE.—ED.]

I have outlived myself, and begin to be weary of the sun." *Macbeth*, one of the later plays of Shakspeare, was first published in 1623. The *Religio Medici* appeared in 1642. Are we to infer that Sir Thomas got the expression from *Macbeth*, and is there any other internal evidence in his writings of his familiarity with Shakspeare?

J.

To "SPEAK BY THE CARD" (*Hamlet*, Act V. Sc. 1), is said by Nares to be an allusion to the card of the mariner's compass, but this seems doubtful. In Hakluyt there is a letter from Davis on his return home, to Sanderson, one of the chief merchant adventurers, and in it he says: —

"I hope I shall find favour with you to see your Card. I pray God it be so true as the Card shall be which I will bring you."

Here the reference to Sanderson's Card evidently shows that Sanderson had previously communicated with Davis, and probably on matters touching the voyage and venture. Hence the cards alluded to may have been "Cardes" or charts of the regions visited, or more probably the cartæ or charters, or bonds of agreement as to the vessel and her voyage and cargoes. *Carta*, in Italian, whence so many mercantile terms were borrowed, is "Any indenture, bill, bond, evidence, record, or contract written" (Florio's *Q. An. N. World of Words*) and *Carta di partita* is what these cards may have been; a charterparty, and *far la carta*, is to write a bond, and *dare carta bianca*, to give a blank bond or free licence. Possibly some of the readers of "N. & Q." may be able to adduce quotations in which card is used in this sense of bond or contract; but whether to speak by the card is to speak by the chart, or by the bond, it, like the synonymous expression, "to speak by the book" means to confine oneself exactly to what is written or laid down.

BENJ. EASY.

VERSES ATTRIBUTED TO THE AMERICAN PRESIDENT.

This cutting from *The Star* of Dec. 16th, 1862, —is it not worth preserving in "N. & Q.?" It tells its own tale. I have a verbatim copy of the lines, which I wrote in a scrap-book in 1828. How they should have been ascribed to President Lincoln is far more wonderful than that their real authorship should have been so satisfactorily proved, and for which many of your readers will be as thankful to SIR JAMES EMERSON TENNENT as

J. O. N. R.

Brighton.

"*To the Editor of 'The Star.'*

"SIR, — Some lines 'On Pride,' said to have been written by the President of the United States, have been put in circulation by the American press; and Mr. Lincoln has found it necessary to disclaim their authorship.

A correspondent of *The Star*, who assumes the verses to be of English origin, wishes to ascertain by whom they were written.

"Their author was well known to me. He was Mr. William Knox, a Scotch gentleman, who died in youth, about forty years ago, after publishing a small volume of lyrics under the title of 'Songs of Israel,' chiefly founded on passages in the Hebrew Scriptures.

"The lines now ascribed to the American President were given to me by Mr. Knox, in the year 1824. They were entitled by the author 'Mortality,' and have allusion to some highly poetical portions of Job and Ecclesiastes. A copy *in extenso* is subjoined.

"J. EMERSON TENNENT."

"MORTALITY."

"O why should the spirit of mortal be proud?
Like a fast-flitting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,—
He passes from life to his rest in the grave.

"The leaves of the oak and the willows shall fade,
Be scattered around, and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust, and together shall lie.

"The child that a mother attended and loved,
The mother that infant's affection that proved,
The husband that mother and infant that blest,
Each — all are away to their dwelling of rest.

"The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure — her triumphs are by;
And the memory of those that beloved her and praised,
Are alike from the minds of the living erased.

"The hand of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

"The peasant whose lot was to sow and to reap,
The herdsman who climbed with his goats to the steep,
The beggar that wandered in search of his bread,
Have faded away like the grass that we tread.

"The saint that enjoyed the communion of heaven,
The sinner that dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

"So the multitude goes, like the flower and the weed
That wither away to let others succeed;
So the multitude comes — even those we behold,
To repeat every tale that hath often been told.

"For we are the same things that our fathers have been,
We see the same sights that our fathers have seen;
We drink the same stream, and we feel the same sun,
And we run the same course that our fathers have run.

"The thoughts we are thinking our fathers would think,
From the death we are shrinking from they too would shrink;
To the life we are clinging to they too would cling —
But it speeds from the earth like a bird on the wing.

"They loved—but their story we cannot unfold;
They scorned — but the heart of the haughty is cold;
They grieved — but no wail from their slumbers may come;
They joyed — but the voice of their gladness is dumb.

"They died—ay, they died! and we things that are now
Who walk on the turf that lies over their brow,
Who make in their dwellings a transient abode,
Meet the changes they met on their pilgrimage road.

"Yea, hope and despondence, and pleasure and pain,
Are mingled together, like sunshine and rain;
And the smile and the tear, and the song and the dirge,
Still follow each other like surge upon surge.

"'Tis the twink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death;
From the gilded saloon to the bier and the shroud —
O why should the spirit of mortal be proud?"

Minor Notes.

Thomas Phaer, M.D.—This learned physician, whose will is included in the list of "Wills of Eminent Persons" ("N. & Q." 3rd S. ii. 403), ended his days in Pembrokeshire. George Owen, the antiquary, in his History of Pembrokeshire (*temp.* Elizabethæ) speaks of Dr. Phaer in the following terms: —

"Thomas Phaer, doctor of phisick, a man honoured for his learning, commended for his government, and beloved for his pleasant natural conceipts; he chose Pembrokeshire for his earthly place, where he lived worshipfully, and ended his days, to the greeffe of all good men, at the Forest of Kilgarran his chosen seat; he translated the *Eneydes* of Virgil, a worke none worthily commend, though commended of most, shewing in the author, his great skill, learning, and aptness of nature."*

I have seen a copy of Phaer's translation of Virgil. It is in black-letter.

John Pavin Phillips.

Haverfordwest.

King. — A familiar example of a name becoming a title is "Cæsar." In Hallam's *Middle Ages* (n. to chap. ii. p. 2), the author, quoting from Sir F. Palgrave, says — "Amongst the Teutons, in general, the word *king*, probably derived from the Celtic tongue," &c.

The Celts were of Oriental origin according to the *Encycl. Brit.*, but were an earlier offshoot than the Huns, Sclaves, &c.

China, like Egypt, had a monarchical government from the remotest antiquity; or at any rate its subsequently consolidated provinces had their petty kings to rule them; and we know that *king* was a very common termination of royal names throughout several dynasties in China. Might not, therefore, the emigrants from Central and Eastern Asia have carried with them the name *king;* and on substituting for their petty rulers a sovereign prince, bestowed on him the title of *king*, just as the semi-barbarous Russians adopted that of Cæsar in mutation of the successors of Julius Cæsar?

S.

"Suum Cuique."—The newspapers of the 20th Nov. contain a report of the proceedings at a meeting in Bankruptcy, in Basinghall Street, "*re* Saltmarsh;" in the course of which the following dialogue is given: —

"*Mr. Reid.* Well, people must get a living some-how."

"*Commissioner.* That is just what the libeller said to the Minister: 'We must live some-how.' To which the Minister replied: 'I see no necessity for that.'"

Whereupon the report says there was "a laugh."

With all respect to the learned Commissioner, I state a doubt as to his accuracy with regard to his *dramatis personæ*. If my recollection serves me right, these were Le Père Adam and Voltaire: the former, I need hardly say, was the philosopher's chaplain at Sans Souci, where he officiated in the chapel which Voltaire graced with the impiously arrogant inscription, "Deo erexit Voltaire" (which, however, is hardly worse than may be read any day, here in orthodox England, over the almshouses on Richmond Hill: "Deo et Carolo"). Le Père Adam, as his great master said of him—"n'était pas le premier d'hommes." In fact, he was a poor, ignorant, illiterate priest; whose imbecility recommended him to Voltaire for the opportunity it gave him of maligning the priesthood in general from a particular sample. One day the Lord of Ferney was (his "custom always of the afternoon") poking his fun at his reverence, and by dint of his superior powers had poked him up into a theological corner, from which the poor unlettered priest could not extricate himself: then said Voltaire, "You see, your tenets are incapable of defence, you can't believe in what you can't prove. Why on earth do you continue in the priesthood?" "Il faut vivre," muttered the poor disconcerted religionnaire. To which Voltaire replied, coolly, wittily, cruelly: "Je n'en vois pas la nécessité."

I am almost afraid to obtrude this story on your readers, because it is so very familiar to me, that I suppose it must be equally so to the majority of them; but now-a-days, when the "Je m'en vais voir," of Montesquieu; the "La garde meurt mais ne se rend pas," of Cambronne; the "Up, Guards, and at them," of Wellington; and other famous alleged words of famous men, are sought to be washed out of the pages of history, it is, it seems to me, of some importance that even the biting, unfeeling, yet witty sneer on the subject of which I trouble you, should retain its authorship before the world. James Knowles.

Provincial Officers of the Archbishop of Canterbury.—The enthronisation of a new occupant of the Patriarchal See of Canterbury is almost the only occasion on which those prelates who hold *ex officio* provincial appointments appear in their official capacity. When recently Archbp. Longley was formally placed in the chair of St. Augustine, and publicly acknowledged as his successor, three of the provincial officers attended in person, and one by proxy; whilst, of the remaining two, one appears to have been ignorant that he held office at all. A good deal of misconception exists as to the nature of the

[* Phaer is also noticed in Malkin's *South Wales*, p. 438.—Ed.]

offices held by the Right Reverend Prelates who appeared on the above-mentioned occasion at Canterbury; and even *The Times*, misled probably by the *Clergy List*, fell into several blunders, which were more or less perpetuated in other newspaper accounts of the ceremony.

The following list of provincial officers may, therefore, not prove uninteresting; it is extracted from Burn's *Ecclesiastical Law*, and verified by comparison with similar works of authority:—Bishop of London, Dean; Bishop of Winchester, Chancellor; Bishop of Lincoln, Vice-chancellor; Bishop of Salisbury, Precentor; Bishop of Worcester, Chaplain; Bishop of Rochester, Cross-bearer.

The Bishop of Salisbury, it may be noted, is also Precentor of the College of Bishops. The *Clergy List* and newspapers call the Bishop of Winchester, Sub-dean; and the Bishop of Rochester, Chaplain; but hitherto I have been unable to find any authority for the former of such statements; although, of course, the offices of Chancellor and Sub-dean might be held by the same bishop. The mistake of calling the Bishop of Rochester chaplain probably arose from a confusion between the crozier (which pertains to an archbishop as a pastoral staff does to a bishop) and the processional cross: the former being directed by the rubric to be borne by the chaplain, if not carried by the archbishop himself; whilst the latter was always carried immediately before the officiating prelate by a functionary specially appointed for the purpose. Numerous references to the ancient office of "cross-bearer," will be found in Dean Hook's *Lives of the Archbishops of Canterbury*. J. A. Pn.

