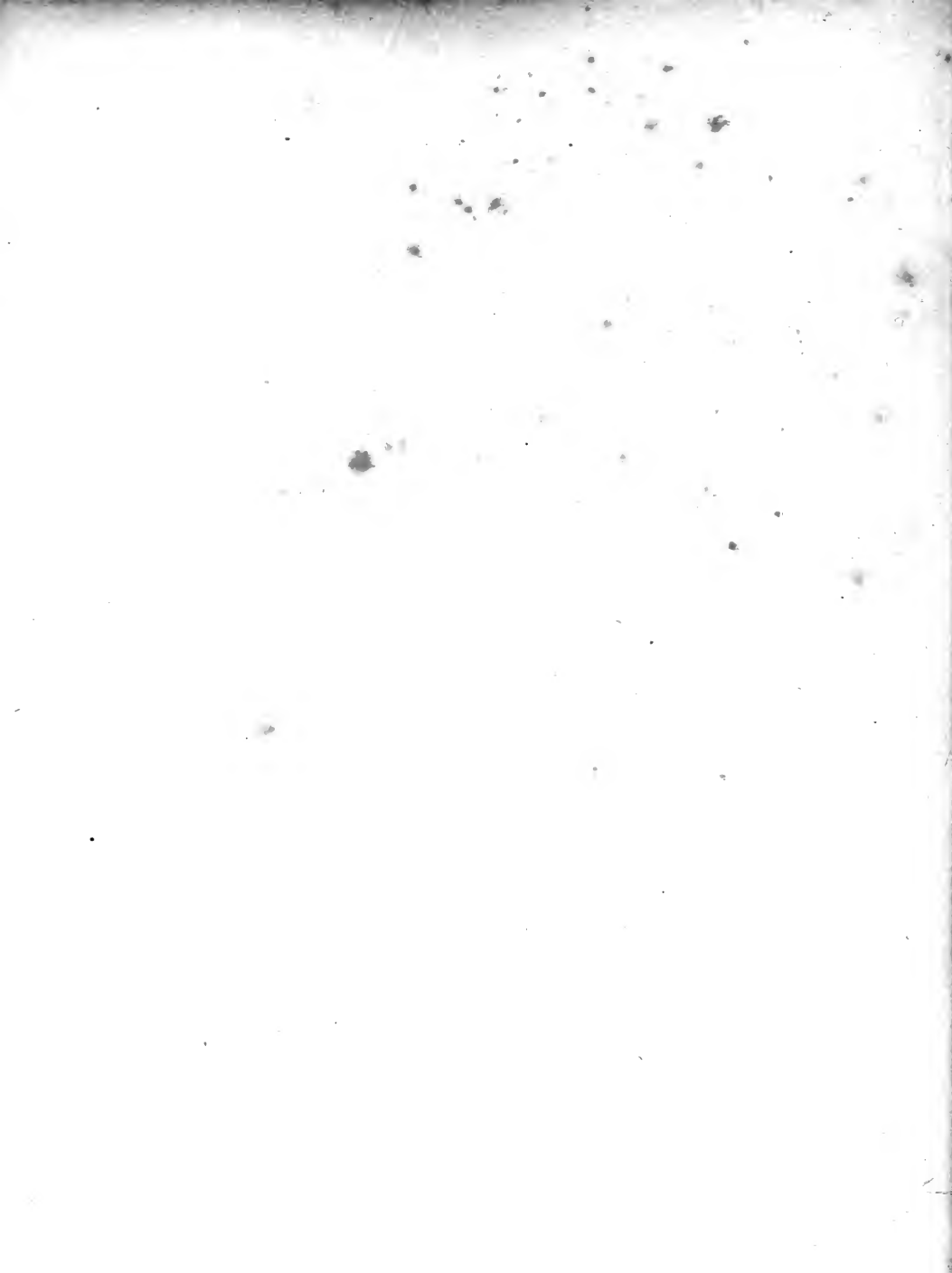


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NOTES AND QUERIES:

ser. 3, v. 12

A

Medium of Inter-Communication

FOR

LITERARY MEN, GENERAL READERS, ETC.

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

THIRD SERIES. — VOLUME TWELFTH.

JULY—DECEMBER 1867.

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LONDON, SATURDAY, JULY 6, 1867.

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Notes.

ORIGINAL MS. OF ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

Some time ago (3rd S. viii. 396) I ventured to ask a question as to the original MS. of the *Icôn* mentioned by Sir Thomas Herbert. I still hold the opinion, that the inquiry after this MS. has been singularly neglected; so much so, as almost to give point to Mr. Hallam's sneering implication that it never had any real existence. That such a MS. did exist, and in a handwriting nearly resembling the king's, there can be no doubt; and it certainly is very strange, that, while so much inquiry has been made about the account of the *Icôn* in Sir Thomas's narrative, no one seems to have thought of seeking for the MS. of the *Icôn* itself.

We possess a series of facts which seem, at any rate, to encourage inquiry.

Wagstaffe says that the original MS. account of the last two years of King Charles I., written by Sir Thomas Herbert, and afterwards published, was in 1697 in the possession of his widow, who was "married to Henry Edmonds, Esquire, living in the town of Worsborough, in Yorkshire." It is, therefore, not unreasonable to suppose that such books and papers as Sir Thomas possessed at his death, among which appear to have been some given him by King Charles, were also in her hands; and hence it is not impossible but that the precious MS. of the *Icôn* may have been there also.

Now, certainly to within the last few years, Worsborough Hall has continued in the possession of the direct descendants of this gentleman, Henry Edmonds, Esq. The Rev. Joseph Hunter, in his *History of the Deanery of Doncaster*, published in 1831, gives the genealogy of the family, notices the picturesque old hall, and says that an old cabinet belonging to Sir Thomas Herbert, and brought there by his widow, is still preserved; and he goes on—with that gentle humour which appears peculiar to topographers, from Pennant downwards—to say, that he has never heard that the MS. of the *Icôn* has been found in a secret drawer within it.

Thomas Allen also, in his *History of the County of York*, published in the same year as Hunter, mentions the hall and the Edmonds family.

Is it too much to ask that some member of this family will inform us whether any such papers or books still exist—books given by the king would, doubtless, be preserved with great care; or whether anything was ever known in the family of such a manuscript?

Anthony Wood says that Sir Thomas sent him the account (called "Carolina Threnodia") of the last two years of King Charles, about three years before his death. This might make us fancy that Sir Thomas distributed his MSS., &c., carelessly, if it was not clear from Wagstaffe's statement—which describes the MS. as "a book in folio, well bound, fairly written, and consisting of 83 pages," and which is attested by five clergymen and two esquires, who themselves saw the book at Worsborough—that it must have been a copy only which was sent to Wood. Sir Thomas deposited papers in more than one public library, viz. the Bodleian, and that belonging to the cathedral at York (not the action of a careless man); and though it is not likely that the MS. of the *Icôn* was among these, yet a search even here, by some one on the spot, might not be entirely a useless waste of time.

It is no doubt quite possible that this precious MS. may have gone astray, with those "short notes of occurrences," which Sir Thomas says "are either lost or so mislaid in this long interval of time, and several removes of my family, that at present I cannot find them;" and the fact that he omits to state, that he actually possessed the MS. at the time he wrote his narrative, may strengthen this supposition. I am also unacquainted with the exact circumstances of the publication of his own MS., independently of Wood, in 1702; and cannot, therefore, say whether the circumstances which led to it were such as would be likely to bring to light, or to cause the dispersion of other MSS.; but I think we have here a series of interesting and important facts. We have a positive assertion of Sir Thomas, that he possessed this MS.; we have the certainty that books

and property belonging to him have been traced to a house which has continued ever since in one family, where they have remained undisturbed for nearly two hundred years; and we have seen that Sir Thomas, though willing to communicate the contents of his MSS., was careful of them, and regretted their loss—and whether this note is so fortunate as to elicit such a reply from the

Edmunds family as shall lead to farther discovery or no, I think we are justified in saying that this part of the inquiry has been overlooked even in the exhaustive analysis to which the subject has been subjected.

J. HENRY SHORTHOUSE.

Beaufort Road, Edgbaston.

ENGLISH CARDINALS.

It may be useful to preserve in "N. & Q." a list of English Cardinals since the Conquest; I

therefore send the following, which I have carefully compiled, and hope may be found accurate.

F. C. H.

	In the Reign of	Created by	Died
Robert Pullen	Stephen .	Lucius II.	About 1150.
Nicholas Breakspear, Bp. of Albano (afterwards Pope Adrian IV.)	Henry II.	Eugenius III.	Sept. 1, 1159.
— Boso	Henry II.	Adrian IV.	
Herbert Bosham, Archbp. of Benevento	Henry II.	Alexander III.	
Robert Curzon	Henry III.	Honorius III.	1218.
Stephen Langton, Archbp. of Canterbury	John	Innocent III.	1228.
Robert Somerset	Henry III.	Honorius III.	1241.
John Tolet, Bp. of Portua	Henry III.	Innocent IV.	1274.
Robt. Kelwardley, Archbp. of Canterbury	Edward I.	Gregory X., 1272	[1279.]
Wm. Maclefield	Edward I.	Benedict XI.	
Walter Winterburn	Edward I.	Benedict XI.	
Hugh Atratus	Edward I.	Martin IV.	1287.
Theobald Stampe	Edward I.	Nicholas IV.	
Thomas Joyce	Edward II.	Clement V.	
John Thoresby, Archbp. of York	Edward III.	... ..	[Nov. 6, 1373.]
Simon Langham, Archbp. of Canterbury	Edward III.	Urban V.	[July 22, 1376.]
Adam Eston, Bp. of Hereford	Richard II.		
Thomas — O. P.	Richard II.	Urban VI.	
William Anglicus	Richard II.	Boniface XI.	
Thos. Langley, Bp. of Durham	Henry IV.	... ..	[Nov. 20, 1437.]
Robert Hallam, Bp. of Salisbury	Henry IV.	... ..	[Sept. 4, 1417.]
Richd. Clifford, Bp. of London	Henry IV.	... ..	[Aug. 20, 1421.]
Philip Repington, Bp. of Lincoln	Henry IV.		
John Kempe, Archbp. of Canterbury	Henry VI.	Nicholas V., 1452	[March 22, 1454.]
Henry Beaufort, Bp. of Winchester	Henry VI.	Martin V. 1426	[April 11,] 1447.
John Bowet, Archbp. of York	Henry VI.		[Oct. 20, 1423.]
Thos. Bouchier, Archbp. of Canterbury	Edward IV.	... ..	[March 30,] 1486.
	Edward V.		
	Richard III.		
	Henry VI.		
	Edward IV.		
John Morton, Archbp. of Canterbury	Edward V.	Alexander VI., 1493	Oct. 1500, æt. 90.
	Richard III.		
	Henry VII.		
Christopher Bambridge, Archbp. of York	Henry VIII.	Julius II., 1511	July 14, 1514.
Thos. Wolsey, Archbp. of York	Henry VIII.	Leo X., 1515	Nov. 29, 1530, æt. 60.
John Fisher, Bp. of Rochester	Henry VIII.	Paul III., 1534	June 22, 1535, æt. 76.
Reginald Poole, Archbp. of Canterbury	Mary	Paul III., 1536	Nov. 25, 1558, æt. 58.
William Peyto, Bp. of Salisbury	Mary	Paul IV.	April, 1568.
William Allen, Archbp. of Mechlin	Elizabeth	Sixtus V., 1587	Oct. 16, 1594, æt. 60.
Philip Howard	Charles II.	Clement IX., 1675	1690, æt. 61.
Henry Stuart, Bp. of Frescati	George III.	Benedict XIV., 1747	1807, æt. 82.
Charles Erskine	George III.	Pius VII., 1801	March 19, 1811, æt. 57.
Thomas Weld, Bp. of Amyclæ	William IV.	Pius VIII., 1830	April 10, 1837, æt. 64.
Charles Acton	Victoria	Gregory XVI., 1839	June 23, 1847, æt. 44.
Nicholas Wiseman, Archbp. of Westminster	Victoria	Pius IX., 1850	Feb. 15, 1865, æt. 62.

[To render the above list more useful as an historical document, we have supplied those dates distinguished with brackets. They have been copied from the Rev.

Wm. Stubbs's valuable work, *Registrum Sacrum Anglicanum*.—ED. "N. & Q."]

WILLIAM D'AVENANT ON SHAKSPERE.

Wishing to refresh my memory on the career of sir William D'Avenant, the noted poet and dramatist of the seventeenth century, I had recourse to the *General biographical dictionary* of Mr. Alexander Chalmers. The article occupies five pages; the authorities cited being the *Biographia Britannica* and the writer himself! After a proemial flourish, which calls for no remarks, we have this exciting statement—

“Young Davenant, who was born Feb. 1605, very early betrayed a poetical bias, and one of his first attempts, when he was only ten years old, was an ode in remembrance of master William Shakspeare: this is a remarkable production for one so young.”

I must here interpose some critical objections to the above statement. 1. Herringman, who collected and published the works of sir William in 1673, and the widow of the poet, who dedicated the volume to his royal highness the duke of York, write *D'Avenant*. 2. Aubrey and Wood assure us that the poet was born in February and baptised the 3 March 1605. So also wrote the exact Thomas Birch in 1736. Now Chalmers, with the option of two admissible modes of stating the historic year, adopts a deceptive mode—which contradicts what immediately follows. 3. The assumption that the ode in question was written when D'Avenant was *only ten years old*, though made by an editor of twenty-one royal octavo volumes of English verse, needs no refutation—but I shall produce the plain words which gave rise to the travesty:—

“Thus much is certain, that our author [D'Avenant] admired Shakspear more than any English poet, and that one of the first essays of his muse was a poem upon his death, which happened when Davenant was about ten years old.”—John Campbell, esq. 1750. (B. B. vol. iii.)

The authoritative text of the ode on Shakspeare is contained in *Madagascar; with other poems*. By *W. Davenant*. London, printed by John Haviland for Thomas Walkly—1638. 12°. This small volume has been too much slighted by those who should have examined it, and the consequence has been a series of errors. In 1648 Moseley published a second edition of it with a mutilated line, which quite destroys the sense of the stanza; and in 1673 Herringman adopted the same mutilation. In 1780 Malone judiciously added the ode to the commendatory poems on Shakspeare. He misplaced it, however; adopted the mutilated line of Moseley or Herringman; and in 1790 repeated his former error. In 1793 Steevens set aside his propensity to critical censure, and implicitly adopted the error of Malone; and in 1803 Isaac Reed, who had accepted the literary legacy of Steevens, with regard to his revised notes on the plays of Shakspeare, adopted the old error, with an addition which converts another

stanza into nonsense! In 1810 the old error was repeated by Chalmers in the work to which he refers as one of his authorities, and it came forth once more under the auspices of James Boswell in 1821. So ends my case. The offence is neither more nor less than this—the promotion of a *captivity* to the rank of *captain* without due authority!

I must add that Lowndes misdates the *Madagascar* of 1638, and that Mr. W. C. Hazlitt, the unsparing Aristarchus of bibliographic literature, gives both the title of the volume, and its curious votive inscription, *incorrectly*.

BOLTON CORNEY.

Barnes, S.W.

SHAKSPEARIANA.

“The swaggering uprising reels.”

Hamlet, Act I. Sc. 4.

There has been lately published in Germany (Brockhaus, Leipzig) a new edition of Chapman's *Tragedy of Alphonsus, Emperor of Germany*, edited by Dr. Karl Elze of Dessau. The learned editor has added numerous notes and a preface full of research, showing there was a far greater intercourse between England and Germany in those times than is generally imagined. The work cannot fail to be welcomed in this country as a valuable contribution to Elizabethan literature, especially as both notes and introduction are written in English. At p. 83, we read—

“An Almain and an uprising that is all.”

To this passage the editor appends the following note:—

“‘Uprising’ neither means an ‘upstart,’ as most Shaksperian editors [as well as Nares, though he cites the present line from *Alphonsus*] have imagined, nor the German ‘*Walzer*,’ as Schlegel has translated it in *Hamlet*, I. 4, but it is the ‘*Hupffauf*,’ the last and consequently the wildest dance at the old German merry-makings. See Ayer's *Dramen*, ed. by Keller, iv. 2840 and 2846:—

Ey, jetzt geht erst der hupffauff an.

Ey, Herr, jetzt kommt erst der hupffauff.

No epithet could therefore be more appropriate to this drunken dance than Shakspeare's ‘swaggering.’ I need hardly add, that ‘upspring’ is an almost literal translation of the German name.”

ROBT. CARTWRIGHT, M.D.

HAMLET TO GULDENSTERN:—

“I am but mad north-north-west: when the wind is southerly, I know a hawk from a hand-saw.”—*Hamlet*, Act II. Sc. 2.

As I can find no explanation of this proverb, I will attempt one, by reading *anser* for *hand-saw*. “I know a hawk from an *anser*,” or goose, this being the generic name for our domestic water-fowl. In the ignorant mouth it soon became *handser* (conveying no meaning), and at last *hand-saw*, bearing a very inadequate one. Had the expression occurred in a speech of the forgetful

and garrulous, but still shrewd old man, Polonius, we might have understood that he knew the difference between Hamlet the royal bird, when himself, and the silly fowl that love had now likened him to. As it is, we understand that he advises his friend that he is only mad for the nonce, as it suits him; and when he chooses to be sane, he can distinguish differences as well as another.

J. A. G.

Carisbrooke.

"THE MERRY WIVES OF WINDSOR" (3rd S. xi. 461.)—

"The lucc is a fresh fish: the salt is an old coat."

I do not see that it is at all necessary to establish a connection between the above line and the visit of the Danish monarch, as is attempted by Mr. PROWETT. Amongst the decorations at the coronation of James I., it is very probable that his arms were impaled with those of his consort, *the daughter of the King of Denmark*, or hers associated with his collaterally, and so the singular charge of the stockfish would be publicly known. It appears to me exceedingly likely that the words were added in reference to the queen's arms, and if not before, for the representation before the king in 1604.

Nothing which throws the least light on Shakespeare's writings can be deemed unimportant, and in this case, I think, thanks to "N. & Q.," a very interesting fact is deduced from what has been considered a dark and unmeaning passage.

PHILIP E. MASEY.

24, Old Bond Street, W.

"The gaudy, blabbing, and remorseful day."

King Henry VI., Part II. Act I. Sc. 1.

The terms "gaudy" and "blabbing" seem very inapplicable to anything remorseful, or even pitiful, if we must take the word with such a meaning. Would not a remorseful man be more inclined to be sullen and taciturn? Shakespeare was a complete master of metaphor; his *poetic instinct* was unerring. Query then, 1. Is it Shakespeare's? 2. If not, how much more of *King Henry VI.* is not Shakespeare's? 3. Is the play of *King Henry VI.*, in three parts, not a single play of Shakespeare's, in five acts, largely interpolated by some unknown hand? J. S.

A RELIC OF WATERLOO.—Including amongst its readers and correspondents so large an infusion of our Continental neighbours, to their kindness in a future number of "N. & Q." the writer will probably be indebted for an explanation of an official seal picked up immediately after the battle on the field of Waterloo by an English captain of artillery, in whose family it has remained ever

since. It is in the form of an engraved stamp composed of brass attached to an ebony handle, bearing on the face of the shield the figure of an imperial eagle crowned, with wings extended, and clasping in its talons a massive key with the initials apparently "C. J. P." in a monogram depending from the key. Surrounding the impress are the words "Payeur de la Guerre." As a tradition exists that Napoleon delighted, whenever an opportunity allowed, in paying his troops himself when on active service, is it not possible that this seal was specially employed, *honoris causâ*, when the emperor so played the paymaster? C. R. H.

TRIVET: JOHN OF BOLOGNA.—In Trivet, under the year 1250, it is said: "Hoc anno primum celebratum est Londoniis, sub Magistro Joanne, episcopo Bosonensi, fratrum prædicatorum capitulum generale."

A note to this passage in the edition of Trivet, published by the Historical Society, p. 238, indicates that the person referred to is the celebrated Dominican preacher, John of Vicenza. But John of Vicenza was neither a bishop nor master of the order of Dominicans. The person mentioned by Trivet is evidently John, who resigned the bishopric of Bologna, and was afterwards chosen master of the order, and whose death is recorded in Baronius, *Ann. Eccl.* under the year 1253, with a quotation from Capistranatus respecting him.

F. B.

IRISH ETYMOLOGY.—Permit me, a student of the Irish language, to correct a singular misapprehension of the meaning of the compound word, *bolg-an-t-slatoir* (*bolg-an-t-slatoir*), by the writer of the interesting review of Kennedy's *Legends and Fictions of the Irish Kells*, which appeared in *The Times* of Friday, May 31. The word is a compound of two nouns with the article *an* interposed; *bolg*, a bag or wallet, and *folair*—the genitive of *folair*—a provision, a getting, a collection, and literally means a wallet of collections, a magazine, a miscellany, and not "bag-of-dirt," as the reviewer ludicrously mistakes. In the Munster dialect the word is written *bolg-an-t-folaearair*. The last word of the compound, *folair*, has been obviously confounded with *folcair*, the genitive of the noun *folc* = dirt. The introduction of the adventitious letter *t* before *folair* is owing to a euphonic law of the Gaelic called *eclipsis*, which here silences the *s* sibilant by the substitution of the *t* mute.

JOHN EUGENE O'CAVANAGH.

LAKE HABITATIONS.—In Lazistan, on the borders of Asia Minor and Georgia, it is stated by Amedée Jaubert in his *Voyage en Arménie et en Perse*, p. 100, that the Lazes have their habita-

tions scattered about here and there on the crests of the mountains near the shores of the sea. They are of wood and raised on posts. The lower part is not inhabited on account of the dampness of the soil, and the upper story is surrounded by a covered gallery. I may observe that such mode of building is not uncommon in Turkey, but sometimes the lower part is walled in on two or three sides as a stable for cattle, or as a covered place for the use of the men or women servants.

Xenophon found the Lazian house among the then inhabitants, the Mossunekes, during the retreat of the ten thousand.

It is to be observed that only some of the Lazian dwellings are in the nature of lake houses or cranoges.

HYDE CLARKE.

"IMPERIALE, A TRAGEDY BY SIR RALPH FREEMAN."—The first edition of this work, noticed in Mr. Carew Hazlitt's *Handbook of Popular Poetical and Dramatic Literature*, is of the date of 1640. I possess a copy of the date of 1639.

H. St. J. M.

Queries.

JOHNNY PEEP: DIFFERENT VERSIONS OF STORIES.

In Allan Cunningham's one vol. edition of *Burns' Life and Works*, p. 331, I find the following:—

"Burns was one day at a cattle-market held in a town in Cumberland, and, in the bustle that prevails on these occasions, he lost sight of some of the friends who accompanied him. He pushed to a tavern, opened the door of every room, and merely looked in, till at last he came to one in which three jolly Cumberland blades were enjoying themselves. As he withdrew his head, one of them shouted 'Come in, Johnny Peep!' Burns obeyed the call, seated himself at the table, and, in a short time, was the life and soul of the party. In the course of their merriment, it was proposed that each should write a stanza of poetry, and put it with half-a-crown below the candlestick, with this stipulation, that the best poet was to have his halfcrown returned, while the other three were to be expended to treat the party. What the others wrote has now sunk into oblivion. Burns's stanza ran thus:—

"Here am I, Johnny Peep,
I saw three sheep,
And these three sheep saw me;
Half-a-crown a-piece
Will pay for their fleece,
And so Johnny Peep gets free."

"The stanza of the Ayrshire Ploughman being read, a roar of laughter followed, and while the palm of victory was unanimously voted to Burns, one of the Englishmen exclaimed, 'In God's name, who are you?' An explanation ensued, and the happy party did not separate the same day they met."

In *Traits and Stories of the Scottish People*, by the Rev. Charles Rogers, LL.D. (1867), p. 60, I find the following:—

"Sir William Drummond, happening to be in London, proceeded to a tavern where several of his brother poets

were in the habit of convening. Before presenting himself, he peeped into the apartment to discover who were present. He was observed, and the party called on him to enter. He found assembled Sir William Alexander, Sir Robert Kerr, Michael Drayton, and Ben Jonson. After an evening's enjoyment, the bards fell a rhyming about the reckoning. They owned that all their verses were inferior to Drummond's, which ran thus:—

"I, Bo-Peep,
See you four sheep,
And each of you his fleece:
The reckoning is five shilling;
If each of you be willing,
It's fifteen pence a-piece."

Which of these is the true story? They can hardly both be so. Mr. Rogers gives no authority for his version. It is possible that Burns's verses may have astonished three Cumberland farmers; but it is not very likely that Drayton and Jonson can have gone into raptures over those attributed to Drummond. On the face of it, the first is the more probable. Is the merit of either epigram sufficient to make the question worth an answer?

H. K.

WHO KILLED GENERAL BRADDOCK?

[The following interesting contribution to English biography has reached us in the shape of a cutting from *The Picayune*, forwarded to us from Paris.—Ed. "N. & Q."]

"LETTER FROM PLAQUEMINES.

(Special Correspondence of *The Picayune*.)

"Parish of Plaquemines, May 31, 1867.

"In the absence of local news, allow me to entertain your readers to-day with a subject which is not entirely devoid of interest.

"Who killed Gen. Braddock? Gordon, in his *History of Pennsylvania*, and after him Monette, in his *History of the Valley of the Mississippi*, answer that a provincial named Thomas Fawcett was supposed to have committed the deed. The general had cut down a provincial, for disobeying orders in sheltering himself from the enemy's fire. The brother, who witnessed the act, determined to avenge his death, and awaited the first opportunity, when he lodged his ball in the body of his overbearing commander.

"Now, if the following account be correct, a Capt. Robert Allison it was who shed the blood of Gen. Braddock.

"The disastrous defeat of this famous general on the 9th of July, 1755, in the expedition against Fort Duquesne, now Pittsburg, is well known, says a writer in the March number of the *Historical Magazine*. In his extreme self-confidence and presumption, disregarding the warnings of Washington, he fell into an ambuscade of French and Indians, seven miles from the fort; and after having five horses shot under him, was mortally wounded, and the whole army then retreated in great disorder, leaving their wounded and baggage to the mercy of the savage foe.

"Now, I am informed by a most respectable gentleman, a native of Iredell county, North Carolina, where he has always lived—James S. Allison, Esq., now fifty-four years old—that when he was a small boy his father lived on the same with his grandfather, William Allison, and his grandmother, Agnes Allison, whose original name was

Allison, and the cousin of her husband. That she was in Philadelphia county, Pa., her parents having come from Ireland and settled there; and that she died in 1814, aged about eighty years. That she told him, the said James S. Allison, many a time that she had an old brother by the name of Robert Allison, who was a captain in Braddock's army, in the advanced guard; and that this brother—who was also in several skirmishes with the Indians in connection with General, then Col. Washington, and also a captain in the Pennsylvania troops in the Revolutionary War, and was killed near the close of it—always told her that when they fell into the ambuscade in Braddock's campaign, and many had been killed, and especially the officers, they could not see the enemy among the trees and bushes, nor defend themselves, and the general would not let them retreat; then that he, the said Capt. Robert Allison, directed his orderly sergeant to shoot him, in order that they might get out of the difficulty without any further useless sacrifice of life. This officer, instead of shooting the general, shot several horses under him; and then that he, the said Capt. Robert Allison, took the gun out of the hands of the officer and shot Braddock himself. That he told her, his sister, Agnes Allison, not to make this public at that time, for he would be hung for it.

"My informant, however, born in 1812, often heard her speak of it, up to 1834, when she died; and he had more knowledge of it than the other grandchildren, for he was the oldest grandchild, and was often in the company of his grandmother. The two families used water from the same spring, in the lower end of Ireddell county, N. C., to which his grandparents had emigrated from Pennsylvania, before the revolution.

"The name Robert is a prevailing name to various branches of the extensive Allison family in this country; the writer has known of at least six of that name. The allegations of this old lady on other points, so far as they go, correspond with the various histories, but she never read any history of the transaction. And no family, either in Pennsylvania or in several adjacent counties in North Carolina, is of higher respectability than the name of Allison. There is no essential improbability in the statement, and it is believed that in the Mexican war, and the more recent war, in our land, cases of this kind have often occurred where officers in the army have been purposely shot by their own men.

"There would seem to be no motive for Capt. Robert Allison to claim this deed for himself, if it were not the fact. He would be liable to condign punishment if the matter came to light; hence a good reason for not having it known out of the family for a long time, and till the danger was past.

"By way of conclusion, let it be stated here that, according to Baneroft, Braddock had five horses disabled under him; at last a bullet entered his right side, and he fell mortally wounded. He was with difficulty brought off the field, and borne in the train of the fugitives. All the first day he was silent; but at night he roused himself to say: 'Who would have thought of it?' On the night of the 12th of July, he roused from his lethargy to say, 'We shall better know how to deal with them another time,' and died. His grave may still be seen, near the national road, about a mile west of Fort Necessity.

"Edward Braddock was born in Perthshire, about the year 1715, and died near Pittsburg, Pa., on the 13th of July, 1755. He had served with distinction in Spain, Portugal, and Germany. GLEANER."

AGNUS DEL.—

"An ancient Agnus Dei, found on board the 'Guillaume Tell,' after its capture by the English. It was sung by two priests, who stood chanting on deck till killed by the shot from our vessel."—Latrobe, *Sacred Music*, iii, 160.

What is known of this incident, and where can a full account be seen? J. T. F.

The College, Hurstpierpoint.

"ARTICLES TO BE OBSERVED," 1540.—At vol. v. p. 243 of Mr. Pocock's recent edition of Burnet's *History of the Reformation* (being No. 83 of the collection of Records, part ii. book i.) is a document headed—

"Articles to be followed and observed, according to the King's Majesty's Injunctions and Proceedings."

It consists of a series of orders or injunctions, and begins with the words—

"That all parsons, vicars, and curates omit in the reading of the injunctions all such as make mention of the popish mass, of chantries, &c."

Burnet appears to have got it in manuscript from Dr. Johnstone, an antiquary of that day; but such of Dr. Johnstone's papers as are still extant appear to be at Campsall Park, near Doncaster, and Mr. Pocock says this document is not among them. Can any of your correspondents tell us whether the original or any contemporary duplicate or authentic copy be now in existence, either in episcopal registries or private collections or elsewhere? The document has no date. Burnet treats it as belonging to the year 1549 or thereabouts. Cardwell has reprinted it from Burnet in *Documentary Annals of the Church*, i. 63. z.

REV. DR. BLOMBERG.—Can any of your correspondents inform me as to the authentic parentage of the late Rev. Dr. Blomberg, who was sometime Vicar of Cripplegate? He was also a Canon of St. Paul's; and he likewise held an official position at court, viz., as Clerk of the Royal Closet, or Dean of the Chapel Royal.* H.

ROBERT BROWNING'S "BOY AND ANGEL."—Will some student of Browning oblige me with answers to two questions anent this enigmatical little poem?—1. What is its precise inner meaning? 2. On what legend is it founded?

With regard to my first question. I see dimly in the poem a comparison of three kinds of praise, viz., human, ceremonial, and angelic. Further, I see dimly a contrasting of Gabriel's humility with Theocrite's ambition.

With regard to my second question. Is there

[* Dr. Blomberg's father was a British officer quartered in the West Indies, where he died in the earlier part of the reign of George III. There is a marvellous story told of him, that on the evening of his death his shade appeared to Major Torriano and another officer stationed in St. Kitts. See "N. & Q." 2nd S. vi. 50, and Dr. Whalley's *Journals and Correspondence*, ii. 449.—Ed.]

any legend of Gabriel having once occupied the papal chair? I happen to remember a supposed occupation thereof by the archfiend (see Defoe's *History of the Devil*, and elsewhere), but not by an archangel.

This poem of "The Boy and the Angel" has been recalled to me by reading "Kynge Roberd of Cysille" (Hazlitt's *Early Popular Poetry*, vol. i. p. 264). There is a general analogy (by contrast, perhaps, rather than likeness) between the two poems, which points, I think, to the existence of a legend kindred to "Kynge Roberd" as the prototype of Browning's poem rather than to "Kynge Roberd" itself as that prototype. There are verbal similarities, however. For instance,—

"More blisse me schalle befalle
In hevyn amonge my ferys alle,
Ye, in oon owre of a day,
Then in ertlie, y dar welle saye,
In an hundur thousand yere."

(*Kynge Roberd of Cysille.*)

"With God a day endures alway,
A thousand years are but a day."

(*Boy and Angel.*)

The poem of "The Lyfe of Roberte the Deuyll" (Hazlitt's *Early Popular Poetry*, vol. i. p. 246), kindred to "Kynge Roberd of Cysille," but in no way kindred to "The Boy and the Angel," has a passage—

"And on the good frydaye to churche he went ywis,
Towardes the quere, & nothing dyd saye;
For that daye the Pope sayed all the seruyce."

which is strangely suggestive of Browning's

"This Easter Day, the Pope at Rome
Praises God from Peter's dome."

To "Syr Gowghter" and the Jovinianus story of "Gesta Romanorum," I have not present access; but both, I fancy (while akin to "Kynge Roberd of Cysille"), have nothing in common with "The Boy and the Angel."

JOHN ADDIS, JUN.

"THE CHESSBOARD OF LIFE," BY QUIS.—Who is author of this miscellany of clever papers—criticisms, sketches, &c. (1858. London: Jas. Blackwood)? The preface is signed D. E. R. I.

THE WORD "DOLE."—In Longfellow's translation of Dante (London, Routledge and Sons), occurs the following passage from the *Inferno*, relative to the inscription over the gates of hell:—

"Through me the way is to the city dolent;
Through me the way is to eternal *dole*," &c.

The original is—

"Per me si va nella città dolente;
Per me si va nell'eterno *dole*," &c.

My query is this,—Is there any warrant in *modern* authors for the use of the word "dole" in the sense of sorrow or pain? In Milton and Shakspeare I know it is used in this sense. I may also remark, that "city dolent" does not appear

to be a very happy or appropriate translation of *città dolente*.

J. DALTON.

Norwich.

DRYDEN QUERIES.—I have to thank several obliging contributors who have sent useful answers to various queries of mine relating to Dryden and his works. An attentive examination of his writings raises many nice questions, and he has not yet been well edited. I venture to trouble you with a few more Dryden queries.

1. What is the meaning of these two lines in the poem addressed to Chancellor Clarendon? Is there any passage of a Greek or Roman author which Dryden had in his mind when he compared Clarendon's "brow" to Olympus' top?—

"And, like Olympus' top, the impression wears
Of love and friendship writ in former years."

2. Where does this Latin passage come from, ascribed by Dryden to Pliny the Younger?—"Nec sunt parum multi qui carpere amicos suos judicium vocant." (Preface to *Annus Mirabilis*.)

3. What is the meaning of the words, "the town so called from them" in these lines of "Absalom and Achitophel," stating that the old Londoners were Roman Catholics (Jebusites)?—

"The inhabitants of old Jerusalem
Were Jebusites; the town so called form them,
And theirs the native right."

4. What is the meaning of "Honest Will, and so he died" in the play *The Wild Gallant*, Act I. Sc. 2?—of "The famous Cobler, who taught Walsingham to the blackbirds" in *Limberham*, Act I. Sc. 1?—of "Call me cut" in *Troilus and Cressida*, Act III. Sc. 2; and of *neyes* in same part of same play—"Do the neyes twinkle at him?" CH.

JOHN SCOTUS ERIGENA.—In William and Mary Howitt's *Ruined Abbeys and Castles*, p. 48, the following curious passage occurs:—

"John Scotus Erigena, an Irish missionary of the ninth century, settled at the court of Charles the Bald, in his work, *Margarita Philosophica*, first broached the system of Phrenology. A copy of this work is said to be in the library of Oxford or Cambridge. It is said that the human skull is mapped out into organs similar to those of Gall."

Can any of your correspondents give me any information about this extraordinary statement? I should be much obliged by an extract from the work in question in illustration of this subject.

C. O. G. N.

FLAXMAN'S DESIGN FOR CEILINGS, ETC.—The ceilings of the drawing-room floor at No. 53, Portland Place, have attracted my attention by their chaste and beautiful design, executed in plaster, with medallion paintings; and I have since discovered that the adjoining house, No. 52, formerly the property of the late Mr. Knight of Wolverley, Worcestershire, but now of B. Bond

Cabbell, Esq., is decorated in a similar manner. Mr. Knight's son, the present M.P. for West Worcestershire, is in possession of Flaxman's original design for this house.

I have been informed these houses were the first erected in Portland Place; and these designs were probably early works of the distinguished sculptor.

Is it known that he was much employed in this class of artistic decoration?

53, Portland Place. THOS. E. WINNINGTON.

GHOSTS IN THE RED SEA.—Can any of your readers tell, whether there is any authority, and if so what it is, for the idea of laying a ghost in the Red Sea? Every body has heard of the expression "laying a ghost," but disputes the fact of there being any authority for connecting this with the Red Sea. I am sure I have met with it, but I cannot remember where.* E. L.

THE HINDU TRINITY is represented by the letters A. U. M. pronounced O.M. U is Vishnu, M. is Mahadeva (Siva). Of what name or attribute of Brahma is the letter A the initial? Something like this has been asked before.

Is the Hindu *Sri* the Egyptian *Siris* and the Greek *Ceres*? and is *Horus* *Ἐρως*?

HITOPADESH.

THE IRISH GREYHOUND OF CELTIC TIMES.—According to Sir W. R. Wilde (*Cat. of Mus. of R. I. Acad.* p. 248) this ancient breed of dogs has passed away from Ireland. If so, of what breed are those tall, shaggy, slate-coloured dogs called Irish greyhounds or staghounds? C. A. C.

"MAGIUS DE TINTINNABULIS."—I should be glad to have the dates of the following writers cited in this work and in the notes of Francisus Sweetius; also a word or two on the *main points* in the history of each:—

"Fortunatianus."—Wrote Latin verses about St. Meard. Is not this Fortunatus?

Hieronimus Squarzafricanus Alexandrinus.—Wrote on the life of Janus Lernutius, a Dutch poet.

Nicolaus Reusnerus.—Wrote a Latin enigma on "The Bell."

Nicolaus Sipontinus.—Wrote on Roman baths.

Petrus Messias Hispanensis.—Wrote on *Diversæ lectiones*.

Philippus Rubenius.—A friend of Sweetius; translated Ant. Campus's *Hist. of Cremona* into Latin.

Philoxenus.—Wrote *De Urbibus*.

Paulus Grillandus.—Writer on Ghosts, &c.

Joannes Alexander Brassicanus.—Learned jurist.

Franciscus Rosinus.—Historian.

Thomas Seghetus.—Reputed inventor of the *Equuleus*, an instrument of torture. A Briton.

Vannocius Beringucius Senensis.—A renowned bell-founder and writer on Pyrotechny.

J. T. F.

The College, Hurstpierpoint.

* A facetious explanation of this saying will be found in the *Gentleman's Magazine* for Feb. 1815, p. 124.—ED.]

MASTER.—When did "mister" supplant "master" as a title of courtesy? CARYLFORDE.
Cape Town, S. A.

MARKS ON CHINA.—Is there any correct account of the marks on china to be obtained? I recently saw some figures with the following marks on them:—

Indented:—× 4 No. 123; × 3 No. 307 (with "No. 27" printed in red); × 3 No. 301 (with "No. 27" printed in red); × No. 119; × No. 62.

If you, or any one of your many correspondents, can oblige me with information, I shall be exceedingly glad.

There is also a bowl, and the only mark to be seen is a clumsy attempt to display either a fleur-de-lis or an heraldic eagle.

H.M. Customs.

R. H. RUEGG.

PARC AUX CERFS.—Pray was there ever in plain truth a *Parc aux Cerfs*, or was it a slander on Louis XV. to say that he maintained such an establishment. I thought that it never existed, but I see it referred to by a late reviewer.

X. Y.

Bath.

QUOTATIONS WANTED.—

"As diamonds rough no lustre can impart
Till their rude forms are well improved by art,
So untaught youth we very seldom find
Display the dazzling beauties of the mind
Till art and science are to nature joined."

J. F. P.

What did the following quotation originally allude to?—

"Let day improve on day, and year on year,
Without a pain, a trouble, or a fear," &c.

GLWYSIG.

"The ideal is only the real at a distance."

Is this Lamartine's? If so, where is it to be found, and what are his words? BRIGITTING.

SCOTTISH ROMANCE.—In an article in the *Fortnightly Review* of June, 1867 (p. 713), by Edward A. Freeman, it is affirmed that "one Scottish romance goes so far as to make him [Robert Bruce] defeat Edward the First [!] at Bannockburn." Would Mr. Freeman, or any of the readers of "N. & Q.," oblige me with the title of that romance? A. S.

Edinburgh.

STREBLEY OF STREBLEY, CO. NOTTINGHAM.—In the Bodleian Library Catalogue, under MSS., Anthony Wood's collection, there is reference to notices of this family, 8495—26, f. 257. I should be greatly obliged if any Oxford correspondent would copy for me what is therein found, and I shall be glad in return for him to command my services in any metropolitan quarters.

HENRY MOODY.

24, Charles Street, St. James's Square.

THE TOMB AT BARBADOES.—In the *Life of Lord Combermere*, vol. i. p. 286, occurs an extraordinary account of a tomb built partly above and partly below the surface of the ground, composed of ponderous slabs of white sandstone, at Christ Church, in the Island of Barbadoes, in which, on being opened three separate times for interments, coffins were found thrown about in the strangest confusion. The wild rumours afloat respecting this circumstance induced Lord Combermere to be present at a fourth interment. He did so personally to inspect the vault; and having ascertained that the coffins were in their original positions, previous to returning had the whole floor strewn with fine white sand.

The slab forming the door was then fixed in position, and firmly secured with cement, on which Lord Combermere affixed his own seal, and many of those present made private marks. After nine months and eleven days, Lord Combermere, attended by a large concourse of people, revisited the tomb, which he found in the same state as when he left it, only that the cement had hardened into stone, and still bore the impress of the seal. An attempt to open the door was attended with considerable difficulty, but when at last it was successful, it was found that there was a heavy leaden coffin leaning against it, and the other coffins were scattered about in the same confusion as before. Subsequently all of them were removed, buried in separate graves, and the tomb abandoned. My object now is to ask whether any or what steps were taken towards ascertaining the cause of this phenomenon? Geologically speaking the site of this tomb is somewhat interesting, a coralline formation protruding through the calcareous strata of which the island is composed. A. C. M.

THE VALLEY OF MONT-CÉNIS.—In the original edition of De Saussure's *Voyages dans les Alpes*, vol. v. p. 142, occurs the following passage:—

“La vallée du Mont-Cénis est ouverte au nord-ouest, du côté de la Savoie, et au sud-est du côté du Piémont; tandis qu'au nord-est et au sud-est elle est bordée de hautes montagnes.”

It seems quite evident that there is in this a misprint somewhere or other; but where? Will some correspondent take the trouble to collate the passage with some other edition, or to rectify it by his personal knowledge of the locality? S. H. M.

“VIR CORNUB.”—During some researches in the Record Office I find, under date 1570, a paper signed, amongst others, by “P. Edgecombe vir Cornub.” Can any reader of “N. & Q.” tell me who was P. Edgecombe, or why he took, *par excellence*, the title of “Vir Cornub”? or whether the words have any special meaning when so attached to a signature? A. E. L.

SETH WARD, BISHOP OF SALISBURY.—In Dr. Walter Pope's *Life of Seth Ward, Bishop of Salisbury*, 8vo, London, 1697 (p. 71), he tells us that the bishop—

“After dinner, if any extraordinary company were present, he would stay with them, drink a dish or two of coffee or tea, while they who had a mind to it drank wine, whereof there was plenty and of the best.”

He was Bishop of Salisbury from 1666 to 1688. Query, is the custom of tea and coffee after dinner noted at any earlier date? That the bishop's memory may not suffer at the hands of any injudicious admirer of teetotal principles, we must add that his worthy chaplain says:—

“Never was there a more hearty entertainer. I have heard him say: ‘Tis not kind nor fair to ask a friend that visits you, Will you drink a glass of wine? For besides that by this question you discover your inclination to keep your drink, it also leads a modest guest to refuse it tho' he desires it. You ought to call for wine, drink to him, fill a glass, and present it: then, and not till then, it will appear whether he had any inclination to drink or not.’”

E. CRESY.

Queries with Answers.

BISHOP CATRIK OR KETTERICK.—I send you an inscription, which I copied in 1864 from the tomb of an English bishop, who lies buried in the nave of the church of Santa Croce, in Florence, and which is as follows, *literatim*:—

“hic jacet dñs Johanes Catrik
Epus quodam Exoniensis ambasiator
Serenissimi dñi regis anglie q. obiit
xxviii die decabr anno dñi m.cccc
xix cuius anime p'picietur deus.”

The tomb of the bishop is a flat marble slab, even with the pavement. The inscription is cut around it on the edge, and is still very legible. The slab also bears a coat of arms: Three dogs or leopards, 2 and 1. Of course there is now nothing remaining by which the heraldic tinctures can be traced.

John Catrik, or as he is named in Heylin, “Ketterick,” was, in 1409, made Bishop of St. Davids; whence, in 1414, he was translated to Lichfield; and in 1415 to Exeter. He was sent in 1419, by our Henry V., upon an embassy to Pope Martin V., then at Florence; and died shortly after his arrival in that city. Prior to 1417, there were three popes contending for the papacy, but no one of them in possession of Rome. In November, 1417, the General Council of Constance brought a fourth into the field by the election of Cardinal Colonna, by the name of Martin V.; but as this Council was not able to put the pope they had elected into possession of the temporalities of his see, Martin V. accepted the invitation of the Florentines; and in February, 1419, made that city his home, and it was to him that our bishop was accredited.

I have no means at hand by which I can ascertain the purpose of the bishop's mission, but I imagine that it was the object of Henry V. to show that he supported the choice of the Council of Constance. Martin V. left Florence in September, 1420, for Rome; and retained possession of the Holy See until his death in February, 1431. C.

Streatham.

[The dates of Bishop Catterick's translations, as given in Stubbs's *Registrum Sacrum Anglicanum*, p. 63, from the Lambeth registers, are as follows: consecrated Bishop of St. David's, April 29, 1414; translated to Coventry, 1415; to Exeter, 1419; died Dec. 28, 1419. Bishop Catterick and Bishop Hallum (of Salisbury) were the two English prelates present at the council of Constance. ("N. & Q." 3rd S. vi. 517.) The inscription on Bishop Catterick's tomb in the church of Santa Croce is printed in the *Gentleman's Magazine* for June 1851, together with his arms and a description of his monument.]

BIBLE, 4^{to}, OXFORD, 1769 (Edited by Dr. Blayney).—In the Catalogue of Mr. Ofor's Library (lot 1162) sold at Sotheby's in June, 1865, this edition is noted as "very scarce, probably having been tacitly suppressed when the delegates found Dr. Blayney had taken unwarrantable liberties in departing from the text of the authorized edition." In a catalogue recently issued by the same auctioneers, another copy of the same Bible occurs with the following note: "The standard edition from which nearly all the subsequent have been printed." Seeing no possibility of reconciling these two statements, I shall be glad to know which (or whether either of them) is correct? F. N.

[With the exception of the omission of a clause in Rev. xviii. 22, Dr. Blayney's edition of 1769 has always been considered the most complete revision of the authorised version. From the singular pains bestowed on it, under the direction of the vice-chancellor and delegates of the Clarendon Press, it has hitherto been considered the standard edition. We do not agree with the conjectural statement of George Ofor, that the delegates tacitly suppressed it on account of the unwarrantable liberties in departing from the authorised edition; but think that the rarity of the quarto edition is owing to a calamitous fire having destroyed nearly the whole impression. Horne's *Introduction to the Holy Scriptures*, ed. 1846, v. 101, and Anderson's *Annals of the Bible*, ii. 560. A full account of Dr. Blayney's Collation and Revision was communicated by him to the *Gentleman's Magazine* for Nov. 1769, vol. xxxix. p. 517-519.]

QUOTATION.—In a former number of "N. & Q." the following appeared from Lawson's *Maniac*:—

"Spare me, oh God, that dreadful curse,
A disobedient child."

Can you be so good as to furnish the preceding

and latter part of the above couplet? and also inform me where the whole poem can be obtained?

N. J. HEINEKEN.

[The passage does not occur in *The Maniac*, by John Lawson, as conjectured in "N. & Q." 3rd S. ix. 535. It may probably be found in *The Maniac*, a poetical tale by Anne Bristow, 1810, which is not in the Catalogues of the British Museum.]

CHARLES LAMB.—In Lamb's Essay on "Guy Faux," he quotes from a London weekly paper a vindication of the would-be wholesale murderer. Is the quotation one of Lamb's bits of fancy? or, if not, in what paper did the vindication appear? Lamb says it was "not particularly distinguished for its zeal towards either religion."

FILIUS ECCLESIAE.

["The very ingenious and subtle writer, whom there is good reason for suspecting to be an Ex-Jesuit, not unknown at Douay," was William Hazlitt, who furnished three articles to *The Examiner* on "Guy Faux," which appeared in that paper on Nov. 12th, 19th, and 26th, 1821, pp. 708, 723, 740.]

Replies.

JAMES HAMILTON OF BOTHWELLHAUGH, THE ASSASSIN OF REGENT MORAY.

(3rd S. xi. 453.)

In the manuscript chartulary of the monastery of Paisley there is a tack for nineteen years, granted on May 16, 1545, by John Hamilton, Abbot of Paisley (afterwards Bishop of Dunkeld and Archbishop of St. Andrews), in favour of David Hamilton and Chrystine Schaw, his spouse, of "the six merk lands, of old extent, called *Robin Schaw's tak*, of the ovir mains of Monkton, together with the mills of Monkton and Dalmelling, lying in the lordship of Monkton and sheriffdom of Ayr." On March 3, 1545, following, a charter will be found in the same volume, granted by Abbot Hamilton, to that honourable man, David Hamilton, of "the three merk lands of Dalmelling, of old extent, called the *tailis quarter*; as also, the 16/8 lands, of old extent, called the *Jasper steyne steid*, which lands the said David now occupies, lying within the regality of Paisley, barony of Kyle Stewart, and sheriffdom of Ayr." Another charter of the same date was granted by and to the same parties, of "the six merk lands of Ovir mains of Monkton, which lands the said David now occupies," lying in the same regality, barony, and sheriffdom.

Christeane Schaw, relict of David Hamilton of Bothwellhaugh, was charged on February 28, 1570-71, art and part of the murder of Regent Moray, either by devising the murder or resetting the criminal. The case was continued to the Justice Air of Lanark, and no more is heard of it.

(Pitcairn's *Criminal Trials*.) David Hamilton must have acquired the lands of Bothwellhaugh since 1545, and they were probably the paternal inheritance of his family. It would seem he had the following children: James, the assassin, who succeeded to the lands of Bothwellhaugh; John, who became Provost of Bothwell; David, who succeeded to the lands of Monkton Mains; and Janet, married to James Muirhead of Lauchope. James Hamilton was married to Isobel Sinclair, and David Hamilton to Alison Sinclair: both daughters and heiresses portioners, of Sinclair of Woodhouselee, in the parish of Glencross, Edinburghshire. Sir John Bellenden, lord-justice clerk to Regent Moray, who deceived James Hamilton out of his wife's estate of Woodhouselee, was a relation of the Sinclairs.

On June 27, 1579, a summons of treason was instituted against Claud Hamilton, Commendator of Paisley; James Hamilton, of Woodhouselee, called formerly James of Bothwellhaugh; John Hamilton, Provost of Bothwell, his brother; David Hamilton of Monkton Mains; James Muirhead of Lauchope, and others. John Calder, the Bute pursuivant, who served the summons, states in his indorsation that he summoned James Hamilton of Woodhouselee or Bothwellhaugh, and David Hamilton of Monkton Mains, at their dwelling-places in Bothwellhaugh, where their wives and families make their residence, and delivered a copy to each of their wives, who refused to receive the same. (*Acts of the Scottish Parliament*.) It may be inferred that an arrangement had been made between the brothers, that David was to hold the paternal estate of Bothwellhaugh, in the parish of Bothwell, Lanarkshire, and James the estates of their wives of Woodhouselee.

Claud Hamilton was the third son of James, second Earl of Arran, Duke of Chatelherault, Governor of Scotland. On September 5, 1543, Sir Ralph Sadler, ambassador of King Henry VIII. to Scotland, wrote to his sovereign that the governor had now revolted to the Cardinal (Beaton):—

"And on Monday last the Governor had letters from the Cardinal; and on the same day, towards night, departed hence suddenly, with not past 3 or 4 with him, alledging that he would go to Blackness to his wife, who, as he said, laboured of child."—*Sadler's Letters*.

"Stern Claud, Grey Paisley's haughty lord," as Sir Walter Scott calls him, would therefore be born in Blackness Castle, parish of Carriden, Linlithgowshire.

The statute of 1685, cap. 21, restoring forfeited lands, included Bothwellhaugh's heir; but the following act (cap. 22) excepted the lands of Woodhouselee in favour of Sir Louis Bellenden, justice clerk, eldest son and heir of Sir John Bellenden; which was ratified by 1687, cap. 61, and

1592, cap. 11. By an act of Privy Council, passed on January 12, 1592, it was ordained that David Hamilton of Bothwellhaugh, otherwise designed of Monkton Mains; Isobel Sinclair and Alison Sinclair, heretrixes, portioners of Woodhouselee, should be repossessed; and they were finally restored by Act of Parliament 1609, cap. 41. David Hamilton died on March 14, 1613, and was interred in Dundonald churchyard, where a monumental stone was erected to his memory, bearing the following inscription in bold relief round the margin:—

"HEIR LYE CORPIS OF ANE HONORRABEL MAN CALLYT DAVID HAMILTOVNE OF BOTHWELLHAYCHE, SPOVS TO ELESONE SINCLAIR, in his tyme quha desist the 14 of Merche, 1619."

In the confirmation of his personal estate, in favour of Claud Hamilton, his second son, dated May 7, 1613, it is stated the death occurred in March 1613; and in the confirmation of the personal estate of Alison Sinclair, relict of the deceased David Hamilton of Bothwellhaugh, also in favour of Claud Hamilton, dated April 17, 1619, it is stated she died in June, 1618. They both resided at Monkton Mains, Ayrshire. On November 29, 1628, James Hamilton was served heir in general to his grandfather David Hamilton of Bothwellhaugh; and on February 20, 1630, James Hamilton of Bothwellhaugh was served heir to his grandmother, Alison Sinclair; and Alison Hamilton (daughter of the assassin) was served heir to Isobel Sinclair, her mother, also on February 20, 1630.

David Hamilton of Bothwellhaugh was frequently a witness to writs executed by Lord Paisley, and his son the Earl of Abercorn, in the end of the sixteenth and beginning of the seventeenth centuries. In the year 1602 David Hamilton, the younger, of Bothwellhaugh, is mentioned in connection with a case of scandal before the Presbytery of Paisley—a most scandalous tale of truth, which ruined several innocent and guilty persons. (*Presbytery Records*.) The heroine was Elizabeth Hamilton, daughter of John Hamilton and Alison Bane, who resided in Blackston, one of the mansions of Lord Paisley. She was well connected: one of her sisters, Isobel, being married to Thomas Knox, a younger son of Ranfurly, and brother of Andrew Knox, Bishop of the Isles; and another sister, Elison, to Robert Semple, town clerk of Paisley, a younger son of Fullwood. Elizabeth Hamilton rusticated a short time on a farm on Bothwellhaugh, but I have not discovered whether young Bothwellhaugh married her. He was married, and seems to have predeceased his parents, from Claud, the second son, being their executor, and his own son James being served heir to his grandfather and grandmother.

This communication may so far supply the in-

formation desired by your correspondent ANGLO-SCOTUS.
DAVID SEMPLE.

Paisley.

Thanks to the extracts contributed by MR. VERE IRVING, we have now got some very interesting information from the records. From these, and another source to be cited presently, I infer that the John Hamilton employed to murder Coligni, and called by Mr. Froude "the brother or near relative of Chatellherault," was in all probability the "Prepositus de Bothvil," who in the forfeiture of Oct. 26, 1579, is styled the "brother" of Bothwellhaugh. He thus turns out to have been "Provost" of the collegiate church of Bothwell, and a priest of the ancient faith, possibly ousted from his living by the Reformation, and a marked man. The following notices from *Bannatyne's Journal* (edit. 1806) doubtless apply to him, p. 35:—

"In this meane tyme (August, 1570,) there come from Flanderis a litle pincke, and in it tuo gentlemen with Mr. John Hanlytoun called the Skyrmisher fra Duck d'Alva. The heidis of their commisionne are not yet notified: but the brute (rumour) is that the lord Seauck and some utheris suld pass to Flanderis, that Duck d'Alva suld assist them in rebellione against the King." [The chronicler piously adds] "Lord confound thair malicious myndis."

Again, on pp. 349 *et seq.*, containing the truce (for two months from August 1, 1572), procured by the exertions of the French ambassador "Lacrock" (Le Croc), and "Maister Drurier (Drury) for the Queene of England," between the Regent Mar and the lords of Queen Mary's party then holding the castle and town of Edinburgh, we find the following persons expressly excepted from the truce, viz:—

"James, sometynes erle Bothwell, James Ormiston, sometyme of that ilk; Patrick Heburne, sometymes of Beinstoun; Patrick Wilsoun, sumtyme servand to the said erle; James Hamiltoun, sometyme of Bothwellhauch; Jhone Hamiltoun, sumtynes provest of Bothwell his brother, with the whole theives and brocken men, inhabitants of the bordoris and heilandis," &c.

The remarkable confession of "Arthure Hamilton in Myrritoun" at once explains the territorial connection of Bothwellhaugh with *Ayrshire*. The lands of *Monktoun*, with which the commendator of Aberbrothok bribed the assassin, are in that county, and seem, in 1590 and subsequently, to have been the property of a "David Hamilton of Bothwellhaugh," within the paroch of *Monktoun*, who appears in the Commissary Records of Glasgow as the creditor of a "Thomas Knight in Prestwick" (in same parish) for rent of lands there. The editors of Wishaw, unaware of the case, supposed they saw an error, and altered conjecturally *Monktoun* into *Monkland*, a parish in Lanarkshire; thus rather misleading inquirers like myself till MR. IRVING came to the rescue. Who this *David* was is not stated. He may have

been another brother of the notorious James. Two sons (one *Arthur*) appear in David's "Testament" (*Com. Rec. Glasg.*) in 1613, when he died, though his tombstone in Crosby kirk is dated 1619, as stated in the notes to Wishaw. If so, he could not be the *avus* of Alisona Hamilton, served heir to a David Hamilton in 1602. It is curious that the local tradition of the ancient burgh of Prestwick assigns the murderer his last resting-place in its seabeaten churchyard, though I presume he died in exile.

As for the "card" story, I gave it *quantum valet*. It was told me on the spot many years ago by the late Professor Fleming of the University of Glasgow—a gentleman who was tolerably versant with the family history of his native county. ANGLO-SCOTUS.

In the account of the Muirheads of Lauchope, in the Appendix to Nisbet's *Heraldry*, it is there stated that James Muirhead, "linked in friendship, blood, and affinity with the Hamiltons," was married to Janet, daughter of James Hamilton of Bothwellhaugh, who was a brother of the house of Orbiston.

After the murder, Bothwellhaugh took refuge for a night with his brother-in-law at Lauchope, afterwards burnt to the ground by the Regent's party. His connection with the Orbiston family does not interfere with his relationship to the archbishop, as Calderwood says he was "*sister sonne* to the bastard Bishop of Sanct Andrewes."

W. R. C.

Glasgow.

THE CHEVALIER D'ASSAS.

(3rd S. xi. 34.)

In giving an answer to SEBASTIAN's query, I cannot refrain from going into the whole question about the controversy which has been raised and the doubts which have been expressed as to the possibility or rather probability of the Chevalier d'Assas's heroic act, and his now historical exclamation. First of all, who was the Chevalier d'Assas? His family belonged to what the French call *la petite noblesse*, but dated from the twelfth century, as this is clearly proved by the genealogist Chérin, who searched the original documents. Louis (and not Nicholas, as some of his biographers have baptized him) was born at Le Vigan, in the Cevennes, in the year 1733. Thus he was only twenty-seven years of age when he died, for the engagement near Klostercamp (not Kampen) took place in 1760, and not in 1762 as SEBASTIAN asserts it. He entered the service very early, and was already captain of the *Chasseurs du régiment d'Auvergne* at the moment of his death. This fatal event happened, as is very well known, during the Hanoverian war, at Klostercamp, near Wesel, where his division was cut

to pieces by the enemy under command of the Duke of Brunswick. On the evening of October 15th d'Assas went *quite alone*, they say, to a place near his camp, where there was a kind of grove, in order to watch the hostile enemy. All at once he found himself surrounded by German soldiers, who put their bayonets on his breast, threatening to kill him on the spot as soon as he would shout or warn his friends by any sign whatever. Preferring, however, the safety of his regiment to his own preservation, he ejaculated with force the famous "A moi, Auvergne, ce sont les ennemis!" and fell at the same moment pierced with bayonet wounds.

This is the plain popular story. I must confess that I find a great many improbabilities in it. First of all, one single man never goes out to reconnoitre the enemy; at least it is a very unusual thing. But even admitting this improbable hypothesis as a fact, who is there to prove that d'Assas really used the words above-mentioned? Who is to demonstrate that he had an interior struggle between the natural instinct of preservation and the duty to warn his friends? Was there time left to him for such an internal contest? Did the Germans not assassinate him as soon as they had seized him? These questions are very natural; they are produced by spontaneous induction. But now the truth—the real absolute truth—where is it? I do not think that it will ever be obtained;* but what I think *highly probable* is this. A man being seldom or never pathetic at the very last moment of his existence, I believe that d'Assas, seeing the enemy, used perhaps "Holà!" or "Qui va là?" or any similar short exclamation sufficient to warn his companions of the impending danger they were in. (I do not mean to say at all that I accept this version of the occurrence as the only true one. I simply try to explain the popular hypothesis in the most rational manner possible; nothing else.) It is curious that at the time nobody spoke about the heroic act of the Chevalier d'Assas. The *Gazette de France* does not mention it; it only inserts (number of October 25, 1760) the name of the hero in the list of the fallen. He was even so obscure a man then that his name is misspelled in the *Gazette*. We read d'Assar instead of d'Assas. Voltaire was the first to call the attention of the public to the noble deed of the chevalier in the second edition of his *Précis du règne de Louis XV.*, published in the year 1769. In 1768 he had already brought it to the notice of the Duke de Choiseul in a letter, which has been published since; but the French government had too much to do then to think or to discuss about such an insignificant subject as the unusual death of a

young officer. It was only during the beginning of the reign of Louis XVI. that people began to talk again about the occurrence near Kloster-camp.

In 1777, Marie-Antoinette heard of the heroism of the Chevalier d'Assas. She expressed her sincere admiration, but also her intense amazement that such an act as his should have remained for so long a time completely unknown, and ordered some one to write about it to the Baron d'Assas, brother of the deceased, with the request that he should gather more details together about Louis and his noble sacrifice, in order to publish them in a kind of memoir. The baron readily responded to the demand, but at the same time availed himself of the favourable opportunity to ask an advancement for his two sons, and the authorisation of adding to his own name that of Klostercamp. These particulars will be found in a letter which he wrote to the famous patriot Palloy, in answer to certain questions which the latter had put to him concerning the family relations and the dramatic end of the Chevalier d'Assas. Palloy had also requested the baron to tell him whether there were any portraits of the hero in existence, because it was his intention to have one painted on a stone of the Bastille. The letters form part of the rich and interesting collection of imited documents in possession of M. Feuillet de Conches, the well-known amateur of autographs. He has recently commenced to publish them. (*Louis XVI. Marie-Antoinette, et Madame Elisabeth*, 1864-1866, i.-iii. Paris, H. Plon.) The king wrote to M. Montbarey, Minister of the War Department, about the pending question, and finally, after a deliberation in council, a perpetual pension was granted to the family of d'Assas, represented by the eldest son of each new generation. They were also admitted at court, and received with much distinction.

Besides all this, the baron obtained the privilege (one which was very much envied at the time) of hunting with the king, and his eldest son was appointed "capitaine de l'artillerie." The letters patent creating this pension were forwarded on October 8, 1777, and registered on March 21 of the following year.* This curious and highly interesting document now belongs to a private collection. It was sold by Livardet at a public auction of autographs held in Paris, on February 19, 1857. The following is worth quoting, because it contains, so to say, the official version of the affair near Klostercamp:—

* This pension was forgotten during the stormy days of the French Revolution, but Napoleon I. re-established it in 1810, and it has always been acquitted since. Let me add here that a column was placed during the same year on the very spot where d'Assas fell, and his famous exclamation is to be found on it as an inscription. Le Vigan has erected a monument to eternize the name of its hero, and a street in Paris has been baptised "Rue d'Assas."

* I shall examine many other suppositions and versions of this story afterwards.

“Louis par la grâce de Dieu, Roi de France, etc.—De toutes les grandes actions que l'histoire a immortalisées, aucune n'est au-dessus de Phérocisme avec lequel le sieur Louis, Chevalier d'Assas, capitaine de chasseurs au régiment d'Auvergne, s'est dévoué à la mort. La nuit du 15 au 16 octobre 1760, le prince héréditaire de Brunswick voulut surprendre à Klostercamp, près de Wesel, un corps de l'armée française commandé par le marquis de Castries. Le chevalier d'Assas, en marchant à la découverte pendant l'obscurité, tombe dans une embuscade ennemie. Environné de baïonnettes prêtes à le percer, il peut acheter sa vie par son silence; mais l'armée va périr si elle ignore le danger qui la menace. Il crie à haute voix. ‘A moi *Auvergne*, voilà les ennemis!’ et dans l'instant il expire percé de coups. Si cette mort glorieuse l'a dérobé à notre reconnaissance, nous pouvons du moins en faire éprouver les effets à son frère,” etc.

Where did they derive their information from? Probably from the Baron d'Assas' notes and Voltaire's above-mentioned letter. But then how did the latter manage to get his? This he will tell us himself. In a letter to Count Schomberg, dated October 31, 1769, we read:—

“Je n'ai fait que copier ce que le frère de M. d'Assas et le major du régiment m'ont mandé.”

Regarding the peculiar construction of the phrase, one might be induced to think that already at the time that Arouet wrote the above, doubts were entertained as to the probability of the Chevalier d'Assas' heroic act, and also as to the manner in which it was executed. Was it really so? Is it even decided at present whether the story is fact or fiction? and if it is a fact, has it been definitively established now in what way it took place? I shall try to answer these questions in a following article.

H. TEDEMAN.

Amsterdam.

THE BELLS OF ST. ANDREWS (3rd S. xi. 437).—I was about to send you my view of these legends, but my reply has been most satisfactorily anticipated by your valuable and able correspondent F. C. H., and I would only beg to endorse it by the weight of my opinion, whatever it may be worth, and say that it fully agrees with my own.

As for the letters E. O. R. they usually stand for *eorum*, which may here be the founder's false concord for *ejus*, *sumptibus* being understood.

And as for “Kate Kennedy,” that is evidently a word compounded of the bishop's name and the name of the bell, and with no other reason than thinking it a good joke, as the two names occurred on the bell, to join them together; and perhaps as an excuse for a holiday, they were slanderously joined together for the sake of more revelry and such like.

H. T. ELLACOMBE.

WALSH OF CASTLE HOEL (3rd S. xi. 495).—The hypothesis of SP. may be very ingenious, but I would rather assign the origin of his Welshman's arms to an ancestor—Kadwalader ap Gronwy, Lord of Mochnant, co. Denbigh—to whom the

arms of Argent a chevron gules between three pheons, the two in chief pointing to each other, the one in base point upwards sable, have been assigned, and are also borne by Kadwgan of Bachan and the Kyffins of Glas-coed. See the Harl. MS., No. 1143. PINGATORIS.

RICHARD DEANE, THE REGICIDE (3rd S. xi. 503.)—Would that the regicidal mark on my ancestor's name were as apocryphal as is his origin from Suffolk ditches or Yorkshire dye-vats! I transcribe however, *in extenso*, his holograph now before me, referring to “Ipswich,” where he seems to have had authority: more probably as port-admiral*—the recompense, I grieve to say, of judicial treason—than in the service of the Lord Mayor of London:—

“I doe certifie that y^e Hoye W^m and John of Colchester, William Hutchin (*sic*) Master, was by my order comanded out of Harwich for y^e reliefe of the Shipp Lyberty when shce first came aground on Balsey Landes, and that I was an eye-witnesse of y^e Damage wch the sayd Hoy received therein; the charge for repaying wherof will amount to 92^l 10^s at least, as I am certified by two of y^e best Master Shipwrights of Ipswich, who by my desire made survey of her. Given under my hand the 23^d day of Octobr, 1650.—R. DEANE.

“To all whome it may concerne.”

Three memoranda are endorsed in several scripts:—

1. “Navy Office, 25^e Octobr, 1650, Com^{rs} for the Navy to the Com^{tee} (*sic*) for the Admiralty.

“Concerning M^r Hutchin's Hoy, Capt^t Green's men, and other things.”

2. “1st November, 1650. C. N. for allowing 92^l 10^s 0^d to W^m Hutchins for damage don to his Hoye in boarding the Libertie.

3-12

“Y^e bill made out on y^e Shipw^{ts} certificat.”

It is a strong, and to me a pleasurable contrast, to recall the memory of my *paternal* ancestor, Thomas Swift of Goderich, the father of the Commonwealth's Admiral Deane's son-in-law, who sold the larger moiety of his ancient estate in Herefordshire, to raise money for the king in his conflict with the rebel Cromwell, who had the decency, be it remembered, of forbearing to put the crown on his own head.

EDMUND LENTHAL SWIFTE.

PERJURY (3rd S. xi. 503).—The prefix *is*, I think, intensive, not opposite. In its bad sense—meaning in these our times its failure—*perjuro* is, I think, *pejero*=*pejus juro*. If it be purely prepositional, it may follow the general meaning of *per*:—

“. . . the cheap swearer *through* his open sluce.”

Herbert.

Or, *ironicè*, “thorough” swearing; “through” thick and thin; “through” a deal board;

* As I have already observed (*antè*, p. 482) the date, “Admiral, 1649”—a year before the date of the certificate—is scratched on the back of the portrait.

"through" *any thing*,—so that the *perjury* brings profit.
E. L. S.

HOLY ISLANDS (3rd S. xi. 496).—On the subject of the Holy Islands of Pagan times, C. A. C. will find an elaborate dissertation in *An Inquiry into the Primeval State of Europe*, 1864 (Marlborough & Co., Paternoster Row). O. P.

MICHAEL ANGELO'S "LAST JUDGMENT" (3rd S. xi. 439).—I have the same engraving, but signed with an *s*—Wirings. John Wirings, or Wierix, or Wierx, was born at Amsterdam in 1550. He was the author of many engravings, the best of which are—the Redemption; several portraits, those of Philip II., King of Spain; Henry III., King of France; Catherine of Medicis, &c.; a dead Christ, after Otto-Venius; some after A. Durer.

I have another engraving, with the same head and fur cap, of Michael Angelo, and bearing the same inscription. He holds a compass in his hand. It is the frontispiece to a work on architecture, and is by "Giovanni Battista Montano, Milanese, A° 1610." P. A. L.

NAMES WANTED (3rd S. xi. 313, 430, 487).—I am much obliged to D. P. for his answers. I took the bugle coat and Sandys of Ombersley from a book-plate, with the name carefully rubbed out, as D. P.'s. I obtained it, with many more, from Dr. Wellesley's collection. Looking over Segoyer's *Armorial Universel*, among the "Armes des plus nobles Maisons d'Angleterre," I came across an odd way for spelling Derby (evidently from the way it is pronounced) "Stanley Comte d'Arbie." JOHN DAVIDSON.

FARREN OR FURREN FAMILY (3rd S. xi. 489.) I do not find any of this name in my collections relating to French refugees. I have names of similar sound, which I now add:—Ferand, Jeremie, Canterbury, 1687; Ferrand, Margt, Canterbury, 1690; Fairant, Anne, London, 1727; Ferrand, Josué, London, 1723; Fairon, Louis, London, 1706; Feron, Jean, Bristol, 1702; Feron, Abm., London, 1735, 1738; Ferand, Captⁿ Nicholas, in Molinier's regiment in Ireland under William III. JOHN S. BURN.

ARMS IN ST. WINNOW CHURCH (3rd S. xi. 499.) I cannot tell H. the name of the bearer of the coat which he blazons. But I can add my evidence to the fact that he has blazoned it as it is seen. I made notes of all the arms which I could find in St. Winnow several years ago. This coat, quarterly per cross embattled argent and sable, then stood in glass in the east window of the south aisle. It occupied quarters 2 and 3 in a shield which showed, in 1 and 4, argent three chevronels sable. I have long wished to be certain whose shield it is. The coat is repeated, as probably H. knows very well, singly in the same

window, and once, deeply carved, on a bench end. I mean the coat, argent, three chevronels sable; no colours appearing on the wood.

Whose is it? Lansladron, who had one summons to parliament as baron in Edward I.'s reign, bore it. So did Ercedekne, a baron, summoned for the last time 16 Edward III. Terrice took the coat of Lansladron; and Trecarrel of Trecarrel bore it also. But as Trecarrel of Trecarrel had been Esse, a family which bore *two* chevronels only, and took the third on coming to Trecarrel and changing the name, some doubt may be raised as to the name Trecarrel and the coat with three chevronels. I find in Harl. MS. 1079, in the pedigree of Kelley, among the quarterings of Kelley, the name *Trecarrel als Esse* with the coat, argent, *two* chevronels sable.

I am inclined to give the coat to Ercedekne, because in the top of the centre light of the same window at St. Winnow I saw a shield of Courtenay. Sir Hugh Courtenay (*temp.* Hen. VI. and Edw. IV.) married Philippa, daughter and co-heir of Sir Warin Ercedekne or Archdeacon, and with her got Antony in Cornwall and Hacombe in Devonshire. Their only child, Joan, married twice; first, Carew; secondly, Vere. I do not know any presumption for the other names which has so much probability as what I have suggested for Ercedekne. D. P.

Stuarts Lodge, Malvern Wells.

PARVENCHE (3rd S. xi. 139, 238, 345).—The following extract from the *Thornton Romances*, published by the Camden Society, may prove of some interest:—

"Corteyes lady and wyse,
As thou arte *pervenche* of pryse,
I do me on thi gentryse,
Why wolt thou me spyll?"
Romance of Sir Degrevant, lines 729-32.

"Note, line 730. *Pervenche* of pryse. The Lincoln MS. reads 'prudeste of pryse,' and in the Cambridge MS. the first word is rather obscurely written as if it were '*perveulte*.' The phrase corresponds exactly to the more modern one, 'the pink of courtesy,' as in *Romeo and Juliet*, Act II. Sc. 4—

'*Parvenche de pris e sauntz pier,
Sount femmes sur tote autre rien.*'

Wright's *Lyrical Poetry*, p. 7.

'The primerole he passeth, the parvenche of pris.'
Ibid. p. 26."

S. L.

SO-CALLED GRANTS OF ARMS (3rd S. vi. 461, 539; xi. 327, 508).—I cannot agree with P. P. If a man takes a *confirmation* of arms, by so doing he admits that he can show *no proof of his right* to the coat confirmed. Therefore a confirmation is in effect a grant *de novo*, for if the arms confirmed were really his by right, he would be a madman who would pay fees to heralds for a grant of what was his without it. G. W. M.

THE BATTLE OF BEAUGÉ (3rd S. xi. 120).—It may be interesting to your correspondent J. L. K. to know that the Duke of Clarence was unhorsed at the battle of Beaugé by Sir John Swinton of that ilk:—

“And Swinton laid the lance in rest
That tamed of yore the sparkling crest
Of Clarence's Plantagenet.”

Sir W. Scott, *Lay of the Last Minstrel*,
canto v. stanza iv.

Also Lingard, *History of England*, vol. iii. chap. vi. p. 260 (Edward VI., Charles Dolman, 1854):—

“The Duke, who was distinguished by his coronet of gold and jewels, received a wound from Sir William Swynon, and was slain with a battle-axe by the Earl of Buchan.”

Also, Burke's *History of the Landed Gentry*, vol. ii. p. 1342 (published 1847):—

“Sir John Swinton of that ilk.”

“At the battle of Beaugé in France, in 1420, Swinton unhorsed the Duke of Clarence, the English general, brother of King Henry V., whom he distinguished by a coronet set with precious stones, which the Duke wore around his helmet; and wounded him so grievously in the face with his lance, that he immediately expired. . . . Sir John afterwards fell at the battle of Vernoi, where the Scots auxiliaries were commanded by the gallant Earl of Buchan, Constable of France, son of Robert Duke of Albany, Governor of Scotland, anno 1424.”

The same facts are also stated in one of the notes to Sir Walter Scott's drama of *Halidon Hill*.
J. G. LLOYD.

PASSAGE IN LORD BACON (3rd S. xi. 496).—

“Again, the meanness of my estate doth somewhat move me; for tho' I cannot accuse myself that I am either prodigal or slothful, yet my health is not to spend, nor my course to get.”

D. will excuse me for remarking that those who ask a question respecting a difficult passage ought to give a full reference. This letter of Bacon's occurs in the Letters from the Cabala, and in Basil Montagu's edition of Bacon is found at vol. xii. p. 5. Bacon's epistolary style is generally very cramped, and this sentence is so abbreviated that it is next to impossible to be sure of the meaning. He says that the narrowness of his means troubles him, that he cannot tax himself with profuseness nor idleness, and adds, “yet my health is not to spend, nor my course to get.” One difficulty lies in the connectives implying an antithesis where I can see none to exist. It seems to be equivalent to saying—My well-being or health does not consist in expenditure; I am not of expensive habits at all; nor is my course [i. e. pursuit of law], as I am directing my researches in it, calculated to enrich me much. There is another letter of Bacon's to Burghley, given by Montagu, in the same volume (p. 476), in which he says, speaking of the ordinary practice of law: “So as I make reckoning, I shall reap no great

benefit to myself in that course.” He confesses he has as vast contemplative ends as he has moderate civil ends; and he says that if Burghley will not help him, he will purchase out of the sale of his inheritance “some lease of quick revenue, or some office of gain.” That he will give up the legal career, and turn “sorry book-maker,” or maybe become a true pioneer in “the mine of truth.” Would that he had yielded to this severe and simple instinct! Office and honours soon rained thick upon him, and in their slushy train dishonour followed.
C. A. W.

May Fair.

OBSELETE PHRASES: CHAMPHIRE POSSET (3rd S. xi. 377).—May I say that I am as much amused as surprised at the endeavours to explain this phrase, which means neither more nor less than *camphire* or *camphor posset*—the virtues of which may be ascertained by a reference to Burton's *Anatomy* (part III. sec. 2, mem. 5, subs. 1), or any medical work of the period. The other explanations offered would take away all the point of the speech.
A. F. B.

ARCHBISHOP WHATELY'S PUZZLE (3rd S. xi. 458).—I do not think this puzzle very difficult. The man must have kept his fortune in a strong box, and taken out money as he required it; being probably (like the fisherman mentioned in Crabbe's *Borough*, Letter 5) ignorant of the invention of interest. Supposing him at twenty-one to have been possessed of 3000*l.*, and to have lived to the age of eighty-one, spending only 50*l.* a-year, your correspondent will see there was nothing remarkable in his being buried by the parish.
DENKMAL.

HYMN: “WHEN GATHERING CLOUDS” (3rd S. xi. 356).—On p. 356 there is a question respecting the authorship of this beautiful hymn, at which I was surprised. I had not supposed that any one doubted that it was written by Robert Grant. It appeared first in the *Christian Observer*, February, 1806. The contributor signed himself “E—Y. D. R.” In the same publication, February, 1812, the hymn was again inserted, introduced by this note:—

“I send you an improved edition (at least I hope it is one) of a hymn which you once honoured with insertion in the *Christian Observer*. If you are of the same opinion, you will probably insert it when you have a spare column.—E—Y. D. R.”

In the early volumes of the *Observer* first appeared in print many of Heber's hymns, *e. g.*:—

“Brightest and best of the sons of the morning.”

“O Saviour, when this holy morn.”

“Oh weep not o'er thy children's tomb.”

“In the sun and moon and stars.”

The first hymn was introduced (October, 1811) by a letter from the writer, signing himself “D. R.”

The two Grants were, indeed, brothers. In their University course they ran *pari passu*. In 1801 (Henry Martyn's year) one was third wrangler, and the other fourth. In after life Robert was Governor-General of Bombay, and Charles Secretary of State for the Colonies: and while one wrote such hymns as that in question, and "By thy birth and early years," the other raised his University in sacred poetry into rivalry with Oxford. In 1803, Heber recited "Palestine"; and 1806, Charles recited his beautiful poem "On the Restoration of Learning in the East." In the remarks on these two poems, the reviewer awards the palm of *genius* to Grant, and of *taste* to Heber.

S. S. S.

In 1861 I corresponded with Lord Glenelg on the subject of his brother Sir Robert Grant's hymns, when his lordship distinctly informed me that Sir Robert was author of that hymn. His lordship presented me with the little publication of his brother's Hymns, edited by himself, in which the hymn in question is included—two versions being given, both from Sir Robert's MSS.

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham.

CHRIST A CARPENTER (3rd S. xi. 508.)—Will you allow me to complete a reference in my note on this subject? The anecdote about Libanius, the sophist, is from Theodoret's *Church History*, book iii. chap. xviii.

B. H. C.

JARVEY (3rd S. xi. 475.)—This word is still in common use in Dublin. It is employed by students instead of carman, &c.

E. L. Wilford.

NUMISMATIC (3rd S. xi. 497.)—See "N. & Q." 3rd S. vi. 186, 278. The numbers on sovereigns are for the same purpose as those on the shillings.

JOHN DAVIDSON.

ONE ALPHABET FOR EUROPE (3rd S. x. 329, 400.)—In the account given in *The Times* of the visit of the Slavonian deputies to St. Petersburg in May, it was stated that, in the conversation which took place on their reception at court, the Empress deigned to express her regret that the Slavonian people had not a common alphabet and orthography. As Russia professes a strong desire to cultivate friendly relations with the widely-scattered races of a kindred descent, would not the patriotic wish of the Empress be best realised by the adoption of the Roman character as the common alphabet? The use of a very few years would be sufficient to prove the immense advantages of the new system in an empire with such a great future before it as Russia. Professor Max Müller says, in his *Survey of Languages*, that—

"It has been the policy of Russia to support the introduction of her alphabet among the nations which in the course of time she expects to absorb. Still it is a

curious fact, that the whole Western branch of the Slavonic family, and some even of the Eastern Slaves (Bulgarians and Illyrians), have preferred the Roman or German alphabet, and have introduced it even where the Cyrillic letters had formerly been used."

The first step has, therefore, been taken by the people themselves, whose united numbers probably amount to nearly thirty millions, who already use the Roman alphabet. J. MACRAY.

Oxford.

OATH OF THE ROMANS (3rd S. vii. 460.)—On the approach of Alaric, Honorius took refuge in Ravenna. Jovius induced Honorius to swear never to make peace with Alaric,

Ἦμῶν δὲ καὶ αὐτὸς ἔρκον, τῆς βασιλείας ἀψάμενος κεφαλῆς, καὶ τοὺς ἄλλους ὁ τὰς ἀρχὰς εἶχον, ταῦτον ποιῆσαι παρσκευάσας. — Zozimi *Hist.*, lib. v. cap. 50, p. 507, ed. Heyne, Lipsiæ, 1784.

Afterwards the moderate demands of Alaric were rejected, because Jovius and the courtiers had sworn by the head of the emperor.

Εἰ μὲν γὰρ πρὸς τὸν Θεὸν τετυχῆκε δεδομένος ἔρκος, ἦν ἂν ὡς εἰκὸς παρῆεν, ἐνδίδοντας τῇ τοῦ Θεοῦ φιλανθρωπῳίᾳ, τὴν ἐπὶ τῇ ἀσεβείᾳ συγγράμῃν· ἐπεὶ δὲ κατὰ τῆς τοῦ βασιλέως ῥωμῆύκεαν κεφαλῆς, οὐκ εἶναι θεμιτὸν αὐτοῖς εἰς τὸν ποσοῦτον ἔρκον ἐξαμαρτεῖν. ποσοῦτον ἐφλύπαττεν, ὁ νοῦς τὸν τότε τὴν πολιτεῖαν οἰκονομοῦντων, Θεοῦ προνοίας ἐσπερημένον.—*Id.*, cap. 51, p. 509.

The above is substantially in Gibbon (*Decline and Fall*, chap. xxxi.), and it may seem impertinent to quote any other writer when he can be referred to; but I think that in "N. & Q." we should cite originals when we can. M. Amadée Thierry, in his *Rufin, Eutrope, Stilicon*, says that when Honorius submitted himself to Alaric,

"Les eunuques et les courtisans admirèrent la profonde sagesse du prince; ils avaient juré de ne lui jamais conseiller la paix, mais c'était la paix avec Alaric, et non avec Atale; ils ne violaient donc pas leur serment. La casuistique byzantine ne se laissait jamais prendre en défaut."—P. 426.

M. Thierry does not give his authority. His book is a most agreeable example of history founded on poetry. Heyne refers to *Aieri Dissert. de Abusu Jurament.*, a work which I have not been able to find.

H. B. C.

U. U. Club.

BARBARA LEWTHWAITE (3rd S. xi. —) — Barbara Lewthwaite became a servant in De Quincey's household. In *Confessions of an Opium-Eater*, p. 223 (new edition), he thus alludes to her:—

"A more striking picture there could not be imagined than the beautiful English face of the girl," &c.

And in a foot-note—

"This girl, Barbara Lewthwaite, was already at that time a person of some poetic distinction, being (unconsciously to herself) the chief speaker in a little pastoral poem of William Wordsworth's. That she was really

beautiful, and not merely so described by me for the sake of improving the picturesque effect, the reader will judge from this line in the poem, written perhaps ten years earlier, when Barbara might be six years old—

‘Twas little Barbara Lewthwaite, a child of beauty rare!’ ”

“WHEN ADAM DELVED,” ETC. (3rd S. xi. 192, 323, 429, 486.)—MR. WYLLIE’S alteration of the word *loam* for *lame* agrees with the accounts we have of Adam in several MSS. Thus the Harleian, 1704, says that Adam was made of “vijj thinges,” one of which was “slyme of the earth.” Another source also confirms the reading *earth*; for *Master of Oxford’s Catechism*, published by Ælfric Society, in answer to the query, “Whereof was Adam made? of vijj thingis, A. The first of *erthe*,” &c. Lastly, a MS. in the Bodleian reads *erthe*: three pretty fair evidences in MR. WYLLIE’S favour. I should be very glad to find any allusion to Adam’s lameness; in several MSS. that I have searched there is no mention of it.

S. W. KERSHAW.

ST. MATTHEW (3rd S. xi. 399, 469, 511.)—MR. C. T. RAMAGE is perfectly right in supposing that the saying “Matthäi am letzten” refers to the last verse of the Gospel of St. Matthew, and that the real phrase is “Matthäi am letzten sein,” although “Matthäi *im* letzten sein” would be more correct, meaning “in letzten Vers.” Since I wrote (p. 469) I have inquired into the matter, but have not been able to find out who first used this very original expression.

HERMIT.

CROMWELL FAMILY (3rd S. xi. 325, 467.)—I am unable to give your correspondent, JAMES WYALEN, any further information on the claim of the family of Markham to be descended from Oliver Cromwell; but I think that he will admit that on the authority of Mark Noble it is more probable that Mrs. Fennel was the child of Gen. Fleetwood’s second than of his first marriage, inasmuch as Noble satisfactorily accounts for all the issue of the first marriage, whereas there is no certainty as to the issue of the second, though it is most probable that there was issue. (See Noble, vol. ii. p. 368, 3rd ed., 1787.)

WILLIAM WICKHAM.

COMMUNION (3rd S. xi. 518.)—I have always understood that *communio* is derived from *communis*, and that from an ante-classical word, *munis* (the root of *immunis*), which word is probably connected with *munus*, and bears the meaning of “performing a duty,” or “having a duty to perform.” Vox may refer to White & Riddle’s *Latin Dictionary*, articles “Communio” and “Munis.”

SCRUTATOR.

If Vox will turn up to this word in the last edition of Webster’s *Dictionary*, he will there find its derivation given from *con* and *munus*.

HERMIT.

“HONI SOIT QUI MAL Y PENSE” (3rd S. xi. 481.) A parody was made in Dublin many years since on this motto.

A worthy knight, Sir Abr. Bradley King, who was King’s Stationer in that city, and entertained well at Kingston, having the royal escutcheon over his residence, the city wags interpreted the motto thus—

“Honey is sweet and quills make pens.”

COURTOIS.

BELL AT KIRKTHORPE (3rd S. xi. 517.)—The inscription is as follows—

✠ LAVRENTIVS : IOHES : DE : BERDESAY : ABBAS : A^o : Dⁱ : M^o :

in ornamented capitals of the so-called “Lombardic” character. The date appears to have been left incomplete for want of room. J. T. F.

“BEAUTY UNFORTUNATE” (3rd S. xi. 517.)—MR. KEIGHTLEY’S query at once recalls to me Tennyson’s—

“ . . . In every land
I saw, wherever light illumined,
Beauty and anguish walking hand in hand
The downward slope to death.”

(*A Dream of Fair Women*.)

Surely nobody can read Dan Chaucer’s “Legend of Good Women” without thus moralizing, though Chaucer himself (so far as I remember) did not *express* the moral.

Byron refers to the same notion in his—

“Italia! oh Italia! thou who hast
The fatal gift of beauty,” &c.

(*Childe Harold*, iv. 42.)

I am surprised, however, at MR. KEIGHTLEY’S acquiescence in the other portion of Fielding’s statement, viz. that “*Male* beauty is fortunate.” Narcissus, Adonis, Absalom, and a long train of handsome heroes suggest themselves in proof of the contrary.

I need I had considered it almost a maxim with the poets (classic and romantic), that Fortune was hostile to Beauty without regard to sex; Goddess Fortune being at lasting feud with Goddess Nature.

Rosalind, of *As You Like It*, points the distinction between the two goddesses:—

“Fortune reigns in gifts of the world, not in the lineaments of nature.” (Act I. Sc. 2.)

JOHN ADDIS, JUN.

REYNOLDS (3rd S. xi. 467.)—In my “abbreviated sketch,” Robert Reynolds is made the son of both the wives of his father, James, instead of being son of the first wife only; and the Chief Baron is in a like predicament, instead of being the son of the second wife only. The Chief Baron’s second wife is called “*Rainbold*” instead of “*Rainbird*.” And, finally, *John Hatley* is marked as the eldest child of Robert Reynolds, instead of being named

s the husband of Isabella Reynolds, the eldest
ister of Chief Justice Sir *James Reynolds*.

H. LOFTUS TOTTENHAM.

Miscellaneous.

NOTES ON BOOKS, ETC.

Gesta Regis Henrici Secundi Benedicti Abbatis. The Chronicle of the Reign of Henry II. and Richard I. A.D. 1169-1192, known commonly under the name of Benedict of Peterborough. Edited from the Cotton MSS. by William Stubbs, M.A. In two volumes. (Longman.)

The value of *Benedictus Abbas* has long been made known by Hearne's edition, now extremely scarce, and to the great value of which the learned Librarian of Lambeth bears generous testimony in his Introduction to the work before us. That introduction will be read with great interest, more especially Mr. Stubbs's critical remarks on the distinction and comparative value of Chronicles and Histories. Nor will the Preface to the second volume, in which the Editor sketches the character and position of Henry II., be found less worthy of attention. The present is far from the least valuable of the important series of historical documents to which it belongs.

Antientene Christian Library. Vols. III. and IV. (Edinburgh: T. & T. Clark, 1867.)

If ever the jarring sections of Christendom are to be brought into unison, it must be by the common resolution *stare super antiquas vias*. And therefore we cannot but heartily welcome this attempt of our Scottish brethren to put before the ordinary reader, in a vernacular dress, the whole body of Antientene Theology. Moreover, the originals are well rendered; and the contents of these two volumes are of more than average interest—comprising the works of Tatian the Assyrian, and Theophilus of Antioch; the religious Romance known as the Clementine Recognitions, in which St. Peter and St. Barnabas appear as *dramatis personæ*; and the writings of Clement of Alexandria.

The Practical Angler; or, the Art of Trout-Fishing. More particularly applied to Clear Water. By W. C. Stewart. Fifth edition, revised and enlarged. (A. & C. Black.)

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Our Constitution: an Epitome of our Chief Laws and Systems of Government. With an Introductory Essay by Charles Ewald, F.S.A., of Her Majesty's Record Office. (Warne & Co.)

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Tennysoniana. Notes, Biographical and Critical, on the Early Poems of Alfred and C. Tennyson, &c. (B. M. Pickering.)

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A set of very sensible and useful discourses; never wanting in solid matter, and yet not above the apprehension of a country congregation.

The Art Journal for July. (Virtue & Co.)

Deserves especial notice for its illustrations of the Paris Exhibition, which furnish at the same time illustrations of the world's progress in the social, useful, and ornamental arts.

THE NATIONAL COLLECTION OF NEWSPAPERS, ETC.—

Mr. Watts has communicated to the *Newspaper Press* the following interesting particulars of the space occupied by the collection of newspapers and periodical publications in the British Museum. Mr. Watts assures us that the attendant whom he, in polite accordance with our request, appointed to make the calculation, is a very careful man, and likely to be accurate.

The collection of newspapers in the new library is kept in 444 presses, containing 9,982 superficial feet. The space occupied by the newspapers is 4,162ft. 8in., thus divided:—

	ft.	in.
London Newspapers . . .	1,675	0
Provincial " . . .	1,059	8
Scotch " . . .	288	0
Irish " . . .	396	0
Foreign " . . .	744	0
Total . . .	4,162	8

The periodical publications are in 390 presses, containing 9,951 superficial feet. In the old library the collection occupies a space of 451 yards 4 inches, and in the new library 2,321 yards 2 feet and 11 inches. These figures will serve to convey an idea to our country friends of the vastness of the national collection of newspapers.

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E. V. (Somerset). The Bible containing the misprint in the Sixth Commandment is noticed in "N. & Q." 2nd S. v. 391; viii. 33; ix. 33.

RHODOCANAKIS. Histoire Nouvelle des Anciens Ducs et autres Souverains de l'Archipel, 1668, is attributed by Barbier to P. Robert Sauloy, or Sauloy, a Jesuit missionary in Greece.

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Notes.

RICHARD DUKE, THE POET.

It was not until the late Rev. Dr. Maitland discovered among some family papers a copy of "Richard Duke's Discharge of his Father's Executors, 1679," * that any particulars were known of the parentage of the poet. Dr. Johnson, who has given a short account of him in *The Lives of the Poets*, confesses "Of Mr. Richard Duke I can find few memorials." Robert Anderson (*British Poets*, vi. 625) was not more successful. He says, "Of Richard Duke very few particulars have descended to posterity. The accounts of his family are obscure and imperfect. Jacob says, his father was an eminent citizen of London, but does not mention his profession. The year of his birth is not known."

In a "Chronological Table of English History," forming part of the Sloane MS. 1711, at the British Museum, the following memoranda of the family of Duke occur in the order of date, among which will be found the day of his birth, as well as some additional particulars of his family:—

A.D.

1595. Aug. 1 [Richard Duke] came to London to be apprenticed.

1607. Aug. 1, warden of my company† for 2 yeres to come.

* See "N. & Q." 2nd S. ii. 4.

† The Scriveners. During the second year of the wardenship of Richard Duke, the following memorable event was recorded in the registers of the parish church

1609. Aug. 1 went out warden.

1617. Jan. 1 master of my company.

1623. Sept. The first September my mother Stapleton died.

1624. Apr. the 23^d my sonne John was borne.1625. Sept. y^e 23^d my daughter Suzan died.1626. Mar. y^e 5th my father died.

1627. Feb. 7 my daughter Mary borne.

1628. July the 12th my daughter Martha was borne.— Aug. The 11th of August my daughter Mary died.1630. Feb. y^e 15th my sonne Robert was borne.1631. Aug. y^e 7th my daughter Sarah was borne.1632. Nov. y^e 11th my daughter Joane was borne.

— Feb. first, Joane died.

1638. Nov. 10th my daughter Sarah died.1640. Sept. 10th my sonn Robert died at Bowe.1641. Apr. 12th I Richard Duke tooke this shoppe in my possession, &c.1643. Dec. 30th I broke my legg.1644. Apr. 30th I was married to Martha Macro.1645. Feb. the 27th my daughter Martha was borne att one of y^e clock in y^e morninge.1646. Mar. 30th my daughter Martha dyed and was buried in y^e Cloister of S^t Mich. c.1647. Nov. The 7th my daughter Eliz. was borne. The 22^d my deere & loveinge wife dyed & was buried in y^e chancell by her father.1648. Nov^r the 30th I was married to Anne Pierce att the parish of S^t Barthews y^e lesse by M^r How.1651. May. The first of May being Thursday my daughter Mary was borne betwixt 2 & 3 of y^e clock in the afternoone.1653. Apr. 13th my Sonne Edward borne betw. 2 & 3 of y^e clock in y^e afternoone.1654. Jan. the 12th my daughter Anne was borne neere 2 of y^e clocke in y^e morninge.1655. Sept. the 8th my Sonne Edward dyed & was buried in y^e Cloister of S^t M: C: the 10th.1656. Sept. 20th my daughter Sarah was borne betwixt y^e hower of one & two in y^e morninge.1658. June the 13th my SONNE RICHARD WAS BORNE BETWEENE THE HOWERS OF ONE & TWO IN Y^e AFTER-NOONE.— Aug. the 20th my daughter Elizabeth dyed and was buried by her mother in y^e chancel of S^t M. C.

1660. 9 July, sonne Robert borne at 2 clo. morn.

1662. May 3 my daughter Elizabeth borne and baptized the 13 of May.

1663. Dec. 2. Daughter Eliz. dyed & was buried the 4th in the cloister of S^t M. Cornhill.1664. Aug. 13. Sonne Peter borne, betwixt 9 & 10 att night. Baptized the 21st. M^r J^{no} Sweeting and M^r Tho. Kelk, godfathers & M^{rs} Joane Man god-mother.

1665. Feb. 14. Daughter Susanne borne betwixt

1667. Apr. 5. Daughter Elizabeth borne att my uncle Whites in Gun Yard in the parish of S^t Butolph Algate London & baptized the 6th of April.1667. Sept. 18. Sonne Peter dyed & was buried in the parish of S^t Andrew Undershaft on the South Isle of y^e chancell there on the 19th.

of All Hallows, Bread Street: "The xxth daye of December, 1608, was baptised John, the sonne of John Mylton, Scrivener."

1668. Jul. 15th my deare and lovinge wife Anne Duke departed this life in child bedd imediately after shee was delivered of a some dead borne.

Duke, it appears, was for some time tutor to the Duke of Richmond, the son of Charles II. by the Duchess of Portsmouth. The poet is known to have enjoyed the friendship and praises of Dryden, Waller, Otway, Lee, Creech, and other contemporary wits of his day, and seems to have been a polite and accomplished scholar, and a respectable, though not a great poet. His poems were printed by Tonson in a volume with those of the Earl of Roscommon in 1717, 8vo.

In 1710 Duke was presented by Dr. Trelawney, Bishop of Winchester, to the wealthy living of Witney, in Oxfordshire, which he enjoyed but for a few months. On Feb. 10, 1710-11, having returned from an entertainment, he retired to bed in apparent health, but the next morning was found a corpse. His death is thus noticed by Dean Swift:—

“Dr. Duke died suddenly two or three nights ago; he was one of the wits when we were children, but turned parson, and left it, and never writ farther than a prologue or commendatory copy of verses. He had a fine living given him by the Bishop of Winchester about three months ago: he got his living suddenly, and he got his dying so too.”—Swift’s *Journal to Stella*, Feb. 14, 1711. Again on Feb. 16, he says, “Atterbury and Prior went to bury poor Dr. Duke.”

J. YEOWELL.

Barnsbury.

POETIC PAINS.

“There is a pleasure in poetic pains,
Which only poets know. The shifts and turns,
The expedients and inventions multiform
To which the mind resorts, in chase of terms,
Though apt, yet coy, and difficult to win,” &c.

So writes Cowper in “The Task,” and its truth will be recognised by every one who has ever made verses. It is, however, not always a “pleasure,” and it is often a needless expense of time; and as it is very generally a rime that is given chase to, much labour might, I think, be saved by the use of a riming dictionary. Byron, I believe, always used one; and what may appear strange, my late friend Rossetti, though actually an *improvisatore*, always had one by him when writing verses. On the other hand, Thomas Hood told me that he had often had to go through the dictionary from end to end in search of a word; and I remember when Crofton Croker and I were writing the second volume of *The Irish Fairy Legends*, that when I called on him one evening he read to me what he had written of his ballad, “The Lord of Dunkerron,” and he stopped at the last stanza without giving the final word, which I supplied at once. “By —,” said he, slapping the table, “I have been hunting for that very word these last two hours.” All this labour might

have been saved by a riming dictionary. There are cases, however, where it is rather a synonym that is wanted. In one of Moore’s Irish melodies we meet with —

“You may break, you may ruin the vase if you will;” and it is evident that he saw clearly that “ruin” was not the proper term, yet it was not till, I believe, the last edition which he lived to publish that he hit on the more appropriate term “shatter.”

Campbell, in his “Hohenlinden,” was guilty of what we may perhaps term the puerility of ending every stanza with a trissyllable, as *rapidly*, *scenery*, &c., in which the last syllables were to rime. But the last stanza is —

“Few, few shall part where many meet!
The snow shall be their winding-sheet,
And every turf beneath their feet
Shall be a soldier’s sepulchre.”

Here there is no rime, and as we may learn from his friend Redding, it seems to have been a continual source of trouble to the poet, yet how simple was the remedy! He had only to transpose, and read —

“A soldier’s sepulchre shall be,”

and there would have been rime, cadence, everything but the aforesaid puerility. It is probable, however, that this may never have occurred either to himself or his friend Redding. Still I am not satisfied with “sepulchre;” for it does not express the poet’s idea, which was that every soldier should lie dead and covered with snow on the spot where he had stood, and it should have been —

“A soldier’s resting-place shall be.”

THOS. KEIGHTLEY.

HALS’S “CORNWALL.”

Amongst a large collection of works connected with the county, I have *The Parochial History of Cornwall*, by William Hals, one of the rarest of topographical works. This fragment of his intended history is a portion of the second part, and comprises the account of seventy-two parishes, from Advent to part of Helston inclusive, in 160 folio pages. It was published by Andrew Brice, a printer at Exeter, in 1750, and contains ten numbers only, when the work dropped from want of encouragement or some other reason. Hals first brought down his history to 1702, but continued it to 1736, and died in 1739, long before the well-known epigram of “Here lies poor Fred.” Now, whatever merit may be due to this composition, a reference to Hals will deprive it of the stamp of originality, unless we can assume that the author was really unacquainted with Hals’s epigram, and that it is therefore simply a question of singular unanimity of thought between two persons of distant times and places,

although Hals's example has certainly the benefit of priority. He states, under the head of the parish of Egleshayle, that there was a Mr. Edward Hoblyn, a gent. and attorney-at-law, who was in possession of an estate in the parish called Crone or Croan, and that he was specially memorable for his saying, when he first began to practise, that he would get an estate by the law one way or other (which Hals, without proper authority, says means right or wrong); and as Hals proceeds to say —

"Common fame says he was as good as his word, but whether by the first or last way, who can tell? Whereupon since his death, by an unknown but arch hand, was fixed upon his grave in this parish church this taunting epitaph: —

'Here lies Ned,
I am glad he's dead.
If there must be another,
I wish 'twere his brother,
And for the good of the nation
His whole relation.'

Under the head of Falmouth, Hals mentions Thomas Killigrew, of the Arwinick family, a celebrated wit and Master of the Revels in the time of Charles II., but not a regularly installed jester. He went to Paris in the time of Louis XIV.; but, being politically out of humour, was silent, and the great monarch thought him dull. He showed him his fine collection of pictures, of which Killigrew took little notice, and appeared to know nothing about them. At last the king showed him a picture of the Crucifixion, which was placed between two portraits, but still the wit said he did not know what it meant.

"Why then," said the king, "I will tell you what they are: the picture in the centre is the draught of our Saviour on the cross; that on the right-hand of him is the pope's picture, and that on the left is my own."

"I humbly thank your majesty," says Killigrew, "for the information you have given me; for though I have often heard that our Saviour was crucified between two thieves, yet I never knew who they were till now."

The king was now convinced of Killigrew's power of wit and satire, for at this time he and the pope were cruelly persecuting the French Protestants, and dragooning them to mass or driving them out of the kingdom.

WM. SANDYS.

THE PRICE OF CONSOLS.—The following, taken from Morgan's *British Trade Journal* of July 2, is worth preserving:—

"Consols* are now at the highest point they have reached since 1860. They were at 100 $\frac{3}{4}$ ex-dividend in 1852, while the rate of discount was 2 per cent. The highest price touched by consols during the present century was 101, on the 24th Dec. 1852; eight years previously—namely, on the 20th Dec. 1844, transactions

* "Consols for money and the account yesterday were last quoted heavy at 94 $\frac{1}{2}$ and 94 $\frac{3}{4}$ respectively."—*Standard*, July 4, 1867.

took place at 101 $\frac{3}{4}$, but this included the accrued dividend of 1 $\frac{1}{2}$ per cent. The lowest price of the century was 50 $\frac{1}{2}$, in July, 1803, on the recommencement of hostilities between England and France. The highest point of the previous century was 113, in the year 1736; and the lowest, in 1798, was 47 $\frac{1}{2}$. During the past twenty years, the average price of consols has been 92."

X. C.

A LADY'S WARDROBE IN 1622.—The following deserves a place in "N. & Q.":—

"Note of Lady Elizabeth Morgan, late Sister to Sir Nathaniel Rich, her wearing apparell beinge in a great bar'd Chest in my Ladie's Bedchamber, this 13th day of Novr, 1622.

"*Imprimis.* 1 grene damask gowne, kirtell, and wast-coate with gould and silver lace.

1 tamy gould satten gowne and kirtell, and wastcoate laid with gould lace.

1 black silke grograme gowne, kirtell and wastcoate striped with silver.

1 blacke satten gowne, kirtell, and wastcoate set with gould buttons.

1 willow colored satten peticoate imbrothered."

P. P. F.

THE WIDOW BLACKETT OF OXFORD: CHARLES LAMB.—In the new edition of *Elia* by Messrs. Bell & Daldy, there is an essay named "The Gentle Giantess," the first of *Eliana*. I would ask if this was an Oxford celebrity, or a coinage of the pleasant author's brain, as it is by no means easy for one unacquainted with C. L. to tell his facts from his fictions? The editor has given an interesting appendix, but in it there is no reference to this character.

May I be allowed also to notice, what is no doubt a printer's error, that in the succeeding essay,* in alluding to a celebrated painting by Leonard da Vinci, late in the possession of Mr. Troward of Pall Mall, he says:—

"He who could paint that wonderful personification of the Logos, or *third* person of the Trinity, grasping a globe when the hand was, by the boldest license, twice as big as the truth of drawing warranted; yet the effect, to every one who saw it, was confessed by some magic of genius, not to be *monstrous*, but *miraculous* and *silencing*."

As there is no list of errata (indeed, with this exception, there requires none) I mention it for future correction, never having heard the third person of the Trinity called *Logos*. J. A. G.

BISHOP BUTLER'S BEST BOOK.—Mr. Froude, in his *Short Studies on Great Subjects* (i. 34), says that Bishop Butler—

"Says somewhere, that the best book which could be written would be a book consisting only of premises, from which the readers should draw conclusions for themselves."

Does this occur in his "Sermons" or in his "Analogy?" However good such a book might be, one seems to feel that the premises would hardly pay for erecting; just now tenants would be wanting in the shape of solvent conclusions.

* The Reynolds Gallery.

Doctors' dicta bristle in array on either side of every human question of right and wrong.

C. A. W.

May Fair.

DRINKING-CUP INSCRIPTION.—The following inscription for a drinking-cup occurs in a most unlikely place. In *The Compleat Clerk, containing the best forms of all Sorts of Presidents*, 1664, p. 850, is a form for "a citizen's will." In this document an imaginary J. G. is made to say—

"I give to the worshipful company of M. in L. whereof I am a fellow, towards a recreation to be had amongst them at my burial, the sum of 6*l.* 13*s.* 4*d.*, and a cup of silver and gilt, of the weight of 40 ounces, to remain in that company for ever, and to have graven in the bottom these two letters J. G., and a posie written in this manner—

"When the Drink is out, and the bottom you may see,
Remember your brother J. G.

as a remembrance of my Fellowship amongst them. Also I will that there be spice-bread given to the Livery according to the custom."

EDWARD PEACOCK.

Queries.

ANONYMOUS.—Who was the author of an 8vo of sixty-five pages, entitled *A Philosophical Enquiry into the Origin and Antiquity of the English Language* (Dublin, 1843), "in which it is clearly proved that it is the immediate gift of heaven to man, and the first spoken on earth"? ABHBA.

THE CURSE OF SCOTLAND.—Several notes on this subject appeared in your first series, in which the writers endeavoured to account for the nine of diamonds bearing this sobriquet. None of them appear to have read of or heard any other card in the pack so styled. In No. 108 of the *Connoisseur*, however, incidental mention is made of "the Knave of Clubs, or the Curse of Scotland." Can your readers offer any reason for this card bearing the name, or refer to any other notice made of it? W. C. J.

CONSECRATION OF A CHURCH BY AN ARCHDEACON.—It is stated in Newcourt's *Repertorium* (vol. ii. p. 84) that the church of Woodham-Walter, in Essex, being fallen very much into decay, and standing at a great distance from the village, licence was granted to Thomas Earl of Sussex, in 1562, to build a new church there on such site as he should think fit; which the earl did, and the new church was consecrated April 30, 1562, "by Thomas Cole, Archdeacon of Essex, especially commissioned thereto by Edward Grindall, Bishop of London."

Is this instance unique, or is it competent to an archdeacon to consecrate a church?

JUXTA-TURRIM.

DRAWINGS.—Can any of your readers tell me of a paste or glue which can be used with safety

to lay down drawing paper for water-colour drawings on another paper? Common paste can be worked more smoothly, and stands the subsequent wetting better than anything I have yet tried; but after the paper has been put aside for a time, the paste is apt to cause spots, which are not visible until the washes of colour are laid on and cannot be remedied. A. F. B.

DUTCH TRAGEDY.—

"The Pellingingtonians proclaimed Daubson for their own, and were proud to be Pellingingtonians; the Highlander, where grass will not grow, and the sunshine is about as frequent as an eclipse, says, 'This is my own, my native land; and Laclerque describes a Dutch tragedy, in which a Spaniard says to the hero, 'You speak like a warrior,' and is answered, 'Yes! I speak like a Dutchman,' on which the Spaniard exclaims 'Would I were one!'—'On National Pride,' in *Collectanea*, by James E. Brenton. Philadelphia, 1834, 12mo, p. 76.

If such a tragedy exists, I shall be glad of a reference to it. I suspect that the translation is exaggerated. C. E. T.

JOHN MATTHEW LEIGH, author of *Cromwell*, a historical play, 1838. Wanted, any information regarding the author. Has he published anything else? R. I.

"FORM."—Within the last year or two this word has been used in the sporting department of our newspapers in a sense that has altogether puzzled me. The *form* of a racehorse used to mean his shape; but now the term is employed in a manner altogether new; and I turn to "N. & Q." to enlighten my ignorance. So long as I read of "form" only in the sporting portion of my newspaper I was content to pass it by, but when a word has been used by *The Times* in an editorial article, it acquires a certain degree of authority. In March of last year, when commenting on the University boat-race, *The Times* thus spoke of the Oxonians:—"The victors, whose *form* was far from faultless, but whose courage was invincible." And to-day (July 2), in looking over the new volume of the *Annual Register*, I find "form" embalmed in the grave pages of that standard work. In describing the University boat-race, the *Annual Register* mentions "form" no less than seven times, and in their reports of the various races of the year this pet word again occurs. Will some sporting reader of "N. & Q." kindly explain the sense in which it is used—the new meaning attached to this old word? JAYDEE.

LA MAISON DE TITAIRE.—In *Monsieur de Magny's Nobiliaire de Normandie* I find, amongst many other strange and wonderful corruptions of English places, names, and titles, the following, under the head of "Titaires de Glatigny:—

"On lit dans le Nobiliaire Généalogique des familles d'Angleterre, d'Écosse et d'Irlande (par Joseph Adam de Wilberforce, sur la Maison de Titaires, en Anglais

Titeyre): 'Les seigneurs de ce nom descendent d'une des plus anciennes maisons de Normandie, qui sous le règne de Guillaume le Conquérant passèrent avec lui en Angleterre. . . . Les Titaires eurent beaucoup de Seigneuries, Fiefs ou Manoirs dans les Comtés de *Fling*, de *Daubigh*, et dans la Principauté de Galles.' La branche anglaise fut représentée en 1730 par Édouard, Lord Titeyre, Comte de Goring, qui de son mariage avec Josephine Elizabeth Moyra, fille unique de Lord Moyra, Comte de Cambell, avait deux fils et trois filles!"

Can any of your readers throw any light on the above-mentioned personages, or the above-quoted author (whose name does not appear in Lowndes), or must we conclude that the French surpass even ourselves in their ingenuity in pedigree-making? F. D. H.

LARGE PAPER COPIES.—Wishing to know when first the custom began of printing certain copies of books on large paper as specialities, and having no books on the subject to refer to where I am, I venture to ask your readers if they would kindly assist by giving any information upon the matter through that valuable "medium of intercommunication for literary men," "N. & Q.?" A. A.

Poets' Corner.

NAUTICAL SAYING.—What is the origin, if known, and correct wording of the sailor's comment on an improbable story: "Tell that to the marines, for the sailors won't believe it?" A friend insists that it should be "horse marines."

PIERCE EGAN, JUNR.

PENNY.—Is the Sanscrit word *panna*, a copper value, or coin (?) in the laws of Menu, the origin of our word penny? CALCUTIENSIS.

GEORGES PILLESARY.—Where can I find some account of M. Georges Pillesary, General of Marine under Louis XIV.? His daughter Angélique was the second wife of the first Viscount St. John. French memoirs of his time do not mention him. LYDIARD.

OLD SEALS ON CHARTERS, ETC.—Will any correspondents inform me what constitutes the substances of seals which are attached to old charters, &c.?
S. M. P.

ST. CATALDUS AND ST. PETER.—This saint is said to have been the first Bishop of Taranto in the south of Italy, and by tradition a native of Raphoe in Ireland. Can any of your correspondents acquainted with the saints of the Roman Calendar give his Irish name, and state at what period he lived? * The Tarantines claim to have received their first knowledge of Christianity from St. Peter, who landed, as they say, at a spot about twenty miles south of Taranto, on the shore of the bay, where a chapel sacred to the Apostle commemo-

rates the event. They maintain that the first mass performed in Italy was in one of the churches of their town. Perhaps some one acquainted with ecclesiastical history can give authority for this statement respecting St. Peter. C. T. RAMAGE.

SUNK CHURCH.—There is on the hill side below Sawcliffe, in North Lincolnshire, a huge mass of travertine, of serpentine form, about forty yards long, and rising above the surface seven or eight feet in some parts of it, the water from which it was deposited being now carried down by an under-drain. It has been called, time out of memory, "sunk church" or "sunken church."

According to a note in Wordsworth's *Sonnets on the Duddon*, there is a "Druidical circle about half a mile to the left of the road ascending Stone-side from the vale of Duddon; the country people call it 'sunken church.'" Can I be informed of other antiquities, natural or artificial, bearing this appellation?
J. F.

Winterton.

THE THREE PIGEONS.—Will some one learned in the symbolism of signboards explain the meaning of this sign, which seems to have been a common one, and possibly possessed a religious significance? The Salutation Sign, Annunciation, and Three Kings of Cologne, suggest some such meaning. Goldsmith's famous song has made the "Three Jolly Pigeons" familiar. It was a sign in the west of Ireland more than a century ago; and I find it also in France at as early a period. I quote from Jay's *Dictionnaire des Contemporains*, 1825, under the head "Revaio!"—

"Son père . . . acheta à Bagnols . . . une auberge, les trois pigeons," &c. &c.

N. B. C.

VIS.—*Vis argenti* (L.), *force argent* (Fr.), *a power of money* (Mod. Hibernian). Has this idiom existence in other languages, as one would be disposed to conclude from the examples given?
Q. Q.

WALTHAM ABBEY.—Can any of your correspondents inform me when the existing outside arch of Waltham Abbey was erected—that is, the arch which formerly divided the nave from the chancel, and is now built up to form the end of the present church?
C.

CARDINAL WOLSEY'S BEDSTEAD.—Twenty years ago I was shown at an old farm-house (I think the Manor Farm) at Ingarsby, Leicestershire, an ancient bedstead, stated by the good people of the house to have been brought from the Abbey at Leicester, and to have been that on which the great cardinal died. Can this statement be corroborated? I well remember that the bedstead I saw was of elaborately carved oak, in good preservation, and evidently of some antiquity. G.

Brixton.

[* For some account of St. Cataldus consult Alban Butler's *Lives of the Saints*, May 10; and Ware's *Ireland*, by Harris, i. 549.—Ed.]

Queries with Answers.

STYLE OF "REVEREND" AND "VERY REVEREND." Dr. South, in his *Animadversions upon Dr. Sherlock's Book, entitled "A Vindication of the Trinity,"* &c., says of Sherlock's friends (p. ii.) :—

"Nay, and some I find creeping under his feet, with the title of *Very Reverend*, while they are charging him with such qualities and humours as none can be justly chargeable with and deserve *reverence* too. For my own part, I frankly own that I neither *reverence* nor fear him."

These *Animadversions* were published in 1693. Now, it could hardly have been reckoned, even by so uncompromising a controversialist as South, an act of sycophancy to give Sherlock his style of "Very Reverend," if that had been a mere matter of course: so that I should be glad to learn, through the medium of "N. & Q.," how long it has been the practice in England to address a Dean as "Very Reverend." And this suggests to me to ask further, since what period it has been usual to address a clergyman as "the Rev. Mr. B.," or "the Rev. A. B.," In a list of annual preachers at a school-anniversary, which I saw some years ago, the style "Rev." was first used (if my memory serves me right) early in the last century. At Cambridge, to this day, a preacher before the University (if a simple M.A.) is described in the notice posted in the colleges as "Mr. A. B. of Christ College." S. C.

[Respecting Deans being styled "Very Reverend," the late John Wilson Croker stated in "N. & Q." (1st S. iii. 437) that, in a long series of old almanacks in his library, the list of Deans is invariably given as the "Reverend the Dean" down to the year 1803. The three following years were wanting; but in that of 1807, the Dean is styled the "Very Reverend." From the passage quoted by S. C. it would seem that this honorary attribute was in use more than a century earlier.

The title of Reverend was given to the judges as late as the seventeenth century. Hence we read, "And as the Rev. Sir Edward Coke, late Lord Chief-Justice of His Majesty's Bench, saith," &c. By some, this title is supposed to have been retained by them from the time when ecclesiastics filled the judicial offices; whilst others consider that it was merely a title of respect applied to all persons to whom, on account of their position in society, great deference was due. In the seventeenth century the word Reverend was usually coupled with learned, e. g. "That Reverend and learned Dr. Jackson." Bishop Patrick quotes "the Reverend and learned Dr. Hammond." Beneath the portrait of John Kettlewell we read "The true effigy of the Reverend and learned Mr. John Kettlewell," &c. *Vide* "N. & Q.," 1st S. vi. 246.]

SATIRICAL MEDAL.—I have had a coin or medal shown to me, with a request to try and find out what it is. It has two of those double

faces which most people are familiar with. On one side it is a pope's head with tiara, which, when turned upside down, represents the devil, with a long curling horn (the faces are naturally in profile) and big ears. Inscription: ECCLESIA . PERVERSA . TENET . FACIEM . DIABOLI. On the other side is a cardinal's head; and this, on being turned upside down, presents a fool's head, cap, and bells. The inscription is, STULTI . ALIQUANDO . [here, I think, there is a short word obliterated] SAPIENTES. There appears to be no date. Can any reader of "N. & Q." tell me anything about this medal? The heads are very clear; the inscriptions not so much so. R. C. S. W.

[The medal described by our correspondent is figured in Rigolot's *Monnaies des Fous* (plate 4, fig. 10), and is correctly described by him (p. xc.) as a satirical medal directed against the court of Rome. The inscriptions are correctly given by our correspondent. Leber describes and gives a figure of a similar medal directed against Calvin: on one side of which is a double head of Calvin mitred and a horned devil, and the inscription, JOAN. CALVINUS HERESARCH PESSIMUS; and on the reverse the double head of a cardinal and a fool, and the inscription, ET STULTI, ALIQUANDO SAPITE, PSAL. XCIII. See "N. & Q.," 1st S. vii. 238.]

SIR JOHN HADLEY.—Can you inform me if there is in London a monument or gravestone to Sir John Hadley, Lord Mayor of London about the year 1463 [?]. Also any information regarding the family as to their ancestry and arms will much oblige. One branch of the family, I believe, settled in Warwickshire.

GEO. PARSONS.

Hadley, Hereford.

[Sir John Hadley, sheriff in 1375, was twice Mayor of London, 1379 and 1393. He was buried in the church of St. Pancras, Soper Lane, where was his monument. There were many old monuments in this church of opulent citizens, ranging from 1360 to 1536; but the fanatical rage which prevailed after the Reformation caused nearly all of them to be demolished. At the great fire of London the church itself was destroyed. Sir John Hadley's arms are: Az. a chevron between three annulets or, over all, on a fesse of the second, as many martlets gules.]

BERKELEY.—I shall be greatly obliged to anyone who will tell me the author, original place, and right reading of the line —

"And coxcombs vanquish Berkeley with a grin."

It is ascribed by Mr. J. S. Mill and Mr. G. H. Lewes to Pope; but I cannot find it in his writings. The line has been recently quoted, without a reference, as —

"Fops refuted Berkeley with a sneer."

W. T. C.

[This line is taken from Dr. Brown's *Essay on Satire*, part ii. ver. 224. The entire couplet is —

"Truth's sacred fort th' exploded laugh shall win,
And coxcombs vanquish Berkeley by a grin."

Dr. Brown's Essay is prefixed to Pope's *Essay on Man*, in Warburton's edition of Pope's *Works*, vol. iii. p. 15, edit. 1770, 8vo.]

ORIGIN OF QUOTATION, WANTED.—

"Pereant qui ante nos nostra dixerint."

The author of this anathema was long ago inquired for in "N. & Q." In 1st S. xii. 35, a respondent (W. M. T.), quoting from the "Biglow Papers," gives it to St. Augustine. I have just found, in another American author (O. W. Holmes, *The Autocrat of the Breakfast Table*, p. 129), a different source assigned to it. He cites—"that familiar line from Donatus:

'Pereant illi qui ante nos nostra dixerunt.'

Donatus the schismatic, or Donatus the grammarian? And which is right, Lowell or Holmes? H. K.

5, Paper Buildings, Temple.

[Warton, in his *Essay on Pope*, in a note, i. 88 (ed. 1806), shows that it was Donatus the grammarian: "St. Jerome relates that his preceptor Donatus, explaining that sensible passage in Terence—

'Nihil est dictum quod non sit dictum prius,'—

railed severely at the ancients for taking from him his best thoughts:

'Pereant qui ante nos, nostra dixerunt.']

ASTRAKHAN.—Where can I find a practical account of the manufacture of isinglass as carried on in Astrakhan? Information addressed to CIVIS, care of Mr. Packer, 23, King Street, Portman Square, London, will oblige.

[The account given by Martius of the preparation of Russian isinglass is as follows:—The swimming bladders of the fish are first placed in hot water, carefully deprived of adhering blood, cut open longitudinally, and exposed to the air, with the inner delicate silvery membrane upwards. When dried, this fine membrane is removed by beating and rubbing, and the swimming bladder is then made into different forms. Consult Tomlinson's *Cyclopaedia of Useful Arts, &c.*, ed. 1852, i. 754; the *Encyclopaedia Britannica*, ed. 1856, xii. 628; and the *English Cyclopaedia, "Arts and Sciences,"* iv. 998.]

SHAKESPEARE.—Could you tell me who is the author of the following two books?—

1. "Shakespeare and his Friends; or the Golden Age of Merry England."
2. "The Youth of Shakespeare."

Both works were published in 3 vols. by Henry Colburn; the former in 1838, the latter in 1839.

P. O. W.

[Both works are by Robert Folkestone Williams, author of *The Domestic Manners of the Royal Family, &c.*]

COLLECTION OF BULLS.—Where could I meet with a collection of all the bulls issued by the

different popes? Have they ever been compared, and their different doctrines fully examined?

E. L.

[The following work may be consulted:—"Bullarum Privilegiorum ac Diplomatum Romanorum Pontificum amplissima collectio. Cui accessere Pontificum omnium vite, note, et indices opportuni. Opera et studio Carlo Cocquelines, 14 tom. 1733-1762, fol.]

Replies.

STANSFIELD: SMYTH.

(3rd S. ix. 413.)

The story of the murder of Sir James Stansfield at Newmilns, near Haddington, in 1687, is one of grim interest. (See *State Trials*, by Howell, vol. ii.; Lord Fountainhall's *Works*, &c.) It is remarkable that it has hitherto escaped the sensation novelists. Certainly, imagination could not invent a more dreadful story. The poor knight complaining with sighs and tears to his friend, in the Edinburgh Coffee-house, that he had no comfort in wife or sons,—his dreary ride home to Newmilns that bleak November evening,—the sounds of horror in the house during the night, causing his guest, pious Mr. Bell, to betake himself to his prayers, thinking the house was in possession of evil spirits,—the discovery of the body floating amidst the ice,—the hurried and indecent interment, and the suspicions and rumours consequent on it,—the disinterment and the scene in Morhame church, when the son assists to raise his father's body, and the gush of blood flows over his parricidal hands,—his horror-struck exclamation, "Lord, have mercy upon me!"—the trial, conviction, and execution, with the extraordinary mishap of the slip of the rope, the parricide falling on his knees on the scaffold, and being ultimately strangled by the executioner, dying thus the very death he had inflicted on his own father,—and the horrible rumours afloat respecting Lady Stansfield; all combine to form a picture of horrors never surpassed by the most unhealthy imagination of the Eugene Sue stamp.

The "testament dative and inventor of the gudes and gear" of the ill-fated Sir James is preserved in the Register of Confirmed Testaments, General Register House, Edinburgh. (*Commissariat of Edinburgh*, vol. lxxix.) It was given in to the Commissaries of Edinburgh in 1688 by William Smyth, merchant in Edinburgh, as assignee, his brother Alexander, also a merchant in Edinburgh, becoming "cautioner." It appears from it, amongst other particulars, that Sir James had incurred debts by bond to one James Todrig and Margaret Syme his wife, whose daughter, Jean, William Smyth had married; and from the "trial" it appears that Sir James had a brother-in-law, Mr. Patrick Smyth, advocate.

The following particulars respecting this family of Smyth, which, as far as can be ascertained, is now extinct, have been gleaned almost entirely from original records and registers, and may therefore be deemed worthy of preservation in the pages of "N. & Q." Some particulars of the Stansfields are added, in the hope of eliciting some more information about them.

I. The Rev. James Smyth, born 1613, died 1673, was minister of the parish of Innerleithen, in Tweedale, and afterwards of the neighbouring parish of Eddlestone, where he died and was buried. In 1643, when at Innerleithen, he married Euphemia Somervall, of the parish of Newton in Midlothian, and had the following children (from Registers of Innerleithen):—

1. (Name torn out), baptized by Mr. Theodor Hay: witnesses William Givan of Cardrona; Mr. John Hay, minister of Peebles; Geo. Tait of Pim; and Alexander Murray of Kirkhouse.

No doubt this entry is that of the birth of William Smyth, who gave in Sir James Stansfield's testament dative, and of whom some particulars are given, *infra*.

2. James, 1646. I find in 1680 a James Smyth in Leith, who, with his wife Isobel Allan, leaves that and settles in St. Andrews, and is apprehended for debt there; George Fogo, late baillie of St. Andrews, being his friend and helper (General Register of Deeds, "Dalrymple," 1680). There is little doubt that these two Jameses are one and the same.

3. Margaret. (No account.)

4. George, 1650. In 1682 he appears before the Presbytery of Peebles with a certificate from Mr. William Fogo, minister of St. Ninians, and is "entered for his trials." In 1684 he is presented to the parish of Dawick (now broken up between the parishes of Stobo and Drumelzier) by the Archbishop of Glasgow, being induced by one Mr. Robert Smith or Smyth, minister of Manor in the same county (Peebles). This Robert Smith was formerly schoolmaster at Peebles, and appears to have been a relation of the family of which we are speaking. His wife's name was Janet Buchanan, and they had, with other children, a daughter Agnes, born in 1664; and as I find from the Register of Manor parish that in 1690 Mr. George Smyth of Dawick was married, at Kilbucho, by Mr. William Alieson, to Agnes Smith of Manor parish, I have no doubt it was to his daughter Agnes that George of Dawick was married. George was dead before 1717, leaving a daughter Ann, and, possibly, other children. (Presbytery Record.)

5. Alexander, 1652, afterwards a merchant in Edinburgh, the "cautioner" for Sir Jas. Stansfield's testament. He died at Edinburgh in 1689, unmarried. His "testament dative and inventar" &c. is given in by his brother William,

who gave in Sir James's, the "cautioners" being James Anderson, merchant, David Somervill, merchant, and John Somervill, writer; the last two being, probably, cousins, as his mother was a Somervall. (See *suprà*.)

The testament contains a long list of debtors and creditors, which is here re-arranged alphabetically for convenience of reference, occasional notes being added to some of the names.

Debts were owing to the deceased by the following persons, all residing in St. Andrews:—

Jas. and Robert Carstairs; Baillie Findlay; Mr. Jas. Hamilton; Mrs. Livingstone; Mr. David M'Gill; Thos. Rankillour, skipper; John Sangster; James Smyth (qq. his brother?); Dr. Skene; Dr. Waddell; and William Watson.

And by the following, residing in various other places:—

Andrew Aitkin; Sir David Arnot; the Laird of Balroune (who was this?); Jas. Buird; Alexander Brown, merchant; Chas. Chalmer, writer; William Cockburn, merchant in Edinburgh (he was banished, Lord Fountainhall tells us, in 1674, for defaming Lady Oxford—"not without reason," says Robert Mylne in a note—and prayed for a remission of sentence in 1679. His brother-in-law, William Clerk, advocate, was the Stansfields' lawyer); Lady Craigleith; Pat. Crawford, merchant; Lady Crimstain (Crimstain is in the parish of Dunse, Berwickshire; the lady was probably a Home or a Bredfoot); Mr. James Dalrymple (no doubt Mr. James Dalrymple of Killoch, one of the clerks of session, mentioned also in Sir James Stansfield's testament dative; brother of Sir John Dalrymple, afterwards first Earl of Stair, and of Mr. Hugh Dalrymple, one of the Commissaries of Edinburgh. To the latter, Sir James Stansfield bequeathed all his estate, after cutting off his eldest son Philip, the parricide; and failing his second son John, who seems to have been nearly as bad as the elder. Sir James was probably associated with the Dalrymples from holding leases over the lands of Hailes, Morhame, and others, in East Lothian); Mr. Robert Douglas, and Mr. George Douglas, brothers of the Earl of Morton (afterwards seventh and eighth Earls. Their mother was a Hay of Smithfield, in Peeblesshire); William Donne, writer; James Elies (probably the father-in-law of the celebrated James Anderson, compiler of the *Diplomata Scotice*); the Laird of Gredoun (probably Ker of Graden, in Berwickshire); Thomas Hamilton, of Aliestob; Hunter, in Polmood; Charles Kinnaird; the Laird of Kinnaldie (Kinnaldie is in the parish of St. Viglaus; the laird was probably a Renald); Rob. Kyll, W.S.; James Linton, merchant; Geo. Livingstone; Geo. Marshall; William Masman; John Morrison, writer; James, Earl of Morton (sixth earl); Robert Murray,

merchant; James Nasmyth in Posso (no doubt the "Deil of Dawick," father of Sir James, first baronet of Posso); John Oliphant; the Laird of Prestoungrange (Morrison of Prestoungrange, in Haddingtonshire); Mr. Duncan Robertson (sheriff-clerk of Argyll; he married Alison, youngest daughter of James Aitkin, Bishop of Moray and Galloway, who died 1687); Mr. Patrick Smyth, advocate, and Anna Rutherford, his wife, relict of James (Aitkin), Bishop of Galloway (see "N. & Q." 3rd S. viii. 533). Was this Patrick Sir James Stansfield's brother-in-law? Unfortunately at this date there was another Mr. Patrick Smyth, advocate, who married Lillias, daughter of Bishop Aitkin. This was Patrick Smyth of Rapness, in Orkney, a cousin of Patrick Smyth of Braco in Perthshire, now represented by William Smythe of Methven Castle. He was also of Burruinè or Burwaven, in the parish of Culross, and had a house on the south side of the Castle-hill of Edinburgh; and had been Commissary-principal of Wigton from 1682 to 1687. Both he and his wife Lillias were dead before 1723, leaving Archibald, Ann, and Lillias, who married one George Cheyne, surgeon in Leith. Any information as to the descent of the first Patrick will be esteemed a very great favour. There were other *two* Patrick Smyths of the Braco family, probably also living at this time, both nephews of Patrick, the laird of Braco, viz. Patrick, son of John Smyth of Huip, in Orkney; and Patrick, son of Alexander Smyth of Strynzie in Orkney; and Isobel Gladstones his wife, born 1665. (Registers of Edinburgh.) Robert Sharpe; Mr. Andrew Smyth, doctor at . . . (undecipherable); Alexander Thomson; Thomas Thomson, student in divinity; Patrick Tailziefer; and Thomas Young, tailor.

Debts were owing to the deceased by the following persons:—Mr. William Bullo, "person" of Stobo; Alexander Campbell, merchant (he was one of the persons present in Morhame church when Philip Stansfield assisted to raise his father's body); John and Lawrence Gellitie; Robert Halyburton; Patrick Johnston; William Menzies; Mr. Robert Smyth, minister (this may have been Mr. Robert of Manor, mentioned above, or Mr. Robert, minister of the parish of Longformacus, near Duns: I should much like to discover which); and Alexander Wood, brewer.

Mention is made in the testament of a legacy to the defunct by the deceased Charles Smyth, probably an uncle or near kinsman.

To return now to the eldest son, William, who carried on the line of the family. There appears to be no doubt that it is the entry of his birth which is torn out of the register of Innerleithen; for *circa* 1675, he receives a grant of arms from the Lord Lyon of Scotland, being described in the grant as "son to the deceast Mr. James Smith,

minister at Ethelston Kirk." The arms are, "Azur, a book expanded, proper, between three flames of fire, or; all within a bordure engrailed argent, charged with mullets and cross-crosslets of the first. The arms of the family of Braco, "Azure, a burning cup between two chess-rooks fessways, or," were granted about the same date.

About 1686, William married Jean Todrig, daughter of James Todrig, indweller in New-bottle, afterwards of Edgefield (q. where is this?) and Margaret Syme his wife; and had the following children (from the Edinburgh register):—

1. Margaret, 1687; baptized by Mr. Alexander Ramsay; witnesses, Mr. William Smyth, minister; Mr. George Smyth, at Daick Kirk (see *suprà*); Mr. Patrick Smyth, advocate (which of them?) and James Todrig. (William Smyth, minister, was no doubt William, parson of Moneydie in Perthshire, brother of Patrick Smyth of Braco; he also married a daughter of Bishop Aitkin.)

2. James, 1689; witnesses, Mr. Duncan Robertson (son-in-law of Bishop Aitkin, see *suprà*); David Plenderleath of Blyth (in Peebleshire); Andrew Aitkin, and James Todrig of Edgefield.

3. Jean, 1691; same witnesses.

4. Marion, 1699; witnesses, Mr. Duncan Robertson; Mr. John Plenderleath (a brother of Mr. David's above; he died at Dalkeith, in 1728); and John Henrie, Cordiner.

It appears highly probable, from the way the two families seem to have been mixed up, that this Peebleshire family of Smyth was a branch of the family of Braco in Perthshire. A satisfactory identification of the two "Patrick Smyths, advocates," will throw much light on the question; and it would be interesting to determine which of them was Sir James's brother-in-law, both for genealogical considerations, and on account of the horrible rumours afloat respecting Lady Stansfield at the time of the murder.

James Smyth of Innerleithen and Eddlestone appears to have had brothers or cousins, as under, for he baptizes some of their children, and appears to have been otherwise mixed up with them. (See Register of Peebles, 1660-80):—

1. Thomas Smyth, town clerk of Peebles: his wife was Isobel Todrig; and their son John was served heir to his father in 1677. (Retours.)

2. John Smyth, dean of guild of Peebles.

3. Another Thomas Smyth, whose wife's name was Margaret Turnbull, and who left—

i. Thomas, served heir 1699, as "Thomas Smyth generosus vir, filius nat. mat. et haer. Thomae Smyth quondam lanionis in Peeblis."

ii. Robert, 1662. (What became of him?)

iii. Barbara, 1665.

This last Thomas appears to have been twice married, his second wife being one Margaret Aitkins.

Sir James Stansfield came from Yorkshire. Was he one of the Stansfields of Stansfield in that country? (See Pedigree, Harl. MS. No. 4630.) When young he was secretary to General Morgan, but soon after took to trade and married a Scotch lady. Philip the paricide was sent to college at Saint Andrews. He was of age, and married, in 1680-82; and before 1687 had been a soldier abroad, and in several prisons. As early as 1683, he attempted his father's life. John, the second son, was also an "evil youth." Sir James had a nephew named James Mitchell, aged twenty at the time of the murder; wanted, his mother's name.

Any information relative to the Stansfields or Smyths will be thankfully received by me, if addressed care of the Publisher of "N. & Q."

F. M. S.

THE PALÆOLOGOI.

(3rd S. xi. 485.)

After a careful investigation, I have come to the conclusion that the report that descendants of this illustrious Byzantine family are at present existing in Cornwall, and Cargreen near Plymouth, earning a miserable existence as miners and bargemen, is as groundless as the claims (see *Morning Star*, February 6, 1863,) of a W. T. Palæologus, medical officer in the English army, and some others in different parts of Europe, who boast of such imperial descent without, as it can clearly be proved, their having had any just claim to that distinction.

What gave rise to such assertions in England, I am at a loss to imagine—most probably the small brass tablet* fixed against the wall in the parish church of Landulph, to the memory of Theodore Palæologus, whose English marriage with Mary Balls, it may be worth noting while on the subject, according to the ecclesiastical and civil laws of the Byzantine empire, was illegal.

The name of Palæologus,† though rare in

* Have any of your antiquarian readers examined personally this tablet? And if so, did they conclude from its vetustity that it was really erected at the time of the death of Theodore Palæologus? The non-mention in it of the name of his first wife and daughter ("N. & Q.," 3rd S. vii. 506), and the nonconformity in the date of his death, which according to the inscription took place the 21st of January, 1636, with the entry of his burial in the Landulph registry book, a copy of which was discovered by the Rev. F. Vyvyan Jago, deposited of the room of the archives in Exeter Cathedral, and from which we learn that he was buried the 20th day of October, 1636, or rather 1637—as, from the mode of calculating in use at that time, the year commenced at Lady Day (*Archæologia*, vol. xviii. p. 92),—give grounds to suspect its erection, near the mortal remains of Palæologus, to be more recent.

† During the reigns of King Charles I. and II., many Greeks came over to England from Italy and Spain

England, is very common amongst the Greeks, as well as those of Cantacuzene, Comnenus, Ducas, Phocas, &c., without anyone imagining their bearers to be descendants of the emperors who bore them.

The frequency of these ancient names of extinct illustrious families of the lower empire arose from the vanity of the Phanariots—traitors of their emperor, and cause of the fall of Constantinople—christening their children with them; who, after the lapse of years, either dropped their vulgar surname, substituting the illustrious one given to them in baptism—and so a Démétrius Comnenus Stephanopoulos became Démétrius Comnenus—or simply changed their position, as for instance Démétrius Stephanopoulos Comnenus.

I conclude, observing that the anecdote mentioned by Sir Robert Schomburgk in his *History of Barbadoes*, that during the last conflict for Grecian independence and deliverance from the Turkish yoke, a letter was received from the provisional government at Athens, addressed to the authorities in Barbadoes, inquiring whether a male branch of the Palæologi was still existing in the island, and conveying the request that, if such were the case, he should be provided with the means of returning to Greece, and the government would, if required, pay all the expenses of the voyage—is merely an anecdote and nothing more, no such letter ever having been written.

RHODOCANAKIS.

ABBESSES AS CONFESSORS.

(3rd S. xi. 516.)

An abess cannot exercise "ecclesiastica et spiritalia munera, quibus eam sexus ineptam reddit. (Ludov. Richard, *Analysis Concilior.*, tom. iii., *sub voce* "Abbatissa.")

Abesses are forbidden—1. "Benedictiones impartiri cum manus impositione; et 2. Signaculo sanctæ crucis." (*Aquisgranense*, "Aix-la-Chapelle," *capitulare* i. an. 789.) Both are required from a confessor.

They cannot even select a priest to hear the confessions of their nuns without the authorisation of their superiors. In fact, they possess no spiritual jurisdiction whatever—"quia nulla clauvium potestate gaudent." (L. Richard, *loc. cit.*)

Priests only can hear confessions, says the Council of Trent; such is, according to that famous assembly, "perpetua Ecclesiæ praxis et traditio, seu universorum patrum consensus." (*Concil. Trident.* sess. xiv. c. 1.)

("N. & Q.," 3rd S. iii. 172), amongst whom were some bearing the name of Palæologus, of course not related to the imperial family. This must account for the occasional entries of that name in the registry books of the parishes of St. Katharine Tower, London, St. Giles's-in-the-Fields, &c.; also of its mention elsewhere.

St. Ambrose says, "Jus absolvendi solis permissum est sacerdotibus." (Lib. I. *De Pœnit.* c. 2.) We find the same doctrine maintained by—Cyprian (lib. *De Lapsis*), Chrysostom (*De Sacerdoto*, iii. 5); Jerome (*Epist.* I. *ad Heliodorum*); Augustin (*Epist.* 128); Leo (*Epist.* 82), &c.

The following canon of the Council of Narbonne, in France, 1609, seems sufficiently explicit:—

"Ad fidelium confessiones audiendas nullus, sive secularis, sive regularis sacerdos sit, aut quacunq[ue] dignitate, vel auctoritate fulgeat, admittatur, nisi qui per Episcopum . . . fuerit approbatus; . . . cum alias non sit absolvere, sed confitentem decipere; excepto mortis periculo, in quo quilibet sacerdos vere penitentem potest ab omnibus peccatis absolvere."—Concil. Narbonense, *De Pœnitentiæ Sacramento*, cap. 16.

A very learned French theologian, l'Abbé C. Banderille, says:—

"La plupart des règles monastiques, celles de saint Benoît, de saint Colomban, de saint Basile, &c., pour mieux inculquer l'obéissance et l'humilité, assujétissaient les religieux à faire tous les jours leur examen de conscience, en présence de leurs supérieurs, à leur découvrir ce qui se passait dans leur âme, et à se soumettre aveuglément à leurs décisions. Cette pratique a pu être appelée *confession*, parce qu'elle demande aussi des aveux; mais elle n'a jamais été confondue avec la confession sacramentelle, et n'a jamais fait partie du sacrement de pénitence. *Ce n'est donc que dans ce sens qu'on doit entendre ce qui a été dit des abbesses auraient en la permission d'entendre les confessions de leurs religieuses.*"—*Diction. de la Conversat.* Paris, 1853; art. "Confession."

A. D. F.

Martene says that the abbesses in early times exercised some of the spiritual functions of the priesthood, and even *confessed their nuns*. This practice, having led to various inconveniences, was suppressed. Bingham (*Antiq.* b. vii. c. 3, s. 13), referring to the statement in the Saxon Chronicle, that abbesses were present at the council held at Becancelde or Baccancelde in 694, remarks:—

"It is justly noted by learned men as a new thing to find abbesses, as well as abbots, subscribing in the Council of Becancelde in Kent, anno 694, and that before both presbyters and temporal lords, as the author of the Saxon Chronicle reports it. For this is the first time we meet with any such thing in the records of the ancient church."

I have before mentioned in "N. & Q." (3rd S. xi. 277) that in Fosbroke's *British Monachism*, p. 292, a drawing from the Louterell Psalter is given representing an abbess holding her staff in the *right hand*, and *giving the benediction with the left*. Is not this a unique instance?

JOHN PIGGOT, JUN.

THE CHEVALIER D'ASSAS.

(3rd S. xi. 34; xii. 12.)

In my first article on D'Assas I have reproduced the popular version of the Klostercamp

affair, and while so doing have tried to explain it as much as was in my power. Afterwards I have reported the official one. Between the two tales there is no material difference. I now shall have to examine the testimonies on which ulterior and entirely distinct accounts have been founded. Some have questioned the Chevalier d'Assas's heroic deed altogether, because of a passage which occurs in Grimm's inedited memoirs. I must not forget to state that these memoirs are very suspicious, and are generally taken for apocryphal. I have read that no one can produce the original manuscript. I am not in a position to verify that assertion; besides, here is not the place to settle that matter. As an impartial judge I must register all the evidence of the case, whether suspicious or not. All I can do is to evince my individual opinion on the probable and improbable sides of the question; the ultimate decision must be left to the grand jury—the public at large.

I transcribe word for word the passage in Grimm's memoirs referred to:—

"J'étais au camp de Rhinberg le jour du combat si connu par le dévouement d'un militaire français. Le mot sublime, *A moi, Auvergne, ce sont les ennemis!* appartient au valeureux Dubois, sergent de ce régiment; mais, par une erreur presque inévitable dans un jour de bataille, ce mot fut attribué à un jeune officier nommé d'Assas. M. de Castries le crut comme tant d'autres; mais quand, après ce combat, il eut forcé le prince héritaire à repasser le Rhin et à lever le siège de Wesel, des renseignements positifs apprirent que le Chevalier d'Assas n'était pas entré seul dans le bois, mais accompagné de Dubois, sergent de la compagnie. Ce fut celui-ci qui cria *A nous*, etc. Le chevalier fut blessé en même temps, mais il n'expira pas sous le coup, comme Dubois; et une foule de témoins affirmèrent à M. de Castries que cet officier avait souvent répété à ceux qui le transportaient au camp: *Enfants, ce n'est pas moi qui ait crié, c'est Dubois*. A mon retour à Paris, on ne parlait que du beau trait du Chevalier d'Assas, et il n'était pas plus question de Dubois que s'il n'eût jamais existé. Je ne pus convaincre personne," etc.

Now, first of all, I find it very curious that M. de Castries, being so well acquainted with the facts of the case, did not offer any opposition at all to the letters patent of 1777 rewarding the chevalier's family. On the contrary, I read in the letter of the Baron d'Assas, mentioned by me in the first article:—

"M. de Castries ne vit pas sans doute avec plaisir sortir du sein de l'oubli une action qui ternissait un peu l'éclat de la sienne. La demande de la jonction du nom de *Klostercamp* au mien ne l'amusa pas davantage; mais j'en reçus desehonnêtetés. *Il en fit même de marquées à mon fils le chevalier, dans son voyage à Brest, et en présence de tout le corps de la marine.*"

Well, how is this? It would have been quite natural, if M. de Castries had protested against an undeserved honour being conferred on D'Assas's family. I do not for a moment believe that a military man of reputation, like M. de Castries, would have liked to share the honours of a glorious engagement with a fictitious hero. But, I

ask it once more, if it was his interest to tell the truth according to Grimm, why then did he not do so? If he knew the exact details of the case, why did he not publish them, were it even only to redress the wrong done to Dubois? Grimm says:—

“A mon retour à Paris, on ne parlait que du beau trait du Chevalier d'Assas, et il n'était pas plus question de Dubois que s'il n'eût jamais existé,” &c.

No, I think that I have established the fact, that people in Paris at that time neither talked about D'Assas nor about Dubois. The *Gazette de France* merely mentions the chevalier's name among the fallen, and misspells it. Voltaire records his heroic deed for the first time in his *Précis du règne de Louis XVI*, which was published in 1769. Mind, that at the same time he declares in the most positive manner that he learned D'Assas's extraordinary death long after it had occurred. This is, I should say, perfectly opposed to Grimm's statements. But then also I should be glad to learn his motives for not making generally known the circumstances of the event, such as he alleges to have witnessed them. If it was his conviction that Dubois, and not D'Assas, merited the title of “hero of Klosterkamp,” why then did he not express this conviction publicly? These various important contradictions in Grimm's memoirs induce me to think that they ought not to be taken as an authority in the pending question.

The same version of the affair is to be found in the memoirs of Lombard de Langres, who was Dutch ambassador at the French court during the Directoire. (Perhaps Grimm has gathered his details from this source.) Lombard published his work in 1823. He states (vol. i. p. 230 and following) that his father, who filled the place of sergeant-major in Auvergne, told him several times very positively that D'Assas did not go quite alone to watch the enemy in the wood, that Dubois accompanied him, that it was he who shouted “A nous Auvergne,” &c., and that afterwards D'Assas had time before he died for nobly testifying in favour of his companion. Here, at least, we do not read about the presence of M. de Castries, who interferes in so unlucky a manner in Grimm's narrative. I believe Lombard to be *bona fide*: he says (and I fully agree with him there) that he could not see the use of his father uttering a continual falsehood, for the mere pleasure of lying. He finally tells us:—

“J'ai hésité à rendre ce fait public. J'ai prié un ami, M. Crétu, employé au ministère de la guerre, de faire toutes les recherches possibles pour savoir s'il ne découvrirait point sur les registres du temps quelque indice qui pût jeter du jour sur un fait si remarquable: ses soins ont été infructueux; ces registres sont muets. Enfin j'ai cru devoir parler.”

No doubt Lombard's account has a certain

stamp of veracity; but it is, I believe, not at all superfluous, and only fair, to state that the Dutch ambassador was, above all, notorious for his being an *anecdoteur*, as the French call it. He liked to compile such matters as *Contes militaires, Anecdotes secrètes, Niaiseries historiques*, &c. Some of his assertions brought him into serious trouble. He was once, for instance, compelled by Field-marshal Lefebvre to disavow himself concerning certain details which he alleged to hold from his (Lefebvre's) own mouth.

The *Bibliophile Belge* (vol. iii. p. 130) has furnished another version. According to this entirely different one, D'Assas shouted “Tirez, Auvergne, c'est l'ennemi,” after Dubois had done the same, and was deadly wounded, in the darkness of the night, by his own *gens de piquet*.

At last I find, in the *Mémoires de Dumouriez* (edited by MM. Berville and Barrière), a note in which the learned editors, after having mentioned the chevalier's heroic act, go on as follows:—

“On regrette que les *Mémoires de Rochambeau* [which were published two years after the death of the field-marshal, in the year 1809] jettent, avec quelque apparence de fondement, des doutes sur la réalité d'une si belle action.”

Rochambeau was colonel of the Auvergne regiment when the engagement near Klosterkamp took place; so, of course, he was in a position to know things best. In referring to his memoirs, I find the following (vol. i. p. 162):—

“Je dois à la vérité, dont j'ai toujours fait profession, de détailler ici le trait connu du Chevalier d'Assas dans toute son exactitude. Charpentier, caporal des chasseurs, fut le premier qui découvrit l'ennemi dans cette nuit très-noire; il me mena sur cette colonne, qui fit feu sur nous. Je revins aux grenadiers et chasseurs, je leur ordonnai de faire feu par demi-compagnie alternativement, et surtout de périr à leur poste plutôt que de l'abandonner, en attendant l'arrivée de la brigade. D'Assas, un des capitaines de chasseurs, placé à l'extrémité de l'aile gauche de ce bataillon, fut attaqué et se défendait vigoureusement. Un officier lui criant qu'il tirait sur ses propres gens, il sortit du rang, reconnut l'ennemi et cria: ‘Tirez, chasseurs, ce sont les ennemis!’ Il fut criblé de coups de baïonnette, et vouta ainsi à sa patrie le sacrifice de sa vie avec cet héroïsme qui a été si justement célébré.”

It is quite true that the chevalier does not play as prominent a part in this narrative as in the others, but still his deed remains a praiseworthy and noble sacrifice.

Thus, according to the above clear and probable account of the event, D'Assas left the ranks of his regiment in order to examine the position of the enemy; as a gallant officer he did it himself, and was killed before he could rejoin his soldiers. Perhaps Dubois was with him. It is even very likely that an officer should take some one with him in such a case. That D'Assas's act should be remembered, and Dubois's deed—if any there

has been—should be forgotten, nobody has a right to be astonished at. It is a well-known fact that in olden times, and up to the French revolution of 1789, the illustrious actions of the plebeians did not count; those of the nobility only were recorded and rewarded. If Dubois has really been a hero, his heroism will for ever be lost in the obscurity which surrounds the Klostercamp affair; but D'Assas cannot be deprived of his glorious attribute, that is quite certain. His noble sacrifice is a fact, but a fact altered and embellished by poetical and imaginary details in the popular as well as in the official version. So D'Assas did not go to watch the enemy in a wood, for the simple reason that there was no wood in the neighbourhood of Klostercamp. Between the Auvergne regiment, which formed the extremity of the left wing, and the canal of Rheinberg, there were only a few hedges and a heath. Besides, the most elementary knowledge of strategy would tell us that an army does not encamp near a wood without occupying it, at least by outposts. The measures of M. de Castries were perfectly sound: the French army was in a good position, covered by a vanguard of 3000 men at Rheinberg, by advanced posts on the canal, and by a division which had taken possession of the abbey of Camp on the other side of the canal. It is true that the French were on the point of being overtaken by the enemy: the Germans had surrounded silently the abbey of Camp, and driven in some of the outposts; but, says Rochambeau, "ces premières fusillades suffirent pour donner l'alarme." The combat was progressing when D'Assas's death occurred; there is not the slightest doubt left about that. All the brigades were fighting, or ready to do so, at a moment's notice. Thus, that brave officer could not well have saved the army, "en l'empêchant d'être surpris;" for there was no surprise, it was no longer possible. The following words of the official account, therefore, contain an evident and monstrous exaggeration: "L'armée va périr si elle ignore le danger qui l'a menacé." And the "environné de baïonnettes prêtes à le percer, il peut acheter sa vie par son silence," is also obviously a *licentia poetica*. Nobody has seen or told that, Dubois and D'Assas were dead, and the only witnesses who could have testified to it consisted of the German soldiers who put them to death. They have never been examined, as far as I know; and even if they had, it is not at all likely that they would have recollected or even understood D'Assas's exclamation; for a common German soldier (in those days especially) must not be presumed to know foreign languages.

In concluding this inevitably long article, I must add, that the successful result of the engagement near Klostercamp, for the French, was not only due to the personal intrepidity of D'Assas (which, however valuable it may have been from

a moral point of view, could not have any material influence on the ultimate issue), but also to the talent of their officers, to the valour of their troops, and last, though not least, to the many heroic deeds of their soldiers, which in a battle remain almost always unknown. The Auvergne regiment alone lost fifty-eight out of eighty officers, and 800 men killed and wounded. The other divisions of the army fought with the same bravery, and sustained equally heavy losses. I end with a quotation from Jules Simon, containing a universal and everlasting truth:—

"Les hommes aiment naturellement tout ce qui vient du cœur, tout ce qui est grand, tout ce qui éblouit, et même tout ce qui est étrange. Une action héroïque, ou simplement un acte de générosité, les émeut infailliblement et provoque leur enthousiasme. Ils voient ces actions; ils ne voient pas la justice dans le cœur du juste. Soyez *D'Assas*, et votre nom sera immortel pour un moment de courage sublime. Mais Aristide, si le sort ne le place pas à la tête de la république, peut n'emporter au tombeau qu'une froide estime."

Amsterdam.

H. TIEDEMAN.

TOOTH-SEALING.

(3rd S. x. 391; xi. 450, 491, 523.)

The doubt of ANGLIO-SCORUS whether this practice ever existed may be removed by reference to the Rev. E. H. Dashwood's *Sigilla Antiqua* (Second Series), where, in plate 1, will be found a representation of "The impression of the teeth on the wax, in place of seal, of Agnes, the daughter of Agnes, the daughter of William Fitz of Fyncham, to a deed by which she enfeoffs Adam de Fyncham, in one acre and three roods there, s. d. temp. Edw. II."

This would, however, be the resource only of people of inferior rank, and who were actually unprovided with a seal: for the same collection, derived from the muniments of Sir Thomas Hare, Bart. of Stowe-Bardolph, shows how very customary it was for persons to use any seals of which they had become possessed, at second-hand, even if bearing the names and arms of their former (original) owners. At an earlier date the humblest parties who required seals for the transfer of lands, had them engraved in lead with a flower or other simple device, surrounded by their name. For a remarkable series see the deeds of the parish of Arlesey, in Bedfordshire, described in the *Collectanea Topog. et Genealogica*.

The rhyming charters attributed to William the Conqueror, John of Gaunt, and others are, of course, mediæval pleasantries; but it may be remarked, with regard to that printed in p. 524, that in the line—

"To me that art both Line and Dear,"

there is an obvious error in the word "Line," which should be "liue" or "lieve," an old word nearly synonymous with "dear." The name

“Marode” is evidently a misreading for “Mawde;” but whether Miss Strickland be correct in interpreting “Jugg” as Judith, I am not satisfied. The line—

“Give to the Norman Hunter”

means, “I William the King give to *thee*, Norman Hunter, who art so lieve and dear,” &c.; and so in the first line also, “the” means *thee*.

There is a place named Hope Baggot, not many miles from Hopton-in-the-Hole, otherwise called Hopton Cangeford, in Shropshire. Whether these were the places intended by the rhymes I cannot determine, nor do I know whether Mr. Eyton has condescended to notice this apocryphal charter in his *History of Shropshire*. I agree with ANGLLO-SCOTUS that Hope and Hopton have been engrafted on the verses, which originally belonged to Etrick Dale and the banks of Yarrow.

J. G. N.

“CONSPICUOUS BY ITS ABSENCE” (3rd S. xi. 438, 508.)—This phrase occurs in Lord J. Russell’s address to the electors of the city of London, dated April 6, 1859, soliciting re-election. Alluding to Lord Derby’s Reform Bill which had just been defeated, he writes:—

“Among the defects of the Bill, which were numerous, one provision was conspicuous by its presence, and one by its absence.”

In the course of a speech delivered at a meeting of Liberal electors at the London Tavern, April 15, he justified his use of the words thus:—

“It has been thought that by a misnomer or a ‘bull’ on my part I alluded to it as ‘a provision conspicuous by its absence,’ a turn of phraseology which is not an original expression of mine, but is taken from one of the greatest historians of antiquity.”

F.

JUNIUS AND DR. JOHNSON (3rd S. xi. 444.)—I quite agree with your correspondent that the sooner Sir Philip Francis is acknowledged, by general consent, to have been an “unmitigated —” (qu. impostor) the better for the credit of political investigation and literary criticism in this country. But how the discussion, with merited contempt, of the hypothesis first broached some fifty years after Junius had ceased to write, and favoured, we are told, by the silly octogenarian, can tend to accelerate the appearance of Junius *in propria personâ* is beyond all reasonable apprehension.

In Croker’s *Boswell* (p. 122, 1 vol. edition, 1859) it is stated on the authority of Mrs. Piozzi’s *Anecdotes*, that “he (Johnson) delighted his imagination with the thought of having destroyed Junius.”

Is there any other evidence to support the notion that the “mighty boar of the forest” was terrified into silence by the Johnsonian thunder in the *False Alarm*? or can you specify any commentator of Junius who has attributed to the pamphlet the cessation of the Letters? Mr. Prior, I am aware,

considers that *his* hypothesis of the disputed authorship is in some degree fortified by the probable unwillingness of Burke to retort upon Johnson—namely, on the score of friendship; but that I suppose gives no colour to the assertion, that the anonymous writer felt himself to have been *destroyed*—in other words, worsted in the encounter of sarcasm and invective—

“Snuffed out by an article,”

which certainly was *not* the case.

The inquiry was surely a very narrow one to the contemporaries of Junius. *Who* had been specially aggrieved by the ministers principally assailed? and, in that class, what individual could have been singled among the number by the mark of intellectual competency? There were not “six Richmonds in the field.” We might as well believe that any contemporary of Shakespeare (“whose magic could not copied be”) could have written *Macbeth*, as that several opponents of the Grafton administration could have wielded the pen of “Junius.” Besides, the mere discord of opinion, the “*non idem sentire de Republicâ*,” could scarcely, in the political warfare of those times, have instigated the use of such envenomed weapons. The bitterness of personal hatred, the sense of intolerable wrong, are conspicuous throughout.

“The satire point, and animate the page.”

Bishop Markham, an early friend and patron of Burke (resentful, no doubt, of the aggravated calumnies on his firm patron, the Duke of Grafton), taxed him, almost in direct terms, with the authorship of “Junius”—telling him that his house was a “nest of adders.”

It is remarkable that the long and elaborate reply (fifty pages) was *never communicated* to the right reverend accuser, and that we find no *positive denial* on the part of Burke of the imputed slanders. Yet the piece is finished with all the force of his genius; indeed, it may be said that no other essay of his pen exhibits in a more unqualified degree, the astonishing power of the writer. For the *suppression* of this letter, the only assignable reason, in my judgment, is that it lacked the “one thing *needful*,”—the disavowal of any share in the production of the “Letters.”

On a reperusal of them (having given many days and nights in the interval, to the pages of Burke) I am struck with coincidences of thought, diction, and even cadence, such as seem to conduct to only one conclusion, namely, that Johnson narrowed the question with his usual force of discrimination, when he remarked that he “knew of no other man than *Burke* capable of writing those letters.” Burke admitted to Sir Joshua Reynolds that he knew the author,* thereby con-

[* What evidence is there of this?—ED. “N. & Q.”]

“*reverting* the assertion of the writer (in his dedication), that “he was the sole depositary of his secret, and that it would die with him”—contradicting it, that is, unless he referred to *himself*.”

Your space would not allow the setting forth of parallel passages; but on reading Burke, you will often come upon single sentences which have a familiar sound. As in music, the air is taken; but it is a repetition by the same composer.

L.

INSCRIPTIONS ON ANGELUS BELLS (3rd S. xi. 410, 531.)—

quod = quoff. “In God is all, quoth Gabriel.” See St. Luke, i. 37.

J. T. F.

CHURCHES WITH THATCHED ROOFS (3rd S. xi. 517).—Your correspondent states that the roof of the church of Little Melton, Norfolk, is thatched, and asks if it is unique. This kind of roofing is by no means uncommon, and prevails in Norfolk, Suffolk, and in a few churches in Cambridgeshire and Lincolnshire. The following are examples: *Norfolk*, S. Margaret, Paston; S. Peter, Ridlington; S. Nicholas, Swafeld; S. Ethelred, Norwich; S. Michael, Ornesby, and Belton. *Suffolk*, S. Andrew, Garleston; Pakefield; Gisleham, and Kirtley. *Lincolnshire*, S. Margaret, Somersby, near Horncastle.

JOHN PIGGOR, JUN.

Thatched churches are by no means uncommon in Norfolk, although I know of none covered in like way in any other county. In the next parish to Little Melton, Marlingford, the church roof is thatched. I could give a dozen instances of thatched churches, if I had the good fortune to be in that county just now, but I do not like to speak at hap-hazard. The chancel of Horning church is, I know, thatched. The custom of thatching has doubtless arisen from the ease with which reeds are procured in the great marshes which even now form so marked a feature in the county. The beams supporting the chancel roof at Little Melton are arranged like those of a common barn, but those of the nave are placed together in a way which is very effective in an architectural point of view. Instead of being shaped like the letter A, they are arranged in a figure somewhat like that of the “*pons asinorum*” in Euclid. There are faint traces of *painting*, too, on some of the beams in the nave at Little Melton.

C. W. BARKLEY.

The old church of Riggsby, near Alford, Lincolnshire, which was rebuilt in 1863, afforded an example of the above-named roof; and I believe that CUTHBERT BEDE would find one still existing at Markby in the same neighbourhood. J. T. M.

Common “in Norfolk and Suffolk, and the northern parts of Cambridgeshire.”—*Handbook of English Ecclesiology*, 1847. The choir of Sher-

borne was once thatched. (*Gentleman's Magazine*, Sept. 1865, p. 337.) I think I have heard of two or three thatched churches in Lincolnshire, but they may have been “restored.” J. T. F.

IRON HAND (3rd S. xi. 496).—It is stated in Scott's *Border Antiquities of England and Scotland*, vol. ii. p. 206, that the family of Clephane of Carslogie—

have been in possession, time immemorial, of a hand made in the exact imitation of that of a man, curiously formed of steel. This is said to have been conferred by one of the kings of Scotland, along with other more valuable marks of his favour, on the laird of Carslogie, who had lost his hand in the service of his country.”

An engraving of this interesting relic is given.

EDWARD PEACOCK.

The iron hand of the valorous Götz von Berlichingen, of the sixteenth century, immortalized by Goethe, is preserved at Jaxthausen, near Heilbronn. A duplicate is in the celebrated Schloss at Erbach in the Odenwald, famous for its antique armour. This extraordinary character died 1562 at Hornberg Castle, near Mosbach, some short distance from Heidelberg, now the property of the Gemmingen family, who are Freiherrn or Barons; and here, with a collection of family portraits, late mediæval weapons, &c., is the complete suit of armour of Götz von Berlichingen at the farm house, “*die vollständige Rüstung Götzens*.” This castle is in the village of Neckarzimmern. Here he married, in 1518, Dorothea Gailing, and wrote his own life. The castle, it may be interesting to know, was a fief of Spire, and Götz became possessed of it by purchase after the räubritter (robber knight), Künzt of Schottestein, was beheaded by the Schwabian Bund or Confederacy, being the previous proprietor. The MSS. of Götz are preserved among the archives of the town of Heilbronn.

COURTOIS.

“TO SLAIT” (3rd S. xi. 520).—A short time since, being out rabbiting with my keeper, on crossing a field we found several wires set, when my man remarked, “I know whose these are: he allows to *slait* this piece for himself.” And I found he meant that the poacher named considered that ground his own, and would look on any other poacher as a trespasser. This meaning seems to differ from that given *ut supra*.

E. V.

JEFWELLS (3rd S. xi. 355).—This word is evidently a corruption of *diabol* (the *d* pronounced in the original like *j*, and *bh* exactly like *v*), which is the Gaelic name for devil. The statement of Lord Argyll's men, as quoted by your correspondent, when they speak of “the malice and device of those jefwells,” just means the malice and device of those *devils*. The Scotch etymologists to whom your correspondent refers—Jamieson and Laing—were but little acquainted with the Celtic

language, from whence a great many words were imported into the ancient dialect of the Lowland Scots; words which are still in common use, and which, in some cases, are supposed to be derived from the French, though they may be traced to a nearer and more natural source. This also explains the meaning attached to *javel* or *jewel* by Way, Nares, and Bishop Kennet, and gives considerably more significance to the lines quoted from *Christ's Kirk*—

"Lat be, quoth Jock, and call'd him jvel,
And by the tail him tugged."

W. M. S.

Aberdeen.

"MORNING'S PRIDE" (3rd S. xi. 457, 529).—This rusticism (to coin a word which, I venture think, is needed) has been made classical by Keble's introduction of it into *The Christian Year*. The third stanza of the poem for the twenty-fifth Sunday after Trinity runs:—

"Pride of the dewy morning!
The swain's experienced eye
From thee takes timely warning,
Nor trusts the gorgeous sky.
For well he knows, such dawnsings gay
Bring noons of storm and shower,
And travellers linger on the way
Beside the sheltering bower."

Keble's lines tally with what Mr. J. M. COWPER has heard said in Kent. On the other hand, MR. JOHN CAMDEN HOTTEN (at Hampstead), MR. H. FISHWICK (in Lancashire), and A. H. (mentioning no county or place in particular), have found the expression used of a morning mist that is supposed to promise a fine day. And it was with this latter view of it that the gardener, or the farmer, or the farm-labourer in the east of Somersetshire used to say to me as a child, "That's the pride of the morning," or "That's only the pride of the morning."

JOHN HOSKYNs-ABRAHAM, JUN.

This phrase can scarcely be called a provincialism, as MR. HOTTEN supposes. He heard it in Middlesex, I have heard it in numerous parts of Devon and Cornwall, and a few days ago, when I spoke of it in a somewhat large party, it was stated, on competent authority, to be a common expression in Kent, Norfolk, and Dorset-, Worcester-, and Herefordshires. The prevalent form seems to be the "Pride of the morning."

WM. PENGELLY.

Torquay.

RUNIC INSCRIPTION AT ST. MOLIO (3rd S. xi. 194, 334, 499).—So long as DR. WILSON fails to recognise the Icelandic sign *týr*, in the first letter of the intermediate word of the Runic inscription, carved within the water-worn recess on Holy Island, and confounds the Greek *eta* with the letter H, from its apparent resemblance to that character, he has more reason to correct his own

"epigraphy" than draw attention to my deficiencies in this respect, real or supposed.

DR. WILSON will be pleased to observe that I am not the *author*, but the *expounder*, of the inscription. I am not bound to explain *why* the characters *týr* and *hagl* have been used, in this instance, in place of the usual *thurs*. Sufficient for my purpose that I have accurately represented the fact. I answer, once for all, that I submitted a cast of this inscription to a gentleman well skilled in Northern Runic literature, who quite confirmed my reading. The letters of the intermediate word certainly are, as I read, *t, h, a, n, e*. If your correspondent DR. WILSON can find in these anything other than the Norse word *thane*, he must possess a fertile imagination. I have not seen the new edition of the *Prehistoric Annals*, but do not accept DR. WILSON's representation of the character in dispute, as given in the first.

I cannot help what Professor Munch may have said in regard to this—to me at least—apocryphal saint. I am a disciple and tributary of Professor *Fact*. So far as I am aware, Professor Munch did not say that this inscription does not contain the word *thane*. J. C. RR.*

As I have occasionally contributed to "N. & Q.," and have usually signed my communications with the initials of my name, it may be well to state that the article on "Scottish Archaeology" (p. 334) is not by me. J. C. ROBERTSON.
Precincts, Canterbury.

I have been attracted by DR. WILSON's rejoinder to your correspondent J. C. R. with reference to the Runic inscription in St. Molio's cave. I beg leave to suggest that the character which DR. WILSON reads as *a* in the imaginary word *ahane*, is not accurately represented in the *Prehistoric Annals*. No doubt, as there given, it is the character *ár* in one of its forms; but in the inscription itself the diagonal line, projecting downward, proceeds from a point *nearer to the top* of the perpendicular line, and certainly suggests to me the idea of a carelessly-formed *t*. Another circumstance in favour of this view is that the actual letter *a* in the same word, and also that in the word *raist*, are in *another form* of the character, represented by a diagonal line *intersecting* the perpendicular line (projecting downward from before, and upward from behind). In anything of this kind which has fallen under my notice I have found the same *form* of character preserved in every recurrence of the same letter throughout the entire inscription. Upon the whole I am inclined to adopt J. C. R.'s reading of the intermediate word *thane*, which makes sense of it, and accords with the ordinary import and style of

[* We have ventured to make a slight alteration in the signature of our more recent correspondent, to avoid future mistakes as to identity of communication.—ED.]

Runic inscriptions. No doubt the *th* is usually represented by the character *thurs*. In this inscription, however, we appear to be presented with an exception.

The idea that two of the words are *Norse* and one *Celtic* seems rather far-fetched and fanciful, and, as it appears to me, not very probable.

Your learned correspondent DR. WILSON seems to set great store on an acquaintance with the Northern Runic alphabet. A knowledge of this might be acquired by any one during a lesson of a quarter of an hour.

S. M.
Glasgow.

NUMISMATICS (3rd S. xi. 497).—The figures on Victoria sovereigns, as, "33, 17, 45, and so on, are placed immediately below the ribbon that attaches the laurel branches on the reverse," first appear on coins of 1864, and since that date, occur on all silver and gold coins (I have not examined the Maundy money), and are what may be termed "check numbers."

Every die has its consecutive number. When the minter has a die given him to use, his name is registered against the number borne by the die; so that if, on examination, a coin is found to be defectively struck, from the die wanting cleaning or otherwise, the number in question shows at once who is to blame.

The florin bears this "check number" on the obverse, under the neck, at the side of the engraver's initials, and it reads "7. W.W.," or "25. W.W."

On the half-sovereign this number is below the shield on the reverse; on the shilling and the sixpence on the reverse, same as on the sovereign, *i. e.*, below the tie of the laurels.

F. J. J.

NIGHT A COUNSELLER (3rd S. xi. 530).—Will F. C. H. allow me to point out that no such passage as that attributed by him to "Achilles in Homer" —

"Ἄμ' ἦοι φαινόμενην ἐπιφρασσόμεθα,

exists in any part of Homer's poems. The words are incapable of scansion. A passage in *Il.* ix. 614, 615, was probably in F. C. H.'s mind —

..... ἄμα δ' ἦοι φαινόμενηνφι
φρασσόμεθ'

D. P.

Stuarts Lodge, Malvern Wells.

A QUERY ON POPE (3rd S. xi. 519).—The action of licking the hand, &c. has been poetically attributed, not only to lambs, but to lions—the natural antitheses of the former.

Thus Spenser, in book i. of the *Faery Queen*, says that the lion that beautiful unprotected Una came upon in the wood, instead of devouring her —

"Kissed her weary feet,
And licked her lily hands with fawning tongue."

William Blake, in one of his *Songs of Experience*, where he relates how that a little girl lost her way and was succoured by wild animals, goes on to tell that —

"The lion old
Bow'd his mane of gold,
And did her bosom lick."

In one of the *Songs of Innocence* by the same poet we meet with the following invocation: —

"Little lamb,
Here I am;
Come and lick
My white neck."

It is stated in Cowper's admirable prose piece respecting his pet hares, that on two occasions one of the hares testified his gratitude for kindness received by licking the hand of his master, and that in a most elaborate manner.

If I remember rightly (though I have not read the work for several years past), a somewhat similar incident is recorded in the episode in *Tristram Shandy* with reference to the poor overworked and ill-fed ass by the roadside, to whom a maccaroon is given, accompanied by kind words.

But perhaps the most extraordinary ascription in this kind is that which is contained in Cowper's fine paraphrase of the prophetic vision, in "The Winter Walk at Noon": —

"No foe to man
Lurks in the serpent now: the mother sees,
And smiles to see, her infant's playful hand
Stretch'd forth to dally with the crested worm,
To stroke his azure neck, or to receive
The lambent homage of his arrowy tongue."

J. W. W.

LEGEND OF THE BOOK OF JOB (3rd S. xi. 524.) I am obliged by MR. ELLIS's reply, but it is scarcely satisfactory. The legend I inquired after has several points in common with the history of Job other than their respective "sufferings under adverse circumstances." Bouchet (*Letters on Religious Ceremonies*) says —

"That the gods met one day in Chorean, the paradise of delights, when the question came up whether it were possible to find a faultless prince or no. All denied it except Vachichten, who maintained that Achandiren — his disciple — had no fault. On this Vichoura Moutren said that if Achandiren were placed in his power, he would show how much Vachichten was mistaken. The gods consented, and Vichoura Moutren put the victim to every conceivable trial; dethroned him; reduced him to poverty; killed his only son; carried off his wife," &c.

Achandiren, however, remained steadfast through all his trials, and was eventually rewarded by the gods in an extraordinary manner, and had his wife and son restored to him. Whence did the legend originate, and what is its age?

WM. PICKARD.

SWORD QUERY: SAHAGUM (3rd S. xi. 296, 431.) The Irish are particularly famous for absurd derivations, and their language being almost unknown

to the world of literature, they, in most cases, escape detection. I need not speak of the extravagances of Vallancey, but there is actually in a translation of the *Four Masters*, by John O'Donovan, published so late as 1856, an attempt to identify the names of places in Ireland with the followers of one Cesair, who came to that country forty days before the Deluge!! Nor is the derivation of Sahagum from an Irish source, as attempted at page 431 by J. L., less extraordinary. I am sure that I need scarcely say here that Sahagum, or Sahagun—for it is spelled both ways—is the name of a small village in Spain, well known as a place of eminence in the history of Spanish sword-cutlery; and it was doubtless a nursery for the more famed and more modern manufacture of Toledo, as the affix of "de Sahagum" frequently occurs to the names of Toledo sword manufacturers of the sixteenth and seventeenth centuries. While the mere word Sahagum itself, without any maker's name added to it, is well known to the collectors of early sword-blades.

WILLIAM PINKERTON.

BOURBON SPRIG (3rd S. xi. 461).—This may be the English name of the chinaware manufactured from the French model, as we have been told by F. C. H. (p. 299), but the original is well known to collectors as the Angouleme porcelain. It was manufactured at Paris by Dihl and Guerhard, in the Rue de Bondy, under the patronage of the Duc d'Angouleme. I have a tea and coffee set, with plates, sugar-basin, &c. nearly all complete. The mark is an A with a crown in red, as described by F. C. H., and some of my pieces also have the following:—

"MANUF^o
M^r LE DUC
ANGOULEME,
PARIS."

One or two of my pieces want the red mark and the china appears to be of a coarser description. It may then be of English manufacture; and I would beg F. C. H. to tell me whether the red mark was copied on the English pieces made from the cup and saucer brought to England by the Rev. T. Deterville, and append my address, hoping that he may honour me with a line on the subject.

WILLIAM PINKERTON.

Hounslow.

L'HOMME FOSSILE EN EUROPE (3rd S. xi. 456, 530).—The following passage from Mr. Beckett Denison's *Astronomy without Mathematics* (p. 30), shows that the cold of the glacial period was not due to the variation of the polar axis, but to the variation of eccentricity of the earth's orbit:—

"Moreover, it is calculated that the eccentricity of the earth's orbit was .057 instead of .017, about 310,000 years ago" [that is, the earth's orbit is now less elliptical and more circular]; "and at the same time the northern winter was at aphelion. Therefore the sun was 97 mil-

lion miles off in winter, instead of 90. And as the heat is inversely as the square of the distance, reckoning from absolute zero, of no sun at all, which is probably 490° below our zero, it follows that the average winter cold of Europe was -33°, or 72° lower than it is now. Then was the *glacial period*, when all Europe was covered with ice, which the heat of summer had not time to melt, and which slid and scraped down our valleys like the glaciers in the Alps, and as icebergs slide into the Arctic seas. See Croll in *The Reader*, Oct. 1865, and following months, and Tyndall *On Heat*, p. 79."

T. J. BUCKTON.

PALINDROMIC (OR SOTADIC) VERSE (3rd S. xi. 504).—A correspondent, under the signature of H. K., observes that he has never yet seen any palindromic verse in any language which deserves to be called *good*. I think a few specimens may be found which are really good. For instance, the Greek line from the great Church of Sancta Sophia at Constantinople, which is occasionally seen in other places on baptismal fonts or holy-water vessels:—

Νίσον ἀνομήματα, μὴ μόναν ἔβιν.

The following has the advantage of every word reading both ways, without the necessity of running one word into another to complete the sense:—

"Odo tenet mulum, mappam madidam tenet Anna."

A variation appeared, when M. Otto was French ambassador to this country at the peace of 1802, which is a more perfect palindrome:—

"Otto tenet mappam, madidam mappam tenet Otto."

I never could find that it had any application to the ambassador; but as compositions in this style, I venture to think this and the other two good.

F. C. H.

THE HINDOO TRINITY (3rd S. xii. 8).—

"The deities are only three, whose places are the earth, the intermediate region, and the heaven; namely, fire, air, and the sun. They are pronounced to be deities of the mysterious names (*Bhur, bhuvah, suar*) severally, and (Prajapati) the lord of creatures is the deity of them collectively. The syllable *om* intends every deity; it belongs to him who dwells in the supreme abode; it appertains to (*Brahma*) the vast one; to God, to the super-intending soul. Other deities belonging to those several regions are portions of the [three] gods; for they are variously named and described, on account of their different operations; but in fact there is only one deity, the Great Soul. He is called the sun, for he is the soul of all beings, and that is declared by the sage: 'the sun is the soul of what moves, and of that which is fixed.' Other deities are portions of him: and that is expressly declared by the sage."—Coblebrok, *On the Vedas*, Asiat. Res. viii. 395, &c.; compare Menu, xii. 123.

The mysterious word *om* is, according to the Hindoo commentators, composed of three letters, *A U M*, representing the three gods of the *Trimurti* or Hindoo Trinity. In the Institutes of Menu the Brahmin is directed to mutter to himself this holy syllable, both at the commencement and conclusion of all his lectures on the Vedas, without which nothing, it is asserted, will be long

retained. Previous to this, however, he is expected to sit on the culms of *kusa* grass (*Poa cynosuroides*) with their points towards the east, and to suppress his breath thrice. The legislator then informs us that "Brahma milked out, as it were, from the three Vedas the letter A, the letter U, and the letter M, which form by their combination the trilateral monosyllable;" adding that this syllable "is a symbol of God, the Lord of created beings" (ii. 74, 77, 84.)

There does not appear to be any authority for appropriating one of the three letters to Bramah, Vishnu, or Shiva, as HITOPADESH assumes. This *Bramah* must not be confounded with the one god *Brahm*. His query as to the identity of *Sri*, *Siris*, and *Ceres*, and of *Horus* and *Erōs*, can only be answered in the negative. (See *The Hindoos*, L. E. K., i. 145.) T. J. BUCKTON.

Streatham Place, S.

PASSAGE IN LORD BACON (3rd S. xi. 496; xii. 16.) C. A. W. is right. I ought to have given a reference to the work from which I quoted. It was from *The Letters and the Life of Francis Bacon, including all his Occasional Works, &c., with a Commentary, Biographical and Historical, by James Spedding*, i. 108-9. Of this most interesting and important work the first volume was published in 1861, and the second in 1862, bringing down the life of Lord Bacon only to the end of his fortieth year (1601); and I trust I may be allowed to express a hope that the publication of the remainder will not be long deferred. Mr. Spedding is said to have devoted "the best years of an active and learned manhood to the preliminary toil" (Dixon's *Personal History of Lord Bacon*, p. 10), and there is little risk of error in asserting that no man living knows more of Bacon and his works; certainly no one has written his life so far with so much ability and impartiality. It is true the seven volumes of Bacon's *greater works*, edited by Mr. Spedding and two coadjutors, are done; but if the "letters, life, and occasional works" are left unfinished, the loss will be great to all who are interested—and who is not?—in the *lesser works* and the *later years* of the illustrious philosopher. D.

WILLIAM SHARP, SURGEON (3rd S. xi. 497).—In Wadd's *Nugæ Chirurgicæ; or, a Biographical Miscellany, illustrative of a Collection of Professional Portraits*, 1824, is the following:—

"Sharpe, William. G. Dance del. 1794. W. Daniels sc. Born 1729. Died 1810. Sharpe was many years assistant-surgeon to St. Bartholomew's Hospital, and was eminent in his profession during the time he practised; but he retired upwards of twenty years before his death, and was succeeded in his residence and practice by the late Sir Charles Blicke, who was also his fortunate successor at the hospital, of which he soon became principal surgeon—a post he held to the last hour of his life. They were both good practical surgeons, but their literary labours consist of a small pamphlet *On Paper Splints; or, a New*

Method of treating Fractured Legs, by the former; and a small one *On the Yellow Fever of Jamaica* (1772), by the latter." D.

JARVEY (3rd S. xi. 475; xii. 17).—The writer of "A Tale of the Derby," in *London Society* for the present month, mentions "Jarvey" as applied to a Dublin carman. Is it known when the word was first used?

Apropos of "Cabby," I would "note" a pretty little poem entitled "The Cabman's Badge," quoted in *The Athenæum* of May 4 last.

J. MANUEL.

Newcastle-on-Tyne.

DR. WOLCOT (3rd S. xi. 450, 526).—In the *Gentleman's Magazine* for 1819, vol. i. p. 619, I find that "John Wolcot, M.D., painter and poet, the latter under the assumed name of Peter Pindar, was born near Kingsbridge, Devon, 1738, and died Jan., 1819, at Camden Town." Thus he was credited with a medical doctor's degree at the time of his decease, even though MR. MACKENZIE WALCOTT doubts his right to it. It is also within the bounds of possibility that he might have proceeded to some other degree in Divinity or Civil Law, for he was in Holy Orders, which seems to have escaped MR. WALCOTT. I meet almost daily a gentleman who knew Peter Pindar well, and only knew him by the name of Dr. Wolcot. That I should have erred in spelling the Doctor's name, I suppose with two *t*'s instead of one, was an inadvertence. J. B. DAVIES.

The Catalogue of the National Portrait Exhibition of 1867 (No. 809) informs us that Dr. Wolcot "took orders." I have before me *The Works of Peter Pindar, Esq.*, 4 vols. 12mo, 1809, with brief memoirs of the author prefixed. It is here stated that Dr. Wolcot, when in Jamaica, endeavoured to supply the place of a deceased rector "by reading prayers and preaching."

"As, however, he was aware that this irregularity could not long be tolerated, he returned to England to obtain orders, and, if possible, the vacant living; but, notwithstanding the powerful recommendations he presented to the Bishop of London, that prelate refused him ordination; and the living being soon filled up by a regular clergyman, Mr. Wolcot [*sic*] declined applying in any other quarter for admission to the church."

What authority have the compilers of the Catalogue for their statement? E. S. D.

THE VALLEY OF MONT-CENIS (3rd S. xii. 9.) By altering the first *sud-est* into *sud-ouest*, S. H. M. will obtain the true reading. There is no copy of Saussure's great work—*credite posteri!*—in the British Museum, but only a short abridgement, as if intended for a railway library. My knowledge is derived from the maps of the Useful Knowledge Society, which appear to have got into hands that have a motive for suppressing them for the purpose of issuing their own rubbish at a higher price. T. J. BUCKTON.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Life of Samuel Johnson, LL.D., containing a Series of his Epistolary Correspondence and Conversations with many eminent Persons, and various original Pieces of his Composition. With a Chronological Account of his Studies and Numerous Works, &c. By James Boswell, Esq. A new Edition, elucidated with copious Notes. (Routledge.)

Macaulay characterised *Boswell's Johnson* "as a great, a very great work"; adding very justly: "Boswell is the first of biographers. He has no second. He has distanced all his competitors so decidedly, that it is not worth while to place them. Eclipsed is first, and the rest nowhere." Of this wonderful book, we have now before us, a wonderfully cheap and wonderfully well printed edition; and we are glad to see that, in selecting the edition from which to make their reprint, the publishers have taken care to use that which is unquestionably the best, the sixth, the last published under the judicious superintendence of Malone. We hope for the sake of all parties, readers and publishers, that the work will be widely circulated.

The Romish Doctrine of the Immaculate Conception traced from its Source. By Dr. Edward Preuss. Translated by Geo. Gladstone. (Edinburgh, T. & T. Clark, 1867.)

A complete and exhaustive manual on this subject from the Protestant point of view; written in a conversational and lively style, but full of solid argument as well. Put it side by side with Bishop Ullathorne's book on the Immaculate Conception, and the ordinary reader will have, in the compass of two little 12mo volumes, all that he need know respecting one of the most protracted controversies of the Western Church.

Date of our Iliad and Odyssey. (Belfast: printed at the Advertiser Office.)

An ingenious little pamphlet devoted to an examination of the true date of the *Iliad* and *Odyssey*, which will well repay all students of Homer for the time spent in its perusal.

SALE OF SIR WALTER SCOTT'S MANUSCRIPTS.—On Saturday last, by direction of the trustees of the late Mr. Robert Cadell, of Edinburgh, Messrs. Christie and Manson sold at their rooms, in King Street, St. James's, the original manuscripts of Sir Walter Scott's celebrated poems, and several of his novels and prose works. Amongst them was a portion of "Ivanhoe," which is believed to be the only remnant of that romance, which Sir Walter Scott wrote with his own hand, as the late Mr. John Ballantyne acted as his amanuensis for a considerable part of it, owing to the author having recently recovered from a severe illness. The manuscript of the "Lay of the Last Minstrel" was not preserved. All these interesting literary relics are in a perfect state of preservation, and uniformly bound in russia with uncut edges. They are remarkable for the fluency with which they were written, and the very few alterations or corrections which occur in them; and thus show the facility with which Sir Walter sketched out the productions of his most entertaining and lively imagination. A vast number of literary men were present. The following were the prices realised:—"Marmion," 191 guineas; "The Lady of the Lake," 264 guineas; "The Vision of Don Roderick," 37 guineas; "Rokeby" (in detached pieces partly, bearing the post-mark of various districts), 130 guineas; "Lord of the Isles," 101 guineas; "Introductory History of Ballad Poetry," 54 guineas; "Au-

chindrane," 27 guineas; "Anne of Geierstein," 121 guineas; "Waverley," "Ivanhoe," "The Bride of Tremeine," and other papers, with autograph, 130 guineas; "Tales of a Grandfather" (portion of the original manuscript, with autograph), 145 guineas; "Castle Dangerous, 32 guineas; "Count Robert of Paris" (a portion only), 23 guineas. The sale realised 1,255 guineas. Mr. Hope Scott, Q.C., was amongst the principal bidders.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

CAUTION.

"When last week we warned our book-buying friends to be cautious how they remit money before they receive the books, to other than well known respectable booksellers," we were not aware of the extent to which "ingenious" speculators were turning our Books Wanted department. A gentleman, who advertised in our columns of June 15 for a scarce volume, received the offer of a copy for 3s. 6d. and 10d. postage, to be forwarded in postage stamps to—we will say—Mr. A. B. 34, South Audley Street, but the offer was too tempting; and on consulting the Post Office Directory, 34, South Audley Street, proved to be a post office. Another gentleman, not so cautious, remitted the price of a book to—say Mr. B. C. 4, George Street, Richmond, Surrey—but, as the book has not been received, he fears he has been done. We agree with him, for the letters of Mr. A. B. and Mr. B. C. are in the same handwriting. An offer from Mr. B. C. to another gentleman was very tempting, but the would-be purchaser declined to pay till the books were sent. They have not yet arrived!

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

HARLETT'S LECTURES ON THE ELIASABETHAN AGE.

— ENGLISH POETS.

— COMIC WRITERS.

CARLYLE'S FREDERICK THE GREAT. Vols. III. V. VI.

COLORBY'S LECTURES ON SHAKESPEARE.

Wanted by Mr. G. Cockhead, Bookseller, 73, Norfolk Terrace,

Westbourne Grove, W.

BIDDING OF PRAYERS BEFORE SERMON, by Charles Wheatley. London, 1718, price 1s. Reprinted by Leslie. London, 1815, price 2s.

Wanted by Mr. Geo. E. Fere, Roydon Hall, Diss, Norfolk.

NOTES AND QUERIES (First Series). Vol. XI. No. 283.

— XII. Nos. 288, 305, 307, 308.

Wanted by Mr. Watford, 27, Bouverie Street.

THE POETRY OF ANNA MATILDA. London: J. Bell, 1788. 12mo.

Wanted by Mr. Bruce, 5, Upper Gloucester Street, Dorset Square, W.

HENDERSON'S LIFE OF WILLIAM AUGUSTUS DUKE OF CUMBERLAND. London, 1768. 8vo.

PEARSON'S POLITICAL DICTIONARY. 8vo, 1792.

THE ROYAL REGISTER. 9 Vols. 12mo. 1789.

MEMOIRS OF J. T. SERRAS, MARINE PAINTER TO HIS MAJESTY. 8vo. 1826.

Wanted by Mr. W. Smith, 7, York Terrace, Charles Street, Albany Road, Cambridge, S.

Notices to Correspondents.

THE INDEX TO OUR ELEVENTH VOLUME, THIRD SERIES, will be ready on Saturday the 20th instant.

J. B. It was Mr. Coblen who compared *The Times* with *Thucydides*. A CONSTANT READER will find the *Barmecide's Feast* in *The Arabian Nights*.

JOHN PIGOTT JUN. The inscription in *Haworth church* is noticed in "N. & Q." 2nd S. iii. 511.

ABBA. The author of *An Essay for Catholic Communion* was Joshua Bassett: see our last volume, p. 479.

H. CLEMENTS. A list of the Presidents of Mexico appeared in "N. & Q." 3rd S. x. 378.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The Subscription for STAMPED COPIES FOR USE MONTHS forwarded direct from the Publisher (including the Half-yearly Index) is 11s. 4d., which may be paid by Post Office Orders payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, JULY 20, 1867.

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Notes.

MANNA.

Is it known whether manna is ever found to fall in large drops from the atmosphere? I ask this question, as I witnessed a curious natural phenomenon in the South of Italy, respecting which I have never been able to satisfy myself. On a scorching forenoon of the month of May, as I was slowly wending my way towards the small village of Scalea, which will be found on the northern frontier and western coast of Calabria, I was surprised to observe a number of large drops fall around me—such drops as sometimes precede a thunder-storm. There were no clouds, no wind; everything was calm, and the sun shone in unclouded splendour about midday. I was much astonished, and exclaimed to my guide, "What is this? Whence came these drops?" He at once said, without a moment's hesitation, and as if he were accustomed to the phenomenon, "It is manna." I was of course incredulous, and having much difficulty in carrying on a conversation with one who spoke the Calabrese dialect, I dropped the subject.

Afterwards, however, I found, on conversing with intelligent natives, that such drops of manna, or what they called manna, were not uncommon. They could give no explanation of the manner in which it was generated in the atmosphere; but they had no doubt that it was so, and it was

always during excessive heat that the drops were seen to fall. Of course it is well known that the woods of Calabria supply large quantities of manna, which is collected from two species of ash, *Ornus Europæa* and *Fraxinus rotundifolia*. Is it possible that great heat may suck up the juice into the atmosphere, and that, being in some way condensed, it may fall in the way I witnessed? I found during my conversation with some of the natives that there appears suddenly at times on the leaves of plants, in a way they cannot explain, a kind of glutinous substance of a sweetish flavour, which stops their growth and is otherwise injurious. They call these leaves "foglie ammanate" (leaves affected by manna); and they speak also of "vino ammanato," from the grapes acquiring a peculiar flavour when covered with this substance. There is one shrub more particularly on which it appears, which they call "fusaro" or "fusaggine," growing luxuriantly in their hedges. It is so called from spindles being made of it, and is, I believe, the "spindel-baum" of the Germans. I heard also that during the continuance of great heat a kind of dew falls, which they call "sinobibba," but in what way it differs from manna I could not make out. Possibly some of your correspondents may be able to throw light on some of these points which I have stated.

It is curious to find Ælian (*De Naturâ Animalium*, book xv. chap. 7) giving an account of a natural phenomenon in India not differing much from my statement. He says:—

"In India, and particularly in the country of the Prasii (who extended through the richest part of India from the Ganges to the Panjab), it rains liquid honey, which, falling on the grass and leaves of reeds, produces wonderfully rich pastures for sheep and oxen; the cattle are driven by the herdsmen to the parts where they know quantities of this sweet dew (*ἡ δρόσος ἢ γλυκεῖα*) have fallen. The animals enjoy a rich banquet on these pastures, and furnish very sweet milk (*περγλοκίστον γάλα*). There is no necessity to mix it with honey as the Greeks do."

Diodorus Siculus (book xvii. chap. 75) tells us of a tree "not unlike the oak, which distils (*ἀπορρέει*) honey from its leaves." Can any of your Indian correspondents tell us anything about this tree, or confirm Ælian's account? Athenæus (book xi. chap. 102, ed. Schweighäuser, 1804.) quotes from Amyntas, the writer of an Indian itinerary, to the following effect:—

"Amyntas in his first book, speaking of the honey from the atmosphere (*ἀερομέλιτος*) writes thus:—"They collect it with the leaves, making it into the form of a Syrian cake (*παλάτης Συριακῆς*); some make it into the form of a ball; and when they wish to enjoy it, breaking off a portion, they melt it in wooden cups called *tabetæ*, and, after they have passed it through a sieve, drink it. It is much like diluted honey, though somewhat sweeter."

C. T. RAMAGE.

FOLK LORE.

HERRING FOLK-LORE.—Much has been written concerning the folk-lore of the herring, from the time of Martin, who told of the King of the Herrings, to Mr. J. F. Campbell's "Popular Tale" of how the fluke got his mouth curled for sneering at the herring king; and Pennant has mentioned some of the traditions that were believed in relation to the migratory habits of the herring. These traditions are not unfrequently grafted on to the West Highland reverence for the local laird and chieftain, an instance of which is recorded in some "Reminiscences of the Isle of Skye" (dating to about half a century since), published in the *Argyllshire Herald*, June 1, 1867. The writer is speaking of the Macleods of Dunvegan:—

"I found that a curious tradition prevailed in the district in connection with the return of the laird to Dunvegan after a considerable absence, but of course no one is now found to attach any importance to the strange superstition. It was at one time believed by the people of Macleod's country, that a visit from their chief after a lengthened sojourn in another part of the kingdom would produce a large *take* of herrings in the numerous lochs which indent the west side of Skye; and it also formed part of the tradition, that if any female, save a Macleod, should cross the water to a small island opposite the castle, the fact would prove disastrous to that season's fishing."

CUTHBERT BEDE.

ANCIENT MUSICAL CUSTOM AT NEWCASTLE.—I send the following extract from *The Newcastle Daily Journal* of June 17, and inquire whether there is any record of a similar performance in any other town:—

"**THE TRINITY HOUSE AND ALL SAINTS.**—Yesterday being Trinity Sunday, in pursuance of a time-honoured custom, the Master, Deputy-Master, and Brethren of the Ancient and Honourable Corporation of the Trinity House attended officially in All Saints' parish church Newcastle. The Rev. Walter Irvine, M.A. preached on the occasion. The Master and Brethren were received and escorted to the church gates by the church officers, Messrs. Hails and Renwick. A noteworthy 'relic of the past' in connection with the service was the performance on the organ (on the entrance and exit of the Master and Brethren) of the national air, 'Rule Britannia.' The rendering of a secular air—even as an evidence of respect—has been objected to, but Mrs. Watson, the organist, cites the custom of half a century, and the example, within her own knowledge, of three generations of organists in All Saints' church—illustrating the saying that old customs 'die hard.'"

J. MANUEL.

Newcastle-on-Tyne.

MAY-DAY "STICKING."—It is the custom at Warboys, Huntingdonshire, for certain of the poor of the parish to be allowed to go into Warboys Wood on May-day morning, for the purpose of gathering and taking away bundles of sticks. This annual May-day "sticking," as it is termed, was observed on May-day last, 1867. It may, possibly, be a relic of the old custom of going to

a wood in the early morning of May-day, for the purpose of gathering May-dew—a custom which, for its morality, must have been on a par with those that obtain in a mixed agricultural gang of the present day.

CUTHBERT BEDE.

NOSE BLEEDING.—A few years ago I knew a man engaged on the Brighton line, who informed me that he always wore a red riband round his throat to stop his nose from bleeding.

E. L.

BONFIRES ON THE EVE OF ST. JOHN.—The custom of making large fires on the eve of St. John's day is annually observed by numbers of the Irish people in Liverpool. Contributions in either fuel or money to purchase it with are collected from house to house. The fuel consists of coal, wood, or in fact anything that will burn: the fireplaces are then built up with bricks in the streets, and lighted after dark. I believe the custom is common to every county in Ireland, so I have been informed by many Irish resident here; and the only reason for the observance I can get is, that "it is Midsummer." I subjoin a short notice of the custom from the *Liverpool Mercury* of June 29:—

"**FIRE-WORSHIP IN IRELAND.**—The old Pagan fire-worship still survives in Ireland, though nominally in honour of St. John. On Sunday night bonfires were observed throughout nearly every county in the province of Leinster. In Kilkenny, fires blazed on every hillside at intervals of about a mile. There were very many in the Queen's County, also in Kildare and Wexford. The effect in the rich sunset appeared to travellers very grand. The people assemble and dance round the fires, children jump through the flames, and in former times live coals were carried into the cornfields to prevent blight. Of course the people are not conscious that this midsummer celebration is a remnant of the worship of Baal. It is believed by many that the round towers were intended for signal fires in connection with this worship."

J. HARRIS GIBSON.

Liverpool.

THE REV. JOHN HEALEY BROMBY, A.M.,
SEVENTY YEARS VICAR OF HOLY TRINITY, HULL.

On June 22 last, I availed myself of an opportunity which previous flying visits to Hull had denied of visiting this aged clergyman, now in his ninety-seventh year, as he himself told me. On presenting my card, after an interval of nearly thirty years, his daughter informed me that her father's memory had failed; and that, unless my business was urgent, he begged to decline the interview. I said my business was simply to shake hands, and say farewell; and I was sure that, if she named Clemens Alexandrinus, he would remember me. I was then immediately admitted. His hand, attenuated indeed, was cool and healthy to the touch, his dark eye bright and clear; he sat on a small elbow chair, and in a light coloured tight morning gown. I recalled many circumstances to his recollection—as his

approval of the laws and questions of a debating society which he allowed to hold meetings in the vicar's school; a sermon he published with the title "ΕΙΡΗΝΙΚΟΝ," which, being printed in English for want of Greek type, I had read as *eiphnikon*, and had applied to a clergyman who lodged in the same house with me and had been master of a grammar school at Leicester to know its meaning, which he could not tell me, but which I afterwards, on learning Greek, found to be *eirēnikon*. The aged vicar repeated this word *eiphnikon* twice, and said "Ah! yes, *eiphnikon*." This sermon was said to have given offence to the Archbishop of York, before whom it was preached, as containing too comprehensive and liberal views for a churchman. I recalled Clemens Alexandrinus to his recollection, and the interview I had with him and my Greek teacher, the Rev. John Blezard, on the grammatical construction of a passage quoted by the vicar as a motto to one of his sermons, when they gave me some better insight into the doctrine of "attraction of cases of nouns." I alluded to the marriage licence he granted, and the name of my father-in-law, Major Jackson, R.M.—all which he bore in mind as freshly as a young man. The only point in which he failed, although I tried it twice, was the expression in Hebrew, "we are men and brethren," for I always considered him a Hebrew scholar. Rabbi Hassan, reading with me, always so spoke of his interviews with the vicar. On one occasion, with the aid of my late accomplished wife (a pupil of Mozart through Attwood), I supplied the vicar with the musical notes of the Hebrew accents, as chanted by Hassan in a manner which even the German Jews at Hull admired. The late vicar, for he retired a few months ago, was particularly interested when I stated to him the literary acquisitions I had made, and that I had communicated more replies to "N. & Q." than any other contributor. He would have arisen at parting, but I restrained him and said: "Nothing can prevent our soon meeting again." He then replied: "I am happy to have seen you, and hope we shall meet in a better world."

T. J. BUCKTON.

Streatham Place, S.

CULPEPPER TOMB AT FECKENHAM.—The tomb of Sir Martin Culpepper at Feckenham, in Worcestershire, has been subjected to worse treatment than the Porter monument at Claines in the same county, for it has been (as I am informed by members of the Worcester Diocesan Architectural Society) buried under the chancel floor during some recently so-called restoration of the building. The quaint inscription written by the Lady Joyce Culpepper, his wife, beginning—

"Weep, whoever this tomb doth see,
Unless more hard than stone thou be,"

is quoted in Nash's *History*, but the Culpeppers have long been extinct in the district, and their property has passed into other hands.

THOMAS E. WINNINGTON.

LITERARY LARCENY.—The authorship of a beautiful and well-known poem, entitled "Rock me to sleep, Mother," is now in dispute in the United States. Two persons claim to have been the author; one, Mrs. Elizabeth A. C. Akers, of Washington, the edition of whose works published by the eminent firm of Ticknor & Fields includes it as one of her productions. Mrs. A. claims to have written it in Italy in 1860, whence she sent it to the *Philadelphia Saturday Evening Post*. As published there it consisted of six stanzas. In a pamphlet which has just appeared, O. A. Morse vindicates the claims of M. W. Ball, of Elizabeth, New Jersey, to its authorship. In this pamphlet it is claimed that Ball wrote it in 1857, and read it in manuscript to a number of friends, who now testify to the fact. The poem as he wrote it contained fifteen stanzas, and is now for the first time given in full. Now, one or the other of these parties is guilty of a literary larceny, but which one is a question. It complicates this matter very much that both respectively had the talent to have produced this poem. Has this poem been republished in England, or is anything known of its authorship? It is a very remarkable case, and has any other like it ever before been known?

Frankfort-on-Main.

W. W. FOLLOM.

"LUCY NEAL" IN LATIN.—I copy the following from a penny paper called *Pasquin*, published in 1847. As only eight numbers appeared, it is perhaps as well that this "fly" should be preserved in the "amber" of "N. & Q.":—

Carmina Camino-Latina Æthiopica.

"Alabame * natus sum, heri nomen Beale, †
Puellam flavam ‡ habuit, cui nomen erat Neale;
Decrevit ut me venderet, quòd furem me putavi,
Sic fatum, me miserrimum, crudeliter tractavi!
O! mea dulcis Neale, carior luce § Neale,
Si mecum hic accumberes, quam felix essem, Neale!

"Epistolam accepi, nigrâ signatum cerâ,
Eheu! puellam nitidam abstulerat mors fera,
Nunc vitam ago miseram, et cito moriturus,
Sed semper te meminero, ut Hadibus futurus.
O! mea dulcis Neale, carior luce Neale,
Si mecum hic accumberes, quam felix essem, Neale!
(Hiatus haud defendus.)

"Note, a Doctissimo Dunderhead scripta.

"* *Alabama*. Regio notissima Transatlantica. Incolæ sane mirabiles sunt. Æs alienum grande conflant, sed solvere semper nolunt. Libertatis gloriosi, servitutum sanctissime colunt.

"† Quis fuerit Bælius, incertum est. Non dubito quin repudiator fuerit, ut Alabamiansis.

"‡ Cave, lector, ne in errore facilem incidas. Non capilli, sed cutis, colore, poeta describit.

"§ *Luce*. Verbum ambiguum hoc est. Consule doctissimum Prout, literarum et *roris* Hibernici peritissimum."

JN. WN.

AN END TO ALL THINGS.—The following, which appeared in *The Leisure Hour* for July 6, 1867, is worthy of a corner in "N. & Q.:"—

"EDINBURGH JOURNALISM.—The *Caledonian Mercury*, which began in 1662, ceased on Saturday the 20th of April, 1867."

LIOM. F.

COAT CARDS, OR COURT CARDS.—In an article in *Macmillan's Magazine* for April last, Professor Max Müller states, as an illustration of the metamorphic process in language, that coat cards have been exalted into court cards. I am not aware that the usage may be there at present, but thirty years ago they were in East Cornwall invariably called *coat cards*, at any rate by the middle and lower classes. Wm. PENGELLY.

Torquay.

LETTER FROM KIMBOLTON LIBRARY.—The enclosed copy of a letter, which has no address or date of year, and which contains much puzzling matter, may perhaps be worthy a place in your columns, and may elicit some explanation from some one of your numerous readers. I met with it in the library at Kimbolton Castle:—

"My Lord,

"I acknowledge your favor, not only in the delivery of my Letter, but that you have a desyer to oblidge me by a visite weh cold I resayve it . . . trouble to you it wold have brought me much satisfaction. I finde such cause for y^e vallywe I have of my Lord Admirall, and such inclination of my owne to love and esteeme his Lo: as I know not what it maye groe to war I not so old I think it might arrive to . . . the action that Co: Go: and thos that accompanied him was such a on as seunets well with them, and discovered great Corage to incounter broome-men and pinne-mackers, and a rabble of such poore men who have nothing to offend but the lungs, nor to resist but their hands: it may be that this is to ingratiat themselves, and that is as meane as the other is foolishhe. I wish myself with you, but I can not come till the later end of next weak, if then and thar is fair cause. Black Tom has more corage than his Grase, and therefor will not be so apprehensive as he is, nor suffer a Gard to attend him, knowing he hath terror enough in his bearded browes to amaze the prentises.

"I am, &c.

"S X.

"Pergo, the 16 of Maye."

F.

SOURCE OF QUOTATION WANTED.—

"Quem Deus vult perdere prius dementat."

Former references in "N. & Q.," 1st S. i. 351, 421, 476; ii. 317; vii. 618; viii. 73; 2nd S. i. 301. The Bishop of Down, in his speech in the House of Lords, June 24, 1867 (as reported in *The Times* of the following day), gives a source hitherto, as far as I know, unnoticed, at any rate in any of the notes above referred to. He speaks of "the warning contained in *The Sibylline Leaves*: 'Quos Deus vult perdere prius dementat.'" H. K.

5, Paper Buildings, Temple.

ESPARTO GRASS.—The following, taken from the *Newcastle Daily Chronicle*, July 8, may be interesting to many of the readers of "N. & Q.":—

"Last week the 'Melancthon' arrived in the Tyne Dock with a cargo of Esparto grass, and in addition to the usual cargo of cut grass the 'hold' contained two large tubs of live grass, sent as a present to Captain Randells. The grass is very handsome, and, though drooping in the head, owing to being confined during the voyage, the whole seemed very strong and healthy at the roots. We understand that Captain Randells has very generously sent one of the tubs to Sir Wm. Hooker, Kew Gardens, London. *This is the first specimen of Esparto grass ever brought over to this country.* The first cargo of Esparto was brought into the Tyne in 1861, and the imports during the first year reached between 16,000 and 17,000 tons; every year has witnessed a rapid increase in the imports until last year, when the shipments exceeded 50,000 tons."

Newcastle-on-Tyne.

J. MANUEL.

EMIGRATION.—I send a few notes on this head. The total emigration from the United Kingdom for the last fifty years—that is, from 1815 to 1866 inclusive, has been as follows:—

To the United States	3,758,789
„ N. American Colonies	1,286,020
„ Australia and N. Zealand	929,182
„ other places	132,401

Total 6,106,392

Or an annual average of 117,430 emigrants. For the ten years ending 1866, the average is 163,607; between 1847 and 1854, the average is 305,000.

The great bulk of the emigration has consisted of Irish, the number who emigrated between 1847 and 1854 being 1,656,044. In the following eight years the number fell to 479,915, averaging 59,989 a-year; whilst in the last four years it has increased to 431,381, or 107,846 per annum.

Taking the emigrants of 1866, I find their nationality to be in this proportion:—

Irish	98,800
English	58,856
Foreigners	26,691
Scotch	12,307
Not distinguished	8,138

The latter are chiefly cabin passengers. The foreigners are generally Germans, Norwegians, or Swedes. Of the above, there proceeded—

To the United States	161,000
„ Australia and N. Zealand	24,097
„ British N. America	13,255
„ other places	6,530

The money remitted by settlers in N. America to their friends in the United Kingdom from 1848 to 1866 inclusive amounted to 13,893,975*l.*; the highest remittance being in 1854, 1,730,000*l.*; the lowest in 1848, 460,000*l.* (See *General Report of the Emigration Commissioners* for 1866 recently laid before Parliament.) PHILIP S. KING.

Queries.

ALFRED'S MARRIAGE WITH ALSWITHA.—There is a tradition among the inhabitants of Gainsborough, Lincolnshire, that the nuptials of Alfred the Great with Alswitha, daughter of Ethelred, Earl of Gainsborough, were celebrated in 868, when he was twenty years of age, at a "wonderful old hall" in that neighbourhood. The marriage is mentioned by the old chroniclers, Asser Menevensis, Roger de Hoveden, Roger of Wendover, Florence of Worcester, and Matthew of Westminster, but not one of them specifies the locality where it took place. On what authority is the above-named tradition founded? Is it recorded in any document, either printed or in MS.?

L.LALLAWG.

AUTHORS WANTED.—Can you inform me where I shall find the epitaph on the Marquis of Anglesey's leg (shot off at the battle of Waterloo), which commences—

"Here rests—and let no saucy knave
Presume to sneer or laugh
To learn that mouldering in the grave
Is laid—a British calf;"

and also the poem—I think the title is "Man"—
one of the couplets of which runs—

"If you just saw him walk
I'm sure you would burst,
For one leg or t'other
Would always be first?"

F. J. J.

Liverpool.

BATTLE OF BUNKER'S HILL.—I shall be very much obliged to any of your readers having access to a list of the killed and wounded in this battle who will kindly ascertain if the name of "Stafford" occurs in the list, and acquaint me with the result by letter.

D. M. STEVENS.

Guildford.

INSCRIPTION AT BLENHEIM.—I have a volume of epigrams (London, 1751), on which a former owner has made some good notes. Against Dr. Evans's "Inscription for the Bridge at Blenheim"—

"The lofty arch his high ambition shows;
The stream, an emblem of his bounty, flows,"

he has written "v. *Anthol. Gr.* xcii. 75." I cannot find any similar Greek epigram, but perhaps some correspondent familiar with the Anthology may assist me.

T. E. C.

"LEO PUGNAT CUM DRACONE."—Mediæval seals with this legend, and with a corresponding device of a lion fighting with a dragon, are of not infrequent occurrence. I have always imagined them to have a religious significance, but am unable to

[* The epitaph on the Marquis of Anglesey's leg is by Mr. Thomas Gaspey, and is printed in "N. & Q." 3rd S. ii. 320, 339.—ED.]

find any text of Scripture on which it may have been founded. I would gladly learn the allusion they were designed to bear.

J. G. N.

NAME, ETC. WANTED.—I have a very old seal with these arms—viz. sa. a fesse ar. between three cinquefoils ar. I shall be greatly obliged if any of your readers can inform me to whom these arms belong; also, the crest and motto, and when granted.

ADAMAS.

NATIONAL PORTRAIT EXHIBITION: THE FORTUNE TELLER.—In the National Portrait Exhibition of this year there is a picture described in the catalogue as "The Fortune Teller," without any mention being made as to whose portrait it is. Can any reason be assigned why it is placed in an exhibition devoted entirely to portraits? Surely the authorities would not have allowed it to be placed there had they not been aware that it was a portrait? Perhaps some of the readers of "N. & Q." may be able to elucidate the mystery attached to the picture in question.

EDWARD C. DAVIES.

Cavendish Club.

POEMS, ANONYMOUS.—I have lately added to my collection a small MS. book containing several poems, mostly written on some passage from the Bible. No author's name is given. Perhaps some of the numerous readers of "N. & Q." would kindly say if either of the specimens I subjoin have ever appeared in print. The MS. also contains other matters of a commonplace nature. At the end is the date 1703:—

"Prov. xviii. 14.

"A wounded spirit who can bear?"

"Is't possible who will believe,
A spirit can be wounded, add and grieve?
What hath no body needs no blows to fear;
Yet 'tis most true, God's word tells you,
'A wounded spirit who can bear?'"

"One thing there is a Soul will wound
So deeply, that 'twill bleed and sound,
And even die for grief, for shame, for fear;
Sin is the thing
Doth all this bring.

"A wounded Spirit who can bear?" &c.

"An old stale widower quite past the best,
That had nothing about him in request,
Save only that he carried in his purse,
Would have a tender wench to be his nurse," &c.

R. C.

Cork.

THE POPEDOM.—A writer in the *Saturday Review*, in an article called "The Pope and the Bishops," states that there is a tradition among the Roman populace that St. Peter reigned as pope for twenty-five years, and that none of his successors is destined to exceed the term. Can any reader of "N. & Q." inform me where I can find any particulars of the "tradition" referred to?

EDWARD C. DAVIES.

Cavendish Club.

PORTRAITS OF PERCY, BISHOP OF DROMORE. — I am surprised that the National Portrait Gallery does not contain one of the editor of the *Reliques of English Poetry*, and have a great desire to know where the fine portrait of him by Sir Joshua Reynolds is supposed to be, as one of the good bishop's grandsons has informed me that the representatives are ignorant of its location. It is certainly not in Christ Church Hall, where it might naturally be expected to be found amongst those of the numerous eminent *alumni* of the house; and it might not have a niche from the fact of his not having been a student, for though presented with a college living (Easton-Maudit in Northamptonshire), it might have come to him as chaplain, as it is of very small value. Perhaps on this point some Christ Church correspondent might throw light. The engraving from this portrait is still to be found, representing him in a plain black gown and bands, a loose black cap on his head, and in his hand the celebrated MS. Folio of Ballads, the very existence of which was denied by the sceptical Ritson.

The original of another portrait of him, in crayons, is somewhere supposed to be hidden. A copy of this is in the possession of his grandson, Major Meade, and an excellent engraving of it is to be found in Dr. Dibdin's *Decameron*, vol. iii. It represents Percy at the close of life, and when totally blind, feeding his swans in the palace garden at Dromore. Information in regard to the location of both is sought by

OXONIENSIS.

Alvechurch, co. Worcester.

PORTRAIT OF MRS. SHELLEY. — May I use your columns to learn whether or not any portrait of Mary W. Shelley, the poet's second wife, has ever appeared in any form? It seems strange that there should not be one, when Mrs. Shelley was living so lately.

W.

SOLOMON AND THE GENII. — When the Fisherman of the *Arabian Nights* liberated the Genius from the vase, that worthy related the following story: —

"I am one of those spirits who rebelled against the sovereignty of God. All the other Genii acknowledged the great Solomon the prophet of God, and submitted to him. Sacar and myself were the only ones who were above humbling ourselves. In order to revenge himself, this powerful monarch charged Assaf, the son of Barak-hia his first minister, to come and seize me. This was done, and Assaf took and brought me in spite of myself before the king his master. Solomon, the son of David, commanded me to quit my mode of life, acknowledge his authority, and submit to his laws. I haughtily refused to obey him, and rather exposed myself to his resentment than take the oath of fidelity and submission which he required of me. In order, therefore, to punish me, he enclosed me in this copper vase; and to prevent my forcing my way out, he put upon the leaden cover the impression of his seal, on which the great name of God is engraven. This done he gave the vase to one of

those Genii who obeyed him, and ordered him to cast me into the sea, which, to my great grief, he performed directly."

Many other Oriental tales likewise make mention of "Solomon's" dealings with the Genii. I would ask if it is not a mistake of the story-tellers to attribute such acts to the son of David? Do they not rather belong to the mythical race of pre-Adamite princes, who bore the common name of Solomon, and, according to the Mahomedan creed (set forth in the preliminary discourse to Sale's *Koran*), ruled over the troublesome beings called Genii, who occupied an intermediate place in the scale of creation, between angels and devils?

ST. SWITHIN.

SPROUTING PLATES AND JARS. — In *Nature and Art*, vol. i. p. 141, is a drawing of a jar of porcelain exhibiting the curious phenomenon of the enamel rising in lumps on the outside and inside of the vessel. Mr. Frank Buckland, in the second vol. of his third series of *Curiosities of Natural History*, describing a plate with the same peculiarity, says: —

"At first sight one would imagine bits of common washing soda had been scattered over the plate, and attached to it by gum; but on close examination with a magnifying glass, I observed numerous excrescences of a whitish opaque substance, apparently growing or extending themselves out of the centre and rim of the plate. The largest eruption (if it may be so called) is about the size of a fourpenny-bit, and it has raised up a portion of the enamel above the surface of the plate to about the height represented by the thickness of a new penny-piece."

Mr. Buckland goes on to say the proprietor told him that he had refused a cheque for a thousand pounds for his specimen.

Mr. George Chapman, author of the article in *Nature and Art* above alluded to, offers the following as a probable explanation of the phenomenon: —

"Carbonate of soda was used in the enamel as a flux, the soda forming a glass with the siluric acid or silica. The quantities not having been accurately proportioned (the carbonate of soda being most likely in excess), a slow decomposition (not necessarily on the surface) has been going on for a long time. There is hardly a medicinal window where such decomposition may not be observed. The atmosphere of all large towns, London especially, contains sulphuric acid, the result of the combustion of sulphur in the coal. The acid has by slow degrees combined with the soda and formed sulphate of soda, the moisture of the air supplying the water of crystallization. Every equivalent of sulphate of soda takes ten equivalents, or more than half its weight of water for crystallization; the increase, therefore, in the bulk of salt on crystallizing is very considerable, and hence the sprouting."

• I wish to know if any specimens exist in any of our public museums. It would be worth while to look over china-closets, and see if any of the articles have grown since they were deposited there.

JOHN PIGGOT, JUN.

STAINS IN OLD DEEDS, ETC.—I have a very old map or plan of an estate with the buildings, &c. painted on vellum, and another on parchment. They are dreadfully stained. How can I get out the stains without injury? ADAMAS.

JOHN STEPHENS published *Dialogues intended for Sunday School Reading and Recitation*, 1828. Can any reader who has seen this book inform me whether these Dialogues are written in a dramatic form, after the manner of Sacred Dramas, and whether they are composed by Mr. Stephens? Any information regarding the author and his other writings would be acceptable. R. I.

WALLACE.—When was William Wallace, the hero in Scottish history, knighted, and by whom? Can any of your readers refer me to an undoubted authority? F. J. J.
Liverpool.

Queries with Answers.

LUCIFER.—This word is now used as a poetical synonym for Satan. Can any correspondent say when the use began, and whether it now extends beyond the English language? Lord Byron, addressing Napoleon after his overthrow, says—

“Since him, miscalled the morning star,
Nor man nor fiend hath fallen so far.”

I doubt not there are earlier examples. But how early? It is certain that in the fourth century there was no such use, as Lucifer was then a Christian name and borne by a very celebrated Bishop of Cagliari.

My own theory is, that the practice has arisen from a popular misunderstanding of the text of the Prophet Isaiah, in which, addressing the King of Babylon, the Prophet describes him as falling from his throne, as if the morning star should fall from heaven: “How art thou fallen, O Lucifer, son of the morning!” I suspect that persons who heard this chapter read in church, and did not understand the allusion, imagined that it referred to the fall of the angels from heaven. I have no books within reach to enable me to support or discard this conjecture. Does Milton anywhere appear to know the word as a name of his “hero”? I believe not. Johnson, I find, does not admit it at all in his dictionary.

MALVERN WELLS.

[“Lucifer is, in fact,” says Miss Yonge, “no profane or Satanic title. It is the Latin *Luciferus*, the light-bringer, the morning star, equivalent to the Greek *φωσφόρος*, and was a Christian name in early times, borne even by one of the popes. It only acquired its present association from the apostrophe of the ruined king of Babylon, in Isaiah, as a fallen star: ‘How art thou fallen from heaven, O Lucifer, son of the morning!’ Thence, as this destruction was assuredly a type of the

fall of Satan, Milton took Lucifer as the title of his demon of pride, and this name of the pure pale herald of daylight has become hateful to Christian ears” (*History of Christian Names*, i. 289).

There is an allusion to the fabled palace of Lucifer in Milton's elegy upon the death of Bishop Andrewes. The “*Luciferi domus*” alluded to, we learn from a note in the Aldine edition of Milton (iii. 263), is the palace of the sun; and not, as conjectured by T. Warton, the abode of Satan. Milton, however, in the *Paradise Lost* (book v. ver. 757), appears to have adopted the popular gloss upon Isaiah xiv. See “N. & Q.,” 1st S. v. 275, 352.]

HOPS IN BEER.—How long have hops been used in brewing of beer? In the Harleian MS. No. 980, fol. 279, it is stated—

“That about the 4th of Henry VI. [1425-6] an information was exhibited against one for putting an unwholesome kind of weed called an *hopp* into his brewing.”

M.

[The hop is probably indigenous in England, and in common with alchoof, or ground ivy, has been used from very ancient times for a bitter condiment to beer; though perhaps its cultivation for the purpose may be of more recent date, at which time a foreign name may have superseded its vernacular one. Fuller, in his *Worthies* (art. Essex) notices a petition to parliament in the reign of Henry VI. against “that wicked weed called hops.” He says, “They are not so bitter in themselves as others have been against them, accusing hops for noxious; preserving beer, but destroying those who drink it.” In the *Northumberland Household Book* mention is also made of hops as being used for brewing in England in the year 1512. In 1528 their use was prohibited under severe penalties. In Rastell's *Collection of Entries* it is stated that “an aleman brought an action against his brewer for spoiling his ale, by putting a certain weed called a hop, and recovered damages against his brewer.” Even Bluff Harry, who loved a sparkling glass, appears to have been prejudiced against hops; for in a MS. dated Eltham, January, 1530, occurs an injunction to his brewer “not to put any hops or *brimstone* into the ale!”

An interesting series of articles on the history of hops appeared in Vol. ii. 2nd Series, of “N. & Q.,” of which the foregoing is a compendious account.]

GIDEON OUSELEY.—The name of this worthy man, mentioned by CUTHBERT BEDE in his interesting article in 3rd S. xi. 493, induces me to ask when and where Mr. Ouseley died? I think he was an *English* gentleman, and a relative of the English baronet of that name. In early life he became attached to the Wesleyans; was appointed a minister; but not liking the bondage of obedience to the Conference in matters of residence, he broke the bonds, and itinerated in Ireland on his own responsibility. He was remarkable for his controversial zeal, on account of which he suffered many things. At different times, from personal violence, he lost an eye, had

his arms and legs broken and injured, his ribs were broken two or three times, and his life often endangered. I think this was his only title to be called an *Irish* missionary. When I was a boy I well remember hearing him preach in the West of Ireland, at the house of a friend.

GEORGE LLOYD.

Darlington.

[Mr. Gideon Ouseley died at Dublin on May 14, 1839. In 1847 was published "A Memorial of the Ministerial Life of the Rev. Gideon Ouseley, Irish Missionary: comprising Sketches of the Mission in connection with which he laboured, under the direction of the Wesleyan Conference; with notices of some of the most distinguished Irish Methodist Missionaries. By William Reilly." 12mo.]

BIRTHPLACE OF CROMWELL'S MOTHER.—The late Hugh Miller, in one of his Essays, p. 36, mentions an old house near Queensferry, in which Oliver Cromwell's mother, Elizabeth Stuart, "first saw the light."

Probably he alludes to Rosyth Castle, once the seat of the Stuarts of Rosyth, "a branch (as the guide-books tell us) of the royal house of Scotland." But I venture to ask on what authority the statement rests of Oliver's mother having been born in Scotland? It is not to be found in Noble's or Carlyle's memoirs of Cromwell. Her family belonged to the town of Ely, and had been long settled there, if we may judge from a passage in Principal Tulloch's *English Puritanism*.

A. COVENTRY.

[This tradition is thus noticed in the *New Statistical Account of Scotland*, ix. 240: "The Castle of Rosyth is said by Sir Robert Sibbald to have been the seat of Stewart of Rosyth or Durisdeer, a descendant of James Stewart, brother to Walter, the great Stewart of Scotland, and father of Robert II. There is a tradition that the mother of Oliver Cromwell was born in it, and that the Protector visited it when he commanded the army in Scotland. It is now [1836] the property of the Earl of Hopetoun." The genealogists assure us, that Elizabeth Stewart, the mother of the Protector, was "indubitably descended from the Royal Stuart family of Scotland," and could still count kindred with them. Carlyle's *Cromwell*, i. 31.]

ARCHBISHOP OF SPALATRO'S SERMON ON ROMANS XIII. 12.—In a sermon before me, preached in July 1618, reference is made to a sermon by the celebrated Mark Antony De Dominis, "Arch. of Spalat. Ser. on Rom. 12, 13." As the page is added, it seems to be a separate publication. I should be much obliged to any one who would give me the title and date of this sermon, and should be glad to get a sight of it if possible.

• Q. Q.

[It is entitled "A Sermon preached in Italian, by the most Reverend father, Marc' Antony De Dominis, Archb.

of Spalato, the first Sunday in Advent, Anno 1617, in the Mercers Chappel in London, to the Italians in that City, and many other Honorable Auditors then assembled, upon the 12. verse of the 13. Chapter to the Romans, being part of the Epistle for that day. First published in Italian by the Author, and thereout translated into English. London, Printed by John Bill, 1617, 4to." Copies of both the Italian and English editions are in the British Museum and in the Bodleian.]

24TH OF FEBRUARY.—Will any of the well-informed correspondents of your valuable journal say if the year of the nineteenth century in which a document bearing in it the day of the week Tuesday, and also the day of the month, Feb. 24, can be discovered? The only result that I can obtain from Nicolas's *Chronology of History*, p. 49, 50, "Tables of Dominical Letters, tables D and E," is, that it was in one of certain given years of the several solar cycles of the present century.

TH.

[We find no difficulty in our correspondent's question. If the 24th Feb. be a Tuesday, the 22nd is a Sunday. Sir Harris Nicolas's Table E, in his *Chronology of History*, at p. 50, shows that whenever the 22nd Feb. is a Sunday the Dominical letter is D; and his Table D, at p. 49, shows, that during the nineteenth century, the years 1801, 1807, 1812, 1818, 1824, 1829, 1835, 1840, 1846, 1852, 1857, and 1863, have been the years on which D, either alone or jointly, has been the Dominical letter. In one of these years, therefore, the document in question was written. Our correspondent will find the same information, given in perhaps an easier form, in Mr. Bond's *Handy Book of Rules for Verifying Dates*, 8vo, 1866.]

LEASINGS LEWD.—What is the meaning of this expression in the Prologue to Gay's "Shepherd's Week"?—

"Ye weavers, all your shuttles throw,
And bid broadcloths and serges grow,
For trading free shall thrive again
Nor *leasings lewd* affright the swain."

BAR-POINT.

Philadelphia.

[This passage from Gay is quoted among the examples under the word "Leasing," both in Todd's Johnson and in Richardson's *Dictionary*. The word *leasing* is there explained as meaning "lying rumour, false report; lying, falsehood; leasing-mongers, dealers in lying." The word occurs in Psalm iv. 2.]

QUOTATION.—Can you tell me whence the well-known line—

"Pleased with a feather, tickled with a straw,"

is taken?

C. P. M.

[Pope, *Epistle* ii. line 275, has the following couplet:—
"Behold the child, by Nature's kindly law,
Pleased with a *rattle*, tickled with a straw."]

Replies.

ÆLIUS DONATUS DE GRAMMATICA.

(3rd S. xi. 6.)

THE HISTORY OF PRINTING.

(1st S. i. 277, 340, 402; viii. 62; 2nd S. v. 439; xi. 23; xii. 124, 171.)

"It seems unpardonable," says Beloe, in his *Anecdotes of Literature*, iv. 365, "to undertake the giving an account of the writers on the subject of Grammar, without saying something of Donatus, whose tract on the eight parts of speech has afforded so fertile a source of discussion to bibliographers. Popular as this tract was, and useful as it probably was found, it seems a reasonable conjecture that in the infancy of typography this might exercise the first labours of the earlier printers. We know that this was the case with regard to Sweynheim and Pannartz, whose first production it was at their press established at the Subiaco monastery" [in the Campagna di Roma]. "They commenced their splendid typographical career by working off three hundred copies of a small book which they named *Donatus pro puerulis*, of which it is supposed not a single fragment has survived to our days."—*Cotton's Typographical Gazetteer*, p. 273. Cf. *Quirinus de Scriptor. Optim. Editionibus*, edit. a Schelhornio, p. 233. "Those who are fond of bibliographical researches respecting the early editions of the grammar of Ælius Donatus may in addition to what is said of them in Warton's interesting note [Price's edit. ii. 117] consult the facsimile plates of the ancient editions printed abroad in Meerman's *Orig. Typog. vol. ii.*, and the clear and erudite manner in which Daunon discourses respecting the early editions by Sweynheim and Pannartz and others." [The labours of Sweynheim and Pannartz extended from 1467 to 1475.]

"*Analyse des Opinions diverses sur l'Origine de l'Imprimerie*, p. 15 et seq. The following from Mr. George Chalmers is well worth subjoining. The Donat which is mentioned in this record was a grammar; from Donatus, a celebrated grammarian, who was the preceptor of St. Jerome, and lived at Rome in the year of the Christian era 354. (By an easy transition the Donat came to signify the *Elements of any art.*") Ames and Herbert's *Typ. Antiq.* ed. by Dibdin, vol. ii. 306. "Donatus non Authoris sed libri cujusdam titulus, estque Institutio Grammaticæ, Harlem ligno foliatim incisa, ibidemque circa annum Christi 1440 edita, et sic conglutinata, teste P. Scriverio in *Tract. de Arte Typographica*. Vulgo artis Typographicæ primum specimen habetur.—Benghen, *Incuriabilia Typographica*, s. v. Donatus; cf. Meerman, i. p. 127. "Meerman's book is written with the view of demonstrating that Koster was the inventor of the art of printing; and that Harlem, not Mentz, may claim the honour of priority. . . . Fanciful as his hypothesis relating to Harlem and Koster may appear, his book contains a great deal of curious and important matter, in the greatest degree illustrative of the early history of typography. On the subject of the Donatus assigned by Meerman to Koster [autè an. 1441] see his *Orig. Typ. c. v. 16*;" Beloe's *Anecdotes of Literature*, iv. pp. 368, 395. cf. Chevillier, p. 283; Oudin's *Dissert. de primis artis typographicæ inventoribus*, vol. iii. 2743, and Ottley's *Inquiry concerning the Invention of Printing*, p. 166, who gives extracts from another work written to support the claims of Harlem, *Dissertation sur l'origine de l'invention et le perfectionnement de l'imprimerie*, par Jacques Koning, Amsterdam, 1819, 8vo.

Meerman describes thirteen early printed editions of Donatus, *inter alia*: Donatus Minor. pag. 1, Icon Docentis.

pag. 2; Icon S. Hieronymi, Char. Goth. Donatus ethnologisatus; Char. Goth. Cf. Santander, ii. 380; Brunet, and Panzer. One edition under this title was printed at Spire, a. 1471. (In the Royal Library, Brit. Mus.) Another at Memmingen. Donatus Minor cum Remigio ad vsum Scholarum anglicanarum pusillorum in domo Caxton westmonasterio [Wynkyn de Worde], quarto. See Dibdin's edition of Ames & Herbert, ii. 306-8. "In the Pepysian collection, Cambridge, supposed to be unique," Hartshorne. Is it not the same edition as that mentioned in the *Bodleian Catalogue*, 4to, Lond. per Wynandum de Worde, s. a. ? Wynkyn de Worde, Caxton's journeyman, continued printing from 1495 to 1536. Editio altera, Donatus pro pueris. Ad calcem, Printed at Westmynstre in Caxton's house, by Wynkyn de Worde, Char. Goth.

"It is well known to the learned," says Cotton, "that Strasburg (Argentina) is one of those towns which put in a claim to the honour of giving birth to the typographic art; and it has been contended by Schœpflin and others that Jolin Gutenberg printed here between the years 1440 and 1450." See Santander, vol. i. 81, sq.

Donatus is supposed to have been the first production of the Gutenberg press at Strasbourg between the years 1436 and 1440. See Fischer's *Typographischen Seltenheiten*, pt. 1, p. 86 (referred to in the *Bibliotheca Spenceriana*, iii. 63.) There can be no doubt but that Donatus was also printed at Mentz, and perhaps by more than one of the first printers at that place, Gutenberg, Fust, and Schoeffer. See *Bibliotheca Apostolica Vaticana* ab Angelo Roccha, p. 411, and Santander, ii. 179.

"Whoever is desirous of having a fair idea of what may properly be called the evidence which we possess respecting the invention of typography must not too implicitly trust Santander; as, to serve the present turn, and bolster up his particular opinions, he seldom scruples to omit whatever would make against his system, or to exaggerate and give a forced interpretation to what he thinks in its favour. Thus in quoting the testimony of Ulric Zell, in the *Cologne Chronicle*, he is quite silent upon what is said in it of the *Donatuses* of Holland; and in like manner, when in the few remaining pages of his dissertation he has occasion to cite the very interesting account of the invention and establishment of printing at Mentz, inserted in the *Annales Hirsauenses* (see chap. iv.), and which was written by the respectable Trithemius upon the authority of Schœffer himself, he studiously leaves out the beginning of the narrative [ad annum 1450] evidently because it states that the first book printed by Gutenberg and Fust was printed from engraved wooden blocks, and that the idea of separate characters did not occur to them till afterwards; and he thought the circumstance likely to throw discredit upon the depositions of the Strasburg process; which he had before introduced, in proof that Gutenberg had attempted to print with moveable characters, at Strasburg, as early as 1436 or 1438." Ottley, p. 150.

"The earlier productions of the presses of the illustrious firm of printers, Guttemberg, Fust, and Schoeffer, supposed to have been executed between the years 1450 and 1455, are *The Mazarine Latin Bible* in two large and magnificent volumes, of which seven copies are known: a *Donatus* (for which consult the catalogue of the Duke de la Valliere, tom. ii. p. 8, and Denis' Supplement to the *Annales Typographiques* of Maittaire, p. 555), and a *Confessio generalis, or Modus Confitendi*, a small rudely-executed tract consisting of eight leaves in quarto." Cotton, s. v. *Moguntina*. There is a specimen of this portion of Dona-

tus in the Vallière Catalogue, and in Heincken's *Idee Générale d'une collection complète d'Estampes*, p. 257, &c. "More ample information and discussion on the invention of this noble art, and the claims of Guttenberg, may be found in Obeilene's *Essai sur les annales de la vie de Jean Gutenberg*, 1801; Fischer's *Essai sur les monumens Typographiques de Gutenberg*, 1802, 4to: Danon's *Analyse*, ut *suprà*, 1803, 8vo; and the better known works of Schoepflin, Meerman, Fournier, Heinecken, and Lambinet." Chalmers's *Biographical Dictionary*, Dibdin's *Typographical Antiquities*. A large number of testimonies in favour of Mentz is given in Oudin's *Dissert.* ut *suprà*, capp. ii. iii., and Palmer's *General History of Printing*, b. i. chap. iii. pp. 9, 12. "The original instrument, which is dated Nov. 6th, 1455, is decisive in favour of Guttenberg; but the honour of single types, made of metal, is ascribed to Faust, wherein he received great assistance from his servant and son-in-law, Peter Schoeffer," &c.—Luckombe's *History and Art of Printing*. "The general opinion of late writers is that the art was first perfected at Mentz by the famous trio, Fust, Gutenberg, and Schoeffer; but that nevertheless the earliest use of moveable types must be recognised in the rude specimens attributed to Laurence Coster of Haarlem."—Blades's *Life and Typography of William Caxton*, i. p. 38. Dibdin, ut *suprà*, describes a Donatus without name of printer, place, or date, folio. "Whether Pfister [who had a press at Bamberg from 1461 to 1481, see *Bibl. Spencer.* i. 94] or Gutenberg be the printer of it, it is impossible to speak with decision, but every page of the impression wears so rude an aspect that I know of few books which carry a stronger appearance of having been executed by means of wooden blocks than the one under description. It has neither signatures, numerals, nor catchwords, and every page except the last contains 25 lines."

Nuremberg was amongst the first places to admit the newly-discovered art of printing. Creuser printed there from 1473 to 1497. Brunet mentions an edition, "Impressum p. Fridericum Kreuzner" (a Nuremberg, vers. 1472,) which is deposited in the public library, as we are told by Santander, vol. ii. pp. 380-1. See also Beloe, p. 368.

Augsburgh, Augusta Vindelicorum, was furnished with the art of printing at a very early period. Denis describes a Donatus, Augustæ Vindelicorum, per Herman Kaestlin, 1481. In the Bodleian.

In the same year it was printed Venetiis per Erhardum Ratdolt. Joannes de Spira established his press at Venice in 1469.

Cologne, Colonia Agrippina, an imperial city of Germany, was one of the first towns to receive and adopt the art of printing after it had been promulgated from Mayence. Donatus was there printed in 1499 and 1500. Panzer describes no less than forty-two editions of grammatical tracts by this author, or commentaries on them, after this date.

"The popularity of the *Ars Grammatica*, especially of the second part, *De octo partibus Orationis*, is sufficiently evinced by the prodigious number of editions which appeared during the infancy of printing, most of them in Gothic characters, without date or name of place or of printer, and the typographical history of no work, with the exception of the Scriptures, has excited more interest

among bibliographers, or given them more trouble."—Dr. Smith's *Dictionary of Greek and Roman Biography*. Santander (vol. ii. 380) describes various fragments of the "Donatus," which have at different times been discovered. See also Sotheby's *Principia Typog.*, p. 129, sq.