Christmas Custom at Ackworth.—The following interesting custom at Saint Cuthbert's Church, Ackworth, Yorkshire, may not be out of place to record at this season; viz., a sheaf of corn is suspended on Christmas eve outside the porch, for the especial benefit of the birds. Is there any similar case of the same benevolence to our warblers practised in England? I believe it of Norwegian origin. W. P. L.

Mock-Sun.—Returning from Italy a few days ago, I was delayed at Folkstone for the London train. I passed the time by pacing the pier; while so doing, I saw, as I thought, the sun setting over the coast of France! While gazing in astonishment, an old salt said to me, "Did you ever see a mock sun?" "Never before," said I. "Well, then, there's one." This singular phenomenon lasted about five minutes. The sky was clear in England, but there were heavy clouds over the French coast, and behind these, or in their midst, appeared a perfect reflection of the setting sun behind me. The time was about half-past four o'clock, p.m. The day was calm; but for several days previously there had been considerable wind.

Is a mock sun a rare sight in England?

Septimus Piesse, F.C.S.

Chiswick.

Queries.

Anonymous.—Who is author of (1.) *A Burlesque of the Alcestis of Euripides*, 1815, by Issachar Styrke? (2.) *Prometheus Britannicus; or, John Bull and the Rural Police*, by a Rugbean. London, 1840? Tilt. (3.) *The Brother and Sister*, a little drama for children, by the author of *Lily*. London, 1808? Harris, publisher. (4.) *Theodore, or the Progress of Gaming*, a Poem, published by Vernor & Hood about 1799 or 1800?

R. Inglis.

Cashmere.—The writer is anxious to ascertain the name, &c., of any published English translation (or original) of a history of Cashmere; also, an exact reference to Mr. Prinsep's translation of the Pali inscriptions on the lâts at Allahabad and Delhi. S.

The Georges, a London Club.—Among the numerous clubs of the last century were some that were composed of persons of particular names. Such was the Gregorians, of which some notices have been given in "N. & Q." 2nd S. v. 316, 424; vi. 206, 273; vii. 156.

Another instance is mentioned in *The Spectator*, where it said:—

"A Christian name has likewise been often used as a badge of distinction, and made the occasion of a club. That of The Georges, which used to meet at the sign of the George on St. George's Day, and swear *Before George*, is still fresh in every one's memory."—*Spectator*, No. 9, March 10, 1710-11.

I should be thankful for any other notices that are to be found of The Georges. J. G. N.

George Marlay, M.A., Bishop of Dromore.—Bishop Mant has thus written respecting Bishop Marlay in his *History of the Church of Ireland*, vol. i. p. 673:—

"The only bishop, who died in possession of the See of Dromore, from 1713 to 1781, the date of Bishop Percy's appointment, was George Marlay. He died suddenly in Dublin, April 13, 1763. The place of his burial I have in vain attempted to discover; but by his present lineal representative it is thought that he was not buried at Dromore."

Can any reader of "N. & Q." tell where he was buried? And whether any monument was erected to his memory? According to Bishop Mant (vol. ii. p. 606), he "was of an English family, and, I believe, of English birth; as was his elder brother [Thomas], at this time [1741—1751] Lord Chief Justice of [the King's Bench in] Ireland." Archdeacon Cotton's valuable *Fasti Ecclesiæ Hibernicæ* throws no light upon the subject of my

Query; nor does any other book within my reach. The point is of some interest in connection with Bishop Jeremy Taylor. ABHBA.

EVERARD MAYNWARING, son of Reuben Maynwaring, rector of Gravesend, born in that town and educated in the school there under Mr. Chandelor, was admitted sizar of S. John's College, Cambridge, 21 Jan. 1644-5, æt. 16, and proceeded M.B. 1652. He is author of numerous medical works published 1664 to 1697, and to him is attributed (but perhaps erroneously) *Medicamenta Chymica*, Lond. 8vo, 1645. Any particulars respecting him will be acceptable. As he was not a Member of the College of Physicians, it is presumed that he did not practise in London.

C. H. & THOMPSON COOPER.

Cambridge.

OLD FRENCH TERMS.—If any of your correspondents can explain the meaning of the words italicised in the following passages extracted from a French work in my possession, I shall be greatly obliged to them. It is in two volumes, published at Abbeville chez T. Jeunet, 1854-56, and entitled, —

"Notices Historiques, Topographiques et Archéologiques sur l'arrondissement d'Abbeville. Par Ernest Prarond, Membre de la Société des Antiquaires de Picardie," &c.

The passages occur in the second volume, pp. 146, 147, in the description of the town of Le Crotoy (which was for many centuries a fief held jointly by the kings of France as Counts of Ponthieu and the Abbots of Saint Riquier), where it is stated that by an agreement made in 1248 between Gautier, Abbot of Saint Riquier and Mathieu, Count of Ponthieu, and Marie, his wife, it is stipulated —

"Que les bêtes de l'Abbé et du Convent et de leurs Hommes de Maioc (an adjoining village) peuvent aller en patûre par toutes les terres *guagnables* et en *estoules* et ailleurs sans faire dommage à autrui *d'ablais* ni de *wagneges;* mais si les bêtes étaient prises dans les dunes, le Comte aurait l'amende; personne ne pourra faucher l'herbe sans le congé du Comte, mais il est convenu qu'on *cherquemanera* les dites dunes."

A few clauses further on it is said: —

"Les tenemens du fief de Saint Riquier, dans la banlieue de la commune doivent être *cherquemanés* par les Maire et Echevins en appelant le Sergent de l'Abbaye pour qu'il soit présent."

Most of your readers will probably know that the "dunes" are the sand-hills driven up by the wind on many parts of the coast between the mouth of the Somme and Boulogne.

F. C. WILKINSON.

ST. PAUL'S SCHOOL.—Have the Lists of Admission to this School ever been published? If not, are they accessible, and by what means can a resident in the country obtain information from them? Do the admissions record the parents of the boys admitted? T. P.

RABIT, OR RABYTE.—Du Cange quotes Arnoldus Lubecensis (ii. c. 7): "ascensis equis, *rabitis*, mulis, quidam etiam asinis, processerunt ad urbem Hierosolymitanam."

As I find in Egillson, *Old Norse Poet. Lexic.*— "*Rabitar*, m. pl. Arabes"—I wish to propose this Query: Whether *rabyte*, *rabit*, or *rabyght*, be not an Arabian steed? *e. g.*: —

"Then came the Dewke Segwyne ryght
Armed on a *rabett* wyght."—*Halliwell.*

Query the reference in Spenser for —

"With rich spoil of *ransacked* chastity"? *

E. H. KNOWLES.

St. Bees.

ROMAN COINS FOUND IN MALABAR.—At a meeting of the Royal Asiatic Society, on Nov. 17, 1862, Colonel Sykes mentioned "the recent accidental discovery on the banks of a river in Malabar of large quantities of gold Roman coins of the early empire. These coins were found, not in hundreds merely, but in bushels full." What is the name of the river in Malabar on which these Roman gold coins were found? ANON.

SEATONIAN PRIZE POEMS.—The Rev. E. Smedley published, in 1829, *Saul at Endor*, a dramatic poem, written for the Seatonian Prize. Are there any other of the published Seatonian Prize Poems written in dramatic form? R. INGLIS.

SCOTTISH HERALDRY.—Will one of your correspondents, learned in such matters, kindly give me an answer to the following question? —

Is the head of a Scottish family, descended by the female line from the former chief, entitled to carry supporters to his arms?

It may be objected that a descendant by the female line cannot, by Highland laws, be head of his house; but when the direct male line is extinct, as there must be some head of the family, the descendant by the female line is the only one entitled to be regarded as such.

If this be conceded, my question in fact is resolved into this dilemma: Are supporters borne by a chief, as being head of his family; or, as being a male descendant of the founder of his house?

SCOTUS OXONIENSIS.

LT.-COL. ROBERT WALKER.—*The Annual Register* for 1842, and the *Gentleman's Magazine* for the same year (p. 545), both state that on Aug. 6, died "at Holland Lodge, near Edinburgh, at an advanced age, Col. David Walker, Lt.-Governor of Sheerness." A lengthy obituary notice follows, which however neglects to state that Col. David Walker was appointed M.-General in July, 1821; and that in the *Army List* of Jan. 29,

[* See *The Faerie Queene*, book i. can. vi. ver. 5.]

1841, he is marked as dead. The Lt.-Governor of Sheerness, however, who had held that office since 1813, was Lt.-Col. Robert Walker, one who had risen from an ensigncy in the 15th regiment of foot (1776) to the rank of Lt.-Col. in the Duke of Kent's 7th regiment of Royal Fusiliers, and who afterwards held the same rank in the 9th R. Vet. Bn.; he had also, I believe, been an aide-de-camp of the duke in America. How could such curious confusion of names occur? G.

New York.

Queries with Answers.

Kaynard: Canard. — What is the derivation of the word "Kaynard," as used in the *Wif of Bathe's* prologue? According to Halliwell, it means a "rascal." What is the history of the French "*canard*," as signifying an invented story or hoax? and can it be connected with Kaynard?

G. O. W.

[Tyrwhitt has a note on the line in the *Wife of Bath's Prologue*, l. 5817, in which he tells us, *Cagnard* or *Caignard* was a French term of reproach, which Menage derived from *Canis*. It has not, apparently, any connection with *Canard*, the origin of which, in a pleasant hoax by Cornelissen, is related by M. Quetelet in the *Annuaire de l'Académie*, from which (through the medium of Galignani), it has been transplanted into the columns of "N. & Q." 2nd S. ii. 370.]

Trimmers. — Fishermen who fish in the River *Thame*, near Dorchester, Oxon, catch *pike* by setting what are called *trimmers*, being a line of a certain length wound round a cork about three inches in diameter (flotted like a bung), and cut with a groove in the middle of the edge of the cork. The end of the line, which falls into the water about two feet, is furnished with a hook baited with a small fish which the jack feeds on. These trimmers are set in the evening, being generally laid under a weed called by the common name of cap-weed (the *water lily*), and taken up in the morning; sometimes with a jack, sometimes without. I do not find the word *trimmer* in our dictionaries, or in Nares or Halliwell. What is the word supposed to mean, and is there any notice of its early use? Walton and Cotton do not mention the trimmer. S. Beisley.

[We suspect that the word, in the sense referred to by our correspondent, is omitted by Halliwell for a very good reason, namely, because Trimmer is not a merely provincial term, but good English. "Trimmer, in sporting, a floating line left in the water to catch fish." (Wright's *Univ. Dict.*) The trimmer is extensively used in the upper waters of the Thames (where it is sometimes called a jigger), and throughout England. In Norfolk the local term is *ligger*. "Four days' pike-fishing (in Norfolk) with trimmers, or *liggers*, as they are provincially called." (Yarrell, *British Fishes*, i. 438.) The trimmer, from being employed by night as well as by day, is much used in poaching. It is also adopted occasionally by sportsmen, but this is not considered quite correct by the "two-handers," or regular anglers.