In reference to the beautiful and interesting volume entitled *Diomedes*, Radcliffe (*Bibliotheca Chelham.*, vol. ii. No. 5564), remarks:—

"Editio Princeps et Perantiqua; cum illuminationibus. Per Nicolaum Jenson Gallicum. Sine anni et loci indicio. (Jenson Venetiis. Artem typographicam exercuisse ab anno 1461 ad 1481 memoravit Maittaire ap. *Annal. Typog.* vol. i. p. 37, *sqq.*)" The contents, which may be gathered from the first leaf (the authors in this collection de *re grammatica*, are Diomedes, Phocas, Caper, Agrætius, Donatus, Servius, and Sergius), are given by Beloe, iv. 375, and Dibdin's *Bibliotheca Spenceriana*, iii. 62. The former observes, "This book is by no means of common occurrence." I only know of one, which is in the collection of Lord Spencer. "This impression is described with sufficient minuteness by Fossi in the *Bibl. Magliabech.* vol. i. col 615-16." Dibdin. See also De Bure, *Belles Lettres.* i. 2259; and Brunet, who remarks that it was intended as a sequel to Nonnius Marcellus printed by Jenson in 1476.

"I gladly avail myself," says Beloe, "of this opportunity to pay my tribute of respect to an individual (Jenson) who has conferred such essential obligations upon literature. So sensible of this have the friends of literature been that, like Homer, it has been contended what place had the honour of his birth; some having pretended that he was a German, and others a native of Denmark. The truth is, that he was born in France, and was occupied in some department of the mint at Tours, in Normandy. As our Caxton was sent by Henry VI. at the instigation of Bourchier, Archbishop of Canterbury, Jenson was sent to Mentz by Louis XI., a great friend of learning, to be initiated in the mysteries of the new art of printing. . . . Jenson established himself at Venice, and produced a great number of books between the years 1470 and 1482. . . . It is probable that he died about the year 1481, as after that period no book appeared with his name. Some writers have erroneously ascribed to Jenson the honour of the invention of printing; but this has arisen from a misconception or from a too literal interpretation of certain passages concerning him, which were only intended to claim to him the improvement, and not the contrivance of the art."—iv. pp. 403-6.

"A reimpression of this collection appeared in 1486, 4to, Vicent. per Henr. de sancto Urso.—Ed. alt. fol. Ven. 1495.—Ed. alt. Jo. Riius recensuit, fol. Ven. per Jo. Rubeum et Bernardinum fratres Vercellenses, 1511.—Grammatici varii, sc. Probus; Max Victorinus; Donatus; Seruius; Sergius; Atilius Fortunatianus; Donatianus; Cæsius Bassus; Terentianus Maurus, et Beda; ed. H. Joh. Parrhasio, fol. Mediolani, Joh. Ang. Seinzenzeler, 1504.—Grammatici illustres 12, fol. in ædibus Ascens. 1516.—Diomedes grammaticus alicque decem et novem auctores, &c. fol. Venet. 1522.—Diomedis grammaticæ opus ab Joh. Casario emendatum; item Donati de orationis partibus et barbarismo libellus ab eodem recognitus, 8vo. Haganoæ, per Joh. Secerium, 1526.—Rei grammaticæ [Scriptores], scil. Palemon, Scaurus, Donatus, &c. 8vo. Basil. per Adamum Petrum, 1527.—Grammaticæ Latine auctores Latini per Helium Putschium editi, 4to. Hanov. 1605. *Donatus* is one of the thirty grammarians in this collection. See De Bure, 2250; Fabricii *Bibl. Latina*, pp. 256-64; ejusdem *Suppl.* 781-97; *Bibl. Regiæ Catalogus in Brit. Museo.*—Corpus Grammaticorum Latinorum veterum collegit, auxit, recensuit, ac potiorum

lectionis varietatem adjectit Frid. Lindemannus. 3 vols. 4to, Lips. These are all in the Bodleian library. Greswell, in his *Annals of Parisian Typography*, mentions Diomedis de arte grammatica opus utilissimum, per Joan. Petit. Sequuntur Phocas, Caper, Agretius, Donatus, Servius et Sergius. Char. Rom. 4to, T. Kerver, 1494.

The work of Donatus has usually been published in the form of two or more distinct and separate tracts—1. "Ars sive Editio prima, de literis, syllabis, pedibus et tonis." This tract was printed in Bede's *Opp.* vol. i. as well as in the collections of Putschius and Lindemannus. "Editio Secunda, de octo partibus Orationis," as above, also in Bede's *Opp.*; but Dr. Giles, in his new edition, rejects these, as they can no longer be retained among Bede's works. To these are commonly annexed, "De barbarismo," "De solecismo," "De ceteris vitiis," "De metaplasmo," "De schematibus," "De tropis."

BIBLIOTHECAR. CHETHAM.

CORNISH NAME OF ST. MICHAEL'S MOUNT.

(3rd S. xi. 357, 522.)

I by no means stated in my communication (3rd S. xi. 357) that St. Michael's Mount could not have had two designations. I know well, from long study of Cornish names, that most of these are significant appellatives, and that these appellations are taken from some one of many noticeable features, and that as different persons would choose different characteristics to distinguish the same place or object by, it would have several names, until one, by common usage and consent, came to be considered as *a*, in fact, *the proper name*.

Nor did I deny that *coz*, "old," was Cornish. It is given as such by Borlase, but I am inclined to think he borrowed it from the Armoric. It is not found in Williams's invaluable *Lexicon Cornu Britannicum*, but is given in Le Gonidec's *Dictionnaire Breton-Française*. As an Armoric word, however, as Le Gonidec says, "dans la bouche de plusieurs Bretons," *z* would be sounded *th*, which would make it the same as the Cornish *coth*, "old," of the *Lexicon*; but further, as *t*, *th*; *d*, *dh* in old Cornish, became in later times *s*, *z*, Camden's *Careg Cowse* might be *old rock*. But this is not the term used by either of Camden's translators. Gough has *Grey*; Bishop Gibson, *Hoary rock*. Of course, what is *old* may be *grey* or *hoary*.

Now, though in this remote corner of England I cannot have access to Camden's original Latin text, yet I am pretty sure he did not intend, whatever word he uses, to mean simply *old*. William of Worcester gives us "*le Hore rok in the Wodd*;" Carew gives as the Cornish of this in one place (fol. 3) *Cara Clowse in Cowse*; * and

* I overlooked this in my former communication. This reading fully confirms the conjecture I threw out as to

in another (fol. 154), by mistake, *Cara Cowz in Clowze*, rendering both *the hoare rock in the wood*; and as we know that Camden saw Carew's MS., what can be plainer than that he took the name and its rendering from him, the latter part of both being somehow or other omitted? *

That the place had the name of *St. Michael's Mount* before its connection with *Mont Sant Michel* (Normandy) is plain from the way it is named in Domesday, and in the Charter of Edward the Confessor given in Oliver's *Monasticon*, Davies Gilbert, &c. By the bye, the Rev. Rice Rees, in his *Essay on Welsh Saints*, published 1836, says that the old story of St. Keyna meeting her nephew, St. Cadoc, at Mount St. Michael, has nothing to do with Cornwall, the hill in question being one so called near Abergavenny, which still maintains its sacred character.

If I am wrong in the illustration I used of *Penny come quick*, I err in good company—Professor Max Müller, in his paper on "The Jews in Cornwall" (*Macmillan*, April, p. 486), using it in a similar way. It is true *ar*, not *y*, is the Cornish article. *Y* is Welsh; but, as the Welsh and Cornish were formerly but one language, *y* may remain as an article in some old names, and it is recognised as the article by Lhuyd, Borlase, Pryce, &c.

JOHN BANNISTER.

Parsonage, St. Day, Cornwall.

Having very recently visited the British Museum library, I am able to state that Carew is *not* the earliest authority for the old Cornish name of the Mount, for it is mentioned by Camden, though less fully than by Carew, in the four editions of his *Britannia* (1586, 1587, 1594, and 1600) published before the date of the first edition of the Survey (1602). In each he gives the name thus: "*Careg Cowse*, i. e. *rupis cana*." Norden, who is said to have made his survey in 1584, gives the name in the same form.

WM. PENGELLY.

Torquay.

CARA COWZ IN CLOWZE.—Though somewhat new to this branch of criticism, I may perhaps be able, from my knowledge of the Celtic tongue

the source of the error (fol. 154). Further confirmation is found (fol. 6), where Carew gives *Caraclouse* as the common name of a peculiar stone, now called *Catacleuse* or *Catacleu*.

* I should feel obliged to the Editor to give the original Latin of "*Careg Cowse*, i. e. a hoary rock." This is given by Bishop Gibson as part of the text. So also Pilemon Holland, p. 188 (ed. 1610) "*Careg Cowse*, that is, the hoary crag or rock." The author of the *Life of Carew*, prefixed to the edition of his works, 1769, says,—"*Mr. Camden*, in the sixth edition of his *Britannia*, printed in 1607, *acknowledges*, at the end of his account of Cornwall, that our author had been his chief guide through it."

in its various dialects, to throw a little light on the British name of St. Michael's Mount, as above quoted. If I am not mistaken it is *Carrig glas na cloiche*. As the name appears to have been taken down phonetically by Carew, Camden, Gilbert, and the other authorities alluded to in your note, the words given by them correspond pretty closely with the Celtic pronunciation of the name, as I suppose it to be. The meaning of my version, however, is not "the grey rock in the wood," but "the grey rock of the stone," or seat or chair. This derivation includes both "Myghel's Mount and Chaire."

Your readers have all heard of the stone (or coronation chair) of Scone, on which the Scottish kings were crowned; and the term applies equally to the seat on which the great Cornish saint was supposed to be "enthroned." There is no such word as *Clouze* or *Kuz* in the Cornish language; nor is there any expression that sounds like either of them which denotes "a wood," so far as I know. The name for it in Gaelic is *Coillé*; and although I have not a Cornish dictionary beside me, I am inclined to think that the term used there is not very dissimilar in sound or spelling from that which I have given. Whereas *cloiche* (the genitive of *clach*, or stone,) comes tolerably near the phonetic *Clouze*, while it brings out precisely the ancient British name of St. Michael's Mount—*Carrig glas na cloiche*, or the Grey Rock and Chair. W. M. S.

Aberdeen.

PARC AUX CERFS.

(3rd S. xii. 8.)

The Parc aux Cerfs of Louis XV. had a real existence, although it has been the subject of much exaggeration, especially by writers of the revolutionary period. The recent researches of M. le Roi, the conservateur de la Bibliothèque de Versailles, have thrown much light on what has hitherto been an historical mystery. They are to be found in his interesting work entitled *Curiosités historiques sur Louis XIII, XIV, et XV, Mesdames de Maintenon, de Pompadour, et Dubarri*,—a copy of which is in the library of the British Museum.

The original Parc aux Cerfs was founded by Louis XIII. for the rearing of animals for the chase, and existed until 1694, when Louis XIV. took the land for building. The notorious seraglio of his successor took its name from being situated in a street built on the ground. It consisted of one small house, containing only four rooms and a few closets, and was situated in the present Rue St. Médéric at Versailles. It was established by Madame de Pompadour as a means of retaining her influence over the king, when her own charms had ceased to captivate him. The house was bought for him, as appears by the deed of

sale dated Nov. 25, 1755. It was closed by the last favourite, Madame du Barri, in 1771: her influence over her royal lover having become paramount. It passed into private hands, and still exists as a private residence. It appears from the memoirs of Madame du Hausset, the waiting-woman of Madame de Pompadour, that there were never more than two women, and very often only one at the same time in the house, which was frequently vacant for several months. Lebel, the king's *valet de chambre*, was at the head of the small establishment under an assumed name, and the king himself passed as a nobleman of the court. When the favour of the fair prisoner began to wane, she was married in the provinces with a dowry of 100,000 livres. If she became a mother there, she was seldom allowed to retain her child, which received an annuity of 10,000 or 12,000 livres. As years passed on, the recipients of this bounty became numerous, and when any died the others inherited the portion that had thus lapsed. It would be impossible to say what may have been the entire outlay on the Parc aux Cerfs; but the assertion of the historian Lacre-telle, who carries the sum up to a hundred millions, is evidently a gross exaggeration—as well as that of Soulavie, in the *Memoirs of the Duke de Richelieu*, who states that Louis XV. had portioned off as many as 1800 damsels, who resided in various elegant little retreats dispersed up and down the Parc. M. le Roi has reduced all these wild reports to the dull level of fact; and if the hoary voluptuary is not exonerated, at all events the measure of his iniquity is much lightened. In connection with this subject, I may be allowed to state that M. le Roi's book contains some very curious particulars concerning the two personages who established and brought to a close an institution of so peculiar a character. The learned librarian has brought to light the contemporaneous manuscript reports of the actual cost to France of the reign of these two sultans. The sums distributed by Madame de Pompadour, during the nineteen years of her favour, amount to 36,327,268 livres 16 sous and 5 deniers; and those expended by Madame du Barri, from the commencement of her influence in 1769 to the time of her death on the scaffold in 1793, reach the amount of 12,429,559 livres. M. le Roi gives the details of these enormous sums, and very curious they are; but it would lead too far to enter into further particulars, and I can only refer to his interesting volume. J. B. DITCHFIELD.

Of the detestable grossness of Louis XV. there can be no shadow of a doubt. On the authority of Lacre-telle, Fantin, and Voltaire, *The Penny Cyclo-pædia* says,

"After the death of his mistress, the Marchioness of Pompadour, an ambitious intriguing woman, but who had

still some elevation of mind, he became attached to a more vulgar woman, Du Barry, and at last formed a regular harem after the fashion of the Eastern sultans, but more odious from its contrast with European manners, which was called the *Parc aux Cerfs*" (xiv. 168). "The court of France, which, from the time of the Merovingian founders of the monarchy, had been, with the exception of a very few reigns, remarkable for its licentiousness, became, during the regency and the subsequent reign of Louis XV., the abode of the most barefaced profligacy. . . . The accounts of those scenes which have been transmitted to us in the memoirs of several of the actors, and women too, seem almost incredible."—(Madame Necker, *Nouveaux Mélanges Historiques*, ii. 39; *Penny Cyc.*, iii. 511.)*

Capefigue (*Louis XV et la Société du 18^e siècle*, ch. xlix. an. 1774) says,—

"On entrait dans cette société dont le mariage de *Figuro* devint ensuite l'expression . . . l'école encyclopédique avait ravagé les idées et les mœurs; le sensualisme de Diderot, les petits contes libertins de Crébillon, de Marmontel, avaient achevé de déhoner le monde; c'était de l'ivresse; le pouvoir se laissait briser comme la famille; on ne s'expliquait même pas comment une telle démoralisation pouvait durer."

T. J. BUCKTON.

Streatham Place, S.

This is not a particularly pleasant subject to write about; still, as the mission of "N. & Q." is to elicit truth and to clear up doubts, unpleasant subjects must occasionally be introduced into its pages. There can be no doubt that Louis XV., who I suppose was one of the most wicked kings that ever disgraced a throne, maintained this establishment. Sir Archibald Alison (*History of Europe*, ed. 1853, vol. i. p. 181), quoting Lacroix as his authority, says,—

"It was no wonder the Parisians were tired of Louis XV. The *Parc aux Cerfs* alone cost the nation, while it was kept up, no less than 100,000,000 francs, or 4,000,000*l.* sterling."

Again, at p. 182,—

"What is very remarkable, her [Madame du Barri's] lasting ascendancy was founded, in a great degree, on the skill with which she sought out, and the taste with which she arrayed other rivals to herself; and the numerous beauties of the establishment called the *Parc aux Cerfs*, who were successively led to the royal couch, never diminished her lasting influence."

Carlyle, who is an incontrovertible authority on all matters connected with the Revolution and the times immediately preceding it, alludes to this infamous establishment in his *French Revolution*, vol. i. p. 14:—

"Was he (Louis XV.) not wont to catechise his very girls in the *Parc aux Cerfs*, and pray with and for them, that they might preserve their—orthodoxy? A strange

* Of one of these girls—for I will not call them ladies—Mademoiselle Clairon, it was said:

"Son triumphe le plus certain
Est d'avoir en débauche égalé Messaline."
Capefigue, xlviii. 384 n.

fact, not an unexampled one; for there is no animal so strange as man."

This was the Devil turning monk with a vengeance! Carlyle quotes as his authorities for this singular fact Dulaure and Beseval. Those who are well read in French memoirs of the eighteenth century will doubtless remember numerous allusions to this royal pigsty. When we read of such practices carried on by a monarch of one of the greatest nations of the earth, how can we avoid a feeling of regret at the failure of the dagger of Damiens? Those good folks who believe in "rose-water surgery," and who are thrilled with horror when they read of the guillotine massacres, should remember that, bad as the guillotine was, the *Parc aux Cerfs* and the *Lettre de cachet* system were infinitely worse. For these and other diseases, the *rasoir national* was a severe but an effectual cure.

JONATHAN BOUTCHER.

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BATTLE OF BAUGÉ AND THE CARMICHAELS OF THAT ILK.

(3rd S. xi. 120, 483.)

I should have replied sooner to the remarks of J. R. C. on this subject, but I was in hopes of having a thorough search in the Lee charter chest for any documents bearing on the question; as I find, however, that some time must elapse before this can be carried out, I think it better not to delay any longer.

1. J. R. C. assumes that a William de Carmichael, mentioned in a deed of 1410, is the same person who attests the two documents to which he refers, dated 1423 and 1434 respectively.

This is extremely improbable, looking to the average duration of life at the period, and the fact that the attester of the later deed is mentioned in 1437, and must have survived that date for a number of years. The explanation is, that they were a grandfather and grandson, and that Sir John of Baugé was the son of the one and the father of the other.

What has misled J. R. C. is supposing that, because the latter is described as William Carmichael of that ilk in 1423, and *Dominus ejusdem* in 1434, it is impossible that at these dates there could have been a Sir John in existence, and in possession of the family estates. The error arises from inattention to the rules which regulate the tenure and transmission of lands in Scotland, and the principles of the feudal system of holdings.

Through the kindness of my friend Mr. Falconer, of Usk, I have before me the proof sheets of a pamphlet he is about to publish upon the pedigree of the Dalmahoys of that ilk: one entry in which illustrates most forcibly the point in question. It is as follows:—

"Baptism, 1 Septem., 1648. *Sir Alexander Dalmahoy, FIER, of that ilk*, Dame Marie Nisbet—a daughter named Agnes.—With Sir Luis Stuart of Kirkhill; *Sir John Dalmahoy of that ilk.*"

Here we have, in the same document, two persons described as Dalmahoy of that ilk; but the addition of the word *fier* in the case of the first-named, makes the matter perfectly clear. In the same way William de Carmichael might be most properly described as *of that ilk*, and as *Dominus ejusdem* during the lifetime of his father Sir John.

In the feudal system you can have no testamentary destination of lands. Every conveyance must be *inter vivos*. The mode in which an arrangement to take place after the death of the present proprietor is effected, is as follows:—He conveys his estate *simpliciter* to his intended successor, but adds a clause reserving his own life-rent and the power of alteration. Under these circumstances, both the grantor and the grantee would be properly described as *of that ilk*.

Nothing could be more probable than that Sir John de Carmichael, when on the point of going abroad on a dangerous service, should have made a settlement of his estate in the manner described; and I may add that, looking to the personal services which were due to the crown by its vassals in the fifteenth century, permission to serve abroad could only be obtained by an arrangement providing an efficient representative of the baron to call out and command the contribution to the national army which the barony was bound to furnish. And what better representative could Sir John de Carmichael have than his eldest son? who would as a matter of course, in all deeds with which his father had no connection, be thereafter simply described as *Dominus ejusdem*.

As to the claim of the Bishop of Orleans to be the hero of Baugé, J. R. C. has not answered my questions:—

1. If he was in holy orders at the time? in which case he could not have used a lance.

2. In what manner is he to be dovetailed into the pedigree of the Carmichaels of that ilk?

3. How in those days, when heraldry was a science guided by the most stringent rules, and before *arms could be found and engraved* for a very moderate honorarium, he could transmit the broken spear and the fesse tortillé to that family?

In regard to the Carmichaels of Meadowflat, it is true that, in the *History of the Upper Ward of Lanarkshire* (vol. i. p. 470), I state that John, the third son of Sir John Carmichael of that ilk, obtained a charter of these lands in 1511. J. R. C., however, omits to state that I give as my authority the *Register Mag., Sig. LXVIII.* 169; and that, in the immediately preceding sentence, I mention that this only occurred on the failure of an earlier family of the same name, to members of which all his extracts refer. GEORGE VEEB IRVING.

"MANUSCRIT VENU DE S^{te} HÉLÈNE" (3rd S. xi. 520).—In reply to LORD LYTTLETON'S query, I beg to transcribe the following, which appeared in the French "N. & Q.," *L'Intermédiaire*, Oct. 31, 1864:—

"*Les Confessions de Napoléon I^{er}*.—Je vois annoncé comme sorti de presse le mois dernier l'ouvrage suivant: *Les Confessions de l'Empereur Napoléon*, petit mémorial écrit de sa main à Sainte-Hélène, parvenu en Angleterre, traduit et publié chez John Murray, à Londres (1818). Traduit sur le texte anglais, l'original ayant disparu, et augmenté de notes par Halbert d'Angers, suivies d'une notice historique sur le Duc de Reichstadt, 1864. In-18 de 166 pages. Metz, imprim. Jangel et Didion. Qu'est-ce que ce livre? L'énoncé du titre dit-il vrai? Serait-ce par hasard le fameux Manuscrit venu de Sainte-Hélène, qui fit tant de bruit et qui mystifia si bien tout le monde, y compris le Duc de Wellington, lorsqu'il fut publié par le même libraire Murray? S'il en est ainsi, je rappellerais que Napoléon fut obligé de désavouer cet habile postiche afin de détromper l'Europe, et qu'il n'y a guère plus de vingt ans que l'on en a découvert l'auteur.

"Le Genevois Lullin de Châteauevieux, l'ami de Madame de Staël, se trouvant à la campagne dans l'automne de 1816, avait amusé sa solitude de ce jeu d'imagination, puis avait jeté le paquet à la poste à l'adresse de Murray, sans indiquer qui faisait cet envoi, et sans se douter probablement du succès que sa ruse devait avoir. Il était parvenu à garder son secret, qui aurait pu périr avec lui, comme celui de Junius, si en 1841, ses enfants ayant été mis sur la trace par une circonstance fortuite, il n'avait lui-même révélé l'aventure et ouvert le tiroir où dormait depuis un quart de siècle le brouillon de son ouvrage."

P. A. L.

PALÆOLOGUS (3rd S. xii. 30).—I examined the tablet in Landulph church several years ago. The impression on my recollection is that it is coeval with the date inscribed. I took a rubbing at the time, and if RHODOCANAKIS will favour me with a direct communication, I will let him see it. H. T. ELLACOMBE.

Rectory, Clyst St. George, Devon.

RHODOCANAKIS, I am glad to find, sustains what I have for many years considered a just scepticism.

The burial register of St. Michael, Barbados, is a copy of an older original, and therefore it is extremely doubtful whether the latter contained the double row of asterisks which follow the entry of "Palæologus," as it now appears.

There were many Greek merchants at the time in Barbados; besides which, I fancy that "Palæologus" is no more exclusively "royal" than Stewart, Stuart, Tudor, &c.

The whole story from beginning to end, including the reputed "sojourn" in Ferrara, seems to me to be a modern invention not later than the time of Ligon, whose *History of Barbados* Schomburgk quotes, and who is, so far as I am aware, the first quasi authority on the subject.

SP.

"OLYMPIA MORATA" (3rd S. xi. 465).—Likewise consult M. Jules Bonnet's very interesting

little volume: "*Olympia Morata: Episode de la Renaissance en Italie.*" Chez Grassart, Paris."

I possess a volume of this celebrated woman's works, together with her husband Coelius S. Curio's letters, printed at Basle MDLXX, with a dedication by the latter, of 1562, to Queen Elizabeth. On the back of the red morocco binding is repeated five times a crowned heart, surrounded by rays, and fleur-de-lys at the four corners.

Could I be informed whom the book originally belonged to? P. A. L.

BOURBON SPRIG (3rd S. xi. 299, 461; xii. 38).—As the subject has been introduced into "N. & Q.," it may interest some readers to pursue it in the same; on which account I prefer answering in these pages, to sending MR. PINKERTON a private communication, which otherwise I should have had much pleasure in doing. I am glad to have elicited the valuable information which he has given of the French name of this pattern, and place of its manufacture. As I observed before, I possess the identical coffee-cup and saucer which the Abbé Deterville brought over at the first revolution; and also the greater part of the set which he had manufactured for him in Staffordshire in imitation of it. The flower is not so well designed as on the French set: the handles of the cups are less graceful, and the saucers rounded in the common shape; while the French saucer rather turns in, and is more elegant.

In answer to the inquiry about the marks, my French coffee-cup has no mark at all, but the saucer has underneath it an oval, surmounted by a ducal coronet; and in the oval is a cypher, which I have now made out: it contains the letters G. and A.,—all is marked in red. In my English set, every piece is marked underneath; but with a W between two curved and crossed lines, like Hogarth's line of beauty, all in blue colour. F. C. H.

HIGHLAND PISTOLS (3rd S. xi. 519).—In answer to the query put by MR. DAVIES, I may state that the Thomas Caddell to whom he refers was a famous pistol-maker at Doune, Perthshire, Scotland. Which *Thomas Caddell*, however, is the Thomas after whom MR. DAVIES inquires, will be a difficult matter to settle, seeing that there were three generations of pistol-makers—father, son, and grandson, all of whose names were Thomas. The Caddell family came from Muthill in Strathearn, and settled at Doune, in 1647. The head of the family was a blacksmith, but he subsequently became a pistol-maker, and reached such a proficiency in the art as to make the Doune pistols famous throughout Scotland. The trade was carried on by successive generations of the family till near the close of the last century. The suppression of the rebellion in 1746, and the subsequent disarmament of the Highlands, was a great

blow to it; in fact, brought about its extinction. Some of Caddell's pistols were richly ornamented with silver, gold and jewels, and have been known to sell as high as sixty guineas a pair. The last representative of the Caddell family (Doune branch) was drowned near Stirling in 1800. There is in existence an—

"Inventory of writs of certain subjects in and about Doune, which formerly belonged to Thomas Caddell, senior, gunsmith, there; afterwards to Thomas Caddell, gunsmith, there; his son, Thomas Caddell, gunsmith; his grandson, and Thomas Caddell, manager of the Cotton Mill at Corsley, his great grandson, and which were afterwards acquired by adjudication at the instance of James Smith, manager of the Deanston Works, on a trust bond granted by Robert Caddell, slater, in Stirling, cousin german and heir of the said Thomas Caddell at Corsley," &c.

Pistol-making is now a lost art in Doune. A John Campbell tried to carry it on after the Caddells had retired; but the trade gradually declined, and finally became extinct in the hands of a John Murdoch. About twenty years after Murdoch's death a John Paterson attempted to revive the trade; but although he turned out a good article, there was no demand, and with Paterson, pistol-making in Doune became a lost art. As to the "F. H." after whom MR. DAVIES inquires, we have nothing but conjecture to fall back upon. The owner may have been one of the Hays of Errol, among whom Francis was a favourite name, and is at present borne by the Hon. Francis, who was born in 1864. Or they may have belonged to one of the Hamiltons, who were created Earls of Haddington in 1619. Or they may have been the property of one of the Homes, or possibly again of the Hays of Tweedale, one of whom at present bears the name of Frederick. All this, however, is mere conjecture, and must be taken *quantum valet*. ANON.

ROBERT BROWNING'S "BOY AND ANGEL": "KYNGE ROBERT OF CYSILLE" (3rd S. xii. 6).—According to Warton (ii. 22.), "Sir Gowther" is only another version of "Robert the Devil," and therefore of "Kynge Robert of Cysille." If there be verbal similarities between the two mentioned by MR. ADDIS, they are as nothing compared with the close following of the old poem in the modern version of "King Robert of Sicily" in Longfellow's *Tales of a Wayside Inn*—so close as almost to call for some acknowledgment of the source whence the modern "King Robert" is taken. LYDIARD.

THE WORD "DOLE" (3rd S. xii. 7).—The following is an instance of the use of the word *dole* by a living author:—

"Her father laid the letter in her hand,
And closed the hand upon it, and she died.
So that day there was *dole* in Astolat."

Tennyson's *Elaine*.

JONATHAN BOUCHIER.

CHEVERS FAMILY (3rd S. x. 403, 462.)—It has not, I believe, been shown clearly who immediately succeeded Edward Chevers, who was created Viscount Mount Leinster by James II. Upon this point our leading authorities appear to me obscure and contradictory. According to Burke (*Extinct, Dormant, and Abeyant Peerages*, 3rd ed.), Lord Mount Leinster had an only brother, Jerome, succeeded by his sons Christopher and Francis, of whom there are now no male descendants. This statement is confirmed in "N. & Q." 3rd S. x. 462, by MR. JOHN D'ALTON. We are, however, told elsewhere by this authority (*King James's Irish Army List*, vol. ii. p. 788), that—

"After much litigation, Andrew and John Chevers, the brother and heir" [sic] "of Viscount Mount Leinster, succeeded in preserving a portion of the estates allotted to the family in Galway; and the male line of Andrew becoming extinct on the death of his son Hyacinth, John Chevers became the representative of the house of Killan."

It appears difficult to reconcile these two sets of statements. Had Lord Mount Leinster more than one brother? If so, what were their names?

CALCUTTENSIS.

JOHANNES SCOTUS ERIGENA (3rd S. xii. 7.)—A complete edition of the works of this great man was published by the Abbé Migne at Paris in 1853. The price is about eight or ten francs. There is a copy of it in the London Library, 12, St. James's Square. K. P. D. E.

DRYDEN QUERIES: "NEYES" (3rd S. xii. 7.) I have not Dryden's plays to refer to, but probably *neyes* means *eyes*. There is an undoubted instance of this in a quotation given in Jesse's *History of the British Dog*, vol. ii., where, at a bear-baiting, the bear is described "with his two pink *neyes*." Is not this, by the way, the etymology of the name *Pinkency*? It is an instance of the "epenthetic *n*," so common in old English. In my new edition of *Piers Plowman*, the first volume of which is just ready, the various readings furnish several instances. Thus, in the prologue, l. 42, instead of "at the ale," some MSS. have "at the *nale*" or "at *nale*"; and again, in Passus V. l. 115, instead of "at the *oke* (oak)" most MSS. have "at the *noke*" or "atte *noke*." * Hence the explanation of the phrase "for the nonce," which simply means "for the *once*" (A.-S. for than anes), but which so puzzled Tyrwhitt, one of our greatest scholars, that he was driven to conjecture a derivation from the Latin *pro nunc*. The history of this *n* seems to be simply this,—that the dative of the article takes the form *than* in the masculine and neuter in early English, and the accusative masculine takes the forms *then*, *than*, *thane*, *thence*. But when the noun following began with a vowel, this *n* was

transferred to the beginning of such word, and this transfer took place not only in the dative and accusative cases, but often in *all* cases for the mere sake of euphony, so that we not only find "the *neyes*" in the oblique cases, but even in the *nominative* case. Nor did this addition of *n* stop here; we may go a step further, and dismiss the article altogether, and speak of "two pink *neyes*." To add to the confusion thus introduced, we have numerous instances of the *reverse* process, the *taking away* of an *n*, so that instead of a *nadder*, we now absurdly write an *adder*. See Uphilas's translation of Luke iii. 7—"kuni nadre," i. e. O kin of *nadders*, O generation of vipers. Other instances are, an *auger*, an *umpire*, miswritten for a *nauger* (a *gnawing* or biting tool), and a *numpire* (O. Fr. *noumpere*). WALTER W. SKEAT. Cambridge.

LAYING GHOSTS IN THE RED SEA (3rd S. xii. 8.)—Addison, in No. 12 of *The Spectator*, alluding to his London lodgings at a good-natured widow's house one winter, observes that on one occasion he entered the room unexpectedly, when several young ladies, visitors, were telling stories of spirits and apparitions; when, on being told that it was only the *gentleman*, the broken conversation was resumed, and—

"I seated myself by the candle that stood at one end of the table; and pretending to read a book that I took out of my pocket, heard several stories of ghosts that, pale as ashes, had stood at the bed's foot, or walked over a churchyard by moonlight; and of others that had been conjured into the Red Sea, for disturbing people's rest," &c.

Brand, vol. iii. p. 72 (Bohn), gives a long extract from Grose: a small portion of which I will cite, referring E. L. to that article for the rest:—

"A ghost may be laid for any term less than a hundred years, and in any place or body, full or empty—as the solid oak; the pommel of a sword; a barrel of beer, if a yeoman or a simple gentleman; or a pipe of wine, if an esquire or a justice. But of all places, *what a ghost least likes is the Red Sea*; it being related in many instances that ghosts have most earnestly sought exorcists *not* to confine them in that place. It is nevertheless considered an undisputed fact that great numbers are laid there, perhaps from its being a safer place than any nearer at hand, though neither history nor tradition give any account of an escape thence before their time."

I think we may perceive a mixture here of the classic fable of the wandering ghosts of unburied men; and the miracle of the casting out of the devils, and their request to our Lord in the Gospel history. J. A. G.

Carisbrooke.

In the form of exorcising persons possessed by the devil, prescribed in the Roman Ritual, the evil spirit is thus adjured by the exorcist:—

"Cede ergo Deo +, qui te et malitiam tuam in Pharaone, et in exercitu ejus per Moysen servum suum in abyssum demersit."

* Hence, John a *Noakes*, or John *Nokes*.

This probably was the origin of laying a ghost in the Red Sea. In an amusing poem, entitled "The Ghost of a boiled Scrag of Mutton," which appeared in the *Flowers of Literature* about sixty years ago, there was the following verse embodying the idea:—

"The scholar was versed in all magical lore,
Most famous was he throughout college;
To the Red Sea full many an unquiet ghost,
To repose with king Pharaoh and his mighty host,
He had sent through his powerful knowledge."

F. C. H.

Captain Grose, in his *Provincial Glossary*, says:—

"Of all places the most common, and what a ghost least likes, is the Red Sea: it being related, in many instances, that ghosts have most earnestly besought the exorcists not to confine them in that place. It is nevertheless considered as an indisputable fact that there are an infinite number laid there, perhaps from its being a safer prison than any other near at hand."

Although this passage does not answer the question, it may be of use to your correspondent E. L. R. F. W. S.

ENGRAVED OUTLINES: No. VIII. (3rd S. viii. 29.)—

"*Suenan chirimias, y sale escuchando el Arzobispo DON BERNARDO, y en acabando de tocar, cantan dentro.*

"*Music.* En el pozo está el tesoro
Mas rico que la plata, y mas que el oro,
Bebed, bebed, que nativa
Está la mina en el del agua viva.

Calderon, *La Virgen del Sagrario*, Jorn. iii.
t. i. p. 420, ed. Keil, Leipsique, 1827.

The stage-direction and the verses correspond so nearly, that I think there can be no doubt that the outline is intended to illustrate the above. *La Virgen del Sagrario* is not one of Calderon's prominent dramas, and I am not aware that it has been translated into English. Further inquiry is desirable.

The engraving No. vii. indeed does not suit any passage in *La Virgen*. H. B. C.
U. U. Club.

BISHOP BUTLER'S BEST BOOK (3rd S. xii. 23.)—The passage referred to, but somewhat inaccurately, by Mr. Froude, occurs in the preface to Bishop Butler's Sermons:—

"For the sake of this whole class of readers, for they are of different capacities, different kinds, and get into this way from different occasions, I have often wished that it had been the custom to lay before people nothing in matters of argument but premises, and leave them to draw conclusions themselves; which, though it could not be done in all cases, might in many."

S. L.

FAMILY OF DE TONI: ARMS (3rd S. vii. 497.)—It is incidentally stated in the discussion on "Albini Brito: the Heraldic Puzzle" that the De Tonies, descended from Ralph de Toni, standard-

bearer to William the Conqueror, bore eagles for their arms. I shall be very much obliged for an authority for this statement, as it appears from a Roll of Arms of the reign of Edward I. in the possession of the Society of Antiquaries, and published in *The Archaeologia* (vol. xxxix. pp. 402-421) that the arms of Rauf Thorney were argent a maunch gules. I notice (p. 420) that to Lucas *Thani* are assigned—azure, three bars argent; and to Richard *Thani*—argent, six eagles displayed, sable. I conceive that the last-mentioned persons were of a different family, and that the descendants of the Conqueror's standard-bearer bore the arms first blazoned. Any definite information upon this point will be esteemed a favour.

JOHN MACLEAN.

Hammersmith.

JOHNNY PEEP (3rd S. xii. 5.)—In reply to the query of H. K., I beg to state that I assigned the story to Drummond of Hawthornden on the authority of Ruddiman, the poet's biographer, as quoted in Chambers's *Lives of Illustrious Scotsmen*. I was quite aware that the anecdote had been popularly connected with Burns, and that it was also assigned to some other poets. Whether the story is correctly attributed to Drummond I cannot say, but most certainly it has been erroneously given to Burns, unless we are disposed to accuse the great Scottish bard of plagiarism, of which he was certainly incapable. It is, I find, extremely difficult to obtain the original version of a story. The anecdote about Burns and the Cumberland yeomen I feel satisfied had no foundation whatever.

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THE LATE REV. R. H. BARIHAM: "DICK'S LONG-TAILED COAT" (3rd S. xi. 476, 531.)—I have just had the number of *Blackwood* sent me in which "Dick's Long-tailed Coat" appears. It is headed "Family Poetry, No. 1." April, 1831, No. CLXXIX. vol. xxix. The first verse is this:—

"Zooks! I must woo the Muse to-day,
Though line before I'd never wrote.
'On what occasion?' do you say?
Our Dick has got a long-tail'd coat!"

"My Cousin Nicholas" was begun in *Blackwood*, No. CCXX., April, 1834, vol. xxxiv. It is possible the title may have been altered to "Nick's Long-tailed Coat," but still I should be glad of any information as to why it is omitted from the *Ingoldsbys Legends*, amongst which it seems to deserve a place quite as much as "Misadventures at Margate," or "Nursery Reminiscences," &c. &c.

R. C. S. W.

WALSH OF CASTLE HOEL (3rd S. xii. 14.)—Apart from the question of family, I should be glad if PINGATORIS would favour me with the details of his reference (Harl. MS. No. 1143), as I am unable to consult it. May I ask at what

period, and by whom, the arms mentioned were assigned to Kadwalader ap Gronwy,—for this reason, that heraldic *ordinaries*, I am inclined to believe, were of Norman introduction, and are, so far as I am aware, never found in the arms of ancient *Keltic* (?) families? I lately heard some very suggestive remarks, by an Irish scholar, on the question of the *latter* arms, but should scarcely be warranted in bringing them forward in aid of my hypothesis. The *prototype* of the arms of Walsh of Castle Hoel, according to my suggestion, are amongst the most ancient in the kingdom (as will be seen by a reference to a copy of Dugdale's *Warwickshire*, in the British Museum), and therefore there is no disparagement of Walsh. Sr.

BUTTERFLY (3rd S. xi. 342, 449, 506).—Perhaps it is worth while to add to the quotations already given, the following one from one of the "old masters" of the English language:—

"And so befel that as he cast his eye
Among the wortes on a *boterflye*,
He was war of this fox that lay ful lowe."

Chaucer: *Nonne Prestes Tale*, l. 453.

WALTER W. SKEAT.

Cambridge.

TOMB AT BARBADOS (3rd S. xii. 9).—There was a full account of this tomb, or rather vault, of the Chase family, with a drawing of the position of the displaced coffins, in *The Spiritualist Magazine* about three years ago, and another by myself in No. 335 of the *Dublin University Magazine* (1860). The builder and first owner of the vault was a Mr. Elliott. After a lapse of many years, there being no representative in the island of the Elliott family, Colonel Thomas Chase took possession of the vault, and then commenced the phenomena in question. Sr.

A. C. M. will find this mystery related and discussed in *Once a Week*, 1st series, vol. xii. pp. 319, 476, 560. At p. 476 it is suggested that an influx of water might cause the disturbance of the coffins.

JOHN ADDIS, JUN.

TWO-FACED PICTURES (3rd S. xi. 257, 423, 510.) There have been signs constructed on this principle in this city, except that three faces were presented. A person coming up the street would see the likeness of one person, and when directly opposite of another, whilst one coming down the street would see a third likeness. A brewer's firm, consisting of three persons, had their names placed upon their sign in this way. UNEDA. Philadelphia.

I have just found what is perhaps the oldest recorded instance of a two-faced picture in a note on the absurd apeing of Alexander by Caracalla, in Gibbon's *Decline and Fall*, Oxford ed. 1827, chap. vi. p. 165. Caricatures had been seen by Herodian (lib. iv. p. 154), "in which a figure was

drawn with one side of the face like Alexander, and the other like Caracalla." ARCHIMEDES.

PLAYS AT ETON (3rd S. xi. 376, 467).—Having looked in vain for an answer to the question of R. I. respecting plays at Eton, I beg to tell him all I recollect on the matter, which, however, is but little. I left at election 1831, and early in that year, or late in 1830, a play was acted in Long Chamber. We rehearsed for *The Rivals*; I say "we," for I was at first a member of the *corps dramatique*, but was soon found to be so hopelessly bad, that the manager was compelled to reject my services, and I resigned at once and for ever all pretensions to histrionic fame. If my recollection does not fail me, after several rehearsals this play was given up, because "Bob Acres" was not satisfied with his performance of that part. What other play was substituted I am not quite sure, but I am confident it was not an original piece, written or adapted for the occasion. I think I heard afterwards that "Keate" expressed his disapprobation of the theatrical attempt in such a manner as prevented any recurrence of the Long Chamber stage. C. Y. CRAWLEY.

OLD SEALS ON CHARTERS, ETC. (3rd S. xii. 25.) Bees' wax was used for the more ancient seals. What is now used is lac. (See Kitto, *Matt.* xxvii. 66; also "N. & Q." 3rd S. xi. 527.) The method of the Arabs at the present day is of great antiquity. "The seal-ring is used for signing letters and other writings; and its impression is considered more valid than a sign manual." (Gen. xli. 42, Job ix. 7.) The modern Egyptians "dab a little ink upon it with one of the fingers, and it is pressed upon the paper, the person who uses it having first touched his tongue with another finger, and moistened the place on the paper which is to be stamped." (Lane's *Mod. Egypt*, *L. E. K.*, i. 44.) The necessity of sealing arose from the universal ignorance of writing.

T. J. BUCKTON.

"MORNING'S PRIDE" (3rd S. xii. 36).—If MR. HOSKYNs-ABRAHALL will look again at his *Christian Year* he will see it is almost inevitable that Mr. Keble referred to the *rainbow*, mentioned in verse 2, as the context to the word *pride* in verse 3, which runs on without any break in the language; thus we have "from *thee*," *i. e.* from the rainbow, "the swain takes timely warning," &c. Shower and rainbow, rainbow and showers frequently alternate with great rapidity. I remember to have counted three different rainbows in one mountain ramble of about ninety minutes, in Westmoreland; but in my former remarks I referred more particularly to the counties of Middlesex, Bucks, and Berks. It appears that "Morning's Pride" is called a shower by some, a mist by others; do we not all mean the same? A list

may rise in one locality, and fall as a shower at a few miles' distance. This subject has been well treated by an artist in the *Art-Journal*, where he presents studies of mist rising here and falling there almost within compass of the same landscape. A. H.

Vis (3rd S. xii. 25).—There are many examples to be met with in other languages, but I think all may be traced up to the words of Solomon, Eccles. x. 19:—כסף יענה את הכל — “Money answers all things.” S. L.

CONSECRATION OF A CHURCH BY AN ARCH-DEACON (3rd S. xii. 24).—The archdeacon is the bishop's vicegerent or substitute, having ecclesiastical dignity and jurisdiction next after the bishop. He examines candidates for holy orders, and inducts clerks, upon receipt of the bishop's mandate. (Wood's *Inst.*) EDWARD J. WOOD.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Divine Comedy of Dante Alighieri, translated by Henry Wadsworth Longfellow. Inferno. (Routledge.)

The Divine Comedy of Dante Alighieri, translated by Henry Wadsworth Longfellow. Purgatorio. (Routledge.)

The Divine Comedy of Dante Alighieri, translated by Henry Wadsworth Longfellow. Paradiso. (Routledge.)

The great works of great poets should be translated by masters of the art. George Chapman, Pope, and Cowper, busied themselves to tell in English the great Homeric story; and glorious John did not think it beneath him to translate for English readers the writings of the Mantuan Bard. In the same way Dante has here found an able and sympathising translator in one who has won his own wreath of laurel, Henry Wadsworth Longfellow. Mr. Longfellow has many qualifications for the labour of love which he has undertaken. In the first place he has the great one of true poetic feeling, which enables him to sympathise with his author, and thoroughly enter into his spirit and feeling. Next, he is well versed in the wide range of Dantesque scholarship: so that the three volumes before us present us, not only with an admirable version of *The Divine Comedy*, but a large body of notes and illustrations, well calculated to make the English reader understand and appreciate more fully the scope and object of that mighty work.

A Martyr to Bibliography: a Notice of the Life and Works of Joseph-Marie Querard, Bibliographer. Principally taken from the Autobiography of Mar Jozon D'Erquar (Anagram). With the Notices of Gustave Brunet, J. Asseyat, and Paul Lacroix (Bibliophile Jacob), and a List of Bibliographical Terms after Perquin. With Notes and Index. By Olphar Thomas, Esq., &c. (Russell Smith.)

A little volume of great interest and value. Of great interest for the amount of information it contains relative to the life and labours of one who was in sooth a martyr to the art he loved so well; and of great value because it may awaken in all who read it a juster estimate of the importance of bibliography. Our readers will probably recognise in the anagrammatic name of the author a gentleman to whom “N. & Q.” has been frequently indebted for valuable bibliographical communications.

A Complete Concordance to the Poetical Works of John Milton. By Charles Baxter Cleveland, LL.D., Author of the “Compendiums of English, American, and Classical Literature.” (S. Low.)

What, the reader may exclaim, another Concordance to Milton! Yes, indeed, and not before it was wanted. Dr. Cleveland tells us that, having occasion to consult Todd's Index in connection with Lycidas, he found the first two references to which he turned to be wrong. Further examination disclosed sixty-three mistakes in its references to that short poem of 193 lines. More or less time daily, for upwards of three years, did the Doctor devote to a Verbal Index of Milton's Poetical Works, in the course of which he discovered no less than three thousand three hundred and sixty-two mistakes in the Index of his predecessor. This Concordance was originally published twelve years ago; since that its accuracy has been tested by private scholarship and public criticism, and not found wanting. Mr. Low has therefore done good service by placing this handsome volume, which is applicable to all editions, in the hands of the admirers of John Milton.

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Notices to Correspondents.

BOOKS WANTED. Our readers will share our satisfaction in knowing that the ingenious rogue, who has turned this column to such account, has been so accurately described to the authorities in Scotland Yard, that they may possibly have the pleasure of making his personal acquaintance.

CURSE OF SCOTLAND. We must remind several correspondents that the *Query* (ante, p. 24) referred to the KNAVE of Clubs being so entitled. The Mine of Diamonds has been already very fully discussed in “N. & Q.”

GEORGE LLOYD. Some notices of the French version of the *Psalms* by Clement Marot and Theodore Beza may be found in *Warton's History of English Poetry*, ed. 1810, iii. 142–144, and in *Holland's Psalmist of Britain*, I. 45, 47, 48.—The *Introduction to Robert Parsons's Jesuit's Memorial*, 1690, is by Edouard Geu, and not Charles Lee.

OXONIENSIS. Some interesting particulars of Dr. Deacon, the non-juring bishop, are given “N. & Q.” 1st S. xii. 85. Consult also 2nd S. i. 175; iii. 479; iv. 476; 3rd S. iii. 243.

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Notes.

LAST ON SHAKESPEARE.

So I entitle these the last remarks that I shall make on Shakespeare’s plays. If any one will add them to my *Shakespeare-Expositor*, he will then have the whole of my labours in the correction and elucidation of those immortal dramas.

“To me she speaks; she moves me for her theme.”
Comedy of Errors, Act II. Sc. 2.

As “moves” makes very bad sense here, we might read *uses*, or some similar word; but I am strongly persuaded that the poet’s word was *loves*, and, *l* and *m* being adjacent letters, the compositor, by a most common mistake, took up the latter—we have, I think, in our poet two instances of this confusion of even *l* and *w*—and as “moves” was a good English word, the error was not detected. “She loves me for her theme!”—*i. e.* she pretends to love me, to have a theme to expatiate on, as she has been doing—pronounced in a tone of utter astonishment, must have had a most comic effect. In my Edition I heedlessly followed Singer in reading, with Collier’s folio, *means* for “moves” here, and *draws* for “drives” three lines lower down. This speech of Antipholus, and another towards the end, should be marked *Aside*. In three of the following speeches we should give *Adr.* not *Luc.*, for Luciana is throughout of a

sweet, gentle character. The last speech is justly given to her. By the way, in *King John*, Act II. Sc. 1, the first and third speeches should be headed *K. Philipp*, and not *Lewis*.

“Me shall you find ready and willing.”

Taming of the Shrew, Act IV. Sc. 4.

A word or more has evidently been lost at the end. In my Edition and *Expositor* I supplied *both*; but I find that elsewhere this word always precedes those with which it is joined. The lost words may then have been *as you, or at once, or something similar*.

“The fairest grant is the necessity.”

Much Ado about Nothing, Act I. Sc. 1.

Those who have written notes on this did not understand it, and perhaps the same may be true of those who are silent. Yet the meaning is plain, though peculiarly expressed. It is this: the fairest, most gracious grant of your suit by Hero is the necessity, the thing needed, what we want. It is not improbable that the poet wrote “is *thy* necessity,” which would make the passage less enigmatical.

“The luce is the fresh fish; the salt fish is an old coat.”—*Merry Wives of Windsor*, Act I. Sc. 1.

Shallow had asserted that “the dozen white luces” was an old coat, and Sir Hugh had misunderstood him. He here corrects him, telling him that the luce was the fresh-water fish of that name. He then adds, “the salt fish is an old coat *too*,” if he was alluding, as is supposed, to the arms of the Fishmongers’ Company, “Azure, two sea-luces in saltire with coronets over their mouths”; or he may have only reiterated his assertion, saying “the *same* fish is an old coat,” and the printer, misled by “fresh fish,” may have made it “*salt fish*.”

“That no dram of a scruple, no scruple of a scruple.”

Twelfth Night, Act III. Sc. 4.

Whether the critics have understood this or not, I cannot say, as I have never seen a note on it; but, to my shame, I must honestly confess that I myself have misunderstood it, in the strangest manner. I could of course explain how I came to do so, but “it skills not.” To understand it, we must take the first and last “scruple” in the moral sense, the second as the weight, the third part of the dram. I owe this simple and natural explanation to J. J. A. Boase, Esq., of Alverton Veau, Penzance, the best Shakespearian I have ever known.

“And to thrill and shake,
Even at the crying of your nation’s crow,
Thinking his voice an armed Englishman.”

King John, Act V. Sc. 2.

Here again we have nonsense; for no one has ever heard of the crow as peculiar to France. Collier’s folio read *crowing* and *cock* for “crying.”

and "crow," but that is poor. I believe the real word to have been "crower," a word no doubt of the poet's coinage, like many others, but in strict accordance with analogy. The Bastard, we may see, has been using the most insulting and disparaging language to the French, and what was more natural than that he should contemptuously term the bird that was regarded as their emblem the "crower?" We may observe that *s* has been effaced at the end of the following line, and so *r* or *er* may have been effaced here. The play, we may recollect, had been lying for nearly thirty years in the play-house. "This explanation," says Mr. Boase, "is very happy, and so simple that it would seem marvellous it should not have been thought of before, were it not that we find the moral of the old story of Columbus and the egg being constantly repeated. The line in which 'crow' occurs, and the next, afford strong support to the theory of effacement."

The following corrections seem better than those in my Edition and *Expositor*:—

"The match is made and all is done. So, Sir,
Your son shall have my daughter with consent."

Taming of the Shrew, Act IV. Sc. 4.

"Camillo is

A federy with her; and one that knows
Of her what she should shame to know herself."

Winter's Tale, Act II. Sc. 1.

"To Tenedos they come * * * [with favouring winds?
Troilus and Cressida, Prolog.

In *Coriol.* i. 10, when proposing the substitution of *household hearth* for "brother's guard," I quite forgot to notice that that very phrase occurs in Milton's *Samson Agonistes*, v. 506, in my note on which place I had actually made the correction in Shakespeare.

My *Expositor*, in fine, is of course far from faultless, and perhaps *il sent la vieillesse*. I certainly regard it as being inferior to my "Comment on the Poems of Milton," but I believe it to be nearly indispensable to the student of Shakespeare. As to the critical notices which I have seen of it—if they are so to be termed—with a few exceptions, they show nothing but ignorance and malevolence. Few indeed are qualified to give an opinion on critical emendations.

THOS. KEIGHTLEY.

VERNA: CREOLE (GET, GETT, GEET, ETC.):
BAIRN.

The connection of the two senses of *verna*, (1) "a native," (2) "a home-born slave," may have been—but to the best of my knowledge has not been—elucidated. I think the modern words given above worthy of comparison.

Creole (Criollo) is rightly interpreted by a correspondent of "N. & Q." 1st S. viii. 504. It is

now applied to "natives" of the Tropics, men of whatever race, animals &c., provided they be "native." That it once, however, implied a *mixture of blood* is clear from Acosta's *Hist. de las Indias*, lib. iv. cap. 25 (p. 257, ed. Madrid, 1608):

"Esta fruta [he is speaking of the *chicozapote*], dezian algunos Criollos (como alla llama á los nacidos de Españoles y Indias) que excedia á todas las frutas de España."

It is thus defined in the *Diccionario por la Real Academia Española* (ed. 1729):—

"El que nace en Indias de Padres Españoles, u de otra nacion que no sean Indios. Es voz inventada de los Españoles conquistadores de las Indias y comunicada por ellos en España. Lat. Patria Indus, genere Hispanus."

The *invention* of the word by the Spanish conquerors is open to doubt. Rather it seems to have come from the mother country, and to have been contemptuously applied either to hybrids, or to such as, retaining purity of blood, yet were held degenerate, whether from skye or from other influences. It is connected with *criar* (to create, nurse, suckle). That its application is depreciatory is indicated by the usage of a kindred dialect, the Portuguese. I find therein *criolo*, "a home-born slave"; *crioula*, "a bond-woman that is born in the house"; *galhinha crioula*, "a hen that is born in one's house." I find in Spanish, as well as in Portuguese, *criado* (*criada*), "a male (female) servant."

Get obviously = gotten, begotten. Chaucer's "get and borne" is aptly quoted by Jamieson. This word (originally applicable to any child) appears now not to be used save contemptuously. See Scott, "Bride of Lammermoor," vol. xiv. p. 67 (*Waverley Novels*, ed. 1829—1834): "And where's that ill-deedy gett?" *Ross Helenore*,* p. 146 (ed. Edinb. 1866): "They've gotten a geet that stills no night nor day." Comp. also *brat*, etymologically connected, I fancy, with *breed*. *Dam*, a mere corruption of *dame* ("He that yhad a maide to dame" [Chauc.], "Plowman's Tale," 3291; "Soche wordes as we lerneden of our dames tonge," Prolog. "Test. of Love"), has been treated with similar irreverence. We all remember Shakespeare's—

" . . . The brat is none of mine ;

Hence with it; and, together with the *dam*,
Commit them to the fire."

(*Grandam* perhaps is still respectable.)

Bairn obviously = born. Am I right in thinking that this Scottish and North-English word is gradually dwindling into a contemptuous designation? I am a Yorkshireman, and used some fifty years ago to hear "t' squire bairn" (the

* A recent perusal of this work—deserving neglect at the hand of neither poet nor provincialisms-seeking philologist—has "gotten this geet," whether stillborn or, if not, worthy of your undertaking to be its sponsor will appear hereafter.

quire's child). Is the word ever now applied to one born of gentle blood?

Last of all, can one by any etymological artifice identify "verna" with "bairn"? I long to translate —

"Quid? nutrici non missuru's quiequam quæ vernas alit?" (Plaut. *Mil. Glor.* iii. 1. 104=696),

in some such fashion as —

"What? not send aught to the nurse who feeds the wee wee bairns at hame?"

CHARLES THIRIOLD.

Cambridge.

"EMPRESS OF MOROCCO:" "MACBETH"
TRAVESTY.

There was printed at London, "For Simon Neal, at the sign of the Three Pidgeons in Bedford Street, in Covent Garden, 1674, 4to, the *Empress of Morocco*, a farce acted by his Majesties Servants." A portrait is prefixed of the imperial lady.

The *Biographia Dramatica* gives a very brief notice of this singular specimen of a burlesque drama, which was intended to throw ridicule on Settle's *Emperor of Morocco*, then a popular drama, and which was so much esteemed that it was originally published with engravings of the scenes. The travesty is clever, but coarse, and has been attributed to Duffet the actor.

But the most remarkable portion of the farce is the Epilogue, which is denominated —

"A new fancy, after the old and most surprising way of MACBETH, perform'd with new and costly MACHINES, which were invented and managed by the most ingenious operator, Mr. Henry Wright, P. G. Q." Heccate and Three Witches, "according to the famous mode of Macbeth," commence "the most renowned and melodious Song of John Dory, being heard as it were in the Air sung in parts by Spirits, to raise the expectation, and charm the audience with thoughts sublime, and worthy of that Heroick Scene which follows." Then the scene opens—"Thunder and lightning is discovered, not behind painted Tiffany to blind and amuse the senses, but openly, by the most excellent way of Mustard-bowl and Salt-Peter." Three Witches fly over the pit, riding upon besoms. Then Heccate descends over the stage "in a glorious Chariott admorn'd with pictures of Hell and Devils, and made of a large Wicker Basket."

A very strange colloquy follows, wherein the witches inform their mistress of all the mischief they have done, and receive appropriate rewards. Then —

"Enter Two Spirits with brandy burning, which they drink, whilst Heccate and the Witches sing

To the Tune of A Boat, a Boat, &c.

Hecc. A health, a health, to Mother [Creswell].

From Moor-fields fled to Mill-bank Castle;

[Where] She puts off a rotten new-rigg'd Vessel,"

and so on, the remaining verses being of a similar description, relating to several ladies who follow the profession of Mrs. Creswell.

Heccate next exclaims —

"Bank-side Maulkin thrice has mew'd! No matter:
If puss of t'other house will scratch—have at her!
T'appease your spirits, and keep our farce from harm,
Of strong ingredients we have powerful charm."

She then gives an enumeration of charms for the critics, not precisely adapted for present republication. A voice is heard exclaiming, "Huff! no more!" a "hellish noise" being heard within.

Then Heccate is called; thunder and lightning follow. While the witches are flying up she sings —

"The goose and the gander went over the green,
They flew in the corn that they could not be seen.
Chorus—They flew," &c.

A trio by the three witches concludes —

1.
"Rosemary's green, Rosemary's green!
Derry, derry down.
When I am King thou shalt be Queen,
Derry, derry down.

2.
"If I have gold thou shalt have part,
Derry, derry down.
If I have none thou hast my heart,
Derry, derry down."

The burlesque or travesty of *Macbeth* had evident reference to the production of that tragedy in 1674 and previously, and was intended to ridicule the witches and their musical accompaniments.

We learn from Pepys that Shakspeare's tragedy was extremely popular, and that he greatly enjoyed the music and decorations.* Was Lock's music then used? Not being at all versed in the musical history of the period, I should be happy to be informed on the subject. The acting of Betterton was admirable; and one time when, from the illness of that great artist, his place was supplied by an inferior performer of the name of Young, Pepys was so much horrified that he left the theatre, and was followed by his lady, who was equally disgusted.

The tune of "A boat, a boat," is probably the popular catch yet occasionally sung. Is not this farce the earliest instance of a travesty of Shakspeare — a species of drama peculiarly adapted to the present times? None of the Shakspeare travesties have much fun about them: *Macbeth* travesty is really abominable; *Hamlet* travesty is perhaps the best of the lot. *The Rehearsal* by the Duke of Buckingham, and *The Critic* by Sheridan, are full of wit and point, but are intended to turn into ridicule certain classes of writers, and not to travesty any particular drama. *The Tom Thumb* of Fielding, the *Chrononhotonthologos* and *Dragon of Wantley* of Carey, have never been surpassed by any subsequent production of a similar description. J. M.

[* Pepys' notice was on Oct. 16, 1667. He first saw it acted Nov. 5, 1664.—ED.]

LUCRETIUS. — I have just been reading, in the *Contemporary Review* of last month, an article by Mr. Hayman on Mr. Munro's edition of *Lucretius*. My attention was particularly drawn to his remarks on the following passage in book iii. lines 556-7: —

“Denique corporis atque animi vivata potestas,
Inter se conjuncta valent, vitæque fruuntur.”

A parallel passage is to be found in book ii. lines 400-1: —

“At contra tetra absinthii natura, ferique
Centauri fædo pertorquent ora sapore.”

Why are the verbs in the plural number in the two above passages? I am convinced that Mr. Hayman is right, and that Mr. Munro is wrong in the construction of *conjuncta* in the former passage. A subject in the singular number, followed by two or more dependent genitives, has the verb or participle in the plural. Mr. Hayman says that the idiom is not uncommon in Shakespeare. He might have added, that it is frequently used by half-educated people in the present day. The same idiom is very common in Hebrew. I give one example from Genesis iv. 10, and translate literally: “The voice of thy brother's bloods crying to me.” The participle *crying* is in the plural number in the original, agreeing with the dependent word *bloods*, and not with the subject *voice*. It has been from want of attention to this idiom that the attempts of all the commentators, including the most recent ones, to explain the construction of the second verse of the second chapter of the Epistle to the Ephesians, have been most unsatisfactory. The passage can be easily explained by any one who is acquainted with the Hebrew idiom.

E. J.

FRENCH NOTIONS OF ENGLAND. — I have just been reading Mr. Jeaffreson's *Book about Lawyers*, and his chapter on “Judicial Corruption” reminds me of a true story worth perpetuating. A few years ago a French gentleman of good sound standing was plaintiff in an English lawsuit. So good was his social standing that his name is known in commercial circles in almost every great European metropolis. If any Frenchman, therefore, may be expected to be acquainted with English customs and principles, one would expect the one in question to be. Yet, a day or two before the trial came off, I knew as a positive fact that he paid a special evening visit to his leading counsel to consult with him as to the lowest amount which it would be safe to send to the presiding judge to ensure success. He added, what I disbelieve, that in Paris such a practice is universal.

R. C. L.

“IMPROVEMENT.” — This word, as meaning the employment of any special subject or event with

a view to religious edification, seems of late to have been consigned to the list of somewhat ridiculous if not vulgar expressions. I have, however, recently found it just so employed in Cowper's Letters, allowed by general consent to be a model of literary excellence: —

“June 21, 1784.

“We are much pleased with your designed *improvement* of the late preposterous celebrity, and have no doubt that, in good hands, the foolish occasion will turn to good account.”

FRANCIS TRENCH.

Islip, Oxford.

THOMAS MOORE. — I send you a paragraph from the *Dublin Chronicle*, July 31, 1790, which may prove interesting to many readers of “N. & Q.:

“The public examinations at Mr. Whyte's school in Grafton Street [Dublin] closed on the 22nd instant, with an uncommon degree of splendour. A Master Moore, a boy not more than ten years old, distinguished himself in a remarkable manner, and was deservedly the admiration of every auditor. A very elegant poetical composition was spoken with great propriety by Master Nunn; it is said to be the production of a near relation, and we hope will be given to the public. The whole exhibition of the day was indeed in a very superior stile, and highly creditable to the master.”

ABHBA.

THE CARIBS. — In his last report on the Island of Dominica, the Governor, Sir Benjamin Pine, makes allusion to a remnant of the aboriginal Carib population still surviving in Dominica. They are mostly settled in a secluded valley on the windward side of the island, about four hundred and forty in number, a few more being found in the north part, near Vieille Case. They are quiet and inoffensive, and rarely come before the courts of justice. Saliba, where they reside, is a collection of very poor huts surrounding a larger one, which is used as their church, for they have been converted to Christianity by the Roman Catholic priests. The men are expert fishermen and boatmen—as much at home in the water as on land. Beyond growing a few provisions, they make no attempt at agriculture. One industry is peculiar to them and to the Indians of Demerara—the manufacture of the *humattas* or Indian baskets, which are so closely woven as to be water-proof. One cannot but feel, as Sir Benjamin Pine remarks, a sad interest in this remnant of an ancient and vanishing people.

PHILIP S. KING.

EMIGRANTS. — A great deal of trouble has been heretofore experienced by masters of ships in making their sea-sick passengers go on deck during the voyage to obtain some fresh air, to take the exercise which their health requires, and while they are thus engaged, to have their berths properly cleansed. Fortunately, this difficulty is to exist no longer. A master now, finding his passengers indisposed to move, has only to send one of his seamen with a heated shovel through

the steerage, while another man throws cayenne pepper upon it as he is moving along. In the words of an officer, the effect is perfectly wonderful, for the fumes make the emigrants bolt, when coaxing and loud-mouthed orders would be perfectly useless. W. W.

Malta.

MOTTOES OF COMPANIES.—The following are curious and apropos:—

Wiredrawers' Company—Amicitiam trahit amor.

Order of Neighbourly Love—Amor proximi.

Fruiters' Company—Arbos vitæ Christus, fructus per fidem gustamus.

Blacksmiths' Company—By hammer and hand all arts do stand.

Innholders' Company—Come, ye blessed, when I was harbourless ye lodged me.

Merchant Tailors' Company—Concordia parvæ res crescent.

Tailors' Company, Exeter—Discordia maximi dilabuntur.

Glaziers' Company—Da nobis lucem, Domine, and Lunem umbra Dei.

Amicable Society—Esto perpetua.

Paviours' Company—God can raise to Abraham children of stones.

Silk Throwers' Company—God in his least creatures.

Founders' Company—God the only founder.

Foundling Hospital—Help.

Sadlers' Company—Hold fast, sit sure.

Gardeners' Company—In the sweat of thy brow shalt thou eat thy bread.

Order of the Bee—Je suis petite, mais mes piqûres sont profondes.

Armourers' and Braziers' Company—Make all sure.

Royal Fishery Company—Mensis ab alto.

Butchers' Company—Omnia subjecti sub pedibus, and Oves et boves.

Apothecaries' Company—Opiferque per orbem dicor.

Bakers' Company—Praise God for all.

Hudson's Bay Company—Pro pelle cutem.

Patten-Makers' Company—Recipienti femine sustentacla nobis.

Salters' Company—Sal sapit omnia.

Scriveners' Company—Scribere scientes.

Clock-Makers' Company—Tempus rerum imperator.

Woodmongers' Company, London—The axe is laid at the root of the tree.

Smiths' Company, Exeter—Tractent fabrilia fabri.

Trinity House Guild—Trinitas in trinitate.

Wax-Chandlers' Company—Truth is the light.

Stationers' Company—Verbum Domini manet in æternum.

Weavers' Company—Weave truth with trust.

And of towns:—

Corporation of Poole, Dorsetshire—Ad morem ville de Poole.

Town of Cardigan—Anchora spei Cæreticæ est in te, Domine.

J. MANUEL.

Newcastle-on-Tyne.

Queries.

"BLESSING OF THE BELLS."—The Editor of the *Washington Republican* states that he is indebted to Mr. Ellis, 310, Pennsylvania Avenue, for a copy of a beautiful sacred song, "Blessing of the Bells," which had reached its second edition. It is gratifying to know that bells are blessed in any quarter, for they certainly are not by strangers who are passing through this island in the summer time, when they are so incessantly ringing. W. W.

Malta.

JOHN BRUCE, OF BRUEN STAPLEFORD, CHESHIRE, is the subject of an engraving well known to Granger collectors. Can any one direct me to an original portrait of this worthy? If one were for sale I should like to be informed of it, and its price. JOHN BRUCE.

5, Upper Gloucester Street, Dorset Square.

CAP-A-PIE.—Can you or any of your correspondents inform me whether the compound word *cap-a-pie* is to be found anywhere except in *Hamlet* in early English literature? I should be glad to be informed further, whether it occurs in French writings of the same period? As I am inclined to doubt the correctness of our dictionaries with respect to the derivation of the word, I am desirous of ascertaining where it is to be found, in order to judge how far the spelling or context may throw light upon the etymology. D. P. S.

CHINESE NEWSPAPER.—In the city of St. Francisco, United States, a journal is published in the Chinese language, and called the *Flying Dragon*. I wish to inquire if there is any other place in the world (outside of China) where a journal is published in the Chinese language?

W. W. MURPHY.

Frankfort-on-Main.

CLASSIC.—Most persons understand the meaning of the word classic. Dr. Johnson defines it in two ways, first as relating to antique authors and literature, and second as appertaining to persons and things of the first order or rank. The sphere in which the term is used has of late years been much enlarged, so that it is customary to hear it said that such and such a musical composition is classical music. Granted the designation to be correct, to what kind of composition is it to be applied, and are vocal works, such masterpieces as the oratorios of Handel and the operas of Mozart, to be excluded. A question has arisen on this subject, and I would venture to solicit the opinion of some one or more musical readers and contributors to "N. & Q." upon it.

WM. BRALLSFORD.

MARQUIS D'AYTONE.—Will you or any of the readers of "N. & Q." oblige me by referring to

any information regarding the Duke de Moncada, Marquis D'Aytone? His portrait is, I think, in the Louvre. How came a Spanish nobleman to have for his second title an Anglo-Saxon name?

On the French coast there are but two names derived from Anglo-Saxon. Are there any in Spain? I do not find any *Aytone* amongst the names of places in Spain, as given in Keith Johnston's *Royal Atlas*. A.

"EXCELSIOR."—Has any one drawn attention to the fact—many must have noticed it—that the "strange device" on the banner of Longfellow's hero ought to have been not *Excelsior* but *Excelsius*? The youth does not mean to vaunt himself as being *higher* than his fellows, but proclaims his aspiration to *higher things*. J. DIXON.

FONT INSCRIPTION.—I shall be much obliged if some correspondent would send to "N. & Q." the Latin inscription on the font in Threckingham church, Lincolnshire. I may add that it is given by F. Simpson, Jun., in his now rare *Series of Ancient Baptismal Fonts*, p. 35; but the editor could not then (1828) decipher it.

The celebrated palindromic font inscription in Greek (which has frequently appeared in the pages of "N. & Q.") was not given quite correctly, p. 38. It should be as follows:—

Νίψων ἁγὸρῆμα, μὴ μόναν ὕψων.

I should be glad to know of an instance where it has been found on a "holy-water vessel."

W. H. S.

Yaxley.

REV. J. GUTHRIE.—Can any reader of "N. & Q." inform me whether the Rev. J. Guthrie, late vicar of Calne, is the author of *Alphonso, or the Beggar Boy*, a comedy in verse, 1827 (London: Ridgway)? It is briefly but favourably noticed in the *Gentleman's Magazine*. The comedy is dedicated to the Marquis of Lansdowne, and, as appears from the preface, was partly written at Bowood. Some lines in the comedy are mentioned as being intended to represent the character of the late marquis. At the time this drama was printed Mr. Guthrie, if I mistake not, was the Marquis of Lansdowne's chaplain. Another comedy, called *Athens*, by the author of *Alphonso*, was published about 1825. R. I.

HASTY PUDDING.—The following note appears in the *Scientific American* of the 6th July, and may be of use to some of your readers:—

"It does not appear to be commonly understood, and not even by Webster, that the above title has any other significance than the readiness with which this simple dish is prepared. It has its origin in the vernacular of England, where the word 'hasting' is used in the sense of stirring or agitating a liquid mass. As hasty pudding cannot be made with haste unless it is to be eaten raw.

but does require a good deal of hasting, or stirring, the latter is probably the meaning of the name."

Can any one inform me if the word "hasting" is still in use in this sense; and if not, furnish other examples of its having been so used?

R. F. W. S.

IMMERSION IN HOLY BAPTISM.—Prince Arthur, eldest son of Henry VII., King Edward VI., and Queen Elizabeth, were all baptised by immersion. Simpson observes that the first instance of pouring being allowed in public baptism is in the first Prayerbook of Edward VI., which says, "And if the child be weake, it shall suffice to pour water upon it." It is strange that the exception has, in the English Church, become the rule; just as the permitted use of ordinary bread in the Holy Eucharist has supplanted the customary wafer.

W. H. S.

Yaxley.

IMMORTAL BRUTES.—Mahomet allows that into Paradise will be admitted Abraham's calf, Jonah's whale, Solomon's ant, *Ishmael's ram*, and *Moses' ox*. To these will be added Mahomet's ass, the *Queen of Sheba's ass*, the *prophet Salech's camel*, and *Belkiss' cuckoo*. What are the incidents connected with the animals in italics? QUERY.

"NOMASTICON CISTERSIENSE."—Can any one tell me where I may be able to see a copy of *Nomasticon Cisterciense*, edited by Julien Paris. Paris, 1664, folio? ANON.

Junior Athenaeum.

ASSUMPTION OF A MOTHER'S NAME.—E. S. S. would be glad to know whether a man can take his mother's maiden name, or can only add it to his own surname? What are the best steps to take to effect such a purpose, and the costs? Bury St. Edmund's.

SURNAME OF "PARR."—I have long been inquiring as to the origin of the name Parr, but hitherto without success. As a patronymic it is certainly derived from a manor in the parish of Prescott, in Lancashire; but the question is, what is the meaning of the term? The derivation of local names is commonly obvious: "Radclyffe," "Stanley," "Towneley," &c., speak for themselves; but why a place should be called "Parr" is not apparent. The name is not found in Domesday nor in the *Testa de Nevill*. I first meet with it in the case of Henry de Parr, who was witness to a deed in 1318, and also to one, without date, apparently earlier. Mr. Lower, in his *English Surnames*, derived the name from "Peter" (through Fr. *Pierre*), but he was not then aware of its local use. This I pointed out to him, and he acknowledged my communication in his later work, *Patronymica Britannica*, but without adding any information on the point. Any suggestions will be gladly received. HENRY PARR.

Yoxford Vicarage, Suffolk.

QUOTATIONS.—Some years since I met with a poem at the commencement of which occurred the following lines :—

“The chain thou hast spurned in thy moment of power
Hangs heavy around thee at last.”

I have understood it was written on the Union, by Furlong. Can the reader favour me with a copy or information where one can be met with?

LION. F.

Where does this line occur?—

“In the clear heaven of her delightful eye,” &c.
E. P. C.

SMITH QUERIES.—Of what family was Anthony Smith, whose daughter and coheirress, Emma, is stated to have married, in the early part of the sixteenth century, Edward Watson, ancestor of the Lords Rockingham?

Where can I find the pedigree of Captain John Smith, “some time Governor of Virginia,” to whom, in 1623, was granted an allusive coat of arms—viz. Vert, a chevron gules between three Turks’ heads—by “Sigismundus, King of Hungarion”? He was born 1579; died 1631.

Where can I find a copy of the grant of arms to Thomas Smith of Hough, county Chester, dated July 7, 1579? (See Guillim.)

Who was John Smith of Newcastle-under-Lyme, to whom was granted, in 1561, the following coat of arms:—Barry ermine and gules, over all a lion rampant sable crowned or?

H. S. G.

ARMS OF SOUND, ETC.—In the *Collectanea Topographica et Genealogica*, iv. 101, is described an escutcheon of Richard Chetwode, who died in 1559-60, consisting of six quarterings—viz. 1st Chetwode; 2nd sable, fretty argent, a fesse ermine, on a chief gules, three leopards’ faces or; 3rd, Okeley; 4th, argent, a lion rampant gules, crowned azure; 5th, Nowell; and 6th, Foulhurst.

The 2nd and 4th quarterings are assigned, with a query, to Sounde and Lyons.

Betham (*Baronetage*, iii. p. 123, &c.) states that John Chetwode, living 36 Edw. III., married an heiress of Okeley, and had a son John, whose wife’s name was Margery. His son Roger married Margery, daughter and coheirress of David Crewe of Pulcroft, and was father of Thomas, whose wife was Margaret, daughter and heiress of “— Sounde, Lord of Sounde, co. Chester.”

According to a pedigree of Brindley in the Harl. MS. 1535, fo. 32, David Crewe of Pulcroft married “Johanna fil: and hæ: . . . Sounde,” and had Alice, the wife of Thomas Brindley (22 Rich. II. 1399), and Margery, wife of Roger Chetwode; and the arms quartered by Brindley are—(1) Bressy; (2) Crewe; (3) gules, a lion rampant or (evidently for Sound).

Ormerod, iii. 216, says that Sound or Soond gave its name to a family, and that Johanna,

daughter and heir of John de Sound, married David Crewe, one of whose coheirresses married Roger Chetwode, &c. Under Worleston, pp. 189-190, he states that David Crewe of Pulcroft, by Johanna, daughter and heiress of — Sounde of Sounde, had issue Alice, married—(1) Geoffrey de Boydell; (2) Thomas Brindley (p. 190), and Margaret, wife of John Chetwode of Oakley.

In the Harl. MS. 1412, is a list of arms from the Visitation of Cheshire in 1580, among which appears, immediately following Chetwode, “Sound, B. a Lyon ramp. or.”

I have not found the arms of Sound in any of the Heraldic Dictionaries, nor are they given by Ormerod, but it seems pretty clear that they should be gules, a lion rampant or. The last-named MS. has evidently confounded Crewe and Sound, while Betham has fallen into a similar error in confounding two Margarets or Margerys, for Crewe was of Sound in right of descent from that family.

I wish to ask on what authority the elaborate coat first named (which looks very like a concoction of a Tudor Herald) is assigned to Sound; and also whether any of your readers can bear me out in the opinion that the true coat of that family is a lion rampant or, on a field gules?

H. S. G.

STUART OF THE SCOTCH GUARD.—Amongst the very many rare and curious articles scattered over the kingdom, upon the dispersion of the books in the library of the learned author of *Caledonia*, was a little tract in French, consisting of eight pages 12mo. The following is a copy of the title:—

“Discours sur le Sujet de la mort du Seigneur Struard Escossois, decepité deuant le Chateau du Louvre a Paris, le Lundy, 27 de Februaire dernier. A Paris. De l’Imprimerie d’Anthoine du Brueil, entre le Pont Saint Michel, et la rue de la Harpe a l’Etoile couronnée M.DC.XVII.”

Who this Scotch “Seigneur” was, is not explained in this moral discourse upon his decapitation, beyond that he seems to have been one of the “garde particuliere de la personne de sa Majesté,” and that he was one of the Scotch guard which, for nearly seven hundred years, had been chosen to protect the persons of the French monarchs.

What was the act of treason for which this unworthy Scotch guard suffered death? Moreover, to which of the numerous races of Stewart did he belong? I presume the brochure is unique, but in this I may be wrong. J. M.

TITLES OF THE JUDGES.—I am not aware that the title of “Reverend” was ever given to the Judges individually, as one to which they had a right by their position, although we read of them collectively as “the Reverend the Judges.” I

know not whence the editorial note (*antè*, p. 26) quotes the expression, "and as the Rev. Sir Edward Coke, late Lord Chief Justice of His Majesty's Bench, saith"; but I apprehend that it is there used more as a mark of respect, in the same way as the complimentary terms "learned" or "respected" are used, than as a designation of style to which he was entitled.

I observe that the word "Honourable" is now prefixed to the name of each of the Judges; and I would ask when the custom was introduced, and by what authority? D. S.

DUDLEY WOODBRIDGE, Esq. was the eldest son of Rev. Benjamin and Mrs. Mary (Ward) Woodbridge, and a grandson of Rev. John and Mrs. Mercy (Dudley) Woodbridge. He was born at Windsor, Connecticut, Sept. 7, 1677,* and was graduated at Harvard College in the class of 1696. He removed to Barbadoes, where he was Director General of the Royal Assiento Company of England, agent of the South Sea Company, and Judge-Advocate of the island. He was also a member of the Society for Propagating the Gospel in Foreign Parts. His portrait, painted by Kneller in 1718, was engraved the same year by Smith. He died Feb. 11, 1720.† There is little doubt that he was the "Mr. Woodbridge, a New England man," whom Governor Hutchinson calls "the projector" of paper money in Barbadoes.‡

He had at least two children—namely, Dudley and Benjamin, the latter of whom was killed at Boston, July 3, 1728, aged nineteen years and two months.§ The former I take to be the Rev. Dudley Woodbridge, rector of the parish of St. Philip, in the island of Barbadoes, on whose wife an epitaph is printed in the *Gentleman's Magazine* for 1747, p. 393. He died between March 15, 1747-8, and July 20, 1748, leaving a widow Ruth, who died at Boston (Mass.) between Dec. 23, 1748, and the 9th of the following month.

I wish to learn the Christian and maiden names of the wife of Dudley Woodbridge, Esq., and also desire to ascertain whether he left any other children besides Dudley and Benjamin. Rev. Dudley Woodbridge, rector of St. Philip, mentions, in 1748, in his will, a "sister Mary Alleyne of Boston, N. E., widow of Major Abel Alleyne, formerly of" Barbadoes; but she may have been a sister-in-law, though I think not.

JOHN WARD DEAN.

Boston, Massachusetts, U. S.

* Stiles's *History of Ancient Windsor, Ct.* p. 837.

† Noble's *Continuation of Granger*, vol. iii. p. 260.

‡ *History of Massachusetts Bay*, vol. i. 1st and 2nd ed. p. 402; 3rd ed. p. 356.

§ See Sargent's *Dealings with the Dead*, vol. ii. pp. 550-64; Drake's *History of Boston, Mass.*, p. 579; and Bridgman's *Pilgrims of Boston*, p. 191.

Queries with Answers.

SIR JOHN BOURCHIER.—Can any correspondent of "N. & Q." give me some particulars relative to Sir John Bouchier, Knight, whose name appears among those who signed the death-warrant of King Charles I.? I particularly wish to know when and how he died. I cannot find any mention of him in Caulfield's *Memoirs of the Regicides*, 1817, nor yet in the *Trials of the Regicides*, 1714. I should also be glad to know if he was in any way related to the Sir James Bouchier whose daughter the great Protector married.

JEAN VALJEAN.

[Neither Sir John Bouchier, a Yorkshire knight, one of the King's judges, nor the loyal Mr. George Bouchier, who was inhumanly shot at Bristol, were related to the Protector's wife. (Noble's *House of Cromwell*, i. 131, ed. 1787.) On Monday, June 18, 1660, Sir John Bouchier surrendered himself to the Speaker, and was committed to the custody of the serjeant-at-arms. (Kennett's *Register*, p. 183.) He must have died shortly after his committal, for on Feb. 2, 1660-1, Sir Henry Cholmeley produces His Majesty's commission authorizing him to give pardon and security to any whom he engaged to forward the Restoration; but he used it only in the case of his nephew, Barrington Bouchier, whose late father was engaged in the sentence of the late king. (*Calendar of State Papers, Domestic*, 1660-1661, pp. 446, 501, 557.) In the *History of King-Killers*, 1719, Part v. p. 38, as well as in Winstanley's *Loyal Martyrology*, p. 112, it is incorrectly stated that Sir John Bouchier died before the Restoration.]

GENERAL OGLETHORPE.—If General Oglethorpe was born (according to most accounts) in London, on the 21st of December, 1688, or (according to his recent biographer, Mr. Robert Wright) in 1689, I should be glad if any one would inform me who was the *James Edward*, son of Colonel Theophilus and Eleanora Oglethorpe, who was born on the 22nd and baptized on the 23rd of December, 1696, at St. Martin's-in-the-Fields, where I saw the entry a few days ago. J. L. C.

[This entry conclusively settles the disputed date of the birth of the celebrated General James Edward Oglethorpe, who was the son of Sir Theophilus Oglethorpe and Eleanora, daughter of Richard Wall, Esq. See the pedigree of the Oglethorpes of Westbrook in Manning and Bray's *Surrey*, i. 614. It also clears up two other points in Mr. Wright's interesting *Memoir of Oglethorpe*—first, why Oglethorpe's birthday was "kept in Georgia on the 21st of December;" whereas the *James*, whose baptismal certificate at St. James's was found by Mr. Wright, turns out, as that gentleman shrewdly suspected, to have been an elder brother, who probably died young, was born on June 1; and, next, it furnishes the second Christian name, *Edward*, which appears on the monument erected by his widow in Cranham church. We may also

call attention to the fact that it proves that the gallant old general was eight years younger than was supposed—he being only eighty-nine, and not ninety-seven, at the time of his decease.]

RICHARD DUKE (3rd S. xii. 21.)—I would humbly submit that this chronology requires some confirmation. The hero is represented to have been bound apprentice in 1595; we will assume him to be then thirteen years of age; he thus becomes warden of his company at twenty-five (this is unlikely); his youngest child is born in 1668, when he must be eighty-six years old; he marries thrice, and outlives all three wives. This is possible; but is it not more probable that the entries refer to two or more individuals? H.

[We must thank our correspondent H., as well as Mr. WILLIAM BLADES, for their suggestive corrections. The primary object of the writer was to supply the exact date of the birth of Richard Duke. He has since examined the manuscript more critically, and is now of opinion that the entries previous to 1641 were made by members of the Macro family, into which family Richard Duke, father of the poet, married, as appears by the entry under 1644. The remaining entries are all in the same handwriting.]

THE BLACAS COLLECTION.—Can you help me in the search for any catalogue or description of the Blacas Collection of Gems in the British Museum? There is an article in the current Number of the *Intellectual Observer*, which I possess. Is there not something fuller and better?

JOSEPHUS.

[Perhaps the best description of the Blacas Museum at present published is that contained in the parliamentary paper recently printed by order of the House of Commons of the Accounts, Estimates, &c. of the British Museum. Nearly all the most valuable gems in this collection came from the Strozzi Cabinet, noticed in the *Museum Florentinum* of Gori, published in 1731, Preface, p. 14; also, H. K. E. Köhler, *Gesammelte Schriften*, St. Petersburg, 1851, vol. iii.]

Replies.

JAMES HAMILTON OF BOTHWELLHAUGH,
ASSASSIN OF REGENT MORAY.

(3rd S. xi. 453.)

I wish to add a little more information to my communication (3rd S. xii. 10) concerning the members of the family. On February 10, 1601, David Hamilton, younger, of Bothwellhaugh, servant to the Laird of Innerwick (eldest son of Alison Sinclair), along with an armed company, invaded the tenants of Woodhouselee, assailed them with furious language, threatening to take their lives unless they desisted from labouring the said lands; and on February 19 following, Sir James Bellarden, of Broughton, made a complaint

to the Privy Council. David did not appear, and letters of horning were issued against him. (*Domestic Annals of Scotland*, vol. i. p. 346.)

In the Abbreviation of Special Services of Heirs for Scotland, the two following will be found:—

“Dec. 12, 1643, James Hamilton of Bothwellhaugh, heir of Alison Sinclair, daughter lawful of John Sinclair of Wodislie, his grandmother in the one half part of the 10 merk lands of Spotts of old extent called Kingsgrange in the Lordship of Galloway—E 144. 14s. 7d. in fee farm. Dec. 12, 1643, Alison Hamilton, relict of the deceased Gavin, formerly bishop of *Candida Casa*, heiress of Isobell Sinclair, daughter lawful of John Sinclair of Wodislie, her mother in the one half part of the 10 merk lands of Spotts of old extent called Kings grange in the Lordship of Galloway—E 144. 14s. 7d.

These writs of succession show that Isobel Sinclair and Alison Sinclair, the wives of James Hamilton and David Hamilton of Bothwellhaugh, were owners of the lands of Spots called Kingsgrange in the parish of Urr, stewardry of Kirkcudbright. One of these services shows that Alison Hamilton had been married to the Bishop of Galloway. In Hamilton of Wishaw's *History of the County of Lanark*, p. 133, the editor has stated in a note that Mr. Gavin Hamilton was Provost of Bothwell in Feb. 1590 and Feb. 1591. Mr. Innes, in his *Origin of Parishes*, vol. i. p. 505, mentions that the synod of Glasgow complained, in 1591, that the Provost of Bothwell had not built the choir of the kirk of Schotts. In the old *Statistical Account of Scotland*, parish of Bothwell, vol. xvi. p. 324, it is stated that Mr. Gavin Hamilton was minister in 1604. Keith, in his *Catalogue of Bishops*, p. 166, states that Gavin Hamilton was a son of John Hamilton of Orbiston, and promoted to the bishopric of Galloway in 1606. Keith also says King James VI. gave him the abbey of Dundrennan and a grant of Whithorn annexed to the see of Galloway. He died in 1614. His widow, Alison Hamilton, must therefore have survived her husband at least twenty-nine years. Spottiswood, in his account of Religious Houses, says that Whithorn, or *Candida Casa*, was a bishop's seat in Galloway, and Dundrennan Abbey was situate on Solway Firth, about two miles from Kirkcudbright. I may mention that the lands of Orbiston and Bothwellhaugh, where Gavin Hamilton and Alison Hamilton were brought up lie contiguous, and that John Hamilton, the father of Gavin Hamilton, was slain at the battle of Langside, and James Hamilton (the assassin), father of Alison Hamilton, was there taken prisoner on May 13, 1568.

DAVID SEMPLE.

Paisley.

The weapon used in the assassination of the Regent is still preserved at Hamilton Palace. It is a carbine with a brass rifled barrel. Yet we are told that Bothwellhaugh loaded it with

two bullets. What would they think of such a proceeding at Hythe or Wimbledon? It is curious, however, to observe the apparently universal tendency of persons attempting the lives of distinguished persons to overload their weapons, which generally results in injury to themselves—as, for instance, the infernal machine of Fieschi, and the recent attempt on the Emperor of Russia in the Bois de Boulogne.

GEORGE VERE IRVING.

MORNING'S PRIDE.

(3rd S. xi. 457, 529; xii. 36.)

This expression is, I believe, common in most parts of England; but I have always heard it as "the pride of the morning," and applied to absolute rain, and not merely to grey mist or dew, which are too common to be much noticed as indications of fine weather. I have heard it said of a smart shower, and even of drizzling rain falling early on a spring or summer morning. I remember one instance in particular. In my juvenile days—long, long ago—I had started early in a May morning with three or four companions for a long walk to Hagley Park, in Worcestershire. When we set off, it rained formidably, and we were all very low and disappointed, except one, who endeavoured to cheer us up with the assurance that it was only the "Pride of the morning." He was right: the rain soon ceased, and we had a delightful day of sunshine. I believe the expression has the same significance as another which is commonly known, and applied in the summer months—"Rain before seven, over at eleven"; to which is often added, "Rain at eleven goes on till seven."

While upon the subject of weather signs, it may amuse your readers if I relate what an old man told me this day. I fell in with a fine old labourer of eighty-four, trudging cheerfully along with a scythe over his shoulder, and looking, as I told him, like the figure of old Time. He told me this anecdote, which he had heard in his youth:—A gentleman on horseback met an old shepherd, and asked him what he thought of the weather, as he had a long journey before him. The shepherd said he believed it would turn out a rainy day. "Why so?" said the gentleman; "it's very fine now, and I can see no signs of rain coming."—"Well, sir," said the shepherd, "you may depend upon it that the day will be wet before long." So the rider went on his way, and was well drenched with rain before his journey's end. On his return he saw the same shepherd, and said to him: "Well, you were right: but what did you go by? You must have some valuable rules for the weather."—"Yes, I have; one at least that never deceives me."—"Well,"

said the traveller, "that must be worth knowing. I'll give you a guinea if you will tell it me."—"I will," said the shepherd, "when you give me the guinea." It was handed to him at once, and he said:—"Why, sir, I take *Moore's Almanac*, and he said it would be a *fine* day: now I always find the contrary to what he says is right; so I knew it would be a rainy day."—Now the traveller, according to my old man's account, was actually *Francis Moore himself*. I left him considerably astonished, by telling him that it was very doubtful if such a person ever existed at all; but that if he did, it was near upon two centuries ago.

F. C. H.

It would indeed be a curious coincidence, if the expression in *The Christian Year*—

"Pride of the dewy morning!"—

were as much a child of the poet's brain as Athena sprung, in full array, from the head of Zeus. I take it that Mr. Keble, who was born and bred in the country, became acquainted in Gloucestershire with the charming rusticism; and with a poet's keen sense of the beautiful, caught it up, adopted it, and decking it with the appropriate and graceful epithet "dewy," gave it a splendid home in his "immortal verse."

It would seem that he laboured under the slight, and not unnatural error, of supposing that "the pride of the morning" is not the mist itself, but the rainbow—which sometimes, but not necessarily, accompanies it.

It is clear that he alludes to, and expands, the first couplet of the old saw which runs thus:—

"A rainbow in morning,
Is the shepherd's warning;
A rainbow at night,
Is the shepherd's delight."

In the rusticism under discussion—"the pride of the morning"—the word "pride" is, I take it, equivalent to "ornament." So Spenser says of—

"The lofty trees yclad with summer's pride."

The use of the English word "pride" in the sense of "ornament," may be illustrated by the signification of the Icelandic *prýði* and *prýða*; the Danish *pryd* and *prydelse*; the Swedish *pryda*, *prydnad*, and *prydnig*; and the German *pracht* (akin to the Gothic *brechen*, to illuminate, to shine); which last is, I take it, of the same family. In the Welsh language, *prydu* means "comely."

With Spenser's use of the word "pride" may be compared that of the Latin word *honor* of Virgil, *Georg.* ii. 404, *Æn.* i. 591; Horace, *Od.* i. 17, 16, *Epod.* 11, 6, 17, 18, *Sat.* ii. 5, 13; Ovid, *Ars. Am.* iii. 392; Statius, *Theb.* ii. 160, vii. 225, x. 788; Valerius Flaccus, *Arg.* vi. 296, viii. 31, 237; and Silius Italicus, *Pun.* iii. 487, xii. 244.

JOHN HOSKYNs-ABRAHALL, JUN., M.A.

ENGLISH CARDINALS.

(3^d S. xii. 2.)

In the list there given I find several omissions, which I venture to supply from memoranda long since gathered together for my own consultation, chiefly compiled from Richardson's edition of

Godwin's *Præsulibus Anglicanæ*, 1743, and Giacominus's *Vite Rom. Pont.*, &c. &c., 4 tom., Rome, edit. 1677. Where I have repeated the name it has been only to rectify some error, or to elicit an additional fact as to place of birth, burial, &c.

PINGATORIS.

	Reign.	Creation.	Died.
Ulfric, Archbishop of St. Andrews, in Scotland	Henry I.	1099	1109.
Geoffrey of Monmouth, Bishop of St. Asaph	Stephen	1145	1154.
Boso, nephew to Pope Adrian IV. Buried at Rome	Henry II.	1155	1180-1.
Henry Blois, brother to King Stephen, Bishop of Winchester. Buried at Winchester	Stephen	} 1129	} Aug. 6, 1171.
	Henry II.		
Matthew, not given by Godwin (Ciac., tom. i. col. 1096)	Henry II.	—	1183-4.
John Cummin, of Evesham, Archbishop of Dublin. Buried in St. Patrick's Church, Dublin, which he had built	Henry II. } Richard I. } John	} 1183	} 1212.
For "Robert Somerset" read "Somercote," <i>sive</i> Ummareote. Buried at St. Chrysogonis, at Rome	Henry III.		
Ancherus, Archdeacon of London. Born there, died at Rome	Henry III. } Edward I. }			} 1261	} 1286.
William Bray, Archdeacon of Rheims. Buried there	Henry III. } Edward I. }		
For "Kelwardley" read "Kilwardby." Buried in Italy	Edward I.	1262	April 29, 1282.
For "Hugh Atratus" read "Hugh of Evesham," surnamed Atratus, a native of Worcester. Died at Rome of the plague	Edward I.	1272	Sept. 11, 1278.
Theobald Stampe	Edward I.	1288	1298.
Bernard de Anguiscello, Archbishop of Rheims	Edward I.	1281	1290.
Bernard, <i>sive</i> Bloco, a native of Yorkshire	Edward I.	1288	(June, 1291.)
Amadus de Cantilupo, Dean of St. Paul's	Edward I. } Edward II. }	} 1306	} 1310.
Leonard Guercinus	Edward I. } Edward II. }		
William Macclesfield, native of Coventry, of Oxford University. Buried in London	Edward I.	1303	1303.
Walter Winterburn, born at Salisbury. Buried at the Friars Preachers in London, aged 80	Edward I.	1303-4	1305.
Thomas Joyce, a native of Oxfordshire, brother to Walter, Archbishop of Armagh. Buried at the Friars Preachers at Oxford	Edward I. } Edward II. }	} 1305	} 1311.
Sartorius of Wales	Edward III.		
William Grissant, afterwards Urban V. Pope 1362	Edward III.	—	Dec. 19, 1370.
Grimoaldus de Grisant, brother to Pope Urban V. Died at Avignon	Edward III. } Richard II. }	} 1366	} Dec. 16, 1387.
Thomas, ———, not mentioned by Godwin (Ciac., tom. ii. col. 666)	Richard II.		
For "William Anglieus" read "William Courtenay," Bishop of Hereford, London, and Archb. of Canterbury. Buried at Canterbury	Richard II.	1378	1396.
Henry Chicheley, Archbishop of Canterbury. Buried at Canterbury	Henry VI.	1428	1443.
John Stafford, Archbishop of Canterbury. Buried at Canterbury	Henry VI.	1434	1452.
Christopher Urswicke, Dean of York and Windsor, Bishop elect of Norwich. Buried at Hackney, Middlesex	Henry VIII.	—	Oct. 24, 1521.

THE PUZZLE OF THE LATE ARCHBISHOP OF DUBLIN.

(3^d S. xi. 456, 530.)

Your correspondents on this subject are not quite correct, and, as I had the story from the late archbishop at his own house, I may be considered good authority on the point. He asked the company after dinner—How do you account for the following fact? A man inherited an estate of 500*l.* a year, lived upon 300*l.*; he never gave anything away, and he never met with any

loss, and yet he died worth nothing. I told his grace that I remembered the question and its answer, as it was put to the candidates for the Professorship of Political Economy when I was a student in Trinity College. The professorship was founded by Archbishop Whately; he was one of the examiners, and Judge Longfield was elected. I told him I thought the case was a fictitious one, invented to show the nature of a certain kind of property, but he assured us it had actually occurred. The owner of the estate sold it. He bought an annuity on his own life; he saved all his income except 300*l.* a year, and every

year invested his savings in another annuity. Of course at his death all the annuities ceased.

A clergyman present remarked that he made his whole property a present to an annuity company. This would be the case if he had bought every annuity from the same company. But supposing him to have bought from a different company every year, each company seems to give value, and yet the property is all lost. In this case it is not easy to say who was the gainer, or what became of the property. I told a story which illustrates the opposite description of property. It was taken from a Scotch newspaper; it was headed—

"The best Investment ever made for a Guinea."

"Died at —, aged 90, Mrs. Mac —, widow of the late Surgeon Mac —. This gentleman was married at the age of 21, his wife being 19. On the day of his marriage he paid one guinea to an Amicable Annuity Company. He died before the end of the year. His widow survived him 70 years, and received an annuity of 20*l.* a year. The guinea, therefore, paid many thousands per cent."

These stories represent extreme cases of life annuities and life insurance. H.

POETIC PAINS.

(3rd S. xii. 22.)

"Few, few shall part where many meet!
The snow shall be their winding-sheet.
And every turf beneath their feet
Shall be a soldier's sepulchre."

In regard to the use of rhyming dictionaries to save the poet's agony or pleasure, whichever it be called, it is the mania of many men of genius to eschew all help, for fear of impairing their originality. We laugh at mediæval "mortifications" as superstitious; but the same fatal folly, under a different shape, haunts human nature now. A man will not use interest tables nor ready reckoners. A translator will not use translations, for fear he should be biassed. Some speakers and writers will only make use of Anglo-Saxon words. There are novelists who avoid any curious incident that has actually taken place in the course of human life, lest their inventive faculty should suffer diminution. In all the arts it is the same thing, and the sciences are not free from the tendency by any means. Vanity, self-love, and inordinate conceit lie at the bottom of all this. Such geniuses as these ought all to live in one-storied huts: what right have they to go upstairs to bed, stairs that another man built? It is a foolish principle, this, of independence. Every man should borrow everything that the Egyptians can lend him, and as an original cellule of littleness must suck in help and nutriment from far ages and near neighbourhoods. It is a privilege of those who come into the later world to find a great deal done to hand; are they not to use it as they would an estate, and so to fortify

man's natural weakness by every aid and all the helps (and few enough they are) that exist around them? Certainly, then, as long as they want rhyme, good poets are to use rhyming dictionaries, as Byron did. MR. THOS. KEIGHTLEY does not say whether rhyme altogether be not to a great extent a puerility. I should incline to pronounce it so, were it not that all sanction, especially all modern sanction, lies the other way. If it be not a puerility, I see no reason why he should style it a puerility in Campbell to end every stanza in "Hohenlinden," with a trissyllable. If you take away "Hohenlinden," "The Mariners of England," and one or two more lyrics, from Campbell, you do indeed reduce him to "the small-beer" that Cobbett and others considered him to chronicle. To many it has appeared that there is something both grand and new in the rhythm of the two closing lines of the first stanza:—

"And dark as winter was the flow
Of Iser rolling rapidly."

But it was too good for Campbell to follow up in rhyme through seven consecutive verses. Many of the rhymes that follow are open to MR. KEIGHTLEY's criticism of puerility. I think it might be shown, however, that had Campbell broken the trammels and made this fourth line an unrhymed one throughout, we should have had a war ode that would far better have satisfied the intellect as well as the ear, than we have in the present version. As a proof of this, if a reader will discard the idea of rhyme, and "sepulchree," which is ridiculous, and read it in the ordinary way as the poet's instinct (in spite of his judgment, as Mr. Redding tells us) wrote it, he will find that the last comes out a really fine stanza with a grand terminal pause, and a thousand times better than MR. KEIGHTLEY's wretched, though quite correct, jingle would make it. C. A. W.

While quite agreeing with MR. KEIGHTLEY in the propriety of his transposition of Campbell's last line, I cannot give the same approval of the alteration of the word *sepulchre*; and MR. KEIGHTLEY's reasons for the substitution of *resting-place* rather (it appears to me) strengthen the reasons for retaining the poet's own term.

It seems to me that, as *sepulchre* may mean grave, tomb, or any other synonymous word, *sepulchre* is peculiarly appropriate, as giving when covered with snow the appearance to every grassy turf or mound of a stone *sepulchre*—a whitened *sepulchre* for the winter season in which the slaughter took place. But MR. KEIGHTLEY's change of arrangement of words has this objection still: that two words are called in by it to compose the three syllables which it was Campbell's desire should terminate each stanza, and those formed by one word only. By referring to the poem it will be perceived that the poet has

n every instance succeeded in selecting such a word, and in every instance but one it is strictly risyllabic—the exception is in the fourth verse—artillery. This would be trifling, but that we perceive that the ingenious poet preferred violating his rhyme, which he could not find, to his syllabic number, which he could.

Had this specimen of termination occurred in some such Scottish psalmody as I have occasionally met with, I should have been inclined to lean to the ridiculous idea of the author intending to sound it sep-ul-cree—and then in his view all had been right.

Carisbrooke.

J. A. G.

I agree with MR. KEIGHTLEY, that it was a puerility, if not an affectation, in Campbell to end the stanzas of his fine poem of "Hohenlinden" with such words as *rapidly, revelry, canopy, &c.*, which do not legitimately rhyme at all. The rhyme should fall on the last syllable but two: thus a proper rhyming word for *revelry* would be *devdry*. But with respect to the word *sepulchre* in the last line, I have no doubt he intended it to be sounded *sepulchree*, as we have often heard old-fashioned people pronounce *massacre* *massa-cree*, and thus it would in *some measure* correspond with the concluding words of the preceding stanzas.

F. C. H.

STOOL BALL (3rd S. xi. 457).—In reply to a very courteous letter signed H. H., I beg to say that I saw the apparatus for playing this game for the first time in a field adjoining the vicarage at Horsham, and there received the information I then forwarded to "N. & Q."

The parties who gave me the information seemed surprised that I was not aware of the facts they informed me of, and assured me, as I have before written, that it was a very common game played all over Sussex. I remarked at the time I had never seen it in Kent, with which county I am much better acquainted than with Sussex, but was told the game was often played in West Kent. Probably some of your numerous readers will be able to give us more local information as to this interesting subject.

I think there is a song of Herrick's especially devoted to the game.

Poets' Corner.

A. A.

JUNIUS, BURKE, ETC. (3rd S. xii. 34).—It is true that in the long letter which Burke addressed, but did not send, to Bishop Markham, there is no positive denial of the authorship of Junius.

But in the same collection, a very few pages before, Burke says, in answer to Charles Townshend, "I have been as ready as I ought to be in disclaiming writings," &c.

Next, in writing to the same Bishop Markham,

he calls the Letters "performances to which I am a stranger."

And, lastly, Mr. Townshend having doubted whether his former letter conveyed an absolute denial, Burke writes to him, "I now give you my word and honour that I am not the author of Junius." See Burke's *Correspondence* (by Lord Fitzwilliam, &c.), i. 269, 270, 275.

LYTTELTON.

"WHEN ADAM DELVED," ETC. (3rd S. xi. 192, 323, 429, 486; xii. 18.)—Of course, any idea of a reference to *lameness* here is a mere blunder. *Lam* is the regular old spelling of *loam*, the A.-Sax. form being *lam* or *laam*. This is made yet more certain by the account of Adam's death given in the "Oil of Mercy:" see Morris's *Specimens of Early English*, p. 144. An angel tells Seth the following message:—

"Adam,
Thi fader (he said) than sal thou say,
That he sal dei the thrid day
Efter that thou be comun ham (*come home*),
And, as he was, turn into *lam* (*loam*)."

That is, Adam was made of *loam* at first, and to *loam* he should return. This settles the point, I think, beyond all further controversy. The story of the "Oil of Mercy" is from the "Cursor Mundi," about A.D. 1320.

WALTER W. SKEAT.

Cambridge.

The original query ("Whence the proverb?") has become merged in the new query started by MR. BLADON as to the lameness of Adam; and from this latter, yet another query branches forth in MR. KERSHAW'S researches as to the loam-element in Adam.

I leave untouched the original query, and also the general question of Adam's lameness. The latter must stand over until MR. BLADON, or some other for him, can recover his lost authorities. I address myself to prove (as has been already suggested) that MR. BLADON'S quotation from the Early English Text Society book has no reference whatever to Adam's lameness; and, secondly, that loam did really (according to popular belief) enter into our protoplast's composition.

Line 5, p. 79, of *E. E. T. S.*, No. XXVI. —

"Of erthe and *lame* as was Adam,"—

is explained at once by turning up "lame" in the glossary of the book. There we find: "*Lame*, s. loam, clay, p. 79, l. 5."

Let me premise, before going further, that "Robert Thornton's MS." (Lincoln Cathedral Library), in which the above-quoted line occurs is "a genuine specimen of the old Northumbrian dialect" (see *E. E. T. S.*, No. xx., Preface, p. v.)

Of this Northumbrian dialect Mr. Morris treats, in his Preface (p. xxvi.) to Hampole's "Pricke of Conscience" (Philological Society's *Early English Volume* 1862-4). I quote from him:—

"Characteristics of the Northumbrian Dialect from the latter Half of the Thirteenth to the End of the Fourteenth Century:—

"1. The most striking peculiarity perhaps, is the preservation of the long *a* in words of A.-Sax. origin containing this vowel, which the Southern dialects changed into a long *o*: A.-Sax. *lám*; Northumb. *lame*; Southern form, *loam*."

Mr. Morris gives this among many other examples, but it is enough for our purpose.

In his notes to this same "Pricke of Conscience" (p. 272), he gives the following quotation from the Northumbrian "Cursur O Werld" (Cott. MS. Vesp. A. III.):—

"He that es layerd of erth and heven,
Mai o that ilk selvin even,
That first was molten into *lame*
Mak a wel fairer lican," &c.

The subject is the resurrection of the dead in the body.

Lame, then, we may conclude for the future, is the legitimate Northern form, as *loam* is the English.

Secondly, to bring the matter home to Adam himself; and to show that (whether halt or not) he was made of *lám*, *lame*, or *loam*:—

In *Specimens of Early English* (Clarendon Press Series), Mr. Morris gives other quotations from the same Northumbrian "Cursur Mundi." One of these he calls "The Oil of Mercy"; and of this, lines 550-554 run thus:—

"Adam
Thi fader,' he said, 'than sal thou say,
That he sal dei the thrid day,
Efter that thou be comun ham.
And, als he was, turn into *lam*,' &c."

The cherubin-porter of Paradise-gate is giving his final commands to Seth, who is returning to the decrepit and life-weary Adam.

JOHN ADDIS, JUN.

FUNERAL CUSTOM (3rd S. xi. 276.)—It is said that the Society of Free Masons were formerly in the practice of throwing gloves into the grave of a deceased brother. In this country sprigs of evergreen plants are now substituted, as emblematical of immortality.

Philadelphia.

BAR-POINT.

BISHOP NICOLSON (3rd S. xi. 459.)—It was a great fault of mine to omit the printers and date of my copy of the *Exposition of the Catechism of the Church of England*, &c., by the above-named bishop. I will now supply the deficiency:—

"London: Printed for Nathanael Webb, at the Royal Oak, and William Grantham, at the Black Bear, near the little North-door in St. Paul's Church Yard. 1663."

On the fly-leaf of this edition is the design of the "Royal Oak," named in the last query. It also contains the following autograph: "E lib. Guliel. Waddon, pret. 7^o 8^{da}." GEORGE LLOYD, Darlington.

CURFEW AT NEWCASTLE-ON-TYNE (1st S. ii. 312.)—The custom of ringing the curfew here was discontinued about two years ago. Various reasons are assigned, none of which are satisfactory. Truly—

"Many precious customs of our ancestry
Are gone, or stealing from us."

It was last rung in St. Nicholas' church.

J. MANUEL.

Newcastle-on-Tyne.

PUNNING MOTTOES (3rd S. xi. 32, 145, 262, 366.)—Allow me to add the following to your list:—

"A white man never wants a weapon"—Wightman.
"Ardua petit ardea"—Heron.
"At spes solamen"—Hope.
"Chéris l'espoir"—Cherry.
"De hirundine"—Arundel.
"De monte alto"—De Mont Alto.
"God be in my bede"—Beedham.
"Læto ære florent" and "Lighter than air"—Ayre.
"Latet anguis in herba" and "Anguis in herba"—Anguish.
"Let Curzon holde what Curzon helde"—Curzon-Howe.
"Light on"—Lighton.
"Magnum in parvo"—Little.
"Mee memor originis"—Manson.
"Nec triste, nec trepidum"—Trist.
"Nil moror ictus"—Money.
"Non pas l'ouvrage, mais l'ouvrier"—Workman.
"Oriens sylvæ"—Eastwood.
"Sæ bauld"—Sibbald.
"Sera deshormais hardi" and "Trop hardi"—Hardie.
"Sit saxum firmum"—Saxby.
"Solus Christus meus rupes"—Orrock.
"Sumus"—Weare.
"Toujours gai"—Gay.
"Ut palma justus"—Palmes.

J. MANUEL.

Newcastle-on-Tyne.

There is always something entertaining in glimpses of these curious and often obscure memoranda of other times. "Quod dixi dixi," was once translated of a very absolute Dixie: "What Dixie has said, he will swear to." The "Ascendit cantu" of the Cockburns would hardly apply to the modern corruption of their patrimonial parish, Cockburnspath, now Coppersmith. Of the old raid times, the Border mottoes were tolerably descriptive: "Furth fortune, and fill the fetters," was not meaningless; but the "Ye shall want ere I want" of the Cranstouns was still more plain and comprehensive. The ancient joke of "Quid rides," for the coach panel of an enriched tobaccoist, was good, and has been the hint for numerous imitations.

BUSHEY HEATH.

"FORM" (3rd S. xii. 24.)—I am not a "sporting reader of 'N. & Q.," but perhaps JAYDEE will not merely on that account scout my theory as to the signification of "form." It is, that it means the *style* or *manner* in which a thing is done, as in "They rowed in good *form* down to

the lock"; and sometimes *condition*, as when one says, "He was not looking in good *form* when last I saw him."

ST. SWITHIN.

"Form," in the athletic world, has now the meaning of "style," and unless modified by an adjective, is understood to mean "good style."

To say that A. B. has "lost his form," would signify that he has fallen off from his old good style of walking, running, rowing, &c. into an inferior one; whilst if a trainer were to say he was "getting C. D. *into form*," he would imply that he was improving the latter's style.

"Bad form," "poor form," &c. mean "bad style," or "poor style."

WALTER RYE.

London Athletic Club.

THATCHED CHURCHES (3rd S. xii. 35.)—The query on this subject reminds me of some lines I picked up in Yorkshire many years since. They were said to have been once applicable to Beswick, a village near Beverley:—

"A thatched church,
A wooden steeple,
A drunken parson,
And wicked people."

There is nothing very improbable in the first half of the verse; but the remainder is so clearly requisite to complete the rhyme, that it is not necessary to suppose any foundation for it in fact.

T. B.

Old Jewry.

QUERY ON POPE (3rd S. xi. 519, 537.)—I can state from personal experience, that lambs, horses, and cats will lick both hands and face of their master. I know at least four instances of horses doing so, one of a pet lamb, and I never had a cat belonging to me that did not lick my face, and that most elaborately.

S. L.

"ENDEAVOUR" AS A REFLECTIVE VERB (3rd S. xi. 448.)—There is a familiar example of this in the collect for the Second Sunday after Easter; and a very accessible one in the Order for the Making of Deacons. Dean Alford refers, in his book on *Queen's English* (p. 96), to the error in accentuation of which many clergymen are guilty, when they have occasion to use the prayer. I know not how ordination candidates acquit themselves in making answer to the bishop.

ST. SWITHIN.

"BUT WITH THE MORNING," ETC. (3rd S. xi. 468.) I cannot find the line—

"But with the morning cool reflection came,"—

in Rowe's *Fair Penitent*, though there is one which bears some similarity to it:—

"At length the morn and cold indifference came."

Does D. think that Sir Walter Scott's quotation is a paraphrase of this latter line?

JONATHAN BOUCHIER.

PENNY (3rd S. xii. 25.)—The Sanscrit word *pannas*, according to Eichhoff and Kaltschmidt, means *flüchtig*, flying, and is in close relationship with the Latin *penna*, the wing-feather or quill of a bird, from *pat*, to fly, to fall. Penny is not generally connected with the European languages, but is confined to one branch. It is not a very old word. The corresponding word to penny in the Gothic of Ulphilas is *skatt* (Mark xii. 15, Luke xx. 24). The English *penny* is related closely to the German *pfennig*, where it is a favourite, for they have *pfennigmeister* = treasurer, or cashier; *pfennigfuchser* = pinch-penny; *pfenniggewicht* = pennyweight; *pfenniglicht* = farthing (penny) candle; and *pfennigwerth* = pennyworth.

T. J. BUCKTON.

The querist seems to misunderstand the comparative study of languages, when he asks if the Sanskrit *panna* is the *origin* of our word "penny." The origin of our word "penny" is the Anglo-Saxon *penning*, *pening*, *penig*, and certainly not the Sanskrit *panna*. It is well known that Anglo-Saxon is a branch of the Teutonic class of Aryan languages, whilst Sanskrit is a branch of the Indic class. Now Teutonic and Indic are *co-ordinate* and not *sub-ordinate* to each other, and it is quite an erroneous supposition to believe that Sanskrit is the mother tongue of the Aryan languages. We may consult the Sanskrit vocabulary for the origin of a Pali or of a Prakrit word, but not for the origin of an English or of a Latin word. Of course we may discover some close resemblance between a Sanskrit word and a Latin word, for instance; but then we must conclude that the origin of both words was a word of that Aryan mother-tongue which no longer exists, and of which Indic and Italic are remnants. I think it useless to dwell on this subject, for I suppose that the querist is as well acquainted as myself with comparative philology, but that he has not been careful enough in the wording of his query.

As to the etymology of the word *penny*, the querist may refer to Turner's *History of the Anglo-Saxons*, vol. iv. p. 164:—

"We may be curious," says the author, "to inquire into the etymology of the *pening*. The word occurs for coin in many countries. In the Francotheotic, it occurs in Otfrid as *Pfening*; and on the Continent one gold *penning* was declared to be worth ten silver *penning*. It occurs in Icelandic, in the ancient Edda, as *penning*.

"The Danes still use *penge* as their term for money or coin, and if we consider the Saxon *penig* as their only silver coin, we may derive the word from the verb *penian*, to beat or knock, which may be deemed a term applied to metal coined, similar to the Latin *cudere*."

The same author (Turner) adds in a note to this passage:—

"Schiller has quoted an author who gives a similar etymology from another language, 'Pænings nomine pecunia tantum munerata significat, a pîna, quod est cudere, signare.'"—*Gloss. Teut.* p. 657.

I find the most probable etymology of the word *penny* in *Chambers's Encyclopædia*, art. "Penny":

"The name is evidently the same as the German *Pfennig*, and both words seem to be intimately connected with the old German *Pfand*, a pledge, and the Latin *pendo*, to weigh or to pay."

The word *penny*, Anglo-Saxon *pending*, *pening*, *penig*, Germ. *pfennig*, Dan. and Swed. *pening*, is a diminutive, and means probably "little coin." I am unable to decide whether the Sanskrit *panna* has the same meaning, for the querist does not indicate precisely the passage where it seems to designate a copper value. If it means this, there is certainly a striking, but by all means fortuitous, resemblance between the two words.

G. A. S.

"CONSPICUOUS FROM ITS ABSENCE" (3rd S. xi. 438, 508; xii. 34.)—I believe that the French anticipated us in the application of this epigrammatic expression. "*Briller par son absence*" has been familiar to them ever since the Jesuits succeeded in causing the lives of Arnauld and Pascal to be excluded from *L'Histoire des Hommes illustres* by Perrault. It was then, I think, that the expression became popularised among them. I do not know whether it has been introduced among the Germans and Italians.

C. T. RAMAGE.

PALINDROMICS (3rd S. xii. 38.)—

"A lawyer once chose for his motto 'Si nummi immunis.' And in the time of Queen Elizabeth, a noble lady, who had been forbidden to appear at court in consequence of some suspicions against her, took for the device on her seal the moon, partly obscured by a cloud, and the motto, 'Ablata at alba.' Taylor, the water-poet, writes—
'Lewd did I live, and evil I did dwell.'"

Specimens of Macaronic Poetry, London, 1831, p. vi.

Why should *si nummi immunis* be taken as specially the motto of a lawyer? D.

STANSFIELD: SMYTH (3rd S. ix. 413; xii. 27.)—From the hasty glance that I have been able to give to the records in reference to this matter, I can only say that the Laird of Bulronne was probably the Laird of Balgone in Haddingtonshire. I have at present no time to work out the question, but F. M. S. will find valuable information in the *Inquisitiones Speciales* for that county, and also in the *Inquisitiones Generales*.

GEORGE VERE IRVING.

OLD SEALS ON CHARTERS, ETC. (3rd S. xii. 25.) There is much valuable information on seals to charters, their antiquity, &c., in Dugdale's *Antiquities of Warwickshire*, and he quotes a passage respecting them from Ingulphus, secretary to the Conqueror when Duke of Normandy, and afterwards Abbot of Croyland, from which I gather that the substance of the seals attached to old charters was wax: "Et chartarum firmitatem

cum cerea impressione," &c. (Dugdale's *Antiquities of Warwickshire*, pub. 1656, p. 138.)