We have not met with any very early use of the word *trimmer* in a piscatory sense; but with a nautical meaning it is employed by Camden: "their masts and trimmers overthrown, their cables cut:" and we should be thankful to any reader who would give us a good account of the word as used in this place.

The trimmer for pike-fishing is of various makes. A good description of that employed in Norfolk is given by Yarrell as cited above. In a trimmer commonly used in the Thames the float is transfixed by a piece of wood loaded with lead at the lower extremity, which is usually painted of a bright colour. There is only just sufficient lead to keep the stick upright in the water, and the line (with hook baited) is attached to the *upper* end of the stick. The pike on biting *trims* the apparatus, or brings it into position: *i. e.* pulls under water what was before the upper end of the stick, thus causing the painted end to emerge and stand upright. Its appearance announces that a fish has struck. Hence, according to the high authority of one of our first London fishing clubs, the origin of the piscatory use of the word *Trimmer*.]

Erasmus and Dean Colet. — In Dodd's *Certamen utriusque Ecclesiæ: a List of all the Eminent Writers of Controversy, Catholics and Protestants, since the Reformation*, 1724 (reprinted in Scott's edition of the Somers *Tracts*, xiii. 435), the names of Erasmus and Colet are placed in antagonism, although the subject on which these congenial friends are represented as "adversaries" does not appear calculated to produce any controversial discord or embarrassment between a Roman Catholic and a Protestant. The list begins as follows: — *Name and Dignity*, John Colet, D.D., Dean of St. Paul's. *Treatise*, De pavore Christi. *Death*, 1510. *Adversary*, Erasmus.

This treatise, which will be found in the *Epistolæ* of Erasmus, vol. iii. part ii. c. 1789, ought evidently to be placed under another controversy, the Trinitarian or Humanitarian. Moreover, Dodd was not justified in ranking Colet among Catholics, for "his friend Erasmus owns that he had much more heretical pravity in him than he himself." (Knight's *Life of Dr. John Colet*, Oxf. 1823, p. 54.) Jortin (*Life of Erasmus*, ii. 201), remarks: —

"Colet had a notion that Jesus Christ was not terrified and cast down at the approach of his sufferings through the infirmity of human nature, but that his agony proceeded from mere pity and grief for the impenitent Jews, and for their destruction. Some of the Fathers had talked much after the same manner. Erasmus wrote this dissertation against the notion of Colet at Oxford. Burigni hath given an inaccurate account of this treatise of Erasmus," t. i. 178.

I shall be obliged if you or a correspondent will furnish the account referred to.

Bibliothecar. Chetham.

[We subjoin the account from *Vie d'Erasme*, i. 175, edit. 1757: "Ils (Colet and Erasmus) étoient dans l'habitude d'agiter, soit de vive voix soit par écrit, des questions qui avoient rapport à l'Ecriture sainte; et ils n'étoient pas toujours d'accord. Ils eurent une dispute sur la crainte que J. Christ avoit témoigné de la mort,

qui donna occasion à un Ecrit* qu'Erasme dedia à Colet: il y examine si J. Christ étoit abandonné de la Divinité dans le tems qu'il demandoit que si cela étoit possible, le Calice passât loin de lui. C'étoit le sentiment de quelques Théologiens; mais ce n'étoit point celui d'Erasme. Il veut prouver dans son ouvrage, que c'est en-tant qu'Homme que J. Christ a parlé ainsi, et qu'en cette qualité il a craint la mort, qui est la suite du péché, et qui est mauvaise en elle-même.

"Colet après avoir vû l'Ecrit d'Erasme, jugea (*Epist.* 46, l. 31) qu'il avoit fort bien défendu son sentiment: il ne trouva cependant pas qu'il l'eût démontré; il s'engagea même à répliquer quand il en auroit le loisir."]

Theocritus: Hesiod. — An early Latin translation of part of Theocritus, as well as a Latin translation of Hesiod's *Opera et Dies*,—the former by Phileticus, the latter by Nicolæus de Valle, both in hexameter verse,—I find in a small volume here, the former dedicated to Frederick, Duke of Urbino, the latter to Pius II. There is no date to the book, but it is evidently of very early type. Phileticus praises the printer, whose name was Eucharius, in fulsome terms at the close of his portion of the translation —

"Mediis qui fulxit (*sic*) Athenis,
Dædalon exuperis artibus, ingenio.
Non tam præcipiti rapidus fluit æquore Tybris,
Quum celeri chartas imprimis ipse manu."

Is anything known of these translators, or the date and residence of the printer Eucharius?

Thomas E. Winnington.

Stanford Court.

[This edition of Theocritus is noticed by Maittaire (*Annales Typog.* tom. iv. pars i. and ii. p. 748), who has quoted the laudatory lines on Eucharius Argyrios, or Silber. Cf. also Panzer, iv. 199. — Nicholas Valla, or de Valle, who flourished in the fifteenth century, was a Doctor of Civil Law, and Canon of St. Peter's, at Rome. He undertook to translate Homer's *Iliad* into Latin verse, but did not live to complete it. What he had already translated was printed after his death in 1474, and again in 1541. He died very young in 1473. (*Bayle.*)—Martin Phileticus, or Philelthicus, was an orator and poet in the fifteenth century, and wrote, among other things, the *Life of Theocritus* in Latin verse, 1471, 4to.—Silber, otherwise called Franck (Eucharius), was one of the earliest printers at Rome under Julius II. He lived at the end of the fifteenth and beginning of the sixteenth century. — *Zedler.*]

Swiney Bequests. — Were the literary bequests of the will of George Swiney, M.D. of Edinburgh, ever carried into effect? The will may be seen in *Gent.'s Mag.* 1845, February.

Grime.

[The two principal bequests of Dr. Swiney have been carried into operation, namely, the establishment of a Lectureship on Geology, and the gift, every five years, to the author of the best published work on Jurisprudence. Dr. Swiney left 5000*l.* stock in the three per cent Consolidated Annuities (which the legacy duty reduced to 4500*l.*) to be administered by the Trustees of the British Museum, and which is paid by them annually to a Lecturer on Geology. Dr. Carpenter of Edinburgh was first appointed by the Trustees, and according to the Accounts of 1851-2, received for that year the sum of 140*l.* In 1858, this lecture was delivered at the Museum of Practical Geology in Jermyn Street, by Alex. Gordon Melville, M D. The other bequest is administered by the Society of Arts. On turning to their *Journal* of Jan. 27, 1854, we meet with the following resolution of the Society: "That the bequest of the late George Swiney, namely, 100*l.* contained in a silver goblet of the same value, to the author of the best published work on Jurisprudence, be adjudged to the work, entituled *The Commercial Law of the World*, by Mr. Leone Levi." On the third quinquennial anniversary of Dr. Swiney's death, the prize was awarded to Dr. Alfred Swayne Taylor, F.R.S. as the author of a treatise on *Medical Jurisprudence.*]

Dr. Erasmus Saunders. — Lewis, in his *Topographical Dictionary of Wales*, states, under Manerdeivy, that "Dr. Erasmus Saunders was the author of *Short Illustrations of the Bible.*" Dr. Saunders died in 1724. What is the size, the date, and the title in full, of the said work?

Llallawg.

[This work is not in the list of Dr. Saunders's publications given in Watt's *Bibliotheca Britannica*, or in Darling's *Cyclopædia Bibliographica*, nor is it to be found in the Catalogues of the Bodleian or British Museum. Lewis may be trusted on topography, but not on bibliography.]

Giordano Bruno. — What are the authorities for the engraved portraits of Giordano Bruno? Is any contemporary likeness known? I am aware of no portraits of him whatever, except the one in *Opere di Jordano Bruno, da Wagner*, Lips. 1830, and one (evidently a copy of this) in *Vie et Travaux de Jordano Bruno par Bartholmèss.*

Is there any modern edition of the Latin works of this great thinker? K. P. D. E.

[The Latin writings of Bruno were published by A.-Fr. Gfrörer at Stuttgard in 1834-36, *Jordani Bruni Nolani scripta quæ latine confecit omnia*, 2 vols, 8vo.]

Loggerhead. — I am old enough to remember some of the "squibs and crackers" of the American war of independence, and amongst others, I recollect two lines, which were as follows: —

"Solid men of Boston, go to bed at sundown,
And never lose your way like the loggerheads of London."

Now I want to know the derivation of the word *loggerhead.* Webster gives *log* and *head* as the derivation, but I am not satisfied with his authority. I wish to see this word more effectually ventilated. F. Fitz-Henry.

[We so far agree with our correspondent, that we consider Webster's derivation a little unsatisfactory *as it stands.* But if it be borne in mind that *log* in Dutch, is *dull, slow, heavy*, as in the phrase "een log verstand" (a dull understanding), it may perhaps be admitted that Webster is not far wrong.]

* "Disputatiuncula de tædio, pavore, tristitiâ Jesu instante supplicio crucis, deque verbis quibus visus est mortem deprecari: Pater, si fieri potest, transeat à me Calix iste."

Replies.

ST. CECILIA, THE PATRONESS OF MUSIC.

(3rd S. ii. 370, 433.)

Many thanks to your valuable and obliging correspondent F. C. H. for his answer to my Queries respecting St. Cecilia. As the subject is interesting, I venture to add a few more remarks on the points in question.

I have lately received the loan of the Abbé Guéranger's *Histoire de Sainte Cécile* (Paris, 1849). The learned writer is Abbot of the Benedictine Monastery of Solesmes, in France, and is well known as the author of several liturgical works. He appears to have used great diligence and research in compiling his Life of St. Cecily.

But he has arrived at conclusions different from those of Alban Butler. This judicious writer asserts, that the "Acts are of very small authority." Guéranger, however, endeavours to prove that they are of *considerable authority*. In chap. xv. (p. 160), he enters into particulars, to which I refer your readers. He maintains that the Acts of the Saint were compiled in the *fifth* century. These are his words:—

"C'est au cinquième siècle, comme nous venons de le dire, et non auparavant, que l'on doit, ce nous semble, rapporter la rédaction définitive des Actes de notre Sainte. . . . . Ces Actes appartiennent à la classe de ceux qui furent rédigés, après la paix de l'Eglise, sur des Mémoires anterieurs. L'auteur voulut réunir dans un seul et même récit les diverses circonstances de l'histoire de Sainte Cécile qu'il avait pu recueillir, soit des Actes rédigés par les Notaires de l'Eglise, soit d'autres écrits qui ne devaient pas être rares dans une ville où le culte de la Sainte Martyre était en si haute vénération, soit enfin des traditions orales et des monuments figurés. . . . Nous aurons dans la suite de nombreuses occasions de faire ressortir l'exactitude de notre historien . . Qu'il nous suffise d'observer ici que l'auteur écrivait sous les yeux de ses concitoyens; qu'il n'avait pas à raconter l'histoire d'un personnage obscur sur lequel il eût été facile d'inventer sans exposer à être contredit; enfin, que ses récits ont été acceptés universellement dans toutes les Eglises de l'Occident, dès l'époque que les vit paraître. La présomption la plus grave serait donc en sa faveur, quand bien même nous n'aurions pas à produire des preuves distinctes et évidentes de sa véracité," &c.

F. C. H. appears inclined to the belief, that the Acts of St. Cecily were *compiled* by Simeon Metaphrastes, in the tenth century. But the Abbé Guéranger is of opinion, that Simeon Metaphrastes was merely a *translator* of the Acts of the Saint into Greek:—

"Une version Grecque de ses Actes parut à Constantinople vers la fin du neuvième siècle."—P. 246.

The writer adds:—

"Nous ne nous sommes point imposé la tâche de défendre ce pieux et célèbre personnage de toutes les accusations dont il a été l'objet; mais nous devons attester que Métaphraste, au lieu d'enfler par de nouveaux récits et par ces amplifications qu'on lui a tant imputées, l'original qu'il traduisait, s'est borné à faire passer dans la langue Grecque, avec une minutieuse fidélité, ce qu'il trouvait sur le manuscrit Romain des Actes de Sainte Cécile," &c.—P. 247.

Dr. Milner's authority is found to be correct, as well as the opinion of F. C. H., that there is no ground, nor any foundation, for attributing musical talent to St. Cecily, as far as her authentic Acts are concerned. While Guéranger blames Alban Butler for following the opinion of Tillemont and Baillet, that the "Acts" of the Saint "are of very small authority," he will not allow at the same time, that Alban Butler is correct in stating, "that St. Cecily, from her assiduity in singing the divine praises (in which, according to her Acts, she often joined instrumental music with vocal), is regarded as patroness of church music." The reason is, because there is no mention—not even a single word—in her ancient Acts, that she was acquainted with music.

Guéranger proves, that it was not till the sixteenth century the Saint was chosen the Patroness of Music. About the same period also, she was for the first time represented in painting as musical, and with musical instruments, by Paul Veronese, Salimbeni, Guido Reni, Carlo Dolci, and Raphael. We are much indebted to the learned Abbé for his valuable and most interesting Life of St. Cecily.

JOHN DALTON.

I have examined the *Histoire de Ste Cécile* by Guéranger, referred to by CANON DALTON, and it has only confirmed my opinion. The author contends, indeed, for the authenticity of the Acts of the Saint—which is not the precise object of our present inquiry—but he nowhere pretends that they contain a word about any musical performances of St. Cecily, beyond the hymn which she sang in her heart to the Lord on the day of her nuptials.

When he comes to speak of the Saint's being chosen Patroness of Music, he places the period so late as the sixteenth century; and he also represents Raphael as the first artist who painted the Saint with a musical instrument, as I also did in my former communication. When we consider that this great painter represents her holding *organ pipes*, it seems clear that he had in his mind the *cantantibus organis;* and Dr. Milner, I still think, is quite correct in supposing that the Saint was considered musical merely from a misinterpretation of those words. Guéranger, indeed, derives the patronage attributed to St. Cecily from no other source; but he attempts an amplification which the words will not bear:—

"Au milieu de ces bruyants et profanes concerts, et durant le cours de ceux qui s'executèrent pendant le festin, Cécile chantait aussi, mais dans son cœur, *et sa mélodie s'unissait à celle des Anges . . . . et pour honorer le sublime concert que Cécile exécutait avec les Esprits célestes*, bien audelà des mélodies de la terre, elle (la Chretienté) l'a saluée à jamais Reine de l'harmonie."—chap. iv.

This is very fine and poetical, but it is not borne out by the simple expression of the Acts: "Cæcilia Domino decantabat." I prefer confining myself to the plain words of the narrative, and am satisfied that the opinion of Bishop Milner is the only one that will bear close criticism.

F. C. H.

THE SCOTTISH ACELDAMA.

(3rd S. ii. 274, 316.)

On this subject allow me to correct an error, under which I am afraid the memory of our Scottish Covenanters is suffering prejudice.

The "original authority" for the statement in question is neither John Howie, nor yet the "martyrs' monuments," but an Englishman — a Commissioner for the arrangement and ratification of the Union, and highly popular author, Daniel Defoe.

True, his fame chiefly rests on the free use made of certain facts in the life of a Scottish sailor; but it would be difficult to prove that his "Scottish piece of history" is amenable to the like relations of fact and fiction.

The writer professes to have —

—"applied himself by books, by just authorities, by oral tradition, by living witnesses, and by all other rational means, to make himself sufficiently master of the matters of fact at least to furnish out memoirs, though not a perfect history, of these things; and to endeavour to restore the general knowledge of these great transactions to the use of posterity, till some more large and particular account of these things shall appear."

The computation, with its accompanying statistical details will be found in Defoe's *Memoirs of the Church of Scotland*, Part III.: "The Church, in her persecuted state, from the Restoration to the Revolution," and commences: —

"In this persecution, as has been collected from the accounts both public and private, above 18,000 people have suffered the utmost extremities their enemies could inflict, of which the following particulars are a proof, many of which can be proved even to the very names of the persons, with the places of their abode."

The required "particulars" being furnished, the author concludes: —

"The numbers of those who perished through cold, hunger, and other distresses, contracted in their flight into the mountains; wandering, without shelter or harbour, in dreadful winters, *during the long space of twenty-eight years'* persecution, and who often came home in such extremities as just to step into their own house to die, and sometimes were, even in the article of death, despatched by the murdering soldiers: these were many thousands, and cannot be calculated, but will certainly make up more than the number of 18,000 mentioned above."

In an earlier paragraph of the same Part, we find the nucleus of the above statement, as furnished to Defoe, by an authority which may be classed under the head either of "Oral Tradition," or "Living Witnesses:"—

"One reverend minister of the Church of Scotland assured the writer hereof, that, taking in the people who died in prisons and in banishment, there was *an account taken of above* 18,000 *people*, whose blood these persecutors have to account for; besides the numbers who, at the time of the Revolution, were actually in prisons in the Isle of the Bass, and another Castle, Blackness, Edinburgh, and other places."

These *Memoirs* were first published some years after the Union; and when, at a later date, those who raised the Muirland headstones summarily recorded the "murder of 18,000 Presbyterians by 'black prelacy';" or when, later still, John Howie prefaced his abridgement with the words, "It is computed," they merely acted on that "general knowledge of these great transactions," which it was the object of Defoe to perpetuate.

William Galloway.

BISHOPS IN WAITING.

(3rd S. ii. 138, 175.)

Absence from home, and other circumstances, have hitherto prevented me from answering the Queries propounded by J. R. I am not able to produce any authority *totidem verbis* for the statement I made as to the precedence of bishops, but I think the argument from analogy is very strong, whilst that from authorised practice appears to me quite conclusive. To begin with analogy: Scottish and Irish peers, as such, have no seat in the House of Lords, and consequently are not peers of Parliament; but will J. R. say that they are, therefore, not entitled to precedence according to their rank — that they are not to be accounted "Lords"? A Scottish Earl, although having no seat in Parliament, ranks as an Earl before Viscounts of England, Great Britain, and the United Kingdom; all of whom, as such, are numbered amongst the members of the "Upper House." This priority is granted to the Scotsman by an Act of the legislature; plainly showing that the title and relative rank, but not the being a "peer of Parliament," confers the right of precedence. The case of Irish peers is similar. In the House of Lords, the Duke of Argyll sits as Baron Sundridge; but will J. R., in ordinary life, deny his grace the titles and precedence of a duke?

The case of the Irish bishops and Scottish representative peers is, I think, fatal to J. R.'s theory: for, to be consistent, according to this correspondent's view, "*writs* directed to them to sit in the House of Lords" are necessary to make them peers: *ergo*, whenever any of these prelates or noblemen happen, by rotation or non-election respectively, to be without a seat among our hereditary legislators, they *ipso facto* cease to be

peers; but are entitled, in some ensuing session, to resume their former position only to lose it again in the next! The effect of such a doctrine, if generally adopted, would be productive of some rather curious results.

And now for ordinary usage: — King William IV., it is well known, was always most particular in giving the title of "Lord" to colonial bishops; and since the sovereign is "the fountain of honour," and can confer titles at will, this alone would sufficiently justify my assertion at p. 138. Again, if J. R. will inquire at any of the government offices where a correspondence is maintained with colonial bishops, he will find that the latter are invariably addressed as "My Lord" and "Your Lordship." Can higher authority than this be required? I am told also, on the first authority, that the reason of the late Bishop Weekes hesitating about accepting the bishopric of Sierra Leone, was because he objected to become a "Lord." A vulgar notion obtains, I admit, amongst an insignificant minority of the English clergy, that colonial bishops are inferior to those of the mother country; but this idea only prevails with those whose Erastian principles prompt them to look upon a bishop as a mere servant of the state. J. A. Pn.

THE SYRIAC VERSION OF THE APOCALYPSE.

(3rd S. ii. 296.)

I am obliged to Mr. Buckton for his answer, but it is not satisfactory. He says he quoted Rev. xviii. 14, from the Philoxenian. I ask, did the Philoxenian version contain the Apocalypse? To this he gives no answer, but suggests that I may not be aware that the Apocalypse is wanting in the Peshito, and refers to authorities in proof. Not to know this I must be, indeed, a novice; and, I am happy to say, that I also knew the defective style of the Syriac Apocalypse. The question should not be left here. I have for a long time tried to find out where the Syriac version of Revelation came from, and I have found authors saying that it was taken from the Philoxenian by De Dieu, in 1627. This, however, is mere assumption; the Preface to De Dieu's edition which I have does not say so. I do not find any intimation of a version of the Apocalypse as part of the Philoxenian, in White's edition. Ridley (*De Syriacis N. F. versionibus*, 176), it is true, mentions, two MSS. of the Philoxenian as containing the Apocalypse, but this is inconclusive, although adopted by White as probable (Pref. p. xv.). Now what says Adler, the great authority on these matters? Alluding to the very words of White to which I refer, he says "sed tamen a genio Philoxenianæ versionis tantidem differt quantum a simplice," &c. "It differs as much from the genius of the Philoxenian version as from the simple" (Peshito). He concludes by saying, "We are convinced that this version of the Apocalypse was made by some one else than the common Syriac version of the Gospels, but does not own Philoxenus as its author." Dean Alford agrees with this conclusion, and supports it by quoting Dr. Tregelles and the German critic, Lücke. So far as I can ascertain, also, the Syriac Apocalypse scarcely ever occurs in MS., and never in very ancient MSS. From personal examination I am able to add, that it is not to be found in MSS. where there was every reason for noticing it if it really formed part of the Philoxenian version. I may, in explanation, say that I have examined numerous Syriac lists of New Testament books, &c., at the British Museum, and that I have found the Apocalypse wanting from most of them, the Philoxenian copies included. In one manuscript containing the Apocalypse, I found the number 666 explained in Greek letters, ΛΕΑΤΙΝΟΣ, accompanied by some characters which I could not read. The same MS. contains 2 Peter and 2 and 3 John. Prefixed to 2 Peter is a notice intimating that the Second Epistle of Peter is not published in the Syrian tongue with the books which were translated in the days of the ancients, and is, therefore, not found except in the version of Thomas, called the Heraclean, after the name of Heraclea, his city. This MS. is of the fourteenth century.