S. L.

LINEs ON THE EUCHARIST (2nd S. v. 433; 3rd S. x. 519; xi. 66, 225, 315.)—The following extract from Clark's *Ecclesiastical History* has not been noticed hitherto in "N. & Q." It occurs in his *Life of Queen Elizabeth*, p. 94:—

"She had a good vein in poetry. In the time of her sister's reign, when a popish priest pressed her hard to declare her opinion of Christ's presence in the Sacrament, she truly and warily answered him thus:—

"'Twas God the word that brake it,
He took the bread and bake it,
And what the word did make it,
That I believe and take it."

Clark's *Eccles. History*, 3rd edit. 1675.

S. L.

BISHOP GIFFARD, ETC. (3rd S. xi. 455.)—Joseph Francis de Malide, Bishop of Avranches, was translated to Montpellier in 1774. He was one of the thirty-six bishops who refused to resign his see in 1801, which all the French bishops were required to do by the concordat between Pius VII. and Buonaparte. He died in London.

René de Moutiers de Mézinville was made Bishop of Dijon in 1787. He, unlike the above, became a *démisionnaire* in 1801. I see in Darling's *Cyclopædia Bibliographica*, part I., "Catholick Sermons," in two vols. 8vo, by "Giffard B." VILEC.

SIR JOHN OLDMIXON (3rd S. xi. 399.)—That Sir John's name is not to be found in a list of knights may be owing to his having been a baronet. It is my impression that his eldest son succeeded to his title on Sir John's death. Another of his sons was an officer of the United States navy about thirty years ago. I remember Sir John's widow well. Assisted by her two accomplished daughters, she kept a young ladies' school for many years in this city.

Philadelphia.

BAR-POINT.

CHARLES LAMB'S "ELIA" (3rd S. xi. 193.)—Charles Lamb's sister Mary was "the quaint poetess" who wrote the verses called "The Two Boys," quoted in one of his essays. They are to be found in a volume published early in this century, and entitled *Poetry for Children, entirely Original*. By the author of *Mrs. Leicester's School*. The title-page might have said *authors*, as I believe that Charles Lamb contributed to this volume as well as to *Mrs. Leicester's School*. UNEDA.
Philadelphia.

TRANSLATIONS (3rd S. xi. 478.)—The reply to this query is literally *nil*. Champion's *Shah-Nameh* is the only English translation, but that is not in prose. The "Veds" recently issued by Prof. Max Müller is useless alike to the Hindoo and to the European, and is a most costly work to

buy. The funds cannot come from the sale of it, but must have been lavishly provided. The Veds should have been published like Münter's Hebrew Bible and Ulphilas's Mæso-Gothic New Testament, with each separate word translated above or below the text, with a correct version in intelligible Latin or English appended, *en regard*, after the manner of Bagster's Polyglotts. The Mishna + the Gemara, = the Talmud, are all in like manner still *desiderata* in English. The various commentators on the Koran are the following, according to Sale:—Jallal'oddin, Al Beidawi, Al Zamakshari, Yahya, Al Fermadi, Ismael Ebu'ali, Abu'lkassan Hebatallah, Abu'l-feda, Al Hasan, Al Thalabi, Abu Isak, Al Kessai, Elmacin, Almed Ebn Abd'al Halim, Abu'lfarag, Ebu Shohuah, Mirat Kainat, Turikh Moutakhab, &c. A comparison with France and Germany in this respect places Great Britain on a very low scale indeed. T. J. BUCKTON.

Streatham Place, S.

MANNA (3rd S. xii. 41.)—Josephus (*Antiq.* iii. i. 6) gives the best description as known to the Jews of his day. The authors who have since treated of it in an intelligible manner are Buxtorf, Salmasius, Bochart, Scheuchzer, Michaelis, Niebuhr, Faber, and Rosenmuller. The best account is given by Burckhardt, who, speaking of the Wady-el-Sheikh, to the north of Mount Serbal, says—

“In many parts it was thickly overgrown with the tamarisk or *tarfa*; it is the only valley in the peninsula where this tree grows, at present, in any great quantity, though some small bushes are here and there met with in other parts. It is from the *tarfa* that the manna is obtained; and it is very strange that the fact should have remained unknown in Europe till M. Setzen mentioned it in a brief notice of his tour to Sinai, published in the *Mines de l'Orient*. This substance is called by the Arabs *Mann*, and accurately resembles the description of the manna given in Scripture. In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves, and thorns which always cover the ground beneath the tree in the natural state: the manna is collected before sunrise, when it is coagulated, but it dissolves as soon as the sun shines upon it. The Arabs clean away the leaves, dirt, &c. which adhere to it, boil it, strain it through a coarse piece of cloth, and put it into leathern skins; in this way they preserve it till the following year, and use it, as they do honey, to pour over their unleavened bread, or to dip their bread into. I could not learn that they ever made it into cakes or loaves. The manna is found only in years when copious rains have fallen; sometimes it is not produced at all. I saw none of it among the Arabs, but I obtained a piece of last year's produce at the convent, where, having been kept in the cool shade and moderate temperature of that place, it had become quite solid, and formed a small cake; it became soft when kept some time in the hand, if placed in the sun for five minutes; but when restored to a cool place it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that degree of hardness which will allow of its being pounded, as the Israelites are said to have done (Num. xi. 8.) Its colour is dirty yellow, and the piece

which I saw was still mixed with bits of tamarisk leaves; its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly purgative. The quantity of manna collected at present, even in seasons when the most copious rains fall, is very trifling, perhaps not amounting to more than 5 or 600 lbs. It is entirely consumed among the Bedouins, who consider it the greatest dainty which their country affords. The harvest is usually in June, and lasts six weeks; sometimes it begins in July.”

T. J. BUCKTON.

Streatham Place, S.

LOUIS XVI. ON THE SCAFFOLD (3rd S. xi. 521.) The story told by A SENIOR, respecting the “struggles” of Louis XVI. with his executioners, is merely the repetition of a silly fignight which was (for obvious purposes) put about at the time, and disproved by abundant evidence: among which none is more to the point than the matter-of-fact narrative of Sanson the executioner. It appears from this, that the sole foundation for the story was in the fact, that when Louis advanced to the front of the scaffold, wishing to address the people, he was forcibly drawn back by the gendarmes under Santerre's orders. Louis XVI., though not a man of strong intellect or strong will, possessed the courage of his family, and maintained his personal dignity through scenes even more terrible than that closing one on the Place de la Concorde. It would be well if some other Frenchmen, whose martyrdom has not gone beyond a comfortable and well-endowed exile, had followed his example in this respect. We might not then have witnessed the attempt of M. Louis Blanc to revive this pitiful slander in our own day.

C. G. PROWETT.

Garriek Club.

LETTER FROM KIMBOLTON LIBRARY (3rd S. xii. 44.)—Your correspondent F. requires the explanation I received when greatly puzzled at finding “the key of the littel gate that leads to Pergo” thus labelled. Pergo is a manor in the liberty of Havering, and near Havering-atte-Bower. In the beginning of the seventeenth century it was sold by Henry Grey, Esq., to Sir Thomas Cheke, Knt., grandson of the learned Sir John Cheke. Sir Thomas Cheke married, secondly, Essex, daughter of Robert Rich, Earl of Warwick. Their eldest son was born 1625. Now if this letter were written *previous* to 1628, would not a very probable solution of its contents be: “My Lord Admirall the Duke of Buckingham” — Steenie, who succeeded Lord Howard of Effingham, and held the dignity till his murder by Felton in 1628. Co: Go: might be Lord Goring, who was a distant cousin of some of the Chekes, I think, and the said Co: Go: may have been one of the officers in the disgraceful expedition of Buckingham to the Isle of Rhé, the “broom men” and “pinne makers” being the Huguenots. Essex Cheke would familiarly sign herself S X

esS-X-ex. Her daughter Essex married, first, Sir Robert Bevil of Chesterton, and, secondly, Edward, second Earl of Manchester, to whom Kimbolton belonged. There is a monument to her memory and virtues in Kimbolton church.

I therefore am persuaded that Lady Cheke wrote the letter to either the first or second Earl of Manchester from Pirgo. THUS.

I should imagine that the letter signed S X. was written by Essex, daughter of Sir Thomas Cheke of Pergo, in Havering, co. Essex, wife of Edward, Lord Kimbolton, the celebrated Parliamentary general. Or it may possibly have been written by the mother of this lady, Essex, Lady Cheke, daughter of Robert Rich, Earl of Warwick. No doubt it refers to some of the troubles of that unhappy period. E. J. SAGE.

NAUTICAL SAYING (3rd S. xii. 25.)—In the days of evil antipathies—national, as between the French and English; professional, as between soldiers and sailors—a marine was called a gulpin by the sailors; that is, a person who would swallow anything told him. Hence arose the saying—"Tell that to the marines." The latter portion was *seldom* expressed, although implied. An empty bottle was disgracefully styled a marine officer. It is related that a Lieutenant R.N. called out—"Steward, take that marine officer off the table." A marine officer at the table demanded an explanation, or —. "Sir," replied the lieutenant, "it has done its duty, and is willing to do it again." J. S.

Stratford, Essex.

OYSTERS WITH AN R IN THE MONTH (1st S. xi. 302, 373, 414.)—During the reign of the Order of St. John of Jerusalem, at this island, oysters were not eaten by the Grand Masters or the Knights during the summer season, and with many of the best families this correct rule is observed to the present time. W. W.

Malta.

COTTLE FAMILY (3rd S. xi. 376, 529.)—Can P. W. give particulars of the pedigree of Moses Cottle, of Winsley, Wilts, antecedent to 1747? He appears, like Cottle the poet, to have borne the same arms as the Cottells of Devon. C.

OLIVER CROMWELL (3rd S. xi. 207.)—The Claypole family, descended from one of the daughters of the Protector, have resided in this city for about a century and a half. Much information respecting Cromwell's ancestors and posterity is to be found in the *London Magazine* for May, 1774. UNEDA.

Philadelphia.

STYLE OF "REVEREND" AND "VERY REVEREND" (3rd S. xii. 26.)—In Scotland the Principals of the Universities, who are always clergymen of the Established Church, have the title of "Very

Reverend"; and the Moderator of the General Assembly of that Church, in his address at the conclusion of their annual sitting, names the members—part of whom, the elders, are laymen—"Right Reverend and Right Honourable." Possibly some of the Scotch readers of "N. & Q." will be able to explain the reason of such appellation. G.

Edinburgh.

CHEVERS FAMILY (3rd S. x. 462; xii. 56.)—According to the last edition of Burke's *Landed Gentry*, Edward Chevers, Viscount Mount Leinster, had two brothers: Andrew, whose line is extinct; and John, ancestor of the Killian family. Here no Jerome appears, though Mr. D'ALTON called him the only brother in his communication to "N. & Q."

In that communication your late respected correspondent implies that the name Killian was given to his estate by the Chevers, transplanted by Cromwell in memory of the parish of Killian, or Killyan, in Wexford, with which his family had been formerly connected. This is an error. The name belongs not only to the estate, but to the parish and barony of the county of Galway in which it is situate: to the former, no doubt, from a very early date; to the barony from August 6, 1585, when it was formed at the time of Sir John Perrot's composition. Killian was then the chief seat of Conor Oge O'Kelly, "competitor for the name of tanesthip of O'Kelly."

In his *Army List of James II.*, Mr. D'ALTON makes the Killian family descend from Walter Chevers of Monkstown, transplanted to Connaught in 1676. As to this Walter Chevers, who was transplanted in 1653; and as to John of Mayston, or Macetown; see some particulars in the *Cromwellian Settlement* (p. 68), and in the records therein mentioned. S. P. V.

BRIGNOLES (3rd S. xi. 455.)—MR. J. H. DIXON, who resides at Florence, says of this name, "It is certainly not Italian"; yet a distinguished person of that name, Ct. Brignole-Sale, has for years been Sardinian ambassador at the court of France during King Louis-Philippe's reign. I have an engraved portrait, by Jean Benoit Castiglione (*alias* il Grechetto), 1616-1676 (Bartsch, *P.*, gr. xxi. p. 35), representing Antony Julius Brignole-Sale, Marquis Gropoli, in Tuscany, born of a patrician and senatorial Genoese family, July 23, 1605; who, after having held various honourable public employments in his own country, and having had the misfortune to lose his wife, thought himself called to the ecclesiastical state. Later, at the age of forty-seven, he became a member of the Society of Jesuits, March 11, 1652. He had previously written several works; but from the time of his taking holy orders, he devoted all his thoughts to pulpit eloquence. He died in 1665.

Brignole-Sale has been praised by many authors, viz. by Maracci, by Crescimbeni, and by Quadrio. In the work called *Glorie degli Incogniti* (p. 67), is his portrait, with the following distich:—

“Sal erit insulsum, salibus nisi condit illud
Hic Ligur, ex ipso qui Sale nomen habet.”

Mazzuchelli speaks of several works of Brignole-Sale, both sacred and profane, in prose and verse. His life has been written by Father Visconti—*Memorie delle virtù del P. Antonio Julio Brignole-Sale*, Milan, 1686. His principal works are: *Le Instabilità dell' Ingegno*, etc., Bologna, 1635; *Tacito abburrattato*, etc., Venice, 1636; *Maria Maddalena peccatrice*, etc., Genoa, 1636; *Il Carnovale di Gottivannio Salliebrejmo* (his anagram), Venice, 1639-1641, &c. &c. P. A. L.

DOLE (3rd S. xii. 55).—I have thought of another instance of the use of this word by a modern author, in addition to the one I quoted from Tennyson:—

“No need of sulphureous lake,
No need of fiery coal,
But only that crowd of human kind
Who wanted pity and *dole*—
In everlasting retrospect—
Will bring my sinful soul!”

Hood, *Lady's Dream*.

JONATHAN BOUCHIER.

THE THREE PIGEONS (3rd S. xii. 25).—I quite agree with N. B. C. in his conjecture that the sign of “The Three Pigeons” had originally a religious significance. The idea of this sign appears to have been derived from Gen. viii. 8-12, where, in our Authorised Version, Noah is represented as *thrice* sending out the *dove*. The Hebrew word rendered “dove” might quite as correctly be rendered “pigeon,” and is so rendered Lev. v. 7, &c. To this we may add that, if we refer to the passage in question as it stands in the Vulgate, we shall there find that, through the want of the definite article in Latin, there is nothing which decidedly indicates that Noah *thrice* sent forth the *same* pigeon; it might rather appear to the cursory reader that Noah successively sent forth *three* pigeons. In such an interpretation, I would submit, the sign of “The Three Pigeons” had its origin.

Whether dove or pigeon is the more proper rendering of the original Hebrew (*yōnāh*), is hardly a question to be discussed in “N. & Q.,” and I strenuously disclaim any wish to raise the controversy in your pages. It may be well however to observe that, in referring to Gen. viii. in the French version of Ostervald, we find “pigeon” throughout (not to mention other authorities). And it would appear from Luther's version, that he regarded the passage as really implying that Noah sent forth three doves or pigeons successively, not the same bird *thrice*.

SCHIX.

MERIDIAN RINGS (3rd S. xi. 381, 470).—Rings to ascertain the time are regularly sold at the Swiss fairs. They are called *cadrans*. The price of one is 20 centimes. They are of the kind mentioned in the French *Cyclopædie*, and the hour is told by “un trou, par lequel on fait passer un rayon du soleil.” A superior instrument of this kind has lately been patented at Paris. It is not a ring, but a flat graduated instrument. One end is slightly elevated, and has a small hole through which the sun-rays pass. The cost is about eight francs. No doubt it is sold in London. S. J.

NOAH (3rd S. xi. 470).—A German gentleman, who is studying our language, has favoured me with a prose rendering of a song on Noah. The English is very bad. The song is as follows:—

“Noah, after having so much water, wished that Jupiter would send him something better. He had hardly finished his prayer, when he found a *beautiful young lady* [I follow my friends MS.] with a golden cup standing beside him. Noah said, ‘Who are you, my dear?’ She answered, ‘I am Hebe, and I've brought you some nectar to taste!’ Noah tasted, and was enraptured, and said: ‘Do give me the receipt.’ Hebe then gave Noah some vine cuttings, and told him how to plant them; and gave him all instructions necessary as to gathering the grapes, pressing, and so on. And thus was produced wine, which you see is the same drink as that which is called by the gods Nectar.”

As I have not seen the original, I cannot vouch for the correctness of the translation. The song I am told is a favourite with the German students, and is from a collection wherein Gambrinus and Noah are equally honoured. J. H. D.

THE LATE REV. R. H. BARHAM (3rd S. xi. 476, 531.)—Two pieces, called “The Dark-looking Man,” and “Rich and Poor, or Saint and Sinner,” were certainly from the pen of Mr. Barham, though not found in his works. They appeared in *The Globe* under the signature of “Peter Peppercorn, M.D.,” which was the signature appended to the parody on “The Burial of Sir John Moore.” The parody was however not wholly original, but founded on one written by the far-famed “Wags of Durham.” The parody of the “Wags” was sent to *The Mirror* newspaper (since defunct), in which it never was inserted, but by some means or other it got into Peter Peppercorn's hands, and by him was published, with many alterations and improvements, in *The Globe and Traveller*. In its original state it was too local, and abounded in allusions that could only interest a citizen of Durham.

“The Dark-looking Man” commences thus:—

“The shutters were closed, the decanters at hand,
At the Somerset close by St. Mary-le-Strand:
When 'tis painful to think what a conflict began
'Twixt a merchant so grave and a dark looking man.”

“Saint and Sinner” I will shortly send to “N. & Q.” I have a copy by me. I regret that

I cannot supply a copy of "The Dark-looking Man." It is equal to any Ingoldsby Legend.

S. J.

Miscellaneous.

NOTES ON BOOKS, ETC.

The English Archaeologist's Handbook. By Henry Godwin, F.S.A. (Parker & Son.)

In a very judicious Introduction, Mr. Godwin points out the difficulties with which the student of archaeology is surrounded from the bulkiness and expense of almost all books which treat of this interesting science, and shows that the student who may set forth to study our national monuments would require a very considerable outlay to secure the books, and then having expended a camel-load of copper in their purchase, would require the camel itself to transport them. But we will let Mr. Godwin tell in his own words the object of the book before us: "The experience of some years of irksome and humiliating, although unavoidable ignorance, has guided me in the selection of those subjects on which information is most necessary, and most difficult of attainment; and this information I have with much labour, and at no inconsiderable expense, endeavoured to collect, condense, and classify, rectifying as far as I could what I considered erroneous, and popularising, as far as the matter would allow, what appeared too recondite and abstruse." Carrying out his object in this spirit, Mr. Godwin has produced a little volume in which the English archaeologist will find a mass of information readily accessible, and we believe perfectly reliable, which will make it not only useful as a book of reference in the study, but really what Mr. Godwin aimed at—a handbook to the archaeologist, a manual to the student of history, and an instructive companion to the English tourist.

Fine Arts Quarterly Review. No. IV. New Series.

The new number of this journal, now so interesting to all lovers of art and art students, though late in its appearance, will be welcome for the variety and importance of the articles it contains. Professor Kinkel's paper on Holbein will greatly interest the numerous admirers of the great Swiss artist. A notice of the Life and Works of Decamps is another valuable contribution to art biography; while art history is enriched by papers on Artists patronised by Charles II., and a New History of Painting in Italy. Art Criticisms, Notices of New Prints and New Books, and other miscellanies, make up a capital number of the *Fine Arts Quarterly Review*.

PORTRAITS OF YORKSHIRE WORTHIES. — We have received what may be called a tentative List of Portraits of the Worthies of Yorkshire, which it is intended should form one of the features of the Leeds Exhibition of next year. This happy idea originates with Edward Hailstone, Esq., of Horton Hall, near Bradford, whose collections of everything connected with his native county are so widely known. It was proposed by him about fifteen years ago to the Yorkshire Philosophical Society, but circumstances did not then permit of it. The Leeds Committee, finding their opportunities greater, have now requested that gentleman to superintend the formation and arrangement of such a gallery in one of the principal corridors of their new infirmary. We understand that Mr. Hailstone has consented to undertake this task, and also that he has been fortunate enough to associate with himself the Rev. James Beck, who is well known to our readers by his connection with the National Portrait Exhibition and the South Kensington Loan Collections. Under such care we are sure that the Gallery of "Yorkshire Worthies" will not only be very attractive, but very valuable to historical students.

Notices to Correspondents.

THE SHAKESPEARES OF ROWINGTON. We hope next week to lay before our readers a very interesting paper on the subject of this branch of the Shakespeare family.

G. H. T. Mathematical queries do not come within the objects of "N. & Q."

T. W. T. The line—

"The modest water saw its God and blessed,"

is by Crashaw. See two interesting papers upon it in our 1st S. v. 358, and viii. 242.

C. B. (Inglestone) will find no less than ten articles on Ampers and (&) and its derivation in our 1st S. H. 230, 251, 315; viii. 173, 225, 254, 327, 376, 524; ix. 43.

C. W. F. Some account of the Frenchman custom is given in "N. & Q." 2nd S. vii. 219-222.

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LONDON, SATURDAY, AUGUST 3, 1867.

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Notes.

THE SHAKESPEARES OF ROWINGTON.

The Shakespeares of Rowington were at one time thought to have had amongst them the paternal grandfather of our great poet. Some little evidence which looks like an approximation to the truth has now directed the tide of opinion upon that subject towards a kindred branch of the same stock, which was settled at Snitterfield; but Shakespearean inquirers still look with interest to the Rowington branch, and gather up with pains-taking curiosity every little fact that "turns up" respecting them.

I have now to lay before you some particulars which will, I think, be considered definitely to fix the *status* in the world of one family of the Shakespeares of Rowington, and to determine some other interesting questions respecting them. They will also go a long way towards removing from them all claim to close family connection with the poet, and towards disposing of an ingenious suggestion of MR. COLLIER (who was the first to direct attention to the Snitterfield branch as containing the poet's ancestors), that the Shakespeares of Rowington and Snitterfield might in fact be but one branch of the same family, which had removed from the former of those places to the latter at some unknown period. I am not aware that the following particulars have ever been published or noticed; but if it should turn out that they have not altogether escaped the

eagle eyes of some of our multitudinous inquirers, I hope I shall be pardoned for soliciting further attention to them than (so far as I am aware) they have hitherto received.

The facts I am about to state have come to light in the following way. Among the many good deeds which are doing at the Public Record Office under the direction of the indefatigable Deputy Keeper, Mr. Hardy, there is in progress a very useful and important work of arrangement of the remaining Records of the Court of Star Chamber. This work is being carried on by Mr. George Knight, a gentleman in the Record Office of great intelligence and accuracy. Mr. Knight happens to be absent at this time, and it is on that account that I communicate with you on his behalf. It will be understood that I have no connexion with the matter, except as Mr. Knight's deputy in making this announcement. If there be any interest or value in these papers, we are indebted for its discovery solely to Mr. Knight.

As the facts which are here disclosed are wrapped up in the tautology and formality which were the customary characteristics of our legal proceedings during the Tudor and Stuart reigns, it will perhaps be as well that I should state what appear to me to be the results, referring your readers to the copies of the documents themselves, which I inclose, in proof of what I state.

It appears then that at Rowington, which is a village in Warwickshire, lying about nine or ten miles due north from Stratford-upon-Avon,* there was seated a family of Shakespeares, the existence of which has been traced back to the fifteenth century and down to the seventeenth. Among these sharers in a name which has become illustrious there was a Richard Shakespeare, who, from about 1564 to 1614, occupied his own copyhold messuage situate at "Turner's End or Church End" in Rowington, and farmed half a yard-land—some ten or 15 acres—which he held together with his house. In this place Richard Shakespeare and Elizabeth his wife brought up a family of five children—four sons, named respectively William, Richard, Thomas and John, and one daughter, named Joan. Of the sons, William, the eldest, according to the custom of the times in such families as this, remained at home and devoted himself to the assistance of his father in the cultivation of his little estate; John, the youngest, became a weaver, but continued to live at Rowington, although not, after a time, in his father's house. Thomas perhaps migrated to Kenilworth. Of Richard, the younger, there is little information. Joan remained at home, unmarried.

* Mr. Hunter says, "about three miles," but surely that was a mistake. He was probably thinking of Snitterfield.

This state of things lasted until William, the eldest son, attained the mature age of forty years. During all that time he had worked with his father in the labours of the farm, and had received at his father's hand, in lieu of labourer's wages, his "meat, drink, and apparel," and nothing else. In those simple times there was nothing extraordinary in such an arrangement. It constituted at once the reason and the excuse for what Gibbon terms "the insolent prerogative of primogeniture." It was the customary price paid by the eldest son for the reversion of his father's land. The position of William Shakespeare was in truth precisely that of the elder son in the parable; and as if by way of following out the parallel, we are told that Richard Shakespeare, the father, always affirmed that his son William should have his lands, and that as he might bestow (that is, settle in life) the rest of his sons and his daughter, so his eldest son was, "in personal estate also, like to fare the better." Nothing could well be nearer to the meaning of the words of the Eastern apologue, "Son, thou art ever with me, and all that I have is thine."

But after a service of forty years these prospects did not satisfy the eldest son. He yearned after a present independence, and remonstrated with his father. Again the terms of the sacred narrative are applicable:—"Lo, these many years do I serve thee, and yet thou never gavest me"—not "a kid that I might make merry with my friends," but, in the words of the present documents, "any stock, or other thing, whereby I might raise myself any means to live upon." The father took the application unkindly, and resisted it. The bright eyes of a certain Margery had probably some influence upon the decision of the dissatisfied heir. After some contention, he quitted the paternal roof, and with his father's "very good liking and allowance," as he asserts, he went "to service." His new way of life was prosperous. He "got some money into his purse." He married Mistress Margery, and moreover, was rich enough to "lend and bestow" much of his earnings upon his brother Richard. But his absence occasioned trouble at home. As the father's infirmities increased with age, the removal of his eldest son came to be more acutely felt. It assumed more the appearance of a desertion. And there were those around the old man who magnified what he thought to be his son's precipitancy, into an act of unpardonable insubordination. Even his very success in his new way of life was turned against him. Joan, the only daughter, to whom her father bore "extraordinary favour and affection," the aged mother, who, next to the father, felt most forcibly the inconveniences attendant upon the loss of the service of the eldest son, and the youngest son, the Benjamin of the family, all united to keep alive and increase the irritation

and unkindness. The old man came to look upon William's conduct as a self-willed abandonment of his position. Quarrels, threats, and blows ensued. William's access to his father was opposed. It was even sought to close the door of his father's house against him. The catastrophe may be anticipated. In the last month of the old man's life, he settled his little farm, after his own death and that of his wife, absolutely upon John, but subject to an annual payment of 4*l.* to William. The new heir had but a short time to wait for his inheritance. The arrangement was legally completed in March 1614; in the following month both the father and the mother went to their rest.

But in such cases the death of the principals is but the beginning of fresh troubles. The 4*l. per annum* was directed to be paid half yearly at Michaelmas and Lady Day, in the porch of Rowington church, between the hours of ten and two. On the first occasion when a payment was to be made, the parties met in the church-porch, and the disinherited William received his forty shillings from the hands of his brother John. On the second occasion John Shakespeare went early into the church porch. His brother Thomas and two of his friends Edmund Fowler, a tailor, and Thomas Sadler, a hemp-dresser, both from Coventry, joined him there. John produced the money, and told it out on a bench in the church porch. Having done this, and influenced, as he states, by former threats of violence on the part of William, he left the money in the care of his brother Thomas, and charged him and his friends to stay the necessary time. William alleged that they did not do so; that they stayed only until twelve o'clock; and that by such breach of the stipulated condition his own right as heir had revived. He endeavoured to enforce his claim by violence, in which he was assisted by Mrs. Margery. John then filed a bill in Chancery against William to secure the possession of his lands. A commission was issued to take the evidence of Fowler and Sadler as to how long they remained in the church-porch. They swore that they remained ready to pay the money until "the clock had stricken two," and upon their evidence Sir Julius Cæsar, the Master of the Rolls, decided in favour of John. William contended that the testimony of Fowler and Sadler was untrue, and filed a bill in the Star Chamber against all the parties. In the bill he states his case fully, and in the joint answer of all the defendants—John and Thomas Shakespeare, Fowler, and Sadler—their version of the story is reiterated. The result does not appear, but if there be any thing else about it in these Star Chamber Papers, we may be sure that Mr. Knight will discover it.

The papers appended are copies of the bill and answer in the Star Chamber. Mr. Knight informed me that he had also found the Bill in

Chancery, and that it was accurately recited in the Bill in the Star Chamber. The latter bill, it will be perceived, was filed on June 9, 1618.

JOHN BRUCE.

"To the Kings most Excellent Maiesty.

'In all humbleness complaynyng sheweth to your excellent Ma^{tie} your humble obedient & dutiefull subject William Shakespeare of Roweington in the Countie of Warwick, husbandman, That whereas John Shakespeare of Roweington afforesaide, weaver, did the first day of May one thousand six hundred and sixteene exhibite a bill of complaynt into the hon^{ble} Court of Chauncery against your said highnesse subject, thereby complaynyng and sheweinge, That whereas one Richard Shakespeare late of Roweington afforesaide deceased, father of your said highnesse subiect, was in his life tyme lawfully seized to him & his heires accordinge to the custom of the mannor of Roweington affores'd of and in one coppichould or customary message or tenement & halfe yeared lande, wth all & singular the appurtenances therevnto belonginge, lyinge and beinge in Turners ende or Church end in Roweington afforesaide, peell of the mannor of Roweington afforesaide, And beinge thereof soe seized and havinge issue fower sonnes: viz. William Richard Thomas & John Shakespeare, And hee the saide Richard the Father bearinge an entyre love & affection to the saide John Shakespeare, more then to the saide William his eldest sonne or the rest, And especiall for that hee the saide William had for many yeeres together bin very disobedient & vndutiefull to his saide Father & taken very vnnaturall and vncivell courses [sic] to his saide fathers great greefe, Hee the saide Richard, the father, therefore for many yeeres togetheir befoore his death, That is to saye for the space of Ten yeeres or there aboutes, intendinge after his death & the death of Elizabeth his wyfe to leave the saide coppichould message Lande & p^{misses} vnto the saide John Shakespeare, To hould to him & his heires accordinge [to the custom] of the Mannor afforesaide, And to that end & purpose, did, accordinge to the custome of the saide Mannor, make severall surrenders, & beinge still soe resolved & determynd did also, in or about the month of March in the twelveth yeere of his Ma^{ties} raigne that nowe is of Englande &c, att Roweington afforesaide, surrender into the hands of the Lorde of the afforesaide Mannor, by Thomas Ley & George Whome his attorneys, & two of the customary tennantes of the Mannor afforesaide, accordinge to the custome of the saide Mannor, All & singular the afforesaide message or tenement halfe yeared lande & p^{misses}, wth all & singular the appurtenances, to these severall vses followinge, That is to say, to the vse of him the saide Richard Shakespeare & Elizabeth his wyfe for & duringe the terme of their naturall lives & the longer liver of them, & after the deceasse of them the saide Richard & Elizabeth then to the vse & beehoofoe of John Shakespeare & his heires for ever, accordinge to the custome of the Mannor afforesaide, wth this prviso clause or sentence therein conteyned, That is to say, That the saide John Shakespeare his heires executours or assignes should yeelde pay or caverse to bee paide, vceryly and every yeare after the deceases of them the saide Richard and Elizabeth, & not befoore, vnto the saide William Shakespeare, his eldest sonne as afforesaide, for & duringe the terme of his naturall lyfe, the some of Fower poundes of good & lawefull English mony, at two termes or feastes in the yeere, That is to say, at the feast of Sainte Michael the arke Angell & the Annunciation of or blesse Lady Saint Mary the vergin, by even & equall portions, The same allwayes to bee tendered & payde in the Church porche in the pish Church

of Roweington afforesaide, betweene the howers of Tenn of the Clocke in the forenooe & too of the Clocke in the afternoone of the same dayes, or to the like effecte, As in & by the saide Originall surrender it selfe, made in the 1st Twelveth yeere remayninge in the handes of the high Steward of the saide Mannor or his then Deputy may appeare, w^{ch} saide surrender beinge thus made in mann^r & forme afforesaide, They the saide Richard & Elizabeth shortly after, that is to say, in the month of April then next followinge after, did both of them departe this lyfe, wherevppon the saide John Shakespeare, accordinge to the saide surrender, after their deceasses did enter into the saide p^{misses} & shortly afterwarde at the next Courte then after houlden for the Mannor afforesaide, in the sayde month of April in the twelveth yeere of his Ma^{ties} raigne afforesaide, The saide surrender was by the afforesaide Thomas Ley & George Whome two of the saide customary tennantes of the Mannor afforesaide accordinge to the Custome of the saide Mannor brought into the saide Courte then & there houlden for the Mannor afforesaide, and p^{sented} befoore the Jurey or homage then & there sworne, vnto Henery Michell gentleman the Deputy steward of the saide Mannor, who received the same surrender & p^{sently} of his owne heade added these wordes therevnto, viz. (or else voyde &c) w^{ch} the saide Steward did w^{thout} the consent of the afforesaide John Shakespeare. And afterwarde at the same Courte hee the saide then deputy Steward did admitt the saide John Shakespeare tenant vnto the coppichould messuage lande & p^{misses}, To hould to him & his heires accordinge to the custome of the Mannor afforesaide, wherevppon the saide John Shakespeare payed his fyne then therefore assessed by the saide Steward, & did his fealty accordinge to the custome of the mannor afforesaide. And the same John Shakespeare farther shewed that his saide Father & Mother both of them dyeinge in the saide month of April, Hee the saide John Shakespeare at Michaelmas then next followinge, accordinge to the prviso or clause in the saide Surrender, beinge the first tyme & day of payment after their deceasses, did accordinge to the saide Surrender tender & paye vnto the sayde William Shakespeare his brother, at or in the Church porch of Roweington afforesaide, betweene the howers of tenn & two of the clocke afforesaide, the some of Fouerty shillings of lawefull English monie w^{ch} hee the saide William Shakespeare beinge then & there readye did receive accordingly. And at the Annunciation of o^r lady then next after, beinge another day of payment, hee the saide John Shakespeare at or in the saide Church porch & betweene the howers afforesaide did in like manner by himselfe or some other on his behalfe tender & offer to pay vnto him the saide William Shakespeare the some of Forty shillings more. And hee the saide William Shakespeare not beinge their ready to receive or demaunde the same, or any other for him, betweene the saide howers of Tenn & two of the clocke afforesaide, to the saide John Shakespeares knowledge, hee the saide John Shakespeare or such other as hee appointed on his behalfe to tender & pay the same after they had continued there till the hower of two of the clock was fully expired or neere there abouts, did depte thence & went about other business supposinge that the saide William Shakespeare or any other for him would not have come thither at all that day, but would rather have sent or come himselfe to the saide John Shakespeares howse for the Same, never the lesse the saide John, beinge very carefull & respectfull of the payment thereof, did also on the morrow after the day of the saide tender of Fouerty shillings as afforesaide, caverse one to goe to the howse of the saide William Shakespeare who did in like mann offer & tender the same there vnto him the saide William in the saide John Shakespeares beehalfe. But,

nowe soe it is may it please yo^r good Lo^{pp}, that the saide John Shakespeare haveinge on this manner duly tendred the saide Forty shilling vnto him the saide William Shakespeare vpon thannunciation of our blessed Lady St Mary the vergin last was twelve moneths, & on the morrow after at the howse of the saide William as afforesaide, And hee the saide William beinge of a contentions & troublesome spirit, & soe beinge & endeavovring by all meanes to trouble & vex the saide John Shakespeare, & to put him to vnecessary charges & expences in the Lawe, hath not wth standinge the lawefull tender of Fouerty shillings made as afforesaide, denyed to accept thereof or to receive the same of the saide John, but alleadgeth that the same was not at all tendred at the place & between the howers afforesaide, or that the saide John did not stey out vntill two of the clocke accordinge to the saide surrender, p^tendinge that the saide message & p^rmisses are thereby forfeited. And there vpon hee the saide William Shakespeare & Margery his wyfe or one of them at severall tymes sithence in most rude & vnlawfull manner hath attempted & made diverse entreyes into the saide coppiehold message Lands & p^rmisses, & endeavoured to get the possession thereof, & hath sore brused and hurtt the saide John Shakespeare, & made diverse assaults vpon him, & hath also since hurte and beaten his beasts & other cattell beinge in the grownds pcell of the saide p^rmisses, & turned them out of the said growndes. And laste the saide John Shakespeare shewed vnto yo^r good Lo^{pp}, that the saide William Shakespeare in or vpon the sixth day of Aprill last, at a Courte then holden for the Mannor^r afforesaide did in his owne pson come into the saide Courte, & in full Court befoere the Stewarde then & there beinge, did make clayme & tyle to the saide message Lande & p^rmisses as eldest sonne & heire of the saide Richard Shakespeare p^tendinge the same to bee forfeited, For that the saide John did not pay vnto him the saide William the saide some of Fourty shillings on the feast day of thannunciation of o^r blessed Lady St Mary the vergin last was twelve moneth, accordinge to the trewe meaninge of the saide surrender, And thereby intendeth to sue the saide John at the Comon Lawe vpon the saide p^tended forfeiture, notwthstandinge the same haveinge bin lawefully tendred as afforesaide, & all bee it the saide John in or vpon the Annunciation of o^r blessed Lady the vergin St Mary last was twelve moneth, beinge the saide p^tended day of forfeiture, did tender at the saide Church porch of Roweington afforesaide, betweene the howers of tenn & two of the clocke [and befoere the same] weare fully expired, or neare thereabouts. And there beinge none other duringe duringe [sic] that tyme (to this defend^rs knowlege) for or on the behalfe of the saide William to demanda or receive it, yet did the saide John Shakespeare like wise sende the same to the saide William at his howse on the morrowe after. And also hee the saide John haveinge in like manner at Michaelmas last, & at thannunciation of o^r blesse Lady last, made se^rall tenders of Forty shillings duely at the vsual place afforesaide & betweene the howers afforesaide, to & for the vse of him the saide William, & there beinge ready to receive it [sic] hath also in very gentle & courteous manner by him & others on his behalfe desired of him the saide William Shakespeare to receive & accept of the same, together wth all the arrearages thereof, yet that to doe hee the saide William Shakespeare hath altogether refused, & still doeth refuse, & p^tendeth & soe giveth out that the saide John Shakespeare hath forfeited the same, And prayeth to bee releved tuchinge the same forfeiture, & prayeth proces of Subpna against the same William Shakespeare yo^r highnesse subject, as by the same bill of Comp^t remaininge in recorde more at large appeareth. After w^{ch} yo^r saide highnesse subject beinge served wth pces of

Subpna to appeare in the saide Honorable Co^{te} did appeare [and] vpon his corporeall oath given in the saide Courte of Chauncery did answer as followeth, That the saide Richard Shakespeare in the bill menconed, beinge the Comp^ts Father, was in his life tyme, about fyfthe yeeres together next befoere his death, seized to him & his heires accordinge to the Custome of the saide Mannor of Roweington, of & in the saide Coppiehold or customary message or tenement & halfe yeard lande in the Bill menconed wth thapp^tynces, & beinge soe thereof seized & havinge Issue Fower Sonnes, That is to say, The saide Willia^r Shakespeare, his eldest sonne, Richard & Thomas his second & third sonnes, & John Shakespeare his youngest sonne, And beinge soe seized thereof the Comp^ts said Father did, vntill the Comp^t was grown to the age of Forty yeeres or neere thereabouts, yemloye the Comp^t in his service wthout ever bestowinge vpon him any stocke or other thinge whereby the Comp^t might rayse him any meanes to live vpon, onely allowinge vnto him meate, drinke & apparel, allwayes affirminge vnto the Comp^t and to others, as well after such tyme as the nowe Comp^t went from him to service as befoere, that hee shoud have his Lande, & that, as hee might bestowe the reste of his brothers & sister, so he was in psonal estate also like to fare the better. And he sayeth That about twelve yeeres sithence the comp^t by the very good likeinge & allowance of his saide Father, did goe to service & in such service haveinge gotten some monie into his purse, did lende & bestowe much thereof vpon Richard Shakespeare the Comp^ts brother & other wise helpe & assist him, & did also, in all dutifull manner, respect & vse his saide Father & mother, and did him many services to his very good likeinge & accepta^on. But the Comp^ts saide Father bearinge an extraordinary favour & affection to Joane sister of the Comp^t, did give much credit to what shee used to say, w^{ch} shee the saide Joane frindinge & loveinge the def^t above all the rest of her bretheren, the def^t & shee combyned themselves together howe they might obteyne the inheritance of the saide p^rmisses from the nowe comp^t, & beinge allwayes at home wth him, And this Comp^t allwayes abroade at service, soe farr p^rvayled wth him, by some falce Informacons or other sinister meanes not well knowne to the Compt, As to get him to make surrenders from tyme to tyme of the saide p^rmisses to some such effect as by the bill is set set (sic) forth. But by such surrenders there was as this comp^t hath credably harde & doeth beleve to bee trewe allwayes a greater yeerly some appoynted to bee payde vnto the Comp^t & his heires then is menconed in the Surrender in the Bill specified & haveinge soe brought their purposes to passe, The def^t vsed all the meanes hee coulde to keepe the Comp^t from comeinge to his saide Father, & many tymes when the Comp^t was sent for by his saide Father to come to him did violently assault the Comp^t and offer to shut thee doore vpon him, & was soe borne out & emboulded by the Comp^ts mother & the saide Joane their favours w^{ch} they had wth the Comp^ts Father, as that hee threatened the defend^t in the life tyme of their saide Father, That yf he did lett him from haveinge the saide p^rmisses, hee would keepe the Comp^t in prison as long as hee lived. All w^{ch} charges of the Comp^ts saide sister & brother the def^t weare gen^rally very hardely spoken of by the neighbours then dwellinge. And hee sayeth hee taketh it to bee trewe that the saide Richard Shakespeare the Comp^ts Father did at or neare about the tyme in the bill menconed in that bee halfe, surrender into the handes of the Lorde of the saide Mannor by Thomas Ley & George Whome his attorneys & then two Custmary tenants of the saide Mannor, accordinge to the Custome of the saide Mannor, the saide Message & p^rmisses wth thapp^tences to the vse of the saide Richard Shakespeare

& Elizabeth his wyfe the Comp^{ts} Father & Mother, for & during the terme of their naturall lives & the longer iure of them, & after their deceasses to the vse & behoofe of the defendant & his heires, wth such priso in effect & substance as by the bill is set forth. And further he then defen^t & nowe complainant confesseth the surrender of the saide p^{misses} & the estates exp^{ress}d in the bill of the then Complayn^t & the condicon conteyned in the saide surrender & grant, but denieth that the saide Forty shillinge was tendered accordinge to the saide Condicon in [sic] the feast day of Thannuncaocon of S^t Mary the vergin at such tyme & in such manner as is mentioned in the bill of Comp^{ts}. But the same was tendered the same feast day betweene the howers of Elleaven & Twelve, & not afterwarde as by the saide answer amongst other thinge appeareth. To w^{ch} answer the saide then Comp^{ts} replied amongst other thinges mayntayninge the saide tender of Forty shillings vpon the saide feast day to bee made & tendred agreeable to the trewe meaninge of the saide Condicon. And there beinge a pfect Issue vpon the saide tender, a Comission was awarded out of the Hon^{ble} Court of Chauncery vnder the great seale of England in vsuall manner vnto John Norton gent. Francis Collins gent. Thomas Warner clarke & John Greene gent., givinge power & authority to them three, or any two of them, to examine such wytnesses as as should be pduced on the pt of the p^{ts} or def^t touching the same cause, wherevpon & by vertue of the saide comission the thirteenth day of January one thousande six hundred & sixteene, in the fowerteenth yeere of yo^r Highnesse Raigne of England, &c., The saide Comissioners did sit to execute the same at Warwick in the County of War.^{sh}. at w^{ch} day & place by the wicked vngodly & vncorrupt sobornacon of the saide John Shakespeare & Thomas Shakespeare one Edmonde Fowler of the City of Coventry taylor, & Thomas Sadler hempe dresser of Coventry aforesaide wear pduced beefore the saide comissioners, wytnesses on the behalfe of the saide John Shakespeare & by vertue of the saide Comission wear then & there sworne vpon the Evangelist of God to answer the truth & noethinge else but the truth, to all such Inter^{gat}. touchinge the p^{misses} as they should bee examined of, Soe helpe them God. And therevpon they beinge examined to the Eighth Inter^t, w^{ch} was: *It[em]*, whether did the Comp^{ts} or yo^r or yo^r selfe or any other for or on his the saide Comp^{ts} beehalfe, vpon the feast day of Thannuncaocon in the Thirteenth yeere of the Raigne of the Kings Ma^{tie} that now is, in the Church porch of the parriish Church of Roweington aforesaide make tender or offer, & was in readinesse to pay the some of Forty Shillings, accordinge to the effect of the aforesaid surrender or priso therein conteyned, beetwene the howers of Ten of the clocke in the fore noone & two of the clocke in the after noone of the same day, as yo^r knowe have credibly hard or do verily believe; declare the whole truth of yo^r knowledge heeresay & beleeffe & the causes & reasons thereof. To w^{ch} Inter, the saide Fowler answered falcely vntreuly corruptly & vnlawfully, that [vpon the feast day of thannuncaocon of or blessed Lady the vergin S^t Mary in the thirteenth yeere of the Kings Ma^{tie} that now is of England, &c. To the Eighth Inter. he sayeth, that] * vpon the feast day of thannuncaocon of or Lady in the thirteenth yeere of the Kings Ma^{tie} raigne that now is, the deponent at the request of the saide Thomas Shakespeare came wth the saide Thomas Shakespeare & one Thomas Sadler to the church porch of Roweington aforesaide, about halfe an hower after one of the clocke in the after noone of the same day, And this depon^t sayeth that the saide Thomas Shakespeare in the behalfe of the comp^{ts} did then &

there tender the some of Forty shillinge in the p^{resents} of this depon^t & the saide Thomas Sadler. And that this depon^t did tell the saide monie to bee payd to William Shakespeare the def^t or to any other to his vse, & that the saide Thomas Shakespeare & this depon^t & the saide Thomas Sadler did there continue ready to pay the same monie as aforesaide vntill the clocke had stricken two & then there dep^{ted}. And hee farther sayeth that duringe all the saide tyme neither the saide defen^t nor any other for him did come to receive the saide monie. And after the same thirteenth day of January the saide Thomas Sadler beinge pduced a wytnesse on the pt of the p^{ts} in the saide cause beefore the Comissioners by vertue of the saide Comission & sworne vpon the holy Evangelists of God by the saide Comissioners to testifie the truth of all such matters as hee should bee examined of touching the cause in question, beinge examined vppo the saide Eighth Inter. most falcely vntreuly wickedly & corruptly & vnlawfully, by the sobornacon of the saide John Shakespeare & Thomas Shakespeare, did vntreuly falcely corruptly and vnlawfully depose beefore the saide Comissioners, the same thirteenth day of January in the Fowerteenth yeere of yo^r highnesse raigne of England &c. To the eighth Interr. this depon^t sayeth that vpon of Lady day was twelve moneth, beinge the thirteenth yeere of the Kings Ma^{tie} raigne that now is, at the request of Thomas brother of the Complayn^t, Hee this depon^t & one Edmond Fowler did come from Coventry to meete the saide Thomas Shakespeare at Roweington, & when they wear come w^{hin} about a quarter of a mile of Roweington they did meete with the saide Thomas Shakespeare, & that they went all together to the Church porch of Roweington, & that the saide Thomas did there in the p^{resents} of this deponent & the saide Fowler, on the behalfe of the saide comp^{ts} John Shakespeare, tender to pay the some of Forty shillings to the vse of William Shakespeare the def^t. And sayeth that they came thither about halfe an hower after one of the Clocke, & stayed there vntil the clocke had stricken two, & then they tould the mony & sawe it was just Forty shillings, w^{ch} all the tyme of their beinge there did lie vpon a bench in the saide porch, but this depon^t did not see the saide William Shakespeare, nor any other for him, come to demand or receive the saide monie. And soe this depon^t the saide Thomas Shakespeare, & the saide Fowler went there way together, till they had gon^t about a quart^r of a mile, & then the saide Thomas Shakespeare dep^{ted} from them & went towards Killingsworth, & this depon^t & the saide Fowler went towards Coventry. Whereas in very deede the tender was made only beetweene the howers of elleaven & Twelve of the Clocke of the same day & not after. And therefore the saide depositions was most falce vntreue & corrupt, to the great displeasure of Allmighty God & contrary to the lawes & statuts of this Realme, & contrary to yo^r highnesse peace yo^r Crowne & dignity, & to the great p^{judice} & ou^tthrowe of yo^r saide subject & his cause dependinge then in Courte of Chancery, w^{ch} depositions wear shortly after the takeinge certified into the saide Courte of Chancery by the said Comissioners in vsuall manner & there published, & the cause pcedinge to hearinge, by reason of the saide depositions. The cause at the hearinge was decreed against yo^r saide subject in the saide Courte by the hon^{ble} S^r Julius Cesar, Knight, master of the Rolles, in Easter terme last, to the great damage of yo^r saide subject for w^{ch} yo^r saide Subject had [bath?] noe relieffe but in the High Courte of Starr Chamber, where he humbly prayeth that hee may bee releaved, & severe punishment adjudged vpon the saide def^{tes} accordinge to their severall offences & agreeable to the Lawes & statuts of this Realme. In tender consideracon whereof may it please yo^r excellent Majesty to graunt yo^r high-

* The words within brackets appear to be surplusage.

nesse writt of Subpena, to bee directed vnto the saide John Shakespeare, Thomas Shakespeare, Edmond Fowler, & Thomas Sadler, commaunding them & eu'y of them at a certayne day & vnder a certayne payne therein to bee lymitted psonnall to bee & appeare before yo^r excellent Ma^{tie} & the Lordes of your most Ho^{ble} privie Counsell in the high Court of Starr Chamber, Then & there to answer the pmisses & to receive condigne punishment for the same as to the Lordes of the most honourable privie Counsell shalbee thought meete. And yo^r saide subject accordinge to his bownden duty shall alwayes pray to God for yo^r highnesse longe to raaigne our vs.

“MERE.”

[Endorsed] “Martis nono die Junij anno decimo sexto Jacobi Regis Harker. Shakespeare v^sus Shakespeare et al Trin, 16^o Ja. Regis.”

“Jur. Jouis vndecimo die Junij Anno Decimo sexto Ja. Regis.

“HARKER. The Joint and severall answers of John Shakespeare Thoms Shakespeare Edmond Fowler and Thoms Sadler defend^{tes} to the Bill of Complaint of Wilm Shakespeare Compl^t.

“The said defend^{tes} savinge to them & eu'y of them now and at all tymes hereafter all advantage of exception to the incertainties & insufficiencies of the said Bill of Complaint, for Answer therevnto saie that it is true that this defend^t John Shakespeare did exhibite a Bill of Complaint into his Ma^{ties} high Court of Chauncery against the Complaint in such sorte as by the said Bill of Complaint is sett forth; wherevnto the said Complaiⁿt answered in such sort as by the said Bill also appeareth, in w^{ch} suite witnesses were examined, and these defend^{tes} Edmond Fowler and Thomas Sadler being examined as witnesses did speake their knowledges and did truly depose in such sort as by their said depositions may appeare. Wherevpon the said Cause comeinge to hearing, the said Court of Chauncery did decree the messnage landes and Tenem^{tes} tnen in question and in the Bill of Complaint menconed, vnto this defend^t, John Shakespeare, as by the proceedings of the said cause remainyng of record in the said high Court of Chauncery, whereto these defend^{tes} for more certeyntie referre themselves, may appeare. And this defend^t John Shakespeare for himself further saith that the complain^tes vnthrifty & badd courses, and his disobedience to his Father and mother, were the cause his said Father did dishenheritt him the said complain^t, and conveyed the said premisses to this defend^t in such sorte as by the said Bill of Complaint is recited, and further this defend^t saith, That aboute Twelve of the Clocke of the Feast day of the Annunciation of our Lady w^{ch} was in the Thirteenth yeare of the Raigne of our Soueraigne Lord the King that now is of his Realme of England, this defend^t did come into the Church porch of Rowington in the Bill of Complaint menconed, and according to the provisee conteyned in the surrender in the Bill specified, and in observance thereof did then and there tender the some of Fourety shillings to the vse of the Complaiⁿt, but neither the complain^t nor any for him were there to receaue it. And shortlye after for that this defend^t heard it reported that the Complaiⁿt had threatened to cutt of an arme or a legg of this defend^t [this defend^{ant}] well knowing the malicious mynd of the said Complaiⁿt against him, this defend^t did therefore for that tyme depart, but before this defend^t departure he this defend^t did in the said porch deliuer the, said Fourety shillings, to Thoms Shakespeare the defend^t, wth direction and authority to paie the said Fourety shillings to the said complain^t, or to his vse ac-

ordinge to the said Proviso if the said complain^t or any other for him were there to receiue y^t, and if neither the said Complaiⁿt nor any other for him were there, yet to stay in the said porch vntill the last instant of the howers in the said Bill of Complaint and surrender menconed, and then and there to tender the said Fourety shillings to the Complaiⁿt^{es} vse, and as this defend^t thinketh, and as he hath already proved in the said high Court of Chancery, the said Thoms Shakespeare did tender the said Fourety shillings accordingly, and that neither the complain^t nor any for him were then & there ready to receiue y^t. And this defend^t Thoms Shakespeare for himself saith, that he, according to the direction and authority to him given as by the Answer of the said John Shakespeare is sett forth, was p^{re}sent in y^e church porch afores^d at the last instant of the howers before menconed, & did then & there tender to the complain^tes use the s^d Fourety shillings, but neither y^e complain^t nor any for him were there ready to receiue [the same] w^{ch} said tender this defend^t did so make in the p^{re}sence of Edmond Fowler & Thoms Sadler two other of y^e defend^{tes}. And these defend^{tes} Edmond Fowler & Thoms Sadler for themselves say y^t they were p^{re}sent in the Church porch afores^d at the tyme before menconed, & did see the s^d defend^t Thoms Shakespeare then and there tender the afores^d some of Fourety shillings to the complain^tes vse, but neither the complain^t nor any for him were there ready to receiue y^t. And as to all & eu'y the piuries, subornacions of perjury, falsities, corruptions, false corrupt and vnlawful depositions & other the offences & misdemeanors in the said Bill of Complaint menconed, these defend^{tes} and every of them say that they & eu'y or any of them is of them or any of them not guilty in such sort manner and forme as the same are in the said Bill of Complaint sett forth, wthout that that any other matter cause or thing in the said Bill of Complaint conteyned material or effectuall in the law to be answered vnto by these defend^{tes} & herein by these defend^{tes} not sufficiently answered confessed & avoided trauesed or denied is true, all w^{ch} matters these defend^{tes} and every of them is & are ready to averre & proue as this honourable Court shall award, and humbly pray to be dismissed hence wth their reasonable costes and charges on their behalves wrongfully susteyned.

“RIC. WESTON.”

ARTHUR WOLFE, LORD VISCOUNT KILWARDEN.

As a fair specimen of the inaccurate writing which we frequently meet with in the current literature of the day, I select the following short paragraph from Sir Cusack P. Roney's *How to Spend a Month in Ireland*, p. 49, London, 1861:—

“In this street, also [Thomas Street, Dublin], Lord Kilwarden was dragged from his carriage by a mob, infuriated by the execution of Robert Emmett (whose memory has been preserved in more than one of Moore's beautiful lyrics), and was rescued with difficulty, and only after his nephew [the Rev. Mr. Wolfe] had been brutally murdered.”

These words would lead us to suppose that Robert Emmet (not Emmett) had suffered the extreme penalty of the law; and that while Lord Kilwarden's nephew was murdered, as was the case, his lordship's life was saved with difficulty from the fury of his assailants. But what were the facts? A very few words will suffice to prove

that there is no little inaccuracy on the part of Sir C. P. Roney.

The attack on "the great and good" Lord Kilwarden (as Lord Avonmore justly styled him in his address to the grand juries of the county and city of Dublin) took place on July 23, 1803, as is mentioned, for example, in Maxwell's *History of the Irish Rebellion*, p. 409; but the sentence of death passed on Emmet was not carried into execution until the 20th of the following September, his trial having been held only the day before. Therefore most certainly it was not the case, that the mob had been "infuriated by the execution of Robert Emmett."

Of the attack on Lord Kilwarden, with whom his daughter and nephew were at the time, Dr. R. R. Madden has supplied full particulars in the third volume of his *United Irishmen; their Lives and Times*, London, 1860. To his work I refer those who may wish to have more information upon the subject than I would ask space for in "N. & Q."; and I shall merely state, that Mr. Wolfe was murdered on the spot; that Miss Wolfe had a wonderful escape; and that Lord Kilwarden, having been mortally wounded, "lived for about an hour after he had been carried to the watch-house" in an adjoining street — not exactly, I think, what is to be inferred from Sir C. P. Roney's statement. In Maxwell's *History*, there is a striking illustration of "The Murder of Lord Kilwarden," by George Cruikshank.

I have in my possession the duplicate of Lord Kilwarden's will, dated December 25, 1800; and also a codicil, in his lordship's handwriting, dated July 31, 1802. From the latter, which is a highly interesting document, and one that does honour to the writer, I gladly make an extract: —

"Whereas my beloved daughter Elizabeth Wolfe hath been long afflicted by a cruel disease, from which there is no reasonable ground to hope she will recover, and it therefore becomes necessary, upon a due consideration of my affairs, to make a different provision for my said daughter Elizabeth from that which I make for her sister [Marianne], I therefore, with grief of heart (for never did father love a daughter more dearly, nor ever did or can a daughter better merit a father's love), revoke the legacy of six thousand pounds by my said will given to my said daughter Elizabeth; and I give the sum of six thousand pounds to the said William [afterwards Lord] Downes and Robert French, their executors, administrators, and assigns, upon trust," &c.

Dr. Madden furnishes the following notice of Miss Wolfe's death, and with it I conclude: —

"Miss Elizabeth Wolfe, youngest daughter of Lord Kilwarden, who was in the carriage with her father when he was massacred in July, 1803, died at Clifton, near Bristol, in May, 1806."

ABEBA.

A FEW MORE NOTES ON HANNAH LIGHTFOOT.

Thanks to the kindness of a gentleman to whom I took the liberty of addressing some inquiries a few weeks since, I have just been put in possession of the following documents, which show us what were the steps taken by the religious body of which Hannah Lightfoot was a member, on discovering that she had transgressed the rules of the society in being married by a priest. It is, as will be seen, a series of extracts from the Proceedings of the Society's Meetings for Westminster.

"Fourth Quarter.—At a Quarterly Meeting for Westminster, held at the Savoy, the 1st of 1st mo., 1755.

This meeting being informed that it is currently reported that Hannah Lightfoot is married by the Priest, and since absconded from her husband, on which this meeting appoints Michl. Morton, Jms. Marshman, and Mary Keene, to visit her thereon and make report.

At a Monthly Meeting for Westminster, held at the Savoy, 5th of 2nd mo., 1755.

Michl. Morton, James Marshman, and Mary Keene continued to visit Hannah Lightfoot and make report.

M. M. 5th, 3rd mo., 1755.

Minute in same words.

First Quarter.—Q. M. 2nd, 4th mo., 1755.

James Marshman continued to speak to Hannah Lightfoot.

M. M. 7th, 5th mo., 1755.

The friends appointed to speak with Hannah Lightfoot continued.

M. M. 4th, 6th mo., 1755.

Present (9 names), which not making a sufficient number, could not proceed on business.

Second Quarter.—Q. M. 2nd of 7th mo., 1755.

Minute as in 5 mo.

M. M. 6th, 8th mo., 1755.

Similar minute.

M. M. 3rd, 9th mo., 1755.

The friends appointed to visit Hannah Lightfoot report they have made inquiry concerning her, were informed by her mother that she was married by a priest, but was not fully satisfied she was absented from her husband.

The friends before appointed continued to visit her.

Third Quarter.—Q. M. 1st of 10th mo., 1755.

The friends appointed to visit Hannah Lightfoot continued.

M. M. 5th of 11th mo., 1755.

Same as 10th month.

M. M. 3rd of 12th mo., 1755.

The friends appointed to visit Hannah Lightfoot continued, and are desired to acquaint her that this meeting intends to give forth a testimony of denial against her.

Fourth Quarter for 1755.—Q. M. 7th, 1st mo., 1756.

The friends appointed to visit Hannah Lightfoot report they have made inquiry after her, and cannot hear where she can be spoke with, or where she is, on which this meeting appoints said friends, with Wm. Donne and Nathl. Might, to prepare a testimony of denial against Hannah Lightfoot for marrying by a priest, against the known rules of the society, to be brought to our next mo. meeting.

M. M. 4th of 2nd month, 1756.

The friends appointed to prepare a testimony of denial against Hannah Lightfoot continued.

M. M. 3rd of 3rd mo., 1756.

A testimony of denial against Hannah Lightfoot was brought in pursuant to the direction of last meeting, which was read and approved, and is as follows, viz. :—

‘Whereas Hannah Lightfoot, a person educated under our profession, and who for several years past resided within the compass of this meeting, did then enter into a state of marriage by the priest with one of our society, which is directly repugnant to the good rules and orders well known to be established amongst us, on which this meeting appointed friends to visit her, who several times endeavoured to find where she was, in order to speak with her, but to no purpose, nor could they obtain any intelligence where she is: We therefore being desirous (as much as in us lies) to clear the truth which we profess, and ourselves from any aspersions which through the misconduct of the said Hannah Lightfoot may be cast upon friends, do hereby testify against such her proceedings as aforesaid, and disown her for the same, as one with whom we can have no fellowship until, from a penitent mind and true contrition of heart, she shall be induced to signify her unfeigned sorrow for her offence, and that this may be her case is what we truly desire.’

Nathl. Might or James Marshman is desired to carry a copy hereof to the next 6 weeks' meeting.

First Quarter.—Q. M. 7th of 4th mo., 1756.

Nathl. Might reports he delivered a testimony of denial against Hannah Lightfoot to The Six Weeks' Meeting.”

I need scarcely point out to the reader that, interesting as the extracts are, there is nothing in them in the slightest degree to contradict the opinion which I originally expressed and still maintain that, as far as George III. is concerned, “the story of Hannah Lightfoot is a fiction, and nothing but a fiction, from beginning to end.”

Would I had been enabled to lay before the readers a still more interesting paper, the existence of which I have only recently ascertained. About a fortnight since I was informed, upon authority which could not be doubted, that if the trial *Ryves v. The Queen* had not broken down so signally, a gentleman of high position in the City, whose name it is not necessary to state, would

have been called for the Crown, and would have produced a certificate of the birth of Henry Wheeler, witnessed by Hannah Lightfoot. This I presume to be the fourth document referred to by Mr. Jesse in his communication to *The Athenæum*, and described by him as “the parchment ‘birthnote’ of Hannah Lightfoot’s first cousin Henry Wheeler.” But the same gentleman was also to have produced a letter from Hannah Lightfoot to her aunt, showing that she had been secretly married without the consent of her relations, but which letter contains nothing on the face of it to show that the marriage was to a person much superior in rank to herself.

I am sorry to say I have not been able to get a sight of this very interesting paper; but as it would appear to be in the same custody with the fourth document referred to by Mr. Jesse, I presume that when that gentleman inspected the one he did not overlook its far more interesting companion. If he has seen it, it is a pity that he has not thought it right to tell us its date and something about its contents.

WILLIAM J. THOMS.

SWEAT LIKE A BROCK: CUCKOO SPITTLE.—On the tips of hedges, flowers, grass, &c. there appears in summer a white froth. In some parts, and especially in Ireland, this is called “cuckoo spittle,” and in other places “brock sweat,” originating the saying which will be met with in inland counties, “To sweat like a brock.” This “brock” is a small green insect like a grain of wheat, and in the warm weather throws out the froth above mentioned. LION. F.

“THE ROSE OF DAWN.”—In Tennyson’s *Vision of Sin*, the line—

“God made himself an awful rose of dawn.”—

occurs twice. The simile always appeared to me far-fetched; and I remember seeing somewhere that it comes originally from the Persian, and is to be found in Hafiz.

In *Tannhäuser* (a poem published a few years back), there is the same simile, copied I suppose from Tennyson :—

“That mellowing morn blown open like a rose.”

Keats, however, in his *Hyperion* (book i.), uses the same rose-simile, applying it curiously not to dawn, but to sunset :—

“And like a rose in vermeil tint and shape,
In fragrance soft, and coolness to the eye,
That inlet to severe magnificence
Stood full blown, for the god to enter in.”

JOHN ADDIS, JUN.

Rustington, Littlehampton, Sussex.

TRADITION ABOUT TAMERLANE.—M. Semenoff, the Russian geographer, who in 1857 visited Lake

Issykkul, in Central Asia, on his way from thence to the Thian Shan range, crossed a marshy plateau 5500 feet above the sea level, called the *Santasch*, where he found a curious mound of stones; which, according to a tradition of the mountain Khirgese, was raised by the soldiers of Tamerlane. On his march from Samarcand to the valley of the Ili (A.D. 1400), that Tartar Khan, wishing to count his numerous host, ordered each man to throw a stone on this spot. Returning from his expedition, he again crossed the *Santasch*; and desiring to know the number of troops he had lost, ordered his men as they passed to take each a stone from the mound, which, thus reduced to its present size, gave the number of warriors that had fallen in the campaign, and formed at the same time their monument. Descendants of Tamerlane's troops exist at Kulja, the capital of the Chinese western frontier province of Ili: these Dzungani, as they are called, are a Mahometan race, who, while retaining their own faith, have adopted the customs and language of the Chinese, but many of whom still speak the Tartar language. I have made this note on perusing a recent Report on the Tea Trade of Russia, by Mr. J. Savile Lumley, Secretary of Embassy at St. Petersburg—a most ably written document, and which contains much interesting information that is new concerning the little known countries of Central Asia, Amooria, &c. (See "Reports by Her Majesty's Secretaries of Embassy and Legation on the Manufactures and Commerce of the Countries in which they reside," No. 7, 1867.) PHILIP S. KING.

"MY MOTHER'S GRAVE," BY THE REV. J. MOULTRIE.—In this poem, originally inserted in *The Etonian*, I find the passage—

". That unstartled sleep
The living eye hath never known."

Twelve years before *The Etonian* was published, Mr. John Ambrose Williams, the original proprietor and founder of the *Durham Chronicle*, published his *Metrical Essays*. In an "Elegy on a lonely Grave," first verse, we read—

"Ah! who beneath this scanty heap
Of earth, with moss and weeds o'ergrown,
Is laid in that unstartled sleep
The living eye hath never known."

The lines (in italics) are often quoted with Moultrie attached; but surely Mr. Williams is their real author. J. H. DIXON.

"LORD DUNDREARY."—The following is an extract from a theatrical critique in *The Daily Telegraph*, July 2, on Mr. Sothern's impersonation of "Lord Dundreary"; and the facts which it gives seem to be worthy of preservation in these columns:—

"Originally introduced to the metropolis on the 11th of November, 1861, the singular humour and artistic

completeness of the embodiment quickly impressed the public, and so permanent was the effect, that Lord Dundreary remained on the Haymarket boards for the extraordinary term of 496 nights, thus securing for 'Our American Cousin' the longest run recorded in theatrical history. When it is recollected, in connection with this circumstance, that Mr. Sothern had previously given 800 representations of the same character in America, we arrive at a fact which, merely regarded as a curiosity of computation, is wholly without a parallel in Thespian annals. On these very practical grounds, accepting the result as a simple arithmetical deduction, it is plainly to be perceived that Mr. Sothern has accomplished a feat which had no precedent, and which it is probable will be long remembered as a solitary instance of histrionic longevity."

CUTHBERT BEDE.

INDEX: MARGIN.—Readers of "N. & Q." know the value of both. For the use of the next collector of "Curiosities of Literature," I notice the following:—

1. *History of Kingston-upon-Hull*, by J. J. Sheahan. 1864. In the index (contained on pp. 689—704), I find "Index to this volume, 689." How considerate!

2. *Reflections upon Ridicule; or, What it is that makes a Man ridiculous*. 8vo. London, 1706. On p. 365, the use of *thee* and *thou* is declared to be "extreme finical." Certainly a foreigner must have compiled the index, for there it is recorded: "Thee and coffee, the use of it very finical, 365." What would Dr. Johnson have said to this?

Margins.—In a title-deed dated 1750, it is *margint*; in another, 1758, relating to the same property and prepared by the same person, *margin*. Was this the period of the change, or were the words used at that time indifferently? W. C. B.

Queries.

DRYDEN'S MORECRAFT: "CUNNING" OR
"CUTTING" ?

Who and what was Morecraft, referred to in Dryden's Prologue to the *Marriage à la Mode*? He is called "cutting Morecraft" in all the modern editions, and it is so printed in the 4to edition of the play of 1691, the earliest I have seen. But in a copy of the Prologue printed in *Covent Garden Drollery*, 1872, it is "cunning Morecraft," which seems unobjectionable, and is more easily understood. The copy in the *Covent Garden Drollery* has several variations from the Prologue as since printed, some of which are improvements; but it has also some obvious *errata*. The play was produced during the Dutch war of 1672, and the Prologue describes the theatres as deserted. The lines are here printed as in *Covent Garden Drollery*, the variations of Scott and Bell's editions, which follow the 4to of 1691, being interlined:—

"Our city friends so far will hardly { come,
 They can take up with pleasures nearer home, } roam,
 And see gay shows { and } gaudy scenes elsewhere, } with
 For { we presume } they seldom come to hear ; } 'tis presumed
 But they have now ta'en up a glorious trade,
 And { cutting } Morecraft { struts } in masquerade. } struts
 There's } all our hope, for we shall show to-day
 Here's }
 A masking ball to recommend our play."

Strut may be a misprint; but it is quite as likely that it should be "cunning Morecraft's strut in masquerade." Now, who and what was Morecraft? Mr. Robert Bell says, "a fashionable hairdresser." Scott says that it is a reference to Morecraft, an usurer, in Beaumont and Fletcher's play of *The Scornful Lady*, who "turns a cutter, or, as we now say, a buck." It is certainly Morecraft, an usurer, whom Dryden introduces in his translation of the second Epode of Horace:—

"Thus Morecraft said within himself:
 Resolved to leave the wicked town
 And live retired upon his own,
 He called his money in :
 But the prevailing love of self
 Soon split him on the former shelf,—
 He put it out again."

Oldham's Morecraft would seem also to be an usurer. Mr. R. Bell, who edited Oldham also, again calls him there "a fashionable hairdresser":

"Let thriving Morecraft choose his dwelling there,
 Rich with the spoils of some young spendthrift heir."
Imitation of third Satire of Juvenal.

Now, should it be *cunning* or *cutting* Morecraft? And is there any authority for Bell's statement that he was a fashionable hairdresser?

The *Covent Garden Drollery* copy of the Prologue to *Marriage à la Mode* has two lines which do not appear in the other editions. After the sixth line come—

"Those that durst fight are gone to get renown,
 And those that durst not, blush to stand in town."

And lines 4 and 5 which stand in the modern editions—

"Pop-corner now is free from civil war,
 White-wig and vizard make no longer jar"—

appear in the *Covent Garden Drollery*, line 4 the same, but line 5—

"While wig and vizard masks no longer jar."

Vizard-mask would be a decided improvement; *while* may be a misprint for *white*. CH.

BURYING IRON FRAGMENTS.—Can any reader of "N. & Q." tell me if there is, or was, any superstitious belief connected with the practice of burying fragments of iron under door stones? In making some recent alterations at this place, it became necessary to lower the earth on the out-

side of the wall of a part of the house that had been used as a kitchen since 1757. At about sixteen inches below the surface of the ground, we came upon a pavement, which had no doubt been a part of the mediæval building. Of this pavement some of the stones had been removed, and a great quantity of iron—such as fork heads, broken scythes, bars, axes, and bits of chain—buried in their room. These things were all deposited in once place, just outside a doorway which was made in 1757. There were far too many of them, and they were arranged too neatly to have come together by chance. EDWARD PEACOCK.

Bottesford Manor, Brigg.

RICHARD DE CHOLMONDELEY.—Ormerod, vol. iii. p. 189, says that David Crewe of Pulcroft (3 Henry IV.) married Ellen, daughter and co-heiress of Richard de Cholmondeley, and had issue Thomas, father of David, &c. I do not find this Richard in the Cholmondeley pedigree. Who was he? H. S. G.

CLAN TARTANS.—What is the earliest example of these in existence? I do not inquire for written descriptions, as I am pretty well up in these, but for actual preserved specimens the date of which can be proved to be earlier than the commencement of the seventeenth century. Neither do I care for examples of plaids with more or fewer stripes at the ends of various colours. What I want to obtain is a description of any piece of tartan which can be shown by trustworthy evidence to have existed before the year 1600, and in regard to which there is any evidence that what is called the general set indicates a particular clan or sept. GEORGE VERE IRVING.

COURTS OF QUEEN'S BENCH AND EXCHEQUER.—

"The Chief Justice of this Court is always appointed Chancellor of the Exchequer, when that office becomes vacant by death or unexpected resignation."

Beatson's *Political Index* says this, speaking of the Court of Queen's Bench. Is this a fact now-a-days, or when was such a rule abolished? The same authority tells me, with regard to the Court of Exchequer, that—

"When at any time the Barons are of different opinions concerning the decision of any cause, they call to their assistance the Chancellor of the Exchequer, who decides in favour of one of the parties by his casting vote."

How long is it since this was a fact?

R. C. L.

DONIZETTI AND BELLINI.—Do portraits of the Italian composers Donizetti and Bellini exist; and if so, where can I see them?

JONATHAN BOUCHIER.

FREDERICK, PRINCE OF WALES.—In common, I believe, with a large body of your readers, I have been surprised and interested by Mr. Sandys' curious note on Hals's *Cornwall* and Hals's anti-

cipation of what Walpole supposed to be a Jacobite epitaph upon Frederick, Prince of Wales —

"Here lies Fred,
Who was alive and is dead," &c.

Is any other version or application of these lines known?

Walpole, in describing the character of this prince, says, "his chief passion was women," and furnishes some illustrations of this. Can any of your readers say whether he left any natural children; and, if so, where any notices of them are to be looked for? F. P.

HANGING IN THE BELL-ROPES.—In looking over some old family letters, written upwards of a century ago, I came upon the following odd phrase in one of them. The writer, in speaking of his intended marriage, says—"So what so long has been *hanging in the bell-ropes* will at last be brought to a happy period." I do not remember to have ever met with this expression elsewhere. Has any reader of "N. & Q." ever heard it, and was it in use during the last century?

JONATHAN BOUCHIER.

MRS. LAWRENCE, OF WAVERTREE HALL, LIVERPOOL.—This lady, a sister of the late General Sir Charles D'Aguiar, was an intimate friend of Mrs. Hemans, and well known in the literary circles of Liverpool forty years ago. She was herself author of several literary works, both original and translated—viz. 1. *Goetz von Berlichingen*, a drama translated from Goethe, 1799. 2. *S. Gessner's Works*, in three vols. translated from the German, 1802, published anonymously. 3. *Last Autumn at a favourite Residence*, &c. containing miscellaneous poems, 1829; a second edition in 1836 contains recollections of Mrs. Hemans, &c. &c. 4. *Cameos*, 1833, Liverpool; second edition, 1849.

The object of my present inquiry is to ascertain whether Mrs. Lawrence is the author of a little anonymous volume containing *Saul*, a tragedy, translated from Alfieri, and *Jephtha's Daughter*, a drama, 1821, by a *Lady*. The profits for the benefit of the Bible Society. This little book was printed by McReery, of Liverpool, and published by Cadell, London, the printer and publisher of the translation of Gessner named above. Am I right in supposing the anonymous volume of 1821 was by the translator of Gessner's works published in 1802?

Mrs. Lawrence died about the year 1858. Can any Liverpool correspondent give the exact date? I think Mrs. Lawrence had a son who was a clergyman in the Church of England, but I do not know whether any of her family are still resident in Liverpool. R. I.

FRANCIS MERES.—Francis Meres, author of the *Wit's Treasury*, 1598, was made rector of Wing in Rutlandshire in 1602. He died in 1646. Is

there any evidence extant as to how he obtained this rectoryship, through whose interest, &c.; and if not, what is the most likely place or book in which to search for information?

HENRY FLOWER.

5, Carlton Terrace,
Lower Park Road, Peckham.

NORDEN'S "SURVEY OF KIRTON IN LINDSEY."—I am extremely anxious to consult, for an antiquarian purpose, John Norden's *Survey of the Manor and Soke of Kirton in Lindsey, co. Lincoln*. It was taken in or about the year 1616. This great manor was, until very recent days, a part of the possessions of the Duchy of Cornwall. I am however informed, that this survey is not to be found among the records of the duchy. An abstract of it is preserved among the Moore MSS. in the Public Library at Cambridge. I think it is not probable that the original document has perished. If it exists in any of our public offices, or in private hands, I shall be very much obliged to anyone who will direct my attention to it.

CORNUB.

PAXTON FAMILY.—In what year was a — Paxton, Esq., sheriff of Coventry? * Where can an account of his family be found? and what were the names of his children, one of whom married the Rev. George Hughes, one of the ejected ministers? She died at Exeter during the civil war. Is any stone or memorial to her memory extant; if so, in what church? GEORGE PRIDEAUX.

QUOTATIONS WANTED —

"Each soldier his sabre from him cast,
And bounding hand in hand, man linked to man,
Yelling their uncouth dirge, long danced the kirtled clan."

"With gentle hand and soothing tongue,
She bore the leech's part;
And while she o'er his death-bed hung,
She paid him with her heart."

"Now welcome, lady, exclaimed the youth,
This castle is thine, and these dark woods all."

JONATHAN BOUCHIER.

REFERENCES WANTED.—

St. Bernard.

"Dicitur certe vulgari proverbio: Qui me amat, amat et canem meum.

Inter seculares nuge nuge sunt; in ore Sacerdotis blasphemica."

St. Augustin.

"Multi adorantur in arā qui cremantur in igne.

Anima magis est ubi amat quam ubi animat.

Libera me ab homine malo, a meliopo.

Misericordia Domini inter pontem et fontem.

Aliquem fortunæ filium reverentissime colere ac venerari.

Qui laborat orat."

[* The name of Paxton does not occur in two lists of the sheriffs of Coventry we have consulted. In 1622-3 John Patston was sheriff.—Ed.]

Gregory Agrigent.

"Non mihi sapit qui sermone, sed qui factis sapit."

St. Ambrose.

"Nulla aetas ad perdiscendum est."

St. Cyprian.

"Ad unum corpus humanum supplicia plura quam membra."

Boethius.

"Da pater augustam menti conscendere sedem;
Da fontem lustrare boni."

Macrobius.

"Bonæ leges malis ex moribus procreantur."

Celsus.

"Succurrendum parti maxime laboranti."

M. W.

Can any one supply me with the remainder of a passage beginning—

"Before thy sacred altar, Holy Truth,
I bow in manhood as I knelt in youth."

ALFRED AINGER.

"Humility, the fairest, loveliest flower
That bloomed in Paradise: the first that died.
It is so frail and delicate a thing,
That if it think upon itself it's gone."

F. G. W.

SHEKEL.—I have a shekel of which I should be glad to know the probable age and value. It is apparently of somewhat the same type as that figured in Akermann's *Numismatic Illustrations of the New Testament*, p. 7. The inscriptions are the same, viz., on the one side *שקל ישראל*, and on the reverse *הקדושה רישימים*, except that the letters are not quite so ancient in form. The central portions, however, are considerably different. The vase is not so distinctly a vase, but might pass for an altar, and has smoke ascending from it; while on the opposite side, instead of a stalk with three flowers merely, there is a branch, apparently olive, with many twigs and leaves or flowers. The whole is in good preservation, and is about the size of a florin.

GAMMA.

THE GENEALOGY OF THE USSHER FAMILY. — I have good reason to know that the genealogy of this family, as given by the late Sir William Betham, and printed in Dr. Elrington's valuable *Life of Archbishop Ussher* (Dublin, 1848), is by no means accurate or complete; and also that your correspondent MR. LOFTUS TOTTENHAM has it in his power, and is well qualified, to correct what is wrong in the document, and to supply deficiencies. May I hope that he will favour the public with a proper genealogy of the family of one of the brightest ornaments of the Irish church?

ABHBA.

Queries with Answers.

GEORGE HALYBURTON, BISHOP OF DUNKELD.—I am desirous of ascertaining the relationship of the bishop to Professor Thomas Halyburton, of St. Andrews. The professor's father, George Halyburton, was of the family resident at Pitcur, co. Angus, and married Margaret Playfair, and was minister of Aberdalgie, from which he was ejected in 1662 "by his near kinsman the bishop."

Your correspondent MARION made an inquiry in "N. & Q." (3rd S. i. 347) as to the family, but no precise information has yet been forthcoming.

The Grove, Henley.

JOHN S. BURN.

[We have submitted this intricate point of family history to our valued correspondent MR. GEORGE VERE IRVING, who has kindly forwarded the following observations:—

"I am afraid I can give you very little assistance as to this query. The principal's father, who was George Haliburton, minister of the united parishes of Aberdalgie and Dupplin, is sometimes referred to as the clergyman of one and sometimes of the other. (See Wodrow, Dr. Burns's edit. 1840, vol. i. p. 328, and vol. ii. p. 333.) He remained in the parish, but lived in great privacy in a house provided for him by Mr. George Hay, of Balhousie, Aberdalgie and Dupplin. This must have been in the latter parish, as his son is said to have been born there. From the last notice in Wodrow he appears, however, to have got into trouble again in 1676.

"He first went to Aberdalgie as assistant and successor to a Mr. Playfair, whose daughter Margaret he married. Their son, the principal, was born in Dec. 1674. It would be an important point to ascertain if the principal was the first son of the marriage, or if he had an elder brother, who however might have died in infancy—the custom in Scotland being to name the eldest son after the paternal, and the second after the maternal grandfather.

"It is a most remarkable and curious fact that in Wodrow's list of ejected ministers George Haliburton is described as *younger of Dupplin*. In the *New Statistical Account* of the united parishes, the following explanation is given: He was 'named junior to distinguish him from his *cousin*, minister of Perth, who, afterwards conforming, became Bishop of Dunkeld.'

"Although *cousins* in Scotland is often used in a very extended sense, and although the two parishes are adjoining, so that some distinction was necessary, I think that the adoption of the word *younger* indicates a very near connection.

"Lady Cowpar's letter about the bishop shows he was cousin also of the Pitcur's; but in those cases of intercession the so-called relationship is often more distant than the expression would now import.

"The bishop's son was served heir to him in extensive properties in the counties of Forfar, Kincardine, and Perth. (*Inquis. Spec.*, Nos. 423, 509, and 749 respectively.) As neither a Scotch bishop nor clergyman had large re-

venues at that time (nor indeed any time after the Reformation), it is almost impossible to conceive that he could have purchased these with his savings. They must, therefore, either have been conveyed to him by his father, or purchased with money derived from him.

"From experience I know that our parish registers in Scotland are worth little till after the Revolution, having been kept on loose sheets; indeed, the presbytery records are full of injunctions to the Book Sessions to get bound books.—GEORGE VERE IRVING."]

FIRST SABBATH SCHOOL IN ENGLAND.—I have seen it recently recorded that the first Sabbath school in Great Britain was formed by Mr. Robert Raikes in Gloucester in 1781:—

"As Robert Raikes walked out one day,
To see if children were at play,
Some boys were seen on Sabbath day
A playing, playing—ah me,
Then away, away."

The Golden Shower, p. 104.

May I ask what is known of Mr. Raikes, and if it is true that he was the first to establish Sabbath schools in England? W. W. Malta.

[Robert Raikes was born in 1735, and succeeded his father as a printer and editor of the *Gloucester Journal*. He received a liberal education, and prospered in trade. He formed a plan of bestowing upon the prisoners in gaols moral and religious instruction, and regular employment; but his greatest recommendation is, in conjunction with the late Rev. Thomas Stock, the institution of Sunday schools in 1781. He died at Gloucester, April 5, 1811, aged seventy-five years. Most recent biographical dictionaries give some account of him. Consult also the *European Magazine*, xiv. 315 (with portrait); xv. 350*; *Gentleman's Magazine*, vol. ci. (pt. ii.), pp. 132, 294, 391, and Joseph Ivimey's *Memoir of William Fox*, 18mo, 1831.]

VULGATE BIBLE, 1491.—I have a copy of the Vulgate Bible, about the rarity and value of which I shall be glad if you or any of your correspondents can give me any information. It has no title-page, but seems in other respects quite complete and in good order, with old wooden boards. At the end of the Book of Revelation there is the following colophon (I do not give the contractions):—

"Impensis atamen et singulari cura spectabilis viri Nicolai Kessler civis Basiliensis Anno Legis Novae Millesimo quadringentesimo Nonagesimo primo. Nona Januarii."

The first letter of each chapter is coloured.

GAMMA.

[This is the second edition of the *Biblia Sacra Latina*, printed at Basil by Nic. Kesler. The first edition appeared in 1487, and is described in *Bibliotheca Sussezianna*, vol. i. part ii. p. 338; and some account of the second edition is given by Panzer, *Annales Typographici*, i. 163, as well as by Masch, pt. ii. vol. iii. p. 134. Both editions are extremely rare.]

Replies.

SOLOMON AND THE GENII.

(3rd S. xii. 46.)

The stories of the pre-Adamite Jins, Peris, Divs, and Tacwins have come down to us through Jewish traditions. (Sale, *Prelim. Dis.* iv.) But the Koran and its commentators have something to say on the subject of Solomon and the Jins (Genii) or devils (ch. ii. p. 13; xxi. p. 270; xxvii. p. 310, Sale). In Surat, xxxviii. (p. 374, Sale), Allah says:—

"We also tempted Solomon and placed on his throne a devil in human form." . . . "We made the wind subject to him; it ran gently at his command, whithersoever we directed. And we also put the devils under him and among them, such as were every way skilled in building, and in diving for pearls, &c."

The Talmudists have the following fable of Asáf and Sakhar. (See Sale's note to the above quotation.)

Solomon having taken Sidon, and slain the king of that city, brought away his daughter Jeráda, who became his favourite; and because she ceased not to lament her father's loss, he ordered the devils to make an image of him for her consolation; which being done, and placed in her chamber, she and her maids worshipped it morning and evening, according to their custom. At length Solomon, being informed of this idolatry, which was practised under his roof, by his vizir Asáf, he broke the image, and having chastised the woman, went out into the desert, where he wept and made supplications to God, who did not think fit, however, to let his negligence pass without some correction. It was Solomon's custom, while he eased or washed himself, to entrust his signet, on which his kingdom depended, with a concubine of his named Amina. One day, therefore, when she had the ring in her custody, a devil named Sakhar came to her in the shape of Solomon, and received the ring from her; by virtue of which he became possessed of the kingdom, and sat on the throne in the shape which he had borrowed, making what alterations in the law he pleased. Solomon, in the meantime, being changed in his outward appearance, and known to none of his subjects, was obliged to wander about and beg alms for his subsistence; till at length, after the space of forty days, which was the time the image had been worshipped in his house, the devil flew away, and threw the signet into the sea; the signet was immediately swallowed by a fish, which being taken and given to Solomon, he found the ring in its belly, and having by this means recovered the kingdom, took Sakhar, and tying a great stone to his neck, threw him into the lake Tiberias. (Talm. En Jacob, part ii, et Yalkut in Lib. Reg. p. 182; Al Beid. Jallal. Abu'lfeđa.) T. J. BUCKTON.

THE SONGS OF BIRDS.

(3rd S. xi. 380.)

Besides the works of Kircher and Bechstein, referred to by the editor and correspondents, I may mention that a very interesting and entertaining book called *The Music of Nature*, by Mr. Gardiner, appeared between thirty and forty years ago, in which this subject was treated on. The author converted into musical notation almost all the sounds under the sun, ranging from the inflexions and modulation of Edmund Kean's voice down to the bray of a donkey! If I recollect right, he also set to music the colours of the prism! No doubt his musical enthusiasm carried him great lengths. Nevertheless there is much that is noteworthy in the book. Having been myself musical from my very cradle, and having made long and frequent observations of the songs of birds, I have come to the decided conclusion that the *natural* songs of *English* birds (the only birds with which in a *state of nature* I am acquainted) are never capable of musical notation—are never, in fact, in tune with our musical scale. People may be startled by such an assertion, which is, in other words, that all birds sing out of tune. But I think that any musical man with what is commonly, but erroneously, called a good *ear** for music, and also an ordinary amount of musical science, will, on trying the experiment, find that the intervals of birds' notes do not correspond with ours, and that they never sing according to any key corresponding with ours. I have carefully guarded my assertion by restricting it to *natural* song, and therefore it is hardly necessary to add that it does not relate to piping bullfinches, &c., which may be taught by their power of imitation to sing correctly in tune. My observations lead me to suppose that birds have not only great pleasure in singing, but some of them are endowed with not only a talent for imitation but also with a spirit of emulation. I have frequently listened for a length of time to a little robin imitating the cadences of a thrush in a neighbouring tree, repeating them with a fair degree of accuracy, and evidently straining its little throat (but in vain) to equal the superior power and richness of the larger bird.

I have seen it remarked somewhere—very likely in that charming little book, White's *Natural History of Selborne*—that early in the season singing birds appear to be out of practice, and perform but poorly; but as the spring advances, and they exercise their voices, they improve in quality and execution. This observation I can confirm. I have heard a thrush (which I con-

sider the king of English feathered songsters) evidently practising his song with great care, and trying new cadences and variations, and very interesting it was to listen to the performance. The lark may be said to have the greatest execution, but the quality of the thrush's voice and its expression I think rank it as a whole above the lark. The blackbird's tone is good, but its song is monotonous. It will repeat the same strain without altering a note for a whole evening. The robin is a sweet and accomplished songster, and, considering its size, has plenty of power. Indeed the great distance to which birds with their tiny throats can send their sweet songs shows a construction of their organ as one of the most wonderful of the numberless wonderful works of the Almighty. M. H. R.

DOCTOR WOLCOT.

(3rd S. xi. 450, 526; xii. 39.)

In the *English Encyclopedia* (*Biogr.*) vol. vi. p. 781, I find it stated that, before leaving England with Sir W. Trevelyan for Jamaica, "Wolcott (*sic*) procured the degree of M.D. from the University of Aberdeen." The same paragraph adds that, "having his hopes of a lucrative practice in Jamaica dispelled," "Dr. Wolcott proceeded to England, and was ordained by the Bishop of London."

If this account of the *English Cyclopædia* be correct, it sets at rest MR. MACKENZIE WOLCOTT'S doubt of Peter Pindar's medical degree; and also invalidates the statement which E. S. D. has quoted from the memoir prefixed to the works of Peter Pindar in 4 vols. 12mo, 1809. Also, it leads me to conclude that Wolcot was spelt indifferently with a single or a double *t*, although the latter shocks MR. WOLCOTT'S accuracy.

In Rose's *Biographical Dictionary* (vol. xii. art. "Wolcott"), it is stated that he graduated M.D. at Aberdeen, and further, that on his return from Jamaica he *took orders*.

In Chambers' *Cyclopædia of English Literature* (vol. ii. p. 78) it is stated distinctly that "the Bishop of London ordained the graceless neophyte, and Wolcot entered upon his sacred duties."

My own edition of the Doctor's poems is a quarto of the date 1787. It has no preface or introduction, nor can I hit upon any internal evidence bearing upon the question at issue. But this at least may be said, that there is a consensus of authority that the Doctor was an Aberdeen M.D., and not a *soi-disant* doctor; also, that the error of spelling, if it be one, into which I fell in my first reply to a query, is one which such accurate men as Rose and C. Knight have shared with me. J. B. DAVIES.

Moor Court, Kingston.

* The musical faculty is undoubtedly an intellectual one—not depending on the external organ. Many musical geniuses, like Beethoven, have been stone deaf, and many unmusical people have the most acute hearing.

In the *Dictionary of Universal Biography*, edited by John Francis Waller, Esq., there is an article on Wolcott (spelt with two *t*'s) by Mr. Francis Espinasse, in which it is stated that—

"After a course of schooling in various places, diversified by a year's residence in Normandy, he removed to Fowey in Cornwall, where a kind uncle, a medical man, who had already defrayed the expenses of his education, adopted him as his heir, and brought him up to his own profession. . . . He was anxious to see the world, and at his request his uncle persuaded Sir William Trelawney, appointed governor of Jamaica, to take Wolcott with him. On his arrival in Jamaica he practised medicine, and—strange episode in the history of such a man—he actually went to England, and was ordained by the Bishop of London, that he might accept a cure of souls in Jamaica. The duties of his new charge were, of course, but indifferently performed, and after the death of the governor of Jamaica, Wolcott returned to England. . . . After various ineffectual attempts to obtain a medical practice in Cornwall, he removed to London."

In Chambers' *Cyclopædia of English Literature*, vol. ii. p. 78, it is said that—

"Wolcot's (with one *t* here) uncle, a respectable surgeon and apothecary at Fowey, took the charge of his education. He was instructed in medicine, and 'walked the hospitals' in London, after which he proceeded to Jamaica with Sir William Trelawney, governor of the island, who had engaged him as his medical attendant. . . . His time being only partly employed by his professional avocations, he solicited and obtained from his patron the gift of a living in the church, which happened to be then vacant. The Bishop of London ordained the graceless neophyte, and Wolcot entered upon his sacred duties. . . . Bidding adieu to Jamaica and the church, Wolcot accompanied Lady Trelawney to England, and established himself as a physician at Truro."

Mr. Espinasse says that there is a copious memoir of Wolcot in the *Annual Biography and Obituary* for 1820. If E. S. D. will refer to this, he will probably obtain the information he is seeking as to whether or no Peter Pindar really took orders.

JONATHAN BOUCHIER.

5, Selwood Place, Brompton, S.W.

I did not accuse MR. DAVIES of being incorrect to a "t," but of misspelling Wolcot's name as "Walcott," thus confounding two families essentially distinct. As regard's Wolcot's qualifications for a degree, the *European Magazine* says that he was "appointed physician-general to the island of Jamaica," but gives no hint of his place of graduation, and touching his amateur clerical function (to use the gentlest term for the act), the same authority adds:—

"This circumstance of his life honest Peter has always been unwilling to acknowledge, but as impartial biographers we think it our duty to reveal it to our readers." (1787, vol. xii. 92.)

Mr. Redding says:—

"He completed his studies at Paris, and had quitted the paternal roof at an early age to reside with an uncle at Fowey. . . . there he was to be initiated in the art of manslaying *secundum artem*,"

but there is no notice again of any graduation. He also says that "Wolcot had scarcely qualified for the office" [a colonial living], "when he resigned it." The *Scots' Magazine* (iv. 192) and Mr. Cyrus Redding spell his name with one *t*; the *European Magazine* gives two *ts*. The one ascertained fact remains that MR. DAVIES should have written Wolcot or Wolcott, not Walcott.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

Memoirs of persons written during their lifetime are seldom of much value. Little confidence can, I think, be placed in the memoir prefixed to Peter Pindar's works, 1809. The language of the extract given by E. S. D. shows clearly that Dr. Wolcot himself could not have sanctioned it. Moreover, it is exceedingly improbable that a member of the household of the Governor of Jamaica would have been permitted to act in a manner so irregular as stated in the memoir. The following passage from an article on Dr. Wolcot in the *Penny Cyclopædia* is very circumstantial:—

"Before leaving England, Wolcot procured the degree of M.D. from the University of Aberdeen. . . . The Incumbent of a valuable living in the island being dangerously ill, the Governor suggested to his young friend that he might obtain preferment in the Church. Wolcot upon this hint proceeded to England, and was ordained by the Bishop of London; but on his return the clergyman whom he was to succeed had recovered, and he was obliged to remain contented with the curacy of Vere."

The authority for this article is stated to be the *Annual Biography and Obituary* for 1820. Dr. Wolcot was certainly not an estimable, but he was a remarkable man, and the question which has been raised with regard to his ordination ought to be settled. The only way to do so authoritatively, is to examine the records of ordinations in the diocese of London. Perhaps some of your readers have access to them, and will do this.

H. P. D.

The variations in statement with regard to "Peter Pindar" in the notes of several of your correspondents, and their reference to different authorities for their different statements, may be settled by turning to the *Annual Biography*, 1819, in which periodical is a memoir, evidently drawn up by an intimate friend, after Wolcot's decease. He was, as the *Gentleman's Magazine* states, "John Wolcot, M.D., painter and poet." He obtained a doctor's degree (1767) at Aberdeen in Scotland, and in the same year went with Sir William Trelawney to Jamaica, and at his decease returned to Cornwall and practised as a physician. He never "took orders," *i. e.* was not ordained by a bishop of the church in England, though he might have officiated clerically in Jamaica from the want of clergy in that island. In 1780 he

settled in London, and with Opie, afterwards a celebrated portrait-painter, practised the pictorial art, abandoning physic, and turning his whole thoughts and attention to satirical odes, from which he acquired the sobriquet of "Peter Pindar." "Rev." is a gratuitous title given him in the Catalogue of National Portraits at Kensington, 1867. This is the simple history of "Peter Pindar," which I can vouch for from my own knowledge of Dr. Wolcot when he resided at Somers Town in the years 1817, 1818. My brother during those years was accustomed, after official hours in Downing Street, where he held a good appointment, to spend his evenings with the Doctor, to cheer him in his blindness. He heard from himself his career in life, and therefore must be accurate as to its facts. His statement is that which I have briefly given to set your correspondents right where they differ. Not to take up your space, I shall only add one fact which has been omitted in your columns, viz., that the M.D. was not merely a satirical English poet, but a Latin scholar. I have somewhere among my literary papers an epigram in the style of Martial, an impromptu of "Peter Pindar" on my brother presenting him with a hare, *lepus*, which he repaid, then and there, with *lepos*, a witty pleasantry.

QUEEN'S GARDENS.

CONSECRATION OF A CHURCH BY AN ARCHDEACON (3rd S. xii. 24.)—If it be a fact that Woodham-Walter church was consecrated by an archdeacon, the ceremony was a violation of the ancient canons which forbid any under the rank of a bishop to consecrate a church. Bingham (book viii. chap. ix. 3) says:—

"The office of consecration by some ancient canons is so specially reserved to the office of bishops, that presbyters are not allowed to perform it. The first Council of Bracara, anno 563, makes it deprivation for any presbyter to consecrate an altar or a church, and says the canons of old forbid it likewise."

H. P. D.

DRAWINGS (3rd S. xii. 24.)—The best material "to lay down drawing-paper for water-colour drawings on another paper" is a solution of dextrin, or, as it is sometimes called, British gum, which is made by the torrefaction of starch. It is this material which is employed to form the adhesive layer at the back of postage and receipt stamps. Ordinary paste made with wheat flour has always an acid reaction, and with but little damp undergoes decomposition, producing spots and discoloration of delicate pigments from which dextrin is free.

SEPTIMUS PIESSE, PH.D.

THE KNAVE OF CLUBS (3rd S. xii. 24.)—With regard to the knave of clubs as a card of ill-omen, like the nine of diamonds, it may be that some light can be thrown upon it by the verse of an

old Jacobite song, representing the Earl of Mar and the Duke of Argyle, who—

"In a game at the cards for a kingdom would play;" and goes on to relate that Argyll found himself, by fair means—

"To win quite unable,

So he shifted the knave of clubs under the table."

And "faith (as Ophelia says) I will make an end on't"—

"Great Mar, in a passion, four shillings threw down,
But it wanted another to make up the crown!"

BUSHEY HEATH.

"LEO PUGNAT CUM DRACONE" (3rd S. xii. 45.)—This is in allusion to Apocalypse, v. 5—"Behold the lion of the tribe of Juda, the root of David hath prevailed," &c. The standard of the tribe of Juda was a lion: the prophetic blessing of Jacob to his son Juda was—"Juda is a lion's whelp: to the prey my son thou art gone up." (Genesis xlix. 9.) Christ was of the tribe of Juda, and is compared to a lion, because he fought against the devil, death, and sin, and overcame by his sacred passion and death; and as the devil is so often symbolised by a dragon, the lion fighting with the dragon was an appropriate emblem of Christ overcoming the devil.

F. C. H.

See Rev. v. 5 and xii. 7-9, with Cornelius à Lapidè on these passages. This commentator gives nine reasons, more or less cogent, for Christ's being called a lion, and also shows why the devil is called "draco." He refers to, and appears to endorse, the opinion that in the second passage "Michael" is Christ. The motto sounds like a line from a hymn; the mediæval hymns frequently contain the same idea, which is no doubt founded on the many Scripture passages where Christ is represented as contending with Satan, either in his own person or in the persons of his "faithful soldiers and servants." See also Psalm lxxiv. 14, 15 (Vulg. lxxiii. 13, 14), and St. Augustine thereon. I should be very much obliged if J. G. N. would kindly favour me with impressions of seals bearing this device.

J. T. F.

The College, Hurstpierpoint.

REV. JOHN DARWELL (3rd S. xi. 409, 529.)—This composer's name is invariably spelt as above, whereas it ought to be Darwall. I have received the following particulars concerning him from a friend who is connected with the family. The Rev. John Darwall was descended from an old Cheshire family; his father, Randle Darwall, was rector of Haughton, near Stafford, and died in 1777. Mr. John Darwall was vicar of Walsall from 1769 to 1789, the date of his death. The gentleman of the same name, who was resident in Birmingham in 1790, and whose name appears among the subscribers to Dr. Miller's *Psalms* of that date, was incumbent of Deritend, which is a district in that town, and was a son of Mr. John

Darwall, vicar of Walsall. I believe the original MS. of the music of the tune "Darwall," and which is said to differ from the version in circulation, is in the possession of the Rev. Leicester Darwall, incumbent of Criggin, near Shrewsbury. The musical talent which was made public by the hymn tune in question seems to have existed in the family for many generations, and is still extant in the present representatives of it. Mr. Randle Darwall, the rector of Haughton, who was a jocose as well as a learned and musical man, is reported to have rather risked passing his examination for orders by answering an inquiry of the examining chaplain as to what else he could do, by replying that he could fiddle!

W. I. S. HORTON.

TOMB IN BARBADOS (3rd S. xii. 9, 58).—An influx of water, considering the *locale* of the tomb (or more correctly *vault*), would be as extraordinary a phenomenon as the one it has been put forward to account for. Sp.

MONUMENT OF O PIERS SHONKES, AT BRENT PELHAM, CO. HERTFORD (3rd S. ix. 219, 400).—I appear to have forgotten to make a communication which I intended upon this subject, in order to refer to the *Gentleman's Magazine* for May, 1852, in which accurate representations were given of the monument in question, and of the coffin-lid. They were engraved from drawings by the late Mr. Thomas Fisher, F.S.A., author of *Collections of Bedfordshire*, and accompanied by some remarks from the present writer. There is also another engraving of the monument in the *Antiquarian Itinerary* for Sept. 1816. The design of the coffin-lid is remarkable; but nothing very mysterious or wonderful, at least to the eye of a modern antiquary. An angel is conveying to heaven the soul of the deceased, which is represented in the customary shape of a miniature naked man, raising his hands in the attitude of prayer, and his lower limbs concealed by the sheet in which he is carried. Surrounding this representation are the four winged beasts of the Revelations employed as symbols of the evangelists. In the centre of the stone is a four-leaved flower, or cross flory. And at the feet two other leaves of architectural foliage rise from the mouth of a dragon. The tomb upon which this coffin-lid is placed is either another monument, or, if erected purposely to sustain it, was the work of the same fanciful person who wrote the inscriptions on the wall above, attributing the tomb and the carving to "O PIERS SHONKES, who died Anno 1086." This idea was evidently a village legend adopted by the writer of the four Latin and six English lines already printed in "N. & Q.," which are not older in style than the sixteenth or perhaps seventeenth century. There was a family of Shonk or Shonkes which owned land in the parish,

and a manor still retains their name, as mentioned in the quotation from Gough's *Sepulchral Monuments* given in the editorial note to the first communication above referred to; and it may further be remarked that Clutterbuck has noticed one Peter Shonke occurring as a witness to a deed dated Clavering in Essex in 21 Edw. III. The coffin-lid may be somewhat older than that date; but possibly not. J. G. N.

"MAGUS DE TININNABULIS" (3rd S. xii. 8).—I send the following notes on some of the writers mentioned:—

Fortunatianus.—Born in Africa, Bishop of Aquileia in the time of Constantine; wrote plain commentaries on the Gospels, A.D. 300-336. But perhaps Venantius Fortunatus is meant.

Hieronymus Squarzacicus Alexandrinus.—Wrote a Life of Petrarch, printed with the poet's works by Henry Petri, before A.D. 1574.

Nicolaus Reusnerus.—Born at Loewenberg in Silesia, A.D. 1545; wrote a *Sylvula Genealogica* of the Bavarian and Palatine princes, together with Latin poems, 4to, Launingæ, 1568; and, in concert with Georgius Sabinus, an account of the Cæsars from C. Julius to Maximilian II. of Austria, 8vo, Leipzig, 1572; and many other works on Law, History, Philosophy, and Poetry. He was Professor of Classics for five years at Laungen, then made Doctor of Laws in 1583, and became Professor of Law, first at Strasburg, then at Jena. Was employed by Rudolph II. as ambassador, and rewarded by being created a Count Palatine. He died A.D. 1602.

Petrus Messias Hispanensis, of Seville, published the *Diversæ Lectiones* first in Spanish, which were translated into Italian, French, and German before A.D. 1574. There is a book published at Florence, mentioned in the *Universus Terrarum Orbis* of Lator à Varea, with this title—

"Congiura e subito amotinamento occorso nella città di Firenze, e le morti che ne seguirono (nella Selva rinovata) parte v. cap. xiv."

by Pietro Messia; but no date is given.

Philippus Rubenius, son of John, senator of Antwerp, and brother of the painter Peter Paul Rubens; wrote *Electorum Libros* ii., *Poemata varia*, and *Epistolæ*; and translated *B. Asterii Amasei Episcopi Homilias Græc. Latine*. Died A.D. 1611, æt. 37.

Philoxenus.—There were several of this name, but I can find no work entitled "De urbibus," by any of them.

Paulus Grillandus, a Florentine lawyer, wrote on Crimes and their Punishments, and a book on Heretics, A.D. 1550-1574.

Joannes Alexander Brassicanus [Köhlburger].—Born at Wittemberg in Prussia, A.D. 1500, printed scarce works, to which he added original prefaces; e. g. the works of Eucherius, some agricultural treatises, *Savvianus on the Judgments and Provi-*

dence of God, Petronius Arbiter, besides elegies, dialogues, and epigrams of his own, written and published when only nineteen years of age; and a commentary on the Hymn to Apollo, A.D. 1523. He died A.D. 1539.

Franciscus Rosinus.—One Rosinus is mentioned by Gesner as a writer on Alehmy before A.D. 1574, but no Christian name is given.

Vannocius Beringucius Senensis published a work in Italian on Pyrotechny at Venice, A.D. 1540. He wrote also on Metals and Engines of War.

The above account is compiled chiefly from Conrad Gesner's *Bibliotheca*, edited by Semler, A.D. 1574, and from Hoffman's *Lexicon*.

E. A. D.

The following notes, which go but a little way towards answering your correspondent's queries, are from *Epitome Bibliotheca Conradi Gesneri conscripta primum à Conrado Lycosthene Rubeaquensi: nunc denuo recognita . . . per Josiam Simlerum Tigurinum*. Tiguri, 1555:—

"Hieronymus Squarzasichus, descriptis vitam Francisci Petrarchæ, quæ ab Henrico Petri cum Petrarchæ operibus impressa est." Fol. 77.

"Paulus Grillandus Florentinus jurisperitus, scripsit de diversis criminibus, ubi etiam de calumniatoribus agit: alias de criminibus et pœnis eorum. Ejusdem liber de hæreticis habetur impressus." Fol. 143.

"Vannocius Biringucius Senensis scripsit Italice Pyrotechniam, lib. 10, opus impressum Venetiis an. D. 1540 in 4 chart. 44. Tractat autem de natura metallorum, et ratione fundendi ea et separandi et de campanis et tormentis bellicis." Fol. 177.

K. P. D. E.

EXTRAORDINARY ASSEMBLAGES OF BIRDS (3rd S. xi. 106, 220, 361.)—Some six years ago, on a morning in May, an unusually heavy thunder-storm occurred at Loophead, the northern cape of the estuary of the Shannon, immediately after which the puffins and pretty kittiwake gulls, countless numbers of which build their nests in the cliffs around, especially in an inaccessible island off the Head, assembled in a tumultuous manner, as if engaged in a troubled council, occasionally collecting on the island in noisy groups, then again dispersing during the whole day until sunset; when apparently with one consent both gulls and puffins flew northwards in a body, forsaking their nests, at that season full of eggs, and did not return until March in the following year.

What could have prompted this strange and sudden exodus at the breeding season? Could the electric fluid have had the effect of adding the eggs, and some mysterious instinct have discovered the irreparable injury? Or did a scarcity of sprats and other small fry, forming the food of sea-birds, render migration unavoidable? The island, a singularly picturesque object, with sheer precipitous sides upwards of three hundred feet high, is only about thirty yards distant from the opposite cliff, and on it are ruins of several build-

ings, the nature and purpose of which are unknown, either to history or local tradition; neither would it be possible to reach the island except by a suspension bridge, no vestiges of which exist. An ingenious gentleman of Clare, who has a summer residence in this wild and solitary region, has laid the abutments on the mainland of a flying bridge, and if he completes the work this mystery may yet be solved. But what of the bird exodus? Can any correspondent adduce and account for similar instances? J. L.

Dublin.

TENNYSON'S EARLY POEMS (3rd S. ix. 111.)—It is a point not to be overlooked in Tennysonian bibliography, that subsequently to the joint publication of *Poems by Two Brothers* (Alfred and Charles Tennyson), in 1827, each of the brothers published a volume of poems separately. Alfred's first distinctive publication is well known to collectors; but Charles's contemporaneous volume is a lost fact in literary history. A copy of it now lies before me. It is dated "Cambridge, 1830," and is entitled *Sonnets and Fugitive Pieces*, by Charles Tennyson, Trin. Coll. Amongst the sonnets is one addressed to "A. H. H.," immortalised in *In Memoriam*, and there is a poem addressed "To —," which the internal evidence shows to mean one of the writer's brothers, probably Alfred. The prevailing tone of the poems is pensive and melancholy; but it can hardly be said that there is discoverable in them the smallest germ of the brilliant fancy and subtle intellectuality which mark the Tennysonian poetry.

D. BLAIR.

Melbourne.

STYLE OF "REVEREND" AND "VERY REVEREND" (3rd S. xii. 26, 78.)—G. will find on inquiry that a great many of the formalities connected with the General Assembly of the Church of Scotland are founded upon those of the old national parliament, which, unlike that of Great Britain, consisted of only one house. The Lord High Commissioner represents the Crown in the same way as Lauderdale, Rothes, and others, did in the Parliament. The Moderator fills the place occupied by the Chancellor as chairman of the house. The terms "Right Reverend" and "Right Honourable" are precisely those which would be used by the old commissioners in addressing the Lords Spiritual and Temporal, and Commons of Scotland in Parliament assembled; being, in fact, equivalent to the well-known "Lords and Gentlemen" of our own day. Can G. tell me where I can procure a copy of a most amusing brochure by my late friend William Edmonstone Aytoun, entitled *Our Zion, or Presbyterian Popery, by Ane of that ilk*, 1840, which contains a most amusing account of the forms of the Assembly. Aytoun gave me a copy of it, and, deeply to my regret, I lent it to a

lady who died shortly afterwards, and I have never been able to fall in with another copy, although I have made occasional inquiries during the last twenty-five years. I applied to Aytoun himself, but he informed me that he had only his own copy, and was afraid that it was entirely out of print.

GEORGE VERE IRVING.

SCOT, A LOCAL PREFIX (3rd S. xi. 155, 283).—Having occasion to look into the Appendix (vol. ii.) of Nisbet's *Heraldry*, for another purpose, I stumbled upon the following passage, which strongly corroborates the views I stated in regard to compound names in the discussion which appeared under the above title; and as it falls under the head of *Res noviter*, it may perhaps find a place in "N. & Q.," although the original discussion is closed. It occurs in a notice of Sir John Scott of Scots Tarvet, p. 293:—

"When a gentleman of his relation, Inglis of Tarvet, was by necessity of his affairs obliged to sell his estate, Sir John bought it. . . . Having finished this transaction, he expedited a deed under the Great Seal, erecting and incorporating the lands and estates of *Inglis Tarvet* and *Wemyss Tarvet* into a new barony, to be in all time hereafter called the barony of *Scots Tarvet*. The charter of creation is of date the 11th of September, 1611."

The change from English to Scott is very remarkable.

GEORGE VERE IRVING.

THE "VICTORIA MAGAZINE" (3rd S. x. 187).—The writer of the drama of the *Spanish Marriage* was Charles Whitehead, author of *Richard Savage* and other works of fiction, and once sub-editor of *Bentley's Magazine*. Mr. Whitehead ended his days, not happily, in this city. D. BLAIR.

Melbourne.

SOURCE OF QUOTATION WANTED (3rd S. xii. 44.)

"Quem Deus vult perdere prius dementat."

The Bishop of Down is in error if he has stated that the origin of this expression is *The Sibylline Leaves*. It is referred to as a remarkable saying of some one unknown by Sophocles (*Antig.*, 632-635).

Σοφία γὰρ ἔκ σου
Κλειῶν ἔπος πέφανται,
Τὸ κακὸν δοκεῖ ποτ' ἔσθλην
Τῷ δ' ἔμμεν' ὅτῳ φρένας
Θεὸς ἄγει πρὸς ἅπαν.

"In wisdom hath an illustrious saying been, by some one, set forth:—'That evil sometimes appears good to one whose mind God hurries on to ruin.'"

Upon which the Scholiast gives the exact words:—

"Ὅταν δ' ὁ δαίμων ἀνδρὶ πορῶνῃ κακὰ,
Τὸν νοῦν ἐβλαψε πρῶτον ᾧ βουλεύεται.

"When God prepares evil for man, he first injures the mind of him to whom he wills it."

The same distich is given as a fragment of Euripides, omitting, however, the last two words, ᾧ βουλεύεται, "to whom he wills it." The exact

words in Latin are to be found only in the Index prior of Barnes's *Euripides* (Cantab. 1694).

"Deus quos vult perdere, dementat prius."

Incerta, v. 436.

T. J. BUCKTON.

Streatham Place, S.

Possibly some of those earlier references in "N. & Q." may coincide with the subjoined, from Bohn's *Dict. of Classical Quotations*, p. 544:—

"Ὅταν δὲ δαίμων ἀνδρὶ πορῶνῃ κακὰ,
Τὸν νοῦν ἐβλαψε πρῶτον.

(A fragment of Euripides quoted by Athenagoras.)

C. A. W.

May Fair.

PARC AUX CERFS (3rd S. xii. 52).—MR. BOURCHIER quotes a passage from Alison's *History of Europe*, to the effect that the mistress of Louis XV. maintained her ascendancy by her skill in seeking out, and her taste in arraying *rivals*. But Professor Yonge, in his *History of France under the Bourbons* (vol. iii. p. 247) shows that her object was only to satisfy the king's lust by a constant succession of victims, who passed away before they had time or opportunity to become her rivals in any way but the most sensual:—

"She (Madame de Pompadour) lived in dread of some rival who might supplant her; and to insure herself against any influence of that kind, she now conceived and carried out a plan of unprecedented wickedness. . . . They (the girls in the Parc aux Cerfs) were educated with great care, Louis himself frequently watching their progress in different accomplishments, and with strange and unaccountable hypocrisy, superintending their religious studies and exercises of devotion until they were old enough to become his victims. Then, after a few weeks, or perhaps a few days, they were dismissed with large presents of money, which were augmented if they became mothers. If here and there one seemed more than usually attractive, and likely to awaken in the king more than a passing fancy, the marchioness took care that she was removed at once."

Alison implies, though he does not positively state, that it was Madame du Barri, who formed the infamous establishment. And the *Penny Cyclopaedia*, quoted by MR. BUCKTON, states: "he (the king) became attached to a more vulgar woman, Du Barry, and at last formed a regular harem," &c. But Du Barri only succeeded to the office of procuress. It was Pompadour who initiated the vile scheme. Professor Yonge points out that the Parc aux Cerfs was one of the estates which she had extorted from the king, and upon which a house had been built for her. "She now restored it to Louis, and drawing on the Treasury for the erection of additional buildings, filled them with female children whose shapes and features served to hold out a promise of future loveliness."

H. P. D.

SCANDINAVIAN LITERATURE (3rd S. xi. 378).—Allow me to inform R. I. that Part II. of Klemming's valuable *Chron. Cat. of Swedish Dram. Lit.*

has not yet appeared, and that—1. O. F. Müller's *Prode* is a pastoral, but in prose; 2. Bjerings's pieces are real pastoral dramas; 3. N. Sundt's pieces are novelettes. GEORGE STEPHENS.

Chæpinghaven, Denmark.

CHURCHES WITH THATCHED ROOFS IN NORFOLK (3rd S. xii. 35.)—In addition to those mentioned, I beg to inclose a list of others similarly clothed, viz.:—Bridgham, Old Buckenham, Chedgrave, Crostwick, Hackford, Hales, Heckingham, Kempston, Kirby Bedon, Mantby, Rockland St. Mary, Skingham, Sizeland (or Sisland), Thorpe (next Haddiscoe), Thorpe (next Norwich), and Thurlton. NORFOLKIENSIS.

I send an extract from an old account book of the parish of Markby, where the church has a thatched roof, as your correspondent J. T. M. writes:—

"Itt is agreed by the inhabitants of the towne of Markby, that Mr. Richard White shall have all the Tiles that is on the church, provid that he of his owne cost shall thach the same. And we doe chuse him to be churchwarden for this yeare, 1672. Witnes our hands," &c.

From Markby parish account book:—

"Memorandum, That the Constables of Markby-cum-mambri did compound wth George Sweete, High Constable of the weopnetacke of Caulsworth, this 9th day of April, 1615, being Easter Day, for xiii pound of butter, three hennes, and iij capons, assessed upon the towne above saide by the saide George Sweete, as appeared by a warrant sent unto us by the saide High Constable for the King's Mat^{tes} privie diet; for the wth pticulars we paid for every pound of butter three pence, for every henne viij^d, and for every capon xij^d."

FELIX LAURENT.

TO WHOM DID SORREL BELONG? (3rd S. ix. 258; x. 127.)—Is there good authority for the belief that the horse belonged to either of the gentlemen referred to; and if so, to which of them? I refer your correspondent H. P. D. to Miss Agnes Strickland's *Lives of the Queens of England*, vol. xii. p. 28. London, Colburn, 1848:

"He [the Prince of Orange] rode into the Home Park, at Hampton Court, the morning of February 21 [1702], to look at the excavation making, under his directions, for a new canal, which was to run in another longitudinal stripe, by the side of that which now deforms the vista, and injures the air of Hampton Court gardens."

The Prince of Orange was mounted on Sir John Fenwick's sorrel poney, when, just as he came by the head of the two canals, opposite to the Ranger's Park pales, the sorrel pony happened to tread in a mole-hill, and fell. Such is the tradition of the palace; and it must be owned, that after a careful examination of the spot, the author prefers its adoption to the usual assertion of historians that the Prince of Orange's "pony stumbled when he was returning from hunting," especially when the mischievous effects of the

subterranean works or moles in that soil are remembered. For an officer of rank, who resides in the vicinity, asserted that he had twice met with accidents which threatened to be dangerous, owing to his horse having plunged his forefoot to the depth of more than fifteen inches in mole-hills at Bushy Park and the Home Park. There, too, may be seen the half-excavated canal, which has remained without water and in an unfinished state. ANON.

Miscellaneous.

BOOKS AND ODD VOLUMES

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Notices to Correspondents.

In consequence of the great length of the interesting paper on the Shakespeare of Rowington, we have thought it advisable to postpone our usual Notes on Books, &c.

Queries are again requested not to mix up several Queries in the same communication, but to confine each Query to one special subject. Those of our Correspondents who favour us with Replies are requested to affix to them the precise reference (page and volume) on which the Query is printed. All are entreated to write plainly—especially proper names, and on one side of the paper only.