I had hoped that Mr. Buckton had hit upon some fact unknown to me, but I am disappointed, and I must retain, for the present, my old opinion, that the date and source of the Syriac Apocalypse is a problem yet to be solved. At the same time I expect it will be found that the version is not very ancient. B. H. C.

JOHN CLARKE, SCHOOLMASTER OF HULL.

(3rd S. ii. 323.)

John Clarke, Rector of Laceby from 1727 till his death in 1768, is termed M.A. of S. John's College, Cambridge, and "Prelector Hullensis." We can, we think, prove pretty clearly that the only John Clarke, M.A., of S. John's College, Cambridge, who could have held the rectory of Laceby at the period specified was a layman, and that he died in 1734, having been "Prelector Hullensis" (if by that term is meant Master of Hull School).

The only John Clarke, M.A., of S. John's College, Cambridge, who could have held the rectory of Laceby at the above time was John Clarke, son of John Clarke "cervisarius," born at York, educated in the school there under Mr. Tomlinson, and admitted a sizar of S. John's, May 7, 1703, æt. 17. He proceeded B.A 1706-7, and commenced M.A. 1710.

Mr. Pickell (*Hist of Hull*, 830), after mentioning John Catlyn, who was turned out of the mastership of the grammar-school in that town in 1676, says that he was succeeded by a Mr. Parks, whose successor, Mr. Robert Pell, had a dispute with the usher in 1683. He does not inform us when or how Mr. Pell vacated his office, but proceeds thus: —

"The next master that occurs is John Clarke, author of *Essays upon Education and Study*; but better known for his literal translations of several of the classic authors, and his free translation of Suetonius and Sallust. *He removed from hence to Gloucester, where he died.* He was succeeded in the school by a Mr. Blith. *The two last masters were both laymen.* Mr. Theron, a Fellow of Trinity College, Cambridge, about 1763, succeeded Mr. Blith."

It may be observed that Mr. Carlisle (*Endowed Grammar Schools*, ii. 833), omits Parks and Pell in his list of the Masters of Hull School, and gives 1720 as the date of Clarke's appointment, stating that he removed to Gloucester, where he died. He makes no mention of either Blith or Theron.

Mr. Fosbrooke (*Hist. of Gloucester*, 231, 303), gives lists of the Masters of the College School, and the Crypt School in Gloucester. As regards the first of these schools, the list seems so incomplete that it occasioned us no surprise not to find in it the name of Mr. Clarke. Mr. Fosbrooke, however, gives (*Hist. of Gloucester*, 331), the following epitaph in the church of S. Mary de Crypt in Gloucester: —

"Hic jacet vir eruditissimus & integerrimus Joannes Clarke, qui ingenio summo industriam indefessam adjungens, multa ad rem literariam promovendam, et bonos mores excolendos, scripta perutilia in disciplina grammatica atq; etiam morali et vivens edidit et edenda moriens reliquit. Ob. Apr. 29° anno salutis, 1734, ætatis 48."

This epitaph appears to us conclusively to establish that its subject was the person who had been the schoolmaster of Hull, and his age at the time of his death so far agrees with that of the M.A. of S. John's College, as to render it more than probable (in default of evidence to the contrary) that the schoolmaster of Hull, and the M.A. of S. John's, were one and the same person.

On the title-page of his *Sallust*, 1734, he is called John Clarke, late of Hull, now of Gloucester. Prefixed is a "Dissertation upon the usefulness of Translations of Classick Authors," dated Gloucester, Jan. 16, 1733-4.

There is a brief account of his life before his Ovid, 1735. The following passage is noteworthy: —

"His constant drink was small unless to oblige or entertain a friend, and then he was both generous and temperate."

This may serve to explain a very ambiguous statement in a letter of Dr. Edward Harwood (Nichols's *Lit. Anecd.* ix. 579). Any one reading that letter might fairly suppose that Mr. Clarke was frequently drunk, whereas it was no doubt Mr. Belsborrow, his pupil, of whom that is said.

C. H. & Thompson Cooper.

Cambridge.

QUOTATIONS, REFERENCES, ETC.

(3rd S. ii. 408.)

11. *Perimus licitis.* This has been the subject of a query before, but without success. I can only give S. Gregory's expansion of it: *Solus in illicitis non cadit, qui se aliquando et a licitis caute restringit.—Moral.* lib. v. et *Homil.* 35 *in Evang.*

23. *Nihil est in intellectu quod non prius in sensu.* This was Aristotle's saying. As Bp. Berkeley observes of him, "That Philosopher held that the mind of man was a *tabula rasa*, and that there were no innate ideas."— *Siris*, § 308. Aristotle was always called emphatically "The Philosopher," as Cicero was styled "The Orator," and Seneca "The Moralist."

Queries, p. 306, No. 16. Antisthenes being told that Plato spoke ill of him, replied, "It is a royal privilege to do well and to be evil spoken of." See Diogenes Laertius.

14. This query has been answered, but it may be worth adding, that preservation by a spider's web occurs in the life of more than one mediæval saint, as Mr. Neale observes in his preface to the legend of S. Meinrad. — See *Deeds of Faith*, p. 119. Eirionnach.

25. Pliny the Younger, *Epistol.* lib. vii. 26: —

"Nuper me cujusdam languor amici admonuit, optimos esse nos dum infirmi sumus."

B. L. W.

I regret my inability to give more than one reference; but as every little helps, perhaps r. will accept the following: —

"*St. Augustin.*

14. "Quid enim? Non erat rex qui timebat fieri rex? Erat omnino."—*Tract. XXV. in Joan. VI.*

It will be seen that the text of the holy Father bears the opposite meaning to that of the English expositor: but I have no doubt that the above was the passage to which he alluded. F. C. H.

CENTENARIANISM.

(3rd S. ii. 196, 399.)

I have now the pleasure to send you a note of further centenarianism, and what may possibly be the solitary instance of a speech by a centenarian. On the 8th of this month a dinner was given to Mr. Foster, of Derby, on his attaining his 100th year, and in proposing his health the Chairman said: —

"Our juvenile friend who sits on my right, lookin more like a young Archbishop than a centenarian-

(laughter) — betrays no signs of rapidly failing health, notwithstanding a life of great activity and vicissitude. Born on the 8th of November, 1762, in the first American war, many years ago, he joined the militia, and when the French revolution broke out he went to Egypt with General Abercrombie, and at his death Mr. Foster returned home with 104 men, all more or less afflicted with ophthalmia. His friends persuaded him to leave the army, which he did on the day Nelson died. Being of an active turn of mind, and having also a taste for the fine arts, he in the first instance invented and patented a machine; and, in the second instance, he turned his attention to the fine arts. At the death of his son he took to the publishing trade, having compiled some charts, many thousands of which have been sold to clergymen and other ministers, and found ready acceptance in public and private schools. (Cheers.) Gentlemen, I cannot detain you at this festive board by relating all the incidents in our guest's varied life. I trust that you will not consider that we are doing homage to a second Bluebeard when I inform you that our guest has been the husband of five wives (much laughter), that he has had seventeen children (renewed laughter), that the first-born, if now living, would have attained her 78th year, and that the last and only one which has been left, we hope, to solace and comfort him in his declining days, only a few days ago celebrated her 10th birth-day. (Cheers and laughter.) As a proof that Mr. Foster is not a Bluebeard, I need only point out these facts to prove his veneration for, and his high appreciation of, the fair sex. (Cheers and laughter.) Though the snowy locks of our guest attest increasing years, yet if we look at his clear complexion, his bright eye when it flashes up, though at times a little dimmed withal, his clear intellect and retentive memory, we will not despair of being spared to meet him again even another year. (Cheers.) We all hope that years of happiness and prosperity are still in store for him; that, however, is a matter entirely within the dispensations of a gracious Providence, to whose behests we must all humbly bow. (Hear, hear). But when our old friend has entered the dark valley of the shadow of death, having faith and hope in a bright future, he will at least have the consolation of knowing that he did not pass away from our midst unwept, unhonoured, and unsung. (Loud cheers.) Gentleman, I give you 'Continued health, happiness, and prosperity to our juvenile friend, Mr. Foster.' (Cheers and laughter.)

"(Three times three cheers were given.)

"Mr. Foster, on rising, had a hearty reception. He said — Mr. Chairman and Gentleman — The present moment is the happiest of my life. I am grateful and thankful for your compliments. I am not used to making speeches, but I know how to be grateful. Providence has been kind to me. I am an old man, but get my living by my own labour, and I hope to be able to continue to do so as long as there is a necessity. (Cheers.) I hope to live a few years longer to meet my friends on a future occasion. (Cheers.) You are kind to me, and I am grateful to you. Good health, prosperity and happiness to you all in this world, and blessings in the world to come. (Loud cheers.)"

This report is taken from the *Derbyshire Advertiser* of Nov. 14th.

In the *Broadwell Register*, Samuel Cleaver was baptized Nov. 20th, 1756, and buried Oct. 26th, 1859; but the entry states him to have been 101 years of age, which is one year less than his real age. Such an inaccuracy, however, is too likely to happen to raise any doubt as to the identity of the deceased. C. S. Greaves.

I owe to the kindness of a correspondent (Mr. D. M. Stevens, of Guildford) the information that there is now living at Alton, in Hampshire, a woman named Sarah Lee, who was born and baptized at Lasham in the year 1759; born on the 3rd of May, baptized on the 4th of June; and who is therefore in her 104th year. She was the daughter of Robert Trimmer and Margaret his wife. Sarah Lee is in the possession of her faculties, and is able to move about, and assist herself. Her teeth are well preserved. This statement is made on the authority of the Rev. G. F. Smith, Curate of Lasham. G. C. Lewis.

The *Hants Advertiser*, of the 6th inst., contains the following under the head of "Lymington:"—

"A Centenarian. — The venerable Dowager Lady Blakiston has at length departed this life, at the ripe and rare age of 102 years, well authenticated. The Sir Mathew Blakiston of our chancel, whose monument even has by this time assumed the appearance of antiquity, was her husband; and his father was Lord Mayor of London in 1760, and walked as such in King George the Third's Coronation."

J. W. Batchelor.

Odiham.

The Hemmings and William of Wykeham (3rd S. ii. 468.)—The connection between the Barkers and the family of the founder of Winchester was made by the marriage of Robert Barker with Mary, daughter of William D'Anvers, of Culworth, Esq., by his wife Elizabeth, daughter of Richard Fiennes, Lord Say and Sele. The 2nd Lord Saye, who died in 1471, had married Margaret, sole heiress of William Wykeham, eldest son of Sir Thos. Wykeham, who was great nephew of the bishop. See Nichols's *Coll. Top. et Gen.*, ii. and iii. C. J. R.

Arms of Paget (1st S. xii. 49.)—The arms—Sable, a cross engrailed, argent, in the dexter quarter an escallop of the last, — were, at the request of Thomas Pagite of the Middle Temple, London, gentleman, son and heir of Richard Pagite of Crayneford, in the county of Northampton, gentleman, son and heir of Thomas Pagite of Barton Segrave, in the said county, gentleman, certified by Robert Cooke, Clarenceux King of Arms, to have been borne by the ancestors of the said Thomas Pagite, known by the name of *Pagitt;* and that the said arms did, of right, belong unto the said Thomas Pagite. And because he could find no crest or cognizance belonging to the said arms, nor hath been borne by his said ancestors, the said Clarenceux, at the request of the said Thomas Pagite of the Middle Temple, then

granted the crest following to be borne with the said arms, viz.: On a helme a wreath (argent and sable), an arm sable, hand proper, holding an indented deed, inscribed, "Deo Pagit." To be borne by said Thos. Pagitt, and his heirs. Patent dated February 24, 1575, 18 Eliz.

The pedigree of the family occurs in the Visitation of London in 1663; they were for three generations connected with the law: the son of the grantee being one of the Barons of the Exchequer; and the grandson, Justinian Paget, Custos Brevium of the Court of King's Bench. J. R.

Felkin's Papers (3rd S. ii. 448.) — The papers which your correspondent inquires about are not published in a collective form. I have not a copy left of some, but as they have all been at one time or other printed in the transactions of societies, reports of parliamentary commissions, or committees, &c., if W. X. W. will put himself in communication with me I shall be happy to assist him to find them, if copies are not forthcoming. They are numerous, extending over thirty-five years.

William Felkin, F.L.S., F.S.S., &c.

Park, Nottingham.

Dr. John Askew (3rd S. ii. 348.) — Although I cannot supply E. W. with all the information he seeks, the notes I subjoin may possibly assist him in his inquiries. Mr. Askew was married to Frances Pochin, at Loughborough, co. Leicester, May 24, 1786. He is described in the Marriage Register as "the Rev. John Askew, of the parish of St. Andrews the Great, in Cambridge." Of this marriage there was a son named Anthony Adam Askew, who was baptized at North Cadbury, Somerset, July 15, 1787. Mrs. Frances Askew died July 28, 1789, aged 42, and was buried at North Cadbury; and the following extract from the Register of Burials, in 1812, for that parish, will give the date of her husband's decease: — "Rev. John Askew, Doctor in Divinity, 27 years Rector of this parish; died June 23rd, and was buried July 1st" (1812). The Rev. Anthony Askew, the Doctor's son, married Harriett Cornish, daughter of William and Ann Cornish, of Yarlinton, Somerset, March 16, 1813, and had by her five or six children. He died in a lunatic asylum, near Salisbury, Jan. 28, 1832, and was buried at North Cadbury, and his widow died on Nov. 8, in the same year. According to Phelps's *Hist. Somerset*, Dr. Askew became rector of North Cadbury in 1785; and from the same source I am enabled to give a copy of the epitaph in that church to the memory of his wife: "Underneath lie the remains of Frances, wife of the Rev. John Askew, D.D., rector of this parish, and daughter of William Pochin, Esq., of Loughborough, in Leicestershire, who died July the 28th, 1789, aged 42." I find no allusion to a second wife among the family papers, though it is *possible* there may have been one. The learned Dr. Ralph Cudworth, author of the *True Intellectual System of the Universe*, became rector of North Cadbury in 1650.

Ina.

Wells, Somerset.

Egyptian Inscriptions (3rd S. ii. 429.) — Schiller (*Werke*, ix. 269) refers to the subject of the following passage of Plutarch: — Τό δ' ἐν Σάει τῆς Ἀθηνᾶς (ἣν καὶ Ἶσιν νομίζουσιν) ἔδος ἐπιγραφὴν εἶχε τοιαύτην, Ἐγὼ εἰμὶ πᾶν τὸ γεγονὸς, καὶ ὂν, καὶ ἐσόμενον· καὶ τὸν ἐμὸν πέπλον οὐδεὶς πω θνητὸς ἀπεκάλυψεν. (*De Iside et Osiride*, ix.) "At Sais the temple of Minerva (whom they call Isis) had upon it this inscription: 'I am whatever has been, and is, and will be, and my peplos no mortal has uncovered.'" The peplos is neither a veil nor a petticoat; it was an outer garment which fell from the left shoulder to the hips, leaving the right arm uncovered, and might be raised to hide the features. The esoteric meaning I conceive is,—"I (Wisdom) exist from eternity to eternity, and no mortal has discovered me." Sais is identified with *Sa-el-hadjar*, meaning "Sa of Stones," in lat. 31° 4′ N., on the right bank of the Canopic or Rosetta arm of the Nile, and is yet almost unexplored. As Amasis (570 B.C.) adorned Sais with the magnificent propylæa of the temple of Minerva (Herod. ii. 175), it is probable that this inscription was hieroglyphic. Herodotus identifies Isis with Demeter (Ceres), (ii. 59).

Neith is the Egyptian name of Minerva (Larcher's note). Herodotus is the best authority, so far as his vows of secrecy on initiation into the mysteries of both these goddesses at Sais, allowed. Plutarch, who wrote five centuries afterwards, and when nearly all oracles were dumb, disclosed what he learnt more freely; but he mistakes Isis for Minerva, although ascribing to Isis the attributes of Ceres (ii. iii. liii.).

The other inscription to which Schiller refers is I presume, the word EI, "Thou art," on which Plutarch also treats (xx. xxi.); it was engraved over the gate of Apollo's temple at Delphi.

It is evident that Schiller did not quote from original sources. He refers to Br. Decius's *Ueber die ältesten hebräischen Mysterien*, "woraus," he says, "ich verschiedene die hier zum Grund gelegten Ideen und Daten genommen habe." — (*Werke*, ix. 282.)

T. J. Buckton.

Lichfield.

Elizabeth Gousell (3rd S. ii. 446.) — I have never seen it recorded that Elizabeth, daughter of Sir Robert Gousell, who married Sir Robert Wingfield, married afterwards William Hardwick; but William Hardwick of Hardwick, co. Derby, the first of that name recorded in the pedigree, did marry the daughter of —— Gawse

or Gowsell, of Barlborough, co. Derby, who may, therefore, have been the lady in question.

Seven generations lower down in the Hardwick pedigree, Mary, elder daughter of John, and sister and coheir of James Hardwick of Hardwick, married Richard Wingfield, of Suffolk, a descendant of the above Sir Robert and Elizabeth, in right of whom he placed Gowsell, barry of 6 or and gules, a canton ermine, in his third quarter.

See *Harl. MSS.*, 886, 2218, 5871, p. 31; *Topographer*, 1791, iii. 323; *Collins*, by Sir E. Brydges, i. 316; Hunter's *Sheffield*, pp. 62—92. C. D.

Owen Fitz-Pen, *alias* Phippen, a Melcombe Man (3rd S. ii. 409.) — In answer to T. W. Belcher's Query, I beg to hand you the following:—

"*Melcombe in Dorset* was his place of birth."

The hero of the epitaph, which your correspondent has given at length, appears to have been a man possessed of more than an ordinary amount of courage; but, as far as Melcombe Regis is concerned, the exploit recorded by the epitaph is altogether unknown, as also the hero of it. I have been unable to find any name at all like that borne by the hero in connection with the Melcombe above-named. Neither is there any person now residing there bearing the name of Fitz-Pen or Phippen. Besides this Melcombe there are two other Melcombes in Dorset; viz. Melcombe-Horsey, and Melcombe-Bingham, the residence of the Bingham family. Melcombe-Horsey and Melcombe-Bingham, or Binghams-Melcombe, adjoin, and are situated nine miles north-east from Dorchester (the county town), and nine miles south-west of Blandford; they are in the diocese of Salisbury, archdeaconry of Dorset, and deanery of Whitchurch. I therefore think that the epitaph must allude to one or other of these last-mentioned Melcombes. It is very possible that Fitz-Pen or Phippen began his career as a seafaring-man by sailing out of the first-mentioned Melcombe, which at the present time is a fashionable and much-frequented watering-place, and in the sixteenth century carried on a very considerable foreign shipping trade.

Perhaps the old parish registers of the Melcombes above-named would throw some light out as to the hero or his family.

J. B. Kerridge.

Weymouth.

Alas! for the memory of editors, and the accuracy of transcribers, the epitaph on this fire-eating Dorsetshire worthy has already been given, yet not without differences, in 2nd S. ii. 305. Perhaps some kind friend at Truro will collate the versions, and furnish us with an amended text.

In the former version his birth-place is written, not *Melscombe* as now, but *Melcomb*. This would probably be Melcombe Regis, as most likely to be the parent of seafaring men; and there is, as the Post Office says, "no such name known" here at Binghams Melcombe.

It is a colloquial rendering of *Filius Pagani*, or *Fitzpaine*, still existing in the village of Ockford-Fitzpaine, commonly called "Phippen-Ockford," and was formerly pretty generally diffused in Dorsetshire; but respecting this gallant individual I have no information. C. W. Bingham.

Heiress's Son (3rd S. ii. 430.) — The Heralds' College would certainly not permit, as a matter of strict heraldic law, that a child should quarter the arms of a mother, an heiress or co-heiress, during her lifetime; but all the same, as a matter of courtesy, no one else could well raise an objection to such being done. It is presumed, from the question, that there is a *paternal* coat already to admit of it, such being indispensable.

F. L. B. D.

Wills (3rd S. ii. 434.)—The will, July 4th, 1635, of the famous Dr. Richard Sibbes, author of *The Bruised Reed*, *The Soul's Conflict*, and many other excellent and still vital books, Master of Catharine Hall, Cambridge, and Preacher of Gray's Inn, London, will be found in Grosart's collected edition of this Divine's *Works*, vol. i. pp. cxxviii—cxxx. It is given *verbatim et literatim* from "The Principal Registry of Her Majesty's Court of Probate in the Prerogative Court of Canterbury." Student.

Anonymous Works (3rd S. ii. 448.) — If I rightly understand the query of your correspondent, Bibliothecar. Chetham., he has put it under the impression that the *metrical* answer to the "Romish Ryme," by Rhodes or Hieron, and the *prose* answer, entitled *Eubulus*, by P. A., are one and the same work, which is not the case.