J. MANUEL. The mottoes of Companies (ant^r, p. 65), were revised by Elvira's Handbook of Mottoes.

ERRATA.—In last number, p. 70, col. ii. line 19 from the bottom, for "Spenser says" read "Spenser sings;" line 13 from bottom, for "prydant" read "prydand." Page 74, col. ii. line 14, for "white" read "Wight."

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, AUGUST 10, 1867.

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Notes.

BATTLE OF HARLAW: HEIRS: HEIRS MALE.

The battle of Harlaw, which has formed the subject of two old Scottish ballads—one of which from tradition has been given in "N. & Q."—naturally created a great sensation in the district of Mar, where the onslaught of the Highlanders and Men of the Isles was so very fierce, that the memory of the event was not likely to pass soon away from the recollection of those who suffered from their ravages; and the remembrance of which would be transmitted as a sort of heirloom from father to son, accompanied, no doubt, with imprecations on the memory of Donald of the Isles, who had occasioned the mischief.

Nevertheless, however bloody were the consequences, they were caused by the illegal attempt of Robert Duke of Albany, who, in his endeavours to aggrandise his own race, was desirous to wrest the earldom of Ross from its lawful heir.

In order to show how the case really stood, it may be necessary to state, that the attempt by the Regent to get hold of the earldom appeared under the guise of a legal instrument, executed, or said to be executed, by Eufamia Countess of Ross—a lady who had taken the vows long before, was a professed nun, and in this way barred from doing anything to the prejudice of the next heir to the earldom. Fortunately, the original deed has been preserved. It was found amongst

some loose papers in the Register House, when Lord Hailes was preparing his admirable and unanswerable case for the Countess of Sutherland. This was in 1771, when his lordship (one of the lady's guardians) prepared and printed an abstract of it. Besides being a valuable historical document, this pleading has another value in the estimation of Scottish lawyers: for it proves that the word "heirs" then had precisely the same meaning it has now; that it never was presumed to mean *heirs male*, as, where such succession was intended, the distinctive term "masculus" was added.

The following is the abridgement:—

"Robertus Dux Albanie, etc., dedisse, etc., carissime nepti nostre, Eufamie, etc. etc., filie et heredi quondam Alexandri de Lesley, Comitis de Rosse, totum et integrum comitatum de Rosse, etc. etc., qui, que, et quod fuerunt dictæ Eufamie hæreditariè; et quem, quas, et quod eadem Eufamia, non vi et metu ducta, nec errore lapsa, sed merci et spontanea et voluntate suâ, in sua pura et integra virginitate, in presentia venerabilium in Christo Patrum Domini Finlai, Episcopi Dunblanensis, in castro de Strivlyne, die Mercurii, duodecimo die mensis Junii ultimo preteriti, in manus nostras, etc., resignavit, etc. Tenend., etc., predictæ Eufamie, et hereditibus suis de corpore suo legitime procreatis seu procreandis; quibus forte deficientibus, Johanni Stewart, Comiti Buchanie, filio nostro carissimo, et hereditibus suis masculis de corpore ejus legitime procreatis seu procreandis; quibus forsitan deficientibus, Roberto Stewart fratri suo germano, et hereditibus suis masculis de corpore suo legitime procreatis seu procreandis; quibus forsitan deficientibus, domino nostro Regi, et hereditibus suis regibus Scotia, de domino nostro Rege, et hæreditibus suis, in feodo," etc.*

This resignation by the professed nun was nugatory; for the succession was regulated by a charter of David II., dated October 23, 1370, of the earldom of Ross, where a remainder is given to Sir Walter Leslie and Eufamia de Ross (the grantee's daughter): "et hereditibus de ipsa Eufamia legitime procreatis, seu procreandis." The possibility of a failure of male heirs is contemplated, because there is a special provision that, upon the succession coming to females, "semper senior heres femella" was to succeed without division.

Leslie and Eufamia had a son, who married a daughter of Albany, by whom he had a daughter also called Eufamia; who, either from mental or personal defects, was induced to embrace a religious life and become a nun. The consequence of this was that her aunt, the wife of Donald of the Isles, the instant Eufamia took the vows, became Countess of Ross by reason of the substitution to "heirs" in King David's charter.

It was thus to vindicate the right of his wife to the earldom that Donald had recourse to arms. That he was unsuccessful, was his misfortune. He might truly exclaim, from Lucan:—

"Victrix causa Diis placuit, sed victa Catoni."

* June 15, 1415. Page 29 of case.

In truth, the regency of Albany was very much after the fashion of a later period, when, as Wordsworth says —

“ [this was] the simple plan,
That those should take who had the power,
And those should keep who can.”

Acting on this principle, Albany's son, the Earl of Buchan, kept the earldom of Ross until he was slain at the battle of Verneuil in France, 1424; when James I.—who, in pursuance of his resolution to humble the magnates of Scotland, was far from scrupulous—seized the earldom as next male under the nun's resignation. Coming north, in 1427, the king induced Alexander, the son of Donald, and his mother, the ejected Countess of Ross, and several Highland chieftains, to place themselves in his power. He confined the countess in prison, dismissed her son, and put many of the chieftains to death.

Alexander took his revenge for the incarceration of his mother and death of his adherents, by burning Inverness; but James, in 1429, effectually forced the earl to submission, by routing his army, composed of Islanders and Ross-shire men. Donald of the Isles is stated, in the genealogical account of the clan or family of Macdonald,* to have died in France in the year 1427; and the countess had, in all probability, predeceased him, as Alexander took the title of earl about that period.

In 1431, Alexander obtained a pardon from the crown, and his earldom was restored to him. He died in 1448 or 1449, according to the genealogical account of the family,* leaving three sons: John, Hugh, and Celestine. John retained the earldom until forfeited in 1475, when it was perpetually annexed to the crown. In 1476 he was restored to a small part of his lands. “From the ruins of his family that of Mackenzie sprung, now one of the most powerful clans in the Eastern Highlands,”—so says the genealogist of the family.

The case of Ross has a parallel in that of Mar; where a like injustice was perpetrated, by the crown taking advantage of a resignation by a *life-renter* in favour of a bastard of the Albany breed; who, by a series of extraordinary outrages, possessed himself of the person and estates of Isabel Countess of Mar, and then endeavoured to put the earldom past the heir of line, the legitimate successor—an injustice that was not remedied until more than a century afterwards, when Queen Mary, moved by the gross “injustice” of her predecessor, placed the heir of line in the precise place of his ancestress. J. M.

* Privately printed, Edinburgh, 1819, p. 66.

AN OLD NEWSPAPER: A ROYAL MARRIAGE CUSTOM: HABERDASHER.

In a recent issue of the *Peterborough Advertiser* was an article containing many extracts from an early number of *The Stamford Mercury*, one of the oldest of the provincial newspapers. Some of these extracts possess more than local interest, and may, perhaps, be allowed a niche in “N. & Q.” The paper is of the date March, 1733-4 —

“and the ‘Foreign Affairs’ posts, show us that Russia and Poland were at war, as were Germany and France. The latter is curiously enough described as ‘having a plan whereby to become masters of Luxemburg,’ and then, as of late, Great Britain offers her intervention to preserve peace. In such way does ‘History repeat itself.’ The great event at home was a royal wedding. The Irish, or at least the Peers, had ‘a grievance,’ for not having places assigned them equal to the English Peers, they resolved not to attend the wedding, and to keep their wives away. This must have been dreadful for the ladies. George II. occupied the throne, and the wedding, that of the Princess Royal to the Prince of Orange, came off notwithstanding the disgust of the Irish Peers. There is a long description of the doings at the wedding, one of the formalities sounding curiously to the present generation. The scribe says: —

“About Twelve the Royal Family supp'd in public in the great State Ball-Room; their Majesties were placed at the Upper End of the Table under a Canopy; on the Right hand sat the Prince of Wales, the Duke, and the Prince of Orange, and on the Left the Princess of Orange, and the Princesses, Amelia, Caroline, and Mary: the Countess of Hertford carv'd. About two the Bride and Bridegroom retir'd, and were afterwards seen by the Nobility, &c., sitting up in their Bed-Chamber in rich Undresses. The Counterpane to the Bed was Lace of an exceeding great Value.”

“The fashions at Court on the occasion were these: —

“The Ladies mostly had fine laced Heads, dress'd English; their Hair curl'd down on the Sides, powder'd behind and before; with treble Ruffles, one tack'd up to their Shifts in quill'd Pleats and two hanging down; the newest fashion'd Silks were Padoasows, with large Flowers of Tulips, Pionies, Emmonies, Carnations, &c., in their proper Colours, some wove in the silk and some embroidered.”

“The assizes are on, and at Northampton ‘one man was cast for breaking open a house, but respited before the judge left the town.’ Parliament was engaged in discussing Triennial Parliaments, and the question was negatived by 247 against 184.”

The court costume has been mentioned; but here is the costume of a lady who had broken out of the House of Correction at Peterborough, and for whose recovery the sum of half-a-guinea was offered. The date is March 19, 1733-4: —

“Note.—The said *Sarah Smith* is a thickish Person, of a middle Stature, with a darkish Complexion, black Eye-Brows somewhat arch'd, with Pimples appearing in her Face: had on, when she broke out, Irons of [sic] both Legs and Tammy Gown strip'd with Green.”

A Mr. Taylor advertises himself as “Haber-dasher of Hats”: thus giving a peculiar meaning to a singular word, whose origin has afforded

nuch discussion in these pages; and, in the following paragraph, we find an old use of a proverb that is yet vigorous:—

“We hear from Thorney Fenn, in the Isle of Ely, that Mr. Jeremiah Kis of that Place, lately sent up a Score of Hogs to *London*, which he sold there for 20 Pounds, which Money he put in the present Lottery, in which he has already had a Prize of a thousand Pounds. *Of this Gentleman it may very properly be said, He brought his Hogs to a fine Market.*”

CUTHBERT BEDE.

GOETHE'S SENSIBILITY.

Goethe is usually represented as unimpassioned. It is probable, however, that he was naturally under the influence of a delicate nervous system, like his mother, but which he succeeded in controlling. The following will show that he was capable of strong emotions. After the battle of Jena, in 1806, the Emperor Napoleon I., sensibly irritated, permitted the Grand Duke Charles-Augustus of Saxe-Weimar to return to his estates, but not without evincing a lively mistrust. From that time the noble and generous German was surrounded by spies, who approached almost to his table.

“At this time,” says Falk, “my own affairs called me frequently to Berlin or Erfurth, and as I knew in these places many of the superior authorities, I discovered certain remarks in the registers of the secret police which were placed every evening before the emperor, and which I hastened to commit to paper with the intention of making it known to our sovereign. Goethe, on this occasion, gave me so strong a proof of his personal attachment to the grand duke, that I regard it as a duty to exhibit to the German public this bright page in the life of their great poet. On my return to Erfurth, I called on Goethe, and found him in his garden; we spoke of the domination of the French, and I reported precisely all that I was about to communicate to his highness. It is stated in the writing, that the Grand Duke of Weimar was convicted of having advanced four thousand thalers to General Bliicher, our enemy, after the defeat of Lübeck; that every one besides knew that a Prussian officer, Captain de Ende, had come to be placed near her Royal Highness the Grand Duchess, in the capacity of grand maître de la cour; that it could not be denied that the installation of so many Prussian officers was in itself something offensive to France; that the emperor would not allow such a conspiracy to plot against him in the dark, in the centre of the German confederation; that the grand duke appeared to omit nothing calculated to awaken the anger of Napoleon, who nevertheless had many things to forget respecting Weimar; that thus it was that Charles-Augustus had been seen, accompanied by Baron Müffling, in passing through his estates, visiting the Duke of Brunswick, the mortal enemy of France. . . . ‘Enough,’ exclaimed Goethe, his eye inflamed with anger; ‘enough, I need no more; what do they want then, these Frenchmen? Are they men who require more than humanity can perform? How long, then, has it been a crime to remain faithful to his friends, to his old companions in arms, in misfortune? Is it so small a matter for a brave gentleman that it is denied that our sovereign should efface from the most happy memories of his life the seven years’ war, the memory of Frederick the Great,

who was his uncle—in fine, all the glorious affairs of our old German confederation, in which he has himself taken so lively a part, and for which he has risked his crown and sceptre? Is your empire of yesterday, then, so solidly established that you have nothing to fear for it in the future vicissitudes of human destiny? Assuredly, my nature brings me to the peaceable contemplation of affairs, but I cannot see without irritation that impossibilities are required from men. The Duke of Weimar maintains at his own cost the Prussian officers out of pay, advances 4,000 thalers to Bliicher after the defeat of Lübeck, and you call this a conspiracy! and you make it a crime! Suppose that to-day or to-morrow a disaster should reach your grand army, what merit would it not be, in the eyes of the emperor, in the general or field-marshal who should act in like circumstances as our sovereign has acted? I say, the grand duke does what he ought; he would be wanting to himself if he did otherwise. Yes, and when he shall, at this game, lose his estates, his people, his crown, and his sceptre, like his predecessor the unfortunate John*, he should hold to what is good, and not wander from the generous sentiments prescribed to him by his duties as a man and a prince. Misfortune! What is misfortune? It is misfortune when a sovereign receives favourably strangers who are installed in his house. And if his fall should occur, if the future bring him the fate of John, well! we, even we, will perform our duty, we will follow our sovereign in his misfortunes as Lucas Kranach followed his, and we will not quit him a moment. The women and children, in seeing us pass through their villages will open their tearful eyes and cry, See the old Goethe and the Grand Duke of Weimar that the French emperor has despoiled of his throne because he would remain faithful to his friends in adversity, because he visited the Duke of Brunswick, his uncle, on his death-bed; because he would not allow his companions of the bivouac to die of famine.’ At these words he stopped, choking, large tears rolling down his cheeks; then, after a moment’s silence, ‘I would sing for my bread, I would put our disasters in rhyme. In the villages, in the schools, wherever the name of Goethe is known, I would sing the shame of the German people, and their children should learn my complaints by heart, and when they became men, sing these in honour of my master, and restore him to his throne. See, my hands and feet tremble; I have not been so moved for a long while. Give me this report, or rather take it yourself; throw it in the fire, let it burn, let it be consumed; gather the ashes of it, plunge them into the water, let it boil, I will bring the wood; let it boil till it is destroyed; that the last letter, the last comma, the last point, may vanish in the smoke, and that nothing may remain of this shameful manifesto on the soil of Germany.’”

In this narrative the following points are noteworthy: 1. Goethe, thrown off his guard, discloses, besides his tenderness, egoism and poccourantism, and reminds us of *ego et rex meus*. He has a special spite against a bit of paper that no one else would have wreaked his vengeance upon. 2. Bliicher, glad enough then to obtain a plate of meat and the sovereign loan of 600L, was, nine years afterwards, the god of the Londoners, who nearly wrung his hands off, and to whom, and not to the Duke of Wellington, they attributed the success at Waterloo. Certainly Bliicher was the right man in the right place, but not exactly at

* John Frederick, deprived of his electorate of Saxony by the emperor in 1547.

the right time. One remark of his—the only one I have heard—was in reply to the simple question, What do you think of London? “I think it is a capital city to sack.” It is not unlikely indeed that France and Prussia also have this *in petto*. 3. The kind feelings of the Duke of Saxe-Weimar towards the Prussians are likely to be returned in a different way by Prussia to the duke’s successor who holds the key to Austria. 4. Fouché’s system of espionage and reports to Napoleon; these were prepared on the expansion and contraction principle. The first paper the emperor looked at was little more than a table of contents; if he wished to know a trifle more, he looked at No. 2 report of the same transaction; and if very much interested, he looked at the amplest report, No. 3 or 4, as the case might be. Napoleon was a great economist of time. 5. Falk thought he had surreptitiously got sight of this report, but there can be no reasonable doubt that it was designedly put in his way for the purpose of his carrying the news directly or indirectly to the ears of Charles-Augustus.

T. J. BUCKTON.

Streatham Place, S.

PICTURES BY WEST.

It may be of interest to some of the correspondents of “N. & Q.” to know that two paintings by Sir Benjamin West are at this time to be found in the county of Wilts, of which I beg to offer a few particulars; respecting each of them, any additional information, or confirmation of the traditions I mention, will be very acceptable. The first is a copy in oils of the larger picture of the death of General Wolfe, painted for the engraving made by Woolcott in 1776. It once belonged to an ancestor of mine, and was given by him to the father of the lady in whose possession it now is. I have reason to believe that it was won in a raffle, after the engraver had finished his plate. Probably some person conversant with the history of the larger picture may be able to give some information on this point. The other is a copy given by West himself as a parting present to an old servant, in whose family it has been handed down to the present owner, with a careful tradition of its acknowledged value, and the history of which I now wish to perpetuate in “N. & Q.”

James Dyer, a native of Westbury Leigh, in Wiltshire, was a private in the Life Guards. At a review in Hyde Park before George III., Dyer by some accident was thrown from his charger; he regained his footing, and stood by the side of his horse, resting his hand on the pommel of the saddle. West was struck with the fine figure and the very handsome face of this stalwart Wiltshireman, and the expression with which his noble horse seemed to regard the unfortunate ac-

cident: he made a sketch on the spot, and afterwards a finished painting, which was kept by West, and after his death is said to have been exhibited with other works of that distinguished painter. Dyer obtained his discharge in the course of a few years, and was taken into West’s service. He often sat for his face and figure, in several of West’s historical paintings, and lived with Sir Benjamin some years. When he left, to settle in his native village, Sir Benjamin copied, and presented to him, his likeness and that of his horse, from the picture painted some years before, and it has been handed down in the family in an undoubted succession; whilst the painting itself carries with it unmistakable evidence of its genuineness. It is very possible that West’s biography and the catalogue of his paintings may have some reference to each of these productions, which it would be very satisfactory to add to the facts I have here stated. I leave my address with the Publisher of “N. & Q.”; most willing to reply to any particulars wherein your readers may desire additional evidence. I have authority, in reference to the second picture, to say it can be purchased when its real value is fully ascertained. The first I presume would not be parted with.

E. W.

FLY-LEAVES: IZAAK WALTON.—On the fly-leaf of—

“The Free-holder’s Grand Inquest touching our Sovereign Lord the King and the Parliament, &c. &c. By the learned Sir Robert Filmer, Knight. London, 1679, 8vo.”

there is this inscription, “J. K. Don[um] Magistri Isaci Walton.” The initials evidently mean John Ken, Walton’s brother-in-law, to whom in his will he bequeathed a mourning ring.

The doctrines of the ultra-Tory Filmer were probably in unison with those of John Ken and his brother, the ejected bishop, which would make the book a very acceptable present. How and when the volume itself came north is unknown, but it was for many years in the singularly curious library at Whitehaugh, in the county of Aberdeen, which some few years since was sold by piecemeal in the sale-rooms of the late Mr. Nisbet, and is now possessed by Mr. T. Chapman.

Ken got his bishopric, as the story goes, in a somewhat unusual way. Mrs. Eleanor Gwynn had been refused a lodging by this clergyman, who was too upright a man to trade upon the vices of his master, and Charles had been told what had occurred. Thus the court had no doubt that Ken’s future preferment was barred. Upon a vacancy occurring of the bishopric of Bath and Wells, and there being many applicants, Charles settled the claims by nominating “the little man who had refused Nell a lodging,” stating that so stern a monitor would make an excellent bishop.

This venerable man, who could rebuke the faults of his monarch, was equally remarkable for tenacity of principle; for, after the revolution had removed the obstinate James from the throne, he nevertheless held himself so much bound by his oath that he declined allegiance to William and Mary, and paid the natural penalty of his conscientious scruples. J. M.

TWO CHURCHES UNDER ONE ROOF.—Instances of two churches in one churchyard have been mentioned in your columns, but the following example of two churches under one roof must be unique. Two distinct churches are under one roof at Pakefield, near Lowestoft—All Saints' and St. Margaret's—forming a double aisle of similar architecture and dimensions, divided by seven pointed arches on octagonal pillars. It was evidently erected for two distinct congregations, and each had their own altar with raised steps. There is a square tower at the west end, the lower compartment of a richly painted rood screen, and the silver chalice is dated 1337. This instance is mentioned in Mr. Nall's *Handbook to Great Yarmouth and Lowestoft*, from which book a great deal of valuable matter may be derived.

JOHN PIGGOT, JUN.

NAVAL REVIEW AT PORTSMOUTH, 1778.—

“There should he see, as other folks have seen,
That ships have anchors, and that seas are green;
Should own the tackling trim, the streamers fine,
With Sandwich prattle, and with Bradshaw dine;
And then sail back, amid the cannons' roar,
As safe, as safe, as when he left the shore.”

Heroic Postscript, *N. F. H. for Wit*, ii. 19.

Such was the spirit in which a review at Portsmouth, in the presence of royalty, was spoken of in the days of George III. The satirist had previously discharged an arrow at his Majesty on account of his alleged excessive seclusion of himself:—

“Our sons some slave of greatness may behold,
Cast in the genuine Asiatic mould;
Who of three realms shall condescend to know
No more than he can spy from Windsor's brow.”

Heroic Epistle.

Then, because the naval review at Spithead was ordered about two months after, the poet took credit to himself for producing the display by his animadversions. See note, p. 19.

An account of George III.'s visit to the navy at Spithead, &c., will be found in the *Annual Register* for 1778, p. 232. (Appendix to the Chronicle.) Information had lately been received of the treaty between France and the revolted American colonies of Great Britain. W. D.

SALMON FISHING.—Doubtless many of the readers of “N. & Q.” are anglers: here is good news for them, and worth making a note of. Mr.

Walpole, in his report for last year as Inspector of Salmon Fisheries, states that there is considerable improvement and increase in the take of fish. In North Devon, for instance, at the Taw and Torridge, salmon were sold at 8*d*. per pound; on the Exe, 4000 salmon were caught last season against 400 in previous years; on the Usk, 3000 fresh-run fish were taken by anglers alone; on the Dee 47 net licences were taken out, the average daily take of each net being 17 salmon; and 400 fish were taken by the rod, as against 100, the greatest number caught in any previous year. On the Wear there were more fish than had been seen in the last fifty years; whilst the conservators of the Ribble and Hodder report that in one fishery, where only 90 salmon were taken in 1859, 9000 were taken last summer! This is indeed satisfactory intelligence, and shows the beneficial effects of the Salmon Fishery Acts. PHILIP S. KING.

MR. BRIGHT'S EPIGRAMMATIC SAYING.—Mr. Bright, in a speech at Birmingham the other day, quoted from some doggerel verse, I rather think about St. Patrick, a clever though coarse saying, to the effect that “the beasts (meaning the Conservatives) had committed suicide to save themselves from slaughter.” For the original source of this idea, we must mount up two thousand years and more to Antiphanes, one of the earliest and most celebrated Athenian poets of the middle comedy, whose first exhibition was about B.C. 383. I refer to the lines (*Fragm. Comicorum Græcorum*, p. 567, ed. Meineke):—

Τίς δ' οὐχὶ θανάτου μισθοφόρος, ὦ φιλάτῃη,
Ὅς ἑνέκα τοῦ ζῆν' ἔρχη' ἀποθανομένους;

And at a much later period we find Martial (Book II. Epigr. 80) adopting the same idea:—

“Hoc rogo, non furor est ne moriare, mori.”

“When Fannius from his foe did fly,
Himself with his own hands he slew:
Who e'er a greater madness knew?
Life to destroy for fear to die.”

Anon. 1695.

C. T. RAMAGE.

SALE OF OLD MANUSCRIPTS AND BOOKS.—

“In a collection of interesting manuscripts sold in London last week at the rooms of Sotheby, Wilkinson, & Hodge, the following lot was included:—Robert Burns' ode, “Bruce's Address to his Troops at Bannockburn”—*tune*, Lewie Gordon. The autograph manuscript of this poem is written on two sides of a letter addressed to Captain Millar, Dalswinton. The letter commences:—

“DEAR SIR,—The following ode is on a subject which I know you by no means regard with indifference:—

“O Liberty—

Thou mak'st the gloomy face of nature gay,
Giv'st beauty to the sun, and pleasure to the day.”

It does me so much good to meet with a man whose honest bosom glows with the generous enthusiasm, the heroic daring, of liberty, that I could not forbear sending

you a composition of my own on the subject, which I really think is in my best manner, &c.

(Signed) 'ROBERT BURNS.'

"A more desirable memorial of this beautiful Scottish poet," says the Catalogue, "it would be impossible to possess." This precious relic of the great Scottish poet is framed and glazed, and enclosed in a handsome mahogany case; it went for 12*l.*, and was purchased by Mr. Robert Thallon, who immediately drew a cheque for the amount, and was congratulated by the auctioneer on his obtaining so great a bargain."

This transaction I have remarked with much concern. On June 24, 1861, the autograph above referred to was placed in my hands, as the Acting Secretary of the National Wallace Monument Committee, with a view to its being shown to subscribers, and afterwards deposited in the structure of the monument. The gentleman who handed it to me was my late friend Sir James Maxwell Wallace. He had succeeded to it on the death of his brother, Mr. Wallace of Kelly, M.P. for Greenock, to whom it was presented by the son of Captain Millar, who regarded him as the head of the Wallace family, and therefore its proper custodian. When I left Stirling, in the autumn of 1863, I returned the document to Sir James, at his request, but he expressed no intention of retiring from his promise to deposit the document in the monument. Sir James died a few months ago. CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham, S.E.

"THUS!" EARL ST. VINCENT.—I was struck with the signature THUS in your publication (3rd S. xii. 27), believing it came from one bearing the honoured name of Jervis. It reminded me, that when a midshipman on board H.M.S. "Hibernia" we had in our band the bass drum bearing the arms and motto (THUS) of the great and glorious Earl St. Vincent, which he left on board on striking his flag. A messmate of mine asked the black drummer the meaning of the word; a stiff glass of grog was to be the reward. The black came down into the cock-pit at the dinner hour, and, after some squabble, getting the glass of grog in hand, called out in a stentorian voice: "The meaning of the word, sare, is, when you catch a fool, sare, to swallow him—THUS," amid the uproar of some dozen reefers.

And now a little about the Earl St. Vincent. The victory that gained his title properly stamps his effigy in gold. He was a man of tremendous energy. I know nought of his conduct towards his superiors, or if he thought he had any. However, when in command all felt the weight of his power, and succumbed. There was one exception to make it a general rule. When captains went on board his ship, and "made their bow," if not low enough—according to his bending—he would cry out "Lower, lower, lower!" One captain, I think named Pakenham—Tommy Pakenham his sobriquet—answered "No, not for His Majesty."

I forget the sequel. It is curious that in the greatness of the man there should be found room for this littleness. This Tommy Pakenham was "a don't care sort of fellow." It was said his every hair would make a toothpick. J. S. Stratford, Essex.

LIVERPOOL SHIPOWNERS AND THEIR FLAGS IN 1793.—I lately unearthed in Mr. Tweedy's renowned "old curiosity shop," at Newcastle-upon-Tyne, a pint mug of common creamy white earthenware, decorated with "an east view of Liverpool lighthouse and signals on Bidstone Hill, 1793." The lighthouse stands near the centre of the group, and fifty-six signal-flags, all specially numbered, are arranged from left to right. A small compass, with the fleur-de-lis pointing to the right, indicates the north. I send you the names and flag numbers of the shipowners, as arranged below the picture in four columns, thinking they may be of some little interest to Captain Cuttle, as well as to those connected with the great seaport of Liverpool:—

- | | |
|-------------------------------------|----------------------------|
| 1. Mr. Slater's. | 29. Mr. C. Jones'. |
| 2. Mr. Dawson's. | 30. Greenland Ships'. |
| 3. Mr. Watt's. | 31. Men-of-War. |
| 4. Mr. Kent's. | 32. Ships'. |
| 5. Mr. Fisher's. | 33. Big's. |
| 6. Mr. Bolton's. | 34. Snow's. |
| 7. Mr. Ingram's. | 35. Well-Boat's. |
| 8. Messrs. Dunbar & Co's | 36. Mr. Gregson's. |
| 9. Mr. Ashton's. | 37. Messrs. Breeze & Co's |
| 10. Mr. Blackbourn's. | 38. Mr. Leyland's. |
| 11. Mr. Kenyon's. | 39. Mr. Bostock's. |
| 12. Mr. Ben's. | 40. Mr. Tomlinson's. |
| 13. Mr. Backhouse's. | 41. Messrs. Rawlinson's. |
| 14. Mr. Bradstock's. | 42. Mr. Tarleton's. |
| 15. Messrs. T. & E. Hodg-
son's. | 43. Dublin Packet's. |
| 16. Mr. Dickson's. | 44. Messrs. Lake's. |
| 17. Messrs. Browne's. | 45. Mr. Benson's. |
| 18. Mr. Freeland's. | 46. Mr. Jackson's. |
| 19. Mr. Copland's. | 47. Mr. Kerley's. |
| 20. Messrs. Earl's. | 48. Messrs. Alanson & Co's |
| 21. Mr. R. Fisher's. | 49. Messrs. Mason & Co's |
| 22. Mr. Ward's. | 50. Belfast Trader's. |
| 23. Mr. Staniforth's. | 51. Dublin Trader's. |
| 24. Mr. Wilding's. | 52. Lond Cheese Ship's. |
| 25. Mr. Brooks's. | 53. Harper & Brad's. |
| 26. Mr. France's. | 54. Mr. Beckwith's. |
| 27. Mr. Boats's. | 55. Mr. Humble's. |
| 28. Mr. Birch's. | 56. Mr. Ratcliff's. |

Then follow signals for "vessels in distress or on shore," and also for ships coming in or going out.

I conjecture that this mug was made for the special use of Liverpool seafaring men, that, when taking their ease in their inn, they might imbibe professional instruction as well as beer.

GEORGE HARDCASTLE.

Sunderland.

SEEING IN THE DARK.—The biographer of Lamennais, I observe, states that this very remarkable man had the faculty of seeing in the dark. It is stated of the two Scaligers, father

and son, I know not on what authority, that both of them were able to pursue their studies through the night without lamp or candle. D. BLAIR.

Melbourne.

Queries.

BRIDT painted in the manner of, and similar subjects to, Weenix. Can any reader inform me where I can find an account of this artist? In Bryan and Pilkington's dictionaries he is not named. W. B.

CLUBS OF LONDON. — I. Un de vos lecteurs, MR. E. FOSS, F.S.A., vous communiquait dans le No 234 (1st S. ix. 383), les quelques mots suivants : —

“In the reign of Henry IV., there was a club called ‘La Court de bone Compagnie,’ of which the worthy old poet Oocleve was a member, and probably Chaucer. In the works of the former are two ballads, written about 1413; one, a congratulation from the brethren to Henry Somer, on his appointment of the Sub-Treasurer of the Exchequer, and who received Chaucer's pension for him. In the other ballad, Oocleve, after dwelling on some of their rules and observances, gives Somer notice that he is expected to be in the chair at their next meeting, and that the ‘stayward’ has warned him that he is

“‘for the dyner arraye
Ageyn Thirsday next, and nat is delaye.’”

“That there were certain conditions to be observed by this Society appears from the latter epistle, which commences with an answer to a letter of remonstrance the ‘Court’ has received from Henry Somer, against some undue extravagance, and a breach of their rules.”

Seriez-vous assez bon pour m'apprendre dans quelle collection, et, si possible, dans quel volume se trouvent les deux ballades manuscrites dont parle MR. FOSS? J'ai parcouru plusieurs collections, mais mon peu d'expérience des manuscrits anglais a rendu mes recherches vaines.

2. Quelle est l'étymologie de Mums (Shadwell écrit Muns dans ses *Scovvers*, 4^o, 1691), Tityretus, Hawkabites, ou Hawkubites, et même Hawkubites et autres associations de jeunes débauchés, confondus en général sous la dénomination de Mohocks du temps de la Restauration et de la reine Anne? Faut-il écrire Mohock or Mohawk, comme dans le *Gentleman's Magazine*? T. H.

OLD ENGRAVERS.—I shall be glad of information respecting two old prints in my possession. The one represents our Saviour with the crown of thorns and purple robes, and bearing the reed in his hand, mocked by the soldiers. In the left-hand corner are the subjoined date and signature—“1538, 10 . AN . BO.”

The subject of the other print is Christ disputing with the doctors in the Temple. The date and signature are in the right-hand corner as follows:—“1568, (B.” S. L.

FIRST COLOURED JURY IN AMERICA.—It may be recorded in “N. & Q.” that a jury composed entirely of coloured men was empanelled in Navasola, Texas, not long ago, and that it is the first instance known in the United States.

This is one of the strange events which have occurred since the termination of the late civil war. Is such an instance known in England?

W. W.

Malta.

FURIES.—In an old commonplace-book, under the head “Furies,” many translations are given from the tragic poets, especially Æschylus and Seneca. The following lines have no reference, and I think them sufficiently noticeable to excuse me asking for one:—

“Meanwhile, the sons
Impetuous mix'd in fight; close on whose rear
Hung the black Furies, stern, and drench'd in gore.
Horrid, insatiable, their white teeth crash'd,
And fierce they combated for those which fell;
For all were thirsty for the dark red blood,
And whom they first beheld, falling, or fallen.
Recently wounded, on him strait they cast
Their mighty talons.”

V. H.

“GLUE” FOR “GLAZE.”—In Newton's *Travels and Discoveries in the Levant*, vol. ii. p. 81, I observe the following statement:—

“The usual mode of taking up mosaic pavement is to glaze canvas on the upper surface, and to lay a bed of plaster of Paris upon this.”

May I not ask, if the word “glaze,” in the above sentence, is not a misprint for glue?

W. W.

Malta.

THE HAMILTON FAMILY IN IRELAND.—Could any of your correspondents, who have of late been writing so intelligently respecting the Hamilton family, inform me concerning that branch of the family which, early in the seventeenth century or previously, settled in the North of Ireland? I am especially desirous of ascertaining whether there is any notice in the public or private records of the Hamiltons of the marriage, in 1682, of Mary Hamilton, daughter of the Presbyterian minister at Bangor, to a John Alexander, whose son, I am informed, became one of the Presbyterian ministers at Dublin.

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham.

“HIGH LIFE BELOW STAIRS.”*—Some years ago I inquired in these pages for evidence of the authorship of the abovenamed farce, which is sometimes attributed to Garrick—sometimes to Dr. Townley.

[* The writer of this farce was the Rev. James Townley, master of Merchant Taylors' School. It was printed in 8vo in 1759. See “N. & Q.” 2nd S. xi. 191.]

I have not at the moment my "N. & Q." to refer to, but the impression left on my mind is that the replies elicited went to prove that the divine, and not the actor, was to be accredited as the writer, the subject, as is well known, being suggested by a paper in *The Spectator*. I revert to the matter in consequence of a statement which appears in *All the Year Round* (July 20), entitled "Old and New Servants," in which it is stated:—

"There is an admirable farce, the credit of which a clergyman-schoolmaster assumed, which really came from David Garrick," &c.

I should like to know whether the writer of the article in question has any authority in support of this distinct charge against the "clergyman-schoolmaster," or whether, in accusing another of a breach of the eighth commandment, he places himself in a position to be reminded of the ninth?

CHARLES WYLLIE.

LANGMEAD FAMILY.—Richard Langmead (son of Nicholas Langmead, of East Allington, co. Devon, gent.), matriculated at Exeter College, Oxford, March 14, 1667, at the age of eighteen; took his B.A. degree, Oct. 16, 1671; and M.A. July 9, 1674. Any information respecting his subsequent career will oblige

T. P. TASWELL-LANGMEAD.

2, Tanfield Court, Temple.

A LITERARY TRICK.—

"A French author, finding his reputation impeded by the hostility of the critics, resolved to adopt a little stratagem to assist him in gaining fame and money in spite of his enemies. He dressed himself in a workmanlike attire, and retired to a distant province, where he took lodgings at a farrier's shop, in which he did a little work every day at the forge and anvil. But the greater part of his time was secretly devoted to the composition of three large volumes of poetry and essays, which he published as the works of a journeyman blacksmith. The trick succeeded—all France was in amazement. The poems of this 'child of Nature,' this 'untutored genius,' this 'inspired son of Vulcan,' as he was now called, were immediately praised by the critics, and were soon purchased by everybody. The harmless deceit filled the pockets of the poor poet, who laughed to see the critics writing incessant praise on an author whose every former effort they made a point of abusing."—*Birmingham Journal*, July 28, 1867.

The above has an historical air, but I think is not entirely new. It looks like an old story with the names omitted and the facts altered. I shall be glad to be directed to the original.

FITZHOPKINS.

Garrick Club.

"MARRIED ON CROOKED STAFF."—In the *Dublin Weekly Journal*, February 20, 1747, the following announcement appeared:—

"Last week Mr. Travers Hartley, an eminent linen-draper in Bride Street [and for some time, if I mistake not, M.P. for the City of Dublin], was married to Miss

Spence on crooked staff, a young lady of great beauty, fine accomplishments, and a large fortune."

What is the MEANING of the phrase here employed?

A.B.C.B.A.

NATIONAL AND FAMILY PORTRAITS.—Much interest has been felt in our Gallery of National Portraits, and would you allow me to ask how it is that in the mansions of our nobility and gentry the portraits are generally restricted to their more immediate line? Many old families have formed alliances with distinguished races now extinct, but whose portraits remain in out-of-the-way places, or left on the walls of residences possessed by new people. These portraits are often by first-rate painters of the day, and would they not form an interesting addition, both as regards art and association, to many an ancestral hall? Perhaps, if you will admit this suggestion, many portraits of value may be preserved or recovered.

H. B.

THE OATH OF LE FAISAN.—In p. 8 of Duruy's *Histoire des Temps Modernes*, we meet with the phrase "Toute la noblesse de Flandre et de Bourgogne jura sur le faisan de s'armer," &c. What is the oath of "le faisan"?

IGNORAMUS.

OBITUARY MEDALET OF EDWARD V.—I have now in my possession a curious silver medal, which I will describe in the hope that a short notice of it may prove interesting to those readers of "N. & Q." who, like myself, have not before met with an example.

Its weight is rather more than that of a sixpence of 1864; it measures $1\frac{1}{16}$ inch in diameter, and the engraving is now very faint.

On the *obverse* there is an oval band, supported by two nondescript figures, apparently satyrs; and surrounding a king, robed, standing, with crown "above" his head, and holding a sceptre tipped with a fleur-de-lis, in his right hand. On the oval band is a legend, of which, by the help of a lens, I can distinguish these words:—

"OBIT 1483 V . EDWARDVS . 5 . REX."

Perhaps the "v" is the second letter of the month June.

On the *reverse*—in the centre, a shield of arms, encircled with the Garter of the Order, and ensigned with a crown, bearing quarterly 1 and 4 France modern, 2 and 3 [England]; with the legend:—

"GAINED 2 MONTHS BYRIED IN DE TOWER."

At the time of his father's death, April 9, 1483, Edward V. was thirteen years of age; he was deposed June 22, 1483, and, with his brother the Duke of York, murdered in the Tower.

W. H. SEWELL.

Yaxley.

"REV. THOMAS PIERSON, LATE PASTOUR OF BROMPTON BRIAN, HEREFORD."—Such is the name and designation found on the title-page of a small

quarto, entitled *Excellent Encouragements against Afflictions, or Expositions of Four Select Psalms* (1647), issued under the care of good Christopher Harvey, who is so lovingly associated with the saintly George Herbert. I am anxious to know more of Pierson. Can any reader of "N. & Q." give me references to authorities other than Wood, *Athenæ* (a mere scrap), and the notice (very slight) in the Cole MSS.? Harvey dedicates the above volume to Sir Robert Harley, Knight, and intimates that Pierson had bequeathed his MSS. to him and the publication of any approved to himself. I should greatly like to have information on Pierson and Harley. Pierson edited Perkins's works, and is by all spoken of as "famous," and yet nothing seems known of him.

STUDENT.

QUOTATION.—Can any reader of "N. & Q." inform me if the following verse (written on the margin of an old Bible, "breeches" copy, 1597) is part of any old tradition; and, if so, where to be found? I copy *literatim*:—

"but whilst John at Jerusalem did stay
god tooke the blessed virgines life away
that holy wife that mother that pure maid
at getsemany in hir graue was laid."

W. R. S.

ROYAL AUTHORS.—Will any of your correspondents kindly give me their assistance in forming a correct list of royal authors at the present time? With your permission I will begin by naming H.M. Queen Victoria, the Emperor Napoleon, King Louis of Bavaria, the King of Sweden, who "paints fairly and writes poetry;" as also the Swedish Prince Oscar, so well known by the translation of *The Cid* into his native language, by a volume of pleasing poetry, and very recently by his valuable contributions "to the war history of Sweden."

W. W.

Malta.

RYDER, WYVILL, AND MORE FAMILIES.—Can any reader of "N. & Q." give me information respecting the descendants of Sir Thomas More, especially the descendants of his grandchildren? Also if there is any note of any branch of the family going to America about 1634? There was a family of More living near Haddon, Bampton, and Bicester, county Oxon, previous to 1637. Notices of them especially required. Also, of family of Wyvill of York, and of the family of Rider or Ryder. Was Edward Ryder any relation to Sir Wm. Ryder, Lord Mayor of London, who died 1669, and is the Journal of the aforesaid lord mayor extant? Address, H. A. B., Mr. Lewis, Bookseller, Gower Street, Euston Square, London, N.W.

MICHAEL WIGGINS.—In *Bombastes Furioso* we read, "play Michael Wiggins o'er again!" What tune is it, and where can it be found? S. J.

Queries with Answers.

LORD HOWARD OF ESCRICK.—What was the Christian name of the Lord Howard who appears so discreditably in the Rye House Plot trials? Was it Thomas or William? Was he the second or the third Lord Howard of Escrick, and if he was William, the third lord, what is the date of his succession to the title? The peerage-chroniclers, Collins, Banks, and Burke, all make the mistake of giving Edward, the first Lord Howard of Escrick, the discredit of the proceedings which belong to one of his sons. They all agree, notwithstanding, in saying that the first lord died in 1675. Collins and Banks make the second lord, Thomas, die in 1683; Burke says he died in 1678. Whenever he died, he was succeeded by his brother William. Was this in 1678 or in 1683, or when? CH.

[Thomas Howard, the second baron, was in the first Foot Guards, and died at Brussels in 1678, whilst with his regiment. William his brother and third baron, took a very active part in the Committees of the House of Lords soon after he was there seated, in giving credit to Oates's plot, and to the proceedings and trial of his innocent relation, the Viscount Stafford, whom he condemned. He became the chief evidence against his friends in the Rye House Plot, as well as on the trials of Lord William Russell and Algernon Sidney. From all accounts he was desperate both in character and estate, and was considered a disgrace to his family. He died in 1694. Consult Burnet's *History of his Own Time*, and Cobbett's *State Trials*, viii. 370; ix. 430, 602, 850, 1065.]

JOHN ARCHER.—This person wrote a pamphlet on—

"The Personall Reigne of Christ vpon Earth. That Jesus Christ with the Saints shall visibly possesse a Monarchical State in this World. By Jo. Archer, 1643."

Does he figure among the Fifth Monarchy men of that time?

GEORGE LLOYD.

Darlington.

[The first edition of *The Personall Reigne of Christ* was published in 1642, under the name of Henry Archer. He is also called Henry in the account of him by Benjamin Brook in the *Lives of the Puritans*, ed. 1813, ii. 455, but his correct name is John Archer. He was minister of Allhallows, Lombard Street, London, and on account of his nonconformity was suspended by Archbishop Laud. He retired to Arnheim, in Holland, and became co-pastor with Dr. Thomas Goodwin of the English church. He appears to have been living in 1645.]

DESIGNATION OF SCOTCH LAW COURTS.—Until now, I had understood that the law courts in Scotland were styled "Supreme": for instance, the title of "S.S.C." always stood for "Solicitor to the Supreme Courts." In a marriage notice which has just appeared in our local papers, the term "Solicitor before the Imperial Courts of Scotland" is used. I should be glad to know

when the change was made. Doubtless some of your Edinburgh correspondents can give the information required.

J. MANUEL.

Newcastle-on-Tyne.

[No change has taken place in the title of the corporation referred to. The substitution of *Imperial for Supreme* is simply a mistake. Very probably the drawing up of the marriage notice was entrusted to an English relative of the bride, and he did not do so until after the departure of the happy couple, hence the error.]

SCOTTICISMS.—Can any of your readers tell me the meaning of “casten” and “broken” in the following passage?—

“The Crouner suld haue all the cornes lyand in binges and mowes *casten* and *broken*.”—Skene, *De Verborum Significatione*, 1597.

H. B.

[*Anglice*.—The Crouner is entitled (when grain has been left in the field lying in heaps or small stacks) to all single pickles that may be thrown or shaken off, and to the whole ears in the case of barley and wheat, and several pickles connected by their stalks in the case of oats which may have been broken off.]

Replies.

LUCIFER.

(3rd S. xii. 47.)

I think it should be noted that Lucifer was applied to Satan, in English literature, at least four hundred years before Milton's time, and probably long before that.* In some “Early English Homilies,” which Mr. Morris is editing for the Early English Text Society, and the date of which is about 1220-30 A.D., it is stated most explicitly. The book is not yet published, but I quote from a proof-sheet, p. 219:—

“Tha wes thes tyendes hapes alder swithe feir isceapan, swa that heo was gehoten leoht berinde”: *i. e.* “Then was this tenth order's elder very fair shapen, so that he was called light-bearing.”

The context explains that there were originally ten orders of angels; nine of which are angels still, but the tenth order fell from heaven through pride, and their chief's name was Light-bearing, or Lucifer.

So again, in A.D. 1362, Langland wrote:—

“Lucifer with legiouns lerede hit in heuene;
He was louelokest of siht after vr lord,
Til he brak boxumnes thorw bost of himseluen.”
Langland, *Piers Plowman*, pars i. l. 109.

That is—

“Lucifer with his legions learnt it (*viz.* obedience) in heaven. He was loveliest to look upon, next to our Lord, until he brake obedience, through boast of himself.”

* It has been so applied “from St. Jerome downwards.”—Smith's *Dictionary of the Bible*.

Still more curious is the English form of the name, *Ligber* (A.-S. *lig-bær*, flame-bearing), as in the following:—

“*Ligber* he sridde a dere sruð,
And he wurthe in himseluen prud,” &c.

i. e. “*Ligber*, he shrouded him in a noble shroud, and he became in himself proud.”

This I quote from Mr. Morris's “Genesis and Exodus,” l. 271: the date is about 1250 A.D.

No doubt this is all derived from a misapplication of Isaiah xiv. 12. But I think it is worth while to add, in confirmation of this, and by way of further illustration, that we hardly ever find an allusion to Lucifer in early English without finding, at the same time, a mention of his trying to seat himself in the *north*—a curious perversion of the verse following, *viz.* Isaiah xiv. 13, which is, in the Vulgate,—

“Qui dicebas in corde tuo: in caelum conscendam, super astra Dei exaltabo solum meum, sedebo in monte testamenti, in lateribus *aquilonis*.”

Compare the Septuagint version—*ἐπι τὰ ὄρη τὰ ὑψηλὰ τὰ πρὸς βορρᾶν*; and the English, “in the sides of the *north*.” Thus, even as early as Caedmon, who speaks of Satan as “like to the light stars,” we find, “that he west and *north* would prepare structures”; as Thorpe translates it in his edition, at p. 18. So, too, in the “English Homilies,” three lines below the quotation already given: “and sitte on north[d]ele hefene riches,” *i. e.* and sit on the *north-part* of the kingdom of heaven. So again in “Genesis and Exodus,” l. 277:—

“Min flight—he seide—Ic wile uptaken,
Min sete *north* on heuene maken.”

So again in some (not in all) of the MSS. of *Piers Plowman*, as, *e. g.*—

“Lord, why wolde he tho, thulke wrechede Lucifer,
Lepen on a-lofte in the *north* syde?”

Langland, *Piers Plowman*, ed. Whitaker, p. 18.

In fact, Satan's name of Lucifer, and his sitting in the *north*, are generally found in company. Even Milton has—

“At length into the limits of the *north*
They came; and Satan to his royal seat

The palace of great *Lucifer*,” &c.
Paradise Lost, v. 755-760.

WALTER W. SKEAT.

Cambridge.

To the bold assertion from MALVERN WELLS, that it is certain that in the fourth century there was no use of the name Lucifer to designate Satan, as it was then a Christian name, and borne by the celebrated Bishop of Cagliari, I answer that it was applied to Satan by that learned expositor of Holy Scripture, the illustrious Origen, in the third century:—

"Unde vel ille qui *Lucifer* fait, et in celo oriebatur," etc.—*In Ep. ad Rom.*, lib. v.

And by Theodoret in the fourth:—

Ἐωσφύρον αὐτὸν καλεῖ, . . . ἀπέκασεν ἑωσφύρον ἐκ τοῦ οὐρανοῦ εἰς γῆν πεσόντι.—*In Isaia* cap. xiv. 12.

"He calls him *Lucifer*, . . . he compared him to *Lucifer* who fell from heaven to earth."

Also by St. Jerom in the fourth century:—

"Et cecidit *Lucifer*. . . . Et ille qui in paradiso deliciarum inter duodecim nutritus est lapides, vulneratus a monte Domini ad inferna descendit; (Esai. xiv.) unde et Salvator in Evangelio, *Videbam*, inquit, *Satanam quasi fulgur de celo cadentem*. . . . Et tamen cum ceciderit *Lucifer*, immo post casum coluber antiquus: *virtus ejus in lumbis ejus*."—*Adv. Jovin.*, lib. ii. cap. 3.

The famous Bishop of Cagliari was named *Lucifer* by a singular exception; but I believe no other instance can be found. It is not true, as asserted by Miss Yonge, that the name was borne by any Pope: she probably had in her mind the name of Lucius. Much less is it true that its application to the devil arose from any "popular misunderstanding" of the text of *Isaia*s. For the holy Fathers in general understood that passage primarily of the fallen angel *Lucifer*, though applied by the prophet to the King of Babylon, whose pride might be compared to that of the fallen angel. Thus, the passages above quoted from Origen, Theodoret, and St. Jerom; to which may be added the following:—

From Tertullian, in the third century:—

"Præ manu erit Iujus ævi dominum diabolum interpretari, qui dixerit, propheta referente: *Ero similis Altissimi, ponam in nubibus thronum meum*."—*Adv. Marcionem*, lib. v. cap. xi.

From St. Athanasius, in the fourth century:—

Πάντες δὲ οἱ ὀρθῶς πιστεύοντες εἰς τὸν Κύριον, παροῦσι τὸν εἰπόντα, θήσομαι τὸν θρόνον μου ἐπάνω τῶν νεφελῶν, ἀναβήσομαι, ὕμους ἔσομαι τῷ ὑψίστῳ.—*Contra Arianos*, Orat. i.

"All who rightly believe in the Lord, shall trample upon him who said: I will place my throne above the clouds, I will ascend, and I will be like to the Most High."

F. C. H.

This name has been applied to Satan by the Fathers and later writers of the Church, ever since the time of St. Jerome. Cornelius a Lapide constantly so uses it in his Commentary, and its use is not in the least "poetical." It may have arisen, not so much from a "misunderstanding" of *Isaiah* xiv. 12, as from a deeper understanding of it, as referring not only to the fall of *Belshazzar*, but to the still greater fall of Satan, as Miss Yonge so well shows. (See Cornelius a Lapide, *in loco*.)

J. T. F.

The College, Hurstpierpoint.

ASSUMPTION OF A MOTHER'S NAME.

(3rd S. xii. 66.)

A question has been asked by E. S. S. which opens a very interesting part of the genealogical history of the country. His question is indeed only what a man can do *now*. There is no doubt that any man can take any name. All dispute as to the legality of this proceeding is at an end; and those who dislike the practice have only to hope that its possible inconvenience in the future may at last end in some late remedy. If any one wishes to "take his mother's maiden name" or to "add it to his own surname"—changes not at all unreasonable in themselves—he has only to publish his choice in *The Times* or elsewhere, and he will be legally known by his new name.

But this change to the mother's name has a long prescription of use. I give Habington's account of it. The extract is made from Lord Lyttelton's manuscript of Habington's "Collections for Worcestershire made in reigns of James and Charles I." By the kindness of Lord Lyttelton I had the MS. in my possession for a considerable time, and made this and other extracts from it. Speaking of Warmedon, he says:—

"In the body of the church and southe window, gules a fesse or, and towle molletes in cheife argent. This coate is often boren in Malvernes faire church [it is still to be seen there.—D. P.] and elsewhere as Bracios' armes. But in my opinion is Pohers' coate wth Braci as heyre to Poyer did assume for his owne. For before kinge Edward the thyrd 13 of hys raygne quartered France and England, all our gentellmen men bore singell coates, in so muche as yf a gentellman had maryed wth a gentellwoman who was an inheritrice and had a some by her, thys heyre yf hee wold chuse hys mothers armes must refuse hys fathers. And it was moreover used to keepe hys fathers name and beare hys mothers coate. Or, on the contrary, to take hys mothers name and contineve hys fathers armes. And so Bracie of Warmedon and the Ligons theyre heyres have borne eaver since not Bracies' but thire ancestors Pohers' armes."

This statement of Habington exhausts the subject. Instances are familiar to those who have given attention to genealogy. But the knowledge of the rules stated in this passage of Habington may save persons to whom it is a new study some perplexity and surprise. I said something on the subsequent practice as to arms before the institution of the College of Arms, in vol. vi. p. 126, which I will not waste time in repeating. D. P.

Stuarts Lodge, Malvern Wells.

There is nothing to prevent E. S. S. from publishing his change of surname, and then what he wishes to do is legally complete. (See the case of *Luscomb* v. *Yates*, 5 *Barn & Alderson's Reports*, 555, and *Falconer on Surnames*, p. 9; and Supplement, pp. 15 and 16.) There never was a public authority to invent *new* names. The thousands of surnames which are used were originally

personal and private inventions. The *Par. Paper*, April 14, 1863, No. 157, p. 5, gives the items of charges on obtaining a royal licence to change a name. They amount to 44*l.* 13*s.* exclusive of the stamp duty, and the stamp duty is 10*l.* when the change is voluntarily made, and 50*l.* when conditionally made under the direction of a will or settlement.

In Scotland it is not the practice to ask the sovereign to sanction what the law permits all persons to do. Any person may by his own act change his name (as Lord Clyde did from Mc Liver to Campbell); and if in Scotland an official certificate of the change is desired, such certificate is granted by the Lyon-King-of-Arms Office; and by the recent Act of Parliament, 30 Vict. c. 17 (May 3, 1867), the fee to be paid for a "certificate regarding change of surname" is fixed to be fifteen shillings. C. C.

E. S. S. may take his mother's maiden surname, or any other surname he pleases, either in substitution, or in addition to, his present surname. The change must be a total one; that is, he cannot retain the old name for any particular purpose, or adopt the new with any exception; and it must be made publicly. Some have considered it sufficient public notice to insert an advertisement in *The Times* or other newspapers, and the cost of this need be but a few shillings. Others think it desirable to add solemnity to the act by executing a deed-poll to be enrolled in Chancery. This was the course adopted by the late learned editor of *Hayes and Jerman On Wills*, and reader on real property to the Inns of Court, Mr. T. S. Badger, who assumed the additional name of "Eastwood" on acquiring an estate so named. This method need not cost more than a few pounds. Others, again, where required by the terms of any will, or where a change of arms as well as of name is desired, or where from any other cause they desire to obtain a higher sanction to the change than their own mere volition, apply for a licence under the royal sign manual, which of course is much more costly. All this ground, however, has been gone over before in several learned articles in the sixth volume of your present series.

JOB J. B. WORKARD.

In Scotland, when the mother retains her maiden name, a son may, at his option, take either father's or mother's name, or both: this is the Roman, or civil law, view of the case. But in the English ecclesiastical law a woman, on marriage, becomes so incorporated with her husband that neither her name nor anything else belongs to her—except her wedding ring, and one shift. How the tables will be turned when the Houses of Ladies and Commons' women make the laws!

T. J. BURTON.

JUNIUS, BURKE, ETC.

(3rd S. xii. 34, 73.)

Your noble correspondent will, I trust, permit me to remark, that a character of "special pleading," and something very like equivocation, pervades the letter of Burke to which he refers. The first letter to Markham was unsatisfactory to the prelate, and required to be supplemented. The "denial" which it contains is, at most, a protest against the charge of authorship, and little else than a dexterous fence of words. That the long letter would have been equally ineffectual, was acknowledged by the writer of it, when he resolved to suppress so elaborate a vindication of himself.

The subject is characterised by Mr. Townshend as a "disagreeable" one; he is *forced* to recur to it (such at least is the drift of the second letter); but why was it imperative upon him to revive a topic associated with so much of unpleasant feeling, except for the reason that the answer to his former appeal had been evasive? As regards Burke, we find that this reiterated and more sifting inquiry "gives him pause"; he must "consult his pillow *twice*," before he can venture to say "No!" to a plain question on a matter of fact. Is it not *probable* (to say the least) that the interval, with its "pillow" consultation, was devoted to the consideration of a question of moral casuistry, in relation to the matter as it stood—the question, namely, whether he was under any social obligation to declare "the whole truth, and nothing but the truth," in the demand of a self-constituted and unauthorised inquisitor? On the principle enunciated by Johnson (in reference to this particular subject) there was no such obligation. It will be remembered, however, that Johnson takes the distinction, that the disavowal of Burke, addressed to himself, was a *voluntary* one. If it had been elicited by *questioning*, he might not have felt himself bound (as we may infer) to give it his implicit credence. Burke, nevertheless, may have reasoned to his own conviction, that, even in that case, he was answering the question of general society—one which individuals of it, a *part* for the *whole*, had already thrust upon him, personally and pertinaciously.

It should seem that Mr. Fitzherbert himself was scarcely satisfied. He repelled the accusation, but "in so awkward a manner as to increase, rather than remove, the suspicions of the company he was addressing." Anything like embarrassment, on such an occasion, can only be attributed to misgivings in his own mind, which perplexed him in the performance of the task assigned to him. He spoke as an advocate, from instructions furnished to him by the accused party. He was the familiar friend, the "alter ego" of Burke

whom he had introduced into public life), and when we read of his "awkwardness," we can scarcely refrain from a surmise that he knew more than had been confidentially imparted to him. Mr. Townshend was of opinion that Dr. Markham's "doubts" ought to be removed. Mr. Burke made an attempt that way, and kept it to himself! Perhaps he regarded the bishop as a sort of "father confessor," and felt compunctions about offering to his ghostly teacher a masterpiece of writing, when nothing was needed in the matter but plain speaking. It would have been easier (at least) to say, "I know no more who wrote, dictated, inspired, or (in any sense of the word) 'authorised' the 'Letters of Junius,' than I know the same things concerning the first 'Book of Chronicles.'"

In the *Correspondence of the Earl of Chatham*, there is a letter from the Duke of Grafton to Lord C— (then at Bath) recommending Mr. Burke for office (most likely for high office) in the strongest manner. This *may have been* the very situation in the Ministry, his aspiration to which Burke so ingeniously vindicates, or palliates, in the reply to Markham, the bishop (as we learn from that letter) having sneered at the "ambition" of the political adventurer (as manifested on some particular occasion), characterising it as overweening, if not ridiculous, when measured with his pretensions; using, in fact, the *argumentum ad hominem* in a spirit not very nearly akin to spiritual-mindedness!

The prime minister declined to accede to the proposition, alleging, as a main objection, "the gentleman's principles of trade." It is possible that Burke never became aware that the duke's professions of a zeal to serve him had been acted upon; or he may have attributed the ill success of the project to a want of earnestness on the part of his grace. It will be seen by the letter referred to that the duke had done his utmost.

It is well known that contemporary opinion pointed to Burke, and to Burke alone; and of the contemporaries of Junius, one at least, and he not the least interested in the question—Lord Mansfield (who survived the period twenty-four years) retained, to the last, the conviction that Burke "was the man." But is it to be doubted that Lord Mansfield was conversant with the case in all its bearings, with the imputations and the denials; and that he had brought to bear on the determination of it all the powers of the most consummate judge of evidence the world ever saw?

And besides, although, if Burke was *not* the writer of Junius, he must have bethought himself who was. We have not heard that he ever betokened an interest in the subject, or offered an opinion or a surmise in relation to it.

After all—with respect to the negative allega-

tions of an incriminated party, whether spontaneous or the reverse—the question presents itself, does the *right exist* to enforce confession by torture, physical or moral? In other words, is a man entitled to have a *secret*, and to *keep it, altiternate* *repositum*?

The first right is absolutely conceded, the second is virtually denied, if you hold that he is bound to indulge the curiosity of every meddler, in regard to that which he would have owned before, if it had consisted with his inclinations or his convenience to do so. Sir Walter Scott must have *denied* the authorship of the *Waverley Novels*, in direct terms, hundreds of times before he *avowed* it. L.

POETIC PAINS.

(3rd S. xii. 22, 72.)

C. A. W., I think, departed somewhat from the courtesy belonging to literary discussions when he termed the transposition which I proposed in the last stanza of Campbell's "Hohenlinden" "*wretched jingle*." I further cannot agree with him in thinking that it would have been better if the final lines of the stanzas did not rhyme. J. A. G. and the well-known and respected contributor to "N. & Q.," F. C. H., are far more courteous; and I have only to remind them that, by Mr. Redding's account, the poet did not pronounce the word *sepulchree*. I must further remind J. A. G. that the poet's idea seems to have been that the snow would form one vast "winding-sheet," covering the whole of the dead without distinction; and, as they would only be thus far buried, the word "sepulchre" as applied to the spot where each lay would be quite inappropriate.

I will now observe that Campbell has likewise marred two of his other finest poems by the employment of inappropriate terms at the end of lines. In his beautiful "O'Connor's Child" we have—

"When all was hushed at eventide,
I heard the baying of their beagle;
Be hushed, my Connocht Moran cried,
'Tis but the screaming of the eagle."

"The baying of their beagle"! He might as well have said "the baying of their *poodle*." It is a catachresis indeed to use "beagle" for bloodhound, the dog that was meant, and how easily it might have been avoided! If I had been the poet I would have given in preference—

"Their bloodhound's baying reached my ear,"
and

"'Tis but the eagle's scream we hear."

or

"'Tis the eagle's scream; there's nought to fear."

The other poem begins thus—

"Ye mariners of England!
That guard our native seas,
Whose flag has braved a thousand years
The battle and the breeze!"

Now surely "the breeze" never was an object of terror to a seaman. The last line, since *storm* could not be used, should have ended with *gale*; and how easy would it have been to make a second line ending with the noun or verb *sail*!

These remarks of mine will, I trust, be regarded in their true light as merely critical exertations.

THOS. KEIGHTLEY.

Surely Campbell designedly wrote the unrhyming word *sepulchre* in the last line of his very fine stanza *sepulchre* as we usually pronounce it. The very jar in the rhythm seems to my ear to make the poem only more beautiful, breaking as it does the monotonous smoothness of the lines—that smoothness which is to some ears tiresome in Moore's polished sonnets. He must have done it on the principle of the break of line in Virgil, "Arcades ambo."

I remember a poor fellow, an usher in a school, being terribly laughed at for making, in his copy of Campbell, a pencil note—"cemetery would read better here." F. C. H.'s conjecture that the poet meant the word to be pronounced *sepulchree* is, I think, incorrect. *Massacre* used, I know, to be pronounced *massacree*, but *sepulchre* was formerly called *sepulchre*. The poor people in Cambridge to this day call the church there St. *Se-pul-cur's*, the accent being thrown on the middle syllable.

C. W. BARKLEY.

SURNAME OF "PARR" (3rd S. xii. 66).—The origin of this name, like that of Parry, Price, and Dalton, is to be found by separating the initial P and D from the root words Arry, Rice and Alton. So also Bowen, Belis, Powell. Parr as originally written was probably Ap-Ar = son of Ar. Ar in Gaelic means ploughing, tillage, agriculture. Ar or air in the same language means battle, slaughter, field of battle. Ar also means a bond, tie, chain, guiding; likewise land, earth (MacLeod and Dewar, p. 31.) In the Welsh language Ar means speech, also surface, tilth, or ploughed land. (Pughe, i. 109.) But par (=py-ar) in Welsh means a pair, fellow, match, or couple; and par (=pa-ar) means causing, causative. (Pughe, ii. 396.) If another probable derivation be sought, then it may have its origin from the same root as the German aar, a bird of prey, particularly the eagle. Er in Bretagne still means an eagle, and the initial syllables of Aruspex may have affinity with the same root. (Adelung, *Wörterb.* p. 5.)

T. J. BUCKTON.

Streatham Place, S.

This patronymic is by no means uncommon, and I consider it to be an abbreviation of Parry, derived from ap-Harry, the Welsh form of Harrison. The ancient and ennobled family, Parr of Kendal, formerly Parre, must, I think, be a corruption of the Norman Barri; the letters P and B become interchangeable in the course of centuries, and the heraldic bearings are sufficiently near to countenance this supposition.

As to the old township of Parr in Prescott (*i. e.* Priest's-cot) parish, Lancashire, it would arise from some local peculiarity or distinction—such as a park, parish, parsonage, priest's or pardoner's cell, probably long since swept away. A. H.

CALLIGRAPHY (3rd S. xi. 402).—The finest Danish specimen which I have seen is Joh. Christoph. Oehlens' *Die offene Schreib-Schule* (long title), oblong folio, undated. Oehlens here calls himself "Buchhalter, bestellten Schreib- und Rechner-Meister zu St. Nicolai in Flensburg, anjetzo verordneten Ober-Meister zu St. Jacobi in Hamburg." The work is dedicated to the Danish King Frederick IV., and is written throughout. Some of the plates are wonderful masterpieces. Plate 3 is a large portrait of Frederick IV. on horseback—all as delineated by Oehlens in the pen-manner. This rare work is without place or date. When it appeared I do not know, probably at Hamburg somewhere about 1720, or a little later.

GEORGE STEPHENS.

Cheapinghaven, Denmark.

BEAUTY UNFORTUNATE (3rd S. xi. 517; xii. 18.) The Host of the *Canterbury Tales* thus bewails the fate of Virginia, as related by the Doctor of Physic:—

"Allas! to deere boughte sche hir beauté.
Wherefore I say, that alle men may se,
That giftes of fortune or of nature
Ben cause of deth of many a creature.
Hir beauté was hir deth, I dar wel sayn
Allas! so pitously as sche was slayn!"

[Of bothe giftes, that I speke of now,
Men han ful often more for harm than prow."] (l. 1378-13715, ed. Wright.)

JOHN ADDIS, JUN.

Rustington, Littlehampton, Sussex.

QUARTER-MASTERS, ETC. (3rd S. xi. 501).—Relative rank is even now a vexed question of the present system, and we frequently see gazette announcements of honorary rank being conferred on individuals; and a case occurred a few years since of an officer using, on his visiting card, the style of his relative rank.

Honorary rank is simply the shadow of a substance to meet certain supposed social requirements, while relative rank is an official fiction for the prevention of disputes, but which does not in the least assimilate the functions of individuals.

A curious treatise might be written on names

and titles that have lost their original force or significance.

For example:—"Cæsar" in the first century, and "Cæsar" in the fifth. Caliph, Khalifa, &c. Kooli, Cooly. Captain, in all its varied associations. Sergeants, at law and in the army. Major and sergeant-major (*apropos*, the corporal-major referred to by your correspondent would not be styled "major," except by one of his own or of an inferior class—an officer would not so style him).

Subadhar, the native captain of a Sepoy regiment, although bearing that lordly title, was nevertheless under the orders of the European sergeant-major; and although he could be a member of a court-martial, composed however only of natives, his title meant nothing, and practically and virtually he was simply a regimental sergeant.

In the same way, we have honorary University degrees: and in the army the rank even of "general officer" conferred on men who to all intents and purposes have none of the attributes of a *bonâ fide* general; but it is a graceful compliment paid, under certain circumstances, to old officers—and means no more than what the world may choose to value such rank at. In certain grades of society "the general" is greatly revered; and there are men who would sacrifice even the comfort of their families to enjoy a distinction which a return ticket to America can equally effectually confer!

There is a great difference, however (heraldically speaking), between the real rank and the honorary or relative. Thus, an honorary captain—say an old paymaster or quarter-master—does not hold the commission of a regimental captain, which gives the latter a legal precedence even of those who hold equal *relative* rank.

Some men obtain from society—as by some inherent attraction in themselves—titles to which they are not entitled, while others are denuded of those which they really do possess.

Thus, an unobtrusive D.D. will be constantly addressed "Mr.," while the more important looking inferior B.D. is styled "Doctor." So likewise the pretentious looking old subaltern will be styled "Major," while his captain is addressed "Mr." Of course these mistakes do not occur in good society. Sr.

"STUART OF THE SCOTCH GUARD" (3rd S. xii. 67).—What did this "Discours" discourse about, if it gave neither the "causa causans" of this Scotch "Seigneur's" beheading, nor any particulars about his pedigree?

His being decapitated under *Lewis XI.* was not proof evident of his being an "*unworthy* Scotch Guard," as many an innocent man was sent *ad patres* by this cruel and unscrupulous monarch.

P. A. L.

QUOTATION WANTED (3rd S. xi. 457).—

"For treason, d'ye see
Was to them a dish of tea,
And murder bread and butter."

LYDIARD will find in *Shenstone's Rape of the Trap* the following lines:—

"A river or a sea
Was to him a dish of tea,
And a kingdom bread and butter."

No doubt but that Sir W. Scott borrowed the lines from *Shenstone*, altering them to his own purpose. C. J.

REFERENCES WANTED (3rd S. xii. 91).—

St. Bernard.

"Inter seculares nugæ nugæ sunt; in ore Sacerdotis blasphemie."

The correct reading I believe to be as follows:—

"Nugæ siquidem inter seculares nugæ sunt, in ore autem Sacerdotis blasphemia."

Lib. II. de Consideratione, cap. 13.

St. Cyprian.

"Ad unum corpus humanum supplicia plura quam membra."

This also is incorrectly worded; in *St. Cyprian* it stands thus:—

"Ad hominis corpus unum supplicia plura quam membra."—*Epist. I. ad Donatum.*

St. Ambrose.

"Nulla ætas ad perdiscendum est."

I believe the sense is given here instead of the true reading, and I suspect the following is intended:—

"Nemo est qui doceri non egeat dum vivit."

Lib. I. Officiorum, cap. 1.

Or perhaps this:—

"Omnis ætas perfecta Christo est."

Ep. 30 ad Valentinianum.

F. C. H.

M. W. will find the words—

"Da pater angustam menti conscendere sedem;
Da fontem lustrare boni,"—

in the ninth poem of the third book of *Boëtiius*. They are continued as follows:—

" da luce repertâ
In te conspicuos animi transfigere visus."

According to the *Leyden* edition of 1671, they were imitated by *Buchanan* "in *Franciscano*," thus:—

"Ad fontes penetrare boni, tenebrisque remotis
Tollere perspicuos animi ad coelestia visus."

E. B. NICHOLSON.

Tonbridge.

The first from *Childe Harold*, canto II. It should, however, be "palikar," not "soldier."

The third from T. Moore's little poem, "You remember Ellen."

W. J. BERNHARD SMITH.

Temple.

ROYAL ARMS OF SCOTLAND (3rd S. x. 231, 279, 316, 379, 479.)—There were a few articles in "N. & Q." in regard to the "Royal Arms of Scotland," and a monument in Westminster Abbey, *circa* 1570, was one of the earliest quoted. Irrespective of coins, I find it on the title-page of Major's *History of Scotland*, printed at Paris 1521; on the *Black Acts of Scotland*, printed at Edinburgh, by Davidson, 1541; and again by Lekrevik, 1566. In addition, I am in possession of a MS. on vellum, formerly belonging to Rev. Dr. Wellesley, Principal of the New Inn Hall, Oxford, with the Rules of the Order of the Garter, where he notes:—

"This identical book sent, with the Insignia of the Garter, to James V. of Scotland."—*Vide* Ashmole, p. 396.

In this book is a beautiful illumination of the arms of England and Scotland of the period, *circa* 1535. W. P. TURNBULL.
Philadelphia.

THRECKINGHAM FONT-INSCRIPTION (3rd S. xii. 66.)—I remember examining this inscription about the year 1844, after my friend Mr. F. A. Paley had stated, in his Introduction to Van Voorst's *Baptismal Fonts*, that no one had deciphered it. It is a rather badly cut black-letter inscription, and I made it, without much doubt, to be this: "Ave Maria gracie p. d. t [plena, dominus tecum]."

Another inscription, in a more uncommon position, occurs at Scredington church, in the same neighbourhood. It is on the side of the dress of the stone effigy of a priest. I should be glad to know if it has been deciphered? At Newton, near the same places, is the indent of the brass of a small mitred figure. What bishop or abbot was buried there?

On the last page of Thoroton's *Nottinghamshire* (vol. i. 4to, ed. 1790) there is an absurd cut of the font-inscription at Newark, quite unintelligible. I have a note that it should be: "Carne innati sunt hac . . . fonte renati." C. R. M.

STYLE OF "REVEREND" AND "VERY REVEREND" (3rd S. xii. 26, 78, 98.)—G., who dates from Edinburgh, ought to have known better than to venture the assertion that the Principals of the Scottish Universities "are always clergymen of the Established Church," and "have the title of Very Reverend." Is not Sir David Brewster, the present distinguished Principal of Edinburgh University, a layman? Is not Principal Forbes of St. Andrew's a layman? Neither of these Principals have ever assumed, or have ever been addressed as "Very Reverend." No doubt it was formerly provided that the Principals of the different Scottish Colleges should be in orders, but this provision was altered by a recent Act of Parliament. The truth plainly is, that "Very Reverend" is from mere courtesy applied to Scottish

Principals of Colleges who happen to be in orders to the Moderator of the General Assembly, and to Provincial Synods. The practice of such courtesy titles is comparatively modern. The designation of "Reverend" is not used in the Acts of the General Assembly. Each clerical member of the court is styled thus,—"*Mr. A. B., Minister at C.*" Formerly two persons only in a parish were honoured with the prefix of "*Mr.*," these being the minister and the schoolmaster.

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham.

I feel indebted to MR. VERE IRVING for his satisfactory explanation, which besides suggests the origin of another matter. I mean what is called the "Committee of Bills" in the General Assembly of the Church of Scotland. Before any business is submitted to the consideration of the full house, it is brought under the examination of that committee, and reported on by it, which quite corresponds with the procedure in the Scotch Parliament as to the "Lords of the Articles," whose duties seem to have been analogous to those of this committee.

I regret that I cannot assist your correspondent as to Professor Aytoun's brochure. I trust he may yet procure a copy of it, as it must be worthy of preservation. G.

TITLES OF THE JUDGES (3rd S. xii. 67.)—The term "Reverend" seems to have been originally used in the sense of "venerable," and hence applied to those who by age or office were such.

Among other instances, Sir William Dugdale commences his pedigree of the Howards with William Howard, "a learned and *reverend* judge of the Court of Common Pleas."

Thus, too, it was applied to senators, as in the opening of Othello's apology:—

"Most potent, grave, and *reverend* Seigniors."

Bishops were originally styled "Reverend Father," without the adjunct "Right." Cranmer was thus designated in the title of one of his controversial works printed by Daye, 1580; and this style was not confined to prelates. In a letter from Laurence Humphrey to Henry Bulringer, dated Feb. 9, 1566, the latter is addressed, "*puer* in Christo *reverende*."

One has often heard dissenting ministers charged with "usurping" the style of "Reverend." There is really no usurpation in the matter. The title is only conventional, and commonly given to all ministers of religion, without reference to their state connection or theological opinions.

HENRY PARR.

Yoxford Vicarage.

IMMORTAL BRUTES (3rd S. xii. 66.)—By Ishmael's ram, is meant the ram "a noble victim" (Koran, *surat xxxvii.* p. 369, Sale): the very same which Abel sacrificed, and which was sent

o Abraham out of Paradise when he offered ismael (not Isaac, as we have it) in sacrifice. Isaac, the Mahometans say, was not then born. The horns of this ram were hung up on the spout of the Caaba till they were burned, together with that building, in the days of Abd'allah Ebu Zobeir. I can find nothing on the subject of Moses's ox, nor of the Queen of Sheba's (Balkis's) ass. Solomon had been informed that Balkis's legs and feet were covered with hair "like those of an ass," which he tested by her entering his palace where it was floored with glass, which she mistook for water (*surat* xxvii. p. 312, Sale). Neither can I find anything of her cuckoo; although the lapwing carried messages between her and Solomon (*surat* xxvii. p. 310, Sale). In a dispute which was to be settled by a miracle, Siléh overcame the Thamudites by setting a rock in labour, which was delivered of a she camel answering the required description of his opponents; and which immediately brought forth a young one, ready weaned, as big as herself. This camel never raised her head from a well or river till she had drunk up all the water in it; and thus, being well charged with milk, she went about the town crying it: "If any wants milk let him come forth" (Koran, *surat* vii. p. 124 n., Sale). T. J. BUCKTON.

Streatham Place, S.

DOLE (3rd S. xii. 7, 55, 79).—Will Mr. JONATHAN BOUCHIER forgive me for questioning whether the "dole" of his quotation from Hood is not rather the Anglo-Saxon *dol* than the Latin *dolor* of his most apposite quotation from Tennyson?

Hood is rather fond of using "dole" in this sense of *pittance* or *charity*. In his "Ode to Rae Wilson, Esquire," we have—

"Playing the Judas with a temporal *dole*,"

and again, in "Miss Kilmansegg,"—

"Stolen, borrowed, squandered, *dole*."

"Dole" (= *dolor*) seems of the very rarest occurrence in modern poetry. I have looked through half-a-dozen poets without finding a single instance of it.

Shakspeare uses the word in both senses:—

" when I consider
What great creation and what *dole* of honour
Flies where you bid it."

All's Well that Ends Well, Act II. Sc. 3, l. 165.

"In equal scale weighing delight and *dole*."

Hamlet, Act I. Sc. 2, l. 13.

JOHN ADDIS, JUN.

I think I am correct in saying that the word *dole*, in its Scottish form *dool*, *dule*, meaning grief or sorrow, is sometimes used at the present time, in poetry written in the Scottish dialect. I cannot

lay my hands just now on a more recent example than the following verse of a beautiful little ballad:—

"Row weel, my boatie, row weel;

Row weel, my merry men a';

For there's *dool* and there's woe in Glenfiorich's bowers,

And there's grief in my father's ha'."

The ballad from which this verse is taken was first published in *The Wanderer* (Glasgow, 1818). I quote from *The Harp of Renfrewshire* (Paisley, 1819), a collection of poetry, original and selected. William Motherwell was one of the editors of this now scarce work, for which he wrote an essay on the "Bards of Renfrewshire."

D. MACPHAIL.

Johnstone.

RICHARD DEAN (3rd S. xi. 482).—Is your correspondent aware that escutcheons on a horse are not reliable evidences of a right to bear those arms, and that even the arms mentioned in *funeral certificates* can be shown, in several instances, to have been the wrong ones. I do not mean by these remarks to impugn the correctness of the arms in question, but merely to canvass the reliability *generally* of such genealogical-heraldic evidence. I inclose a note of an incorrect funeral certificate for the Editor's satisfaction, but do not wish to bring forward cases which even in their errors betray rather ignorance than wilful corruption.*
Sp.

WALTHAM ABBEY (3rd S. xii. 25).—The arch mentioned by your correspondent C. is the western arch of the lantern, which remains perfect though blocked. The church of which the present building is only a mutilated portion, was probably built by Harold, and consecrated in 1059 or 1060. The confirmation charter bears date 1062. Some consider that Harold's church was replaced by another in 1177, and that therefore the present church is not the remains of Harold's edifice. But if the architecture looks too much advanced for 1060, it does not look advanced enough for 1177. The enrichment is confined to surface ornament, and is of simple, almost rude, character, and totally lacks the elaboration of ornament which might be expected in a building of 1177. Waltham Abbey church, though built in 1060, belongs to the Norman branch of the Romanesque family, this branch existing simultaneously with the Saxon in England during a considerable portion of the eleventh century. Your correspondent will find much information respecting this church and the burial of Harold in a valuable paper by Mr. E. A. Freeman, in the *Transactions of the Essex Archaeological Society*, vol. ii. part I.

JOHN PIGGOT, JUN.

* So at p. 488 (names wanted) it ought to be considered that book plates are no authority. They generally mean nothing at the present day.

This arch, which forms part of the east end of the present church, appears upon researches made, from various authors, to be quite primitive, having escaped the hands which time and fashion bring; part of this end belongs to the lord of the manor, and is kept in repair by the same. Before the surrender of the abbey the tower stood near the east end in conjunction with the choir, or, as Farmer says, some eastern chapel, and other old buildings coeval with the monastery, which were destroyed in 1562, according to the imprimis given by Dr. Thomas Fuller, when the tower was removed to the west end. This arch, which is now entirely exposed to the weather, was doubtless a medium into some of those places above named, as it is recorded by the same quaint historian, that the church typified the Church Militant, and the chancel represents the Church Triumphant, and all who will pass out of the former into the latter must go under the rood-loft, that is carry the cross and be acquainted with the affliction. This is the most authentic account I have in my possession to give.

W. WINTERS.

Churchyard, Waltham Abbey.

PHILOLOGY (3rd S. x. 494; xi. 99).—A satisfactory reply has been given by MR. BATES to the query as to the authority for *patum* as a Latin word for *tobacco*; but two other questions have not been answered, namely, (1) How *bad* occurs in English and Persian only, and not in the cognate tongues? and (2) what is the derivation of *archipelago*, and when was it first called the holy sea?

The reply to the first is, that the word *bad* in Persian means *desire*, and is placed at the end of imperatives to supply the place of our *may* or *let*, as *zindeghiani-i padishah diraz bad*—long life to the king! In Persian the word *bed* corresponds in sense with the English *bad*, but like the Persian *aböd*, and the English *abode*, must be treated as an accidental resemblance, for the affinity cannot be traced through the German or Sanscrit. Since the time of Leibnitz there has been, however, no reason to doubt the relationship of the German and Persian languages.

The reply to the second query is more difficult. The term *archipelago*, as a Greek derivative, would mean *chief sea*, but it could only be so considered in reference to the Black Sea and not to the Mediterranean or Atlantic. The word, however, is now used geographically to designate *clusters of islands* in many parts of the globe, for which the Grecian *archipelago* is remarkable. Gibbon considers *archipelago* to be a corruption of *ἄριον πέλαγος*, *holy sea*, the name given to it by the modern Greeks, from its being frequented by monks and calovers (x. c. 53, p. 102 n.). But both may be considered as corruptions of the name by which it was known to Æschylus, "Ægean," *πέλαγος*

ἄριον (*Agam.* 670). So Mount Ida is styled by Hesiod "the Ægean mountain" (*Theog.*, 484, Gaisford's ed.). Strabo (viii. c. 7. s. 5), who uses the same word, considers it as derived from Ægæ in Eubœa (Homer, *Il.*, xiii. 21). So does Damm (*Lex.* 1040). Perhaps it is originally the plural form of ἡ γῆ, *ai γαῖαι*, *lands* as distinct from sea and sky; also *islands* (Homer, *Odys.*, viii. 284; Dammii *Lex.*, 182).

T. J. BUCKTON.

Streatham Place, S.

BATTLE OF BAUGE (3rd S. xii. 53, 54).—"I. If he [the Bishop of Orleans] was in holy orders at the time? in which case he could not have used a lance."

Popes and Cardinals have been known to endorse the steel harness—to mention but one of each—Julius II., and Richelieu at La Rochelle.

P. A. L.

COMMANDER OF THE NIGHTINGALE (3rd S. xi. 440, 523).—The Nightingale was a sixth-rate frigate, carrying twenty-four guns and one hundred and ten men. Capt. Thomas Smith, a Jacobite, was dismissed the service March 17, 1689; he entered that of France, and was in command of the Nightingale when she was captured by Capt. Haddock of the Ludlow Castle, Dec. 30, 1707: Smith was tried for high treason and hanged. Capt. Charles Guy, or Gay, was appointed to the Nightingale March 23, 1709; he died in 1712, and was succeeded in the same year by Ezekiel Wright, who died in 1736.

J. HARRIS GIBSON.

Liverpool.

MOTTOES OF COMPANIES (3rd S. xii. 65).—MR. J. MANUEL gives as the motto of the Amicable Society "Esto perpetua." If this is the Amicable Society "for a perpetual Assurance Office established in London in the year 1706," it has at last, after 160 years of existence, belied its motto by becoming merged by Act of Parliament in the Norwich Union Assurance Office.

JOB J. B. WORKARD.

PUNNING MOTTOES (3rd S. xii. 74).—The Hopes of Balgony have certainly the "At spes solamen," but the Hopes of Hopetoun and those of Rankilour have substituted for this "At spes infracta." Looking to the crest, a shattered globe surmounted by a rainbow, this is certainly a better idea, and reminds one of Horace, from whom the hint may have been taken—

"Si fractus illabatur orbis."

One of the most atrocious of these punning mottoes is that of Cave, "Cave, Deus adsit."

BUSHEY HEATH has entirely missed the jingle in that of the Cockburns, whose motto is not "Ascendit cantu" (which would rather apply to Lark or Larkins), but "Accendit cantu."

The "Nihil verius" of the Scotch Veres I

have already mentioned in "N. & Q." when treating of a different subject.

GEORGE VERE IRVING.

The "Quid rides" reminds me of the story, in my schooldays, of an usher seeing one of the boys with a thick lump in one of his cheeks, who asked "Quid est hoc?" To which the lad, spattering out a large piece of chewing tobacco, replied "Hoc est quid," for which repartee the master forgave him.

P. A. L.

Bishop Burgess's brother had made his fortune by the sale of pickles and sauces at his house in the Strand, which respectable firm still continues. It is said that he was thinking of setting up his carriage, and asked his brother, the bishop, for a motto to his arms, who gave him the following from Virgil:—

"Gravi jamdudum saucia cura."

W.

"CONSPICUOUS FROM ITS ABSENCE" (3rd S. xi. 438, &c.)—The recurrence of this phrase in "N. & Q." has several times recalled to me a story of the Emperor Galerius, which contains a parallel idea. The story is a favourite one of De Quincey; so I give it in his words:—

"Sir," said that emperor to a soldier who had missed the target in succession I know not how many times (suppose we say fifteen), 'allow me to offer my congratulations on the truly admirable skill you have shown in keeping clear of the mark. Not to have hit once in so many trials, argues the most splendid talents for missing.'—*Works*, vol. xiv. p. 161 note, ed. 1863.

JOHN ADDIS, JUN.

BUTTERFLY (3rd S. xi. 342, &c.)—Two more quotations from Chaucer to append to that of Mr. Skeat (xii. 58):—

"I sette right nought of the vilonye,

That ȝe of women write, a *boterflye*."

Canterbury Tales, l. 10,178, ed. Wright.

"Such talkyng is nought worth a *boterflye*."

Ib. l. 16,276.

JOHN ADDIS, JUN.

NOSE BLEEDING (3rd S. xii. 42.)—When I was a boy at school the remedy for this efflux was to put a bunch of keys down the back while the clothes were on. The cold metal—never very rapid in its descent—produced, as it was considered, "a chill" to the blood.

CHISWICK.

STAINS IN OLD DEEDS (3rd S. xii. 47.)—If he could have done so, ADAMAS should have explained something of the nature of the stains that he wishes to remove. Are they ink stains, wine stains, or the stains only attributable to age? He may try the following recipe, I think, with advantage:—Dissolve a quarter of an ounce of oxalic acid in a wineglassful of boiling water; when the solution is cold apply it lightly to the stains with a camel's-hair pencil; afterwards wash

off the solution with fair water, using the pencil as an artist does to remove water-colours from drawings. If this be ineffectual, try very weak hydrochloric acid, manipulated in the same way.

SEPTIMUS PIESSE.

BUMBLEPUFFY (3rd S. xi. 426.)—This is the usual English name. In France the name is *tonneau*. In Switzerland it is called *crapaud*, from the toad. The toad's mouth is the great aim of the players; in general it counts a thousand. Russian billiards is the best game of this sort, and more genteel.

S. J.

24TH OF FEBRUARY (3rd S. xii. 48.)—There is a light mistake in your calculation: the 24th February in the years 1812 and 1840 is not a Tuesday, but a Monday. All the other dates appear to be right.

E. A. C.

Miscellaneous.

NOTES ON BOOKS, ETC.

La Lyre Française. By Gustave Masson. (Macmillan.)

This is a new volume of Macmillan's favourite Golden Treasury Series, and, thanks to the merit and beauty of its contents and the zeal and good taste of its editor, will certainly not be the least popular among them. We doubt whether, even in France itself, so interesting and complete a repertory of the best French lyrics could be found. A rapid but clear and intelligent sketch of French *chanson* literature precedes the collection, which contains no fewer than thirty-six Religious Songs and Hymns; twenty-three Patriotic and Warlike Songs; sixty-four Bacchanalian and Love Songs; fifty-three Satirical Songs, Epigrams, &c.; twenty Historical Songs, Vaudevilles, Parodies, and *Complaintes*; and lastly, some thirty-four Miscellaneous Poems. These are followed by a series of valuable Notes; a Chronological Index; an Index of the first lines, and an Index of Writers. It is a beautiful little volume for a travelling companion.

History of Dudley Castle and Priory, including a Genealogical Account of the Families of Sutton and Ward. By Charles Twamley. (Russell Smith.)

Mr. Twamley is a native of Dudley, and the history of its Castle having long been to him a source of great interest, he has for some years been collecting information respecting it and the two families of Sutton and Ward, whose names are so intimately associated with it. The present little volume, the result of his labours, will be received with welcome by his fellow townsmen, and referred to with satisfaction by all who desire to know the history of Dudley Castle and Priory.

Tinsley's Magazine, conducted by Edmund Yates. No. 1. (Tinsley Brothers.)

This is a new candidate for the favour of the Magazine-loving public, conducted by Mr. Yates, with a spirit which not only deserves success, but bids fair to command it. With "The Adventures of Dr. Brady," by W. H. Russell, whose vigorous pen here deals as readily with fiction as it has heretofore done with the stern realities of life; and "The Rock Ahead," which gives promise of being one of the Editor's best stories—there is abundant interest for those who regard a good story or two as the backbone of a magazine; while the rest of the Number is characterised by papers, many of which treat of topics of

the day; and we suspect the last article of all will not be the least popular—"Paris Fashions," with such "loves of bonnets!"

The Broadway, London and New York. No. 1, August. (Routledge.)

The ink with which we had written the preceding notice was scarcely dry when we received the first Number of Messrs. Routledge's new International Magazine; and a thoroughly good first Number it is. It opens with five chapters of a new story, "Brakespeare; or, The Fortunes of a Free Lance," by one of the most vigorous and popular of modern writers; which is followed by some dozen other papers of great variety, including a graceful little poem, "Charmian," by Robert Buchanan; and "A Wonderful Crab," with eight woodcuts, by Ernest Griset, which is worth the price of the whole Magazine, and more. How Messrs. Routledge can afford such a miscellany for sixpence, passes comprehension; but their expectation of an enormous sale, based on the acknowledged fact that there are in the world twice as many sixpences as shillings, will, we have no doubt, be realised.

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SCIENTIFORUM. *Ignoramus, Comedia, Lond. 1630, is by George Ruggles, and was acted before King James I. at Cambridge in March, 1611-15. Vide "N. & Q." 1st S. iii. 518, and the biographical dictionaries.*

P. HITCHINSON is thanked for the pedigree of the Duke family.
A. SMITHER. *The quotation will be found in Macbeth, Act III. Sc. 2. R. 3. L. 5. For the slang word "Bunkum," see "N. & Q." 2nd S. vi. 92; 3rd S. iii. 427; and for the origin of the song "'Twashee Doodle," 2nd S. vi. 57.*

ERRATUM.—3rd S. xii. p. 76, col. ii, line 29, for "René de Montiers de Merinville" read "Démontiers de Merinville."

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Notes.

SHAKSPEARIANA.

RUNAWAY'S EYES: "ROMEO AND JULIET"
(Act III. Sc. 2).—

"That runaway's eyes may wink," &c., &c.

Is there room in "N. & Q." for yet one word on this thoroughly winnowed, but still "vexed" passage?

If we resolve on adopting a conjectural reading, I suppose opinions may fairly be divided between "rude day's," "rumour's," and "rumourers." As for "unawares," I heartily agree with the critic who pronounced it "villainous," and should be much disposed to apply the same epithet to "renomy's." "Enemies'" is neither very good nor very bad—certainly not satisfactory.

Let us make one more effort to expound the text as it stands. Warburton, who holds Phœbus to be meant, or Halpin, who stands up gallantly for Cupid, may possibly be right. Indeed it is impossible not to admit the great ingenuity of the argument for the last interpretation. But, even if I acquiesced in the conclusion, I should still dissent from the dictum of a critic in *Blackwood*, that "there could not be a happier-chosen and more expressive word than 'runaway's' as here employed."

How Stevens can satisfy himself that Night herself is the personage intended, I cannot under-

stand: still less how Douce can resort to the extraordinarily forced interpretation that Juliet alludes to *herself* as "a runaway from duty." Blackstone, who seems to read "runaway eyes," supposes, if I understand his note, these words to mean the stars—a good-enough interpretation, *quoad* general sense, and reminding us of—

"Stars, hide your fires!

Let not light see my black and deep desires."

Macbeth.

But it is difficult to feel quite satisfied with the propriety of the epithet "runaway," as applied to these winking eyes of night. Day and night are both runaways: day at the approach of night; and night, in turn, at that of day. Everything in nature is a runaway from something which succeeds it.

First. Why may not "runaway's eyes," or "runaway eyes," mean the eyes of those prying pests of society, whose business and pleasure it is to lie ever on the watch for any *faux pas* on the part of their neighbours, and, having seen one, to run away and spread the discovery through every "scandalous college" of which they are members? Does not Juliet simply mean: May the eyes of any watcher, lying *perdu* to run away with a report of our meeting, be made to wink—be blinded in spite of their malicious acuteness, by the darkness—and our interview consequently remain unseen and untalked of? "Untalked of" seems to me conclusive that Juliet was afraid of somebody who could "talk." So evidently thought the German translator, when he rendered the passage (one-volume Shakspeare, Wien, 1826):—

"Verbreite deinen dichten Vorhang, Nacht,
Du Liebespflegerin! damit das Auge
Der Neubegier sich schliesse, und Romeo
Mir unbelauscht in diese Arme schlüpfe!"

To me this interpretation is the simplest and most satisfactory: but secondly, to bring out this meaning more unmistakeably, is it not possible that the *second* word is the one misprinted—its first letter having also got accidentally tacked on to the preceding word; and that we ought, instead of "runaway's eyes," to read "runaway spies," or, with the alteration of only one letter, "runaway spies"? Everyone notoriously loves his own brain-children too much; but I must say, if we are to alter at all, this alteration appears to me to be as reasonable and small as any hitherto suggested by bigger men than I. But I am quite content to gather the same meaning, without any alteration whatever, from the words as they stand.

"Even the attempt," says MR. KEIGHTLEY, "to elucidate, if it be only a single word in our great dramatist, though mayhap a failure, is laudable;" and I therefore offer no apology for casting my small conjectural pebble on the huge cairn which commentators and critics have heaped over the bones of Shakspeare.

In the copy of *Romeo and Juliet*, in the library of the Garrick Club—adapted to the stage by David Garrick, revised by J. P. Kemble, and published as it is acted at the Theatre Royal Covent Garden (1811), the reading is—

“That the runaway’s eyes may wink,” &c.

Is there any authority whatever for this?

H. K.

CURIOUS PRINTING OF THE FIRST FOLIO.—I am not aware if the circumstances of the position of *Troilus and Cressida*, in the volume of 1623 have been fully commented on by bibliographers and editors—1. It does not appear *at all* in the list of contents. 2. It is inserted, out of all order as to paging and signature, after *Henry VIII.* which ends the histories, and before *Coriolanus*, which should commence the tragedies.

It has remains of its own paging on the 2nd and 3rd pages only, being 79, 80 respectively; and, on what should be the 81st page, appears as a signature apparently the italic capital *G*, followed as an interpolated signature by *p* reversed, the usual mark used to indicate a paragraph in the authorised version. On examining further I find that it has evidently been displaced to make room for *Timon of Athens*. There is no signature *i i*, nor any pagination from 100 to 108 inclusive among the tragedies. *Romeo and Juliet* ends at p. 77, being part of signature *g g*; *Julius Cæsar* begins at p. 109, being part of signature *k k*. *Troilus and Cressida*, if continuously paged, would begin at p. 78, being part of signature *G* italic, and end at p. 106. If we then allow a page and a blank for the prologue, we exactly fill the space required; whereas, *Timon of Athens*, the substitute, falls short by eight pages of the required quantity. From this it is quite evident that, as the volume was originally set up in type, *Troilus and Cressida* must have been “cast off” to follow *Romeo and Juliet*, and to precede *Julius Cæsar*.

It will be curious at this distance of time to speculate as to the causes of this alteration. There is one anomaly, however: allowance is made in this paging for the prologue to follow, not precede *Troilus and Cressida*; but it is not possible the whole play can have been shifted from its original position merely on account of a difficulty so easily remedied, and thus placed, as it were, in limbo between history and tragedy, as though the editors were in doubt with which division properly to locate it.

H.

HAMLET TO GUILDENSTERN (3^d S. xii. 3).—

“I am but mad north-north west; when the wind is southerly, I know a hawk from a hand-saw.”

As your correspondent J. A. G. can find no explanation of this proverb, he offers a solution of

the difficulty by substituting *anser*, pronounced by the ignorant *handser*, and at last *handsaw*. I have always considered the word to be a corruption of *hern-shaw*; i. e. heronry. Heron was gradually contracted, in the speech of the vulgar, to *hern*, and at length crept into poetry. Gay writes:—

“The tow’ring hawk, let future poets sing,
Who terror bears upon his soaring wing;
Let them on high the frightened *hern* survey,
And lofty numbers paint their airy fray.”

The encounter between the hawk and the heron was a favourite pastime in the middle ages for princes and nobles, and they watched the contest with strained gaze, as the one attacked and the other threw himself on his back to receive his too eager assailant on the long sharp beak, which frequently proved a fatal stratagem to the bird of prey. That Shakspeare was a dear lover from early youth of field sports we gather from the hackneyed version of his deer-stealing—say rather poaching—in Sir Thomas Lucy’s domain, and his ridicule of that worthy squire for inflicting magisterial punishment on the culprit. And it is curious to note in this our day—three hundred years later—a similar result, how the offenders against the game laws have the press and playwrights as apologists for their transgressions. No doubt there was near the domain at Charlecote a heronry as well as a deer preserve, and our immortal bard may have incurred the penalty of the sixteenth century—twenty shillings for killing a heron, and ten shillings for robbing her nest. At any rate he was much more likely to put into Hamlet’s mouth a proverb relating to the highly-prized sport of hawks and herons, than any allusion to a silly goose.

“The heron, when she soareth high, sheweth winds.”

By which I take Bacon to allude to the practice of using this bird in field sports. And though Hamlet might feign to be “mad north-north west” to deceive the players to suit his own purpose, yet Shakspeare *artistically* adds, “when the wind is southerly,” to show he was no fool as a sportsman.

QUEEN’S GARDENS.

“TROILUS AND CRESSIDA,” Act IV. Sc. 5, l. 59.—

“O, these encounterers, so glib of tongue,
That give a *coasting* welcome ere it comes.”

I find in Roquefort a quotation very apposite to this passage:—

“Mais le Dieu d’amours m’a suivi,
Et de loin m’estoit *costoiant*,
Me regardant et espiant,
Comme le veneur fait la beste,
Pour me ferir de sa sajete.”

Roman de la Rose.

Roquefort gives, “Costoier = Suivre, aller après.” Cotgrave gives, “Costoyer = To accost,

s de, abbord; to be, or lye by the side of; also, to cast along by, or go by the coast of."

Coleridge's proposed emendation —

"That give *accosting* welcome ere it comes,"

scarcely affects the meaning of the passage; for, as Sir Toby Belch tells us, "'Accost' is front her, I heard her, woo her, assail her."

Accost, I think, had not its modern (narrowed) signification in Shakespeare's time; though the *Twelfth Night* passage might indicate a new-fashioned use of the word. *Twelfth Night* has many allusions to the affected language of the time.

The Latin *costa* would be equally the root of *coasting* and *accosting*. JOHN ADDIS, JUN.
Rustington, Littlehampton.

"AS YOU LIKE IT," Act II. Sc. 7.—

"Sans teeth, sans eyes," &c.

As Shakspeare's originality of idea or expression has given rise to so much discussion, it may be presumptuous to put forward a scrap like that which is now sent to you. Should it be thought of any value, or should it not have been hit upon by any commentator, of which I am not aware, it may perhaps obtain a place among your various collections respecting him.

His reading and acquaintance with books has been canvassed by those who are better acquainted with the subject than myself. But it is agreed that the translation of "*The Essays of Michael de Montaigne*," by John Florio (I forget his real name), printed at London by Val. Sims for Edward Blount, dwelling in Paule's Churchyard, 1603," was a production not unknown to him. Indeed this was proved by the discovery some years back of a copy of this small folio, containing the autograph of the poet, and now placed among the literary treasures of the British Museum. Turning over the pages of one in my possession the other day, I came upon the following passage in the second book, 12th chapter, p. 306; where is a long rambling dissertation, as usual, of "omnium gatherum" amounting to an hundred pages, and hooked upon the simple title of "An Apologie for Reymond Seybond." It is merely the expression that struck me with its similarity to the phrase in the celebrated close of the *Stages of Man*, and it runs thus in exposition of a passage from Cicero, *De Natura Deorum*:—

"The infinite number of mortall men, concludeth a like number of immortall. The infinite things that kill and destroy, presuppose as many that preserve and profit. As the soules of the Gods, *sans tongues, sans eyes, and sans eares*, have each one in themselves a feeling of that which the other feele," &c.

Has this been observed by any of the annotators upon Shakspeare?
U. U.

"CHEVY CHASE."

The ballad bearing this title has been a source of serious difficulty to students alike of history or ballad literature. While professing to give an account of a certain contest at Otterbourne, and borrowing remarkable incidents from the historical battle fought at that place, the causes, dimensions, and effects assigned to the struggle are so very dissimilar that the opinion has been started, and strongly pressed by Bishop Percy, that a separate battle is referred to, with which the author of the ballad mixed up the incidents of Otterbourne. My object is to prove the utter worthlessness of the ballad historically, to explain in a novel way the name of the battle, and thence to show the hunting expedition, which forms the chief stumbling-block of commentators, to be a fiction engendered by a curious instance of linguistic corruption.

The two versions of the ballad, the older and the more recent, are of course to be found in Percy's *Reliques*; they agree throughout in stating the facts as follows:—The combat took place at Otterbourne, and was occasioned by the Percy's vow to hunt the Cheviot in spite of Douglas. The result was indecisive, 1447 out of 1500 English bowmen being killed, and 1945 out of 2000 Scotch spearmen. Douglas was shot dead by an arrow; Percy slain by a lance thrust.

The only battle that ever took place at or near Otterbourne was contested on the one side by Douglas, with 2000 foot and 300 lances; on the other, by Harry Hotspur and Ralph, *sons of the Percy*, commanding 8000 foot and 600 spears. It was occasioned by Northumberland sending hissons to encounter the two Scotch armies which had entered England. The English attacked the enemy's camp between Otterbourne and Newcastle, and were eventually routed with the loss of 1800 men, 1000 others being wounded. The invaders lost only 100 in killed, 200 in prisoners. Douglas was slain by a spear thrust, while Hotspur was captured.

I have given this brief summary of the fight, which occurred August 19, 1388, after reading the very full narrative of Froissart, derived from two French knights who had served on the English side in the contest, and from "a knight and two squires of Scotland, of the party of Earl Douglas." The minuteness of this account, the fact that it was obtained from combatants on both sides, and the confirmation afforded by other historians, are a sufficient guarantee for Froissart's accuracy.

It will be at once seen from this bare outline that the ballad consists of a pitifully mangled account of the battle of Otterbourne: and the minstrel, besides openly mentioning this place as the scene, has so blended various incidents and names connected with that contest as to destroy all doubt on the subject. Nor was there any

other occasion on which a Douglas was slain. The only reason for supposing a separate battle is the much dwelt on hunting-party. Yet why should the least credit be attached to a writer so grossly ignorant of the circumstances of Otterbourne, and so dependent as to borrow whole stanzas from the more ancient and (except where numbers are concerned) very accurate ballad, "The Battelle of Otterbourne."

Again, the composer places the event in the reign of Henry IV. and "Jamy the Skottishe Kyng," and makes it immediately antecedent to Hombledon; but Richard II. reigned in England, the first "Jamy" was not born till ten years after, and Hombledon was not fought till 1402. The writer, therefore, must have lived a very long period subsequent to Otterbourne, or its chronicler, whose last stanza proves him to have composed his poem after 1403.

From this disgraceful distortion of the simplest facts we may gather that any event narrated by the writer of our ballad is *ipso facto* disentitled to our credit. It remains to be seen whether we cannot even find further reasons for setting aside that story of the hunting expedition which affords its title to the ballad, and forms so prominent a feature in it. My own conjecture is that this arose from Otterbourne being styled "The Battle of (the) Chevachées." *Chevachées* or *chevachies* (otherwise *chivachies*) were forays, raids over the border into an enemy's country, in one of which the Scots were engaged at this very time. The word occurs in Chaucer, during whose life Otterbourne was fought. I find it in the eighty-fifth line of the Prologue to the *Canterbury Tales*, where Wright has a note on it. It still exists in the French *chevachée* and our *chivy*.

What could be more natural than that the knightly class should style this "The Battle of (the) Chevachées," just as they spoke of the Battle of Spurs and that the Saxon populace, ignorant of these long aristocratic French words, should construe the title into "Battle of (the) Chevy-Chase"?

If we place together the various orthographies of both words, the change becomes astonishingly easy. Thus:—

Chevet	} Chese
Chevy	
Cheviat	
Chyviat	
	} Chays
	} Chase

are the spellings of ballads. The other has four forms—

Chevachies -ées
Chivachies -ées.

It is impossible for any change to be more simple; while there exist numberless instances of similar corruptions—*c. g.* lantern into *lanthorn*, asparagus into *sparrowgrass*; while the *Surajah*

Dowlah and *Hirondelle* have become *Sir Roger Dowlas* and *Iron Devil*, and *Caton Fidèle* has undergone transmutation into a *Cat and Fiddle*. It is also remarkable that *Chevy-Chase* is invariably written in the ballad with a hyphen, and not *separatim*.

Hence then, in my belief, arose the idea that the battle of Otterbourne took place during a hunting expedition in Cheviot. The story itself furnishes corroborative testimony. The composer shows his ignorance by speaking of Otterbourne as in Cheviot, although at least a dozen miles distant. Nay, the very vow of Percy would have been unnecessary, or rather a proof of cowardice, for the Cheviots were no less Northumbrian than Scotch, Cheviot itself clearly appertaining to England rather than Scotland.

No one can admire more than myself the quaint, martial, racy style of the ballad in its older form, but I cannot side with Bishop Percy in the face of the silence of historians, the self-evident ignorance of the author, and the improbability of the narrative. Very careful investigation satisfied me of the truth of a conjecture which, if correct, settles the whole question, and completely removes an historical difficulty. It has received the unqualified approval of those whose judgment on such a point is more safe and valuable than my own; and I submit it to the readers of "N. & Q.," deprecating any severe censure on an attempted solution, whether true or false, of a question at once interesting and perplexing.

E. B. NICHOLSON.

Tonbridge.

POLITICAL EPIGRAMS OF LAST CENTURY.

I have never happened to note in any miscellaneous collection of epigrams or political squibs any extracts from a very odd volume, of which the title runs:—

"Epigrams of Martial, with Mottoes from Horace: Translated, Imitated, Adapted, and Address 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. London: Printed for J. Wilkie, St. Paul's Church-yard, J. Walter, Charing Cross, and H. Parker, Cornhill. MDCCCLXXIII."

The oddity of this remarkable volume lies in the perfect unreserve with which the author, who is a clergyman, and who publishes his name, alludes to all the current political and private scandal of the time. Not often does one meet with plainer speaking. The volume, moreover, contains numerous allusions to personages and events of the time which a tolerably extensive acquaintance with the gossip literature of the last century does not always help me in deciphering. Thus, I at once recognise Burke under the nickname of the "Irish Jesuit Edmund;" but I am at a loss to guess who "Cream-coloured

Commy" and "Jerry Mungo" were, with several other equally pointed and picturesque personal allusions.

Perhaps a few specimens of this reverend epigrammatist's quality may not be unacceptable to the readers of "N. & Q." Here is a hard hit at a noted political character of the period:—

"To the Right Hon. Richard Rigby, Esq.; when mellow, promising everything; but when sober, performing nothing.

"You are full of promises, my friend!

When you are drunk all night:

And say that everything shall end

To all my wishes quite.

But in the morn you nothing do,

And therefore be advised;

Be drunk both night and morning too,

Your word will then be prized."

Here is a severe blow levelled at an eminent astronomer:—

"To Mr. Neville Maskelyne.—On an Empty Fellow.

"O'Nevill! why do you oppose

A vacuum in nature?

Since by your head you so disclose

You're such an empty creature!"

The epigrammatist is particularly severe on Wilkes, Dr. Dodd, Stephen Fox, and the Whig leaders generally. Dodd he plainly stigmatises as a tuft-hunter, a sycophant, and a specious hypocrite. To Wilkes he applies a translation of the epigram of Sannazarius on Cesar Borgia:—

"Nothing or Cesar, Borgia would be. True:

Since he's at once both 'Nought and Cesar' too!"

An epigram on Lord Holland makes allusion to a dark and dubious transaction in his lordship's career:—

"To Lord H—l—d.

"Would I slip out and flog the Bailiff?

As somebody once, 'tis said, did Aylife:

No, not of Egypt were I Caliph!"

Many of the epigrams are not quotable, and but few of them possess any literary merit. One supplied to the author by an "unknown hand" seems to me extremely fine:—

"On the Passage of the Israelites out of Egypt.

"When Egypt's King God's chosen tribe pursued

In crystal walls th' admiring waters stood.

When through the desert wild they took their way,

The rocks relented, and poured forth a sea.

What limits can Almighty Goodness know,

When seas can harden, and when rocks can flow?"

Is there anything known of the author of this book?

D. BLAIR.

Melbourne.

[With our correspondent we are curious to know a little about the author of these *Epigrams*. He is clearly the "Rev. William Scott, A.M., late scholar of Eton, and of Trinity College, Cambridge," probably the A.B. 1746, and A.M. 1750, of the *Cantabrigiensis Graduatii*, and the author of several pamphlets. At one time he is styled "Morning Preacher at St. Michael's, Wood Street"; and again, "Assistant Morning Preacher at St. Sepulchre's, Snow Hill." He appears to have been a caterer for the booksellers; and by not publishing his Christian name in

his early productions, led the public to believe they were from the pen of Mr. James Scott, late Fellow of Trinity College. His work, *The Epigrams of Martial*, was published on the first of January, 1773, and on the eighth of the same month the following paragraph made its appearance in the *Public Advertiser*:—

"We can assure our readers that a book lately published by J. Wilkie in St. Paul's Churchyard, entitled *Epigrams of Martial*, &c., is not written by the Rev. James Scott, late Fellow of Trinity College, Cambridge, and now rector of Simonburn in Northumberland; nor does that gentleman know anything either of the work or its author."

His next production, *A Sermon on Bankruptcy*, 1773, is one of Bishop Fleetwood's discourses, with some alterations. (See his *Works*, p. 728, fol.) His *Sermon on the King's Accession*, preached on Sunday, Oct. 25, 1772, is dedicated to David Garrick, and as he rightly states in the Dedication, "will be thought, no doubt, as much out of character as dedicating a comedy to an archbishop." In 1774 he published two sermons, entitled "*O Tempora! O Mores!*" or, the best New Year's Gift for a Prime Minister; by the Rev. William Scott, late of Eton, and dedicated it to "Lord North, Prime Minister of England." On its title-page is the following: "N.B. The pulpit was refused at eight of the most capital churches in the city. Above a thousand copies were ordered before it was sent to press; and two hundred more by a gentleman for one of our North-American colonies." After the year 1778 we lose sight of our author.—Ed.]

ENGLISH ADHERENTS OF THE HOUSE OF STUART.

Of Francis Turner, Bishop of Ely, it is said:—

"There can be no doubt that after Francis Turner's return to England he carried on a secret correspondence with the Court of St. Germain's, and was deep in Sir John Fenwick's plot. While that bold Northumbrian baronet stood at bay, nearly hunted to the death, the government blood-hounds were keen on the scent of one Grascome, a nonjuring clergyman, who had hitherto defied all their efforts in tracking his whereabouts. Although the most active of all the pamphleteers who stirred up the fire of insurrection in those times, Grascome walked invisible through all plots. At last he was ascertained to be in the house of a French silkweaver in Spital-fields. The Prince of Orange's messengers surrounded the house with an armed force, then went in and captured a gentleman, who gave his name as Harris. He was, however, identified by several persons there as the deprived Bishop of Ely, Dr. Francis Turner. When he was questioned, and asked to give an account of himself, the bishop said very coolly, 'that he had no other account to give but that he came there to dine, for he did not live there, his lodgings were at Lincoln's Inn.' When he found that the government officials meant to detain him, he wrote to Secretary Vernon (who details this odd adventure in his letter to the Duke of Shrewsbury [Earl of Shrewsbury]), and demanded his freedom, alleging 'that he held a pass to go to France if he chose, but he had made no attempt to avail himself of it.' Secretary Vernon and the other State Minister, Windebanke (to whom the bishop likewise appealed), referred him to Sir William Trumbull. The oddity of the case was, that the Bishop of Ely knew as well they did that the Prime Minister, Shrewsbury, was himself deep in the plot, and was only watching the signs of the times to declare for King James II. The result was that Sir William Trumbull

set the dauntless clerical Jacobite at liberty. He retired to his lodgings in Lincoln's Inn, where he rested *perdu*, varying the monotony of seclusion by occasional visits to Moor-park, that fair oasis in the Southern Highlands of England, cultivated and improved by Sir William Temple. All the doings therein were completely isolated from the rest of the island, excepting the near town of Farnham, by the deep sands of the wild Surrey heaths. Here Francis Turner was received with great affection by that mysterious statesman Sir William Temple. We can trace the Christian prelate's influence for good on the mind of Temple's *protégé*, Jonathan Swift. His noble ode to Truth, written in memory of Sancroft, is endorsed as composed at the request of Dr. Turner, Bishop of Ely."

So far Miss Strickland, in her *Lives of the Seven Bishops*, and your correspondent would observe that the English adherents of the House of Stuart have been underrated in their services in favour of the Scotch and Irish followers of the same noble house. One may instance General Monk's great service in restoring King Charles II. Next in order comes the Duke of Berwick, whose successful enterprise in setting the crown of Spain on the rightful claimant's head, the Duke of Anjou, the grandson of Louis XIV., made the Bourbon family compact possible. Then Lord Chatham's (who, under the name of patriot, was no doubt a concealed Jacobite; his frequent attacks on the employment of Hanoverian troops in this country show his leaning) measure in attacking Canada, and taking it from the French, resulted in France and Spain joining to support American independence, and wrested the American colonies—now the fine country of United States—out of the hands of the House of Hanover.

Washington was the descendant of a Royalist who fought for King Charles I.; and Lord Mahon mentions in his *History of England* that, when the Scotch in the neighbourhood of New York offered to raise the standard of Prince Charles Edward Stuart, a paper among the Stuart Papers states that his answer was "for them to mind their own business;" that is, that the then representative of the Stuart family wished them to side with Washington, which no doubt they did. And, lastly, let us not forget Dean Swift, whose *Drapier Letters to the People of Ireland* kept them from a useless insurrection, and paved the way, with William Pitt's union of England and Ireland, to the measure, afterwards carried by Daniel O'Connell, of Catholic Emancipation, and seating the Irish Catholic members in the English House of Commons; thus creating a powerful body of Irish Catholic members in support of the English Catholics, always great adherents of the House of Stuart. This measure (the Catholic Emancipation) would have been of no use if William Pitt, the worthy son of Lord Chatham, had not by the union of Ireland with England abolished the Irish Parliament, because Ireland was commanded by the English fleet.

Y. C.

FATA MORGANA IN THE JAPYGIAN PENINSULA. Have travellers in Italy found this natural phenomenon anywhere else than at the Straits of Messina? In travelling over the Japygian peninsula, which I have in a late number of "N. & Q." (3rd S. xi. 516) mentioned in respect to artificial mounds, I heard the natives speak of what they called "Mutate," and on questioning them as to what they meant, I found that this was only another name for what is known as the "Fata Morgana." At Nardo and Galateo, and more particularly at Manduria, they assured me that at dawn, when the atmosphere is perfectly calm, or when a "scirocco" is just beginning to blow, the appearances at times are very remarkable, exhibiting, if we can believe them, beautiful representations of castles, plains with cattle and flocks, men on horseback, and, what must be striking, the edges of the figures are often fringed with the prismatic colours. The figures are constantly changing, and hence no doubt the origin of the name "Mutate" which the natives apply to it. I am not able to confirm this from personal observation, nor have I been able to find any mention of the phenomenon in any English work. Perhaps some of your correspondents can refer me to one. The only allusion to it that I have seen is in Antonii de Ferrariis Galatei *De Situ Japygiæ Liber* (Lycii, 1727). He says:—

"In his paludibus (agri Neritini) ut in campis Mandurii et Galei et Cupertinoi phasmata quædam videntur, quas mutationes aut mutata dicunt vulgus. . . . Videbis quandoque urbes et castella et turres, quandoque pecudes et boves versicolores et aliarum rerum species seu idola, ubi nulla est urbs, nullum pecus, ne dumi quidem. Mihi voluptati interdum fuit videre hæc ludicra, hos lusus nature. Hæc non diu permanent, sed ut vapores, in quibus apparent, de uno in alium locum et de unâ formâ in aliam permutantur, unde fortasse mutata nominantur."

I have observed in another part of Italy some approach to the "mirage" which is here described. At early dawn, on my way through the Caudine Forks towards Benevento, thick mists rested on the lower valleys; as the sun rose and the mist began to be dissipated, the villages seemed to be raised by the refracted light into the heavens. It no doubt requires a peculiar vapoury state of the atmosphere to produce the refraction necessary to cause such appearances.

C. T. RAMAGE.

NOTES ON FLY-LEAVES.—At the end of the MS. No. xlv., in University College, Oxford—which contains a copy of *Piers Plowman* in its earliest form—is the following note:—

"Euery man whoes wife wereth a great horse must kepe a frenche hode, quod Josua SI—in the parlement house.

"Euery man whoes wife wereth a frenche hode must kepe a great horse; all one to hym.

"The kinge was borne thre year after I cam to ye court.

"I cam to ye court iij yeer after the king was borne.

"Drinke er you goe } horse-mylle,
goe er you drinke } mylle-horse.

"If Hunne had nat sued the preumunire, he shuld nat
1 aue ben accused of heresie.

"If Hunne had nat ben accused of heresie, he shuld
1 at haue sued the preumunire.

"The cat kylled the mouse. mus necabatur a cato.

"The mouse kylled the cat. catus necuit murem.

"catus muri mortem egit.

"mus interemit catum."

All this obviously refers to some member of
Parliament who was unfortunate enough to put
the cart before the horse, evidently to the great
amusement of some hearer who "made a note"
of it. WALTER W. SKEAT.

FALSE QUANTITY IN BYRON'S "DON JUAN."—
Not only in Clarke's, but Murray's edition, I find
the following line:—

"And so Zoe spent her's, as most women do."

I have corrected my copies as follows, till the
true or a better reading is announced:—

"And so *too* Zoe spent her's as most women do."

(ii. 136.)

T. J. BUCKTON.

SILVER FONT.—The font at Canterbury was of
silver, and was sometimes sent for to West-
minster on the occasion of a royal christening.
Simpson refers to Harl. MS. 6079, which I had
not time to consult. W. H. S.