Of the authorship of the former I know nothing beyond what is stated by Watt, Lowndes, and Farr; the latter, I have no doubt, was written by Patrick Forbes, Bishop of Aberdeen. As it is somewhat scarce, I transcribe the title from a copy in the Advocates' Library: —

"Eubulus, or a Dialogue, where-in a rugged Romish Ryme (inscrybed, Catholicke Questions to the Protestant), is confuted, and the Questions there-of answered. By P. A.

"'Answere a Foole to his foolishnesse, lest hee bee wyse in his owne conceit. *Proverbs*, xxvi. 5.'

"Aberdene, printed by Edward Raban, Dwelling vpon the Market-place, At the Towne Arms, 1627. With priviledge." 4to, pp. 166, and one page "Escapes, in printing."

The place of printing, and the dedication to Anna, Ladie Gordon, point to a northern origin; and that it was attributed to the bishop at the time of its publication is attested by the following note, in a hand of the period, appended to the initials P. A. on the titlepage of the copy described above: — "Patricius Aberdonensis, viz. the present Bp. of Aberdeene, Laird of Corse, Forbes."

As additional evidence, if more be wanted, I may mention, that at page 165 of the volume, we have, "The author his meditation on the 63 yeare of his age, now out-runne." Bishop Forbes was born in 1564, and consequently was 63 when his book appeared in 1627. S. Halkett.

Advocates' Library.

Beauty and Love (2nd S. i. 225, 356.) — In the sixth volume of Beloe's *Anecdotes of Literature*, p. 91, the stanzas which were printed from my MS. are quoted as taken from *The Loyal Garland, a Choice Collection of Songs highly in request*, licensed Aug. 18th, 1686, and printed for T. Passinger at the Three Bibles on London Bridge. The 11th line —

"And men of nobler parts they can
Our graces better find"

differs from the MS. as well as the copy of 1652 quoted by W. H. Husk. There are several other variations of synonymous words, but not of material importance to the song.

Thomas E. Winnington.

Stanford Court.

Jacobite Query: James Nihel (3rd S. i. 329, 499.) — The name was probably Nihell, and came from Limerick. I have an interesting medical work on "The Pulse," published by a Dr. John Nihell, and dedicated to Dr. Mead.

This Dr. Nihell was brother to the titular Bishop of Killenora (whose arms are given at p. 499, vol. i. 3rd S. "N. & Q.") He was born at Limerick in 1705, and died there May, 1759. He studied at Paris, Leyden, and Montpelier; and went to Spain on the invitation of his uncle, Sir John Higgins, physician to Philip V., in hopes of succeeding to his post, but Higgins died when Nihell was at Cadiz on his way to Madrid.

W. Frazer.

John Bradshaw and Marple Hall (3rd S. ii. 411.) — Marple Hall used to be a favourite haunt of mine. It was let a few years back as a farmhouse; the ancient furniture and stock of curiosities, old armour, books, &c. were sold. A bed used to be shown to visitors as one in which Cromwell had slept. On a window, written with a diamond, are the following lines: —

"My brother Henry must heir the land,
My brother Frank must be at his command;
Whilst I, poor Jack, will do that
Which all the world shall wonder at."

T. Ashe.

Origin of the Word Superstition (3rd S. ii. 235.) — I lately met with the following passage in a periodical, which may be added to the illustrations of this word from Eastern literature which I gave in my last note: —

"There is this resemblance between Jewish Parents and Chinese Parents, — they have an intense desire for a Son, and for a like reason, When the Parent dies, it becomes the duty of the Son to present himself in the Synagogue morning and evening for eleven months afterwards, and to repeat a Song of Praise to the Almighty: This is called the Kaddish, and is repeated by the Son on the anniversary of his Father's death, all the days of his life, and a lamp is likewise kept burning all day.

"Though no express mention is made in this Song of Praise of the Departed Soul, it is evident that it is expected it will derive some advantage from its repetition, or Parents would not be so anxious to provide for its performance; moreover, the Souls of the Departed are prayed for on the principal festival days throughout the year, the prayer running as follows: —

"'May God remember the Soul of my honoured Father (or Mother, as the case may be), who is gone to his repose; for that I now solemnly offer charity for his sake; in reward of this, may his Soul enjoy eternal life, with the Souls of Abraham, Isaac, and Jacob—Sarah, Rebecca, and Leah, and the rest of the righteous males and females that are in Paradise, and let us say—Amen.'

"The Son alone is capable of offering up these prayers."*

Eirionnach.

Ignez de Castro (3rd S. ii. 368.)—I have to apologise to W. M. M. for not sooner complying with his request that I should specify the authors of the works in my possession relating to Ignez de Castro, and state whether they are originals or translations. The four tragedies in Portuguese are by Antonio Ferreira, Nicola Luiz, Domingo dos Reis Quita, and João Baptista Gomez. I am indebted to the kindness of a correspondent of "N. & Q." for a fifth tragedy on the same theme by Joaquim Jose Sabino, which was published in London in 1812. The three Spanish dramas are, the *Nise Lastimosa*, and the *Nise Laureada* (Nise being an anagram of Ines), by the monk Geronimo Bermudez, and the *Reynar despues de Morir*, by Luis Velez de Guevara, all originals. Mons. de la Motte's French play is also an original work. Of the eight English plays three are translations; one from Ferreira by Mr. Musgrave, one from Nicola Luiz by Mr. Adamson, and one from Quita in prose, by Benjamin Thompson; Mr. Mallett's *Elvira* is taken from the French of De la Motte, and Mrs. Catharine Trotter's *Agnes de Castro* is founded on a novel originally written by a French lady, but made English by the notorious Mrs. Behn. The other three plays that I have are original works, viz. *Inez*, of which the author is unknown, printed in London, 1796; *Inez de Castro*, by Jonathan Skelton, of Trinity Hall, Cambridge, London, 1841; and *Ignez de Castro*, by the author of *Rural Sonnets*, which appeared in *Hood's Magazine* in 1846. W. M. M. is probably aware that Miss Mitford wrote a play, and Mrs. Bray a novel, called *The Talba*, on the same subject. It seems,

* From a paper on "Jews in England" in *Once a Week*, Aug. 9, 1862, p. 194.

too, there is a play called *Ina* by Mrs. Horton, afterwards Lady Dacre. A German translation of De La Motte's play was printed at Leipsic in 1774. The substance of this note on the works relating to Ignez de Castro was communicated to the Editor of *Current Notes* some years ago. *Vide* No. lxxviii. June, 1857. E. H. A.

Female Punishments (3rd S. ii. 452.) — Your correspondent inquires whether it might not be useful to revive the custom of scourging females in such a manner as to make it evident that his sympathies are on the side of the lash. The practice has only been abolished within the memory of persons now alive.* It is, I believe, the general opinion of those who have considered the question fully, that this kind of punishment ought not to be practised at all; its tendency is to harden and debase the criminal. Several reasons of a moral and psychological nature might be adduced to prove that the use of the lash for members of my own sex is especially unwise and unjust; they are probably, however, already familiar to most persons over whom they would have influence. The physical fact, that the tissues of the body of the female are more vascular than those of the male, of course proves that it is more liable to sustain injury from being cut with a thong, or pounded by a rod.

The laws of all countries are still in many particulars unjust to women. Let us hope that no endeavour will be made, in this civilised land especially, to make them more so.

Lucy Peacock.

Bottesford Manor.

Rowe Family (3rd S. ii. 411, 459.) — There are entries relating to this family, including the poet, in the register of Little Barford, near St. Neots. I have also seen in a Cranmer's Bible (fol. May, 1541), in the library at Bushmead Priory, details of two or three generations of Rowe. Nicholas appears to have been a favourite Christian name with them.

Joseph Rix, M.D.

St. Neots.

Thomas Barlow, Bishop of Lincoln (2nd S. xi. 348.) — The register at Buckden, where the bishop resided, contains an entry of his burial, but no record of the marriage of his daughter.

Joseph Rix, M.D.

St. Neots.

Sacred (3rd S. ii. 414, 457.) — Dr. Beke asks for instances of the use of the English word *sacred* in a bad sense, as in "auri sacra fames," and the French word *sacré*. I subjoin one, and I do not think it would be difficult to find other examples: —

> "O sacred hunger of the greedie eye,
> Whose need hath end, but no end covetise."
>
> Giles Fletcher, in *Christ's Victorie*, 1610.

Jon J. Bardwell Workard, M.A.

Record Publications (3rd S. ii. 430.) — The work on Probates can be had at J. Sage's, 4, Newman's Row, Lincoln's Inn Fields.

James Gilbert.

2, Devonshire Grove.

Lord Mayor of Dublin (3rd S. ii. 410.) — In 1767, the Hon. Thomas Harley, brother of the Earl of Oxford, was chosen Lord Mayor of London; and for 1768 elected one of the four representatives of that City. It is scarcely possible, under the conditions of the Municipal Reform Act, that any son of a nobleman or substantial gentleman can be qualified for any corporate office, except in cities and towns of great extent and wealth, such as London, Dublin, Liverpool, &c. W. H. C.

Anonymous Works (3rd S. ii. 448.)—A copy of the work entitled "*Eubulus, or a Dialogue*, wherein a rugged Romish Ryme (inscrybed 'Catholicke Questions to the Protestant') is confuted, and the Questions thereof answered. By P. A. Aberdene, 1627. 4°," is to be found in the Library of Trinity College, Dublin. On the title-page is written in an old hand-writing (probably contemporary) immediately after the letters P. A., "This was Patrick Forbes, Bishop of Aberdene. See Baronius his epistolary dedication to him." On referring to the "epistolary dedication" to Bishop Patrick Forbes of the work of Robert Baronius, D.D., and Professor of Divinity in Mareschal College, Aberdeen, entitled "*Ad G. Turnebulli Tetragonismum pseudographum Apodixis Catholica*, Lond. 1657," I found the following sentence: —

> "Et difficiles ac spinosas quæstiones, quæ de Natura et Notis Ecclesiæ hac tempestate agitari solent, egregio illo opere, quod *Eubulus* meritò inscribitur, more tuo, id est, diserte, solidè, et dilucidè, explicasti."

Again, in the *Lives of Eminent Men of Aberdeen*, by James Bruce, Aberdeen, 1841, p. 106, I find it stated in an account of his life, "Bishop Forbes again appeared as an author in the year 1627, when he put forth a treatise entitled "*Eubulus, or a Dialogue* . . . . By P. A.," which was printed at Aberdeen by Edward Raban. I should think the above evidence amply sufficient, even without the additional sanction afforded by the testimony of Watt and Lowndes, to satisfy all reasonable persons that Bishop Patrick Forbes was the undoubted author of the book above referred to entitled *Eubulus*.

* The public exhibition of this mode of torture was put an end to by statute 57 Geo. III. c. 75. Private flogging of women was done away with by 1 Geo. IV. c. 57.