WASHINGTON'S MASONIC APRON.—At a recent
masonic celebration in Winchester, Virginia, the
masonic apron worn by the orator, W. H. Travers,
Esq., formerly belonged to General Washington,
having been presented to him by General La-
fayette. This apron has the flags of France and
the United States combined, beautifully wrought
upon it in silver and gold, forming by their com-
bination the principal masonic emblems. It was
sent to Mount Nebo Lodge, of Winchester, Vir-
ginia, by a member of the Washington family, in
1811, and has been ever since carefully preserved
by the brethren. W. W.

STUFFING THE EARS WITH COTTON.—It is an
odd coincidence that this phrase, which was used
in the condemned cells of Newgate during the
chaplaincy of the excellent and book-loving Rev.
H. S. Cotton, to express the exhortations of the
minister of religion to the condemned criminal,
was used with an exactly similar meaning by
Henry IV. of France. When it suited the
humour or the policy of that monarch to turn
Catholic for a time, his confessor was the Abbé
Coton; and Henry was accustomed to say of the
confessor's pious counsels, that they were "stuffing
his ears with Coton." The immediate authority
for this anecdote is Steinmetz's *History of the
Jesuits*, but it is the common property of all the
writers upon the times of Henry IV. D. BLAIR.
Melbourne.

AN OLD DON-JUANIC RHYME.—In his transla-
tion of *Don Quixote*, Shelton (or his reviser,
Captain Stevens, edit. 1700), commences his ver-
sion of Abtissidora's farewell to her impracticable
knight-errant thus—

"Now, in the name of the devil,
Why, Sir Knight, so uncivil,
To be gone, and take never a leave of us?"

Pray do not bestir
So, with whip and with spur,
The ribs and the flanks of your furious *Bucephalus*."

E. L. S.

Lines from a Canadian Paper.—I enclose an
imperfect copy of a few lines from a Canadian
newspaper, of date 1833. They were probably
taken from *L'Ami du Peuple*, printed in Montreal.

As the lines express attachment to our govern-
ment as well as patriotic feeling, I would send
copies of "N. & Q." to an old friend in Canada
should you think them worthy of a place. I think
that the perusal of the lines will be gratifying to
readers of the paper, if it be still in circulation
after so long an interval:—

"* * * Canada, terre chérie,
Par des braves tu fus peuplé;
Ils cherchoient, loin de leur patrie,
Une terre de liberté.

"Nos pères, sortis de la France,
Étoient l'éélite des guerriers,
Et leurs enfans en leur vaillance
N'ont jamais flétris les lauriers.

"Belles, sont belles nos campagnes!
In Canada qu'on vit content!
Sublimes montagnes,
Bords du superbe St.-Laurent.

"Habitant de cette contrée
Que nature veut embellir,
Tu peus marcher tête-levée,
Ton pays doit t'enorgueillir.

"Respecte la main protectrice
D'Albion, ton digne soutien;
Mais fais échoir le malice
D'ennemis nourri dans ton sein.

"Ne fléchis jamais sous l'orage,
Tu n'as pour maîtres que les loix;
Tu n'es point fait pour l'esclavage,
Albion veille sur tes droits.

"Si d'Albion la main chérie
Cesse un jour de (te) protéger,
Soutiens toi seule, ô ma patrie,
Méprise un secours étranger."

CONSTANT READER.

HOLLAND: FINE LINEN.—We are assured by
the learned Samuel Johnson that HOLLAND means
Fine linen made in Holland; and so wrote Noah
Webster for the information of transatlantic
students. Such also was the conclusion of the
writer till he chanced to hit on the paragraph
which follows:—

"La ville de GLADBACH est petite, il y a des Calvinistes
et des Juifs, mais le nombre des Catholiques, qui ont
pour curé un religieux, est plus grand. C'est là qu'on

fait ces belles toiles, qu'on transporte dans toutes les parties de l'Europe, et qu'on appelle ordinairement toiles de Hollande parce que les Hollandois viennent les enlever, et en font un très-grand commerce."—*Voyage littéraire de deux religieux bénédictins de la congrégation de Saint Maur*. [Dom Edmond Martene et dom Ursin Durand]. A Paris, 1717-24, 4^o ii. 221.

I do not find Gladbach in Malte-Brun or Balbi: it must be near Dusseldorf.—The old names of textile fabrics may sometimes lead to erroneous notions, but the *holland* of former times was no doubt similar to that of our own times. In the *Unton inventories* we read of *holland sheets* (1596), and *holland towels* (1620); and in one of the wardrobe accounts of prince Henry, eldest son of James I. we have *holland for small furnishings* at 10/ an ell, and *holland for shirts* at 13/4 an ell. Such were the charges of master Alexander Wilson, tailor to the *Princes grace*, in 1608.

BOLTON CORNEY.

Queries.

UNKNOWN OBJECT IN YAXLEY CHURCH, SUFFOLK.

Some time since there were found in the parvise of the north porch of this church two ornamental iron wheels, which I will endeavour to describe more particularly.

Each wheel, made of sheet iron, consists of two circles and two Greek crosses rivetted around and upon a convex boss, or umbo, pierced in the centre. From the centre of the umbo to the circumference of the inner circle is eight and a half inches, and of the outer circle fourteen and three-quarter inches. Between each of the intersections of the crosses is rivetted upon the centre umbo a leaf, cusped, five inches in length; and upon the inner (or middle) circle two similar leaves also pointing outwards, falling in the eight compartments on each side of a fleur-de-lis rivetted on the outer circle and pointing inwards. These wheels are separate and injured; there is but one fleur-de-lis remaining, and that not perfect. Both wheels together weigh thirteen pounds.

I am very desirous to know the use of these strange objects. The accomplished author of *Decorative Painting in the Middle Ages* (E. L. Blackburne, Esq.), who is now engaged in the renovation of the church, is of opinion that they are the hinge-plates or hinge-fronts of one of the church doors; but I do not feel persuaded that this was their use, for I cannot find any indication upon the wheels to show that they have been wrenched off as from a door, or were ever fastened to one. My own belief is that for some purpose they were intended to be fastened together, either for use or for ornament. Both the central bosses are pierced by a hole a quarter of an inch in diameter.

Last Sept. (1866), when the Norfolk Archæo-

logical Society visited Long Stratton (St. Mary's) church, a pair of wheels in every respect similar was shown us in the vestry. The two were brought together cymbal-like, and hung up by a ring at the end of a handle, the lower part of the handle forking from the circumference to the centre, where it was fixed by a strong pin. I can compare it to nothing but to the familiar *trundle* that children are seen with in the streets.

I fear, notwithstanding my diffuseness, that I have scarcely made myself intelligible to readers; but I shall be much obliged for any help from those who have understood me.

P.S. Does this extract throw any light on the puzzle?—

"MIDSUMMER EVE.—Durand, speaking of the sites of the Feast of St. John Baptist, informs us of this curious circumstance, that in some places they roll a wheel about to signify that the sun, then occupying the highest place in the zodiac, is beginning to descend, and in the amplified account of these ceremonies given by the poet Naogeorgus, we read that this wheel was taken up to the top of a mountain, and rolled down from thence; and that, as it had previously been covered with straw, twisted about it and set on fire, it appeared at a distance as if the sun had been falling from the sky. . . . People imagine that all their ill-luck rolls away from them together with this wheel."—Bohn's *Brand*, *Pop. Antiq.* i. 298, quoting Harl. MS. 2345, art. 100.

W. H. SEWELL.

Yaxley.

PORTRAITS OF YORKSHIREMEN.

Can any of your readers inform me where portraits of the undermentioned persons are to be found?—

1. Joel Bates, by Dance; born at Halifax, and conducted Handel's "Messiah" in Westminster Abbey.

2. Dr. John Berkenhout; born at Leeds, author of the *Synopsis*, and Commissioner to the American States.

3. John Bigland; born in Holderness. Author, eighteenth century.

4. William Blanchard, by De Wilde, actor; born at York, 1800.

5. Dr. Thomas Burnet, by Kneller; Chaplain to King William III.

6. Rev. Francis Fawkes, writer; born 1721-1777.

7. John Flaxman, sculptor; born at York, 1755.

8. John Harrison, inventor of the chronometer; born 1693; died 1776.

9. Thomas Harrison, architect; born 1744. Designed the bridge over the River Dee, and other works. Died 1829.

10. George Holmes, Record Keeper; born at Skipton, 1662; died 1749.

11. Henry Jenkins, centenarian.

12. John Kettlewell, Nonjuring divine, 1653-1695.

13. William Lodge, of Leeds, painter, engraver, and traveller; born 1688.

With the engraved portraits I am acquainted; but any information respecting portraits in oil of the above-named persons, either through your columns or direct, will be a favour.

EDWARD HAILSTONE.

Horton Hall, Bradford, Yorkshire.

LORD DARNLEY.—Sandford says, in his useful work, that Darnley was not five months in Scotland before his marriage with the queen; and that he, "at the time, did not exceed his nineteenth year."

Can you inform me what was the exact date of his birth, which is said to have occurred at Temple Newsome in 1545, as I am desirous of ascertaining his age at the time of his assassination?

Mary's marriage with Darnley was most probably political. He was a dangerous rival: his descent from Margaret Tudor had placed him too near the crown of England. Had he remained in the South, and propitiated Elizabeth, it is very probable he would have been her successor.

That Darnley passionately loved Mary, appears certain. He was young, accomplished, and, unfortunately for himself, credulous. This was soon found out; and the whispers as to Rizzio's intercourse with his wife brought about the catastrophe that ultimately ended in his own murder.

J. M.

DEPLEDGE.—I wish to learn, through your instructive journal, the meaning of a term used by the villagers for a portion of the place in which I live. It is called "the depledge." I find nothing to help me in the dictionaries but the obsolete word "pleached," used by Shakspeare, and reintroduced into poetry by Emerson in his last volume of verses, where he writes of his "pleached garden"; while Shakspeare had written "the pleached bower," and of "pleached arms." In my deeds the field is called the "depleach," which comes nearer to the ancient term for woven or plaited work. My "depledge" used to be a "boggart place"—a dark mass of trees; and I wonder often whether the term "depledge," or "depleach," arose from this circumstance: if so, why the prefix *de-*? None of the old inhabitants can tell me why the place is called the "Depledge"; so I ask you, Mr. Editor, is the name elsewhere used for a tangled collection of trees, a pleached "natural" bower?

D. S.

Cheadle, Cheshire.

ERMINE IN HERALDRY.—I am told that an ermine field in a coat armorial is indicative of regal descent; but I can find nothing, in any

heraldic work within my reach, at all confirmatory of such an origin. May I beg for any specific information upon this point? M. D.

PASSAGE FROM FORTESCUE.—In an unpublished treatise by Sir John Fortescue, the author of the *De Laudibus Legum Angliæ*, which bears the title of *De Naturâ Legis Naturæ*, the following passage occurs as part of a statement intended to prove that a woman has no right of succession to a kingdom:—

"Philosophus" (meaning, I take for granted, Aristotle) "in libro de Animalibus dicit quod mulierum membra quæ ad actus generationis, gestus, et nutrimenti prolis ordinantur grossiora sunt quam virorum, sed cetera eorum membra minora existant quam virorum; scilicet ossa et nervi minora sunt, debiliora, et minus virtuosa in feminis quam in viris; dicit etiam quod mulier est *mas occasionalis*."

What is the sense of this phrase? I have looked through the *De Animalibus* in vain for the original passage. One is tempted to render "occasionalis", "with a speciality." But the word is not to be found in Faccioliati, and is found in Ducange, with the sense of *tributis gravatus*, taxed for the king's "occasions." Should I therefore translate "a mulcted male"?—a male with something taken away—an imperfect male?

C. P. F.

EARL OF HOME.—In Lodge's *Genealogy of the Peerage*, voce "Home," occurs this statement:—

"Maldred left three sons, of whom Dolphin, the *eldest*, was ancestor of the Nevilles and Cospatrik, the *youngest*, who, with his descendants, are styled Earls, was great-grandfather of Waldave, Earl of Dunbar which title was forfeited in 1435 by George eleventh earl," &c.

My object is not to put forward my own opinion, but to call in the aid of others to rectify what seems like a succession of mistakes—

1. Was Dolphin the *eldest* son?

2. Was Cospatrik the *youngest*?

3. Were they not "called Earls" (the descendants of C.), and as good titles as any other earls; nay more, as kings of Northumbria, were they not, previously to their exile, of superior rank?

4. Were not these Earls of Dunbar, at that early period, what the Douglasses afterwards became?

5. Was not the royal House of Stuart descended from "Alan the Steward" of the then Earl of Dunbar?

6. Did George, eleventh Earl of Dunbar, really *forfeit* his title, and was it not rather unjustly taken from him, and the inferior one of Earl of Buchan (which he refused to accept) offered in exchange?

Setting aside Drummond's *Noble Families*, there is a pedigree of this Northumbrian family in a work generally admitted to be comparatively accurate—I allude to Surtees' *Durham*, and Lord Kame's well-known Essay on a cognate subject

(so to speak) seem to confirm my impressions. However, I should be glad to know how the ancient earldom of Dunbar stands in the estimation of Scottish antiquaries, for I am at a loss to discover any more noble or ancient, and yet the statements quoted are at least *equivocal*. Sp.

"FRIGHTENED ISAAC."—In what book, play, or song does this once proverbial phrase first occur? I dare say yourself, or some of your readers, can instruct me as to the origin of a comparison—"You look like frightened Isaac"—which I can remember to have heard as many as thirty years ago. C. T. B.

SIR GODFREY KNELLER.—Can any of your readers inform me if a list exists of the paintings of the above artist? I am anxious to identify a painting (evidently a portrait), of which the subject is a child playing with a lamb. H. G. M. Whitehall Yard.

PASSAGE IN "DON JUAN."—What is the meaning of the passage within a parenthesis in the following lines from *Don Juan*, canto vii. stanza 5?—

"Newton (that proverb of the mind), alas!
Declared with all his grand discoveries cent,
That he himself felt only like a youth
Picking up shells by the great ocean, Truth."

JAYDEE.

PERMANENT COLOURS.—It is as easy for a painter to put good colours on his canvass as bad, if he has them. It is satisfactory for a painter who expends a deal of time and trouble upon a large subject, especially if it be of a historical nature, to feel that his work will last. There is no doubt that in many of the old paintings, executed by most of the greatest names of past ages, some of the colours have blackened by time, some have altered, and some have faded out. Warned by these changes, modern artists and modern chemists have more or less turned their attention to the discovery of new pigments which it is hoped shall be of a more permanent nature. As I am only an amateur, I have not advanced to the higher walks of artistic knowledge; but my present object is directed rather to the chemistry of colours than to their manual application to canvass. All the yellows made of that cheap and common but beautiful substance, chrome, I believe are very evanescent. I should like to know what yellow was used by the ancients. Cadmium yellow, strontian yellow, and one or two others, are vaunted in the present day; but what do chemists and the best painters think of their permanency? Perhaps it may be said that sufficient time has not yet elapsed to have enabled artists to judge and decide on this particular subject, and that nothing but a long space of time can settle it. I dare say I am an unreasonable and an impatient fellow, but I cannot wait till our great-grandchildren have given their opinion.

Pink, or lake, is another transitory colour. This is rather an important one, as it is a component part of the purples and grays. What is the best recommended at the present time to stand, without waiting for our great-grandchildren? A year or so ago, I recollect that some correspondent of "N. & Q.," who was amusing himself with illuminating, made some inquiry on the subject of a brilliant scarlet. My own object just now is the heraldic decoration of the panels of a flat Gothic ceiling, where a good scarlet is a necessary colour. I think that DR. HUSENBETH recommended a particular scarlet, on the assurance of his own personal experience. If this article should meet his eye, would he mind repeating the name of that particular scarlet, as I have not got a file of "N. & Q." by me? * There is a pigment in powder known in the trade as "pure scarlet," some of which I have obtained, and its appearance is very good. Can this be the same as that recommended by the learned D.D.? P. HUTCHINSON.

A PHILOSOPHIC BRUTE.—What Greek author gives this designation, and to what brute?

B. J. T.

POEM CONCERNING ST. SEPULCHRE'S, LONDON.—Perhaps some of the numerous readers of "N. & Q." might be able to inform me where I shall find a poem concerning the above church, respecting a culprit repeating over the acts of injustice of the law which brought her to crime. I think it is entitled "Legends of St. Sepulchre," and part of the poem runs somewhat thus:—

"England robbed me of my son,
I robbed enough to save my life.
And for this I hung and for
This I swung," &c. &c. &c.

The author's name also will oblige

CHARLES JAS. HILL.

Dublin Friends Institute.

QUALIFICATIONS FOR VOTING.—Can any of your readers afford me a complete list of qualifications for voting under the old system? In Preston, &c., the suffrage was practically universal. In Andover, &c., the town council were the electors. In Downton, &c., the burgrave holders. In London, liverymen. In Wootton Bassett, scot and lot. In counties, freeholders. Were there any other rights? If so, what were they?

ANTIQUARY.

"QUIZ."—Who is the author of two little volumes, *Sketches of Young Ladies*, and *Sketches of Young Gentlemen*, both illustrated by "Phiz"? The former is said to be by "Quiz"; the latter is anonymous, but obviously written by the same person. The publishers are Messrs. Chapman and Hall; and the date of publication of the copies before me, which are each of the second edition,

[* See "N. & Q." 3rd S. x. 116.]

is, of the former 1837, of the latter 1838. I remember, when they came out, they were commonly attributed to the then young author of *Pickwick*; but as they have never, I think, been included by Mr. Dickens in his collected *Works*, I suppose common belief was incorrect. Perhaps some of your readers can answer my question.

C. T. B.

ROYAL CHRISTIAN NAMES.—*The Times* of July 29 announced the baptism of the daughter of the Prince of Teck, who received eight Christian names. When did the custom of giving so many names to royal children come into vogue? In Spain the absurdity is carried to a greater height than in any other country. In Germany six or eight names are commonly given; but four is the largest number hitherto bestowed upon the infants of our royal family. Private persons often give several baptismal names to their children; but of these one or two are generally surnames, for the purpose of marking the connection with the mother's or paternal grandmother's family. As princes are not known by their surnames, can any reason of a similar character be assigned for giving a string of ordinary Christian names to royal children? At the marriage of princes and princesses who rejoice in many names, is it usual (as in the case of private persons with only two or three names) for the officiating clergyman to pronounce them all at the appointed places in the service?

H. P. D.

SAMUEL SMITH, OF PRETTLEWELL, ESSEX.—Wanted any sources of information on this worthy and voluminous writer. I know Wood's *Athenæ*, Calamy, Palmer, and Davids' *Essex*. He died and was buried in Dudley, Worcestershire, after the Restoration. Shropshire and Worcestershire readers of "N. & Q." will kindly aid.*

STUDENT.

SCOTISH PEERS: EGLINTON EARLDOM.—In looking carefully over the Articles of Union, I have been unable to find any clause annulling or superseding the previously existing jurisdiction of the Court of Session in questions of Scottish peerages. I have been told that, during the discussion which preceded the framing of these articles, it was proposed to introduce a clause transferring the jurisdiction in such matters to the future House of Peers of Great Britain; but this idea was abandoned in the apprehension that such an attempt would have led to the breaking off of the Union altogether. Thus the Court of Session remained untouched, and retained precisely the same jurisdiction it possessed before the union of the two crowns. This is distinctly proved by the clause relative to the College of Justice.

It is not generally known that James VI., about a century before, had made an attempt to tamper with the laws of his country in relation to the Earldom of Eglington, which had originally belonged to the family of Montgomery; but which the last heir male had transferred by a territorial charter to his cousin, a Seton—who took the name of Montgomery, and assumed the earldom upon the death of his relative.

James, who had begun to relish the English fashion of patents, took umbrage at this, and insisted that the new earl should abandon his peerage. This he boldly but respectfully refused to do, whereupon the monarch desired the Privy Council to take the refractory nobleman to task. After giving the matter their deliberate consideration, the members unanimously refused to interfere, as they had no jurisdiction; and said that, if his majesty wished to take further steps, he must proceed *before the Court of Session*, which however he did not venture to do; and it is under the original charter, infestment and retour, that the Seton Montgomeries now hold the peerage. The books of the Privy Council, and the protest of the earl, distinctly prove the above statement.

What I am desirous of knowing, is, at what time was any statute passed in the British Parliament removing the original jurisdiction in such question of the Court of Session to the House of Lords?—for I have not been able to find any one.

J. M.

SHENSTONE'S INN VERSES.—The verses beginning—"To thee, fair Freedom, I retire"—are stated, in the collection of Shenstone's poems, to have been "written in an inn at Henley-on-Thames." They are inscribed on the centre pane of the second row (from the bottom) of a room on the first floor of the Red Lion—the large old inn by the church at Henley. But is this copy of the verses in Shenstone's handwriting? Many a pane of glass has endured more than a hundred years, but the chances against a pane in the window of a much frequented hotel are heavy. Comparison with a letter of Shenstone's would nearly settle the question.

ABRAHAM DE REMENHAM.

VENT.—Narrow roads are called *vents* in some parts of Kent. Thus, at Ightham, Seven Vents is the name of a spot where seven roads meet. Huntington, S. S. in his *Kingdom of Heaven taken by Prayer*, tells us of "a place called the Four Vents, where four roads or ways meet," near Cranbrook. Is this word *vent* one of the "Holmesdale provincialisms," or is it common in other counties? Huntington gives a new rendering of the Weald of Kent. In many parts of his book from which I have quoted, he calls it the *Wild of Kent*—a name perhaps not inappropriate to this wooded and remote tract of the county.

EDWARD J. WOOD.

* A short account of Samuel Smith is given in "N. & Q." 3rd S. iv. 501.—ED.]

WELLS IN CHURCHES.—In the church of Saint Eloi at Rouen (now used for Protestant worship), there was formerly in the choir a *well*, now filled up, from which the water was drawn by means of a chain. From this is derived the proverb still used in Rouen, "It is cold as the chain of the well of Saint Eloi." The doors of this church were closed, although I visited it on Sunday, so I could not enter, though I found no difficulty in seeing any of the Roman Catholic places of worship. Would any correspondent inform me if any other instance of a well in a church is known, and whether the church of Saint Eloi contains any other object of interest? JOHN PIGGOT, JUN.

Queries with Answers.

THE FOOL IN PAGAN TIMES.—

"You know," says Seneca, writing to Lucilius, "that Harpaste, my wife's fool, lives upon me as an hereditary charge; for, as to my own taste, I have an aversion to those monsters; and if I have a mind to laugh at a fool, I need not seek him far—I can laugh at myself. This fool has suddenly lost *her* sight."—Quoted from Montaigne's *Essays*, book ii. ch. xxv., W. Hazlitt's ed. 1842.

Much has been written of the fool of the middle ages; but what is known of that usher of mirth in earlier times, particularly among the Greeks and Romans? A lady's fool, and this fool a female, are peculiarities, it appears to me. Should the subject have an interest for others, I confess I should much like myself to have it developed by some of the learned pens of "N. & Q." The buffoonery of Thersites, and the clever mimicry of the Athenians, have nothing to do with my query any more than the Pasquin of papal Rome.

J. A. G.

Carisbrooke.

[The Philistines sent for Samson that he might "make sport," and David feigned himself foolish at the court of Achish. Patroclus is represented by Shakspeare as performing the part of a mimic for the amusement of Achilles, and Thersites as doing the same for Ajax. In Greek we have the name *μωρίων* (as distinguished from the natural fool, *μῶρος*), but no good authority for its use. Under the Empire, but not in earlier times, professed fools or jesters appear to have been frequent among the Romans: the difficulty is to distinguish with accuracy between the various terms, *balatrones*, *fatui*, *copræ*, *scurræ*, *moriones*, &c.—the meaning of which, though they may be verbally defined, appears to have been occasionally convertible.

On the passage cited from Seneca by Montaigne, the commentator in Lemaire remarks: "Hæc fatua, vernula ut videtur, joci causa alebatur, *γελωτοποιούσα*, hæreditate tamen ad Senecam transmissa. Luxus enim ambitionisque [causa?] nanos, nanas, copræ, etc., in familiis habuisse Romanos, præsertim hujus ævi, patet." Martial bought a man for a fool; but the fool turned out

to have as much sense as other people, and the poet wanted his money back.

"Morio dictus erat: viginti millibus emi.

Redde mihi nummos, Gargiliane: sapit."

On this epigram the scholiast savagely remarks, that "fools and jesters were bought either for pleasure and amusement, or else, *as now*, that the house may contain some bigger fool than its master" ("vel, sicut hodie, ut sit in ædibus aliquis domino ipso stultior").

Foolishness, in fact, appears to have been so much in request amongst the Romans, that there were some persons who feigned themselves simpletons, in order to raise their own selling price: "Hæc addemus, quum in deliciis apud divites essent stupidi et hebetes viri, simulasse mox quosdam, ut magno venirent, stultitiam" (*Commentator on Martial*, xiv. 210.)

We may remark that, in addition to those fools or jesters who formed part of the household, there were others who used to drop in, or were introduced by the Romans at their feasts:—

"Balatrones were paid for their jests, and the tables of the wealthy were generally open to them for the sake of the amusement they afforded."—Dr. Smith, *Dictionary of Greek and Roman Antiquities*.

It has been suggested that the mediæval practice of having a fool or jester attached to the household came in from the East after the time of the Crusades.—Meyer, *Conv. Lex.* on "Hofnarren." See more particularly Flögel's *Geschichte der Hofnarren*, s. 90, *et seq.*]

ST. JOHN OF BEVERLEY.—Mr. Trollope, in his address at Hull, says, speaking of St. John of Beverley, that—

"Henry V. attributed his victory at Agincourt to the intercession of the saint, on whose day the battle was fought, and whose festival the monarch afterwards directed to be kept over all England."

In *King Henry V.* Act IV. Sc. 3, Henry says:—

"This day is call'd the feast of Crispin."

"And rouse him at the name of Crispin."

"These wounds I had on Crispin's day."

Which is correct?

S.

[Mr. Trollope's statement is quite correct. In 1037 the bones of St. John of Beverley were translated from his grave at York to his monastery at Beverley by Alfric, Archbishop of York, and the anniversary of this translation was celebrated in the province of York on the 25th of October, the feasts of SS. Crispin and Crispinian. (See Calendar prefixed to the *Sarum Use*.)

As King Henry V. attributed to the intercession of St. John of Beverley the glorious victory of Agincourt, it was ordered in a synod held in the year 1416, that his festival should be solemnly kept throughout England on the 7th of May, the day of his death in 721.—Lyndwood, *Provinciale*, ed. 1679, p. 103, and Appendix, p. 70. An English translation of Archbishop Chicheley's Constitution for the change of the festival is printed in John Johnson's *Laws and Canons of the Church of England*, ed. 1851, ii. 485.]

Replies.

PEWS OR SEATS.

(3rd S. xi. 46, 107, 198, 338, 421, 500.)

One word more, Mr. Editor, by your permission, upon this subject; and that not so much upon the antiquity of pews or seats—for their inquiries upon which we are much indebted to your correspondents—but rather upon the point to which those inquiries lead, one much canvassed at the present moment—the propriety of fixing seats or pews in our churches at all.

I am led to believe (and use this form of expression to denote simply my own personal belief, and not as laying down the law for others) that our first churches were very plain, long, and narrow; little else, indeed, than a shelter from the weather, not even paved, but strewed with rushes, as one of your correspondents has described them, and with very narrow and many lancet windows—narrow, to keep out the weather, as they were not glazed; and splayed widely on the inside, or in older cases, as in some at Ripon, towards the outside. And in this splaying the earliest indication of taste or ornament is to be discovered; for when made on the inside, not unfrequently the light is directed to a certain point, of which a remarkable instance may be seen in the chancel of Kilpeck church, Herefordshire (once the old chapel of a castle), where the light from all the windows in the semi-circular apse is made to fall as nearly as possible on the spot where the altar stood, and of course guided the eye to that place. Would that modern architects would attend to apparent trifles of this kind!

If we suppose the floors of churches to have been originally of mere earth, and strewed with rushes, of course we cannot suppose them to have had seats; and the services being short, these might have been dispensed with. But they must have gradually come into use, both to relieve the sick and infirm, and to enable the congregation to kneel. And I believe that a difficulty in cutting a regular pavement gave the first origin to encaustic tiles, the earliest builders finding it easier to make and burn a clay floor than raise one of smooth stone from the quarry; proofs of which, or what at least appear to me such, are often found in the churches of remote and retired villages, many of which have no regular pavement even at the present day, because the masons of ruder times found difficulty in properly working a material which would be hard enough for the purpose. And I must here, *en passant*, make a remark on the absurdity of the modern custom of paving the whole area of a church with encaustic tiles, as if it were either a restoration or improvement. That it is not a restoration, I will endeavour to show presently; but it is not an

improvement, because they are always liable, with a little wear, to get out of order. If they are not glazed, they wear out; and if they are, become slippery and dangerous, and so cold in winter that a person obliged to stand long on them, as the minister is in reading the Communion Service, soon becomes, even if dressed in thick shoes, very unpleasantly sensible of their effects in the winter. As to the whole area of churches having been at any time paved with them, and that for this reason the same thing is to be done now, it cannot be supposed that the builders in ruder times either had, or could have made, a sufficient number for the purpose. It is true they are often found in many different parts of our ecclesiastical edifices, but this arises from the fact that they were used only in the most sacred parts of these, generally before altars (of which there were often many in a church), and sometimes let into the floor as a mark where certain parties were to take their stand in the Roman Catholic processions round the congregation. And the first of these uses seems a direct allusion to a passage in the Book of Exodus, xxiv. 8, 9, 10:—

“8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

“9 Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel:

“10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.”

Now, whoever has happened to turn his observation to the great attention commonly paid to what is termed by artists *keeping* in our ancient churches, where the altar was made the great point, and everything else kept subordinate to it, will easily judge that, even without any reference to the passage already quoted, whatever was most beautiful and attractive would be placed there, and confined to that spot. I am not ignorant that encaustic tiles, especially those commemorative of benefactors, were very generally employed in chapter-houses, and also perhaps in the monks' scriptoria or libraries; but this was the work of a later age; and my purpose is to show that there was a limit to their use in places of public worship, which it would both be more correct and desirable still to observe.

Upon the question of the precise time when seats or pews were first introduced into our churches I will not enter, leaving it to be settled by those learned correspondents who have already favoured you with communications upon the subject; but that which does press upon us, in the present church-restoring (query, *church-altering*?) age, is how to arrange the interior of our churches so as to attract and accommodate as many as possible within them? And to accomplish so desirable a purpose, those of the modern school tell us that

pews are to be swept away, monuments taken down, Minton to reign supreme on the floor, and some other equally eminent artificer in clay to astonish the external world by a fantastic and pastry-like looking coping on the roof, and then the minister and congregation will be perfectly happy, especially if the services have a reformation corresponding to that of the building.

These particulars are not given in caricature, but they so often appear in practice that they seem to form the staple of church restoration. Certainly it is extraordinary that, considering the sums paid for their erection, and the legal property which Blackstone tells us families have in them,* parties should submit as they do to have the monuments of their ancestors removed and perhaps destroyed; but it is to be hoped that a late Act †, which gives a remedy independent of the Ecclesiastical Courts, by enacting, *inter alia*, that anyone unlawfully and maliciously destroying or damaging any monument, &c., shall be guilty of a misdemeanour, and liable, on conviction, to imprisonment for any term not exceeding six months, with or without hard labour, besides being answerable for the damage, may correct this. But with respect to seats or pews in churches, our only consideration *now* appears to me to be, what is best to be done in the matter, without following blindly either old practices or new lights.

I will therefore take it for granted that, unless it is wished to have the whole area of a church open, and to hire a chair for one's devotion, as in France, it is necessary in England, where the people pray with and follow the minister in what he is saying, that there should be seats or benches to enable them to do so. And are these to be appropriated or not? If they are simply free to any one, there is no opportunity of having a hassock to kneel on, or having a book to pray from, but these must be brought and taken away at every service. Thus, in truth, it is found that the seats called open are generally appropriated, from the necessity of the case; and, to mention a circumstance which occurred to myself, upon going some time since into a church in Wiltshire, considered to be *par excellence* a free church, and attempting to take my seat, before I could say a word of prayer, the verger, approaching me, said, "Sir, you cannot sit here." "Why not?" I replied; "is not this a free church?" "Don't you see the card?" he rejoined; "you can sit here," pointing to seats evidently meant for servants. I should not have objected to being so displaced, whatever I might have thought of the seat so rudely appointed me, because there was a handsome cushion on the bench of which I had originally taken possession, which clearly was private pro-

perty, had it not been professed that the church was open and free, which it clearly was not. But it may be asked, what arrangement do you propose? You admit that seats are necessary, yet object to their being perfectly free or appropriated. Would you go back to pews? Not except under strict modifications.

I would propose, in the first place, that all seats in churches should be only so high that, when the congregation stand up, they only, and not their seats, should be seen; that the making of pews should be permitted, provided they harmonize in size, height, and other respects with other arrangements, and that, if the wind blows unpleasantly, they should be allowed doors; but that in all cases, there should be a requisite number of *really* free benches for the poor, and that for this purpose, especially in agricultural parishes, the pews (if any) should be placed against the walls, and the free seats in the middle of the church.

There is no point on which people, generally speaking, are more sensitive than on the right to a pew; and therefore, in conversation some years since with a venerable archdeacon of our church, now no more, and who had been very active in refitting the interior of the churches in his district, I was astonished to hear him declare that the distribution and appropriation of the pews, so put in order, gave him little or no trouble. "My custom," he explained, "is, sometime before my visitation, to send notice to the churchwardens of each parish, that they should consider and talk over the arrangements of the pews, seating the parishioners according to their rank in society, but never removing any one without a sufficient reason, and when this was done, to enter the whole in a roll. When my visitation takes place," he continued, "I call for this; and after examining it, ask publicly if any one is dissatisfied with, or has any reason to complain of, any part of the proposed arrangement; if such complaint is made, I hear and determine it; which done, or in case there is no appeal, I sign the roll to be deposited in the parish chest, and that arrangement of seats continues in force for three years, until my next visitation, but only in regard to such parties as continue to reside in the parish, and to attend the church services."

I have before observed that the first origin of pews is a question for antiquaries, and of little practical utility. The point with us is, to know how congregations may be enabled, either by an old or new arrangement, to say their prayers devoutly and in comfort; and the plan suggested by my friend the archdeacon appears to me, from its simplicity and compliance with the law, fully and satisfactorily to accomplish this, and to be liable only to one objection, that it certainly is not destructive.

W.

* *Bl. Comm.* ii. 428.

† 24 & 25 Vict. ch. 97, § 39.

CAP-A-PIE.

(3rd S. xii. 165.)

I think your correspondent D. P. S. does very wisely in thus asking for examples of the occurrence of this phrase before proceeding to give his theory of the etymology; for it is not uncommon for etymologists to construct a theory *first*, and look about for facts *afterwards*, and it is this practice which has often brought etymology into contempt. In the present instance, I think the received explanation may stand.

First, by way of examples. The phrase occurs, according to the dictionaries, both in Prescott and Swift. In A.D. 1755 we meet with —

“Armed *cap-a-pee*, forth marched the fairy king.”
Cooper, *Tomb of Shakspear*.

Tracing back, we come to —

“Arm’d *cap-a-pie*, with reverence low they bent.”
Dryden, *Palamon and Arcite*, l. 1765.

There is also another curious instance. In a poem called “*Psyche, or Love’s Mystery*,” by Joseph Beaumont, published in 1651, we have —

“For knowing well what strength they have within,
By stiff tenacious faith they hold it fast;
How can those champions ever fail to win,
Amidst whose armour heav’n itself is plac’d.”

Psyche, canto xii, st. 136.

At that time, Joseph Beaumont was an ejected Fellow of St. Peter’s College, but he lived to be master of the college nevertheless, and half-a-century later his poem attained to a second edition, viz. in 1702. In its second form, the poem was much expanded, so that the above stanza, 136, became stanza 154, and at the same time a variation was made, so that it ran thus: —

“How can those champions ever fail to win,
Who, *cap-a-pe*, for arms, with heaven are drest.”

I have little doubt but that many more examples might be found; and now for the etymology.

The received one is, that *cap-a-pied* means from head to foot, and surely it is simply equivalent to the usual French phrase, “*armé de pied en cap*,” for which Raynouard gives the quotation: —

“*De pied en cap s’armerà tout en fer.*”
Laboderie, *Hymn Eccl.* p. 282.

The only objection to this seems to be that there is a reversal of the order of the words. But if, leaving the *Lanque d’Oil*, we consult the *Lanque d’Oc*, we shall then find the words in their right order, and at the same time establish, as I think, the right explanation beyond a doubt, besides showing that the phrase existed in the *twelfth* century. In his Provençal Lexicon, Raynouard gives — “*CAP, KAP, s. m. Lat. caput, tête, chef*”; and he goes on to explain the phrases *de cap en cap* (from one end to the other); *del cap tro als pes* (from the head to the foot); *del premier cap tro en la fi* (from the first beginning even to the

end. The second of these is clearly the one we want, and he gives the following example: —

“*Que dol si del cap tro als pes.*”
Guillaume Adhémar (died A.D. 1190).

This he translates by “*Qu’il se plaint de la tête jusqu’aux pieds.*”

When your correspondent says he doubts this explanation, I suspect he is being misled by a French proverb given by Cotgrave, viz. “*n’avoir que la cape et l’épée*,” which means, “to have nothing left but your mantle and your sword, to be brought to dependence on your own exertions.” The resemblance between the two phrases *cap-a-pie* (head to foot), and *cape et l’épée* (mantle and sword), is certainly striking, but they seem to be quite distinct nevertheless, and I do not think they can be proved to be otherwise.

WALTER W. SKEAT.

22, Regent Street, Cambridge.

Shakspeare no doubt wrote *cap-à-pie*, for he has repeated the same expression on the same subject twice a few lines below: “from top to toe,” “from head to foot.” The corresponding modern French is the reverse, *de pied en cap*. But Montaigne (ii. 9) wrote *de cap à pied*. The armour which Shakspeare had in his mind was of the time of Richard II., and probably that made at Milan expressly for Henry Duke of Hereford,* to wear in the famous duel at Coventry; for the most characteristic novelty is the visor, *ventaille* or *bavière* (as it is indifferently called), of the bascinet, which, from having been simply convex, had assumed the shape of a truncated bird’s beak. To this Shakspeare refers when he says, “he wore his *bavière* (beaver) up.” In a MS. copy of the “*Roman de la Rose*,” two women are represented fighting—one with sword, the other with spear—in ordinary dress, except that each has a helmet or bascinet, with long projecting *bavière* down. (See “*British Costume*,” *L. E. K.*, 159.)

T. J. BUCKTON.

Streatham Place, S.

I venture to give an extract from the play of *Albunazar* with reference to *cap-à-pie*, and, although the word there is not so compounded, it affords an example of early English literature (quarto edition of 1615, Act II. Sc. 1): —

“*Trinculo*. Hee that saith I am not in love, hee lies *De cap a pe*; For I am idle, choicely neat in my cloaths, valiant, & extreme witty: My meditations are loaded with metaphors, & my songs sonnets: Not a cur shakes his taile but I sigh out a passion: thus do I to my mistress.” &c. &c.

Whatever opinions may be formed with regard to this inimitable play, it is quite certain that the

* Afterwards King Henry IV. See Shakspeare’s *Richard II.*

plot and details are unequalled, and that it was written in 1603. (Mr. Tomkis was paid in 1615 for making a transcript of it.) The mystery attending this play will certainly be cleared up; and I am quite sanguine that my views, so often expressed, as to "Shakspeare being the author of it, and the maker of the manuscript notes in my copy," will be found to be correct.

HENRY INGALL.

This compound word occurs *twice* in Shakspeare—in *The Winter's Tale* as well as in *Hamlet*. Quoth Autolyeus (Act IV. Sc. 4, l. 717, Cambridge ed.), "I am Courtier *Cap-a-pe*." (Thus spelt and italicised in folio, 1623.)

The *Hamlet* line stands in the first folio thus—

"Arm'd at all points exactly, *Cap a Pe* ;"

while the quartos of 1603 and 1604 both read *Capapea*." See, however, *Cambridge Shakespeare* for other variations of spelling.

JOHN ADDIS, JUN.

Cap-a-pie is used by Lord Berners in his translation of Froissart, chap. ccxxxvi. fol. 137, col. 2: "Also we have xx thousand of other mouëd on genettes *cap apee*." HENRY H. GIBBS.

BISHOP HAY.

(3rd S. xi. 427.)

In the English *Catholic Directory* for 1867, the episcopal title of Bishop Hay, V.A.L.D. of Scotland is "Daulia," and correctly so. *Episcopius Dauliensis*—the name of this church, in *partibus infidelium*—should not be *Daulis*, with all deference to F. C. H. I state this on the authority of Le Quien's *Oriens Christianus* (tom. ii. p. 235), which ought to be conclusive on the subject. Under the head of "XLII, Ecclesia Diauliae" is given—

"Diaulia, Διαυλία, vel Διαύλεια; civitas episcopalis, est secunda sub Athenarum metropoli in notitiis Leonis Imp., et aliis deinceps, β'. ὁ Διαυλλίας. Ipsa nimirum est quæ Ptolemæo Δαυλις, *Daulis*, Straboni Δαύλειον, *Daulium*, urbs quadam exigua Phocidias in monte assurgens, ubi vicus hodie est, quindecim millibus pass. Delphis distans ad septentrionem. Plinius, lib. iv. cap. 3, *Drymæam regionem Daulidem appellatam dicit*. In episcopatum unum Diaulia conjuncta est cum *Talantio*, de quo supra."

From this it is sufficiently evident that it is *Diaulia* or *Daulia*, and not "Daulis;" and in the ancient lists are found the names of the following Greek bishops of the united sees of *Diaulia* and *Talantium* or "Oreum"—1. "*Sophronius, episcopus Diaulicæ et Talantiæ, ὁ Διαυλλίας καὶ Ταλαντίου Σωφρόνιος*;" and 2. "*Chrysanthus Diaulicæ, adeoque Talantis; Chrysanthus de Diaulia.*" (*Oriens*

Christ., ii. 203.) It will be sufficient to add, that the see of Daulia, or Diaulia, was in the diocese of Illyricum Orientalis and province of Hellas, being a suffragan bishopric of the metropolis of Athens.

Perhaps a few additional particulars regarding Bishop Hay may here be introduced with reference to "N. & Q." (3rd S. xi. 312) and Mr. COOPER's query.

He was of Protestant parentage, and was educated as a physician; but, having become a Roman Catholic in 1748, he entered the Scottish College at Rome Sept. 10, 1751, and was ordained priest there April 2, 1758. Having returned to Scotland in the autumn of 1759, he was sent as missionary to Preshome, Banffshire, in November of that year. Soon after Bishop Smith's death in 1766, Mr. Hay was appointed to the Edinburgh mission; and, on Bishop Grant's postulation, he was nominated coadjutor for the Lowland district of Scotland; his consecration taking place on Trinity Sunday, May 21, 1769 (the year "1729" is a misprint in the *Catholic Directory* for this year), in the chapel of the seminary at Scalán, the officiating prelate being, *it is believed*, Bishop James Grant, on whose death in 1778 he succeeded to the sole cure of the vicariate. On Aug. 24, 1805, by virtue of powers given him by the Holy See, Bishop Hay transferred his episcopal authority and vicarial faculties to his coadjutor, Bishop Alexander Cameron, and retired to the seminary at Aquhorties, where he died Oct. 15, 1811, in the eighty-third year of his age, fifty-fourth of his priesthood, and forty-third of his episcopate.

He was the author of numerous works, chiefly controversial and devotional, most of which have been republished at various periods up to the present time; and they are still greatly valued by members of the Roman Catholic church, of which he was so distinguished an ornament.

A. S. A.

India, July, 1867.

DEBENTURES (3rd S. x. 501; xi. 47.)—This word is older than the "Rump Act" of 1649. Among the minor poems of Ben Jonson is a droll copy of verses, beginning—

"Father John Burges,
Necessity urges
My humble cry
To Sir Robert Pye,
That he will venture
To send my debenture"

(or *sign*), or words to that effect, for I am quoting without book, and many years have passed since I read the verses. Their gist is, that Ben wants his pension, which has fallen into arrears, and to this intent importunes "Father John Burges," probably an underling in the Exchequer, to move

Sir Robert Pye, a still more important official in the Lord Treasurer's department. The "Debenture" itself, I conjecture, was a species of I. O. U. issued by the Crown when—as frequently happened—it could not pay ready money to its servants: the which I. O. U.'s the recipients got cashed or discounted, as they might, by goldsmiths or money-scriveners, who, in their turn, took their chance of the Court being in funds to come down in force on the Exchequer. Similar I. O. U.'s, under the more pretentious title of "Certificates of Indebtedness," were issued by the United States Government to their contractors and others during the recent Civil War. Royal Debentures, flung to various parasites, were common at the Court of Spain during the sixteenth and seventeenth centuries. GEORGE AUGUSTUS SALA.

"OIL OF MERCY" (3rd S. xii. 73).—This legend is much older than the "Cursor Mundi." It is taken from the apocryphal "Gospel of Nicodemus," part II., otherwise called "The Descent of Christ to the Underworld;" where, at the express desire of Adam, his son Seth relates to the prophets and patriarchs assembled in Hades his expedition to the gate of Paradise in quest of the oil. A curious illustration of the popularity of this legend occurs in the famous *History of Reynard the Fox*. One of the jewels which Reynard pretended to have sent as a present to the king was "a ryng of fyn golde, and within the ryng next the fyngre were wroten lettres enameled with sable and asure, and ther were *three hebrews names therein*." Reynard could not read Hebrew, so he applied to "Maister Abrion of Trier," a Jew, who "understandeth wel al maner of languages," and learned from him that "they were the three names that Seth brought out of Paradys whan he brought to his fadre Adam the Oyle of Mercy." (Caxton's *Reynard*, p. 112. London, 1844.)

Here we have a different version of the story, for in the Gospel abovementioned it is distinctly stated by Seth himself that the angel *sent him back without the oil*. (Cowper's *Apocryphal Gospels*, &c. Lond. 1867, p. 302.); and Sir John Maundeville, who relates it as he found it current in his day among "the Cristene men that dwellen beyond the sea in Grece," with considerable additions as quoted by Mr. Cowper in his introduction, p. xxxvii., says, that "the aungelle wolde not late him come in, but seyed to him that he myghte not have of the Oyle of Mercy." I can find no mention of the three names anywhere but in the *Reynard*. F. N.

"THUS!" EARL ST. VINCENT (3rd S. xii. 106.) The motto *Thus* is a naval term, an order given to the steersman when he must not deviate from the point he is steering. Now Lord St. Vincent was celebrated for his straightforward conduct;

upon all occasions he spoke his sentiments freely, and won all hearts by his plain, manly, straightforward dealing both with officers and men under his command. The motto, therefore, chosen for him by his sister, when the admiral was raised to the peerage, was deemed appropriate, and, after the general fashion of mottoes, had a double meaning. The sailors, however, of later days, through a mistaken conception of the sound, and ignorant of the term, call out, "Very well, Dice!" when, if spoken correctly, they ought to say, "Very well *Thus*"; just as we familiarly say, "Do so-and-so *Thus*." J. S.

Stratford, Essex.

DUKE OF MONCADA, MARQUIS D'AYTONE (3rd S. xii. 66).—Aytone seems to be the same as Aytone or Aitona, the name of a small place near Lerida in Catalonia.

Aytone is not an Anglo-Saxon name (cf. *Ayjonnes* in New Castile, *Ay*, *Saint-Ay*, *Aydius*, *Aydie*, *Aynac*, *Ayrens*, *Aytré*, &c., in France; and *Cortona* (*Kóprava*) or *Crotona*, the ancient capital of North Etruria; *Dertona*, now *Tortona*, in Liguria, *Cortona* in the land of the Jaccetani, &c.; also *Aytane*, the name of a mountain in Valentia).

I am not acquainted with any particulars concerning the Duke of Moncada, Marquis D'Aytone, but I know of a William Raymond de Moncada, who distinguished himself in 1140 at the capture of Alcaraz, a fortified town near Lerida.

G. A. S.

"CUT ONE'S STICK" (3rd S. xi. 397).—An American *savant* having suggested that the expression was derived from Prospero's breaking his wand (see *The Tempest*), the editor of *Yankee Notions* said that such derivation *must* be erroneous, as, in America, those who "cut their sticks" were anything but *Prosperous*! S. J.

COAT CARDS OR COURT CARDS (3rd S. xii. 44.) *Coat* is provincially used for *Court* in the North of England. Thus, in Craven, a house which formerly belonged to the Hebers is called "Stainton Coat," but "Stainton *Court*" is the real name. I could give other examples. S. J.

"SUPPRESSED POEM OF LORD BYRON" (3rd S. xi. 477, 528).—FILIIUS ECCLESIE must excuse me but I cannot but tell him that his reply to my query is not very logical. "Don Juan" was never a "suppressed poem." No publisher in 1867 would call it so. "Don Leon" was advertised in several papers. A friend writes me that he believes, "owing to some interference, the poem of 'Don Leon' has been burked." The sudden withdrawal of the advertisements seems to warrant such a belief. S. JACKSON.

PERJURY (3rd S. xi. 497).—The *per* in this word is, as A. B. rightly surmises, a negative

prefix. It occurs also in the words *per-fidus* faithless; *per-do*, to destroy; and its passive *per-eo*, to be destroyed. It seems probable that it may be a different word to the intensive *per*, and may fairly be compared with the Gothic *fra*, Germ. *ver*, Eng. *for*, as in forlorn, forsworn, fordone. Might not this again connect itself with the Greek $\pi\epsilon\rho$ (originally meaning *bad*; cf. Kühn's *Zeitschrift*, vol. xiv. p. 188) as seen in $\pi\acute{\epsilon}\rho\epsilon\rho\omicron\varsigma$? If so, *perperus* and *perperam* ought to be added to the foregoing list.

On the other hand, the force of the prep. *inter*, in *interco*, *interficio*, *interfio*, renders it possible that *per* may denote a going through with a thing, and hence its completion and annihilation.

SCISCITATOR.

SOURCE OF QUOTATIONS WANTED (3rd S. xii. 44, 92).—

"Quem Deus vult perdere prius dementat."

Mr. Ed. Fournier, in his valuable little work, *L'Esprit des Autres*, says:—

"Souvent l'on ne sait vraiment à qui rendre le prêt que vous a fait la Sagesse des moralistes, ou l'Esprit des poètes. Nous n'avions jamais pu découvrir d'où venait le fameux 'Quos vult perdere Jupiter, dementat prius.' On le prêtait aux écrivains du siècle d'Auguste; mais dementat semblait d'une bien petite latinité. Enfin la vraie source nous fut indiquée par notre ami Ch. Read (a gentleman well known to the readers of the French 'N. & Q.' *L'Intermédiaire*), qui, un jour, à la Bibliothèque impériale, nous ouvrant, à la page 497, le tome ii. de la traduction latine des *Tragédies d'Euripide* par J. Barnès (Leipzig, 1779), nous y fit lire un fragment d'Euripide, cité par Athénagoras, qui, sous la forme latine que lui avait donnée Barnès, était tout à fait la phrase que nous cherchions. Puisque vous la connaissez en latin, il suffira de vous donner le passage grec:—

"Ὅταν δὲ δαίμων ἀνδρὶ πορῶνῃ κακῶ,
Τὸν νοῦν ἐβλάψε πρῶτον.

"Une seule chose reste à savoir, c'est la disposition qu'il faut donner aux mots de la phrase latine. M. Boissonade y a pourvu, en parvenant à faire, avec ces mots, un vers iambique—

'Quos vult Jupiter perdere dementat prius.'

P. A. L.

"Before thy mystic altar, heav'nly Truth,
I kneel in manhood, as I knelt in youth;
Thus let me kneel, till this dull form decay,
And life's last shade be brighten'd by thy ray:
Then shall my soul, now lost in clouds below,
Soar without bound, without consuming glow."

Memoirs of Sir William Jones's Life, 4to, p. 370. A note says:—

"These lines were written by Sir William Jones in Berkeley's *Siris*: they are, in fact, a beautiful version of the last sentence, amplified and adapted to himself."

E. KING.

JAMES HAMILTON (3rd S. xii. 69).—Fieschi's infernal machine was not loaded by himself, but by his friend Pepin, who purposely overloaded it, hoping by the bursting of it to kill him too.

"Dead men tell no tales," thought Pepin; but "murder will out." Fieschi was only wounded.

P. A. L.

"ALL IS LOST SAVE HONOUR" (3rd S. xi. 275, 407).—A line of Dryden's, in his "Astrea Redux," referring to the battle of Worcester, is a curiously literal translation of the phrase "Tout est perdu hors l'honneur":

"And all at Worcester but the honour lost."

Your correspondent L. has lately shown that Francis I. did not use the famous phrase, as it has been generally given, in writing to his mother. Where does the phrase first appear? It is so given by Voltaire in his *Essai sur les Mœurs et l'Esprit des Nations*, p. 174. CH.

SHEKEL (3rd S. xii. 92).—On consulting Evelyn's *Numismata* I find that the "more ancient shekels bear the stamp of the pot of manna as some conceive, or as others, the censor or thuribulum, casting forth a cloud of incense, and not seldom reversed with a sprig of *Opo balsamum*, or the rod of Aaron, as is conjectured, for they do not all agree." I would suggest that the shekel mentioned by your correspondent GAMMA answers to the above description. S. L.

FREDERICK PRINCE OF WALES (3rd S. xii. 90.) That singular man the Rev. Henry Etough, of Pembroke Hall, Cambridge, rector of Therfield—"had compiled," says John Duncombe, "a 'History of his own Times' (a political Atalantis), somewhat in the manner of Burnet, which, I am told, he had carried down as far as the characters of Frederick Prince of Wales and Lord Bolingbroke. But his sarcasms were too free and too libellous ever to be printed."—Nichols' *Literary Anecdotes*, viii. 263.

"The papers of the Rev. Henry Etough consisted, not only of general memoirs of his own time, but separately those of particular people, such as Frederick Prince of Wales," &c.—*Ibid.* ix. 807.

If Etough's MSS. are in existence (are they, and if so, where?) they may very probably supply an answer to the query with respect to natural children of the Prince of Wales. It is exceedingly likely that Horace Walpole was acquainted with the MSS., and that he took from them the illustrations in support of the assertion that the prince's "chief passion was women," for his father Sir Robert was Etough's patron, and made use of him to perform the ceremony on his marriage with Miss Skerret, on which occasion, says Duncombe—

"He requested a favour, which Sir Robert previously promised to grant, not doubting it was some preferment; but in truth it was only a certain political secret, which, as far as he knew, the minister disclosed."—*Ibid.* viii. 262.

If Etough cared more for political secrets than for preferment, there may be some curious secret history in his MSS. It is satisfactory, at any rate, that he sought the former rather than the latter;

for Gray's severe epigram on him shows the opinion entertained, by some at least, of his unfitness for the priestly office.
H. P. D.

HANGING IN THE BELL-ROPES (3rd S. xii. 91).—If, after the publication of banns, the marriage does not come off, the "deserted one" is said in Worcestershire to be "hung in the bell-ropes." The phrase is probably known in many other counties.

SIGNET.

This expression is in common use in North Leicestershire near Ashby-de-la-Zouch, and is applied to persons on whose behalf the banns of marriage have been duly published without the wedding immediately following. Such persons are said to be "hanging in the bell-ropes," evidently meaning that the ringers are waiting for the marriage ceremony to be performed, so that they may aid in celebrating the event.

EDW. HEARD.

40, Sherbourne Street, Islington.

This is a common phrase in Cumberland at the present day. A couple are said to be "hingin' i' t' bell reaps" during the period which transpires between the first publication of banns and marriage. MR. BOUCHIER will find an illustration of its use in a clever dialect ballad by the author of "Joe and the Geologist," entitled "Lal Dinah Grayson," in the *Songs and Ballads of Cumberland*, p. 425.

SIDNEY GILPIN.

CHURCHES (3rd S. xii. 75).—The lines supplied by T. B. have brought to my recollection a footnote in Black's *Picturesque Tourist of Scotland*, 1845, p. 360:—

"The parish church of Kinghorn is without a spire. This, and some other circumstances, supposed to be characteristic of the town, have given rise to the following couplet:—

"Here stands a kirk without a steeple,
A drucken priest, and a graceless people;"

and of the lines, p. 309, taken from an old song, which appear to have reference to the village of Little Dunkeld, Perthshire:—

"O what a parish, what a terrible parish,
O what a parish is that of Dunkell!
They hae hangit the minister, drowned the precentor,
Dung down the steeple, and drucken the bell.
Though the steeple was down, the kirk was still
stannin',
They biggit a burn [qv. barn?] where the bell used
to hang;

A stell-pat they gat, and they brewed Hieland whisky,
On Sundays they drank it, and rantit and sang."
Newcastle-on-Tyne.

J. MANUEL.

ALMACK'S (3rd S. x. 138).—There is no reason to attach shame to those Irish who so frequently during the last century modified their real names of unmistakable origin. The shame attaches to not only the political intolerance, but the social prejudice of the time. I myself know various families from whose names the O and the Mac

were lopped off, actually by the advice of persons who wished to befriend them.
HOWDEN.

WALKING UNDER A LADDER (3rd S. ix. 501).—The walking under a ladder is less of a superstition than an old coarse joke, formerly frequent among the lower orders. It took its rise in the structure and formalities of the old gallows at Tyburn, where there was no platform, but to which the patient ascended by a ladder that was afterwards withdrawn. The old joke was disagreeable, and, its application being lost, people still go on doing what their fathers did before them.

HOWDEN.

RULE OF THE ROAD (3rd S. ix. 443).—The rule of the road is simply, in the first instance, the necessity of having some rule by which vehicles may not come into everlasting collision; but, in the second instance, the French rule has a rationale of its own, which gives it additional convenience. In passing to the right of a road, and not to the left, as in England, *you have your whip-hand free*, in case of starting, bolting, ginging, or any other danger of too much juxtaposition.

HOWDEN.

VERNA: CREOLE, ETC. (3rd S. xii. 62).—In reply to one of the questions asked by MR. THIRIOLD, I may say that the Scottish word "bairn" is not "gradually dwindling into a contemptuous designation," as applied to small children. I have often heard Scottish mothers say, when speaking endearingly to their children, "ma bonnie bairn." These words, when spoken with a strong Scottish accent, by a mother to her child, are very sweet indeed. The word is used contemptuously when applied to larger children and grown-up people. If anyone does a childish act, he is called a "muckle bairn." A childish person is said to be "bairnly."
D. MACPHAIL.

Johnstone.

DRINKING HEALTHS IN NEW ENGLAND (1st S. ix. 423).—May I be permitted to call VESTAR's attention to the following extract, which I have taken from a most interesting work, both to Old and New England readers, bearing the title of *The Life and Letters of John Winthrop*, by the Hon. R. C. Winthrop, of Boston. *Vide* vol. ii. p. 52. The entry bears the date of October 25, 1630:—

"The governour, upon consideration of the inconvenience which had grown in England by drinking one to another, restrained it at his own table, and wished others to do the like, so as it grew, by little and little, to disuse."

The learned author adds the following note:—

"Winthrop, in this reform, was nearly half a century before Sir Matthew Hale, who left a solemn injunction to his grandchildren against the drinking or pledging of healths."

Malta.

W. W.

"OTHERGATES" (3rd S. x. 446; xi. 122, 184.) Surely *othergates*, *algates*, and the like are in no way uncommon. Chaucer's charming *Creseide*, for instance, swears—

"To Diomede I will *algate* be true."

Troilus and Creseide, b. v. verse 1008.

But in *Eger and Grine* (Bishop Percy's folio MS. ed. Furnivall) I find a substantive *way-gate* which is new to me. It occurs twice—

"& saw the *way-gate* of that Ladye."—l. 380.

"for to see the *waygate* of her lone Sir Egar."—l. 648.

It seems a mere pleonasm.

JOHN ADDIS, JUN.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Knapsack Guide for Travellers in Tyrol and the Eastern Alps. Illustrated with Maps and Plans. (Murray.)

Handbook for Travellers in Scotland. With Travelling Maps and Plans. (Murray.)

A Handbook for Travellers in Gloucestershire, Worcestershire, and Herefordshire. With Map and Plans. (Murray.)

Swallows are no surer sign of summer than is the appearance of a new Handbook from the great house in Albemarle Street that the time is come for wearied and overworked Londoners to seek "fresh fields and pastures new"; and as in our good old schoolboy races we were wont to be started with a one! two! three! and away! so does Mr. Murray on the present occasion use pretty nearly the form, and say Tyrol! Scotland! Gloucestershire!—off! The general character, utility, and correctness of Mr. Murray's Guides are now so universally recognised, that we may spare both ourselves and our readers any dissertation on the peculiar merits of the volumes before us, beyond saying that the *Tyrol Handbook* is as complete and compact as a *Knapsack Guide* should be; that the *Handbook for Scotland*, with its Maps and Routes, contains almost a larger amount of information than it would seem possible to include in the compass of one volume; and that in the *Guide to Gloucestershire, Worcestershire, and Herefordshire*, will be found, we believe, the essence of the History of the three counties admirably condensed. Next to an intelligent friend, a well-arranged and trustworthy guide is unquestionably the most desirable companion either in home or foreign travel; and such Mr. Murray offers to all intending travellers, at a very small charge, in the long series of Handbooks which have made his name a household word in almost every corner of the habitable and visitable world.

Routledge's Pronouncing Dictionary of the English Language; founded on the Labours of Walker, Webster, &c., and enriched with many thousand Modern Words connected with Science, Literature, and Art. Edited by P. Austin Nuttall, LL.D. (Routledge.)

As we are not exactly of the opinion of the old lady who thought a Dictionary would be very amusing reading if it were only divided into chapters, we confess we have not read the work before us, but having looked at the Key to English Pronunciation, and found the test words which we referred to accurately marked, we can have no doubt that it is a carefully compiled and useful Pronouncing Dictionary.

The Doom of the Gods of Hellas, and other Poems. By A. W. Ingram. (Bennett.)

This little selection of poetry has been a labour of love with its respected author, and contains the ideas collected in the annual holiday of a country clergyman, usually spent in a Continental tour. The minor poems, and more especially the sonnets, contain the germ of a poetic mind, well stored with literary knowledge. Possibly a less imposing title would have been more suitably employed in indicating the works of an author whose turn of thought and style prove his success to be rather in cultivating the "molle atque facetum" than the "forte epos." We venture to predict success to this, and we trust future efforts of his pen.

MR. ROBERT THOMPSON.—This gentleman, who has done so much for Horticulture and Meteorology during a long and active life, and to whom England owes much for the services he has rendered to Pomology, being about to retire from active duty in the service of the Royal Horticultural Society, the Council took the initiative in the formation of a Committee for collecting and presenting him with a *substantial* testimonial expressive of their cordial sympathy with him in his declining years, and their high appreciation of his services to science. Subscriptions may be forwarded to the Society's Bankers, or to any Member of the Committee.

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Notices to Correspondents.

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S. JACKSON. The examples of the word "Dole" (ante, p. 7, 55, 79) are allusive of its meaning in the sense of sorrow or pain, not the act of distributing or dealing.

ERRATUM.—3rd S. xi. p. 506, col. l. line 8, after "was" insert "by."

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, AUGUST 24, 1867.

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Notes.

BY WHOM WAS THE HARP BROUGHT INTO EUROPE? THE IRISH HARP.

The reply of Sp.* to the query—"By whom was the harp brought into Europe? not the lyre of the Greeks, but the great triangular-shaped harp, as used by the Irish and Welsh, and as seen on the monuments of Egypt and Assyria"†—does not appear to apply to the "drift of the query;" indeed, my conviction is that, evidence as it undoubtedly is of the biblical research and ingenious speculations of the writer, he has drifted far and widely away from it. From his conclusions I am forced to dissent, for my experience has taught me to have some faith that the aids which inquiries such as the query is calculated to stimulate, are not only "pleasing exertions of ingenuity, and to a certain extent useful," but that they also "worm out," with occasional reliability, "the secrets of the speechless past." Hooke had a faith vital enough to animate him with the hope of being able "to raise a chronology from the mere study of broken and fossilised shells," and to identify the intervals of time wherein such catastrophes and mutations as have been noted have happened, and the illustrious author of *Cosmos* accepted the assurance as of probable accomplishment. (Bohn's edition, p. 6.) To Cuvier

a fossil tooth suggested the form, through all the minute details of construction, of an extinct species of animals. The modern discoveries of geographers, archaeologists, ethnologists, and philologists have served to disclose some of the hidden treasures of the past—the migrations, conquests, and defeats of the successive swarms of Celts, Iberians, Teutons, Scandinavians, and Slaves. Indeed, as has been well observed, "the hills, the valleys, and the rivers are writing tablets on which the nations of olden times have inscribed their records."

With the aids of such lights as the traditions and antiquities of Ireland, the testimony of experts, and the deductions from accepted facts supply, I venture to offer some remarks elucidatory, if not quite satisfactory, in reply to the query.

The first mention of the harp yet found in Irish MSS. is in the "Dinn Seanchas" compiled by Amergin Mac Amalgaid, A.D. 544. It is there related that in the time of Geide, monarch of Ireland, A.M. 3143, "the people deemed each other's voices sweeter than the warblings of a melodious harp, such peace and concord reigned among them." In the earliest Irish records, some of which are transcribed in the Books of Leacan and Ballymote, a very remote antiquity is claimed for the Irish harp. Some writers have concluded that there is indeed a probability that it is indigenous, and from the most early period in common use among the Irish, Britons, Gauls, and ancient Germans, and all the "ubiquitous" Celtic nations. (Walker's *Irish Bards*, Appendix, p. 115, 4to, Lond. 1786; Leslie's *Races of Scotland*, p. 448, 8vo, Edinb. 1806.) It was also well known throughout Asia, and is thought to be the earliest musical instrument with which man was acquainted. It has been found on sculptured stones in these islands, and on a monument in Brittany described by Penhouet in the *Archeologie Armoricaine*. A legend of the invention of the Irish harp is given in an Irish romance, "The Introduction to Tain-Bo-Cuailgne," Cattle Prey of Coolney—a copy of which, written in the twelfth century, exists, supposed to have been transcribed from a book of the seventh century.

The tracts referred to above in the Books of Leacan and Ballymote report that the harp was brought into Ireland by the Tuatha-de-Danaans, A.M. 2539, a people learned in the arts and sciences, who occupied the island before the arrival of the Milesians, a kindred people who, through devious wanderings, had reached Egypt, and there sojourned contemporaneously with the Israelites, and had arrived in that country in their migrations from the north-east, or Scythia, the cradle of the race. Gildas, Nennius, Bede, Geoffrey of Monmouth, the earliest of British chroniclers, and several other authors record these facts, and quote them expressly from the Irish annals. These

* 3rd S. xi. 391.

† 3rd S. xi. 214.

pretensions to so old an origin, and to a civilisation so advanced, of the ancient Irish, were for many ages deemed absurd and visionary. The study of ethnology, philology, and geographical nomenclatures, national customs and folk-lore, have contributed to bring these claims within the pale of historical recognition.

Baxter, Lhuyd, Chalmers, Whitaker, Skene, Robertson, Garnett, Davies, Pritchard, Betham, Williams, Latham, Zeuss, Taylor, and other scholars, have, with their industrious explorations in the rich soil of a productive field, educed evidences on which reliance may be placed, and have tracked the wanderings of the ubiquitous Gael; have proved that large portions of Spain were anciently Gaelic; have identified the limits of the Gaelic region in Italy; have followed in the footsteps of the Gael along the Alps, and gave to them the name; and have recognised the settlements of the scattered clans, who, retracing their path, fixed their abode in Asia Minor, and gave a patronymic name to the district—*Galatia*, or the land of the Gael. And there they long retained their language and ethnical peculiarities. (Jerome, *Commentary on the Epistle to the Galatians, Prooemium*; Taylor's *Words and Places*, p. 234.) Evidences of the relations of Ireland with Africa are cropping daily to the surface, and the old and widely-spread traditions of the "blessed isles of the west" which mingle with the earliest details of the historic period may yet be vindicated as the mythic reliques of a primitive religion and a prehistoric civilisation.

Ireland has been in possession of the triangular-shaped harp from time immemorial. The senachies (chroniclers) record that three harpers accompanied the Tuatha-de-Danaans to Ireland (A.M. 2539), and their conquerors, the Milesians; and that their conquerors, the Milesians (A.M. 2736, Keating), were accompanied by harpers. Keating relates that Miled, the father of the princes who led this colony, had sent twelve young men to learn the principal arts and sciences of Egypt; that each of them became expert in his own particular profession by the end of the seven years they had resided in the land of the Pharaohs. (*Hist. of Ireland*, p. 177. O'Mahony's.)

Whatever may be the value of this testimony, it is generally admitted that the harp is the first musical instrument with which man has been acquainted. In the fourth chapter of Genesis the invention of it is appropriated to the antediluvian era. Bruce discovered the triangular-shaped harp painted in a tomb called Bibân el Molook, near the pyramid of Gizeh, in which the remains of kings of Egypt were deposited. The harp was not known to the early Greeks. Their stringed instruments as well as their letters were introduced from Asia, the cradle-land of the Gael. The cithara, says Plutarch (*De Musicâ*), was originally

styled Asiatic. Heraclides of Lesbos supposed it to have been invented by Amphion (*Plut. De Musicâ*). Trepander, two hundred years after Homer, was the first who became eminent as a harper. Timotheus of Miletus, about four hundred years B.C., added four to the seven strings previously in use. According to Athenæus, Sophocles calls it a Phrygian instrument. The mythological tradition pointed to an Egyptian origin, representing Mercury as having found the tortoise, from the shell of which he framed the first cithara, among the mud of the subsiding Nile. All authors agree that the Irish harp is very different from any stringed instrument used among the Romans; and Fortunatus (*lib. vii. carm. 8*) mentions it as an instrument of the barbarians.

Long before the lyre was known in Rome or Greece, the Gael of Ireland had attained a high degree of perfection in the form and management of the harp. The Irish harper made use of two kinds of instruments—the cruit and the clairseach. The latter is supposed to have been employed in producing martial strains, and used in banquet-halls; the former thrilled from its chords the softer breathings of love and sorrow. The pagan Gael would listen to no instruction of Druid and Ollav (priest and professor) that was not wedded to verse; their systems of physics and metaphysics, the precepts of their religion and their laws, were enshrined in poetical compositions set to music, and so conveyed and preserved from generation to generation; and thus the art and science of music were not only religiously cultivated by them, but were at all times esteemed the most polite branches of education; and even when the Christian dispensation had supplanted Druidism, they continued to be in equal repute. In rank, the minstrels were the coequals of the nobles, and at the festive boards to them were assigned seats of the highest honour; extensive land estates were settled upon them; many of them as late as the seventeenth century occupied stately castles. The legal records of that period show that the annual rental of one of this class was equivalent to 5000*l.* of our present money. Their persons and properties were held inviolable by all classes; the *eric* or compensation, levied under the brehon-law, for the killing of a chief professor was next in amount to that exacted for a prince or a king.

The Gael, as well as the Egyptians, must have paid great attention to the study of music, for each arrived at a very accurate knowledge of the art; had it not been so they could never have possessed such scientifically constructed instruments, nor have acquired so perfect an acquaintance with the principles of harmony. Music, like every science, as has been judiciously remarked, has its regular gradations of progression from infancy to maturity; and while improve-

ment follows improvement, the powers of the human mind must be stimulated and enlarged, and an exalted order of intellect attained. Beauford, no mean authority, opines that the Irish harp has the true musical figure, and that the Irish bards in particular seem, from experience and from practice, to have discovered a form found to have been constructed on true harmonic principles, challenging the strictest mathematical and philosophical scrutiny. (Walker's *Irish Bards*, Appendix 117, 4to. Lond. 1786.) He considers, judging from the form of the Egyptian harp as given by Bruce (since then confirmed by Denon and Roscellini), that the endeavours of the Egyptian artists were ineffectual to discover the true form such as the Irish had; "for," he adds, "no system of musical strings whose diameters are equal can be tended on the given curve." (*Ibid.* App. p. 119.)

Many writers have denied the antiquity and early civilisation claimed for Ireland, but it has never been questioned that in the most remote times the Irish had a national music peculiar to themselves, and that their bards and harpers were eminent in its performance, and were admittedly the best musicians in Europe. Giraldus Cambrensis, who had been sent to Ireland by Henry II. with his son John, prejudiced as he undoubtedly was, highly commends the Irish music, and says: "In their musical instruments alone do I find any laudable industry among the people, in these they are incomparably skilful, beyond all other nations;" and he then remarks, that "both Scotland and Wales strive to rival Ireland in the art of music—the former from its community of race, the latter from its antiquity." (*Topography of Ireland*, b. iii. c. 11.) The writer does not note what, from its proximity to his time, must have been known to him, that towards the close of the preceding century (about A.D. 1098) Griffith ap Conan, King of North Wales, born in Ireland, and descended by his mother's side from Irish parents, brought with him from the land of his birth "several skilful musicians that devised in manner almost all the instruments which were afterwards played in Wales, chiefly the harp or crowth (cruith), and the music that is there used, and which he was the first to bring over into Wales." (Caradoc of Llancarvan, *Chronicle of Wales*, p. 147, printed at Shrewsbury.) Wharton (*Hist. of English Music*) says that "as late as the eleventh century the practice continued among the Welsh bards of receiving instruction in the bardic profession from Ireland."

The Italians were in possession of the harp before the time of Dante. Galilei the elder, writing about the middle of the sixteenth century, records the fact: "This most ancient instrument was brought to us from Ireland, as Dante, born 1265, testifies, where they (the harps) are excel-

lently made, and in great repute, the inhabitants of that island having practised upon it for many, many ages."

Several learned men, observes M. Guigene, are of opinion that the Europeans are not indebted to the Egyptians for the harp; and he adds the singular surmise that it originated in the North, and was introduced into England, and subsequently into Ireland, by the Saxons. It is only in the dark days of Ireland's depression such a bold assertion could be hazarded, when ages of intestine convulsion had all but extinguished her literature and eclipsed her olden fame. In days when it ceased to be known that Irish armies occupied a considerable portion of England. (*Vide Ethelwerd's Chronicle*, A.D. 444; *Annales Saxonice*, 603; *Gildas*, sect. 14.) When the Irish fleets swept her shores; when Scotland was in her grasp; when the Isle of Man, the Hebrides, the Orkneys, Iceland, and the Faroe Isles were subject to her sway. (Dicuil, *Liber de Mensura Orbis*, circa 825; Hardy's *Descriptive Catalogue of Materials relating to Hist. of Great Britain and Ireland*, vol. i. part ii. p. 500); and when her conquests extended from Armorica to the foot of the Alps. (Keating's *Ireland*, edited by O'Mahony, New York, pp. 188, 395.) The only property the Saxon could have had in the harp was its Teutonic name, which the Gael never adopted. The instrument itself he received from Ireland, as he did his letters. (Yeowell's *Ancient British Church*, p. 148.) That it was of Irish origin the Norman kings admitted, for when they coined money for Ireland they impressed it with the harp as the national emblem.

I hope I am justified in concluding that the probabilities are corroborative of these deductions that to Ireland the harp is indigenous, and from an early period in use among the Irish, the Gauls, the ancient Germans, and all the Celtic nations; that in the remote past the Africans and the Gael were not strangers to each other; that it is as reasonable to assume that the Gael took their harp to Egypt as that they brought it from it. One assertion I hesitate not to make, that the Gael or Celt spread widely over the western parts of the old world, north and south, and bore with them civilisation and arts anterior to those of Greece; and that during the social convulsions that revolutionised the continent, Ireland—the far isle of the west, remote from war and its disturbing influences—was the refuge, asylum, school, and stronghold of the kindred clans; and that in that "sacred isle" is now to be found the larger portion of what survives of the memorials of the race—its language, its institutions, its traditions, its laws, and its history. JOHN EUGENE O'CAVANAGH.

Lime Cottage, Walworth.

MAY-FIRES, ISLE OF MAN.

The custom of making, on the night of May 11 (May eve, O. S.), large fires similar to the Irish fires referred to by MR. J. HARRIS GIBSON in "N. & Q." (3rd S. xii. 42), still obtains in the Isle of Man. On a fine evening these fires have a very beautiful appearance, as they blaze on the mountains and other elevations. While the fires are burning, horns are blown in all directions. It is customary, too, on the same evening to place "May-flowers," as they are termed by the peasantry, at the entrances of the cottages, and of the out-offices in which the domestic animals of the farm are kept. The flower used for the purpose is the marsh marigold (*Caltha palustris*). Crosses made of sprays of the mountain ash—or *keirn*, as it is called in the Manx dialect—are worn on the same night.

Though the pretext for these customs is protection against witchcraft, there seems to be little faith now entertained as to their efficacy. The peasantry say that the fires are supposed to burn the wizards and witches; while the *keirn* cross, and the flowers and leaves of the *Caltha*, are supposed to possess a charm against the supernatural powers of enchanters and mountain hags.

Sir John Lubbock, in his learned and interesting *Prehistoric Times*, when alluding to Professor Nilsson's opinion that the Phœnicians had settlements in Scandinavia, says:—

"The festival of Baal or Balder was, he [Professor Nilsson] tells us, celebrated on Midsummer's night in Scania, and far up into Norway, almost to the Lofoden Islands, until within the last fifty years. A wood fire was made upon a hill or mountain, and the people of the neighbourhood gathered together in order, like Baal's prophets of old, to dance round it, shouting and singing. This Midsummer's-night-fire has even retained in some parts the ancient names of Balders bal, or Balders fire."—P. 47.

Sir John says further:—

"Baal has given his name to many Scandinavian localities: as, for instance, the Baltic, the Great and Little Belt, Beltberga, Baleshaugen, Balestranden," &c.—P. 48.

The Rev. John Kelly, LL.D., who died in 1809, in his *Manx and English Dictionary* (which had not been published, until recently printed by the Manx Society, and edited by the Rev. William Gill) has ingeniously endeavoured to show that numerous Manx words are derived from the name of the Phœnician deity, and indicate the worship of the sun as Baal. Mr. Archibald Cregeen, however, in his *Dictionary of the Manx Language*, published in 1835 (a work of great research and ability), does not, I believe, even mention the name of the god.

Dr. Kelly gives *Baal* as a Manx word, signifying "Baal, Apollo, the sun, Beel, Bel or Bol, king of the Assyrians," &c. In reference to the Manx word *Grian*, the sun, he remarks:—

"The sun was anciently worshipped by the Celts under the name of Bel, Beal, Baal, Boal, or Beul, and by the Greeks under the name of Apollo, which differs very little in the sound. He [Apollo] was called *Grian*, from *grianye* or *griyanagh*, to bask, heat, or scorch; which word was Latinised into Grynæus and Gramus, which became a classical epithet of Apollo."

The alleged derivation of Grynæus from the Manx word *grian*, the sun, few antiquaries will, I think, be prepared to adopt. It is, I think, quite as probable that Apollo, as schoolboys are taught to believe, derived the epithet from the town of Grynæum, where he is said to have had a temple. It is, moreover, doubtful that Apollo and the sun were identical. Dr. Lempriere says:—

"Apollo has been taken for the sun, but it may be proved by different passages in the ancient writers that Apollo, the Sun, Phœbus, and Hyperion were all different characters and deities, though confounded together. When once Apollo was addressed as the Sun, and represented with a crown of rays on his head, the idea was adopted by every writer, and thence arose the mistakes."

Dr. Kelly gives the word *Baalan-feale-oin*, which he translates—"The chaplet of the plant (?) worn on the eve of St. John the Baptist." He says that the etymology of the word is, *An*, a chaplet, *Baal*, of Baal, *feally*, on the feast, *Eoin*, of John. The word is, however, spelled by the editor *Bollan-y-feail-oin*. Mr. Kelly does not seem to have known the name of this plant, which is the mugwort (*Artemisia vulgaris*).

The words *Laa Boaldyn* (Cregeen), May-day, Dr. Kelly writes *Baaltinn* (*Laa*); and attaches the meaning—"May-day, or the day of Baal's fire or of the sun; from *tinn*, celestial fire, and *Baal*, the god Baal, or the sun." Boayldin (Cregeen), a name given to two valleys in the island, is also spelled by Dr. Kelly in the same manner, and supposed by him to have the same etymology as the other word applied to May. He also affirms that the word *Tynwald* has the same etymology, a word which is clearly not a Manx word at all, but is derived from the two Danish words *ting*, a court, and *bold*, a mound of earth—the Court on the Mound, where the Manx statutes are promulgated.

Of *Laa Boaldyn*, May-day, Cregeen says its etymology is not well known; but observes that it is said by some to have been derived "from *boal*, a wall, and *teine* (fire), Irish, in reference to the practice of going round the fences with fire on the eve of this day." As to the word *Boayldyn*, Cregeen states that the valleys are no doubt so called from *boayl down*, a low place. As *boayl* means place, why should not *boayl tinn* mean the place of fire, and not Baal's fire?

Dr. Nuttall, in his *Archeological and Classical Dictionary*, quoting, I think, from Dr. Jamieson, says that—"Among the ancient Scandinavians and Caledonians the words *bael*, *baal*, *bail*, *bayle*, &c., denoted a funeral pile, or the blaze there-

from." The word *baal*, in the Danish language, signifies "a pile of wood"; but the Eastern word *Baal*, I believe, denotes "lord." The word *beal*, in the Manx dialect, means "entrance": thus, *bealy phurt* denotes an entrance into a harbour. Is it not possible that some at least of the prefixes, forming parts of Scandinavian words, and mentioned by Sir John Lubbock as being derived from the Phœnician *Baal*, may have had their origin in equivalents of *baal*, an entrance, *baal*, a wall, or *boayl*, a place, in the Celtic or some other ancient European languages?

That the sun was worshipped by the early inhabitants of Man, I am much disposed to believe. The form of some of the ancient tumuli of the island leads to this belief: two seem to have been constructed in an annular form, with radiations. But if the sun was a deity among its primeval occupants, was he worshipped under the name of *Baal*?

J. M. JEFFCOTT.

Isle of Man.

THE SEVEN AGES OF MAN.—In a poem entitled "This World is but a Vanyte," from the Lambeth MS. 853, about 1430 A.D., printed in *Hymns to the Virgin and Christ* (edited by F. J. Furnivall for the Early English Text Society), at p. 83 we have a very curious comparison of the life of man to the seven times of the day. The number seven is here determined apparently by the hours of the Romish church. Thus, corresponding to matins, prime, tierce, sext, nones, vespers, and compline, which were called in old English *shtsang*, *primesang*, *undersang*, *midday sang*, *nonsang*, *evensang*, *nightsang*, we have the following periods of the day and of man's life:—

1. Morning. The infant is like the morning, at first born spotless and innocent. 2. Midmorrow. This is the period of childhood. 3. Udern (9 A.M.). The boy is put to school. 4. Midday. He is knighted, and fights battles. 5. High Noon (*i. e.* nones or 9th hour, 3 P.M.). He is crowned a king, and fulfils all his pleasure. 6. Mid-overnoon (*i. e.* the middle of the period between high noon and evensong). The man begins to droop, and cares little for the pleasures of youth. 7. Evensong. The man walks with a staff, and death seeks him. After this follows the last stanza:—

"Thus is the day come to nyght,
That me lothith of my lyuynge,
And dooful deeth to me is dight,
And in coold clay now schal y clinge.
Thus an oold man y herde mornynge
Beside an holte yndir a tree.
God graunte us his blis euerlasting!
This world is but a vanite!"

The resemblance of this to Shakespeare's "Seven Ages" is curious and interesting.

WALTER W. SKEAT.

"RATTENING."—As this word has become notorious in the inquiry into the Sheffield outrages (and has recently been introduced into the London book trade), and as its origin is uncertain, it may be well to inquire about its early use and real meaning while there are some alive who may be able to say whence it came and what the word really means. In the recent inquiry at Sheffield, the word seemed generally to mean the concealment or destruction of the "bands" (the straps by which grindstones, &c. are turned), in order to compel some obstinate workman to conform to the "Union" rules. My own recollection of the meaning of the word is very different, and on referring to a work where I first saw the word many years ago, I find the following:—

"The murders which these men sometimes commit are perpetrated by a process known under the name of *rattening*. The grinder in Sheffield performs his daily labour seated across a sort of wooden bench, known by the name of the Horse, the place which would be that of the lowest part of the horse's neck being the position of the grinding stone, which is sent round with the greatest velocity by a mill. The stone is made steady upon its iron spindle by means of wedges, and *rattening* consists in driving one of these wedges so far as slightly to crack the stone. The effect is, that soon after the stone is put into its full motion, it separates, the pieces flying off as though sent from the mouth of a cannon, and the unhappy workman, bending in unconsciousness over the instrument of his destruction, experiences a most horrible death."—*The Age of Great Cities; or, Modern Civilisation viewed in its Relation to Intelligence, Morals, and Religion*. By Robert Vaughan, D.D., President of the Lancashire Independent College. Second edition. London: Jackson & Walford, &c. 1843.

Although the passage is rather verbose and clumsy, the process of "rattening" is described pretty clearly, and apparently from positive personal knowledge. What, then, is the etymology of the word? Did "rattening" begin with grinders? How long has the word been used in a more general sense? How should it be spelled? Rattening, rattening, rattan-ning? Fifty years hence these and a dozen other queries will be asked about what is now unfortunately a very "familiar word," and then there will be no hope of an adequate reply. For the present I withhold my own speculations and researches (which are in no way satisfactory) in the hope that some philologist or some Sheffield reader will settle the whole question by a brief history of this word, as to its origin, its changes, and its use. ESTE.

WRITING ON THE GROUND.—In John, viii. 6, 8, our Lord is so represented. In the *Acharnians* (v. 31) of Aristophanes the word *γράφω* is used by Dicaeopolis (= a just citizen) to express, with other words, how he tried to pass off the tedium of attending in the Pnyx, or one of the Grecian Houses of Commons. This word is translated *scribble* by Hic-
kie, but Artaud renders it "je trace des caractères

sur la sable," I draw figures on the sand. As this play was written B.C. 425, it is probable that *γράφω* was used in its primary sense of to scratch, scrape, or draw marks or figures, and not in the sense of writing letters or words, which being done on the ground or sand would be speedily obliterated. I have seen in engravings of the woman taken in adultery, the Hebrew words represented on the ground, meaning "thou shalt not commit adultery," but such writing seems to me improbable. The act, whatever it was, appears to have been a sign on the part of our Lord, used twice at this interview, to show his unwillingness to hear further the subtle crimination of the Jews; for when he looked up the second time after he had again written on the ground, all had gradually departed, probably considering that their position in moral logic was indisputable. As to the French translation of *γράφω*, drawing figures on the sand in this particular passage, it seems to me erroneous, for the Phyx is represented as crowded, and sand was probably not there at all, for it was cut out of solid rock. What Dicæopolis scratched or drew upon was a tablet, *πικυρίς πίναξ* (Hom., *Il.* ζ. 169), answering the purpose of our pocket memorandum books as well as of our post letters.

Streatham Place, S.

T. J. BUCKTON.

DRAMATIC CRITICS.—The following list of dramatic critics, taken from the September number of *The Broadway*, in an article written by Mr. John Hollingshead, may be worthy of a corner in "N. & Q.":—

Times.—Mr. John Oxenford.
Morning Post.—Mr. Dumphy.
Daily News.—Mr. John Hollingshead.
Herald and Standard.—Mr. Desmond Ryan.
Telegraph.—Mr. E. L. Blanchard.
Star.—Mr. Leicester Buckingham.
Advertiser.—Mr. F. G. Tomlins.
Pall Mall Gazette.—Mr. G. H. Lewes.
Globe.—Dr. Granville.

Saturday Review.—Mr. John Oxenford.
Examiner.—Mr. Henry Morley.
Illustrated News.—Mr. J. A. Heraud.
Athenæum.—Mr. J. A. Heraud.
Illustrated Times.—Mr. W. S. Gilbert.
Dispatch.—Mr. Bayle Bernard.
Weekly Times.—Mr. F. G. Tomlins.
Lloyd's Newspaper.—Mr. Sidney Blanchard.

BUSKIN.

WASHINGTON RELICS.—A lady has recently announced in a New York journal that she will dispose of (for the benefit of the Catholic fair in that city) a piece of the coffin in which Washington's remains were buried for thirty years, as also a piece of the ferrule of his walking-stick, and a cutting from the embroidered silk dress which was worn by Martha Washington. W. W. Malta.

ORIGIN OF MOTTOES.—Allied to the subject of punning mottoes, of which many examples have been given in "N. & Q.," is the *origin* of mottoes of particular families, which are often of historical interest. I find the following account of the origin of the mottoes of the different branches of the Campbell family in *The Scotsman's Library*, 1825, p. 219:—

"The motto of the armorial bearings of the family is, 'Follow me.' This significant call was assumed by Sir Colin Campbell, laird of Glenorchy, who was a Knight Templar of Rhodes. . . . Several cadets of the family assumed mottoes analogous to that of this chivalrous knight; and when the chief called 'Follow me,' he found a ready compliance from Campbell of Glenfalloch, a son of Glenorchy, who says, 'Thus far,' that is, to his heart's blood, the crest being a dagger piercing a heart; from Achline, who says, 'With heart and hand'; from Achalader, who says, 'With courage'; and from Balcadran, who says, 'Paratus sum'; Glenlyon, more cautious, says, 'Quæ recte sequor.' A neighbouring knight and baron, Menzies of Menzies, and Flemyng of Moness, in token of friendship, say, 'Will God I shall,' and 'The deed will show.'"

The "Gripfast" of Leslie, Earl of Rothes, was gained by the founder of the house, who saved Queen Margaret of Scotland from drowning by seizing hold of her girdle when she was thrown from her horse in crossing a swollen river. She cried out, "Grip fast," and afterwards desired her words to be retained as her preserver's motto. "Primus è stirpe" was the motto assumed by the family of Hay of Leys to indicate their right of precedence as the eldest of the younger branches of the house of Hay of Errol. "Quæ amissa salva," the motto of the Earl of Kintore, refers to the preservation of the regalia of Scotland by Sir John Keith, the first Earl, who during the usurpation of Cromwell, buried them in the church of Kenneft, and pretended to have carried them to France, in consequence of which all search for them ceased.

These few examples of the origin of particular mottoes will, I hope, induce some of the correspondents of "N. & Q." to continue the subject, which is full of interest. H. P. D.

OXYMELI EPISTOLARE.—Some ninety years ago, Monsieur Elie Beaumont, a distinguished member of the French bar, and founder of an annual "Fête des Bonnes Gens" at his country seat, sent eight partridges to his parish priest in Paris, with instructions to distribute them among his poor parishioners. His reverence's reply merits, I think, a corner in "N. & Q." (*Anecdotes Secrètes*, à Londres, chez James Anderson. Paris, 1779):—

"Paris, le 23 Janvier, 1778.

"J'ai reçu, Monsieur, les huit Perdrix rouges que vous m'avez adressées, afin d'en faire la distribution à mes pauvres. Vous me supposez, sans doute, le talent de notre divin Sauveur, qui, avec cinq pains et autant de chétifs poissons, nourrissoit des milliers d'hommes. Il ne faudroit moins qu'un prodige pareil pour repartir huit perdrix rouges entre vingt mille malheureux environ, que j'ai à soulager tous les jours. Il n'est pas d'anatomiste

qui pût faire cette dissection. D'ailleurs, que vous ne voulussiez me promettre de fournir souvent à mes pauvres une nourriture aussi succulente, ce seroit un mauvais service à leur rendre, que de les en faire tâter, et les remettre ensuite à un pain grossier et à une soupe peu substantielle. J'ai pris le parti, Monsieur, de faire servir votre gibier sur ma table, et d'y substituer huit écus que j'ai remis à la messe des aumônes. J'espère, Monsieur, que vous ne me ferez plus manger dorénavant de perdrix aussi chères. Réservez ce goût délicat, cette recherche ingénieuse qui vous caractérise, pour vos productions littéraires ou pour vos institutions sociales, et mettez plus de bonhomie dans vos charités. Permettez-moi, en qualité de votre Pasteur, de vous rappeler la maxime évangélique : *Beati pauperes spiritu!*

"J'ai l'honneur d'être, etc. etc."

E. L. S.

TOWN AND COLLEGE.—I see that Mr. Britton, in his very valuable *Architectural Dictionary*, speaks of the word *town* as denoting "any collection of houses too large to be termed a village." Local custom in my neighbourhood takes quite a different view of the word. Our own village is constantly called the "town,"—and I heard the name applied a few days ago to a neighbouring village containing only seventy inhabitants as its whole population. The word "college" is also curiously applied to any block or attached body of two or three cottages. But this is not so frequent.

FRANCIS TRENCH.

Islip Rectory.

CONDUIT MEAD.—Conduit Mead was formerly an open field of twenty-seven acres, held in fee by the City of London. In 1666 a lease of it was granted to the Earl of Clarendon, for ninety-nine years, at 8*l.* a-year; and a further lease of one hundred years, to commence at the termination of the former, was given to Lord Mulgrave in 1694, of a little more than two acres—a parcel of the same lands. Upon it, in 1744, stood New Bond Street, Conduit, George, and other adjacent streets, numbering 429 houses besides stables, out-buildings, &c.; producing an annual rental computed at 14,240*l.* 15*s.*

Such description I found in an old pamphlet, published in the middle of the last century, complaining of the waste of the corporation property in the management of this important estate. Its value now must have enormously increased, and does the City of London still retain the ground rents, &c.?

THOMAS E. WINNINGTON.

THE THREE OLDEST TOWNS IN THE UNITED STATES.—St. Augustine, in Florida, founded by the Spaniards in 1565; Jamestown, in Virginia, founded by the English in 1607; and Plymouth, Massachusetts, founded also by the English under Governor Winthrop, in 1620.

Malta.

W. W.

Queries.

COLONEL JOHN VERNON.

Can any correspondent of "N. & Q." give me some particulars respecting Colonel John Vernon, to whom were granted, in 1664 or 1665, lands in Antigua? He was an officer in the Royalist army, and died in 1689. I wish to ascertain the name of his first wife. His second wife was Elizabeth Everard, widow of Thomas Everard, Governor of the Leeward Islands. I wish also to ascertain the Christian name of his father, the name of his mother, and the name of his eldest son's wife. This son was also John Vernon, and died in 1704, at Golden Square, St. James's, Westminster; and was buried at St. Edmund's, Lombard Street, as was also his eldest son, the Hon. John Vernon (I believe a colonel in the army), who was a Privy Councillor for Antigua, and died in 1765; having married (1) Anne Lysons, daughter and heiress of George Lysons of Gloucestershire, by Magdalene, daughter of Sir Marmaduke Rawdon of Hoddesdon, Herts. Their son, James Vernon, took the estates after his father, but died in 1769 *s. p.*, and was buried at St. Edmund's, Lombard Street. He married Margaret Gascoyne, daughter of Sir Crisp Gascoyne, Knt., of London, and sister of Bamber Gascoyne, M.P. for Truro, &c.

The Hon. John Vernon married (2) Elizabeth Weston, who died in 1760, and was buried at Paddington Church, as were also her parents. (I should like to ascertain some particulars about the pedigree of this Weston family.) Their son, John Joseph James Vernon, born 1744, died 1823, took the estates on the death of his half-brother in 1769. He was a captain in the 4th Dragoons. He married (1) Mary, daughter and heiress of the Rev. Randal Andrews, Vicar of Preston, Lancashire. Their eldest son, John Vernon, born 1773, died 1859, took the estates. He was a lieutenant-colonel in the 18th Hussars. He married E. G. Casamajor, daughter of Justinian Casamajor of Potterells, Herts. Their three sons—John, Justinian (captain, 15th Hussars), and George James (captain, 8th Hussars)—all died *s. p.*

Captain Vernon married (2) Hannah Mason, daughter of Miles Mason of Westhouse, Dent, Yorkshire; and their eldest son, W. J. J. Vernon, in holy orders, and formerly Vicar of Littlehampton and Patcham, Sussex, is now the head of the family, and I am his eldest son.

I cannot find the will of Colonel John Vernon (ob. 1689) at Doctors' Commons. I think he must have died at Antigua. The executors of the will of John Vernon (ob. 1704) were Sir William Mathew, K.B., Colonel Rowland Williams, Colonel Edward Byam (of Antigua), Major Edmund Nott, Archibald Hutchinson, and Nathaniel Carpenter. The executors of the will of the Hon.

John Vernon (ob. 1765) were Sir Edmund Thomas, Bart., of Wendoe Castle, Glamorganshire; Rev. Martin Madan, and Charles Spooner, Esq., of St. Christopher's, W. Indies; and W. Brown of Cursthorpe Street, Middlesex.

An official account (in *Heralds' College*, I believe) of the funeral of John Vernon (ob. 1704) states that he was a cousin of the Right Hon. James Vernon, Secretary of State to King William III.; and that the funeral was attended by Secretary Vernon, Mr. Vernon "of the Exchequer," Lord Radnor (Chas. B. Robartes), Sir Charles Hedges, and Mr. Constantine Phipps "of the Temple."

I believe some or all of the following families were related to the Vernons of Antigua, viz.: Boyle, Berkeley, Carew, Clifford, Robartes, Hedges, Phipps, St. John, Moore, Duncombe, Oxenden, Hurst, Philpott, Bethell, Tipping, Manning and Bray, in their *History of Surrey*, mention a place near Egham, as "formerly the seat of the Vernons," but they give no details. I have found among family papers a letter, dated from Antigua, and signed "Duncan Grant" (Mr. Grant was father-in-law to Mr. Justinian Casamajor), and directed to "James Vernon, Esq., Little Foster Hall, near Egham." This James Vernon was the above-named J. Vernon who married M. Gascoyne, and he was my great uncle. Mr. Grant was his agent in Antigua. "Little Foster Hall" is now "Egham Lodge." The arms of this family are: Or, on a fesse azure, 3 garbs or. *Crest*. On a wreath or, a demi-figure of Ceres, habited azure, crined or, holding a garb or in the sinister arm, and a reaping-hook in the dexter hand. *Motto*. "Ver non semper viret."

Arms precisely similar to these were granted in 1583, by Flower, to a John Vernon of Cheshire. (*See Gwillim's Display of Heraldry*.)

I should feel much obliged to any of your correspondents who could assist me in my inquiries. The references to the pedigrees of the London and Surrey Vernons, in the British Museum, are as follows:—

Vernon (London), from Derby and Hunts (Add. MS., 5533, p. 81).

Vernon (London), from Middlewich (1096, fol. 102 b).

Vernon of Camberwell, Surrey (Add. MS., 5533, fol. 272 β).

Vernon of Farnham, Surrey (Add. MS., 5533, fol. 278). W. J. VERNON.

Leek, Staffordshire.

APHORISMS.—I think it is Bacon who says that, amongst all nations the primitive form of philosophy is that of aphorisms and proverbial phrases, and that in the most advanced stage of philosophy men will perhaps discard the cumbrous *impedimenta* of many words and many books, and

return to the brevity and condensation of the primitive form. I should be glad to recover the passage I have in mind. Q. Q.

BUNS.—When did this term come into ordinary use in England? Cotgrave, in v. "Pain," mentions "a kind of hard-crusted bread, whose loaves doe somewhat resemble the Dutch bunnes of our Rheinisch-wine house." This allusion would appear to show that the buns of the seventeenth century were different in character to the articles now so called. J. O. HALLIWELL.

CAMPBELL'S "HOHENLINDEN."—Is there any truth in the following story relative to Campbell's poem of the "Battle of Hohenlinden?" It was told to me when a boy, by an old tutor:—

What gave Campbell the first idea of writing the poem was, one night he was returning from a dinner-party, having freely partaken of the good things of this world. On his way he had to pass a sentinel, who challenged him with, "Who goes there?" To which Campbell replied, "I, sir, rolling rapidly!" G. S. R.

FITZRALPH BRASS.—In Pebmarsh church, Essex, is a brass, c. 1320, commemorating a member of the Fitzralph family. Wanted, any particulars respecting the family, and the name of the person whose brass is in the above church?

JOHN PIGGOT, JUN.

HARVEST HOME.—What authority have we for supposing this festival to have been observed by the Greeks and Romans? A. E. D.

H. L. W.—In the *Christian Observer*, about the year 1835 or 1836, there were several poems of a religious kind, having the signature of "H. L. W.": one a hymn, "God is my shepherd, tender, kind," &c.; also some poetry, having the title "Scenes in Heaven." Can any reader inform me as to the authorship? I think the editor at that time was the Rev. S. C. Wilks, at present rector of Nursling, Hants. R. I.

KEY-COLD: KEY: QUAY.—To the instances of *key-cold* given by MR. SKEAT (3rd S. xi. 171), may be added one showing that it was a familiar phrase some time after Shakspeare, from Dryden's *Sir Martin Marall*, Act III. Sc. 2 (produced in 1667):—

"Mrs. Milisent. Feel whether she breathes with your hand before her mouth.

"Rose. No, Madam, 'tis *key-cold*."

In Dryden's *Annus Mirabilis*, in the description of the Great Fire of London, it is said:—

"A *key* of fire ran all along the shore,
And lightened all the river with a blaze."

Scott preserves the word *key*. Mr. R. Bell has printed *quay*. What is the sense of the word in this passage? Should it be *key* or *quay*? CH.

MORRIS-DANCE.—In Strutt's *Sports and Pastimes*, vol. i. p. 223, ed. Hone, 1834, is the following:—

"The word *morris*, applied to the dance, is usually derived from *Morisco*, which in the Spanish language signifies a Moor, as if the dance had been taken from the Moors; but I cannot help considering this as a mistake, for it appears to me that the *Morisco* or Moor dance is exceedingly different from the *morris*-dance formerly practised in this country; it being performed by the castanets, or rattles, at the end of the fingers, and not with bells attached to various parts of the dress. . . . I shall not pretend to investigate the meaning of the word *morris*; though probably it might be found at home."

He also thinks that the *Morisco* was a dance for one person only.

Can any one tell me what Strutt was probably thinking off, or what other derivation there is of *morris*?

Cotgrave says, "A *morris*-dance, *Morisque*." The game of nine men's *morris*, or five-penny *morris*, may either mean the nine men's *dance* (which any who has played it would readily understand), or it may be a mere corruption of *merelles*, from the French *mereau*, a counter. Most likely *morris* (a dance) was substituted for *merelles*, as being better understood. A *Morris*-pike is a Moorish pike. WALTER W. SKEAT.
Cambridge.

NOINTED (?).—The lower classes in this locality are apt to designate a mischievous boy a "nointed young rascal," and in a milder form will describe him as "a little bit *nointed*." Does this word prevail elsewhere, and what may be its presumed derivation? M. D.
Warrington.

PETTING STONE (2nd S. iv. 208).—Hutchinson, in his *History of Durham* (vol. i. p. 33), speaking of a cross near the ruins of the church in Holy Island, says:—

It is "now called the *Petting Stone*. Whenever a marriage is solemnised at the church, after the ceremony the bride is to step upon it; and if she cannot stride to the end thereof, it is said the marriage will prove unfruitful."

Brand, in his *Popular Antiquities* (vol. ii.), says:—

"The etymology there given is too ridiculous to be remembered; it is called *petting*, lest the bride should take pet with her supper."

My query is, What is the date of the latest use of this custom in the North of England?

J. MANUEL.

Newcastle-on-Tyne.

THE PROTESTING BISHOPS.—A friend of mine has recently purchased an oil painting consisting of the portraits of Archbishop Sancroft (in the centre), surrounded by those of Bishops Turner, White, Lloyd, Ken, Lake, and Trelawney. I judge it to be a well-executed copy of an original,

by some good artist. Can any of your readers tell me where the original is to be found, and the name of the artist?

Steeple Aston.

WILLIAM WING.

ARMS OF PROUY.—I shall be much obliged to any correspondent of "N. & Q." who will inform me what are the arms of Prouy, or Provy, who commanded the Angoumois regiment, raised by Louis XIV. about 1685. JOHN DAVIDSON.

QUOTATION WANTED.—"Natura in operationibus suis non facit saltum." Can the true source of this be pointed out? I am aware that it has been ascribed to Leibnitz, and also to Linnæus. In the ninth volume, however, of Fournier's *Variétés historiques et littéraires* (p. 247), he prints a piece which appeared in 1613, entitled "Discours véritable de la vie et de la mort du géant Theutobocus,"—and in it this expression is given as a citation. It can scarcely, therefore, be ascribed to either Leibnitz or Linnæus. C. T. RAMAGE.

"SAWNEY'S MISTAKE."—Can any of your readers give me any clue to the whereabouts of a poem, published about 1783, called *Sawney's Mistake*? I fancy that it is written in illustration of an old Scotch legend. C. C. B.

FAMILY OF SERLE.—Can you assist me in discovering who are the representatives of a family named Serle, who formerly lived at Testwood, Hants? Peter Serle of that place, according to Burke's *Landed Gentry*, married Miss Dorothy Wentworth, apparently towards the close of the last century, for no date is given; and this lady died, according to the obituary of the *Gentleman's Magazine*, in Berkeley Street, Manchester Square, on December 15, 1809. She is described as *relict* of Peter Serle, late of Testwood, Hants. Another Peter Serle, Colonel of the South Hants Militia, died in the Regent's Park in December, 1826.

E. WALFORD.

Queries with Answers.

STE. AMPOULE.—On the reverse of a medal of Louis XIV (Menestrier, *Histoire du Roy Louis le Grand*, p. 5), above the view of the city of Rheims, is a dove descending, holding a flask in its beak, and surrounded by rays of light. The explanation given is ("SACRAT . AC . SALUT . RHEMIS . IYXII . VII")—

"Sacré et salué à Rheims le 7 juin, 1654—Le revers est la S. Ampoule qui descend du Ciel, avec la ville de Rheims, où se fit le Sacre, et où il fut salué Roy par les Princes," &c. &c.

Again, Froese's *History of England*, v. 454, I find in a note—

"The Cardinal of Lorraine showed Sir William Pickering the precious ointment of St. Ampull, wherewith the King of France was sacred, which he said was sent

from heaven above a thousand years ago, and since by a miracle preserved: through whose virtue also the King held *les estroilles*."

Will some correspondent of "N. & Q." kindly give me some account of the Ste. Ampoule and the sacred oil, or references by which I may be able to find it out for myself?

JOHN DAVIDSON.

[The Holy Vial, the Ste. Ampoule, anciently made use of at the coronation of the kings of France, was kept in the venerable abbey of St. Remi at Rheims. There is a tradition that this vial, filled with oil, descended from heaven for the baptism of Clovis in the year 496. It was formerly brought in great ceremony from the Abbey of St. Remi to the metropolitan church of Rheims by four men of rank, who were styled the Hostages of the Holy Vial, preceded by the abbot of the convent, where it was deposited upon the high altar, and the oil contained in it applied to anoint the breast, the hands, and the head of the new sovereign. The Ste. Ampoule, says the *Encyclop. Catholique*, was impiously broken to pieces by Ruhl, a member of the National Convention, in 1794. Certain inhabitants of Rheims, however, collected the fragments, and ultimately restored them to their place in the cathedral. There is an engraving of this Holy Vial in the *European Magazine*, xxiii. 246. Consult also "N. & Q." 2nd S. viii. 381.]

M. DE LAMOIGNON'S LIBRARY.—When was the Bibliotheca Lamoniiana sold, and where did it exist? Several of my books bear its mark, and also that of the Pinelli Library, of which I possess the catalogue, but have no knowledge of the former collection. THOMAS E. WINNINGTON.

[The library of the celebrated M. de Lamoignon, Keeper of the Seals of France, was purchased by Thomas Payne, the bookseller, and brought to London in 1793. The Catalogue consists of three volumes, 8vo, and was printed at Paris in 1791-2. A great many volumes from this library are in the British Museum.]

T. K. HERVEY.—In Chambers's *Cyclopædia of English Literature*, vol. ii. p. 583, I find the following:—

"Mr. Hervey, a native of Manchester (1804-1859), for some years conducted the *Athenæum* literary journal, and contributed to various periodicals, &c."

In Dr. Angus's *Handbook of English Literature*, p. 271, occurs the following:—

"T. K. Hervey (1804-1859), native of the neighbourhood of Paisley, and for some time editor of *The Athenæum*, &c."

Which of these statements is the correct one?

D. MACPHAIL.

Johnstone.

[The account of Thomas Kibble Hervey in the *Gentleman's Magazine* for April, 1859, appears carefully compiled. It is there stated that "Mr. Hervey was born in Paisley on the 4th of February, 1799. He left Scotland

in his fourth year with his father, who settled in Manchester as a drysalter in 1803.]"

PLAYING CARDS.—Moguls, Harrys, Highlanders, Merry Andrews. Can any of your readers inform me the origin of any of the above terms as applied to the different qualities of playing-cards?

ROBERT H. MAIR.

65, Ludgate Hill.

[These strange technical names are simply given to distinguish the four qualities into which the cards are sorted, and which bear respectively a portrait of the Great Mogul (the best), of King Henry VIII., a Highlander, and a Merry Andrew. We believe these names were first adopted in 1832 in the improved mode of manufacturing cards by the Messrs. De La Rue.]

RICHARD CORBET, Bishop of Oxford, 1628, of Norwich, 1632, was a distinguished wit in his time. By his writings he appears to have been a poet and a traveller. Can you tell me the best edition of his works?

W. H. S.

[The best edition of the *Poems* of Bishop Corbet is the fourth, with considerable additions, edited, with biographical notes and a Life of the Author, by Octavius Gilchrist, F.S.A., post 8vo, 1807. A notice of this witty poet will be found in the *Retrospective Review*, xii. 299-322.]

"SONGE D'UN ANGLAIS."—"Songe d'un Anglais [un Français?], fidèle à sa patrie, et à son Roi. Traduit de l'Anglais. A Londres; et se vend chez M. Elmsley, Strand, 1793. 8vo." Not translated, but originally written in French by the author. This book seems unknown to French bibliographers. Is the author known? R. T.

[This spirited work was first printed in French; but to give it a wider circulation it was translated into English in the same year. See the *Gentleman's Magazine* for August, 1793, p. 734.]

"A VISION," ETC.—In Davidson's *Bibliotheca Devon.* there is a piece named "A Vision; or the Romish Interpretation of 'Be ye Converted,'" a dramatic poem. What is the date, and where was the book printed? Can any Devonshire reader inform me who wrote this squib, which seems to be of an ecclesiastico-political character from the title? R. I.

[This work was printed and published by the Messrs. Sealeys of Fleet Street, in 1851, 8vo, pp. 30.]

"VENELLA," unde derivatur? Verb. occ. in antiquâ chartâ *terrier* nuncup. QUÆRE.

[Ducange has the following: "VENELLA, ET VENULA. Veuulus, angiportus, via strictior, Gallis *Venelle*, quod *venæ*, ut *ruga rugæ* in corpore speciem referat, alii a *venire* deducunt."]

Replies.

REV. JOHN WOLCOT, M.D., *alias* PETER PINDAR, ESQ.

(3rd S. xii. 6, 39, 94.)

Since my last note, I have made a search. The following is the result:— Wolcot was born in 1738, as stated by J. B. DAVIES. He was apprenticed to a surgeon. I cannot find that he was ever an L.S.A. or an M.R.C.S. The probability is, that he practised "before the Act." He became intimate with the old Cornish family of Trelawney; and, along with Sir W. Trelawney (? Sir *Harry*), he went to Jamaica in the capacity of domestic surgeon and medical adviser to the baronet's family and estate. His patron, after inducing Wolcot to act as an unordained teacher of religion, persuaded him to take holy orders. He accordingly returned to England. He was ordained priest and deacon by Bishop Porteus. He then went back to Jamaica, where he had a living given to him by the baronet. This he resigned: not because he had committed any irregularities, canonical or otherwise, but in consequence of the death of his friend rendering the island no longer an agreeable residence. He is said to have been neither in dress nor manners particularly clerical; but in those days Jamaica churchmen were anything but ritualistic; they were not "particular to a shade or two!" Certain it is that his conduct as a clergyman did not give any offence to the Trelawneys, for he left Jamaica and returned to England with the baronet's widow, Lady Trelawney. He then obtained a physician's degree, and practised at Truro. I cannot discover where he got his diploma. It was probably a Scotch one. His poetical publications range from 1785 to 1808. He died, as stated by MR. DAVIES, in Jan. 1819, at Camden Town. He was blind for some years. He was buried at St. Paul's, Covent Garden, in a vault close to that of Butler, the author of *Hudibras*. The two resembled each other in many respects, but not in their worldly prospects. Butler died in extreme poverty. Wolcot left a fortune of 2000*l.* a-year.

When E. S. D. speaks of an edition of Peter Pindar's *Works*, 4 vols. 12mo, 1809, "with brief memoirs of the author prefixed," he astonishes me. I should like to have the title-page in full. I would know the publisher's name, and also that of the brief biographer. I know no such edition. I will not assume that it is a myth.* I can only

arrive at the conclusion that it is a pirated edition, and that the "brief" prefix is the ignorant compilation of some Ned Purdon of the day. I am quite certain that no such edition and memoir were ever authorised by Dr. Wolcot. Piratical booksellers made very free with Peter Pindar, and even used that *nom de plume* for poems that never issued from the real Simon Pure, and which oftentimes were the most wretched doggerel imaginable. One of these spurious poems was a "Hymn to the Virgin [Joanna Southcott], by Peter Pindar, Esq." This composition filled a small 8vo pamphlet. It was not without merit. It may probably be found in the 4 vols. 12mo discovered by E. S. D. It will thus be seen that "the compilers of the catalogue" have every authority "for their statement," and knew what they were about when they said that Dr. Wolcot "took orders." E. S. D. may rest assured that the Catalogue of the National Portrait Exhibition of 1867 is carefully compiled; and that the editors, and also the Committee of "The Society for Promoting Christian Knowledge," and also the acute and accurate Robert Chambers, and also the editors of a French Cyclopædia, are not misleading the literary world when they describe Dr. Wolcot as "Rev." and in "holy orders." Wolcot was perhaps no honour to the church; but he was never degraded or "inhibited,"— "once a clergyman, always a clergyman." E. S. D. cannot unfrock Peter Pindar.

As connected with Peter Pindar, I can state as a fact that, during his residence in Camden Town, he became acquainted with the late Michael Scales, better known as "Alderman Scales." Mr. Scales was a wholesale butcher in Whitechapel, or rather a salesman. He was a man of good education and gentlemanly manners; and being an excellent stump-orator, he became a violent democrat, and one of the most popular civic agitators. Mr. Scales was thrice elected alderman for a City ward, but the Court of Aldermen always refused to swear him in. Every frivolous objection was raised. One ground of objection was, that Mr. Scales had in public recited an immoral poem. The piece thus characterised in aldermanic affidavits was a MS. poem called "The Fleas," written by Dr. Wolcot, and by him presented to Mr. Scales. In the expensive litigation that ensued between Scales and the aldermen, the poem was produced in court by Mr. Scales himself; and the judges decided that, although "The

is what is usually called a trade edition. To each volume is prefixed two engravings. The Memoir of the Author is anonymous, and makes seven pages. The writer states that as the Bishop of London refused him ordination, "he declined applying in any other quarter for admission to the church, and reverted to a profession for which, it is no great disrespect to say, he was far better qualified."—
[E.D.]

[* This edition in 18mo is entitled "The Works of Peter Pindar, Esq. with a Copious Index. To which is prefixed some Account of his Life. In Four Volumes." Printed by S. Hamilton, Weybridge, and published by J. Walker, Paternoster Row; J. Harris, St. Paul's Church-yard, and the other principal booksellers of the time. It

Fleas" was a little *legère*, it was not enough so to disqualify its possessor or reciter from filling a civic dignity! Mr. Scales once showed me the MS. in the doctor's handwriting, but at this distance of time I have not the slightest recollection of what the fleas did, or said, or saw. The poem was never published. Dr. Wolcot published a medical work—I think, on *Tinea capitis*.

S. JACKSON.

IMMERSION IN HOLY BAPTISM.

(3rd S. xii. 66.)

Baptisteries were *exedrae* or exterior to the church (see the authorities in Bingham, iii. 117), with distinct apartments for men and women (Aug., *Civ. Dei*, xxii. 8). But "the place was immaterial so long as there was water, whether a sea or lake, river or fountain, in Jordan or in the Tiber, as St. Peter and St. John baptised their converts" (Tertul., *De Bapt.*, c. iv.). After the sixth century, according to Durant (*De Ritibus*, i. 19, n. 4), on the authority of Gregory of Tours, baptisteries were included in the walls of the church, and some in the church porch, where King Clodoveus was baptised. The baptistery of St. John Lateran at Rome is still after the ancient model. They were large, and the name *μέγα φωτιστήριον*, "the great illuminary," was given to them. Councils sometimes met and sat therein.

Baptism itself was originally administered by *immersion* (see Rom. vi. 4, Col. ii. 12, compared with St. Chrysostom, *Homil. xxv. in Joh.*), and indeed generally by trine immersion (Tertul., *Adv. Prax.*, xxvi., and *De Cor. Mil.*, iii.), either in symbolical allusion to the Trinity (as was the opinion of Tertullian, *Adv. Prax.*, *ib.*, and St. Jerome, *Ad Ephes.* iv.), or perhaps to the three days of Christ's lying in the grave (according to St. Cyril of Jerus., *Mystagog. Catech.* ii. 4), or, as is the opinion of Gregory (*Epist.* i. 43), to both. In case of sickness the church, even in ancient times, administered this sacrament by sprinkling (St. Cyprian, *Epist.* lxxvi.). Baptism was a Jewish custom, to which our Lord adhered. *New institutions*, according to Jewish practice, involved baptism by water, as a sign of initiation. Hence John's baptism was different to Jesus's.

With reference to the bread used at the Lord's Supper, it was unleavened, and not unlike the oat cakes eaten in Lancashire, that is, thin and brittle from the many holes with which it was pierced; that is, it was passover-bread. The external celebration of this supper consisted in eating the bread and drinking the wine, which were part of the offerings of the congregation; and thereupon the bishop, in the name of the people, again offered them to God (*προσέφερεν, ἀνέφερεν, offerebat*). On this account the Lord's Supper was called first of all a *προσφορά*, *oblation*, and subsequently also by

the adoption of a kindred notion, which, however, had a tendency to modify the original one, *sacri-ficium, hostia*. (See, for instance, Justin Mar., *Dialog.*, p. 210; Irenæus, *Adv. Hæres.*, iv. 18; Cyprian, *Epist.* xxviii. 9, 11, 77, &c.; and also *Concil. Nannetense*, A.D. 896, c. 9). The bread used, being 'common bread, was leavened (*κῶδος ἄπρος*, according to Justin Mart., *Apol.*; and Irenæus, *Adv. Hæres.*, iv. 18; Ambros. *De Sacramentis*, iv. 4; Innocentius, *Epist.* xxv.; also *Vita Gregorii Mag.*, ii. 41, by John the Deacon, in the fourth century). The first notice of the use of unleavened bread is in the ninth century, by Rabanus Maurus.

T. J. BUCKTON.

Streatham Place, S.

W. H. S. represents, in a rather invidious way, that the exceptional practice of affusion has become the rule in the *English church*, as if in it only. If he will turn to the Catechism of the Council of Trent, ii. 17, p. 326 of Donovan's edition, he will find it stated that affusion was the "general practice" in the middle of the sixteenth century. So at least Dr. Donovan has translated "vel aquæ effusione, quod *nunc in frequenti usu positum videmus*." Has W. H. S. ever tried baptising a few children by immersion, after the second lesson?

J. H. B.

BRIGNOLES.

(3rd S. xii. 78.)