In *Select Poetry of the Reign of Queen Elizabeth*, collected by Edward Farr, p. 267, is to be found, not *Eubulus*, which is written in prose, but "An Answere to a Romish Rime," a poem, which is, I see, ascribed to J. Rhodes, but apparently on no better evidence than that J. R. are the initials of his name. For the fact of Samuel Hieron's being the author of what is substantially the same work as this, we have his own direct assertion in his dedicatory epistle, which of course must outweigh all conjectures on the subject.

Ἁλιεύς.

Dublin.

Lord Clyde's Regulations (3rd S. ii. 429.)— If any regulations, they will be found at the Adjutant-General's Office, Calcutta. Chutnee.

English Coins with Profile (3rd S. ii. 378.)— Your correspondent W. C. doubts whether there be any before Henry VII. For his satisfaction, I beg to say, that H. N. Humphreys, in his *Coinage of the British Empire* (Plate iv.), gives two coins: a penny of William I., and one of Stephen. I have a groat of Henry VI. in my possession, also in profile. I am not at present aware of any more. Henry Matthews.

Metric Prose (3rd S. ii. 463.) — I have read with much interest the ingenious remarks of Mr. Keightley. If he establishes the position he has taken he will render a great service to the history of English literature, and perhaps rescue us from the barbarity of modern prose. But I own (and I do not say it ludicrously) it seems to me that any article in *The Times* (which I suppose nobody will suspect of poetry) might be turned into blank verse on his system. Take a paragraph in Mr. Keightley's own letter, p. 464, may it not be made blank verse? *e. g.*—

"I will now give a couple of examples,
Taken from the Bible, which thousands,
Even millions have been reading,
For so many centuries without
Ever having had a suspicion
That it was in reality blank verse."

The truth is, that our language is so irregular, and the accent so very ill defined, that nothing is easier than to adjust it, by abbreviation and lengthening, to the standard of blank verse.

For this very reason it is so difficult to write conspicuously well in that form of versification, and to rescue it from a trivial style. It is this which makes the genius of Shakespeare and Milton, and some, though *longo intervallo*, of our early dramatists so wonderful. Let any one compare the rhythm of Thomson, or Akenside, or Young, or Byron, with that of *Paradise Lost*, or *Comus*, or *Macbeth*, and he will see at once what I mean; and this proves the truth of Horace's text,—

"Ut sibi quivis
Speret idem, sudet multùm, frustràque laboret
Ausus idem."

I shall be very glad if Mr. Keightley thinks it worth his while to enter more fully upon the subject. Laudator temporis acti.

If not (3rd S. ii. 384, 458.) — Fairly caught; but not the least surprised: logic has given me an eye for ambiguity which I had not in 1838. It has made me sensible of the inferiority of my contemporaries in precision of language, as compared with their distant foregoers. In the sentence quoted I mean that distrust of the higher mathematics is not frequent among those who have reached them, but is frequent among those who have stopped short.

Archbishop Thomson — so to be, I suppose, by the time this is printed — in the first edition of his well-known *Outlines*, speaks of the "slip-shod judgments and crippled arguments of every-day talkers." Writers, though not so bad as talkers, are what we call bad enough, meaning too bad. But the ambiguities, the false implications, the equivocations, and the prevarications, which are not uncommon in writing, swarm in conversation to an extent which bears sad testimony to the want of something in our education to teach the speaker to say what he means, and the hearer to make him say no more.

The confusion which might be avoided by making the antithesis of *if* and *though* is very frequent. These words are connected with affirmation and negation; but *though* is disappearing. *If* is for conditions of antecedent probability; *though* for conditions of antecedent improbability. Thus, "If I go, I will take it," means that the thing naturally goes with me; but "Though I go, I will take it," means that the thing would naturally be left behind. But, by loss of *though*, people are obliged to say "*Even* if I go, I will take it," or, "If I go, I will take it *for all that*." Even the horrible slip-slop "in spite of" is often employed. Is there any book in which sound English is placed, phrase by phrase, against colloquial substitutes of modern invention?

A. De Morgan.

English Ensign (3rd S. ii. 468.) — My impression is, but I speak with diffidence, that personal cognizances have not been used on banners in the English army since the Restoration. In the great Civil War they were common on both sides. Add. MSS. 5247, in the British Museum, contains "Banners of the Parliament Army." (See *Lives and Letters of the Devereux Earls of Essex*, by Capt. Devereux, vol. ii. p. 347.) I believe there is an imprint of this in Sir J. Prestwich's *Respublica;* I have, however, never compared the manuscript and the printed book with each other.

K. P. D. E.

Antique Bath (3rd S. ii. 429.) — This is undoubtedly "the old Roman Spring Bath," situated between Surrey Street and Strand Lane. It was

unknown to Stowe, though he mentions the "lane or way down to the landing-place on the banks of the Thames." The bath itself is Roman; the walls being layers of brick and thin layers of stucco; and the pavement of similar brick covered with stucco, and resting upon a mass of stucco and rubble. The bricks are 9½ inches long, 4½ inches broad, and 1¾ inches thick, and resemble the bricks in the old city wall. It is stated in Timbs's *Curiosities of London*, that the property can be traced to the D'Anvers family, of Swithland Hall, Leicestershire, whose mansion stood upon the spot. The entrance to the bath is now in Strand Lane, between Nos. 162 and 163, but the bath itself lies immediately behind the east side of Surrey Street, and must have been in close proximity to the Earl of Arundel's mansion.

Edward F. Rimbault.

Garotte, or Garrotte (3rd S. ii. 468.)—Your correspondent says he supposes that the Spanish instrument of death, the garrotta, suggested our newspaper verb, to garotte. No doubt it did. It may be as well to record in your pages the date of its introduction into our tongue. I do not think it can be found in English literature, used as a verb, before 1851. On the first of September of that year, General Lopez, whom the Spanish government had succeeded in capturing, after hunting him with blood hounds, was put to death by this method in the field of *La Punta*, in Havannah. (See *Illustrated News*, Sept. 27, 1851.) This execution was noticed in nearly all our papers; and much dwelt upon by many. Some of them at that time spelt the word with two *r's*.

The other prisoners taken in the Lopez expedition, did not suffer by the garrotte. Colonel W. L. Crittenden and *fifty* of his men were *shot* at Havannah, at one a. m., on the 16th of August.

K. P. D. E.

Printing Press (3rd S. ii. 469.)—In answer to a question in "N. & Q.," I can strongly recommend "Cowper's Parlour Press," to be had of Messrs. Holtzapfel & Co., 64, Charing Cross. The price of one which I think would suit r. is 5*l.* 6*s.* This size will print a page the size of a sheet of note paper, *i. e.* about 4½ by 7. This price includes 2,500 type, with rules, quadrats, ink, and in fact, everything. A larger size, for foolscap, is 15*l.* I have used the smaller sized with great success; in fact, it is perfect and simple.

Messrs. Holtzapfel & Co. can also supply type of all sorts; but if r. wants a great variety, I should advise him to go to Messrs. Wood, at Smithfield; where he can choose them, and much cheaper, as they are type founders.

Can anybody inform me how to proceed with the anastatic process. I know it is necessary to draw with a particular ink on thin paper, and that it is transferred to a zinc plate by the Anastatic Company, and printed off by them; but can anybody tell me how to transfer it?—if it is an easy and cheap process? I often want to print off little sketches for amusement, which are not worth sending to the Company for printing. A. P.

In reply to r., I have used for some years a lever press of Cowper's pattern, made by Holtzapfel of Long Acre, with very satisfactory results. The construction is very simple, and the whole tolerably portable. Mine carries four fcap. 8vo pages. For a duodecimo half-sheet r. must, I think, have a regular professional printer's "Albion" press, costing for his size 15*l.* to 20*l.* My lever was about 10*l.* If r. will favour me with a note and a call, subsequent to January 15, 1863, I shall be happy to give him any advice in my power. George F. Chambers.

2, Palace Gardens Terrace, Kensington.

W. M. Praed (3rd S. ii. 446.) — Oxoniensis must, I think, be mistaken in one point as to the funeral of Winthrop Praed. He was at Eton with me, but above me in school; but I also "knew him at home," as the phrase was: that is, I knew his father, Serjeant Praed, and his brothers and sisters. Moultrie and the two Coleridges, Derwent and Henry Nelson, I believe major and minor to us, were senior to Praed again, but were I think intimate with him. There was no Frere at Eton in his time, except my cousin John Frere (who died as Rector of Cottenham). J. Frere was junior to me again, and I do not suppose knew Praed except by sight. He was a nephew of John Hookham Frere, who was Canning's friend and contemporary; and as far as I know, there is no Hookham in the family. I do not know after whom Praed was christened Winthrop; but as that is an American name, he possibly had American connections, which may be partly the reason why his connected works should have been published in America. J. P. O.

Mrs. Elizabeth Hall (3rd S. ii. 477) was the elder daughter and co-heir of Henry Hall of Gretford and Burton-Coggles, co. Linc. by Elizabeth, dau. of Sir Edmond Hartopp, Kt., and widow of Montagu Cholmley, of Easton, co. Linc., Esq.

Sir Hugh is described as of Pall Mall, Middlesex.

The house at Gretford remains but little altered. It was long occupied by Dr. Willis as a lunatic asylum. The house is panelled with painted deal, and over the chimney-piece are the arms and quarterings of Hall and Willoughby of Parham.

On the dexter side is a merchant's mark, possibly connected with the comptrollership of Calais, held by Francis Hall, and on the sinister a friar's head for Willoughby.

For the pedigree, see Blore's *Rutland*, pp. 130, 225. C. D.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Student's Guide to the University of Cambridge. (Deighton, Bell, & Co.)

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It is with great regret that we have to record the death of an accomplished Nobleman, Lord Monson, to whom our readers and ourselves have been indebted for many valuable communications on points of history and genealogy. His Lordship, who was born on the 14th May, 1796, died, after a fortnight's illness, on Wednesday, the 17th instant.

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Notices to Correspondents.

We are compelled this week to request the indulgence of our Correspondents for the postponement until next week of their Queries, *being anxious to include in this Number, the last of the Volume, as many* Replies *as possible.*

In the next or following Numbers, among other interesting Papers, will appear—

Registers of the Stationers' Company.
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Gamma. *The Earldom of Bristol was in the Digby family from* 1622 *to* 1676. *In* 1714 *the Hervey family succeeded to the title.*

E. F. W. *On the custom of representing Moses horned see our* 1st S. i. 419, 420. — *There were two medals struck on the Peace of Utrecht. The larger one in gold was presented to each member of the House of Lords; the smaller in gold to each member of the House of Commons. See our* 1st S. x. 15, 94.

Llallawg. *A biographical notice of Adm. Sir Erasmus Gower will be found in the* Gentleman's Magazine *for Sept.* 1814, p. 289.

E. D. H. *A statement on the supposed origin of* Foolscap *paper appeared in the* 1st vol. *of our* 2nd S. p. 251.

Erratum.—3rd S. ii. p. 476, col. ii. line 24, *for* "that river" *read* "the river Rother."

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