P. A. L. is informed that I do not reside at Florence. I am too great a traveller to say that I have any fixed residence. I presume, however, that such an unnecessary remark as P. A. L. commences his "reply" with is to make my ignorance of Italian *unde derivaturus* more remarkable. I maintain what I have stated at 3rd S. xi. 455. P. A. L.'s reply is to "Brignole," which may be and probably is the same name as "Brignoles." As Brignole terminates with a vowel, it certainly more resembles an Italian name than one ending with an s. Italian names rarely end with a consonant; genuine Italian names never do so. I have met with a few ending with consonants, such as Dominus, Fabricius, Livius, &c., but I have always regarded such names as of Roman rather than Italian origin. Brignoles and Brignole cannot rank with this last-named class. The learned Italian Professor Arpeggiani of Lausanne, to whom I showed the reply of P. A. L., says that neither Brignoles nor Brignole is Italian. He is of opinion that they are French names. The "distinguished person" in P. A. L.'s communication, it appears to me, was no Brignoles or Brignole, but one who bore the surname of "Sale." This is not an uncommon Italian name; it signifies "Salt." We have families so called in England, *ex. gr.* that of Titus Salt of Bradford,

M P. Our name may have originated with the Peritans, and been first assumed by some pious man who considered himself one of "the salt of the earth." But what about "Ct. Brignole-Sale" and "Antony Julius Brignole-Sale, Marquis Groppoli"? What signifies the hyphen between Brignole and Sale? P. A. L. is not M. A. L., or he would be aware that in some parts of Italy, in French Switzerland, in many German districts, and in other parts of the Continent, it is customary to add the wife's surname to that of the husband. When this is done, the name of alliance is, by a hyphen, separated or joined to that of the husband, for either expression may be used. Sometimes the female name comes first; sometimes it is last. A distinguished Professor in Florence is "Signor Ristori-Taylor." The Pastor of Orsière (Canton de Vaud) is "Pasteur Dixon-Gaudin." In both these instances the wife's name is added. I could collect in Lausanne alone a hundred instances of this continental custom. "Brignole-Sale" seems to me to fall in with this class of names. The surname of the ambassador, and of the marquis and priest, was Sale, and Brignole is an added name, originally one of alliance. The perpetuation of such assumptions or adjuncts is very common. If we had the genealogy of the Marquis of Groppoli, we should probably find that at some period or other one of his race married with an English or Norman-French lady who bore the name of Brignole or Brignal. Brignoles is so truly Saxon, that I cannot yield it up to Italy. It signifies the *bride* (brig) of the *knoll*, i. e. a level verdant mead. P. A. L. may be a better Italian scholar than I am. I defy him, however, and he may take all the Italian dictionaries and vocabularies to assist him—to make either good or bad Italian out of Brignoles, Brignole, or Brig Nole! Should he succeed, I shall expect the result of his labours in "N. & Q." Can P. A. L. give the arms of the marquis?

JAMES HENRY DIXON.

Lausanne.

EARL ST. VINCENT.

(3rd S. xii. 106, 137.)

Lord St. Vincent was exacting upon minute points of etiquette to a degree which was irksome to his subordinates. It was the custom for a lieutenant from each ship in the fleet to go on board the admiral's ship, daily I believe, for orders, but the office was always fulfilled unwillingly. On one occasion, and in a particular vessel, a dispute arose among the lieutenants, each trying to show that the duty was not his; until, to the great relief of the others, a spirited young fellow volunteered. He went on board and introduced himself to the admiral, then Sir John Jervis, who after scanning his uniform, said, "I cannot give

my orders to you."—"Why not, Sir?"—"I don't know who you are."—"I am a lieutenant."—"I should not judge so from your dress."—"I am aware of no defect in my dress."—"You have no buckles in your shoes!" The lieutenant departed, supplied the omission, and returning, again presented himself upon the admiral's quarter-deck, prepared to take his revenge. The first formalities having been gone through, Sir John was proceeding to give his instructions, when, to his great surprise, the lieutenant said he could not take his orders.—"Why not?" inquired the startled Jervis.—"I don't know who you are," was the reply.—"I am Sir John Jervis, Commander-in-chief of his Majesty's Fleet, &c."—"I cannot tell by your dress" (for in truth the admiral wore a simple undress). Sir John, without another word, for he was fairly caught, retired into his cabin, whence he soon emerged in the full costume of an admiral, and the officer, having expressed his satisfaction, received his orders.

The story goes that speedy promotion followed in this, as well as in the case related by J. S., for Jervis had the good sense to appreciate the spirit of the one as well as the wit of the other. I have heard both anecdotes from one who served in the navy during nearly the whole of the war; and he added that one of the two officers became an especial favourite of the chief whom he had so fittingly rebuked, inasmuch that orders were given for the ship commanded by him to sail near the admiral's, for the sake of the personal intercourse which this arrangement would facilitate. S. F.

PARC-AUX-CERFS.

(3rd S. xii. 52, 99.)

The Parc-aux-Cerfs was established in 1753 by the Duchess of Pompadour. Richelieu, the profligate duke, suggested the scheme to her. It had already become a fashion amongst the aristocratic *roués*. The girls received fortunes, and married "à la haute bourgeoisie des fermes et de la finance"; and if any had children by the king, these were provided for in the army or in the church (Capefigue, *Louis XV.*, xxxi. 257). The Queen Maria Lezinska and the dauphin (married and having a family) opposed this ignoble depravity ineffectually; but other members of the royal family paid court to Pompadour (*id.* 259). Pompadour, with dark and freckled skin and speckled teeth (*id.* 208), died at the age of forty-two, on April 14, 1764. As duchess, she was entitled to a stool in the presence of royalty, whilst inferior orders stood; sitting on hams, as at the Turkish court, or on the heels, as in the Siamese court, not being allowed. The French aristocracy carried their assumption of servile power to such an extent, that the king could not

take off his shirt or stockings, or put on his night-cap, without the personal aid of a *posse comitatus* of aristocrats. No wonder the king delighted to get away to his mistress, where all sorts of people assembled, and he sat *sans façon* with them under the presidency of the Mailly, Châteauroux, Pompadour, or Barry. Voltaire was a guest. Pompadour gave him a place at court worth 60,000 *livres* in cash; which he sold, with the king's consent, retaining the title "Gentilhomme de la Chambre" (Capef. 177).

Du Barry (not Barri) was twenty-four when presented five years before the king's death, prematurely old, at sixty-four. She is known to us only through the Duc de Choiseul, who was disappointed in endeavouring to put "the sceptre of the mistress" into the hands of his sister, the Duchess de Grammont (Capef. 365). Her birth-place was the same as that of the Maid of Orleans (Vaucouleurs), and name Lange. She was handsome; and her enemies, with intended ridicule, said that she, as mistress of the king, looked like a little girl going to her first communion. She gave good and firm counsel to the king in politics. When Marie-Antoinette, on her marriage with the dauphin, ascertained that Du Barry's office at court was to divert the king, she said, "with a charming grace," that thenceforward she would be Du Barry's rival (*id.* 368). Louis XV. took the smallpox (the cause of his death) at the Parc-aux-Cerfs from an old man—*horresco referens!** The clergy called him to account on his death-bed, after condoning at confession the king's long life of profligacy; and yet "Louis XV n'avait cessé d'être profondément religieux" (*id.* 400). After the death of Louis XV., Du Barry sacrificed all her diamonds and her fortune to Marie-Antoinette and the Duc de Brassac, of whom she was passionately fond.

T. J. BUCKTON.

Streatham Place, S.

ASSUMPTION OF A MOTHER'S NAME.

(3rd S. xii. 66, 111.)

As a Member of the Faculty of Advocates I can fully confirm C. C.'s statement that a person in Scotland may change his surname as often as it suits his fancy. The only difficulty he will experience is, that on rare occasions he may have formally to prove his identity.

I could mention families who, within the recollection of the last and present generation, have more than once changed their surnames for no cause whatever but that of euphony; but for

obvious reasons I abstain from "naming names," and confine myself to cases connected with my own family.

1st. I may mention my own; neither my grandfather nor my father assumed the name of Vere, nor did I in the earlier years of my life. Soon after I attained my majority, in looking over our charters I found one which contained an injunction that we should take that name. As it was fenced with no legal penalty, it had been disregarded. It was, however, connected with a rather romantic incident, which was the cause of our acquiring our property, and in consequence I thought it wrong to omit it, although I was not legally bound to adopt it. The only step I took was simply to add *Vere* to my usual signature, and the addition was at once recognised, and I not only appeared professionally in court, but signed warrants as a magistrate with the addition, and no objection was ever made. The only difficulty I ever had (and it was a very slight one) was when the roll of the University Court of Edinburgh was made up, on which occasion all I had to do was to procure a letter from one of the professors under whom I had studied, to the effect that the claimant, George Vere Irving, was the same person who had attended his classes as George Irving.

2nd. One of my uncles married an heiress in her own right, who lived but a short time, while he survived to a very advanced age. It was only when searching his repositories after his death that I found an old card-plate, and became aware that, during their brief union, he had adopted her name, which during the quarter of a century in which I knew him he never used.

Under the Act of 1867, to which C. C. refers, there is of course an easy process of recording the change in the Lyon's Office, which may be useful, but formerly an application there was not required unless an addition to the arms was desired. No such application was necessary in my own case, for the simple reason that a previous grant of the Lord Lyon combined both the Irving and Vere arms on our shield.

I must own that, although I have made the Civil Law my especial study, I can find no authority in the *Corpus Juris* for MR. BUCKTON'S statement that a mother might retain her maiden name, and that the son of the marriage might choose between that and his paternal one. But in the Civil Law the question is so mixed up with points relative to the *Patria Potestas* and to the rules regulating *Adoption* and *Legitimation*, that questions as to the proper surname become most complicated.

The 32nd section of the Registration Act for Scotland, 17 & 18 Vict. c. 80 provides for a change in the *pre* as well as the *surname* under certain conditions. The following sections up to 37 may also

* "Scelus expendisse merentem! L'âme foible et vacillante de Louis XV ne résistait à aucun vice." — *Sismondi*, xxix. 497.

b consulted with advantage by anyone interested in the matter.

GEORGE VERE IRVING.

All your correspondents seem to dwell on a supposed necessity of advertising the assumption of a different name. I dispute that any such is necessary. A friend of mine who assumed another name many years ago, never did anything further than do so and tell his friends.

The mere fact of advertising gives no better legal status, and is in my opinion a useless expense, and sometimes a source of more annoyance than the original name. For example, if Mr. Norfolk Howard had quietly assumed that name, it would not at present stand as a nickname for a little animal whose cognomen he originally bore. An attorney cannot alter his name without leave of the court, or special license. Neither, I should presume, can a barrister.

RALPH THOMAS.

“ALBUMAZAR” (3rd S. ix. 178.)—I did not intend to take any part in the controversy respecting the authorship of this play, but a parenthetical remark by MR. INGALL, that “Mr. Tomkis was paid in 1615 for making a transcript of it” (3rd S. xii. 136), induces me to send the following note, written a year ago.

The authorship of this play has not been assigned to Mr. Tomkis, as H. I. asserts, “because a sum of money was paid to him (in 1615) for making a transcript of it,” for till I sent him an extract from our Senior Bursar’s book a year or two since, no one had ever heard of this payment. The extract is from the “Extraordinaries” for the year 1615, and is as follows:—

“Item, given Mr Tomkis for his paines in penning and ordering the Englishe Commedie at o^r M^rs appoyntm^t, xxii.”

From the use of the word *penning* I infer that Mr. Tomkis was the *author*, and not the *transcriber* of the comedy. There are several entries of payments for *transcribing*, but in this case it is invariably “for *coppieing*” or “for *writing*,” never “for *penning*.”

Thomas Tomkis, Tomkys, Tompkis, or Tompkys, was a fellow of Trinity College, Cambridge. His name first appears among the major fellows in 1604, and disappears after 1610; from which I conclude that he was a layman, and vacated his fellowship in consequence of not taking orders. He took the degree of B.A. in 1600, and of M.A. in 1605. There is no evidence that his name was ever written “Tomkins,” and therefore I fear there is no ground for identifying him with John Tomkins, the organist of St. Paul’s.

WILLIAM ALDIS WRIGHT.

Trin. Coll. Cambridge.

HENRY ALKEN, ARTIST (3rd S. xi. 516.)—Old Henry Alken was originally, I think, either hunts-

man, stud-groom, or trainer, to a Duke of Beaufort. His fertility was truly amazing. I have some soft ground etchings by him, dated long anterior to 1822, and illustrating the once favourite sport of bull-baiting. The idea of his fertility, however, might be factitiously enhanced if we neglected to bear in mind this fact: that he left two or three sons, all artists, and all sporting artists, and who, for the last thirty or forty years, have been incessantly painting, lithographing, aquatinting, and etching for the sporting publishers and for private patrons of the turf. The eldest son, Henry Alken, I knew about fifteen years since, and in conjunction with him I engraved on steel a panoramic view of the funeral procession of the great Duke of Wellington, which was published by the well-known but now defunct firm of the Brothers Akermann. Their premises, 96, Strand, are now occupied by Mr. Rimmel, the perfumer. This funeral was a very huge, costly, ugly work, containing many thousands of figures. The soldiers, footmen, and undertakers’ men fell to my share, while Henry Alken engraved the horses and carriages. It was published, I think, early in 1853, and has so much of curiosity about it, that of the military uniforms depicted, scarcely one now remains in the wardrobe of Her Majesty’s forces. Epaulettes, “scales,” waist-sashes, black scabbarded swords, hussars’ pelisses, swallow-tailed coates, have all disappeared, and our infantry and cavalry are now attired after the fashion of Prussians and Bavarians.

EX-AQUATINT.

THE LATE REV. R. H. BARIHAM (3rd S. xii. 79.)
The piece alluded to is as follows:—

“RICH AND POOR; OR, SAINT AND SINNER.
BY PETER PEPPERCOIN, M.D.

- “The poor man’s sins are glaring
In the face of ghostly warning;
He is caught in the fact
Of an overt act,
Buying greens on a Sunday morning.
- “The rich man’s sins are under
The rose of wealth and station;
And escape the sight
Of the children of light,
Who are wise in their generation.
- “The rich man hath a cellar,
And a ready butler by him;
The poor man must steer
For his pint of beer
Where the Saint cannot choose but spy him.
- “The rich man’s well-stor’d book-shelves
Supply his Sabbath reading;
But the poor man’s ‘Spatch
Is the print of Old Scratch,
And to sure damnation leading!
- “The rich man hath his carriage
At hand for Sunday riding;
If the poor man start
The same road in his cart,
’Tis an infamy past abiding!

"The nasal twang of Moses *
Is the song of the Saints in glory;
But the hymn of the lark
O'er the open park
Tells a very different story!

"The rich man's close-shut windows
Hide the concerts of the Quality;
The poor can but spare
A crack'd fiddle in the air,
Which offends all sound morality.

"The rich man is invisible
In the crowd of his gay society;
But the poor man's delight
Is a soil in the sight,
And a stench in the nose of piety."

Such is the poem. I perhaps wrote too hastily in my last "note." All I would insist upon is, that the same signature was appended to the parody on the burial of Sir John Moore as was appended to "Rich and Poor," and therefore we may *presume* that they came from the same pen. But the signature of "Peter Peppercorn, M.D." may have been used by more than one facetious writer in *The Globe*. S. J.

CLASSIC (3rd S. xii. 65).—This word is used as *classicus*, from *classis*, a class or rank of citizens according to their estate and quality, which was again divided into centuries (Livy, i. 41); also a form in schools—"Cum pueros in classes distribuerant" (Quint. i. 2). But it is spoken *κατ' ἐξοχήν*, of the superior class or classes of authors; and although at grammar schools and colleges it is chiefly confined to the best Latin and Greek writers, yet in the general use of the public it applies to the best authors in other languages as well which have attained a high degree of cultivation, the Italian, French, Spanish, German, English, &c. The term *classic*, as applied to first-rate authors, necessarily implies inferior grades. In Latin, for instance, there are four: *atas aurea*, *atas argentea*, *atas aenea*, and *atas ferrea*. The term *classic* in music would, according to the above usage, apply to all the great masters of composition, each eminent in his department: as, in the golden age of Latin, Plautus, Lucretius, Cæsar, Cicero, Virgil, &c., each eminent in various kinds of composition. T. J. BUCKTON.

Streatham Place, S.

In order to answer your correspondent's query, it is necessary to explain what is the origin of the term *classical*. I do not know that this can be better done than in the words of De Quincey:—

"The term *classical* is drawn from the political economy of ancient Rome. Such a man was rated as to his income—as in the third class, such another in the fourth, and so on; but he who was in the highest was said emphatically to be of the class—*classicus*, a class-man, without adding the number, as in that case superfluous. Hence, by an obvious analogy, the best authors

were rated as *classici*, or men of the highest class in literature; just as in English we say 'men of rank,' absolutely, for men who are in the highest ranks of the state."

The proper use of the word in question is no more restricted to literature than (as some suppose) in literature it is confined to the *dead* languages.

Its use is perfectly legitimate in all the fine arts, and consequently in that one to which your correspondent more especially refers, viz. music. I should say he is quite safe in applying the term to the works of all the old masters—such as Haydn, Glück, Mozart, Handel, &c.—whose works have been approved by the verdict of their posterity. With regard to the productions of contemporary composers, it must be a matter of individual taste to a great extent; and as we know, *de gustibus, &c.*, we shall often have to agree to differ.

W. A. PART.

Manchester.

CAMPBELL'S "HOHENLINDEN" (3rd S. xii. 22).—I do not desire to argue the question whether or not Campbell's use of the trisyllable was a puerility, but I protest against MR. KEIGHTLEY'S suggestion that *resting-place* would better express the poet's idea than *sepulchre*, which the poet has used to express his idea. Campbell, I believe, was a pains-taking writer, and did not allow his works to go forth to the world without due attention to their polish, and therefore it may be presumed that he was satisfied with the word he has given us; justly, too, I think, for it appears to me the substitution of *resting-place* for *sepulchre* would effect a commonplace, even a platitude. The author's object was clearly to raise a horror in the reader's mind, and for that purpose he made use of the dreary and solemn word *sepulchre*:

"... a soldier's sepulchre!"

"A soldier's resting-place" would convey rather a pleasing sense of repose than the horrors of a miserable death in the cold snow, and would, I humbly suggest, be an anticlimax to the first two lines quoted by MR. KEIGHTLEY.

JAMES KNOWLES.

SMITH QUERIES (3rd S. xii. 67).—Captain John Smith was born at Willoughby in Lincolnshire, but was descended (so states Chalmers in his *Biographical Dictionary*) from the Smyths of Cuedley. Some account of his descent may possibly be given in the history of the early part of his life, published by himself in 1629, at the request of Sir Robert Cotton, intitled *The true Travels, Adventures, and Observations of Captain John Smith*, which is preserved in the second volume of Churchill's *Collections*. An interesting life of him is given in *Anecdotes of Eminent Persons*, 1804, vol. ii., but nothing is there said of his

* ? The parish clerk.—S. J.

ancestors. Chalmers mentions a MS. life of Smith, by Henry Wharton, in the Lambeth library.

H. P. D.

DUNDRENNAN ABBEY (3rd S. xii. 69.)—Allow me to correct an error in MR. SEMPLE'S communication regarding this most interesting ruin, as it might seriously inconvenience visitors to the beautiful scenery and scenes of historic interest in the Stewartry of Kirkcudbright.

The abbey is more than double the distance from the pleasant burgh of Kirkcudbright than what he states on the authority of Spottiswood. As the crow flies it is as nearly as possible five miles, and at least a mile farther by the nearest road.

I have been told, although I never attempted the route myself, that the easiest access to it from the south is by a cross road from Castle Douglas.

GEORGE VERE IRVING.

FAMILY OF FISHER, ROXBURGHSHIRE (2nd S. vii. 394.)—Your correspondent SIGMA THETA will find some interesting information in Wade's *History of Melrose Abbey*, Edinburgh, 1861, pp. 61, 79, 264, and 354. Allow me to remark that "Sorrowlersfield" should be "Sorrowlessfield," anent the origin of which name there is a note at p. 265.

J. MANUEL.

Newcastle-on-Tyne.

"LEO PUGNAT CUM DRACONE" (3rd S. xii. 45, 96.)—At a meeting of the Archaeological Institute, held June 5, 1857, an impression from a matrix of pointed oval form, with the device of a lion in conflict with a dragon, and the above legend, was exhibited by Mr. Arthur Trollope, the matrix having been dug up near Peterborough: date the fourteenth century. In the *Sigilla Antiqua* of the Rev. G. H. Dashwood (vol. i. pl. 4), an engraving is given of a similar device and legend (but in a circular form) as existing amongst the muniments of Sir Thomas Hare, Bart. at Stowe-Bardolph. It is appended to a deed of the time of Henry III.

I do not possess either of the above examples, but I have in my collection of mediæval seals one which places beyond a doubt the right interpretation of the allegory. It bears the legend "VICIT LEO DE TRIBU IYDA (Æ?)" and the lion is here depicted couchant in the upper part of the seal, whilst the dragon is shown below alive, but apparently supplicating. It is an impression from the seal of Sir William le Buttiller, Baron of Warrington, attached to a charter of the date 17 Edward III.

I have five other examples of the conflict between the lion and dragon, but they afford no explanation of the allegory. Two are respectively the seals of Gervase de Brandicourt and Godfrey de Plateau; the legends of the others being illegible.

May I ask, why in modern times we assign *four* legs to the dragon, since in all mediæval examples it possesses only *two*? Even the Great Seal of the Order of the Garter shows a *four-footed* dragon in conflict with St. George.

M. D.

LINEs ON THE EUCHARIST (3rd S. xii. 76.)—

"'Twas God the word that spake it, &c.
(Christ was the word that spake it),"

are usually ascribed to Anne Askew, not Queen Elizabeth.

W.

MRS. LAWRENCE, OF LIVERPOOL (3rd S. xii. 91.) I never heard this lady mentioned as the authoress of the works bearing the date 1821—namely, *Saul* from Alfieri, and *Jephtha's Daughter*, a drama. Indeed, the fact that the publication referred to was designed for the benefit of the Bible Society, would perhaps warrant me in giving a negative answer to the query of your correspondent.

A son of Mr. Lawrence (now deceased) was for many years a Liverpool clergyman, and another son now resident at that place was mayor of the borough during the visit of Sir Robert Peel, which took place, I think, a year or two before the untimely death of the great statesman.

C.

NEEDLE'S EYE (3rd S. xi. 254.)—The equivalent to the Hebrew "needle's eye," as applied to the smaller entrance to a city for foot passengers adjoining the larger one for camels, horses, and asses, is the "needle's ear" in Arabic, having the same meaning (Koran, vii. 38). In India the expression "an elephant going through a little door," or "through the eye of a needle," is proverbial. The Jews also use the latter phrase—"Perhaps thou art one of the Pumbeditha (a Jewish school at Babylon) שְׂמֵי שָׁמַיִם דְּקָרְפֵּס דְּעֵי לְרֵי אֵילָן מִיָּוֶה, who can make an elephant go through the eye of a needle?" See Lightfoot, Schoettgen, Kuinoel, and Kitto, on Matt. xix. 24. Whether *ear* or *eye* is used, both words mean primarily the hole through which a thread passes. Notwithstanding Bochart, there is no authority for putting a *camel* in the place of a camel.

T. J. BUCKTON.

Streatham Place, S.

COURTS OF QUEEN'S BENCH AND EXCHEQUER (3rd S. xii. 90.)—When the ancient office of Justiciarius Angliæ was abolished in the reign of Henry III., his principal duties were transferred to the Chief Justice of the Court of King's Bench. Among them was the management of the royal revenue. Thus, in the event of a vacancy in the office of Chancellor of the Exchequer, the Chief Justice takes his place, or rather receives its seal, for he is not expected to perform any other than its formal duties. Lord Mansfield held the seal of Chancellor of the Exchequer twice, once during the three months' vacancy occasioned by the removal of Mr. Legge, and again on the death of

the Hon. Charles Townshend; and Lord Ellenborough on the death of Mr. Pitt held the same office till the new ministry was appointed. (Foss's *Judges of England*, vol. viii. pp. 321, 344.) I am not aware that the custom has been since abolished.

With regard to H. C. L.'s second question, the following passage from the same authority may be quoted (Foss, vol. viii. p. 84):—

"When the Court of Exchequer sat in Equity, the Chancellor of the Exchequer was constitutionally Chief Judge; and on the day of his being sworn into office he takes his seat on the bench, and some motion of course is made before him. In 1732, whilst Sir Robert Walpole held the office, he heard a cause in which Chief Baron Reynolds and Baron Comyns were of one opinion, and Barons Carter and Thomson were of the contrary, and in a learned speech gave his decision. In 1735 an equal division of the ordinary court obliged him to pursue the same course."

In 1841 the Equity jurisdiction of the Court of Exchequer was abolished.

D. S.

I beg leave to refer R. C. L. to the first edition of Haydn's *Book of Dignities*, p. 167, where he will find his query fully answered; and particularly to the foot-note, where it is shown that in six instances—beginning in 1721 and ending in 1834—the Lord Chief Justice of the King's Bench held the office of Chancellor of the Exchequer till a formal appointment to it was made by the Crown. The reason of this is also there explained—viz. that writs and other process issuing from the Court of Exchequer require to be sealed instanter with the initial seal of the chancellor.

G.

"When the Court (of Exchequer) sits in equity, the Chancellor of the Exchequer has a voice (although now very rarely exercised) in giving judgment. The last case in which the Chancellor was required to sit, owing to the barons being equally divided in opinion, was that of Naish against the East India Company, Michaelmas Term, 1735, when Sir Robert Walpole was Chancellor, and his decision in a question of very considerable difficulty was said to have given great satisfaction."—*Penny Cyclopædia*, art. "Exchequer Court."

H. P. D.

"EXCELSIOR:" EXCELSIUS (3rd S. xii. 66.)—In more than one article of the *Saturday Review* has mention been made of the fact to which MR. DIXON calls attention.

LYDIARD.

I think Longfellow is right in using Excelsior and not Excelsius. The *idea* of the poem I have always considered as a reflex from a hymn by James Montgomery, where we read—

"Higher! higher! let us climb
Up the mount of Glory!"

We have here not only the *Excelsior*, but the mount also. True, it is not St. Bernard; but it is an ascent more in accordance with our Christian hopes and feelings.

J. H. DIXON.

QUOTATIONS WANTED (3rd S. xii. 91.)—The first passage inquired after by MR. BOUCHIER is an inaccurate version of the concluding lines of the 71st stanza, canto II. of *Childe Harold*:—

"Each Palikar his sabre from him cast,
And bounding hand in hand, man linked to man,
Yelling their uncouth dirge, long danced the kirtled
clan."

RUSTICUS.

"Qui me amat, amat et canem meum."—S. Bern. in *Fest. S. Mich.*, Serm. i. § 3.

"Inter seculares nugæ nugæ sunt; in ore sacerdotis blasphemæ."—S. Bern. *De Consid.* l. 2. c. 13.

"Da, Pater, augustam menti conscendere sedem." &c.—Boët., l. 3. met. 9.

Q. Q.

"Bonæ leges malis ex moribus procreantur;"

stands thus in Macrobius:—

"Vetus verbum est; Leges, inquit, bonæ ex malis moribus procreantur."—Macrobii *Satur.*, lib. iii. cap. xvii. (or in some editions lib. ii. cap. xiii.) § 10.

[Cf. Liv. xxxiv. 4, 8: "Sicut ante morbos necesse est cognitos esse quam remedia eorum, sic cupiditates prius natæ sunt quam leges quas iis modum facerent"; Tacit. *Annal.* iii. cap. 26 et 27: "quorum finis est; et corruptissima re publica plurimæ leges"; et xv. 20: "Usu probatum est leges egregias, exempla honesta, apud bonos ex delictis alicorum gigni."—Macrobii *Opera*, ed. Lud. Janus, vol. ii. p. 338.]

ANON.

If W. R. S. inquires for any metrical legend, of which the four lines which he quotes form a part, I know of none; but if his object is to ascertain whether there exists any old tradition of the death of the Blessed Virgin Mary at Jerusalem, and her burial at Gethsemane, I can inform him that such a tradition will be found in most of our old accounts of our Blessed Lady. These relations give very curious particulars of her receiving a divine admonition, by an angel, of her approaching death; of the Apostles assembling at Jerusalem on the occasion; of her address to them on her death-bed; of her burial by the Apostles at Gethsemane, in all which St. John is most conspicuous; and of her tomb being opened three days after her burial, and her body not being found—having been assumed into heaven. The accounts in various old books in my possession agree in most particulars; but it seems historically true that she died at Ephesus, having been taken thither by St. John when the terrible persecution of the disciples broke out at Jerusalem in the year 44.

F. C. H.

It is perhaps worth while to compare the following:—In a hymn to St. John, in *Religious Pieces*, ed. Perry, p. 90 (Early English Text Society), we find the following:—

"Thou was bouxsome and bayne his body to tent,
And to his byddyng bowand to blysse that vs broughte,
Thou served that seemly till hir sone sent
Afir hir hym-selene," &c.

I. e. "Thou wast obedient and ready to take care of
I is (Christ's) body, and bowing to His will who brought
us to bliss; thou servedst that seemly one (the Virgin)
till her Son sent after her Himself."

This exactly agrees in sense with the first two
lines of the quotation, but I find nothing here as
to the burial of the Virgin in Gethsemane.

WALTER W. SKEAT.

Cambridge.

The following, which I have extracted from
the 8th chapter of Maundevile, shows that the
tradition existed three centuries previously to the
verses cited by W. R. S. :—

"Also in the myddel Place of the Vale of Josaphathe,
is the Chirche of oure Lady: and it is of 43 Degrees,
undre the Erthe, unto the Sepulchre of oure Lady. And
oure Lady was of Age, when sche dyed, 72 Zeer. * * *
In that Chirche were went to ben blake Monkes, that
hadden hire Abbot. And besyde that Chirche is a
Chapelle, besyde the Roche, that highte Gethesamany;
and there was oure Lord," &c. &c.

E. B. NICHOLSON.

Tonbridge.

(3rd S. xii. 67.)—

"In the clear heaven of her delightful eye," &c.

The lines are by Montgomery, and occur in a
poem of his which I think is entitled "Home."

F. E. TILL.

MARQUIS D'AYTONE (3rd S. xii. 65.)—If I mis-
take not, the celebrated Francis Moncade's title
was *Aytone*, not *Aytone*, which is not more
Anglo-Saxon than these other Spanish names:
Solsona, *Tarazona*, *Ossuna*, *Ocana*, *Almanza*, &c.
Born at Valencia on Dec. 29, 1586, he held with
much distinction, under Philip IV., the highest
offices of the state: such as Counsellor of State,
Ambassador at the Court of Vienna, Governor of
the Netherlands, and General-in-Chief of the
Spanish armies. Historians are unanimous as to
his political and military virtues. He died in the
zenith of his military glory, in the camp of Glock,
Duchy of Cleves, 1635, just after having routed
two armies. Like Cæsar, he could wield the pen
as well as the sword. At the age of twenty-seven
he composed a military history, which is much
esteemed, entitled *Expedition of the Catalonians
and Aragonese against the Turks*; likewise a life
of Manlius Torquatus; also, the history of the
celebrated monastery of Mount Serrat. A splen-
did equestrian portrait of him, by Van Dyke, is in
fact in the Louvre. It is one of its gems.

P. A. L.

MARRIED ON CROOKED STAFF (3rd S. xii. 108.)
"Crooked Staff" is a portion of house and land
property in the county of Dublin—now, probably,
in the county of the city. It is near Thomas

Court and Donore, and near the liberties of the
Earl of Meath. I have deeds relating to it in my
office. The phrase, "Miss Spence on Crooked
Staff," meant, I should think, that she lived there.

FRANCIS COMPTON, Solicitor.

43, Dame Street, Dublin.

"THE THREE PIGEONS" (3rd S. xii. 79.)—I
cannot think that the sign has any religious
origin. Three is common on signs. Some threes
are certainly connected with religion, *e. g.*, "The
Three Kings," "The Three Crowns," "The
Three Children," "The Three Women" [Faith,
Hope, and Charity?]. I have in England met
with "The Three Jolly Vicars," "The Three
Jolly Butchers," "The Three Jolly Dogs," "The
Three Hats" [Cardinals' Caps], "The Three
Feathers," &c. &c. In Manchester there used to
be—it may still exist—a low public-house
which had for a sign three winged chamber ves-
sels! The house was called by a name that I
cannot transfer to "N. & Q." I have always
regarded this sign as a Royalist alteration of a
Puritan sign of "Three Cherubs." Many of the
threes may have had a heraldic origin. In arms
where we have a chevron we often find three
figures of some kind, as Or, a chevron gules be-
tween three lilies proper, 2 and 1. Some years
ago, when travelling in Merionethshire, I rested
at "The Three Pipes," and on the following day
I dined at "The Three Cross Pipes."

I cannot enter on the question about doves and
pigeons. However, I must remark that doves
are certainly pigeons, and belong to the same
natural class, *Columba*. The Greeks and Rus-
sians, and I believe the Turks also, never eat the
dove. They abstain also from eating the pigeon.
In this they are perfectly consistent. S. J.

BATTLE OF BAUGÉ (3rd S. xii. 53, 54, 118.)—
P. A. L. totally mistakes the nature of my argu-
ment founded on the fact, that no person in holy
orders could have used a lance. The use of steel
harness—*i. e.* defensive armour—has no bearing
on the question. P. A. L. might have surmised
that no writer connected with Lanarkshire would
be likely to overlook the reply of Gavin Douglas,
Bishop of Dunkeld, to his brother prelate: "My
Lord, your conscience clatters."

The objection is confined to the lance, sword,
or dagger, as offensive weapons. To use the
phraseology of the Scotch criminal courts, an
ecclesiastic might commit an assault "to the
danger of life," but not "to the effusion of blood."

Surely P. A. L. must recollect the case of the
warlike French bishop, who, to avoid this pro-
hibition, rode into battle armed with a mace.

GEORGE VERE IRVING.

QUARTER-MASTERS, ETC. (3rd S. xi. 501; xii.
114.)—I can assure Sp. that I have again and
again heard an officer of the Life Guards address

a corporal-major as simply major: of course, if he was on parade, or if he was speaking to a third party, he would invariably use the full title.

GEORGE VERE IRVING.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Apocryphal Gospels, and other Documents relating to the History of Christ. Translated from the Originals in Greek, Latin, Syriac, &c. With Notes, Scriptural References, and Prolegomena. By B. Harris Cowper, Editor of "The Journal of Sacred Literature." (Williams & Norgate.)

Curious and interesting as they are in many respects, the Apocryphal Gospels are known to a large number of English readers only from the account which is given of them in Hone's wretched compilation, entitled the *Apocryphal New Testament*; the publication of which he afterwards so deeply regretted; and which has been so unscrupulously reprinted and mutilated. It has been said that the Churches once received these spurious Gospels; and on the strength of this assertion, for which there is not the slightest foundation, they have been used as weapons by the enemies of Christianity. But, as Mr. Cowper well observes: "Any statement made now, that the spurious Gospels were ever regarded in the Church as inspired and true, must arise from ignorance or malicious misinterpretation, and must be condemned as false and deceitful." But these religious novels, fictions, (or whatever we may call them), being as we have said interesting in many respects, the English reader is under deep obligations to a gentleman of the recognised scholarship of Mr. Harris Cowper for employing himself in the preparation of accurate translations of them—and accompanying those translations by valuable prolegomena, scriptural references, and illustrative notes. As this is the first time that the English reader will have had anything laid before him that can pretend to be a complete collection of the False Gospels, we trust it will be received, as it deserves, with such encouragement as will secure from Mr. Cowper his promised translations of the remainder of the Christian Apocrypha.

A Treatise on the Identity of Herne's Oak: showing the Maiden Tree to have been the real one. By W. Perry, Wood-carver to the Queen. (L. Booth.)

Mr. Perry having been engaged in carving many Shakespearian memorials, including a magnificent casket for Miss Coutt's First Folio Shakespeare, out of the maiden tree known as Herne's Oak, and which fell from natural decay on the last day of August, 1863, was naturally led to examine whether this oak or the one felled in 1796 was the tree immortalised by Shakespeare. His inquiries have convinced him that the tree so lately standing was the true Herne's Oak. Whether he will succeed in bringing all his readers to the same conviction may be doubtful; but at all events he has produced a pretty little addition to the library of every Shakespearian collector.

Black's Guide to Norway. Edited by the Rev. Robert Bowden, Late British Chaplain at Christiania. (A. & C. Black.)

The ex-British Chaplain at Christiania has here produced an unpretending little volume, which, with its map, sketch of the language, and practical directions, will be found a compact and useful little volume by all intending Tourists of Norway.

Salads. How to Dress them in one hundred different ways. By Georgiana Hill. (Routledge.)

How grateful at the present season will this addition to our stock of knowledge on salad-dressing prove, if only one tithe of the receipts turn out as palatable as they are novel!

MESSRS. MOXON'S Autumnal Announcements include Tennyson's "Vivien and Guinevere," illustrated by eighteen drawings by Gustave Doré, which are to be published as photographs, artist's proofs, and line-engravings; a new and revised edition, with important additions, of the "Memorials of Thomas Hood," to range with that author's Complete Works; the Registrar-General of Seamen's edition of "Dana's Manual of Seamanship;" a new edition of Lord Houghton's "Life and Letters of Keats;" the first volume of an enlarged and carefully-revised edition of "Charles Lamb's Life and Letters;" and that author's "Elia," uniform with the "Essays of Elia;" also Vol. II. of the popular "Moxon's Standard Penny Readings;" and two new volumes of the "Miniature Series," being Selections from the Poems of Sir Walter Scott and of Lord Houghton.

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Notices to Correspondents.

J. MANUEL (Newcastle). *The sun-dial mottoes are by the Rev. W. L. Doules, and appeared in "N. & Q." 1st S. xi. 184.*

A FOREIGNER. *The Popular Cyclopaedia, vi. 206-209 (Lond. 1862) contains a valuable article on "The Seven Years' War," with references to the principal works treating on it. Consult also Thomas Carlyle's History of Frederick the Great, 6 vols. 1858-65.*

E. H. S. *The last coinage of Guineas wool piece in 1812.*

ERHARTUM.—3rd S. xii. p. 128, col. i. line 16, for "sites" read "rites."

*** Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

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LONDON, SATURDAY, AUGUST 31, 1867.

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Notes.

THE SHAKESPEARES OF ROWINGTON.

When I lately transmitted to you, on behalf of my friend Mr. Knight, the copy of a Bill and Answer in the Star Chamber which gave a curious insight into the position in life and family circumstances of certain namesakes, and in all probability relatives, of our great poet, I stated that Mr. Knight had informed me that, besides the papers of which I then sent you copies, he had found the original Bill in Chancery between John and William Shakespeare, out of which the proceedings in the Star Chamber arose, and that such Bill was accurately recited in the papers which I then sent you.

I have since received a very kind communication upon this subject from Mr. Cecil Monro, whose intimate acquaintance with the early proceedings in the Court of Chancery has been so often turned to most excellent account. Mr. Monro informs me that he has been for many years familiar with these proceedings in the Court of Chancery, and he sends me copies, made long ago, of various orders and reports in the suits—for it would seem there were several of them—between these parties. I feel very much indebted to Mr. Monro for information thus liberally tendered, and I think your readers will like to be informed of its exact nature, although probably it will be

thought that these papers have not exactly the same degree of interest which attached to the Star Chamber proceedings discovered by Mr. Knight. By the latter we were taken at once into the innermost recesses of the Rowington household; we were informed of the homely, patriarchal way of life of those assembled there—of their family arrangements, their feuds, affections, strifes, and jealousies. We were made to see the owner of the humble homestead—

"A poor old man,
As full of grief as age,"—

pursued to his dying-bed by the unseemly squabbles of his contentious children, and then, almost as his last act in life, making a *quasi*-testamentary disposition of his few acres, which became the source of infinite fresh trouble after his decease. The human interest which attaches to a connected statement of incidents such as these is not, of course, to be expected in formal proceedings respecting them in the Court of Chancery; but as connected with these Shakespeares, and as materials for a more complete history of the family and their transactions, I send you notes of the papers forwarded to me by Mr. Monro. They are,—

1. The Bill in Chancery fully stated in the proceedings in the Star Chamber, and mentioned by Mr. Knight. It was filed on May 1, 1616. In this cause John Shakespeare, or as the name is spelt in the Bill, "Shackspeare," was plaintiff, and his brother William Shakespeare was defendant. Mr. Monro has sent me a copy of this Bill.

2. On May 11, 1616, Lord Chancellor Ellesmere made an order in this cause for an injunction to stay the proceedings of the defendant at the Common Law and in the Court Baron of the Manor of Rowington until the cause in Chancery had been heard. By the same order a reference was made to Mr., afterwards Sir Richard Moore, a Master in Chancery, to consider and report upon exceptions to be set down in writing against the defendant's answer. The reference to this order is Reg. Lib. B. 1615, fol. 747.

3. On May 16, 1616, Master Moore made a report, in which he stated the point as to the tender of the annuity as it appeared in the Bill and Answer, and reported his opinion that the plaintiff was "fit to be relieved" in that court. This report is printed in Mr. Monro's *Acta Cancellaria*, 8vo, Lond. 1847, p. 221.

4. On June 8, 1616, a week was given to the plaintiff to reply. (Reg. Lib. B. 1615, fol. 824.)

5. On the 10th of the same June, Master Moore made a supplementary report by direction of the Master of the Rolls (Sir Julius Cæsar), signified on a petition presented to him by the defendant. In this report the Master explains that by the relief mentioned in his former report, and to which he had stated that the plaintiff was en-

titled, his intention did not extend to the body of the cause, but only to establish the possession with the plaintiff till the hearing. (Reports, Trinity Term, 1616.)

6. On November 11, 1616, the Master of the Rolls permitted the defendant to amend a clerical error of 1613 for 1615, several times occurring in his answer. (Reg. Lib. B. 1616, fol. 146.)

7. On the following January 31 there was an order nisi for publication. (*Ibid.* fol. 439.)

All the above proceedings were in the cause of John Shakespeare *versus* William Shakespeare. The entries next mentioned relate to a cause of William Shakespeare *versus* John Shakespeare and others.

8. On November 3, 1617, the plaintiff, in respect of his poverty, was admitted to sue *in forma pauperis*. (Reg. Lib. B. 1617, fol. 132.)

9. On the 10th of the same month a reference was made to Master Moore to consider the sufficiency of the answers of the defendants. (*Ibid.* fol. 192.)

10. In the course of Michaelmas Term, 1617, Master Moore made his report, that a statement in the answer in relation to the tender of the annuity, which was the main point in the cause, was insufficient. (See Monro's *Acta Cancellarie*, 8vo, Lond. 1847, p. 222.)

Finally, Mr. Monro has sent me copies of the following entries, which seem to relate to a third cause in Chancery, between John Shakespeare and William Shakespeare.

11. In this cause, on November 22, 1619, there was an order for an injunction to restrain the defendant from putting the plaintiff out of possession of the premises at Rowington, and also from suing the plaintiff at common law upon a bond of 500*l.*, until defendant had answered the plaintiff's bill. (Reg. Lib. B. 1619, fol. 300.)

12. On the 27th of the same November there was an order for an attachment against the defendant for not appearing. (*Ibid.* fol. 638.)

It would be a good deed if some of your correspondents in Worcestershire, a county fertile in antiquaries, would send you for publication whilst this subject is in the minds of your readers a copy of the will of the Richard Shakespeare of Rowington which is mentioned by Mr. Collier as proved in the Episcopal Court of Worcester on March 31, 1592, and also of that of the other Richard Shakespeare of the same place, mentioned in the papers discovered by Mr. Knight. The latter will was probably proved in 1614 or 1615.

JOHN BRUCE.

In introducing this subject (*ante*, p. 81), MR. BRUCE speaks of the land in dispute as "half a yard-land, about ten or fifteen acres;" but further on, in the text of the chancery bill, the word is spelled "yeared." Ought we not to understand

that it is intended to describe the consideration for which the copyhold was granted — viz. as paid, by custom of the manor, half yearly at Michaelmas and at Lady-day, as was the annuity of 3*l.* offered for undisturbed possession?

One shilling, or at most two shillings an acre, was a good quit-rent in those days. Here is a voluntary offer of four shillings per acre *per annum*, which seems disproportionate. H.

"ODONEUS SHEE," OR "THE O'SHEE."

With regard to my former communication on this subject,* I may repeat that my object is simply to correct the heraldry of a distinguished family, so that through inaccuracies it may not be confounded in the same category with those whose only pretensions are founded on entirely factitious data.

Distinguished matches, and a pedigree carried back into the fifteenth century in Ireland, where records were comparatively scarce, place a family so circumstanced, genealogically, on a par with those in England and Scotland which can be traced to the fourteenth century, and distinctly separates it from those which sprang up under the auspices of the Stuarts and Cromwell.

As at present given under "Arms" in the pedigrees of this family, we find the name "Odoneus Shee," and not *O'Shee*; while in the body of the pedigree the first of the family clearly made out is "Richard Shee," and not *O'Shee*.

In order to test the earlier portion of this pedigree, it would be necessary to know, 1st, Whether Cooke Clarendieux, in 1582, really *did attest* the pedigree imputed to him; 2nd, Whether, in that pedigree—so minutely specific in "Nov. 6, 1381"—the evidence is given on which is based the assertion that *Odoneus Shee* was *tenth* in descent from Odanus † Shee; and if the "letters of denization" said to have been granted "at Clonmel, on the 6th Nov. 1381," by Roger, Earl of March, to the said Odoneus, were ever recorded, and if so, *where?* 3rd. Where is to be found the "Confirmation" of the preceding, by "Letters Patent, dated at Naas, 18 Nov. 35 Hen. VI. to Odoneus's great-great-grandson Richard Shee, father of Robert (who fell at the battle of Moyallow, 6 Aug. 1500 †), and in that document how the connection between Richard and *Odoneus* is carried out, and how *described?*

Thus we have many difficulties to contend with; for, not in the dark ages, but within the limits of recorded history, and even not further back than the time of William the Conqueror, we have a gap of *ten* generations between Odanus

* "N. & Q." 3rd S. xi. 494.]

† Odanus I take to have the same origin.

‡ 1457.

and Odoneus O'Shee, or Shee; and again, between the latter and Richard Shee, of four generations, which gives us exactly *three names* to answer for *fourteen generations*.

In analysing this curiously confused, but nevertheless good pedigree, it may be allowable to speculate on the causes of the errors which have crept into it; and, first, we ought to consider the peculiar name *Odoneus*.

Assuming that Clarendieux attested the pedigree as it now appears, one cannot avoid suspecting that "Cooke" employed some incompetent pursuivant who was better acquainted with Greek than with Keltic names. This unknown clerk (let us suppose), on being handed the record concerning "O'Shee" and "his three brothers, William, Edward, and John Shee," mistook the "O" in the first instance for the baptismal *initial* of the chief's name; and not wishing to leave him worse off than his three brothers, and at the same time feeling that the few English names from which he could select would be clearly inappropriate, he ventured on the rash experiment of extemporizing one, in allusion to the "three swords" in the chief's coat-of-arms, by interpolating a compound of the verb *κόρω* (v. *brandish*), or possibly from *δδωμ*, in allusion to the fallen fortunes of the sept. Thus, instead of the "O'Shee and his three brothers Edmund, William, and John Shee," he concocted "O(*doneus*) Shee and his three brothers," &c., and possibly the absence of the prefix "O" to the latter's surname confirmed him in his error.

Be this as it may, it seems *primâ facie* that Richard Shee of Kilkenny must be considered the founder of the present family, and it is highly probable that, as he was engaged in commerce, he founded his fortunes by marrying the heiress of his master or of his partner (and these *feudal* merchants of Kilkenny were of great consideration). And such a conjecture is countenanced by what we know of the history of Kilkenny, and the "Notes on the Genealogy of the 'Roth' Family," which appeared in the *Journal of the Archaeological Society* of that city.

With this marriage, and the following, came all those quarterings, some of which are erroneously marshalled as "Shee" instead of Bermingham and Archer, as previously explained. Sp.

COMMONPLACE BOOK FROM TOM MARTIN'S LIBRARY.

A small quarto volume of MS. *Adversaria* came into my possession a few years ago, which was formerly in the library of "Honest Tom Martin" of Palgrave. It was rescued from among the books and papers not regarded by his bucolic descendants as worthy of preservation. Martin's autograph monogram is inserted; and on the fore-

edge a name "BUR . . . CO . . ." (?) is imperfectly traceable.

The volume, as far as p. 59, appears to have been first used as a note-book for inserting, in double columns, Latin or Latin and English phrases, including many from Cicero, as well as references to explanations of passages of Holy Scripture, and other brief memoranda of etymons and meanings of words. The following are specimens:—

"*Coles to Newcastle*.—Lignum fers in sylvam.

Companion.—Quasi com-panis, quia edere fuit amicitia signum. (Patrick's *Mensa Mys.* p. 106.)

Company.—As, East India Company, or &c., in conventu Panormitano veterem negotiatorem. (Cic. t. i. part. ix. p. 399.)

Dialectica.—So called because all their logic first was but some feint reasoning by way of Dialog. (Rapin, v. ii. p. 409.)

Psalm-song and Song-psalm.—Their difference and meaning. (Patrick *On Psalms*, v. i. p. 468.)

Psalm 90.—Why said to have been written by Moses, and yet the age of man is called 60 or 70 years only? (Whiston's *Harmony*, pref. p. 11.)

Light of light.—Unde dicitur. (Burnet's *Dis.* 2, p. 97.)

Lingua.—Unde derivatur. (Lactan. *De Opific.* 477.)

Never out of the smoke of your own chimney.—Quorum cum omnis scientia in ejus regionis (sic) in qua nati sunt circumscribatur. (Busbeq. *Epis.* p. 408.)

Solacisms.—A Sole regione ubi vixere lingue corruptores. (Edwards, *Style*, §c. v. ii. p. 290.)

Mountain of a molehill.—E musca elephantum facis.

Luke, cap. iii. 2.—Qd. per Caiaphas and Annas being high priests that same year. (Godwin, *Antiq.* p. 21. Jewish.)

Luke, cap. iv. 20.—What, by our Saviour's delivering the book, when he had done reading. (*Ib.* p. 88.)

Luke, cap. vii. 37, 38.—What, the anointing them with ointment. (p. 110.)

Luke, cap. xxiii. 17, 18.—What, by the cup of blessing. (p. 111.)

Luke, cap. iv. 20, 17.—What, by πύξας and ἀναπτύξας; with the account of the old manner of writing. (p. 305.)

Admiral.—Vox Gall. ab Arabibus qui cum eas Europæ partes primum invaserunt nom. præfec. navium Almîral Mussilînin: unde, &c. (*His. Fran.* v. ii. pp. 12, 20.)

Medicus.—He, surgeon, embalmer, and anatomist, the same in old time. (Edwards, *Style*, v. iii. p. 188. Ab *Egypt.* p. 189.)

Stipulation.—Quia per stipulam datam et acceptam fieri solebat. (Pat. *Men. Mys.* p. 46.)

Superstitio.—Unde dicitur. (Lactan. 229.)

Pin.—A pingle. vo. Gallica, quasi spina; nam spinis olim vestes, &c. (Edwards, *Style*, v. iii., 236.)

Folio.—Liber in folio, et librorum folia, ab antiquâ scribendi viâ. (Edwards, *Style*, v. iii., p. 165.)

Besieged.—Signif. attendance, retinue; as 'besieged by them always, having but few English about him.' (Clarend. v. iii. p. 198.)"

The book being inverted, a fresh beginning is made at the other end. There is an index in Locke's method; and, with some deficiencies, the pages to fol. 117 are occupied with notes and "explications," chiefly on subjects connected with natural philosophy and mathematics, derived apparently from Rohault, Pardie, Le Clerc, and

other authors. In some instances no authority is quoted, and the notes assume a more didactic form. A few extracts are subjoined:—

"*Iris*.—The moon sometimes sets her bow in the clouds as well as the sun; generally of a white colour, by reason of the weakness of the moon's rays. But, once (saith Semerlus) it hapned otherwise,—in the year 1593, when after a great storm of thunder and lightning, he beheld an *Iris lunaris* adorned with all the colours of the rainbow. Any of them happen very seldom, and that at a full moon. (Plot's *Hist. Oxfordshire*, p. 4.) Rainbows seen sometimes between the beholder and the sun; sometimes with the concave towards the sun, when the sun was in the south, the convex to the west, &c. (Id. *Hist. Staffordshire*, pp. 4, 5, &c.)

Sun rising.—At Tentiris in Egypt is a Temple with as many windows as days of the year, so placed that the sun, rising in a different degree of the Zodiac every day, does send his beams every day in at a different window. (Plot, *Hist. Stafford*, p. 2.)

Sulphur.—The Thames water is so impregnated that at sea, in eight months' time, it hath acquired so spirituous and active a quality that, upon opening some of the casks, and holding the candle near the bung-hole, its steams have taken fire like spirit of wine, and sometimes endangered firing the ship [!] (Plot's *Hist. Oxfordsh.* p. 26.)

Period.—Dyonisian, otherwise the Lunisolar, is a period consisting of 28 multiplied by 19. It shows not only that the new moons and full moons return after 532 years at the same day of the year, but also at the same holy day of the week. (Sturmius, *Math. Juven.* v. iii. p. 169.)

Sound.—The operators in Iron, notwithstanding the great noise of both water and hammers, take their rest securely; and yet when they are awakened to their work again, it is done with a tink of a pair of tongs, an instrument for that purpose; from whence we may conclude that great noises do not, when customary, affect so much as smaller when sudden and unusual. (Plot's *Hist. Staffordshire*, p. 30.)

An Invention proposed, to shut up the undulation of the Air in a box, and so convey words. (Wilkins's *Sec. Messeng.* pp. 71, 72.)

The Picts' Wall was an 100 m. long, and at the end of every mile a tower; so that by a tube continued they could give any sign. (*Ibid.* p. 71.)

Fountains.—Most probably, saith our author, from the sea; because in several countries there are such where there is little rain, and then there are found many passages or sea-communications underground. In Norfolk a mast of a ship was digged up [at] a vast depth, and shells there are found; and that famous story of Bern in Switzerland.—In 1460 was dug up a whole ship with masts, anchor, &c., and the carcases of 40 seamen in a mine 50 fathom deep. Beside, the Scripture mentions a river in Eden before God had caused any rain; and then He speaks of sending forth the waters of the deep, and breaking up the fountains of the great deep. (Plot's *Hist. Staffordshire*, pp. 70, 71, &c.)

Fasting.—One John Scot, a Scotchman, fasted 30 or 40 daies together out of a deep melancholy. The king had him for trial's sake, shut up in Edinburgh Castle, when he fasted 32 daies. He went to Rome and gave the same proof to the Popes. Afterwards, returning into England, was imprisoned by the King (Harry 8th) for some offence, and fasted 50 daies. (Plot's *Hist. Staffordshire*, p. 286.)

One Mary Vaughton also, who lived of a piece of bread and butter of the bigness of half a crown in a day, and if meat, not above the quantity of a pigeon's leg at most; drinking only milk and water, and yet maintaining the same plight.

These people, like leeches, snails, &c., have little or no perspiration. (*Ibid.* pp. 287, 288.)

Wind.—Blasts trees by a sudden gust. The air, 'tis probable, has in it a great mixture of poisonous, corrosive particles, which, hapning to light upon those things, blast them, as sometimes they do men's faces, to the putting out an eye. The vulgar very superstitious about this.

Sympathy.—A way of conversing by magnetism. (Wilkins's *Sec. Messeng.* p. 78.)

Further on a single page is occupied with a list of "*Quaes. disputandæ Physicæ, &c.*"—

1. Newtonus recte statuit de Natura perfecti fluidi.
2. Cordis motus an solvi potest," &c. &c.

The hand-writing is bold and free. I take it to be of the end of the seventeenth or beginning of the following century, and cannot doubt that the writer was a man of ability and learning. Possibly some of his notes may be considered worth noting over again. But who can help me to identify him? S. W. RIX.

Beebles.

"CHEVALIER'S FAVOURITE": STIRLING OF KEIR.

There is a small volume bearing the title of

"The Chevalier's Favourite: being a Collection of elegant Songs never before printed, and several other Loyal Compositions wrote by eminent hands. Printed in the Year M.DCC.LXXIX."

It has no printer's name, nor any indication where it was printed—a precautionary and prudent measure, as the contents afforded abundant material for a crown prosecution.

The songs are exclusively Jacobite, or connected with the exiled family and its adherents in one way or another. Several possess poetical merit, others are indifferent; but the great bulk might be included in a general collection of Jacobite remains.

Amongst other things there is a poem entitled "Mournful Melpomene," written by Princess Elizabeth, daughter of his most Sacred Majesty King Charles I. of England. Two parts: "To the tune of 'Robin Adair.'" Of course, we may assume that the air to which, in 1779, it was to be sung, has nothing to do with the genuineness of the verses themselves, which are good in their way. The first two stanzas may be taken as a specimen:—

"Melpomene, Melpomene,
Assist my quill,
That I may pensively
Now make my will.
Guide thou my hand to write,
And senses to indite,
Oh Lady's last good night.
A! Lady! pity me.

"I that was nobly born,
Hither am sent,
Like to a wretch forlorn,
Here to lament :

In this most strange exile,
Here to remain a while,
"Till Heav'n be pleas'd to smile,
And send for me."

These alleged poetical stanzas of the Princess Elizabeth, the second daughter of King Charles, if genuine, are interesting. Sandford, in his *Genealogical History*, says she was born at St. James's, Dec. 28, 1635; and that she died of grief in Carisbrook Castle on Sept. 8, 1650.

In the same volume is a drama founded on the capture of the "Duke of Athol" and Stirling of Keir: the former of whom was betrayed by the Laird of Drumakill, to whom his grace had entrusted his safety. This is a mistake, as the duke was on the side of government; but the Marquis of Tullibardine, his elder brother, upon whom the title would have devolved, had he not been attained, would nevertheless, be styled Duke of Atholl by the Jacobite party.

The drama terminates with an interview, between Stirling of Keir and his wife, who it seems has also been arrested. Whilst lamenting the capture of their son, a servant announces his escape with the Laird of Craighbarnet—they having deceived the treacherous Drumakill. The parents' anxiety is thus relieved; and the tragedy-terminates with Keir's returning thanks for his escape, and trusting Providence would

"..... make order spring,
Relieve the nation, and restore the king."

The Laird of Drumakill was one of the clan Buchanan; and it is quite true he gave up the marquis, who was sent to the Tower and died there.

The only other copy excepting the one in my possession, was sold many years since at the sale of Constable's library, in Edinburgh, for one pound eight shillings. J. M.

GREEK CHURCH IN SOHO FIELDS.

The following handbill, issued by the Archbishop of Samos, Joasaph Georginos, relating to the Grecian church in Soho Fields, and preserved in the British Museum amongst other broadsides and single sheets, in a volume marked 816^{m.9}/₁₁₈, may perhaps be allowed a niche in "N. & Q.":—

"FROM THE ARCHBISHOP OF THE ISLE OF SAMOS, IN GREECE.

"*An Account of his building the Grecian Church in Soho Fields, and the disposal thereof by the Master of the Parish of St. Martin's-in-the-Fields.*

"In the year 1676 I came into England with intentions to publish a book in print, called 'Anthologion,' for the use of the Eastern Greek Church; but finding they had no place allotted for the exercise of our religion, but that some persons of our Country, Daniel Bulgaris, a Priest, and others, who had earnestly endeavoured to get one builded, and in order therunto had obtained his Majesty's Gracious Grant for the same two years before

my arrival; but wanting means, methods, and interest to proceed to the accomplishing this their purpose, they desired me to take the business upon me, in which, though some difficulties appeared unsuitable to my functions; yet in piety to the church, and to promote the exercise of the Divine Service thereof, I undertook the charge, and proceeded therein as followeth, viz.: I first applied myself to the Reverend the Lord Bishop of London to acquaint him therewith, and his Lordship did so far approve thereof, that he promised to speak to the other Bishops and other Gentlemen to bestow their benevolent contributions towards the building of the said church. Next I applied myself to Dr. Barbone, who was then concerned in building in Soho Fields. He, as soon as he was acquainted with my design, promised to give me a piece of ground, and to build the foundation at his own charge: thereupon I went again to his said Lordship, and, telling him thereof, he promised to give me a piece of ground himself, and sent one Mr. Thrift with me and marked out the ground.

"Hereupon I went to his Majesty, the Duke of York, and most of the Nobility and Clergy, who were pleased to contribute freely to the building, there being gathered both in city and country fifteen hundred (1500) pounds. I began the foundation at my own charge; and as I received the contributions I went on, and expended therein, as may appear by the workmen's receipts, eight hundred (800) pounds, and the remainder of the money was expended in charges, servants' wages, and Horse hire in going about the country, and in my maintenance for these six years last past.

"After some time, the church being found inconveniently situated, being too remote from the abodes of most of the Grecians (dwelling chiefly in the furthestmost parts of the city), it was upon mature consideration thought fit to be sold, and another to be builded in a more convenient place; whereupon I applied myself again to his Lordship the Bishop of London, who was pleased to tell me that, when the said church was sold, his Lordship would give his grant and title for the building of another.

"Hereupon I endeavoured to sell it, and finding the persons who would buy the same, the Lord Bishop of London would not consent thereto lest the party should make a meeting-house thereof. Hereupon I went to the Doctor of Saint Martin's, who, proposing it to the Parish, they consented before the said Lord Bishop to let it be appraised by two able workmen. The church was accordingly viewed, and rated to be worth £626. The parish proffered £168, alleging that the ground was theirs and not the Bishop's. This agreement falling off, I found out others, who proffered £62 more than the parish had done; which they of the parish coming to understand, they proffered £200; which I refusing to take, the Lord Bishop required me to give them the key, which I denying to do, they told me they would take the church without it, as they did accordingly, breaking open the door and taking possession. Hereupon I endeavoured to bring the person who broke open the door before a Justice, that I might justify myself, but the parish not permitting him to go, I went myself; but not finding the justice, I desisted from any further proceeding. This relation I have thought fit to make that thereby all persons may see I never sold the said Church, nor received any sum for the building* thereof;" [The words in italics are struck through with a pen in the original print.]

"London: Printed for A. F., 1682."

RHODOCANAKIS.

* Disposal (?).

NELL GWYN.—Having seen it mentioned lately that the house in which Nell Gwyn resided at Hereford had been demolished, at the request of the Bishop of Hereford, because the number of visitors who went to see it annoyed him, his palace being near it, I wish to know if any representations of the exterior and the interior exist? Could not the charitable act of Nell Gwyn (who was the daughter of a poor royalist Welsh captain in the army) in founding Chelsea Hospital for soldiers have been remembered by the Bishop of Hereford, and so saved her house from demolition?*

In recollecting the memory of mistresses, the noble act of Lord Bolingbroke's mistress occurs to one, as related by Lord Mahon in his *History of England*. When Lord Bolingbroke was in danger of his life, and wanted money to give him the means of saving it by leaving England for France, his mistress gave him sixty guineas, the produce of her shame, which enabled Lord Bolingbroke to escape, when none of his friends who had basked in the sunshine of his power were willing to assist him. When Louis XV. was in danger from his parliament, the Countess du Barri caused a fine portrait of King Charles I. to be placed in the apartment, which Louis XV. might see, thus to cause him to act energetically with the parliament and save himself and France. Do not let us, therefore, uncharitably suppose that these persons had not virtues, and virtues too allied with greatness. Your correspondent cannot conclude this article without hoping that some charitable individual will call attention to those wandering women of the streets of our great cities, more than ever increased by the invention of railways, which induces such numbers to travel, and that this country may adopt the humane system of France, which collects, every now and then, some of these frail ones, and colonises them, instead of letting disease send them, as England does, to die in a hospital.

Y. C.

MARGARET'S SONG IN GOETHE'S "FAUST."—I did not omit to notice the translations of Lord F. Gower, Auster, or Filmore, for any other reason than that I made no use of them. The writers on the subject of *Faust* are numerous; amongst whom may be mentioned chiefly, Marlow, Müller, Klingemann, Röder, Lessing, Klünger, Bechstein, Hoffmann, Grabbe, Lenau, Lenz, Schreiber, Soden,

[* We have before us an excellent photograph of Nell Gwyn's house in Pipe Well Lane (now called Gwyn's Street), Hereford, presented to us by the Rev. Francis T. Havergal, M.A., Vicar Choral of Hereford Cathedral, who is now preparing for publication a *Faust Herefordenses*, and other antiquarian memorials of Hereford, with illustrations. Evelyn rather intimates in his *Diary*, that the design of Chelsea Hospital originated with Sir Stephen Fox; that it was begun in 1682, and not finished until 1690.—Ed.]

Holtei, Rosenkranz, Pfizer, Harring, Berkowitz, Schone, Chamisso, and Voigt. Sieglitz has estimated their number, according to Filmore, at one hundred and six. The following is an attempt to render Margaret's song, universally admitted to be most difficult:—

"My rest is gone, My heart is sad; I'll find it never And never more.	"His stately step, His noble form, His mouth's dear smile, His eye's sweet power.
"When he's not by, I'm in my grave; The world entire Is gall to me.	"And then his speech Is magical; His hand's soft grasp, And ah! his kiss.
"My wretched head Is turning mad; My wretched mind Is torn to pieces.	"My rest is gone, My heart is sad; I'll find it never And never more.
"My rest is gone, My heart is sad; I'll find it never And never more.	"My bosom presses Itself to him; Oh! might I clasp And hold him fast.
"For him I gaze My window through; For him alone I leave the house.	"And kissing him As I desire, Upon his kiss Dissolve away."

T. J. BUCKTON.

MS. NOTES IN BOOKS.—On the fly-leaf of Philomela's (Elizabeth Singer's) *Poems on Several Occasions* (John Dunton, 1696,) the following is written in a fine hand of the time:—

"To Philomela, occasioned by her Farewell to Love.

"Bravely Resolv'd! and Like a Soul Athirst
For Primitive Freedom, ere the Sex was curs'd!
But Hold! What's this, unthinking I now say?
What! Scorn all *Hymen*! cast all *Love* away!
No, no. Such spitefull thought sure ne'er possess'd
So soft, so warm, and so Divine a Breast!
Bid Love Farewell! Then Bid the World adieu,
Which Loves and ever must Love such as you."

In the margins of a much-used copy of Bishop Wilkins's *Mathematical Magick*, 1648, the following, which I do not recollect to have met with elsewhere, is frequently written:—

"When the raine raneth then the gouse winketh.
Litel knoweth the goslin what the gouse thinketh."

CALCUTTENSIS.

To "BURKE."—There can be no dispute that this verb is derived from the name of Burke, the assassin and body-snatcher of 1829. But it is a singular fact that the Thugs of India give the name of "Burkas" to those members of their infamous society whose vocation it is to strangle in secret victims marked out for prey. This fact will be found stated in an article on "The Thugs" in Number 130 of the *Edinburgh Review*. The verb to "burke" might, therefore, well have come to us from India, had the infamous gang of 1829 never been heard of.

D. BLAIR.

Melbourne.

SEAL OF ETHILWALD, BISHOP OF DUNWICH, A.D. 850.—A drawing of this unique seal will be found, together with a description of it by Mr. Hudson Gurney, in *The Archaeologia*, vol. xx. p. 479. Previous to its discovery at Eye, in Suffolk, in 1822, it had been denied that seals were in use in England between the time of the Romans and of Edward the Confessor. A brief description of this seal may interest your readers. It is of bronze, mitre-shaped, consisting of two rows of arches surmounted by a rude fleur-de-lis, supported by nine wolves' heads in the interstices of the arches. The eyes are formed of small garnets, of which only one remains. The device is a cross fleury, and the legend, SIG:EDILVVALD:EP., within a circle of small beads. No seal is known of any of the other Bishops of Dunwich, and much obscurity hangs over the history of these early prelates. A drawing of this seal illustrates an interesting list of the seals of the Bishops of Norwich, by Mr. Bayfield, in *Orig. Papers of the Norfolk Archaeological Society*, vol. i.

JOHN PIGGOT, JUN.

CIRCULAR.—I have noted down a few curious uses of the word *circular* :—

"A man so absolute and circular."

Massinger, *Maid of Honour*, Act I. Sc. 2.

"Your wisdom is not circular."

Massinger, *Emperor of the East*, Act III. Sc. 2.

In both these instances, *circular* seems to equal the Latin *rotundus*.

"All studies else are but as circular lines,

And death the centre where they must all meet."

The Old Law, Act V. Sc. 1.

Here the "circular lines" = *radii*.

"O, my soul

Runs circular in sorrow for revenge."

Ford, *'Tis Pity She's a Whore*, Act IV. Sc. 3.

In this last quotation the meaning is not so evident.

JOHN ADDIS, JUN.

INSCRIPTIONS IN BRECCLES CHURCH, NORFOLK. In the chancel :—

"Here resteth the bodies of John Webb, Esq., and of Mary his wife, daughter to Sir Thomas Richardson, Lord Chief Justice of England. She died March 10th, anno 1656, aged 56, and he October 25th, 1658, aged 70 years."

From the oblong slab containing the above inscription to a small slab adjoining, of ovate shape, is drawn a buckle, which in a manner connects them. On the small slab are engraved these words :—

"Stat ut vixit, erecta." *

Was she buried in an upright posture? The

[* These words are placed over the coffin of Ursula Webb, daughter of the above John Webb. She was interred in an upright posture by her own desire, according to the purport of the inscription.—Blomesfield's *Norfolk*, ii. 274, ed. 1805.—ED.]

round tower of the same church contains a tablet in the wall thus inscribed :—

"The remains of John Stubing lay in the middle of this steeple, aged one hundred and seven years and eight months. Lived in this parish sixty-seven years, and died with the character of an honest industrious man."

W. H. S.

Yaxley.

EXTRAORDINARY ESCAPE.—I send you an extract which I cut out of *Saunders's News Letter* of August 5, 1867. Mr. Carr's escape was really so wonderful, that I think it ought to be preserved in the pages of "N. & Q." :—

"EXTRAORDINARY ACCIDENT AND FORTUNATE ESCAPE.—A few days since, as Charles A. Carr, Esq., S.I., Ballycastle, was walking in the neighbourhood of the Giant's Causeway, his hat was blown off near the edge of a precipice. On going to look where it had fallen, the rock on which Mr. Carr was standing gave way, and he was precipitated a distance, it is believed, of 351 feet, striking alternately against earth and rocks. Strange to say, Mr. Carr was able to stand up immediately afterwards as if nothing had happened. He was soon attended by a picnic party who witnessed the occurrence. The ladies, who were particularly kind, did everything that fair hands could to alleviate his sufferings. Mr. Carr was cut in twenty-four parts of the body, and, after hemorrhage had stopped, he was able to walk to the Causeway Hotel—a distance of a mile. Before reaching it, however, he was met by a medical gentleman who was staying there, who dressed his wounds. Mr. Carr, who only remained two or three days in bed, is now almost quite well, presenting only a slight cut over the eye. Dr. O'Connor has been unremitting in his attention. Mr. Carr, who is much respected in the neighbourhood, has since been visited and congratulated by a large number of friends.—*Correspondent of the 'Northern Whig.'*"

H. LOFTUS TOTTENHAM.

PAGANINI'S VIOLIN.—The wooden shoe which Paganini made into a violin is now for sale in Paris. And the fact that this distinguished artist played on the instrument is clearly shown by a note which Paganini has left; and can now be read in a shop in the Rue Vivienne, where the violin is to be sold.

W. W.

Malta.

JOLLUX.—I remember some time since meeting with this name on an old caricature, and being unable to fathom its meaning. I have just found an explanation of it, which I think it well to "make a note of." It occurs in Mason's *Ode to Sir Fletcher Norton*—

"And find it the same easy thing

To hit a Jollux or a King."

And in a footnote we are told that a Jollux is "A phrase used by the *bon ton* for a fat parson. See a set of excellent caricatures published by Bretherton in New Bond Street."—*Foundling Hospital for Wit*, ii. 45.

T.

Queries.

CHALICES WITH BELLS.—Among the specimens of church plate in the Paris Exposition are two chalices in “argent doré” of the dates 1460 and 1530, exhibited by the Royal College of Lisbon, having three little bells hung round each. Were these to answer the purpose of a sanctus bell? I have consulted Pugin’s *Glossary of Ecclesiastical Ornament*, but he is silent on the subject. Could any correspondent give me any information?

JOHN PIGGOT, JUN.

CLUAID; CLYD.—I would be obliged if any of your readers, conversant with the ancient and modern topography of Picardy, Artois, and Normandy in France, would kindly state if there is or was any district, town, or river in any of those provinces bearing the name of *Cluaid* or *Clyd*, or any similar sounding names, or into which they enter in composition; noting the exact localities where now situated, the present names. If not the name of a river, I would be desirous of knowing whether adjacent to any, and its ancient and modern designation, &c. Of course I would be glad to see the authorities quoted. J. W. H.

EDUCATION: LANCASTERIAN SYSTEM. —

“Of all the institutions connected with the education of the lower classes, that of the indefatigable Joseph Lancaster is pre-eminently entitled to our admiration. In the various schools formed by this benefactor of the rising generation, 30,000 poor children are receiving daily instruction in various parts of the kingdom; and by the liberal patronage of his Majesty and the Royal Family, many of the nobility, gentry and clergy, together with the philanthropic aid of a British Public, it is probable that he will be able to extend his invaluable plans to every district in the empire. . . . The improvement in morals, and the habits of order, among the children educated on Mr. Lancaster’s system, are of the most gratifying nature. In the borough school alone 5000 children have been educated, whose parents were of the poorest description; and, hitherto, no instance has occurred of any one of these being charged with a criminal offence in any court of justice.”

The above paragraph is to be found in a note to p. 6 of an old-fashioned book published in 1811, and bearing the title of *Chronological, Biographical, Historical, and Miscellaneous Exercises*, by James Butler; and is extracted from —

“An Account of the Progress of Joseph Lancaster’s Plan for the Education of Poor Children, and the Training of Masters for Country Schools.”

This triumphant assertion may have been somewhat exaggerated; but, besides that other works of the same period contain here and there laudatory mention of Lancaster and his system, it seems impossible that any one, save a dealer in quack medicines, could venture on such statistics without their having had some foundation in fact. Schools called “Des Lancastres” exist also, or did exist not many years ago, in Switzerland;

but as these institutions (so highly praised, and so warmly supported, “sixty years since,”) have, as I am inclined to believe they have, entirely died out among ourselves, I should feel much obliged to any person or persons—lay or clerical, intrusted in the subject of education—who would inform me *why* they have so died out? Is there some latent defect in the system, which only becomes apparent when it has been at work for several years? Or is it simply that fashion is as all-powerful in matters of education as in matters of dress, when the new ever supersedes the old without any reference either to use or beauty?

NOELL RADECLIFFE.

“**FASTI EBORACENSES.**” — When may “the bees” expect the second volume of Mr. Raine’s most valuable and interesting work on the *Lives of the Archbishops of York*? The first volume was published so far back as 1863, and (in 496 pp.) comprised the lives of forty-four prelates, who presided over the northern metropolis of England from A.D. 627 until the death of that distinguished Archbishop, John de Thoresby, in 1373. The completion, or even continuation of the *Fasti Eboracenses* would fill a blank in our ecclesiastical literature; but why should the learned editor not give also a volume to the lives of the Deans and other dignitaries of the Cathedral of York, when he states that he has gathered ample materials for such a work, and that “it would disclose a vast body of information about many good and great, although hitherto unknown dignitaries, which would be of greater novelty and interest than that which is now laid before the public,” in his first volume? A. S. A.

Hindustan.

INDEPENDENT GERMAN GOVERNMENTS. — Does there exist any authentic record of the various independent Governments of Germany which were overthrown in 1806? I am forming a complete list of the various free cities, states, &c., and should be glad of some aid. TEDESCO.

THE ORDER OF BARONETS. — I do not recollect to have seen noticed the remarkable passage of Lord Bacon which I am going to offer to “N. & Q.” Bacon advised the king, in his abominable treatment of Ulster, which was called “plantation”: “Solitudinem faciunt, pacem appellant.” And part of his advice, which I now produce, was, I think, certainly the first suggestion of what became the new Order known as Baronets. I quote from the original edition of “*Certain Considerations touching the Plantation in Ireland*, presented to his Majesty 1606,” which is included in the *Miscellaneous Works* of Lord Bacon, published in a single volume in London, 1657, by “William Rawley” his “Chaplain”:—

“And considering the large territories which are to be planted, it is not unlike your Majesty will think of

rising some nobility there [in Ulster], which, if it be done merely upon new Titles, of Dignity, having no manner of reference to the old; and if it be done also without putting too many portions into one hand; and lastly, if it be done without any great Franchises or Commands, I do not see any peril can ensue thereof, as, on the other side, it may draw some Persons of great estate and means into the action, to the great furtherance and supply of the charges thereof.

"And lastly, for Knighthood to such persons as have not attained it, or otherwise, Knighthood with some new Differences and Precedence; it may no doubt work with many."—P. 260.

Six years after, the scheme was carried into effect. The "Instructions" are to be seen at the end of Guillim. I have them before me now, in the first issue of 1660; and show quite clearly that it was a thing planned by James and his advisers in order to get money. Each baronet was to pay for keeping thirty foot soldiers in Ireland for three years, at *8s.* per day.*

After Bacon's advice, which I have quoted, it is not surprising to find that the first of the new dignity, created May 22, 1611, was "Sir Nicholas Bacon of Redgrave, in the county of Suffolke, Knight."
D. P.

Stuarts Lodge, Malvern Wells.

THE PHILOLOGICAL SOCIETY'S "ENGLISH DICTIONARY."—Some years ago several members of the Philological Society and other persons undertook the labour of compiling a New English Dictionary. Many books have been read, and thousands of extracts made for the purpose. I am very anxious to gather some fruit from these labours. Will some one who has authority in this undertaking report progress? I enclose my card.
L. L. L.

PULPIT IN COLD ASHTON CHURCH, GLOUCESTERSHIRE.—Can any correspondent give me information respecting the present condition of this curious pulpit? Markland, in his *Remarks on English Churches*, 3rd edit., 1843, says the very access to it was closed up. Is it so now? Tradition says that it was occasionally filled by Latimer. The pulpit itself is of wood, and the canopy of stone. Ancient examples are now so rare, that existing specimens are very valuable. The Ecclesiological Society seem to have lost the enthusiasm which characterised the members in the days of the Cambridge Camden *field days*, so graphically described in early numbers of *The Ecclesiologist*.
JOHN PIGGOT, JUN.

REFERENCES WANTED.—I. "Nisi credideritis, non intelligetis." S. Bernard quotes this scriptural saying, which seemed to me quite familiar; but when I came to look for it, I could not find it, and I have not a concordance to the Vulgate.

2. An old writer says—"Of a great many that seem to come to Christ, it may be said that they

are not come to Him, because they have not left themselves." The passage in italics I fancied was taken from Isaiah, but could not find it, and Cruden failed me. The same writer quotes a similar expression, which I should like to trace: "Nondum te deseruisti."

3. Whence the following wish, the *Hoc erat in votis* of some Greek poet:—

Μόνον εἰ τόσον παρήϊη
"Ὅσον ἄρκιον καλιῆς
'Απὸ γειτόνων ἐρούκην
'Ἔνα μὴ χρεώ με κάμπτοι
'Ἐπὶ φροντίδας μέλαινας.

4. "Suavis hora sed brevis mora."

5. "Ubi plus est sapientiæ, ibi minus est casus."

6. "Grave æstimant quicquid illud non sonat quod intus amat."

7. Καὶ σὺ τέκνον. I find this quoted as a sort of Greek *Et tu Brute!*

8. "Bene conveniunt, et in una sede morantur, majestas et amor."

9. "Tolle Religionem et nullus eris."

10. Ἵμεῖς μὲν Ἀθηναῖοι, θεαταὶ εἰώθατε γίνεσθαι λόγων, καὶ ἀκραταὶ τῶν ἔργων. As well as I remember, this pungent reproach occurs in Thucydides or Demosthenes.

11. "Miraculum autem immensum est ipsa prima omnium productio seu Creatio, quæ miraculorum omnium adeo facilem fidem facit, ut post eam nil sit mirum."—S. Bernard.

12. "O! immensa opifex rerum Sapientia! dextra Divitias artemque tuæ miremur in ævum."

Q. Q.

What is the reference for the tradition that Aristotle derived part of his knowledge of the physical sciences from some lost treatise of Solomon?
A. S. PALMER.

SERMONS IN STONES.—Permit me to ask you or any of your able correspondents for an explanation of the following inscription on stone which has puzzled me on my visits to the venerable Cathedral of Saint Johnstone, now forming the east, middle, and west churches of these three distinct districts and congregations of Perth.

This stone, with the exception of a large mutilated black marble slab wanting the brass figures traditionally said to have been of the Kinnoul or Hay family on the north-east wall of the same church, is the only memorial of the internal ornaments by ancient worshippers left by the destroying hands of the zealous followers of John Knox. It is situated in the east wall of the east church over where the high altar would have been in Catholic, or the Tables of the Law in episcopal times; it is about sixteen inches square, and of granite apparently, and has a narrow moulding cut as a border. The words are in Roman letters, well marked and well preserved;

[* See "N. & Q.," 1st S. iv. 164.—ED.]

they are probably three proverbs expressed in three lines, but divided into nine lines.

I wish to know whether it was a votive tablet, and whether the words are original or are taken from any known authors, and how the tablet would come to occupy the usual position of the Crucifix or the Ten Commandments in churches:

“SAT + VIXIT + BENE +
QVI + VIXIT + SPAC
IVM + BR.EVIS + ÆVI +
IGNAVI + NVMER
ANT + TEMPORE +
LAVDE + BONI +
OMNEM + CREDE +
DIEM + TIRI + DIVLVX
ISSE + SVPREMVV +.”

C. W. B.

U. U. Club.

FAMILY OF WORSLEY.—In the year 1743 a gentleman of the name of Worsley was appointed an equerry to H. M. King George II. Can you, or any of your readers, tell me what was his Christian name, and to what branch of the Worsleys he belonged? The *Gentleman's Magazine*, in giving notice of the appointment, describes him as — Worsley, Esq.

S. W.

Queries with Answers.

PATRICK AND PETER.—I send you the following scrap, cut from a recent Manchester paper:—

“A curious incident occurred on Tuesday in the House of Lords during the progress of the Breadalbane peerage case. Mr. Anderson, Q.C., in alluding to one of the persons whose name had been mentioned, called him Captain Patrick Campbell.—The Lord Chancellor said the captain's name was not Patrick, but Peter.—Mr. Anderson said they were convertible terms.—The Lord Chancellor: ‘What, are St. Patrick and St. Peter the same?’—Mr. Anderson: ‘Yes, the names are the same.’—Lord Colonsay informed the Lord Chancellor that the learned counsel was right; in Scotland, Patrick was Peter, and Peter was Patrick.—The Lord Chancellor said it certainly was information to him.”

On what grounds is it said that Patrick and Peter are convertible terms? Patrick seems to be the Anglicised form of the Latin *Patricius*, a nobleman; and *Peter*, a Greek word, signifying a stone. The former, as the name of an order, being much the older word; the latter first given to the Apostle. Can any correspondent throw light on the subject?

CAMUL.

[The above quoted statement is not strictly accurate. The two names are not really convertible in Scotland. Peter is continually used as a *nom d'amitie* for Patrick, but the reverse never occurs. This is much more easily explained than the use of Jack for John, instead of James (Jacobus).]

Patrick is continually pronounced as Paterick: now in old deeds we constantly meet with the contraction Pat'r and Pater'. Then the English pronunciation of

Latin must be attended to, as distinguished from that of the Continent and Scotland: the *a* in the one having the same sound as the *e* in the latter. In Ireland now, and in Scotland during old times, and occasionally even in the present day, Peter was pronounced as *Pater*. After the Union, the English mode of pronunciation gradually found its way into Scotland; but traces of the old style lingered, and, from this unsettled state of matters, arose the familiar connection of Patrick and Peter, which, however, never occurs in any formal document. It did not in the Breadalbane case, where the counsel was quoting or rather using the name given in the private family correspondence.]

ENLISTMENT MONEY.—Can you inform me why a shilling is presented to a man on his enlisting into the royal service? GEORGE PIESSE.

J. Merton Place, Chiswick, W.

[The payment of a shilling to a man enlisting in the Queen's service involves a nice question in military ethics. Ostensibly the payment in question is a *bounty* to the recruit, but really the sign or proof of a contract. For the origin of this mode of alluring men into the army, it is necessary to travel back to the times of Edward III. and his successors; who, during their long wars with France, resorted to the practice of recruiting by contracts with men of high rank, or of military estimation, whose influence was probably greater than that of the Crown towards preserving voluntary enlistments. Upon the formation of a standing army this rule was confirmed, so far at least as the ordinary soldier or private was concerned. Enlistments are now regulated by the Mutiny Act; but that Act, we believe, does not specify the amount of bounty to be offered to the recruit; that is left to the discretion of the recruiting officer, who, for obvious reasons, tenders one of the smallest coins in the realm.

This custom is not peculiar to enlistment in the army. At the present day, and still more frequently formerly, if one hired a servant, a shilling or other small coin was given to the individual. This is considered a part performance of the contract on the part of the one party which prevents the other from resiling, derived from the well-known *Res non integra* maxim of the civil law.]

“WHOOPE! DO ME NO HARM, GOOD MAN.”—In a MS. now in the Chetham Library (No. 8011, f. 67), are some verses on Prince Charles's visit to Spain, beginning:—

“Our Eaglett is flowne to a place yett vnknowne,
To meete with the Phenix of Spaine,
Fether'd many moe will after him goe,
To waite and attend on his trayne.”

They are “To the tune of ‘Whoop! doe me no harme, good man.’” Can any of your readers tell me where this old tune is to be found?

CPL.

[This tune is twice alluded to by Shakspeare, in *A Winter's Tale*, Act IV. Sc. 3, and by Ford in *The Fancies Chaste and Noble*, Act III. Sc. 3, where Secco, applying

it to Morosa, sings "Whoop! do me no harm, good woman." The tune was arranged with variations by W. Corkine, and printed in *Lessons for the Lyra-Viol*, &c., 1610. It was also transcribed by Dr. Rimbault from a MS. volume of virginal music, in the possession of the late John Holmes, Esq., of Retford, and is printed in Chappell's *Popular Music of the Olden Time*, i. 208.]

CAUCUS: RINK.—Can you inform me as to the derivation of the American word *caucus*? The meaning of the word is—

"A meeting of one political party, for the purpose of choosing a person or persons to be voted for by all that party, for the purpose of preventing a 'split' in the party."

Also, of the word *rink*. A "skating rink" is a meadow, on to which water is let in winter to a slight depth for the purpose of skating.

SCRUTATOR.

[1. *Caucus* is a corruption of *caulkers*, the word meeting being understood. See "N. & Q.," 1st S. xi. 28; 3rd S. xi. 292, 430.—2. See Jamieson's *Dictionary*, s. v. "RENK and RINK, the course, the proper line in the diversion of curling on the ice. Perhaps from A.-S. *hrincg*, a ring; as the mark is generally a cross enclosed in a circle," &c. In Derbyshire also, by *rink*, is meant a ring or circle.]

WM. ERNLE'S MONUMENT.—On a monument erected to the memory of William Ernle, Esq., in the church of All Cannings, near Devizes, are the following texts:—

"Where : so : ever : a : a : dai
carkas : is : even : thither
will : the : egles : resorte."

"I : beleve : that : my : redemer : liveth : and : that
I : shall : rise : owt : of : the : earth : in : the : last : dai
and : shall : be : covered : againe : with : mi : skinne
and : shall : se : God : in : my : flesh : iea : and : I : mi
selfe : shall : beholde : him : not : withe : other : but
withe : these : same : eies."

Can you inform me from what version of the English Bible they are taken? The date of the monument is 1587.

W. H. JONES.

Charmouth.

[With the exception of the words "I believe" for "I am sure that my Redemer lyueth," the texts agree with *The Byble after the translation of Thomas Mathew*. Imprinted at London by Robert Toye, fol. 1551. Black-letter.]

OLD CHINA.—I shall be much obliged if you can afford me information as to the date and manufactory of some old china in my possession. It formed part of a dessert service, and consists of two dishes and two small plates. The entire surface is covered with a pattern of vine leaves and grapes, in shades of green and purple, interlaced with tendrils and branches—the latter of a chocolate colour, as is the edge of each piece: at the back are three separate triangles, each formed by three marks, like the impress of a small tube. On one of the dishes is the letter B, in green. The

glaze is fine, and covered with minute cracks; the ground white, though somewhat discoloured by age. H. P.

[From the description given above of these specimens, we are inclined to believe they were made about the middle of the last century at Stratford-le-Bow. This ware is known to collectors as "Bow china."]

MUMMY.—Where shall I find the receipt for *mummy* as prescribed by physicians in former times? CPL.

[In *A History of the Materia Medica*, by John Hill, M.D. London, 1751, 4to, p. 875, is a chapter treating of the different substances used medicinally under the name of Mummy. A long extract from this article is quoted in Johnson's *Dictionary*, art. "Mummy." Consult also Nares's *Glossary*.]

Replies.

"RICH AND POOR; OR, SAINT AND SINNER."
(3rd S. xii. 79, 155.)

S. J. says, "this piece was certainly from the pen of Mr. Barham." Mr. Barham had no more to do with the piece than S. J. "Rich and Poor," &c., was written by the late Mr. T. L. Peacock, the author of *Headlong Hall*, *Nightmare Abbey*, and other remarkable books famous forty years ago and almost forgotten now. There was never any particular mystery about the authorship of this very clever satire; and in one of the notices of Mr. Peacock's death, which appeared in the daily newspapers some eighteen months since, he was duly credited with it. Why S. J. should ascribe it to Barham, I cannot understand. It is like nothing Barham ever wrote.

I enclose the true text, which is copied from a little duodecimo of fifty or sixty pages, entitled *Paper Money Lyrics, and other Poems*. "Only 100 copies printed, and not for sale." C. and W. Reynell, 1837. The *Paper Money Lyrics*, written in the winter of 1825-26, express sound currency doctrines in smart verse. I do not know whether you will consider the matter of sufficient importance to give the correct version of "Rich and Poor" in "N. & Q.," but you will probably be glad to print the few lines in which the author introduces it:—

"Often printed, not quite accurately. It first appeared many years ago in the *Globe and Traveller*, and was suggested by a speech in which Mr. Wilberforce, replying to an observation of Dr. Lushington that 'the Society for the Suppression of Vice meddled with the poor alone,' said that 'the offences of the poor came more under observation than those of the rich.'"

I think this explanatory note may be interesting to many of your readers who know "Rich and Poor," but probably never heard of the circumstances under which it was written.

I have only to add, that I do not possess the book, and that the copy I send you is taken from one I made some two or three years ago:—

- “The poor man’s sins are glaring
In the face of ghostly warning;
He is caught in the fact
Of an overt act,
Buying greens on Sunday morning.”
- “The rich man’s sins are hidden
In the pomp of wealth and station;
And escape the sight
Of the children of light,
Who are wise in their generation.”
- “The rich man has a kitchen,
And cooks to dress his dinner;
The poor who would roast
To the baker’s must post,
And thus becomes a sinner.”
- “The rich man has a cellar,
And a ready butler by him;
The poor must steer
For his pint of beer
Where the saint can’t choose but spy him.”
- “The rich man’s painted windows
Hide the concerts of the quality;
The poor can but share
A cracked fiddle in the air,
Which offends all sound morality.”
- “The rich man is invisible
In the crowd of his gay society;
But the poor man’s delight
Is a sore in the sight,
And a stench in the nose of piety.”

S. BLYTH.

Barton.

[We suspect that Thomas Love Peacock is but too little known by the present generation. He held a responsible position in the India House, having from the year 1836 been examiner of Indian correspondence. He made the acquaintance of Shelley in 1812, and eventually became his friend and executor. Mr. Peacock retired from his position in Leadenhall Street upon a pension in March, 1856, and spent the later years of his life among his books. He died on January 23, 1866, at the patriarchal age of eighty.—Ed.]

LORD DARNLEY.

(3rd S. xii. 129.)

The estates of Darnley and Crocston, that belonged to the Stewart-Darnley-Lennox family, lie contiguous, in the abbey parish of Paisley, county of Renfrew. Tradition has handed down, that the courtship, or honeymoon, of Queen Marie and Lord Darnley was at Crocston Castle, and having been printed in several local histories and songs, the one following the other, *with improvements*, it is generally believed in the locality to be strictly true. From that association the picturesque ruins of the castle of the Anglo-Norman Robert Croc (1160) became a favourite

subject for poets, painters, and engravers. With the view of fixing the authenticity of the actual presence of Queen Marie and Lord Darnley at Crocston Castle, on such an auspicious occasion, by dates, I made a thorough investigation, and found out that every day and place could be accounted for, where they were, from the day Darnley entered Scotland till the day of his death, and *neither the queen nor Darnley were at Crocston Castle during that period.* Darnley was only in Scotland one year and 361 days altogether, and was barely nineteen years of age when he married his cousin, the widow Queen Marie, twenty-two and a half years of age, and he was murdered before he arrived at twenty-one years of age. I could not, however, discover the day or month of his birth, to fix his actual age. I may mention a few dates that nearly do so. Matthew, fourth Earl of Lennox, was defeated at the battle of the Muir of Glasgow, fought in March 1543, and he escaped to England. The earl in four months thereafter, July 1544, married Margaret Douglas, aunt uterine of Queen Marie. Their first son and child, who survived his birth nine months, died November 28, 1545. The second son and child was born in 1546, and named Henry, after King Henry VIII. The Earl of Lennox returned to Scotland on September 23, 1564, after twenty years’ exile, and his son Lord Darnley arrived in Scotland on February 12, 1564, following. Darnley first met the queen at Wemyss Castle, Fifeshire, on February 16, 1564, and they were married 163 days thereafter, on Sunday, July 29, 1565. Their son King James VI. was born June 19, 1566. Darnley, the second child of the Earl of Lennox, would in all probability be born about two years after his parents’ marriage, which would make his birth in July, 1546, and at his marriage he would be barely nineteen years of age; and he was murdered on February 9, 1566, before his majority, and 235 days after the birth of his son.

DAVID SEMPLE.

Paisley.

There are, perhaps, as many opinions upon Mary’s conduct with regard to Rizzio as there are upon the question which is her true portrait. Few, with your correspondent J. M., give Darnley credit for having really loved her, and he seems generally to have been represented in a less favourable light than he deserves. There is a letter printed in the first series of Sir Henry Ellis’s *Letters* (vol. i. p. 207), from the Earl of Bedford and Mr. Thomas Randolph to the Privy Council of England, giving a detailed account of the death of Rizzio, which, however unfavourable to the conduct of Mary, we must suppose, from many circumstances, to speak the truth. W.

OATH OF THE FAISAN.

(3rd S. xii. 108.)

IGNORAMUS seeks information on this subject. It was the custom during the middle ages at great banquets to serve with much pomp and ceremony a pheasant or some other noble bird, on which the knights swore to visit the Holy Land, or to perform some other feat of prowess. In 1453 Philip the Good, Duke of Burgundy, vowed *sur le faisán* to go to the deliverance of Constantinople, which had recently fallen into the hands of the Turks. There is a most curious and elaborate description of the whole ceremony in the 29th chapter of the *Mémoires d'Olivier de la Marche*. At the conclusion of the tournament and banquet held by the duke at Lille, Holy Mother Church, under the guise of a lady in mourning seated on an elephant and escorted by a giant, approaches the duke, and delivers a long versified *complainte* claiming the aid and succour of the knights of the Golden Fleece:—

“La lamentation de nostre mère sainte Eglise faite en la salle entra Toison d'or, roy d'armes, portant en ses mains un faisán vif, orné d'un très-riche collier d'or garni de pierreries.”

He presents the faisán to the duke—

“pour ce que c'est la coustume, et a esté anciennement, qu'aux grandes festes et nobles assemblées on présente aux princes, aux seigneurs et aux nobles hommes le paon, ou quelque autre oiseau noble, pour faire vœus utiles et valables. Ces paroles dites, mondict seigneur le duc (qui savoit à quelle intention il avoit fait ce banquet) regarda l'Eglise; et ainsi comme ayant pitié d'elle, tira de son sein un brief contenant qu'il vouait qu'il secourrait la chrestienteté.”

The knights and other nobles (*hommes*) follow the example; and the next chapter is taken up with the curious wording of their vows, which, however, were never put in execution.

J. B. DITCHFIELD.

I think a quotation from Gibbon will throw some light on the subject propounded by your correspondent.

Shortly after the taking of Constantinople by the Turks, a chivalrous meeting was convened at Lille by Philip, Duke of Burgundy, to concert measures for the defence of Christendom:—

“In the midst of the banquet a gigantic Saracen entered the hall, leading a fictitious elephant with a castle on his back. A matron in a mourning robe, the symbol of religion, was seen to issue from the castle; she deplored her oppression, and accused the slowness of her champions. The principal herald advanced, bearing on his fist a live pheasant, which, according to the rites of chivalry, he presented to the duke. At this extraordinary summons, Philip, a wise and aged prince, engaged his person and powers in the holy war against the Turks. His example was imitated by the barons and knights of the assembly; they swore to God, the Virgin, the ladies, and the *pheasant*,” &c.—*Gibbon*, chap. 68.

A note says, “the peacock and the pheasant were distinguished as royal birds.”

W. D.

A cock in mediæval times was sometimes called a pheasant; and swearing “*sur le faisán*,” that is, swearing by the pheasant, corresponds to the old English practice of swearing by the cock:—

“By cock, they are to blame.”

Hamlet, Act IV. Sc. 5.

Gallus, a cock; *Gallus*, a Frenchman. No wonder then that, as the eagle is the national bird of Yankees, the cock should be the national bird of the French, and that they should swear “*sur le faisán*,” i. e. by the cock. The cock may also have been sworn by as St. Peter's bird.

The unlucky commentators have tried to make strange things out of Shakespeare's “By cock.” But, as if to satisfy us that “cock” here means the domestic bird so called, chanticleer, and nought besides in earth or heaven, Shakespeare elsewhere associates the name with that of another bird—the “chattering pie.” Thus:—

“By cock and pie, you shall not choose, sir.”

Merry Wives of Windsor, Act I. Sc. 1.

And again, *Second Part of Henry IV.*, Act V. Sc. 1.

SCHIN.

LUNAR INFLUENCE.

(3rd S. xi. 8.)

In confirmation of what A. C. M. has said respecting the power of the moon to render animal substances putrid, I may state the opinion of the sailors in Southern Italy, which went so far as to maintain that the moonbeams proved fatal to fish. In passing in an open fishing-boat through the beautiful bay of Taranto, near Gallipoli, as the sun rose, I observed a number of dead fish floating on the surface of the sea. This excited my astonishment, and I inquired of the sailors if they could account for it. They said these are “*pesci allunati*”—“fish killed by the rays of the moon.” I laughed at the idea; but they persisted in their assertion, and, in confirmation of the moon having effect on fish, they assured me that in catching fish during the night they were particularly watchful that the rays of the moon did not continue to shine on them, as they became putrid. That the rays could have the effect of killing fish seems preposterous; but as to causing putridity, it may possibly be so. I have no doubt that the sailors were asserting what they believed to be true, as they without the slightest hesitation called them “*allunati*”—a word evidently coined to express the effect; but of course this does not make it a whit more true. As to these dead fish, a friend, who has been much in the Mediterranean, and has seen them elsewhere, suggests that volcanic influences are common, and may be the cause of their death. I am aware,

from personal experience, that earthquakes are constantly felt in this part of Italy, and do not doubt that the explosion of noxious gas may occasionally cause the destruction of fish. I may state that I never saw the phosphorescent appearance of the sea more wonderful than it was at times during that night, when a slight breeze wafted us on. I have often witnessed this phenomenon in other parts of the Mediterranean, but never did I see a more beautiful display than the waters occasionally exhibited. As the wind raised a gentle ripple, luminous points everywhere darted up, till we seemed to be sailing through a liquid plain of sparkling stars. Dante might have had the scene before his eyes, when he wrote (*Paradiso*, xxx. 61-69) that fine description:—

“E vidi lume in forma di riviera,
Fulvido di fulgori intra due rive
Dipinte di mirabil primavera.
Di tal fumana uscian faville vive,
E d'ogni parte sì mettean ne' fiori
Quasi rubin, che oro circonscrive.
Poi, come inebriata dagli odori,
Ripfondavan sì nel miro gurgie;
E s'una entrava, un'altra n'uscìa fuori.”

“ I look'd;
And in the likeness of a river, saw
Light flowing, from whose amber-seeming waves
Flash'd up effulgence, as they glided on
'Twixt banks, on either side, painted with spring
Incredible how fair: and from the tide
There ever and anon, outstarting, flew
Sparkles instinct with life; and in the flowers
Did set them, like to rubies chased in gold:
Then, as if drunk with odours, plunged again
Into the wondrous floods; from which, as one
Re-enter'd, still another rose.”—*Cary*.

Did this state of phosphorence show that the waters of the sea were in a peculiar state, which might affect fish? I am not sufficient of a natural philosopher to venture to give an opinion.

C. T. RAMAGE.

CALLIGRAPHY.

(3rd S. xi. 291, 401, 487.)

I have “A Coppie-Booke” still older than any of the English ones mentioned by your correspondents, consisting of six leaves of printed matter and nine plates. The title-page of the printed matter is as follows:—

“The Art of Faire Writing, with Several Plain and Easie Rules and Directions; for the Instruction of Men, Women, and Children, to Write Variety of Hands in a short time. As also how to make good Pens; and Inke of several colours. Likewise Directions for true Spelling and Reading of English; With two Tables of Numeration and Multiplication. Sold by John Hancock, at the first shop in Popes-head Alley in Cornhill, where is also to be sold a very Exact Book of Short-hand, written by Theophylous Metcalfe, With new Additions very easie to be learned, and but small charge to Memory, as hundreds can by experience testifie that have learned by it.”

This is “not mentioned by Lowndes,” though he mentions “Metcalfe, *Short Writing*, Lond. 1660, 12mo,” “which is said to have passed through thirty-five editions, had never, in reality, more than one.” The pious author, after commenting on the “Use and Commodity of the Art of Writing both to the Body and Soule,” gives some very quaint directions “How the Scholler must sit;” how to form the letters, make the pens, &c. Then follow directions for making various kinds of inks, winding this head up with “How to make a candle burne in the water,” and “How to kindle Fire at the Sun.” Next are some directions for “the true Spelling and Reading of the English Tongue.” The author is, however, by no means uniform in his own spelling, agreeing no doubt with the Irishman who thought that “he is a poor scholar who cannot spell a word more than one way.”

At the end of the table of letters representing figures, he combines “MDCCL, 1651, one thousand six hundred fifty-one,” which, I presume, is the date of the work. The “conclusion of the whole matter” is—

“And thus having presented unto you these necessaries, I commit you unto the Almighty, and to the spirit of His grace, who is able to preserve you blamelesse unto the coming of the Lord Jesus.”

The other portion of the book, though the same size and shape (oblong 12mo), may not have been published with it. There is no reference from the one to the other. It consists of engraved plates of texts, &c. numbered consecutively by half pages, each half page having different styles. There are twenty half pages. This copy lacks 17 and 18, there being but nine pages in it. On the first half page is engraved a man sitting at a desk writing, and on the second a hand showing the manner of holding the pen. In the corner is a portion of the nose, the mouth, and chin of a human head; the point of the pen held in the hand enters the nostril. What is the meaning of this? The title on the first half page is as follows:—

“A Coppie-Booke of the Newest and Most Vsefull Hands With Easie Rules whereby those that can Reade may Learne to Write of themselves. London, printed for John Hancock, and are to be sold at the first shop in Popes-head Alley, Next to Cornhill. Where also there is sold a New Short-hand Booke Invented by Mr. Metcalfe, very Exact, Speedie, and Easie to be learned in 2 or three dayes without any other Teacher, as many in this Cittie can testifie. 1649.”

The texts given are “Halfe Letters,” “Secretary Letters and Hand,” “Roman Letters and Hand,” “Chancery,” “Running Hand,” “Italian Letters and Hand,” “Mixt Hand,” &c., with quite a number of crude flourishes on the several pages.

These two books, if they are distinct, are both quite rare. I have not been able to find any

notice of them whatever. The above description of them may be worthy of a place in "N. & Q."

R. C.

Cincinnati, Ohio, U. S.

SCOTISH PEERS: EGLINTON EARLDOM.

(3rd S. xii. 131.)

The Court of Session possesses at the present day the only jurisdiction it ever had in questions of Scottish peerages. This may appear at first sight a startling assertion, but on examination it will be found that this jurisdiction was always an incidental and indirect one.

The course which a claimant to a Scottish peerage, before the Union, adopted was, to have himself served heir either of line or of provision. The latter in the case where the patent gave the power of naming a successor to the grantee, which occasionally occurred. If there was another claimant, he took the same step.

The matter then came before the Court of Session as a question of competing briefs, each of the parties seeking to reduce the service of the other. The same course may be adopted at the present time, when the judgment of the Court of Session would be reviewed by the House of Lords as the final Court of Appeal.

But this jurisdiction of that House must be distinguished from another, which is inherent in its own constitution, viz. that of determining who its members are. As this affords a shorter mode of deciding the validity of a claim than that above referred to, it is that now generally adopted where the title alone is sought, independent of any estates connected with it. A petition is presented to the House, praying that the claimant may be recognised as entitled to vote at the election of Scottish peers.

No jurisdiction in these cases could ever have belonged to the Privy Council, and therefore that body was quite correct in remitting the matter to the Court of Session in the Eglington case. I may add that the proceedings adopted by the late Earl of Eglington in establishing his right to the Winton peerage illustrates very strongly the propriety of the course I have pointed out as the proper one for a claimant of a Scotch peerage.

In conclusion, I may remark that there are instances to be found in the records of the Scotch Parliament which show its jurisdiction in the matter of peerages, as, for example, that of the Douglas and Angus families, independent of the protests which are to be found in the minutes of most parliaments by one peer against the precedence granted in the rolls to another.

The fact that two of the clerks of session act as secretaries at the election of the Scotch representative peers, is a totally different matter.

GEORGE VERE IRVING.

MR. KEIGHTLEY'S LAST WORDS ON SHAKSPEARE (3rd S. xii. 61.)—It is with regret that Shakspearian readers will hear that MR. KEIGHTLEY intends to close his valued labours upon the text of our great dramatist. If his announcement has not ripened into a fixed determination, I would have requested some remarks from him upon the so well-known and admired passage that follows; but which has always, with all its beauty, appeared to me to convey its meaning with a certain confusion of terms. I will underline those to which I allude, and subjoin my reasons, at the risk of being held an ignoramus: so I may elicit from MR. KEIGHTLEY, or some other of the very capable gentlemen who occasionally elucidate our poet in the valuable pages of "N. & Q.," an enlightenment that may (possibly) be required by some others as well as myself.

"And as imagination *bodies forth*

The forms of things unknown, the poet's pen
Turns them to *shapes*, and gives to airy nothing
A local habitation and a name."

Midsummer Night's Dream.

Now, to *body forth*, is to give a substance to what before had none: to *body forth* a form to things unknown, is to give a *shape* to what imagination has created, but is yet without one: for the poet's *pen* then to turn them into *shapes* is needless, since *forms* are *shapes*. The poet then leaves to his pen the privilege of furnishing language to the creations of his fancy, and thus giving a local habitation and a name to those airy nothings—whether in the simple utterance of the words, or in the deathless record of the eternal page.

J. A. G.

Carisbrooke.

STRANGE OLD CHARTER (3rd S. xii. 33.)—The charter endeavoured to be transferred to an English king and county by one of your correspondents, has its legend, at any rate original, in Scotland. I have seen an ancient and vouched copy to—Hunter by James II. or IV. (I am not sure which), granting to him and his heirs for ever the estate of Polmood, and all its lands and pertinents, "as heigh up as Heaven and as laighe down as Hell." The witnesses are his wife and her nurse.

BUSHEY HEATH.

THE "NAKED" BED (3rd S. xi. 51.)—This is an institution still very common in Italy, as any one who has had "opposite neighbours" on one of the smaller Venetian canals must have become, to his embarrassment, aware. The sleepers *in cuerpo* plead, that as, while in bed, they are hermetically shrouded in mosquito curtains, there is no harm, save in the getting in and out of bed; but they *might* shut their windows. The *Memoirs of Jacques Casanova* are fertile in allusions to the "naked" bed; and to judge from the famous

last-century engraving of "Le Coucher" still to be met with on the Paris quays, the ladies of the time of Louis XV. entirely disdained the use of nightgowns. PULEX.

BURIAL OF LIVING PERSONS (3rd S. x. 139).—That some, and many, of these stories are unquestionably true, can admit of no doubt. There is a French bishop and senator at this moment living and well who, when a youth, and soon after having been ordained, was struck down by a fit, supposed to have died, and laid out for burial. What is interesting, and highly curious psychologically and physiologically (as he tells the story himself), he lay in a trance amid all the various noises around him, but was awakened by the voice of a young priest and friend, to whom he was particularly attached, calling on him by name in a prayer, breathed softly at some distance from the body. HOWDEN.

STYLE OF "REVEREND," ETC. (3rd S. xii. 26, 78, 98, 116).—As I am rather rusty in my Scotch ecclesiastical law, I would be obliged by G. informing me if the General Assembly does not appoint annually a committee to arrange its judicial business, which would correspond to the *Domini Placitorum* of the old Parliament. Perhaps he will be amused with the following passage in regard to the functions of His Grace the Lord High Commissioner, which is the only one I clearly recollect in Aytoun's pamphlet:—

"There he sits, not *Jupiter tonans*, but *Jupiter dormiens*, till the hour of dinner—bright moment for the *Church Esurient*."

DR. ROGERS is wrong in supposing that the title "Mr." was formerly applied to *only* two persons in a parish—the minister and the school-master. It extended to all who had attended one of the Universities; but, of course, was dropped where the person was entitled to a designation of a higher rank. I have often heard rather an amusing instance of this, which occurred during the visit of George IV. to Edinburgh. The late Sir Henry Moncrieff had fallen into the procession, as one of the Doctors of Divinity; but finding that they were to be preceded by the knights baronets, he tucked up his gown and joined the latter.

I have often heard it disputed, whether a letter to a clergyman should be addressed "To the Rev. A. B.—, M.A.," or, "To the Rev. Mr. A. B.—," and consider that the former is the more correct form. GEORGE VERE IRVING.

I accept, of course, DR. ROGERS's correction; though, with due submission to him, it is expressed in terms quite unsuited to the importance of the matter. I ought, no doubt, to have recollect-ed that, by the statute 21 & 22 Victoria, c. 83, s. 3, it was provided that laymen might be Prin-

cipals of Universities, and that two such appointments had since been made; but that was merely incidental and subordinate to another subject, which is quite unaffected by my mistake.

DR. ROGERS is himself not perfectly accurate in saying that the designation of "Reverend" is not used in the Acts of the General Assembly. These Acts contain annually a "Commission to certain Ministers and Ruling Elders for discussing affairs referred to them"; and in giving the names of the Committee (which is one of the whole house) that of the Moderator comes first, and he is uniformly styled "the Reverend"—not so the others. G. Edinburgh.

VIR CORNUB.: P. EDGECOMB (3rd S. xii. 9).—Is there a possibility of the word, which looks like *vir*, being *vici*; for the two, in the writing of the period, would closely resemble one another? Presumably, this man of mark in his county would belong to the knightly family seated at Mount Edgcombe; * and the year 1570 shows the head of the family at that date to have been Peter Edgcombe, Esq., who was found heir to his father, Sir Richard, in 1563, and died at the age of seventy Jan. 4, 1602. His gravestone helps to pave the southern alley of Maker church. The slab was much worn in 1861, the arms then completely effaced, and the rhyming inscription all but illegible. The opening lines—

"Lieftenant to my Queen long time,
And often for my Shire a Knight,"

show his distinction and favour the conjecture that the words appended to his name read at length "vicecomes Cornubie."

JOHN A. C. VINCENT.

"YE MARINERS OF ENGLAND" (3rd S. xii. 22, 72, 113).—I defer to the last remarks of MR. KEIGHTLEY, but will crave his indulgence for a few words on his notice of "Ye Mariners of England." I may be wrong, but I do not understand the poet to refer to the *sailor* at all as regards his fear of battle or breeze. I think, with MR. KEIGHTLEY, that the British sailor fears neither, more than a breeze may. I fully agree, however, that the word employed is tame. It is the *flag* that has withstood, or braved, the fierce conflict and the dread tempest. I doubt not that MR. KEIGHTLEY's great command of words, and their arrangement, would have rendered him successful in accommodating those he has selected for his purpose; but ask his permission to propose two different ones for a further reason. I would read *shore* instead of seas. Our shores are native, but it is with some strain that we call our seas so. Under better correction, I propose—

* This beautiful demesne was, it may be remembered, allotted (in imagination) to himself by the Duke of Medina Sidonia, High Admiral of the Spanish Armada.

"Ye mariners of England!

That guard our native shore,
Whose flag has braved a thousand years
War's bolt and tempest's roar"—

or, wild winds. The thousand years may be objected to as hyperbolic, when claimed for England's undisputed supremacy over her native seas. J. A. G.

Carisbrooke.

MR. KEIGHTLEY objects that it is a small compliment to our gallant sailors to describe them as *braving the breeze*—a pleasure to court, not a danger to shun; but Campbell does not really apply the meaning expressed in "Ye Mariners of England" to the sailors themselves, but to the *flag*, and only to the flag, which braves battle and breeze. The word *breeze* here is meant to convey the meaning of wind in all its varieties, including of course the fiercest gusts of the tempest. H.

"HOHENLINDEN" (3rd S. xii. 114).—At the conclusion of this very fine poem we might use a modification of the word *sepulture*, "mode of burial," which I think is really meant; not *sepulchre*, a place of burial, which implies that the body shall be actually immured in some sort of superstructure, scarcely consistent with the description given in the poem, where the bodies rest on the turf enveloped in snow.

Now, if we substitute *sepulchry*, we have the proper termination for rhyme; and, being pronounced *sepultry*, the proper allowance also of eight syllables for rhythm—*ex. gr.*—

"Shall be a soldier's sepultry,"

as expressive of the mode of interment more particularly than of the place—literally enturfed, but not interred. No doubt Campbell has been over all this ground before us, but he has not left us his reasons. A. H.

STRANGER DERIVED FROM "E" (3rd S. xi. 295, 431).—As *ex terrâ* is the origin of the words *strano* in Italian, *stranno* in Russian, *estranhatge* in the language of the Troubadours (Reynouard, ii. 222), and *estrange* in Norman French, as well as *strange*, *stranger*, and *extraneous* in English, it is clear that *stranger* is not derived from *étranger* in modern French. The above words, which may be traced to the Sanscrit, existed in their respective languages long before Europeans acquired any knowledge of the Chinese tongue. *E* by itself has no meaning in English, although it has 1165 *simpliciter*, or combined with other monosyllables, in Chinese (Morrison, part II. vol. i. pp. 127-144). The Chinese have three words for *stranger*, according to Morrison (part III. p. 412), *wae-kwo-teih-jin*, *e-jin*, and *yen-jin*. Philology is clear on the point that the monosyllabic languages of Asia are of an entirely distinct family from the Indo-Germanic (Indo-European), to which the Latin belongs. Amongst their 1781 monosyl-

lables (Marsham, p. 177), some Chinese words accidentally correspond in meaning with some English monosyllables, as *e* in Chinese means *he* in English; but there is no ground from history or philology to consider them as derived from a common source, or from each other. Since intercourse has been established betwixt the English and Chinese, both have borrowed from the other's vocabulary, and may continue to do so; nevertheless, the wide difference of grammatical construction must always preserve them as distinct languages. There is no ground for the supposition that Moses had any knowledge of the Chinese; although, as the historian of the emigrant Abram and of his family, he possessed some traditions of Babylon and its plain of Shinar, whence Abram was expatriated—of which he has preserved a memorial, confirmed by profane history and modern research. T. J. BUCKTON.

Streatham Place, S.

"NEVER A BARREL THE BETTER HERRING": COAT CARDS (3rd S. viii. 540; xii. 44).—In Clark's *Ecclesiastical History* is a Life of John Bruen of Bruen-Stapleford, who died 1625. From ten objections of his to cards and dice, I send two for insertion in "N. & Q." from their reference to the above headings:—

"Cards seem less evil than Tables, but there is never a Barrel better Herring, there is so much craft in packing," &c.

"The Coat Cards were in times past the Images of their Idols."

S. L.

PORTRAIT OF CHENEVIX, BISHOP OF WATERFORD (3rd S. xi. 438).—In reply to MR. TRENCH, I beg to say that there are several likenesses of good Bishop Chenevix of Waterford. Mrs. H. Fleury of this city (whose father-in-law was the bishop's favourite chaplain) has one. A second I know was lately sold by a print collector in London. From the latter several copies were engraved, one of which is in my possession.

THOMAS GIMLETTE.

Cathedral Library, Waterford.

BAIRN (3rd S. xii. 62).—Your correspondent is not far wrong in supposing that the above word is dwindling into a contemptuous designation, at least in Yorkshire. I remember an old gentleman in the East Riding exclaiming, when his first grandchild (a girl) was born, "It's nobbut a bairn,"—meaning to express his disappointment at its not being a boy. Can any of your readers tell if the word is used generally, in Yorkshire or Scotland, to signify a female child? J. C. J.

Worcester.

MEDALET OF EDWARD V. (3rd S. xii. 108).—The medalet, as described by your correspondent, is one of a numerous series engraved upon thin plates of silver by Simon Passe in the reign of

James I. They usually represent the Kings of England, with the dates of their deaths, &c. The pieces are an inch and one-eighth in diameter, and weigh from thirty to thirty-eight grains.

J. HARRIS GIBSON.

Liverpool.

SERVUS: HIS COMMENTARY ON TERENCE (3rd viii. 518).—In my former note on this subject I quoted, at second-hand, what I then imagined to be an extract from a letter of Muretus; although I had carefully examined the whole collection of his works, edited by Ruhnken and Frotcher, without finding the slightest trace of anything of the kind. I have however recently discovered, in a note on *Caullus* (ed. Muretus, 12mo, 1554, at fol. 72), the identical words which I quoted.

F. NORGATE.

GUANO (1st and 2nd S. *passim*).—In addition to what has already appeared in the pages of "N. & Q." the following may, perhaps, possess some interest:—

"THE GUANO ISLANDS.—The broker to the last two Chilian loans notices a paper, read at the meeting of the Highland Society, which stated that a complete exhaustion had taken place of the guano in most of the Northern Chincha Islands, and that the supply from the Southern Islands is of an inferior quality; the exhaustion here mentioned is admitted, but the trade, during the past two years, has considerably exceeded the average, owing to the superior quality furnished by the other islands. As to the extent of the supply for the future, it is added, that even when the Chincha Islands are exhausted, there exist other deposits of such extent as to secure sufficient for some generations to come."—*Local Paper*, August 6, 1867.

J. MANUEL.

Newcastle-on-Tyne.

CONFUSION OF PROPER NAMES (3rd S. xi. 330.) This may apply to the name of the author of the Shah Nameh, *Firdusi*, the Persian and Arabic equivalent of *Paradise*. The Persian *var*, or as the Germans write it, *war*, is usually a vowel, *oo*, but often also a consonant *v*, as in the conjunction *ve*, and, together with its compounds: in the ordinal numbers, *evvel*, first; *davum*, second; *sivum*, third: in the verb substantive, *bucem*, *buvi*, *bued*, *buvim*, *buid*, *bucend*, I am, thou art, he is, we, you, they are: in the imperatives, *rev*, go; *shev*, come; *shinev*, understand; *ghanev*, sleep: in *havali*, neighbourhood; *vesile*, reason; *vejh*, face; *yvas*, recompense; *vasyte*, means, &c.

T. J. BUCKTON.

CLUBS OF LONDON (3rd S. xii. 107).—The two ballads of the old poet Ocleve, which I mentioned in my communication more than thirteen years ago (1st S. ix. 383), and for a reference to which your correspondent T. H. now inquires, may be found in Mason's edition of Ocleve's *Poems*, published in 4to in 1796, at pp. 59-70.

EDWARD FOSS.

PIERSON (3rd S. xii. 108).—Your correspondent will find notice of the Rev. T. Pierson in the introduction to the *Letters of Lady Brilliana Harley* published by the Camden Society in 1854. Pierson had been brought up in Emmanuel College, Cambridge, and was the friend of the learned Calvinist W. Perkins, whose work he had been engaged in editing as well as Brightman's on the Apocalypse, and was known to be a profound scholar and theologian. He was instituted to Brampton in 1612, and resided there until his death.

The ministrations of Pierson were not at first acceptable to the patron, Thomas Harley, father of Sir Robert, who never adopted the reformed doctrine; but, at the intercession of his son and family, he became reconciled, and continued until his dying hour to entertain the highest esteem and friendship for him. Pierson set up at Brampton Brian the strict observance of Ember Weeks and fast,—the resort of many godly persons from remote places,—and established a monthly lecture in the adjoining parish of Leintwardyne.

The life and character of Sir Robert Harley, the husband of Lady Brilliana, is well summed up in the Camden Society's publication above mentioned; and his eminent services are recorded in the journals of the House of Commons, especially during the Long Parliament.

THOMAS E. WINNINGTON.

ADDITIONS TO THE LIST OF PUNNING MOTTOES (3rd S. xi. 32, 145, 262, 366; xii. 74.)—

"*Cupio meliora*."—Mellior.

"*Opes sibi faciunt alas*."—Wing.

"*Festina lente*."—Hester (qy. Huster) and Onslow.

"*Dum spiro spero*."—Spiers.

To these I beg leave to add a punning *crest* borne by a gentleman who was rector of an Oxfordshire parish from 1790 to 1832, the Rev. James Armetriding—namely, a spur, quasi *armed-riding*. W. W.

In the *Literary Gazette* occurs one of the strangest of these (Ruggles = Brise) "*Struggle*." Greek words have sometimes been used. SP. *

SEEING IN THE DARK (3rd S. xii. 106).—I have known an instance of this in a lady who was often troubled with "blood to the head," which not only produced headaches, but sharpened and lengthened her sight for the time to such a degree that she could read an inscription at a distance which seemed incredible, and could also distinguish objects plainly when the candle was put out at night. This unnatural faculty had something so *uncanny* about it that she decided on burning a night-light in order to have a reason for being able to see. HARFRA.

* Surely it is beneath the dignity of heraldry to have as mottoes feeble efforts of wit, like those we see in the last page of certain penny family papers.

SAINTE BARBE (3rd S. x. 291).—Sainte Barbe is the name in French for the place, in vessels of war, where the ammunition is kept. In Catholic countries, Sta. Barbara is the patroness of artillerymen, who celebrate her festival. This proceeds, no doubt, from her being considered as preserving those who pray to her from the accidents of lightning, and her name being thus associated with thunder. Hence the Spanish proverb on ingratitude, "No se acuerda de Santa Barbara hasta que truene." HOWDEN.

PRONUNCIATION OF ROME (3rd S. xi. 26).—Lord Holland not only, like Lord Lansdowne, pronounced Rome "Roum," but he used to call Bordeaux *Burdax*, which he amusingly justified. Lord Grey always pronounced Jersey "Jarsey," supporting it as an old idiomatic propriety; and I recollect him, on the same day, working himself into a real passion at the introduction of the word "influential," which he could not bear. I once heard Lord Macaulay call Corunna "the Groyne," a name which I thought had long been disused.

HOWDEN.

L'HOMME FOSSILE EN EUROPE (3rd S. xi. 456.) I possess a lithograph of a *fossile humain*, together with a horse's head, found near Moret (Seine and Marne) in the autumn of 1823, and which was exhibited in Paris, Boulevard des Capucines, where I saw it in 1825. It was supposed to be a man and horse buried under a mass of rocks. In striking on what appeared to be the human form, it certainly sounded like a bony substance.

P. A. L.

RULE OF THE ROAD (3rd S. xii. 139).—With every due deference to LORD HOWDEN'S better judgment, and however desirous to chime-in with him (being a Frenchman myself) in deeming "the French rule of passing to the right of the road" as rational, methinks "the left is the right, and the right is the wrong." The rule which obtains in England seems to me far more sensible and safe, inasmuch as each "Whip," passing close to the other's right wheel, can see at a glance, and much better, what distance there is between the two, and so avoid a collision.

P. A. L.

PERJURY (3rd S. xi. 497; xii. 137).—It appears to me perfectly erroneous to give *per* several meanings, as SCISCITATOR has done. Your correspondent cites *perfidus* (faithless), *perdere* (to destroy), and *perire* (to perish), in order to show that *per* is a negative prefix unconnected with the preposition *per*. *Perfidus* certainly may be explained by this supposition, but, of the other two words, how can "not to give" and "not to go" signify "to destroy" and "to perish"? Taking *per* in the sense which it bears in all other instances, and which classical scholars have hitherto considered to be the only one, no difficulty is

found. *Perfidus* (*per fides*) is "one who breaks through faith," *perdere* (*per dare*) is "to let fall through," *perire* (*per ire*) is "to run through," to pass away like water running through a sieve, to express which Horace uses this very word in the eleventh Ode of his third book. The Greek δᾶ sometimes bears a like meaning, as in διαπύρρειν, "to break through belief," "to distrust." As for "perjury," it comes through *perjurium*, from *perjurus*. If this latter word and *perjuro*, or *pejoro*, come from *per* and *jus*, "perjury" signifies "breaking through an oath;" if they are from *per* and *juro*, it means "swearing through"—i. e. swearing through one's own words, or the facts of the case, just as we speak of "swearing through thick and thin," "swearing through a brick wall." As for the extraordinary statement that in Greek περ, intensive, originally signified *bad*, I have never heard of it, nor can I conceive on what traditional or philological foundation it rests.

The explanation I have given of the etymology of *perjurium* is at once consistent with its meaning, and with the classical custom of compounding prepositions, with simplicity, and with general belief. The hypothesis advanced by A. B. and SCISCITATOR has this further objection to it, besides those which I have expressed above, that *perjurium* would merely mean "swearing the contrary" or "not swearing," from either of which its actual signification could scarcely be deduced.

E. B. NICHOLSON.

Tonbridge.

ALMACK'S (3rd S. xii. 139).—Undoubtedly it is to be regretted the political intolerance or the social prejudice that may have led Scotchmen and Irishmen in London during the last century to disguise their origin by the modification of their names, yet these—to a certain extent resembling the jackdaw in the fable that disguised *its* origin and pretended to be a peacock—afford a fair subject for censure, or more particularly for ridicule and banter. The English professional singer or the dancing-master who assumes a foreign name, or Gallicises a purely English one, comes in for a share of this. In the case of the Scotchman, Mac Caul, this attempt at disguise seems to have been useless, for Gilly Williams writing to George Selwyn (Feb. 22, 1765,) says that "Almack's Scotch face in a bag-wig, waiting at supper, would divert you, as would his lady in a sack, making tea and curtsying to the duchesses."

JEPHSON HUBAND SMITH.

UNKNOWN OBJECT IN YAXLEY CHURCH (3rd S. xii. 128.)—I am inclined to think that the two wheels described by W. H. SEWELL were merely ornaments attached to a massive ring (called in the East Angles *a ringle*) for raising the latch of a church door. The ring hung on a pivot which

passed through the pierced boss in the centre of the wheel, and the wheel itself was fixed on the door, and formed an ornamental border round the ring. I have seen circles very similar ornamenting rings of door latches; and I know a modern edifice in the Tudor style, where the architect has introduced iron wheels or circles of this kind of various patterns surrounding the rings, by which the latches of heavy doors are raised, in imitation of those employed in former times.

F. C. II.

Miscellaneous.

NOTES ON BOOKS, ETC.

Memoir of William Edmondstone Aytoun, D.C.L., Author of "Lays of the Scottish Cavaliers," &c. By Theodore Martin. With an Appendix. (Blackwood.)

William Edmondstone Aytoun was a scion of the same house with Sir Robert Aytoun, a scholar and a poet whose name has figured recently in these columns. Professor Aytoun was born in Edinburgh on June 21, 1813; and closed his too short, but useful and blameless life, at the comparatively early age of fifty-one, at Blackhills, Elgin, on August 4, 1863. This useful and blameless life has found a faithful chronicler in his old friend and literary associate Mr. Theodore Martin. The book is thoroughly genial; and whether Aytoun's social relations, his professional career, or his varied and admirable literary studies, pursuits, and successes, form the subject under consideration, Aytoun is almost always made to tell his own story in his own words. The result is a biography which endears the subject of it to us. We feel that we have known and esteemed him; and tracing with deep interest his whole career, we close the book, feeling how truly his biographer describes him as "a true-hearted gentleman"; who "died honoured by his fellow citizens, and deeply mourned by those who had the happiness to know him as a friend." Mr. Martin's *Memoir of Aytoun* will not be the book with which Mr. Martin's name will be least favourably associated.

A Dictionary of Quotations from the English Poets. By Henry G. Bohn. (Printed for private Distribution.)

This handsome volume of between seven and eight hundred pages, which is the result of a taste for collecting poetical quotations which beset the author somewhat more than half a century ago, is printed, not for sale, but exclusively for presents to Mr. Bohn's friends and acquaintances, or to persons of public esteem with whom he may have social relations. Mr. Bohn's volume may, therefore, fitly claim on this ground exemption from criticism. Not that it need fear it; for, given the principle on which it is arranged, and which some may prefer to that adopted by Grocott or Friswell—which latter we, however, ourselves consider the more preferable one—it is full, accurate, and satisfactory.

Cornish's Stranger's Guide through Birmingham; being an Account of the Public Buildings, Religious, Educational, and Charitable Foundations, Literary and Scientific Institutions, and Manufactories. (Cornish.)

A compact and useful Guide, made more complete by a good map, to that vast emporium of British industry, Birmingham—that Birmingham which Moore, some fifty years since, jokingly characterised as "that ancient and ha'penny town." Not even in a political squib would Birmingham now be spoken of in terms so little significant of its wealth, industry, and power.

THE ROXBURGH LIBRARY.—Mr. W. Carew Hazlitt proposes to organize a new Printing Scheme (it cannot properly be called a Club) in England under the title of the Roxburgh Library. The object of this institution is to bring within the reach of everybody who cares for them the best incited remains of our Elizabethan literature for a moderate yearly subscription. The Roxburgh Library will act in harmony and connection with the Early English Text Society's *Extra* Series. No book will be admitted into the Roxburgh Library which has merely its accidental rarity to recommend it to notice. The old texts will be given *verbatim*, including (if possible) the original woodcuts, &c. The utmost attention will be bestowed on the typography. The Roxburgh Library will be printed on fine thick paper, and will be bound in the Roxburgh style. One hundred and seventy copies will be taken off, in small quarto, and thirty in demy quarto, to match the books of the Roxburgh, Maitland, and Bannatyne Clubs. The whole of this impression will be reserved for subscribers, and will in no case be for sale. Mr. Hazlitt says that as experience has shown that, of the many literary societies which we have had from time to time among us, several have owed their decline to internal differences, the Roxburgh Library will be under the general direction of one person, subject always to any suggestions which may proceed from the kindness of friends or correspondents. To these suggestions the editor will at all times pay the best attention, and, where it seems practicable, they shall be carried out. Two volumes a year (and more, if possible) will be issued for the subscription of two guineas for the foolscap quarto copies, and five guineas for the demy quarto copies. The first volume will be ready for delivery at an early date. An annual return will be made of the income and expenditure. Subscriptions and subscribers' names will be received by Mr. JOHN RUSSELL SMITH, 36, Soho Square, to whom all communications for the Editor should be addressed.

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, whose names and addresses are given for that purpose:—

MANNING AND BRAY'S SCOTRY. 3 Vols. Large paper.

HICORIN'S HISTORY OF DORSET. 4 Vols. folio.

BEWICK'S HISTORY OF QUODRIFDS. Large paper.

SELECT FABLES. Large paper.

ESOP'S FABLES. Large paper.

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KERRY MAGAZINE. Vol. II. 1855.

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Notices to Correspondents.

D. M. S. is referred to "N. & Q." 2nd S. viii. 329 for an explanation of the "Yindictu Bernardi."

RALPH THOMAS. A TOUR in Quest of Genealogy is by Richard Fenton. See "N. & Q." 3rd S. ii. 331.

R. "To return by Weeping Cross" was a proverbial expression for deeply lamenting an unavailing and repenting of it. See *Nares's Glossary*, and "N. & Q." 1st S. i. 151.

H. T. ELLACOMBE. The *Townley MSS.* are in the British Museum, as stated in "N. & Q." 1st S. iv. 105; vii. 407.

WM. RAYNER. The definition of an ambassador attributed to Talleyrand rightly belongs to Sir Henry Watton, who unluckily for himself wrote the following sentence in Christopher Pilemore's album: "Legatus est vir bonus, perip' nissus ad mentiduum Republice causam." See *Watton's Life of Sir Henry Watton*.

J. H. D. For the origin of the tin sign, "The Case is Altered," consult "N. & Q." 2nd S. iv. 188, 235, 239, 418. Ben Jonson wrote "A Pleasant Comedie called The Case is Altered." London. 1609, 4to.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, SEPTEMBER 7, 1867.

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Literary Intelligence.

Notes.

A STAR-CHAMBER PROSECUTION FOR DEER-STEALING, BY A SIR THOMAS LUCY.

MR. BRUCE, in his remarks upon the Shakespeares of Rowington, lately published in "N. & Q." (3^d S. xii. 81), explained the nature of the work upon which, under the direction of Mr. Hardy, the Deputy-Keeper, I am at this time engaged among the Star Chamber proceedings in the Public Record Office.

In the further prosecution of my labours among these records, I have met with another bill and answer, which may probably be of interest to Shakespearean inquirers. I send you a copy of the bill, which was filed on June 27, 1610. The answer, which is that of William Wall, the first-named defendant, I have not copied, as it simply amounts to a plea of Not guilty.

It is probably not necessary that I should say more in illustration of this paper, or by way of attracting to it the attention of your readers, than merely to remark that it relates to a case of deer-stealing (a very common practice in those days, and the subject of many proceedings in the Star Chamber), and that the plaintiff in the suit is a Sir Thomas Lucy.

GEORGE KNIGHT.

The Public Record Office.

"To the Kinges most excellente Majestie.

"Humblye Complayneth and sheweth your most excellente Majestie, your highnes most faythfull and obediente subjecte Sir Thomas Lucy, of

Charlecott in the county of Warwicke, knight,* That, Whereas, your highnes said subjecte long before and on the _____ day of Julye, in the seaventh yeare of your Majesties most happie raigne of England, Fraunce, and Ireland, was, and ever synce hath bene and yet is lawfully and rightfully seised in his demesne as of fee of and in one Parke in the parishe of _____, in the county of Wourcester,† inclosed with pale and by all the tyme aforesaid and yet used and kepte for the keepinge and breedinge and cherishinge of Deere. And whereas your Majestie intendinge a due and speedy reformation of the abuses and offences usually attempted, committed, and done against the anciente and other good and necessary lawes and statutes of this kingdome of England concerninge unlawfull hunteinge, and entrynge into anie Forreste, Parke, Chase, or Warren, to kill or destroye anie Deere or game with anie dogges, nettes, or gonnets, did by your highnes most gracious proclamacion against unlawfull huntynge, sett fourth, made, and published in the first yeare of your highnes said raigne of England, Fraunce, and Ireland, straightly charge and comaund all and every person and persons of what estate and degree soever, not to hunte, kyl, take, or destroye by anie of the wayes or meanes abovesaid, or by anie other unlawfull meane device or invencion whatsoever, anie of the games abovesaid, contrary to anie the lawes or statutes aforesaid, nor that they should have, keepe, or use anie Deere-haies, Bucke-stalles, dogges, gunnes, or nettes, contrary to anie of the said lawes or statutes. And that yf anie person or persons should, after the said proclamacion made and published, offend in anie of the premisses against anie of the said lawes and statutes, that then he should not onely undergoe and suffer the severe sentence and punishmente of the same, as well for such offences then after to be attempted or done as for lyke offences formerly committed, but alsoe such paynes and penalties as may be inflicted uppon such as willfully contemne and disobey your highnes comaundemente royall, as in and by your highnes said most gracious proclamacion whereunto relacion beinge hadd more at large yt may appeare. Yet soe yt is, yf yt may please your most excellente Majestie, that William Wall of Rooke, in the county of Wigorn, gentleman; Rowland Harnage of Kynlett, in the county of Salop, gentleman;

* Of course this was not *the* Sir Thomas Lucy who is said to have prosecuted Shakespeare for this same offence. We take it to have been his grandson.—Ed.]

† Joyce Lady Lucy, wife of Shakespeare's prosecutor, was "daughter and heir of Thomas Acton of Sutton, in the county of Worcester." A good deal has been made of the circumstance that Charlecote was not in Shakespeare's time a deer-park, but it would seem from this document that the poet's offence against Sir Thomas Lucy may have been committed elsewhere than at Charlecote.—Ed.]

Richard Bennett of Kynlett, aforesaid, in the said county of Salop, yeoman; Symon Phillippes of Kynlett aforesaid, in the said county of Salop, yeoman; Henry Holoway of over Areley, in the county of Staff: yeoman; Gerrard Lawley of Kynlett aforesaid, in the said county of Salop, yeoman; and divers other persons, to the number of tenn or twelve persons more, as yet unknown unto your said subjecte, beinge all of them men of barbarous and uncivill disposicion and of most insolente humors, and unrespectyve of your highnes, not wayeing or esteemyng your highnes said proclamation nor the said lawes nor statutes of this realme; but most wilfully contemnyng and disobeying your highnes said comaundemente royall, in and by the same proclamation notified and divulged, in and upon the said day of July in the seventh yeare aforesaid, of some former plott and agreement amongst them, did very unlawfully nere aboute the evenyng of the same day meete together at the then dwellinge howse of one Roberte Tirry of Sowsenett in the parishe of Mamill, in the said county of Wourcester, an Alehowsekeeper, and there beinge soe mette together, they, together with the said Roberte Tirry, did conspire and combyne themselves together to hunte Deere that night followinge in your subjectes said Parke, and haveinge soe conspired and combyned themselves together, to the entente that they would not be hindred, but would have full and free passage and progresse in their said purposes and desseignes, they armed and arrayed themselves with gunnes, fowlinge peeces, crossebowes, swords, rapiers, daggers, fawchions, pyke-staves, and such lyke weapons, as well invasyve as defensyve, and beinge soe armed and arrayed, they in the night of the said day of July did ryde all on horsebacke together from the said howse of the said Roberte Tirry unto your subjectes said Parke, and did then take alonge with them from the said howse unto your subjectes said Parke divers greyhoundes to hunte and kyll Deere there. And beinge come unto the said Parke, they all very unlawfully, routously, and riotously, beinge armed and arrayed as aforesaid, entred into the said Parke, and beinge soe entred into the said Parke, in wilfull contempte and disobedience of your highnes' said comaundemente royall, not haveinge lawfull tytle or authoritye soe to doe, riottously and unlawfully, against the mynd, will, and pleasure of your said subjecte, then and yet beinge owner and possessor of the said Parke, did ryde amongst deere then in the said Parke feedinge, and then and there in the said Parke did very unlawfully, with the said greyhoundes, hunte and chase the wholl hearde of deere then and there feedinge, and with the said greyhoundes then and there did kyll, take, and destroye divers and sundry of the said deere, not respectinge whether they were deere in season or

out of season, in very insolente manner bragginge and publishinge what they hadd [done], and givinge out that they would againe, at their pleasure, come and hunte in your subjectes said parke, in despight of your subjectes keepers; and accordingly the said Riottours, divers and sundry other night tymes in Sommer, in the said seventh yeare aforesaid, in most riottous and unlawfull manner entred into the said Parke, and with dogges and crossebowes did chase, hunte, kyll, and distroye divers and sundry deere in the said parke, which said wilfull, insolente, contemptuous, and riottous misdemeanors and miscarriages of the said William Wall, Rowland Harnage, Richard Bennett, Symon Phillippes, Henry Holoway, Gerrard Lawley, Roberte Tirry, and of the said other persons, were committed, perpetrated, and done synce anie generall or other pardon of your highnes or of anie your Majesties noble progenitours which pardon such offences, and are not onely directly contrary to your highnes said expresse most royal comaundemente, and therefore worthely deservinge severe chasticemente, but doe tend to the pernicious example to others of lyke lewd and evill disposicion and misgoverned kind of lief to incurre the lyke enormities. Nowe for asmuch as yf such inordynate misdemeanors and contemptuous and exorbitante crymes wilfully committed against soe high a Majestie and against the quiet govermente of this your highnes realme should escape unpunished, yt would be a greate ymboldenenge and encorageunte to other of lyke audacious, insolente, and misgoverned condicion to fall into the lyke, and manie more grievous and enormous offences; whereas yf due chasticemente and condigne punishmente be inflicted upon the said riottours and offenders, yt will breed a terror and be an admonicion to others of lyke evill conversacion not to offend in any such wise: May yt therefore please your most excellent Majestie, the premisses considered, to graunte unto your said subjecte your highnes most gracious wryttes of Subpena to be directed unto the said William Wall, Rowland Harnage, Richard Bennett, Symon Phillippes, Henry Holoway, Gerrard Lawley, Roberte Tirry, and other the said evil doers, whose names your said subjecte humbly prayeth he may inserte into this his bill as the same shall come to his knowledge, thereby comaundinge them and every of them, at certayne dayes and under certayne paynes therein to be lymitted, to be and personally appeare before the Lordes of your highnes Counsell in your Majesties high Courte of Starre Chamber, then and there to answer unto all and singular the premisses, and to stand to and abide such order, sentence, Decree, and Judgment touchinge the premisses as to the said most honorable Courte shall seeme to be for the honour of your most excellent Majestie, and for reformation of the

said wilfull, insolente, and contemptuous misde-meanors, and to stand with right equity and good conscience. And your said subjecte shall dayly pray unto th'almighty for your highnes most happie and prosperous raigne longe to contynue over us.

"JO: WALTER.

"THO: GREENE.

(Indorsed) "Mercurii 27^o Junii, A^o 8 Jacobi Regis.

"TH. MYNATT.

"R[etorn] xv^a M[ich.]

"Lucye k^t versus Walle et al. M. 8 Jac. R."

MR. W. CAREW HAZLITT: LOST BOOKS, ETC.

"He that sparingly or unwillingly praiseth another, seemeth to hunger and thirst after his own praise."—Francis Meres, M.A. 1598.

In the preface to the *Hand-book* of Mr. W. Carew Hazlitt, now in the course of publication—a work which argues an extensive acquaintance with early English literature, and promises the results of much toilsome research—I observe some remarks on adventurers in the same path which neither indicate candour nor taste. On those *nice points* it would be useless to comment; but the author advances a statement in *illustration* of the beneficial tendency of his own doings, as corrective of the history of literature, which comes within the scope of critical inquiry. To expose visionary claims, when such instances arise, is an act of justice to others, and I shall repeat the statement in question with the addition of a *counter-illustration*:—

"I have been enabled to expunge impressions of volumes which certainly never had being, and to incorporate, on the contrary, a large number of impressions of which our elder antiquaries had no knowledge. The gain has been double.

"For example's or illustration's sake, I may refer to Fulwell's *Ars adulandi*, 1576, the *Æthiopian history* of Heliodorus, 1569, and Howell's *New sonnets and pretty pamphlets* (hitherto supposed to be lost books)."—W. C. H.

An exact enumeration of the early editions of an estimable work is an object of much importance. It is by the collation of such editions that we ascertain which of the series exhibits the best text, and any addition to lists of that nature is a real acquisition. So far, I commend the plan of Mr. Hazlitt. But the expunction of an edition reported by authors of repute is a process of an opposite character. Its non-existence may be possible, or even probable—but how can it be *proved*? To omit the item is to smother inquiry, and may deprive such lists of the very circumstance on which their value chiefly depends. I should be disposed to retain it, but with some mark to denote its questionable authority.

If Mr. Hazlitt had claimed supremacy as the chronicler of broadsides, ballads, jest-books, drolleries, and projected publications, I should have read his remarks without a word of dissent. But the three works which he specifies are of another class. The *Ars adulandi* of Ulpian Fulwell is pronounced by Mr. Collier to be *most clever and amusing*; of Heliodorus it is confidently asserted—*castitate superat reliquos eroticos Gr. auctores*;—and of Thomas Howell—that he was *Apolloes impe*.

I shall now produce my *counter-illustrations*, but shall give precedence to Heliodorus, as one of the ancients.

The Greek text of Heliodorus, who flourished in the fourth century, was first printed at Bale in 1534, and a French version of the romance, by the celebrated Amyot, appeared at Paris in 1547 (*Clavier + Brunet*). As to the first English translation, which is my especial object, the fact has been patent more than four-score years that it was licensed for the press in 1568 (*Herbert*, p. 921). It was printed forthwith; is briefly recorded in the third part of the *Bibliotheca Heberiana*; and the volume is thus described in the Bodleian catalogue of 1843—

"HELIODORUS.—An Æthiopian historie, very wittie and pleasaunt, Englished by Thomas Underdounne. 4^o. Lond. by Henrie Wykes, n. d."

The absence of its date is out of the question. As Henry Wykes printed no work after 1569, it is obvious that this volume is one of the three *hitherto-supposed-to-be-lost* books.

The same article furnishes me with an instance of bibliographic *expunction*. Mr. Hazlitt omits, no doubt purposely, the Heliodorus of 1577. I shall call up, as witnesses on the other side, bishop Tanner, Samuel Paterson, George Steevens, and the rev. Philip Bliss:—

"UNDERDOWN (Thomas) filius Stephani Oxoniensis, transtulit in linguam Anglie.—*Heliodori historiam Æthiopicam*, lib. x. ad ed. com. Oxon. 'As they somewhat be more.' Lond. . . . et MDLXXVII. 4to."—THO. TANNER, *Bibliotheca Britannico-Hibernica*, 1748.

"*An Æthiopian historie, written in Greeke by Heliodorus, englished by Tho. Underdown, black letter, imprinted by Hen. Middleton 1577 [4^o].*"—SAM. PATERSON, *Cat. J. Hutton*, 1764, No. 773.

Tanner and Paterson are explicit and unanswerable. Steevens, in his *Ancient translations of classic authors*, and Bliss, in his additions to *Ant. Wood*, give the same testimony.

And what is the result? Mr. Hazlitt is sure of the undivided enjoyment of his attempt at novelty. No one can in future assert, himself excepted, that the Heliodorus of 1577 *never had being*.

I shall pass over the remainder of the article on Heliodorus, with all its errors, and proceed to salute the moderns.

Ulpian Fulwell and Thomas Howell seem to have been men of note in their own time, but

they are now seldom named, and their works have ceased to be procurable—nor are they very accessible to metropolitan students.

After a further illustration of the contested statement, which is the chief object of this note, it was my wish to record some bibliographic particulars of the above-named Elizabethan authors, but now propose to reserve them for a non-controversial occasion, and shall avoid a deviation from my text.

ULPIAN FULWELL.—The existence of the *Ars adulandi* of Fulwell, as published in 1576, was proved by the catalogue of the *Shakesperiana* of Mr. Edward Capell, printed in 1779; which catalogue was re-printed in the *Book rarities* of the rev. C. H. Hartshorne in 1829. Moreover, the volume was thus described, the words within brackets excepted, by Mr. Edward Cranwell, under librarian of T. C. C., in an *Index* of early English books, published in 1847:—

“Fulwell (Ulpian). The first part of the eight liberal science [entitled, *Ars adulandi*]. William Hoskins, 1576, 4to.”

THOMAS HOWELL.—The circumstances of the *New sonets and pretie pamphlets* of Howell are the same as in above instance with regard to the information given in 1779, and repeated in 1829; and the volume was thus described by Mr. Cranwell in 1847:—

“Howell (Thomas). Newe sonets, and pretie pamphlets. Thomas Colwell, n. d. 4to.”

So ends my comment. As I neither like harsh words nor superfluous words, it shall be left to the reader to compare the statement of Mr. W. Carew Hazlitt with the above facts, and to form his own conclusions. BOLTON CORNEY.

HERNE'S OAK: SINGULAR PHENOMENON PRESENTED BY THE WOOD.

While working up a portion of this memorable tree into covers for the book I have written on its identity, looking on the end I observed a great peculiarity. The annular rings accumulated in a healthy vigorous manner up to a certain point, when they suddenly ceased, became almost imperceptible, then increased again in size till they attained nearly their former width, afterwards gradually diminished towards the outer edge of the tree, when they finally became undistinguishable.

Upon mentioning this phenomenon to an intelligent gardener of fifty years' experience, without informing him in what wood I had observed it, he said the tree must have been struck by lightning, or blighted in some way so as to have stopped its growth, otherwise such an appearance would not have been presented. It was in the nature of trees as it was with us: when they arrived at maturity, they began to decline the

same as we did; but it was generally a gradual process,—the rings in the trunk would become smaller and smaller by degrees as the sap flowed less and less up the tree.

I have since examined the wood more closely, and, from the healthy part of the tree to the outside of the piece, have counted 164 annular rings; if to these are added twenty for the sap which was wasted away from it, and forty-four years—which time, at least, it is known to have been dead—we are carried back as far as 1639, as the *latest* time when the tree could have been seared or blighted. How much earlier than this it may have been, I am not in a position at present to prove; but considering that the rings are so small as to be scarcely discernible, and that some of the outer portion of the tree has been wasted away, I submit that it is not a very preposterous idea to assume it not improbable that it happened during Shakspeare's time.

Referring to the first edition of *The Merry Wives of Windsor*, published 1602, we find no mention of Herne's Oak; neither do we in the reprint of 1619. The first mention of it is in the first folio edition, 1623: so that the probability is that the story of “Herne the Hunter” existed before the tree was attached to it, which, subsequent to 1602, being blasted, the superstition of the age imputed to the evil power of the spirit of Herne, who, according to the previous tradition, “walked in shape of a great stag, with huge horns on his head.” We are therefore led to suppose that, between 1602 and the date of Shakspeare's death, 1616, he perfected the first sketch of the play by adding to it such information as he could gather, and such improvements as his matured judgment suggested; and, if we take the period of his retirement at New Place as the probable date when he calmly set himself to revise and improve his plays, collecting them together in the form in which they were given to the world in 1623—say 1610 or 1612—we are thus brought to within twenty-seven or twenty-nine years of the date to which we can satisfactorily trace the blasting of Herne's Oak to have taken place; evidence which, if not sufficient in itself to identify this tree with the play of Shakspeare, yet, when taken in connection with all the other points in favour of the tree which I have previously advanced, it forms a powerful collateral evidence which the most sceptical cannot deny.

W. PERRY.

5, North Andley Street.

FOLK LORE.

The following has lately come to my knowledge, and perhaps may be worthy of enrolment with their kindred in “N. & Q.”:—

Baptismal Superstition.—While standing at the

font last Sunday (tenth after Trinity), and preparing to baptize two children, the nurse attendant on one of the parties abruptly demanded of the other nurse if the child she presented was a boy. The reply seemed to satisfy her. I took an early opportunity to question her on the subject, and she replied that she "wondered at my not knowing that a boy was always christened before a girl." On my assuring her that such was not the custom here, she said: "In Scarborough, where I came from, it is always the custom to baptize and bury a boy before a girl." And she added, when I pressed for a reason: "Doesn't it look reasonable?" Further "deponent sayeth not." This is the reverse of the custom named in 2nd S. i. 226, but accords with that named by your earlier correspondent in 1st S. ii. 197.

An Infant Palm.—On examining an infant's hand, the mother excused the dirt of its palm by saying: "You know we never wash the palm of an infant's hand: my other child was eighteen months old before I ever washed his palm." On expressing my surprise at such a dirty excuse, she replied: "They say, if an infant's palm is washed, it will make it 'light fingered.'"

Dressing an Infant.—When an infant is first dressed, its clothes should never be put on over its head (which is very unlucky), but drawn over its feet.

GEORGE LLOYD.

Darlington.

Somnambulism.—

"Among other pleasant talks, he shewed hir how hee doubted that hee was not well christened: for, as hee said, hee vsed oftentimes to rise out of his bed in his sleepe, and going about the house, should doe hee wist not what himselfe."—*The Image of Idleness*, sig. e. iij. verso, 1581.

Superstition about Cats.—

"A child of eighteen months old was found dead near Plymouth; and it appeared, on the coroner's inquest, that the child died in consequence of a cat sucking its breath, thereby occasioning a strangulation."—*Annual Register*, Jan. 25, 1791.

W. ALDIS WRIGHT.

Trin. Coll., Cambridge.

A Norfolk Vulgar Error.—

"At Norwich, on Saturday, a woman was summoned from Horsted for throwing water over another woman. The evidence showed that the defendant fetched two pails of clean water from some little distance for the purpose mentioned; but before ducking the complainant she washed her hands in it, and on inquiry as to her motive for doing so, it was found that it was done in the belief that if a person throws dirty water over another the law is powerless, and can have no hold upon the individual committing such an assault. The magistrates showed her the fallacy of such a belief by fining her 6d. and costs, or the alternative of a month's imprisonment."—*Stamford Mercury*, July 26.

A. O. V. P.

A NEW CLOCK DIAL.—Having occasion to call at a dram shop, to inquire the *locus in quo* of a person of whom I was in search, I observed a clock which recorded the hour and minute of the day in the same way as the office almanacs do, by shifting the day of the week, the day of the month, and the name of the month. This clock I read as follows:—

27 MINUTES
PAST
1.

In a minute's time the figure 7 slid down, and 8 appeared; in another minute's time the 8 slid down, and 9 appeared. The figure in the ten's place, 2, would, in like manner (for I did not wait to see it), slide down to show 3, as 9, in the unit's place, slid down to admit of the appearance of 0. The figure representing the hour changes after the lapse of 60 minutes. The words "minutes" and "past" are fixtures. This clock cost 45*l*.

T. J. BUCKTON.

A NAVAL YARN ON "DRAWING THE LONG BOW."—The following affair was honourable to the parties, according to the Code of Honour of the day. It so happened that a naval officer in conversation after dinner inquired of Lieutenant Cecil if he knew the gallant Captain Stackpole of the *Statira* frigate. Lieut. Cecil replied he did, and had the best opinion of him as a brave officer, but inadvertently added, that he believed him capable occasionally of "drawing the long bow." This answer became a topic of conversation in the gun-room of the *Statira*, and at length reached the ears of Capt. Stackpole. Four years however elapsed before the two officers met; but the opportunity at last offered, when the *Statira* was lying in the harbour of Port Royal, and the *Argo*, of which Cecil was senior lieutenant, happened to enter that port. Capt. Stackpole immediately wrote to Cecil to inquire whether he had made use of the offensive words. Cecil answered that he had no recollection of having used the phrase; but as a brother officer and a man of honour had quoted his words, he could not act otherwise than avow them. The result was a duel, in which Capt. Stackpole, receiving a shot on the shoulder which shattered his epaulet, fell dead on the spot, and His Majesty's navy was thus deprived of the service of a brave and meritorious officer. "To draw the long bow" is, or rather was, to exercise the gift of narrating *à la Munchausen*.

J. S.
Stratford, Essex.

DEATH OF THE OLDEST ENGLISH RESIDENT IN SMYRNA.—

"The journals of the Levant announce the somewhat sudden decease, at an advanced age, of the senior and highly-respected member of the English community at Smyrna, *Charlton Merrittall, Esq.*, established there for

nearly half a century, during which he has expended immense sums in objects of Christian charity and beneficence, without reference to creed or nationality. His loss is universally mourned, and by no class more than that of the indigent and destitute."

The above extract has been going the rounds of the English papers during the present month, and I have the pleasure of sending it to "N. & Q.," that an unaccountable and important error which it contains may be at once corrected. The name of the gentleman lately deceased is so wrongly given that, when reading the extract, his many friends in England and other countries would never know to whom the complimentary and truthful obituary notice refers. Thirty-eight years ago, when a traveller in Asia Minor, I was fortunate in enjoying the honour and pleasure of *Mr. Charlton Whittall's* acquaintance; and will only add, though much might be written, that he lived like an English gentleman, and his death is deeply regretted. It is painful to note that since my visit to Smyrna all the heads of the English families whom I knew so well are now deceased—the Werrys, Woodmass', Jacksons, Maltass', Hansons, Purdies, and Perkinsons have all passed away, my much esteemed friend, the late Charlton Whittall, Esq., as the oldest English resident, having been the last to follow.

Malta, July, 1867.

W. W.

PARONOMASIA.—On the demise of the famous French tragedian Le Kain, a contest arose between three of his colleagues, Molé, Monvel, and La Rive, for the succession to his *rôles*, when the patronymic of the last of these candidates was thus played upon:—

"Ah! quel affreux malheur m'arrive,
A dit Melpomène à Caron;
Le Kain a passé l'Acheron,
Mais il n'a point laissé ses talents sur la rive."

E. L. S.

THE CENTRE OF THE UNITED STATES.—It may be of interest to note that the centre of the United States has been definitely fixed. It is the city of Columbus, State of Nebraska, ninety-six miles west of Omaha.

W. W.

DEER LEAP.—I copy the following from the *Staffordshire Advertiser* for August 17, 1867. I shall be glad to know whether the writer is correct in saying that there is not another "deer leap" remaining in England:—

"Staffordshire is the only county in England which can boast of a deer leap.' This is to be found in Wolsley Park, the seat of Sir Charles Wolsley. The 'deer leap' was an old feudal privilege, securing to certain lords of manors the right of making a high bank from which the deer out of the adjoining chase or forest would leap down into their own parks and be unable to get back again.*"

W. I. S. HORTON.

[* Some curious notes on Deer Leaps may be found in "N. & Q.," 2nd S. iii. 47, 99, 137, 195.—Ed.]

ABYSSINIA.—In the *Sal Nameh*, or Official Almanac of the Sublime Porte for 1282, Habesh is stated to be under Mustapha Pasha, and includes Massoua as a Kaimakamlik or Government under Suleiman Bey, Suakin as a Kaimakamlik under Perteo Effendi, and Meubona el fer, as a command or garrison under Suleiman Bey; but in 1283 all these places are represented by the latter command only. It is understood the district called Habesh, or the ports and fortresses on the Abyssinian coast, have been transferred as fiefs to the Viceroy of Egypt, but in 1283 they are not separately registered under the head of Misr. Thus they constitute still both Turkish and Egyptian territory.

HYDE CLARKE.

Queries.

PRIVATE ACT OF PARLIAMENT.—I am anxious to obtain information at once as to the existence or non-existence of an act alleged to have been passed since 1707. The alleged act is said to relate to the sale of estates partly or wholly in Hackney, and which estates were held by a person named Hammond. The act is mentioned without further details in a recent deed, and is suspected to be apocryphal, as the land is asserted to have formed part of the Lammas Lands of Hackney, now called London Field. B. H. C.

THE CITY POETS.—The history of that strange, improvident, careless knot of geniuses whom we dub the Elizabethan dramatists has from various causes, often stated, become obscured. Biographers, with their scanty materials, have somehow generally omitted to notice at least one circumstance that may be obtained from the following list of those who held the office of Lord Mayor's laureate:—

George Peele, 1585; Decker, 1603, 1612; Dugdale, 1604; Anthony Munday, 1605, 1611, 1614-1616; Middleton, 1613, 1619, 1621, 1626; John Squire, 1620; Webster, 1624; Heywood, 1631, 1633, 1637, 1638, 1639; Taylor, the Water-poet, 1634; Edmund Gayton, 1655; I. B., 1656; John Tatham, 1657, 1664; Jordan, 1671, 1684; Taubman, 1685, 1689; and Elkanah Settle, 1691-1716.

Can any additions be made to the above? Probably some one having access to the Corporation records could furnish some information on the subject. Who is Dugdale, Squire, Gayton, or I. B.?^{*}

In connection with this query I would ask who besides Middleton, Ben Jonson, and Quarles, held the post of City Chronologer?

JERISON HUBAND SMITH.

[* There is a good notice of Edmund Gayton in Wood's *Atheneæ* by Bliss, iii. 756. With Wood's list of his writings

PERSIUS, WITH THE COMMENTARY OF LERISSA. I lately met with an edition of Persius with the commentary of Ælius Antonius Nebrissensis, printed at Seville in 1504 by Kronberger; and, as this is considerably earlier than any edition (with this commentary) which I have found noticed by bibliographers, I send the following description of it:

It is a thin folio of twenty-two leaves, without numerals or catchwords, but with signatures. The commentary, in Gothic letters, surrounds the text, which is in the Roman character. The first page is a woodcut title, with the arms and hat of the Cardinal Archbishop of Seville, to whom on the following page the work is dedicated. The colophon on the 20th page is as follows:—

"Ælii Antonii Nebrissensis gramatici in A. Persii flacci satyras per lucida indagatio Per eundem recognita ac lucide approbata hispali ipressa impensis p̄magnis Iohannis laurentii librarii arte et ingenio Jacobi Kroberger alemani. Anno Christiane salutis mccccccm. xv Kal. Aprilis."

Then follows, on the 21st page, a life of Persius, some remarks on satire, and an epigram by Antonius Carreon.

No notice of this edition is to be found in Brunet, Panzer, Ebert, or any other books which I have the opportunity of consulting. In the new edition of Brunet the Complutensian edition of 1526 is given as (apparently) the earliest edition with this commentary, and is described as one of the rarest editions of this poet. Brunet, however, notices the edition of Ascensius of 1523, which contains with others the commentaries of Lerissa.

All the books printed at Seville by Kronberger are of the greatest rarity, and I should be glad if any of your correspondents could refer me to any notice of this edition, or state anything as to its value or rarity. I should also be glad to be informed of any library where a copy may be found.

R. C. C.

QUOTATIONS.—I subjoin some quaint lines copied from a MS. book, and which appear to be extracted from some other book, either in MS. or print. Can any of your readers point out to whom the lines refer, or from whence they are derived?

"A Solomon for wytt, a Solon for his wyll,
A Cato for his publike care, a Tullie for his skylly,
A Socrates for mynde that fearde no losse of breathe,
A Myrrour for his godly lyfe, a Martyr for his deathe,

may be compared that given in Bohn's *Lowndes*. In London "he lived in a sharking condition, and wrote trite things merely to get bread to sustain him and his wife." At his death, which took place on Dec. 12, 1666, he was the Oxford university bedel.

London's Trjumph, 4to, 1656, by I. B. is attributed to John Bultel in Bohn's *Lowndes*, and in the Catalogue of the British Museum.—*Ed.*]

A Joseph to forgeave, a Josua to gujde,
As far from malice everie way, as prudence ys from pryde."

A.

Who was the author of the lines —

"The shaggy wolfish skin he wore,
Pinned by a polished bone before" ?

They are quoted by the late Rev. J. Mac Enery, in his *Cavern Researches*. WM. PENGELLY.

"Lovest thou greatness? I will love it too.
For thee my life shall change its peaceful hue.
I'll climb with eagle wings the vaulted sky,
And if for me capricious Fortune's star
Shall dimly shine or sternly frown afar,
What matter? in the glory of thine eye
I'll read approval, and contented die."

J. MANUEL.

Can "N. & Q." inform me in what work I can find the following lines? —

"Truth will fail thee never, never!
Though thy bark be tempest-driven,
Though each plank be rent and riven,
Truth will bear thee on for ever."

F. T. M.

Who is the author of the hymn commencing —

"Day by day the Master walketh
By his suffering servant's side" ?

A. P.

A CURIOUS SEAL.—A deed, which was executed in 1697 by persons all of the family of Hartill except one, who had married a Hartill, bears the impression of a curious seal. This seal is circular, and in its centre there is a heart with the broader part upwards. The heart is pierced through with two arrows saltireways: the barbed heads of which protrude on each side of the base of the heart, whilst their other ends protrude on the right and left of the upper part of the heart. Immediately over the heart is a human eye, open, with three small lines extending downwards from it. Opposite to the middle of the heart there is a crescent, on each side of it, with the convex side towards the heart. The seal does not show any tinctures, and is by no means well cut.

I shall be much obliged to any of your readers who may be able to explain this seal.

I should mention that the name of the family was also spelled Harthill; and they used a seal bearing, on a mount proper, a stag lodged: and probably Harthill is the more correct spelling. I enclose a sketch of the seal. C. S. G.

THE STARS IN ARABIC.—In what work shall I find the names of the stars in Arabic, their etymology, meaning, and pronunciation so far as possible? Of course I mean the latest, most scientific, and most accurate information possible on the point. CHARLES OSBORNE.

WHITSUN TRYST FAIR.—There was about a century ago, and is now I suppose, a fair called

Whitsun Tryste, held on a hill near Woolner in Northumberland. Is there any town or village at the place where this fair is held, or is it like some few other meetings of the same nature held at a distance from human habitation? What is known of its history? Is it held by charter or prescription?
CORNUB.

WEST'S PICTURE.—I have a proof print of West's picture, "The Staying of the Plague on the Repentance and Sacrifice of David at the Threshing Floor of Araunah the Jebusite"; and David is prostrate before the altar, wearing his crown. I have not had an opportunity of looking at the original, but it has struck me that David ought not to have had his crown on his head. Will you be kind enough to say if it be so in the original, whether it ought to have been so represented, and what warrant is there for it?

JOHN SAMUEL WRIGHT.

Laburnum Villa, Leamington.

Queries with Answers.

"THE WAEFU' HEART."—I shall be glad if any reader of "N. & Q." can supply me with additional information to what is given below, relative to the sweet and pathetic song commencing—

"Gin living worth could win my heart,
You would na speak in vain;
But in the darksome grave its laid,
Never to rise again."

After floating for some time anonymously, it was claimed as the production of Miss Blamire of Hackwood, the author of "And ye shall walk in Silk Attire," "The Traveller's Return," "What ails this Heart o' mine?" &c. Four things point definitely to her as the writer of it—viz. the date of its appearance, its general history, its marked style of expression, and the delicate touches of feminine feeling it contains. Its history, so far as I have been able to trace it, is as follows. Both the words and music were first published in London about the year 1788—"Sold by Joseph Dale, No. 19, Cornhill;" "sung by Master Knyvett." Stenhouse conjectures that it is "an imitation of the Scottish style, and a very successful one;" and Allan Cunningham, writing in 1825, remarks that "it has been some six-and-thirty years before the public, and if it be written by an English pen, it is written with a Scottish spirit."

Charles Mackay prints it as Miss Blamire's, and says:—"This excellent song is erroneously stated in *The Garland of Scotia* to be the production of one Jeanie Ferguson." For further evidence see Gilchrist, Whitelaw, John Wilson (the vocalist), Maxwell, and the British Museum Catalogue. With this mass of information before me in favour of Miss Blamire's claim, I was surprised to find

that Mr. Hullah in *The Song Book* (1866) had revived the old heresy—innocently enough, I suppose—by printing it as Jeanie Ferguson's. Now, I would like to know some more particulars respecting this said Jeanie Ferguson from the one or two persons who have thus used her name. Those holding a different opinion have a right to know where she lived, what she wrote, and whether she was a real personage or only a myth.

SIDNEY GILPIN.

["The Waeфу' Heart" is included among *The Poetical Works of Miss Susanna Blamire*, Edin. 12mo, 1842, p. 207. The editor, Mr. Patrick Maxwell, in the Memoir prefixed to the volume (pp. xl. to xliii.) has gone far to settle the claim of Miss Blamire as the author of this very beautiful song. But who Jeanie Ferguson was must be left a query.]

SNOWDON CASTLE.—This ancient royal residence is said to have been in Ross-shire; but though a native of that county, I have never been able to discover there the locality of Snowdon. In Scott's *Lady of the Lake* (Appendix and note 3 z) it is stated that Stirling Castle was called "Snowdoun" by William of Worcester, "who wrote about the middle of the fifteenth century;" also that Sir David Lyndsay bestows the same epithet upon it in his *Complaynt of the Papingo*—"fair Snawdoun." "Snowdon" is the official title of one of the Scottish heralds, "whose epithets seem in all countries to have been fantastically adopted from ancient history or romance;" and in Seton's excellent work on *The Law and Practice of Heraldry in Scotland* he alludes to the *Snowdon Herald* as follows (p. 37): "Snowdon is named from Snowdon Castle in the shire of Ross, another ancient residence of the Scottish monarchs." There are, therefore, good grounds for supposing that this "ancient castle" was situate in Ross-shire; and accordingly I forward my query on the subject for elucidation in the pages of "N. & Q."
A. S. A.

[We, like our correspondent, have totally failed in finding any evidence of the existence of a Snowdon Castle in Ross-shire. As to the Snowdon Herald, there seems to be no doubt that he took his title from Stirling. The designations of other officials of the Lord Lyon, such as Bute and Rothesay, show that their offices cannot date earlier than the accession of Robert II. in 1371, and that they are probably several years later, which makes them almost contemporary with William of Worcester. Sir David Lyndsay was a most competent authority, being himself Lord Lyon King-at-Arms, at a time when the earlier records of his office were still in existence. They were afterwards most seriously injured by an accidental fire.]

ROBERT HOLMES.—If my memory be correct, in *The Times* of 1858-1859 there was an account of

the death of Holmes the celebrated "father of the bar," a well-known and very eminent Irish counsel. At the time of his reported death he was said to be one hundred years of age. This account was afterwards contradicted by a *Times* correspondent, who stated that Holmes was still alive, but this correspondent said nothing about his age. Can you kindly furnish a short account of this celebrated Irishman, and what ultimately became of him? He was in great antagonism to the political powers of the day, and never had a silk gown, but ultimately the king's counsel, or queen's counsel, used to allow their venerable "father" to sit in the first rank, at least *on dit*. Ἐρωτηματικῶς.

[Father Holmes of the North-east Bar died in Eaton Place, Belgrave Square, on November 30, 1859, at the patriarchal age of ninety-four. There is an excellent biographical notice, accompanied with a portrait, of this ornament of the Irish bar, in the *Dublin University Magazine* for January, 1848, vol. xxxi, 122-133.]

CAMOENS' "LUSIAD."—Can you tell me how many English translations there are of the *Lusiad* by Camoens, and which is the best? J. D. O. J.

[The *Lusiad* of Camoens, the prince of Portuguese poets, has been translated by the following Englishmen: Sir Richard Fanshawe in 1655; Wm. Julius Mickle in 1776; Thomas Moore Musgrave in 1826; E. Quillinan (Books i. to v.) in 1853; and by Sir T. Mitchell in 1854. According to Southey (*Quarterly Review*, xxvii, 27), Mickle's is "the most unfaithful of all translations;" yet, strange to say, his version of *The Lusiad* has gone through several editions, which cannot be said of the others. Of the later translations we know little or nothing. Southey, in the article just referred to, preferred that by the old royalist, although it is "pitched in a wrong key." The English reader, he adds, "who desires to see the plan and character of *The Lusiad*, must still have recourse to Fanshawe." A list of the editions of the works of Camoens, and of the various translations in most languages, is printed in "N. & Q." 1st S. iii. 18-20.]

ENGLISH JOURNALISM.—Could you kindly inform me what works or periodicals I should consult in order to obtain sufficient information towards the compiling of a work on English journalism from its origin down to the present time?

J. MORGAN.

Soho Square.

[The following works may be consulted: (1.) Nichols's "Literary Anecdotes of the Eighteenth Century," 7 vols. 8vo. (2.) Nathan Drake's "Essays, Biographical, Critical, and Historical, illustrative of the Tatler, Spectator, and Guardian," 3 vols. 12mo, 1805. (3.) Drake's "Essays, Biographical, Critical, and Historical, illustrative of the Rambler, Adventurer, and Idler," 2 vols. 12mo, 1809. (4.) "The Fourth Estate: Contributions towards a History of Newspapers, and of the Liberty of the Press," by E. Knight Hunt, 2 vols. 8vo, 1850. (5.) "The History of British Journalism from the Foundation of the News-

paper Press in England to the Repeal of the Stamp Act in 1855, by Alexander Andrews, 2 vols. 8vo, 1859.]

BATTLE OF HARLAW.—J. M. in his interesting note (3rd S. xii. 101) refers to two old Scottish ballads. Can you inform me if the one mentioned as being given from tradition in "N. & Q." bears the date August 4, 1759, and commences—

"Frae Dunideer as I came through,
Down by the hill of Bannachie,
Alongst the Lands of Garioch,
Great pity it was to hear and see
The news and noisom harmony
That e'er the dreary day did daw,
Crying the Coronoch on hie,
Alas! alas! for the Harlaw," &c.?

W. R. G.

Aberdeen.

[The original ballad of "The Battle of Harlaw," printed in "N. & Q." 3rd S. vii. 393, commences—

"As I cam in by Dunidier, and down by Wetherha'."

But the common version, quoted by W. R. G. will be found (without any date) in *The Evergreen*, by Allan Ramsay, ed. 1761, i. 78, and in Aytoun's *Ballads of Scotland*, i. 64, ed. 1859.]

Replies.

BISHOP GIFFARD.

(3rd S. xi. 455-6; xii. 76.)

1. Dr. Bonaventure Giffard was born, about the year 1643, at Wolverhampton, in Staffordshire, of an old and respectable Catholic family. He was sent, at an early age, to Douay College, in France, and from thence proceeded to complete his ecclesiastical studies at the University of Paris in October, 1667. He received the degree of Doctor of Divinity in 1677 from the Sorbonne, having previously been ordained as a secular priest. Having proceeded on the English mission, he became Chaplain to King James II., and was appointed, by royal mandate of that monarch, President of Magdalen College, Oxford, on the death of Bishop Samuel Parker; he was, accordingly, installed by proxy March 31, 1688, and on June 15 following, "took possession of his seat in the chappel, and lodgings belonging to him as President." (Wood's *Athene Oxonienses*, ii. 621, edit. 1692.)

On the change of government at the Revolution shortly afterwards, he was removed from the presidency by the Bishop of Winchester, and Hough restored, October 25, 1688.

Pope Innocent XI. nominated Dr. Giffard to the episcopate by letters apostolical, dated January 30, 1688, and he was consecrated in the Banqueting Hall, at Whitehall, on Low Sunday, April 22 following, by Mgr. Ferdinando d'Adda, Archbishop of Amasia *in partibus infidelium*, and Nuncio Apostolic in England, with the title of

Bishop of Madaurus, or Madaura—"Episcopus Madaurensis," an ancient episcopal see in Numidia, suffragan of Metropolitan of Cirta. (Morcelli's *Africa Christiana*, i. 209-10, where is noted among the titular bishops of that see, "BONAVENTURA, M.DC.LXXXIII.L. (*Brev. Ben.* xii. &c.)" and his successor, in 1708, as Anthony-Ignatius-Muntzer, which it is difficult to reconcile with the date of Bishop Giffard's death, twenty-three years afterwards.) The new bishop was appointed first Vicar-Apostolic of the New Midland District of England, in 1688, and also had charge of the Western District from 1708 to 1713; in March, 1703, he was translated from the Midland to the Southern or London District, which he held till his death at Hammersmith, in Middlesex, March 12, 1733, when he had attained the ninetyeth year of his age and forty-fifth of his episcopate. His remains were interred in old St. Pancras churchyard, London, and have probably been desecrated by the late railway changes there.

There is a print by Claude du Bosc, which was done in 1719, and in the seventy-seventh year of his age. See Noble's *Biographical History of England*, vol. vi. p. 109, edit. 1524, where it is stated that—

"He was much esteemed by men of different religions, and especially by those who were most intimately acquainted with his character. It is certain that he died at Hammersmith, in the reign of George the Second, aged about ninety. The dates of his age assigned by Dod and others at the time of his death differ considerably from the era on his print, which is very probably right. See Noble's *Continuation*."

2. The Bishop of Montpellier—*Mons Pessulanus*, not "Montepessutanus"—on Nov. 22, 1792, was *Mgr. Joseph-François de Malide*, born July 12, 1712, at Paris, nominated Bishop of Arranches, in Normandy August 6, 1766, and consecrated on the 31st of same month; translated to see of Montpellier May 9, 1774; a deputy to the States General of France in 1789; refused to resign his bishopric at the Concordat of 1801, and died in exile in London, in 180—, an "anticoncordataire"; probably also interred at St. Pancras.

3. The Bishop of Dijon, on February 11, 1793, was *Mgr. René de Montiers de Mézinville*, born in 1742, in diocese of Limoges; nominated to see of Dijon—"Divionensis"—April 23, 1787, and consecrated May 13 following. In obedience to the Concordat of 1801, he resigned his bishopric, and was administrator of the diocese of Lyons until the nomination of Cardinal Fesch to that archbishopric, August 4, 1802. He also appears to have been bishop designate of Chambéry, in Savoy, then, as now, part of the French empire; but, as another appointment was made in 1806, *Mgr. de Mézinville* was probably not confirmed in that see, and he became a Canon of the Imperial Chapter of Saint-Denis, where he was apparently

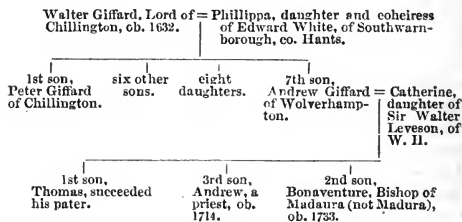
still living in 1827. ("Richard et Giraud," *Bibliothèque Sacrée*, vol. xxviii. p. 277, edit. 1827.)

These replies will afford all the information regarding the three altar-stones asked for by MR. C. PARFITT, Cottles. A. S. A.

Allahabad, E. I.

The Giffards have a splendid place in the parish from which I write, with a fine modern house (one of Sir John Soane's), elegant grounds, and a sheet of artificial water which I believe has not its parallel in England. Their pedigree is one of the most perfect in England, and is traceable, without one failure of heirs male, to two generations before the Conquest. Mr. Planchè and Sir Bernard Burke will verify my assertion, having had extensive correspondence with me on the subject.

I printed in 1858, for private distribution, a short account of the history of this parish; and in that little volume is a sheet pedigree of the Giffards, which includes a record of upwards of 200 persons. I will make a brief extract from this. Every entry I made between the twelfth and eighteenth centuries was confirmed by original charters, still in my possession:



Andrew, the father of the bishop, was killed in a skirmish near Wolverhampton early in the Civil War. Bonaventure was born in Wolverhampton in 1642. (Giffard House still stands in Wolverhampton, and the wealthy manor of Stowheath, which covers many square miles of the "Black Country," and was the inheritance of the Levesons, is to this day the joint property of the Giffards and the Dukes of Sutherland.)

Bishop Giffard was a perfect man. He was not only made a portion of the Romish hierarchy under James II., but that insane king nominated the bishop to be president of Magdalen (Oxon). There is a fine portrait of the bishop at Chillington—a life-size half-length. He died in London, was buried in St. Pancras (together with his brother Andrew), and though his tomb has disappeared, I send you the copy of the inscription once upon it, which I obtained from Chillington. Devonshire has not the faintest claim to be the nativity-place of Bonaventure Giffard.

✱

"Sub hoc lapide junguntur cineres
Fratrum duorum in vita conjunctissimorum
BONAVENTURE GIFFARD, E.M.V.A.
et ANDRÉE GIFFARD, P.
Qui ex nobili in Agro Staffordiensi familia oriundi
Pietati in Deum et charitati erga homines,
Jam inde a juvenilibus annis
Se totos dedentes,
Bonis ideo aprime chari,
Malorum vexationibus quandoque objecti,
Egregiâ semper apud omnes famâ ;
Omnia quæ virtutem, ingenium, doctrinam, sequi amant
Bona malaque affatim experti :
Deficientibus demum corporis viribus,
Aliis plorantibus,
Ipsi læti huic mundo clausurunt oculos,
Melliori mox aperturi.
Vade, lector, et quod vitæ superest similiter impende,
Sic tibi metipso optime consules,
Sic illis dum vixerunt gratiam fecisses maximam,
Sic etiam mortuos lætari facies.
Vale, tuique eorumque causâ
Jam feliciter hac vitæ defunctorum
Sæpe recordare.
BONAVENTURA natus A.D. 1642, obiit Martii 12, 1733,
Alter, biennio post natus, obiit Sept. 14, 1714.
Requiescant in pace."

J. H.

Brewood, Stafford.

RATTENING.

(3rd S. xii. 145.)

In answer to the interesting communication of your correspondent ESTRE the word *rattening*, or to *ratten* (not *rattan*, as used by Dr. Vaughan in his *Age of Great Cities*), in its present application, and especially as now understood, appears to be of modern growth.

I do remember—though I cannot speak with absolute certainty on this point—of its having been thus applied thirty years ago. This word, and the growth and use of other trade and slang terms as applied to these practices, would form a very interesting inquiry for philologists. I have indeed sometimes thought it might be possible to connect the origin of many of these words and practices with the condition and state of general intelligence of any particular trade, and especially with the moral character of trade secretaries and those who guided or literally "governed" the respective branches.

I have now—though the occurrence to which I am about to allude took place more than thirty years since—a vivid recollection of a scene which occurred in connection with this subject. When a youth I went to reside for my health for several weeks with a family who occupied a small cottage on the banks of the Rivelin, a wild and beautiful spot about five miles to the west of Sheffield, the favourite haunt of the poet Ebenezer Elliott, and the scene of many of his most thrilling poems—such as "The Ribble Din,"

"The Wyming Brook," and "The Tree of Rivelin." About two o'clock one morning, during my sojourn, the little community was thrown into a state of great excitement by one of those lawless and destructive proceedings which have formed the subject of the recent Commission of Inquiry in Sheffield, and which had occurred during the night in one of the low "grinding wheels" or sheds situate on the Rivelin, the machinery of which is driven by the stream. I still distinctly remember my impressions on visiting the scene of destruction the following morning—grinding-stones, buffs, and glaziers broken, and lying scattered about the "hull;" straps or bands cut and destroyed, and some of them thrown into the mill-dam adjoining. I have often since fancied that I heard in my sleep the noise during the night, but whether it was real or only imaginary I cannot now determine. The grinders and neighbours of whom I inquired said there had been a "smash" at the "Wolf-wheel" (I think this was the name). But, to the best of my recollection, the word *ratten* was not then used at all. The term *ratten* (v. a.), and *rattening*, its participle, is mostly applied to two processes:—

1. Taking away, hiding, or destroying the bands or straps which connect the grinding-stones, &c. with the machinery, and by means of which they are rapidly made to revolve on their axes.

2. Taking away the nuts or screw bolts by which a pair of strong circular iron plates are fastened against the two sides of the stones, and which, to a great extent, prevent their breaking. By the careful use of these nuts and plates and strong iron chains attached to the "horsing," accidents are much less fatal than formerly.

The process of wedging the stone upon the axle, or axle-tree as it is called, by tightly driving in a number of wooden wedges, was always a source of great danger to the grinder; for if driven in too tightly (and it was necessary to have them much tighter when plates were not used) the stone was nearly sure to burst, and often with fatal results. There may have been instances, as stated by Dr. Vaughan, in which these wedges have been *purposely* driven in tighter by *ratteners* during the night, but I hope and think they were of comparatively rare occurrence. In these cases, without either screws or plates, or even chains, which are both of comparatively modern date, death was nearly inevitable. The grinder's "horse," or properly "horsing," is a large solid oblong block of wood rounded off at the top for ease in sitting (hence the name horsing), upon which he sits astride, and his head being directly over the stone while at work. It is placed immediately behind and partly *over* the stone, and is secured in its position by strong hooks and chains on each side, which go into the ground.

About a fortnight ago I heard a large stone break, or, as it is here termed, "go off." In this case the chains which secure the horsing were good and strong, or death would have been instantaneous. As it was, the grinder was thrown upwards against the ceiling, and alighted on the drum-board, situate some five or six yards at the back of the stone. The portion of the stone which flew forward bent a thick iron-bar in the window frame. The result of this was a severe shaking only, and the man was able to attend his work a few days after.

In speculating upon these questions I have sometimes wondered whether the habits and actions of that sly and mischievous little animal the *rat* have had any connection with the origin of this term. The two processes are not much dissimilar. We have the words "to rat," signifying to run and to burrow; and a *rattener* is always suspicious, and pursues his vocation stealthily, his deeds being those of darkness, and either "burrows" or is quickly off the spot.

The editor of that excellent work the *Imperial Dictionary* gravely informs us that "the rat is one of the worst animal pests we have"; and from the same excellent source we have "to rat, a term of modern use, applied to one who deserts his political party for some interested motive"; and in the workshop it is applied to one who takes employment in an establishment while the regular workmen have struck work. But the etymology of the word I must leave to the discussion of abler pens.

ONE ENGAGED IN THE SHEFFIELD TRADE.

In "Hallamshire," the district of which Sheffield is the capital, and indeed in Yorkshire generally by the common people, *rat* is pronounced *rat'n*, and hence the secret mischief done by one workman to another in trade disputes was called *rattening*. That is, doing on a larger scale what the "varmint" does on a smaller—such as "blending the scales and springs" of the cutler, cutting the "wheel-bands" of the grinder, or the bellows of the blade-forging, and other like injuries. These wrongs were generally perpetrated during the night, and when in the morning the sufferer asked who had done the mischief, the reply was "The rats had been!" I believe this is the origin of a phrase with which I have been familiar for more than half a century, and which recent painful circumstances have made sadly familiar wherever an English newspaper is read. Of course, it has happened, in this as in other cases, that an expression used at first in a limited meaning has come to be used as signifying trade outrages of whatever kind. I will not say it would be impossible to split a grinding-stone in the way described by Dr. Vaughan, but I never heard of such a case. I close with a literal illustration of

my etymology. An amateur in fancy engineering said to me the other day, "I have been *rattened*: I had just put a new cat-gut band upon my lathe, and last night the *rats* have carried it off, and I suppose eaten it!" J. H.

HARVEST HOME.

(3^d S. xii. 148.)

Amongst the Romans the festival of *Opesconsiva*, on the 8th calend of September (=Aug. 25) to Rhea or Ops, was held in honour of the fruit-bearing earth. With the Greeks, the festival of Ceres corresponds, and was held in the month Βοηδρομιών (August) for nine days; her name in Greek was Δημήτηρ (=Γῆ μήτηρ), mother-earth. It was observed with special honours every fifth year by the Athenians at Eleusis, and received the names of τὰ μυστήρια, the mysteries; and τελετή, perfection. To neglect initiation into these mysteries was deemed so heinous a crime that it formed part of the indictment against Socrates on which he was condemned to death. Besides these, the Greeks and Romans honoured Ceres with several festivals before and after harvests, *e. g.*, the Προηρόσια and the Ἀλώα, the *Cerealia* and the *Ambarvalia*. Amongst the Romans the whole month Sextilis (August) was under the protection of Ceres, and the 4th *ide* (= the 10th) of that month was dedicated to Ops and Ceres. (See Virgil, *Georgics*, i. 147, 338; Tibullus, i. i. 24.) The Jews kept also two festivals (Exod. xxiii. 16). The worship of Περσεφόνη, in November, was connected with that of Ceres as the lesser mysteries: the myth refers to the sowing of the seed, its burial in the earth, and its produce as effected by the combined influence of the action of the atmosphere (= Jupiter) with that of the moistened earth (= Ceres). Thus Jupiter and Ceres are the parents of Proserpine. The rape of Proserpine by Pluto represents the retention of the seed in the earth prior to its sprouting. He also symbolises the *wealth* derived from agriculture and mining. These myths were partially, but not fully, explained in the Eleusinian mysteries. In the lively fancy of the Greeks they also symbolised the immortality of the soul. T. J. BUCKTON.

Streatham Place, S.

There is no authority, as far as I am aware of, for supposing that a special holiday was kept on this occasion in Greece; but we have reason to believe that harvest thanksgivings were rendered to Demeter at the mysteries of Eleusis, which were celebrated every year in September. The Olympic games and others were also held in connection with the harvest. We have more reliable information concerning the celebration of the feast in Italy. The Romans had fixed the 21st of

August for the solemnity; this day was consecrated to the god Consus, and hence the feast bore the name of "Consualia." Sacrifices were offered on that day to the divinity by the Flamen Quirinalis and the Vestal Virgins, and games consisting chiefly in horse and chariot races were held in the circus. Horses and mules were adorned with flowers, and all domestic animals were allowed to rest.*

Romulus is said to have established the Consualia, and it was at their first celebration that the Sabine women were carried off. The Consualia were the popular harvest feasts; four days after, on the 25th of August, essentially religious ceremonies were performed, and thanksgivings offered to the goddess of the harvest, Ops consivia, or Opiconsiva. (See Varro, *L. L.* vi. 21; *Fest.* 186, Huell.; Macrob. iii. 9, 4.) G. A. S.

Fosbrooke says, the old Gauls used to parade a figure of *Berecynthia* over the fields in a car drawn by oxen, the people following in crowds, dancing, singing, &c., for the success of the crops. This figure is called by Dr. Clarke *Ceres*, by Brand *Vacua*, to whom the Romans offered sacrifices at the end of harvest. In Scotland the harvest home is called *kirn*, or *cornbary*, and the harvest supper *mell supper* in the north of England. Servant and master sit at the same table conversing freely together. This custom is probably derived from the Jews at the feast of tabernacles, and also from the heathens, Macrobius mentioning it.

JOHN PIGGOT, JUN.

"Agricolæ prisci, fortes, parvoque beati,
Conditæ post frumenta, levantes tempore festo
Corpus, et ipsum animum spe finis dura ferentem,
Cum sociis operum, et pueris, et conjuge fida;
Tellurem porco, Silvanum lacte piabant,
Floribus et vino Genium memorem brevis ævi."

Hor., *Ep.*, lib. ii. ep. i. 135-44.

R. C.

Cork.

WHIPPING FEMALES.

(3^d S. x. 72, 155.)

Your correspondent T. F. justly remarks that "the punishment of whipping girls is not now practised in France, but it was very general during the last century." On this head, see a very curious passage in Voltaire's *Raison par Alphabet*, article "Verges." The remarks made are so very crude and literal as to be untranscribable save in the pages of a medical journal; but it is sufficient to note here that the punishment of grown girls

with the rod was universal in French conventual schools during the last century. It was *not* used, however, by Madame de Maintenon in her model establishment at St. Cyr; although, curiously enough, we are entitled to infer, from a passage in the Memoirs of Madame Campan, that this enlightened woman, who flourished a full century after the bigoted Madame de Maintenon, and who educated the sisters of Napoleon, occasionally employed the rod as a means of discipline. If we are to credit M. Michelet, in his *Priests, Women, and Families*, the corporeal chastisement of female scholars is still persisted in by the Ladies Superiors of French nunneries; but this statement is probably inspired by the peculiar temperament of the historian whom Pontmartin has called "un vieillard érotique." The truth is that corporal punishment, as applied to females, has entirely died out in France in all save a few remote village schools, and perhaps in the establishments known as "Maisons de Correction," and which answer to our Reformatory Schools. In these last, it is believed, refractory girls are sometimes punished by whipping, but never without a formal permission from the governmental authorities. The instrument used is, not a birch-rod, but the *martinet*, a scourge composed of leathern thongs—a cat-o'-nine-tails, or rather twelve tails in fact. Of the ancient prevalence of the practice, French literature is full of particulars. In the memoirs of the famous religious visionary, Madame Bourignon—who herself kept a kind of reformatory school—the whipping of children finds repeated mention; and it was generally to escape an impending whipping that the girls denounced themselves as being bewitched, or possessed by the evil spirit. They thus became objects, not of anger, but of sympathy. In droll converse to this is the story told by Tallemant des Réaux of the gentleman who had two grown daughters at school with the nuns of Loudun, "bewitched" by Urbain Grandier. In consequence of the scandal created by that affair, he took his daughters away from Loudun, engaged a strong-minded and strong-armed governess for them, and by dint of sound and continued flogging succeeded in exorcising the tempter from their bodies.

The miserable women who were confined in the prison-hospitals of Bicêtre and La Salpêtrière were habitually and repeatedly scourged; but the last female publicly whipped by judicial decree in France is supposed to have been Jeanne St. Remi de Valois, Countess de la Mothe, who, tied to a cart, and with a halter round her neck, suffered both whipping and branding as a punishment for her share in the abstraction of the Diamond Necklace. It is stated, however, in contemporary accounts, that "the whipping was slight and *pro forma*." The Revolutionary Convention, to their eternal honour, completely abolished the judicial

* See Dion. Halic. *Ant. Rom.*, i. 33: — Κωνσούλια δὲ ἐπὶ Ῥωμαίων λεγόμενα κατεστῆσαντο, ἐν ᾧ παρὰ Ῥωμαίους ἐξ ἔθους ἐλιγύνουσιν ἔργων ἵπποιοι καὶ ὄρεῖς καὶ στέφανοι τὰς κεφαλὰς ἄνθεσι.

flagellation of females; but, as it is impossible under the sun to attain perfection, we find that, both before and after the Reign of Terror, the populace frequently took the law into its own hands, and that the victims of its wrath were often females. Thus, the *Tricoteuses* were accustomed to waylay nuns who had been driven from, or refused to leave their convents, and shamefully fustigate them; and, after the Terror, the tables were turned, and the *Jeunesse Dorée*, seizing on the *Tricoteuses* and *Jacobines*, fustigated them quite as shamefully. See the works of MM. de Goncourt and Ponsard's *Lion Amoureux, passim*. The most famous case of the kind is that of Théroigne de Méricourt, who was publicly flogged by a mob of women on the Terrasse des Feuillants. She went mad through rage and shame, and lay for twenty years in the lunatic asylums of Bicêtre and Charenton. Whenever she could escape the vigilance of her gaolers, she would strip herself naked and endeavour to administer to herself the degrading infliction she had suffered at the hands of the populace.

The prohibition of this barbarous and indecent punishment, as applied to women, is one of the surest signs of advancing civilisation. The whipping of women in Russia is now strictly forbidden. Even in Austria—where, until a very recent period, female prisoners were subject to the lash, the female warder who administered the castigation receiving one and eightpence for each execution—the custom has been abolished by a special clause in the new penal code. The whipping-houses in Holland, whither sometimes young ladies of the best families were sent to be “corrected,” were abrogated by Louis Bonaparte; and in England, save in a very few rare instances, which have only to be known to be at once denounced and stigmatised, the rod and the cane, so far as girls are concerned, have been laid by for ever.

It is curious to mark that these obsolete implements of torture should linger in two countries: one of them the oldest, and the other the newest, in point of civilisation in the world. In China the bamboo continues to be a recognised institution, and females are not exempt from its operation; and in the United States, the land *par excellence* of lady-worship, the corporal punishment of school-girls still, in a very mitigated form, obtains. There is no need to recur to the case of the young lady of seventeen who was whipped at the public school at Cambridge. I hold such a case to be thoroughly exceptional, and the brute who inflicted the outrage has doubtless long since been expelled from his post. The indelicate punishment of children, either little or big, in the Northern States, is all but entirely unknown both in male or female, public and private; and, if attempted, would be at once put down by public

opinion. Nor is such a thing as a birch-rod to be seen in any American school; but strokes on the hands, arms, and shoulders, given with a ruler, a hickory switch, or a leathern strap (cut into a kind of fringe, after the manner of the Scottish tawse), are a common means of discipline in schools for both sexes. It must be remembered that, in America, boys and girls are often educated together; and that, even when the pupils are of one sex only, girls are as frequently taught by masters as boys are by mistresses. It is claimed that, when the mode of instruction is identical, there should be no dissimilarity in the method of discipline. Girls are quite as troublesome as boys; nor does the equal meting out of stripes—administered without cruelty and without indelicacy—to both sexes appear in the least to diminish the reverent consideration in which ladies are held in the States, and the obsequious affection with which the ruder sex regard them. It is of very frequent occurrence for the school-teacher to marry the young lady whom he has formerly caned. For the rest the system seems to work well enough, for the Americans are certainly the best educated nation in the world.

In conclusion it may be noted, as an instance of the mental confusion into which we may be led by the vexed question of “indelicacy” in corporal punishments, that, in *The Travels of Edward Thompson, Esq.*, published about 1743, the author highly compliments the Turks on the decency with which they manage the application of the bastinado to female criminals. Their naked limbs are not exposed, says Mr. Thompson, as is the custom at Bridewell and Newgate. Their feet, even, were not bared; but they were bastinadoed in what we euphuistically term “the old-fashioned style,” but always with their drawers or trousers on! It was on what the Americans call the “hinder stomach” that the Janissaries also were punished, it not being deemed expedient to injure their marching qualities by blows on the feet.

BOOKWORM.

“YE MARINERS OF ENGLAND” (3rd S. xii. 176.)
I beg to be allowed, once for all, and in the strongest manner, to protest against such attempts, which I must call equally daring and futile, as have lately appeared in “N. & Q.,” to cobble and tinker our greatest works of genius, such as Campbell's immortal Odes. Some of these remarks seem dictated by the very spirit of prosaic hypercriticism. I cannot conceive that such objections as that (in poetry) while the shore may be called *native*, the seas washing it may not—or that a flag cannot be said to brave the breeze—require any reply. And as for the “hyperbole” of one thousand years, had we not better calculate the exact number of calendar months since our first naval victory, and try and put *that* in? The idea, too, of sub-

stituting such jaw-breaking cacophony as "War's bolt," &c., for the flowing melody familiar to all schoolboys, might make one shudder. Surely the fate of Bentley's "emendations" of Milton may deter us smaller people from the attempt to "improve" Campbell. LYTTLETON.
Hagley.

EARL ST. VINCENT (3rd S. xii. 106.)—It may be needful to explain to non-nautical readers the salute on stepping upon the quarter-deck of a British man-of-war. Such an one has to consider that the service is styled "The Royal Navy," and that each individual ship is "Her Majesty's ship." Now, apart from the religious appreciation of the term, the quarter-deck of a British man-of-war is a most sacred place. Every one who steps thereon is under the solemn impress of loyalty and duty to Her Majesty in the abstract, as well as in obedient respect towards "the officers of the quarter-deck" in the concrete: officers under Her Majesty's commission, as shown in a figure, by the graceful pennant, flying at the main-royal-mast-head. Hence, it may be well understood, what moved the great and glorious Earl St. Vincent when he expressed "Lower,"—his own bow being the exemplar as in the royal presence, as well as of official ceremonial respect. And it was well in him: for all forms, in the constancy of their use, lose their significance and import, falling into a loose and slovenly observance, requiring correction. This *amende* I owe to all that bear, and have borne, the honourable name of Jervis.

COMMANDER JAMES STUART (b), R.N.

Stratford, Essex.

The anecdote related by S. F. shows that, with all his punctiliousness as to etiquette and discipline, this great naval commander appreciated good sense and spirit in those with whom he found fault. The following story illustrates the same qualities in a case where a much more serious breach of discipline had been committed. I find it in the *Memoir of the late excellent Robert Haldane*, published along with that of his brother J. A. Haldane in 1852 (p. 29). Mr. Haldane was at the time an officer in the Foudroyant, under Captain Jervis, when he captured the Pégase:—

"Just as the ships were about to open their fire, the officer on the forecastle called out that the enemy had 'put her helm up to rake.' Capt. Jervis instantly exclaimed, 'Then put her helm a-starboard,'—meaning to deliver his broadside from the starboard guns. At that critical moment one of the midshipmen—a friend of Mr. Haldane's, the gallant Bowen, who fell by the side of Nelson at Teneriffe—saw that an opposite manœuvre would give the Foudroyant the advantage of her first fire, and enable her to rake instead of being raked. On the moment, this gallant young man, standing by the wheel, called out—'Port, port! if we put our helm to port, we shall rake her.' His eagerness admitted of no denial. The helm was brought to port; the broadside of

the Foudroyant was poured into the Pégase; and when the smoke cleared off, Capt. Jervis, in the enthusiasm of the moment, pulled off his hat on the quarter-deck, and, turning to the young officer, exclaimed, 'Thanks Bowen, you were right.'

P. E. N.

Berwick.

LAST ON SHAKESPEARE (3rd S. xii. 175.)—I should be wanting in courtesy were I to refuse a reply to one who thinks so favourably of me as J. A. G. I, therefore, give the following explanation of the passage in *The Midsummer Night's Dream*, respecting which he asks for information.

I have remarked more than once, in my *Expositor*, that we are not to seek for philosophic accuracy in the language of Shakespeare: for he wrote for the stage, not for the closet, and never printed any of his plays. In this passage the error seems to me to lie in his using "forms of things" for "things" simply. What he means is, that imagination gives substance and form to "things unknown," and then "the poet's pen turns them to shape," by which he may mean that language gives them form; makes them, as it were, objects of the senses, or perhaps dresses, clothes, or adorns them—as "shape" was the theatric term for dress, attire. In this last case, "turns to" must signify gives, or invests with.

THOS. KEIGHTLEY.

BUNS (3rd S. xii. 148.)—I can congratulate my friend Mr. HALLIWELL on his having a pleasure to come, if he has never tasted a Scotch bun, which certainly has a hard, very hard, crust. The only shop where, as far as I know, one can be procured in London is that of Thomas Littlejohn and Son, 77, King William Street, City; and I doubt if even there at this season of the year, as it is like plum-pudding (to which it bears a distant resemblance), a Christmas dainty.

What in England is called a bun would in Scotland be described as a cookie. From the frequent appearance of these articles at tea-parties, the latter are irreverently spoken of as cookie shines. GEORGE VERE IRVING.

PASSAGE FROM FORTESCUE (3rd S. xii. 129.)—The philosopher is no doubt Aristotle. I cannot find the passage "quod mulierum membra," &c., *totidem verbis*, but there is a passage in the *Historia Animalium*, Book IV. chap. xi., so much like it that Fortescue's words are probably simply a paraphrase of it.

"Mulier est mas occasionatus"

is one of the auctoritates or apophthegms that men picked up and codified in the mediæval commonplace books. As I could not find it in the more modern translation of Theodore of Gaza, I looked in a collection of the *Auctoritates Aristotelis*, and there found it referred to the *Historia Animalium*, but really occurring in the *De Generatione Animalium*, ii. 3:—

Τὸ γὰρ θῆλυ ὡςπερ ἐστὶν
Ἄρβην πεπραμμένον.

As to the signification, *occasionatus* is given in Ducange, with an illustration from the *Sermons* of Gabriel Baraleta, which curiously is this identical aphorism, although not there referred to Aristotle:—

“Femina est mas occasionatus, id est, imperfectus.”

I should suggest the word “spoiled” as an English equivalent—Latin, *mancus*; and French, *manqué*.
W. S.
Oxford.

It seems to me that the words *mas occasionatus*, over which C. P. F. stumbles, are perfectly inexplicable, and arise from some error of the copyist or printer (he merely calls the work *unpublished*; was it printed?) To suppose that a word signifying *tributis gravitus*, “burdened with taxes,” can mean “imperfect,” “emasculated,” is too great a stretch of imagination. Let me suggest that the author wrote *mas succisionatus*, which, being written *masuccionatus*, became corrupted as above. *Succisio* signifies “cutting away”; and “*succisa libido*” is “emasculated lust” in Claudian. Or, with the same meaning, *exsecionatus* might be read, which might easily be changed into *occasionatus* by one copying from dictation.

E. B. NICHOLSON.

Tonbridge.

Occasio-natus is a compound of two words. The passage in question reads thus: “He saith also, that the woman is born for the occasions [the wants, or uses] of the male;”—not complimentary, but strictly biblical. ATHENSÆUS H.

DOLE (3rd S. xii. 7, 55, 79, 117.)—Your correspondent MR. ADDIS speaks of *dole* (= *dolor*) as being “of the very rarest occurrence in modern poetry.” It seems quite familiar in this sense to myself: one passage not already cited in *Tannhäuser* has it twice:—

“Oh! deeper *dole*,
That so august a Spirit, sphered so fair,
Should from the starry sessions of his peers
Decline, to quench so bright a brilliancy
In Hell’s sick spume. Ay me, the deeper *dole*!”

E. B. NICHOLSON.

Tonbridge.

“HIGH LIFE BELOW STAIRS” (3rd S. xii. 107.) David Garrick is the author of *Bon Ton*; or, *High Life Above Stairs*, which may be found in the fourth volume of *A Collection of the most esteemed Farces and Entertainments performed on the British Stage* (Edin. 1783). Perhaps this was running in the mind of the writer of the article in *All the Year Round* when he wrote the sentence quoted by your correspondent.

D. MACPHAIL.

Johnstone.

SWATFAL HALL (3rd S. xi. 378, 463.)—Other-wise Swatchfield or Swatsall Hall. Is probably the house still known by that name in the parish of Gislingham, in the hundred of Hartismere, Suffolk. The noble proprietor, Lord Henniker, whose father purchased the estate about forty years ago, has informed me that the hall was “built by Antony Bedingfeld according to the inscription on his monument; whereon also is recorded, among other virtues, that he was pious, loyal, hospitable—*φιλόθεος, φιλοβασιλεύς, φιλόθενος*. This confirms the *Lyra Elegantiarum*, and the explanation given” by MR. JONATHAN BOUCHIER of the lines—

“All you that e’er tasted of Swatfall Hall beer,
Or ever cried roast meat for having been there.”

I should be glad to know if there are many other topographical references in *The Country Wedding*.
W. H. S.
Yaxley.

SHEKEL (3rd S. xii. 92.)—It may interest GAMMA to know that I have a duplicate of his shekel. The Hebrew legends are the same—viz. (in English), “Shekel (of) Israel,” and “Jerusalem the Holy.” The “vase and smoke rising” (perhaps an emblem of the daily sacrifice) on the obverse, and the “branch” on the reverse (possibly a reminiscence of “Aaron’s rod that budded”), are likewise identical.

I cannot think that these coins or medals are of any antiquity. Their style of execution is eminently modern. I shall venture to assign them to either a Warsaw or a Lisbon artist, those two capitals being the head-quarters of Judaism for centuries past.

The medals may be the expression of a national pride, or indicative of an expectation of their longed-for future glories; but that they belong to the true period of Jewish history, as a nation, would scarcely be allowed by any numismatist.

T. W. W.

Hampton-Bishop.

KEATS AND “HYPERION” (3rd S. xi. 363.)—Had Keats had any classical education in addition to his undoubted high poetic genius, he would surely not have accentuated the word *Hyperion* as he has, but would have laid the accent on the penultimate syllable *i* (*Hyperion*) instead of on the antepenultimate vowel *e*; nor could he have coined such an epithet as *Aurorian* for morning clouds; nor could he have been guilty of such anachronisms as, for instance, where he says (in about the middle of the first book) that Hyperion shuddered—

“Not at dog’s howl, or gloom-bird’s hated screech,
Or the familiar visiting of one
Upon the first toll of his passing bell,” &c.

Nor would he, I think, have formed such a possessive case as “Enceladus’s,” making five syllables of the word.

Your correspondent Mr. J. BOUCHIER says that Keats wrote *Hyperion* under the influence of Milton's sublime epic. To some small extent possibly he did; but Milton, with his classic lore, could never have committed such faults as I have above mentioned. Perhaps poor Keats would have corrected them had not his life been so prematurely ended as it was. T. S. N.

THE FRENCH WORD "VILLE" IN COMPOSITION (3rd S. xi. 379).—Your correspondent X. asks how it is that we have in England such names as Sackville, Pentonville, and Tankerville, though, as he says, the rule is, in the formation of compound words, that the constituent parts should be taken from the same language. I would, however, remind X. that our language abounds with exceptions to such rule: as, for example, "grandson," "valueless," "numberless," "because," "belabour," "betray," "bewray," &c., in all which compound words one of the constituent parts is of Latin, and the other of Saxon, origin. I am aware that some think the words "betray" and "bewray" are entirely of Saxon origin; and not only so, but that they are also identical in meaning. I cannot subscribe to that opinion, as I think they involve ideas as essentially different; nay, as opposite one to the other as truth to falsehood, and light to darkness. T. S. N.

NOSE-BLEEDING (3rd S. xii. 42, 119).—Your occasional correspondent, Mr. NOAKE, in his account of Hanley Castle, printed in the *Birmingham Gazette*, August 12, 1867, quotes at length a manuscript account of life in a Worcestershire baronial hall at the end of the last century, as described by the late Sir E. H. Lechmere, who, in his very interesting narrative, has not omitted to give full particulars of the in-door servants at Hanley Castle. Of the cook he says:—

"She was very superstitious. A mole was found one day in the garden, having had three of its legs cut off, and bleeding at each of the amputated joints. This cruel experiment had been tried upon the poor little animal as a charm for the toothache by the merciless queen of the kitchen, and one of the requisitions to make the charm work effectually was that the victim should be turned out alive."

CUTHBERT BEDE.

TWO CHURCHES UNDER ONE ROOF (3rd S. xii. 105).—Mr. PIGGOT says that the churches of St. Margaret and All Saints in this place are under one roof. It is not so: true it is that they are only separated by arches, and now form the two aisles of the present church; but the two roofs are perfectly separate and distinct. The living was formerly in mediocrities, which are now united, and I suppose at the union the churches standing close together were thrown into one.

CHARLES F. S. WARREN, B.A.
6, Cliff Cottages, Pakefield, Lowestoft.

FALSE QUANTITY IN BYRON'S "DON JUAN" (3rd S. xii. 127).—Mr. BUCKTON has certainly not bettered the line by his addition of the word *too*. According to his copies the line possesses a redundant syllable, and he proceeds to correct the blemish by introducing another, and making a complete hash of the metre, which requires *five* feet, not *six*. The true reading at once struck me as being,—

"And Zoe spent hers, as most women do."

So crept in between the first two words clearly through its similarity to the first syllable in *Zoe*. On afterwards referring to Murray's large one-volume edition (1846) I found that the line stood exactly as I have written it above. I can only suppose that your correspondent's copy belongs to one of the early editions, which notoriously contain many typographical errors.

E. B. NICHOLSON.

If Mr. BUCKTON, instead of adding another word to the line in his copies, already too redundant,—and thus by the way increasing the false quantity—had simply erased the superfluous word "so" he would have brought the line to its original state, as it correctly appears in the one-volume edition published by Murray in 1837:—

"And Zoe spent hers, as most women do."

The error must have arisen from some careless or ignorant compositor scanning *Zoe* as a monosyllable; a stupid mistake, since the same name appears also in the second line of the stanza as a dissyllable. R. M'C.

The first octavo edition of *Don Juan*, published by Murray, but not bearing his name on the title-page, has—

"And Zoe spent hers as most women do."

I submit that "so" is an error of the press. Mr. BUCKTON's addition removes the false quantity, but makes an Alexandrine. H. B. C.

U. U. Club.

[This luckless misprint has covered our table with so many replies, their name is "Legion."—Ed.]

ROYAL CHRISTIAN NAMES (3rd S. xii. 131).—A writer on polyonymous people (*Delicæ Literariæ*) gives the following extract from Camden's *Remains*, p. 44:—

"Two Christian names are rare in England, and I only remember now his majesty, who was named Charles James, as the prince his sonne Henry Frederic; and among private men Thomas Maria Wingfield, and Sir Thomas Posthumous Hobby."

The writer who quotes the above also makes the very just deduction that the fashion of three names can only have become prevalent since the close of the last century, if there were any grounds for the curious theory of an Irish peer mentioned by Moore (*Fudge Family*, Letter IV. note), who held that every man with three names was a

Jacobin, instancing Rowan, Tone, Tandy, and Curran; and Fox, Sheridan, Horne Tooke, and Burdett Jones. JEPHSON HUBAND SMITH.

BISHOP HAY (3rd S. xi. 427; xii. 136.)—I am not disposed to yield assent to the assertion of A. S. A., that the See of Bishop Hay *in partibus* was *Daulia*. I still maintain that it was *Daulis*. This city in Phocis had its name from the nymph "Daulis," (see Lempriere). I am old enough to remember when Bishop Hay was living, and to testify that he was always called Bishop of Daulis. In all accounts that I have seen of the Vicars Apostolic of Scotland he is so styled. In an account of Bishop Hay, written for the *Catholic Magazine* for June, 1831, he is styled Bishop of Daulis. In another account of him in the *Ordo Recitandi* for 1842, and on his portrait prefixed to it, he is called the same. So I prefer adhering to these authorities, and conclude with one of A. S. A.'s own quotations: "Ipsa nimirum est quæ Ptolemæo Δαυλις." F. C. H.

VENT: WEALD (3rd S. xii. 131.)—It is easy to see that *seven vents* may be taken to mean *seven outlets*, and the possibility of assigning it to this meaning may have assisted in corrupting the phrase. The true form, however, is *vent*. *Went*, a course, way, is the noun formed from the verb *wend*, to go; so that, in fact, the three phrases, to *gang one's gate* (cf. *Mar-gate*, *Rams-gate*), to *go one's way*, and to *wend one's went*, mean just about the same thing. It is good old English, and may be found in *Genesis and Exodus*, ed. Morris (Early English Text Society). In line 63 occurs the expression "this walkenes turn;" *i. e.* "the course of the welkin," which in line 136 is changed for "this walkne went." *Wild* is also a corruption, of course due to an ignorance of the old meaning of *weald*, yet the two words are not connected in the slightest degree. Wedgwood gives "WEALD, A.S. *weald*, Ger. *wald*, wood, forest. The *weald* of Kent is the broad *woody* valley between the bare chalky downs which occupy so large a portion of the county." Mr. Wood calls it "wooded and remote," *i. e.* both a *weald* and *wild*; but we cannot call it *both at once in a single word*, any more than we can suppose *wooded* to mean *remote*. WALTER W. SKEAT.

The word *went* is frequently applied to a cross-road in Kent. Four *wents* is the common term for "four cross-roads." *Vent* may be the proper form, for nothing is more common than to find the *v* turned into a "wee" in Kent. Cooper, in his *Sussex Glossary*, gives both forms: *vent* in some places called *went*, at others *throws*—a place where several roads meet. He instances Flimwell-*vent*. Halliwell also gives the word: "*Went*, a crossway, a passage"; but he assigns no locality for the use of the word.

To Huntington's rendering of *weald* may be added Dr. Johnson's—

"Thou fliest for refuge to the *wilds* of Kent." London, 257.

At all events I understand him to mean the *wealds* or *woodlands* of Kent. Cooper's *Sussex Glossary* has the following remarks, *s. v.* "Weald:"—

"Sax., a grove or wood: *peniar*, says Dr. Leo, to almost all German dialects collectively. It is the name given in Sussex to the large woodland tract which extends from the Downs, with which it runs parallel, to the Surrey hills. It was formerly an immense forest, called by the Britons *Coit-Andred*, and by the Saxons *Andrees-weald*. The word is also used for a like district in Kent, but the term is rare in local names in the sense of woodland."

J. M. COWPER.

In Essex roads crossing each other are called *Went Ways*. Thus, at Takeley, near Dunmow, the spot where the roads to that place and to Takestead cross each other, is called *Takeley Four Went Ways*. There is another *Four Went Ways* near Epping. C. W. BARKLEY.

FREDERICK, PRINCE OF WALES (3rd S. xii. 138.) In reference to the MSS. of the Rev. Henry Etough your correspondent H. P. D. observes that, if they are in existence, they may very probably supply an answer to the query with respect to the natural children of the Prince of Wales. Such an answer might, however, be undesirable as affecting the reputation of families of the aristocracy of the time. Sir Nathaniel Wraxall, in his *Historical Memoirs*, has a suggestive paragraph or two on this head. I quote one:—

"The personal resemblance that existed between Lord North and Prince George [afterwards George III.] was so striking as to excite much remark and pleasantry on the part of Frederick himself, who often jested on the subject with Lord Guilford; observing, that the world would think one of their wives had played her husband false, though it might be doubted which of them lay under the imputation."

Query—Whom did Prince George and Lord North most resemble, Frederick Prince of Wales or Lord Guilford? In a picture in the National Portrait Gallery at Kensington, the former is represented taking part in a musical performance with two of his sisters, and his portrait is distinctly presented; but there is no trace of resemblance between his features and those of Prince George and Lord North. JAYTEE.

JOHN ARCHER (3rd S. xii. 109.)—Was not this the same person who was taken into custody on May 21, 1640, for being concerned in the attack on Archbishop Laud's palace at Lambeth, and who was the last person subjected to the torture in England? (Knight's *England*). Is not his will at Doctors' Commons? There is the will, in the Prerogative Court, of "John Archer *Clericus*," dated April 17, 1649, and proved in the same year. His wife's name appears to have been

Susanna; and he mentions his two brothers, one of whom was then a scholar at Rotterdam, and the other in New England.

The author of the *Personal Reign of Christ* retired to Arnheim. It might be comparatively easy to trace his pedigree and his descendants, if any be living. Sp.

WILLIAM SHARP, SURGEON (3rd S. xi. 497; xii. 39).—This person was perhaps hardly of sufficient importance to entitle him to much biographical record; but one or two slight errors exist in the notice of him which was obligingly sent to "N. & Q." by D., in reply to my query: and as it is always worth while to be right, even in small matters, I beg to forward a short rejoinder. Wadd's *Nugæ Chirurgiæ* is one of the most slovenly and incorrect books I know of, and we be to the portrait-collector who takes it for his guide! It swarms with mistakes of every kind. Names are wrongly spelt, facts incorrectly given, and dates are in a state of hopeless confusion. In the notice quoted by D. (xii. 39) Sharp's name has a superfluous *e*. The statement about Blicke is so confused, that the reader might fancy it was not he, but Sharp, who "remained principal surgeon at the hospital to the last day of his life." Sharp never became full surgeon at all. By the kind courtesy of the present treasurer of St. Bartholomew's Hospital, I have been enabled to ascertain that William Sharp was elected assistant-surgeon in February, 1755; and resigned that office, and quitted the hospital, in 1779. The pamphlet, which Wadd ludicrously describes as advocating the use of "paper splints," was really written to recommend splints made of pasteboard—a very different material. The full title is as follows:—

"An Account of a New Method of treating fractured Legs, read before the Royal Society of London," &c. Pp. 16, London, 1767.

The change that a century has effected in the City of London is curiously illustrated by this pamphlet, which is dated from Mincing Lane. Sharp afterwards removed to the Old Jewry.

J. DIXON.

THE PROTESTING BISHOPS (3rd S. xii. 149).—A picture, similar to that described by your correspondent MR. WING, was formerly at the White Ladies in the suburbs of Worcester, while in the possession of the late Mrs. Thomas, to whose family it had been given by the Rev. Richard Meadowcourt, a prebendary of Worcester Cathedral in the early part of the last century. Dr. Meadowcourt is said to have received it as a gift from one of the bishops. It was an oil painting of very considerable merit. At her decease, some years since, it passed to some of her connections, and I am unable to trace its present position. I cannot say whether it was an original, or well-

executed copy. I believe there is a similar picture in the National Portrait Gallery.

THOMAS E. WINNINGTON.

MORE FAMILY (3rd S. xii. 109).—An answer about the family of Sir Thomas More ought to be made, as the question was asked, in "N. & Q."

I send a copy of an inscription, which I have frequently seen, on a small monument at the entrance to the sacristy of St. Joseph's Catholic church, Trenchard Street, Bristol. It was copied for me by the late Rev. Father Knight, of the same order, who ended a life of austerity to himself, and unceasing care for others, by a serene and holy death in 1859.

A X O

"THOMAS. MORUS. Sacerdos. integerrimus. pientissimus. Thoma. Mori. Martyris. Magni. postremus. Abnepos. decessit. placidissimo. exitu. X.III. calendas. Junii. A. MDCCXCV. Hic. clarissimi. atavi. cognominis. sectator. rem. omnem. familiarem. tantique. nominis. splendorem. religiose. professioni. posthabuit. Deo. obsecutus. Societati. Jesu. nomen. dedit. in. eaque. quadriennium. Sociis. per. Angliam. præesse. meruit. post. sublatam. Societatem. opes. modicas. queis. casta. pepercerat. Religio. partim. juvenadis. Bristolii. Catholicis. partim. alendis. in. almo. Collegio. Missionis. alumnis. dicavit. Vixit. annos. LXXIII. in. Societate. Jesu. quoadusque. ea. mansit. annos. XX.II." D. P.

Stuarts Lodge, Malvern Wells.

MARRIAGE OF FIRST COUSINS (3rd S. x. 179).—This is a very important subject, social and statistical. Allow me to mention a fact tending to disprove the generalisation of MR. LLOYD'S observations. There is a numerous tribe of Arabs, extending over a large portion of Western Arabia, where the marriage between cousins may be said to be the rule, and not the exception, as no girl can, by their customs, marry a man not her relation, should any of her cousins wish to have her, and to them is always offered the first bidding. This, of course, proves how common is the practice, and I am pretty certain that no inferences such as those made by MR. LLOYD have ever been drawn. On the contrary, the Arabs thereabouts are a very fine race. HOWDEN.

THE WORD "BEAGLE" (3rd S. xii. 113).—Campbell has used this word as a synonym for hunting-dogs generally. The beagle is a small dog that hunts by scent, and its cry is not a bay; but I think MR. KEIGHTLEY is unnecessarily hard on Campbell, who is entitled to the full stretch of the poetic license. The word "beagle" is in French *bigle*, with almost identical pronunciation. We may have taken the word from them, but with them it also means "squint-eyed," which has led me a chase to hunt down the word. The French

have three allied words: 1. *Bige*, a sort of chariot, or car (? Buggy) allied to Italian *biga* (from Lat. *bis jugo*), the Lat. *biga*, and Greek *diphros*. 2. *Bigle*, a sort of dog, a beagle. 3. *Bigler* (allied to Italian *bieco*? from Lat. *bis oculus*), squint-eyed, or to squint.

The root here appears to be from the Latin prefix *bis*, applied to the yoke and the eye; and the French may have applied the word *bigle* to the hound from an analogy with its look or expression of eye; but I had hoped to trace a connexion with *biga* as a sort of carriage dog; part of the ancient equipage, adopted at first as a sporting dog of large proportions, but degenerated into a smaller attendant.

In Eastern sculptures we see hunting carried on in chariots, where immense dogs pull down large and fierce prey. H. R. A.

GENERAL SMITH OF PRETTEWELL (3rd S. xii. 131).—Beside the works, Wood's *Athena*, &c. named by your querist as giving information respecting Samuel Smith of Prettewell, Chalmers, in his *Biographical Illustrations of Worcestershire*, states he was born in Dudley in 1588, and gives some further particulars of his life, and a list of his works. THOMAS E. WINNINGTON.

QUOTATIONS WANTED: POE'S "AL AARAA" (3rd S. xi. 354).—By referring to "N. & Q." 3rd S. v. 194, Mr. JONATHAN BOUTCHER will find that the passage has already been sought for, whether successfully or not I cannot say, as my series of "N. & Q." is incomplete. A parallel passage is also there adduced. W. C. B.

TWO-FACED PICTURES (3rd S. xi. 257, 346, 423, 510; xii. 58).—For similar ingenious devices, see "N. & Q." 3rd S. vi. 227, 276, particularly PROFESSOR DE MORGAN'S communication. The dramatic version mentioned by P. P. (3rd S. xi. 510) I was acquainted with, in two instances, in Hull, a few years ago. W. C. B.

Miscellaneous.

LITERARY INTELLIGENCE.

MESSRS. LONGMAN & Co. announce for publication in the approaching season, the "Memoir and Correspondence of Sir Philip Francis, K.C.B." commenced by the late Joseph Parkes, continued and edited by Herman Merivale, M.A. in 2 vols. 8vo.—The late Mr. Joseph Parkes, whose literary tastes were as well known to those who were intimate with him as his political and public labours were to his contemporaries in general, devoted a very large portion of his time during the later years of his life to an inquiry into the life of Sir Philip Francis, and his alleged connection with the "Letters of Junius." In the pursuit of his investigation of these subjects, he became possessed of a large mass of original papers and correspondence of Sir Philip and members of his family: of the manuscript reminiscences and other memorials of

him left by Lady Francis, Sir Philip's second wife: of a number of miscellaneous papers which had been in possession of Henry Sampson Woodfall, the publisher of the *Public Advertiser*; together with a quantity of other MS. materials, lent or given him by persons, members of whose families had been connected in various ways with Francis during his long career. The arrangement of these materials, and the completion of a Life founded on them, became an engrossing occupation with Mr. Parkes. But he commenced his operations on them upon a scale which the present editor found it impossible to maintain. Mr. Parkes left behind him eight chapters completed, conducting his hero only down to the year 1768, in which the first Letter of Junius appeared. At that point his labours were terminated by death. Had he lived to complete them, the work must have been extended through several volumes, and would have contained a storehouse of information, not respecting its immediate subject alone, but concerning much of the intimate history of English public men through the whole reign of George III. Mr. Parkes left a very large quantity of materials as yet unused; but not in such order as to enable a successor to take up the thread of the narrative, and continue it on anything like the scale on which he had commenced it. The editor has therefore contented himself with completing the Life on a reduced plan, and leaving Sir Philip Francis to speak chiefly for himself, and the "Junian" portion of the subject to unravel itself, by extracts, as far as space would admit, from the great body of manuscripts entrusted to him for the purpose by the family of Mr. Parkes.

BOOKS AND ODD VOLUMES

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Particulars of Price, &c. of the following books to be sent direct to the gentleman by whom they are required, whose name and address are given for that purpose:—

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Patrices to Correspondents.

B. A. LEVINS DENN'S *Heraltic Visitations of Wales* were edited by Sir Samuel R. Meyrick, 2 vols. 4to, and printed by the Welsh MS. Society in 1846.

S. REMOND. *The lines on the Rule of the Road* are by the witty Henry Erskine. See "N. & Q." 3rd S. x. 63.

CHR. COOKE. Under the word "Spire" in "N. & Q." 2nd S. vols. ii. iii. ix. x. are twelve articles on Crooked Church Steeples.

E. B. NICHOLSON. The passage quoted from Campbell's "Battle of the Baltic" has the same reading in the earliest edition of his Poems (1828), as well as in the latest, that of 1862.

S. JACKSON. The first volume of the *Ballads and Romances of Bishop Percy's Folio Manuscript* has just been published by Trübner & Co.

T. The phrase "By the bye" has been discussed in "N. & Q." 1st S. ii. 424; iii. 73, 109, 193, 229, 433; 3rd S. viii. 348, 459; ix. 83, 168.

GEORGE LLOYD. The universal air of "Home, sweet Home," which gives John Howard Payne, the American dramatist, a hold upon the affections of the world, occurs in Clari, or the Maid of Milan. See "N. & Q." 2nd S. iv. 10; v. 506.

ERRATA.—3rd S. xii. p. 154, col. i. line 20, for "Lange" read "Jeanne Yaubernier"; p. 176, col. ii. line 15 from the bottom, for "more than a breeze may" read "more than a breeze may may."

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Notes.

BISHOP TAYLOR'S WORKS.

As a P.S. to my note in 3rd S. ix. 467, I send an extract from an article in the *North British Review* appropriately reprinted in the *Odds and Ends Series*, and entitled "Bibliomania:"—

"To most persons, the fastidiousness of a genuine book-lover about the editions which he admits into his library; his frequent preference of an old and dingy copy, to the finest modern reprint; and above all, his anxiety to have two or three different editions of the same work, are quite unaccountable. A great part of what are called the reading public have no sense of the difference between a Baskerville and a Bungay edition, and the only idea they have as to the superior intrinsic value of one edition over another is, that it should be 'the latest.' Hence, in buying a copy of Jeremy Taylor's *Sermons*, for example, they would probably turn with contempt from the finest old folio of 1668 or 1678, and select with unhesitating preference the smug octavo edition of Mr. Tegg, in which we lately noticed one of the noblest passages of the great preacher disfigured and rendered unintelligible by having 'spritfulness of the morning' converted into 'spitefulness.'

"Charles Lamb declares that he could never read Beaumont and Fletcher but in folio, and that he did not know a more heartless sight than the octavo reprints of the *Anatomy of Melancholy*. Any one who wishes to read the pure text of Taylor, or to obtain any certainty as to what he really wrote, must have recourse to editions published in the author's lifetime. His singular phraseology, the unexpectedness of his turns of thought, and the not unfrequent obscurity of his language, are constantly apt to throw out the printers, and a fine muddle they occasionally make of him. In any ordinary copy of the *Holy*

Dying, for example, on turning to chap. i. sect. 3, § 3, we meet with the following passage:—

"And let us awhile suppose what Dives would have done if he had been loosed from the pains of hell, and permitted to live on earth one year. Would all the pleasures of the world have kept him one hour from the Temple? Would he not have been perpetually under the hands of priests, or at the feet of the doctors, or by Moses' chair, or attending as near the altar as he could, or relieving poor Lazarus?' &c.

"Now, it might surely have occurred to any one, that as Lazarus is represented in the Gospel narrative as having died *before* Dives, and as Taylor's supposition does not include his coming to life again along with the latter, there is something like absurdity in the idea of one of the engagements of his renewed life being that of 'relieving poor Lazarus.' But if we refer to the edition of 1652, we shall find that the absurdity in question does not belong to Taylor, and we shall also have the satisfaction of lighting on one of those quaint felicities of thought [and diction] which are so characteristic of this Divine, and which in all probability would never have occurred to any other writer but himself. The true reading is *Lazars*, not *Lazarus*. And yet in every edition we have happened to look into, ranging from about 1670 downwards to the present time, the absurd and nonsensical reading *Lazarus* occurs."

There is something peculiarly felicitous in the use of the word *lazars* here, as its connection with *Lazarus* is vividly brought out, and we have it in all the racy force and freshness of its original derivation. The correction is an important one, and obvious enough, and it is strange it has not been made before. In the *thirteenth* edition of the *Holy Dying*, Lond. 1682, and in Mr. Eden's edition, both of which are before me, the error occurs.

Sermon XI. p. 466: "he quits a convenient lodging room, and purchases a glorious country." The whole passage shows that *inconvenient* is the word intended.

In Sermon XVI. Part 2, Taylor contrasts the spare "and spiteful nutriment" suited to the student and contemplative man, with the coarse abundance which the labouring man requires:—

"As the tender and more delicate easily-digested meats will not help to carry burdens upon the neck, and hold the plough in society and yokes of the laborious oxen; so neither will the pulse and the leeks, Lavinian sausages, and the Cisalpine suckets or gobbets of condit bull's flesh, minister such delicate spirits to the thinking man; but his notion will be as flat as the noise of the Arcadian porter, and thick as the first juice of his country lard, unless he make his body a fit servant to the soul, and both fitted for the employment."—vol. iv. p. 200.

What is the meaning of this extraordinary passage? One might almost think that Taylor himself had been feeding on the aforesaid "suckets or gobbets of condit bull's flesh," and regaling himself with Bœotian porter, so crude and barbarous and unintelligible "his notion" and expression.

Sermon XIX. p. 569: Taylor speaks of "the soul of a tyrant, or a violent and vicious person, feeling *butcheries*"; which seems to be his pecu-

liar way of expressing what, a few lines after, he more intelligibly designates the "torment of conscience." It is strange that the poetry and refinement of Taylor's mind have not preserved him from frequent barbarism of style, and that his genius did not lift him more above pedantry and the distraction of many books.

Sermon XXIII, p. 292: "Some men use to read Scripture on their knees, and many with their heads uncovered." Taylor probably had in mind S. Charles Borromeo, of whom S. Francis De Sales records:—

"S. Charles, archevêque de Milan, n'étudiait jamais dans l'Écriture Sainte, qu'il ne se mit à genoux et tête nue, pour témoigner le respect avec lequel il fallait entendre et lire la volonté de Dieu signifiée."—*De L'Amour de Dieu*, b. 8, c. 3, ult.

Sermon XXIII, p. 610: "And their sicknesses are sometimes a design to shew the riches of our [their] bedchamber."

Sermon XXV, p. 636:—

"We leaned upon rhubarb and aloe, and our aprons were made of the sharp leaves of the Indian fig-tree, and so we fed, and so were clothed: and round about our dwellings was planted a hedge of thorns and bundles of thistles, the aconite and the briony, the nightshade, and the poppy; and at the root of these grew the healing Plantain, which, rising up into a tallness by the friendly invitation of a heavenly influence, turned about the Tree of the Cross, and cured the wounds of the thorns, and the cure of the thistles."

In this curious passage, "leaned" seems a misprint for *lived*, and "turned" is used in the sense of *twined*.

Sermon XXVII, p. 660:—

"It is a huge *affront* to a covetous man, that he is the further off from fulness by having great heaps and vast revenues; and that his thirst increases by having that which should quench it."

Here "affront" is used in a singular way, as equivalent to *vexation* or *torment*.

As the Throne of Lucifer has been recently discussed in "N. & Q.," the following passage may be acceptable:—

"Christ carried human nature above the seats of the Angels, to the place whither 'Lucifer the Son of the Morning' aspired to ascend, but in his attempt fell into hell. For so said the Prophet: the Son of the Morning said, 'I will ascend into Heaven, and sit in the sides of the North,' that is, the Throne of Jesus seated in the East, called the sides or obliquity of the North."—Sermon XXV, p. 637.

EIRIONNACH.

MARY QUEEN OF SCOTS.

Preserved among the State Papers is a rude drawing of Mary Queen of Scots. The figure is half woman with a straight fish's tail. A crown is on her head, a mystic caduce in her right hand,* and an hour-glass in her left; she is upon

[* Or rather a hawk's lure, as stated by MR. PINKERTON in his ingenious article on this caricature of the Mermaid in "N. & Q." 3rd S. v. 338.—Ed.]

a tripod. The initials are M. R.: beneath is a hare surrounded with seventeen daggers.

During the sixteenth and a great portion of the seventeenth centuries, the king was symbolized as the sun, or the sun was symbolized as the king. At the same time the queen was represented by the moon or some brilliant heavenly gem. Stronger evidence cannot be adduced of this fact than what is still recorded in every orthodox Bible. In the dedication addressed to James, he (James) is likened to the sun rising in his strength (at the vernal equinox) on the setting of the bright occidental star Queen Elizabeth. The bright occidental star is "Spica," the Egyptian Isis exalted to heaven with her ears of corn—the winged angel Virgo!! "Spica" is also called "Azamech," literally "the station of the moon." As Elizabeth was queen on earth, so Virgo is queen in heaven. The virgin queen reigned forty-five years below, and above the virgin reigns forty-five years or degrees. (See Jamieson's *Atlas*, London, 1822.) Directly opposite to Virgo is Andromeda. She is in the pictured sign of Pisces; indeed, the northern straight fish is united to her, and her brilliant "Mirach" is on (above) the back of the great dolphin, now called Cetus. By means of certain laws obtained by using the royal arch masonic keys on celestial planispheres, "Spica" represents the summer solstice in the pictured heavens, and Andromeda the winter solstice. Andromeda is always in tribulation, in bondage, in fact in chains; indeed her name of Andromeda means "a long chain." She denotes Misriam; and Mirach is Scotia, the Egyptian Venus. Venus is represented as rising from her shell, dripping with the foam of the ocean. *Ecosse* (French) means "shell" and "Scotland." Mirach Venus is the sea-maid, or mermaid—*étoile de la mer*, and *étoile de la mère*! Mary means "lady or mistress of the sea," or "bitterness of the sea," also "exalted." By the masonic laws framed as described, "Mirach" applies to the opening of the year with "Algenib," the brilliant of Perseus; and Perseus has the caduce wings on his feet. With his drawn sword when, with "Markab" of Pegasus, he rescues Mirach of Andromeda from "Menkar," the sea-monster Cetus. By the laws "Spica" rises to the Alpha of the Egyptian Apollo (the Gemini). So Mirach Scotia Mary when "exalted" is with the music-master, who at sun-down (supper) is killed with the dagger of Orion. Beneath the dagger is *Lepus*, the hare. From the ecliptic pole Apollo is at *Alt* 107. The solstice of astronomers is at 90, therefore the seventeen daggers.

The tripod, or three-legged stool, is in *officina sculptoris* the mason's or sculptor's shop; the crown corona Borealis, and the hour-glass modern masonry has converted into the twenty-four inch gauge "Norma nilotica."

The following passage in *A Midsummer Night's Dream* can now be comprehended:—

“Once I sat upon a promontory,
And heard a mermaid on a dolphin's back.”

Mirach with Cetus.—Montfaucon, in his *Antiquities*, plate 101, vol. i. gives the lovely woman rising from a dolphin's back, and Cupid blowing a horn. The mermaid was—

“Uttering such dulcet and harmonious breath,
That the rude sea grew civil at her song.”

The dulcet breath is from Vega of Lyra, which is with Scotia. In Sloane's MS. No. 3544, British Museum, is a mermaid with the Pisces in her hands, and the Gemini in Argo opposite. “When the weather was strong, the mermaid began her song, the sweetness of which lulled the sailors to sleep, and they perished.” When Mirach rises, then must Spica, with the sailors of Argo, sink below the horizon.

“And certain stars shot madly from their spheres
To hear the sea-maid's music.”

The stars of Pisces must shoot 90 degrees from their spheres to hear the music of Lyra, and they do so on April 1, or fool's day, *poisson d'avril*.

“That very time . . .

Flying between the cold moon and the earth,
Cupid, all armed: a certain aim he took
At a fair vestal throned by the west;
And loos'd his love-shaft smartly from his bow,
As it should pierce a hundred thousand hearts.”

Cupid Antinous is with Scotia Mary. He has his bow and arrows, but “Sagitta” with the valentine is shot off and speeding to the bright occidental star:—

“But I might see young Cupid's fiery shaft
Quenched in the chaste beams of the wat'ry moon.”

With Apollo is the arrow shaft quenched with Azamech in the ocean, and her lunar majesty passed on in maiden meditation fancy free. The bolt of the arrow fell on a little western flower, which cannot be otherwise than *sub rosa*.

HENRY S. MELVILLE.

THANET NOTES.

Mixen.—Driving through the island the other day observing the crops, and remarking how excellent the farming appeared to be, my attention was called to a huge heap of manure, and I was told few farmers had larger; but, on pointing to another, which appeared to be quite as big, my informant said, “Oh! no, that is a *mixen*.” This I found to be a heap consisting of stable manure, seaweed, and earth in alternate layers; in other words, a *mixing*. This short explanation may save our having recourse to Anglo-Saxon or Teutonic glossaries for an etymology.

Stripping the outer Coats of Walnuts.—On the same day I heard a controversy between two

rustics as to which was the proper term to designate this process. One insisted on the phrase “husking,” the other “hulling”—*Non nostrum tantas componere lites*—but perhaps some of your readers could give us the correct phrase.

Swift: Swallow.—Some time ago being out shooting, and wishing to get rid of the charges in my gun before going into a farm-house (it was anterior to the days of breech-loaders), a friend said “Try those swallows.” I however objected, believing them to be not only the most inoffensive but the most useful of birds, keeping down flies and other pests of a similar description. The farmer said, “Quite right, sir,—

“The martin and the swallow
Are God Almighty's bow and arrow—

but knock them black *swifts* down, sir; they are regular limbs of the devil. Wherever the martins and swallows come, they bring good luck. Them black imps always bring the contrary.” Does this idea prevail elsewhere? I think I remember it in Surrey.

Diablerie in Thanet.—The following tale was gravely related to me the other day. The foul fiend in question must have been as witless as his brother in Rabelais. A boatman at Dumpton had disposed of himself, after the expiration of a certain term, by the bargain and sale usual in such cases, for and in consideration of three wishes to be well and truly granted; one at the time to bind the bargain, one in the middle, and the third at the end of his career. When the dread day arrived, he moored his boat off Dumpton Gap, a little below low-water mark, and appointed the hour of high-water as the time at which he chose to receive his last wish. Having rigged a pump on the shore side of the boat, with a trough leading across the deck to seaward, he demanded that the fiend should pump all the water to landward across the boat out to sea. Auld Clootie complied; and just as he began to pump, the tide began to ebb. “Oh!” said the fisherman, “it is all over with me, I had no notion you could pump so fast.” Well, the tide went out by little and little, and the fiend kept labouring away and pluming himself on his prowess. There was only a fathom or two in width of water left on the shore side of the boat: just then the tide began to flow. “There!” said the fisherman, “you are letting all the water come back again; you must pump harder—harder!” It was of no use, the tide continued to flow, and the tired-out fiend flew away in a rage, vowing he would never more establish any business relations between himself and a fisherman of the Isle of Thanet.

Mem. The same authority informs me “there are no witches in the island,” *propter quod*, “there are no running streams.” Whether there be fascinations or bewitchings of another sort, I

leave to those who congregate on the pier to see the gallant Eagle land her passengers; they are not matters for an F.S.A.

Very Modern Carol.—Passing through one of the picturesque villages in the Isle of Thanet a short time ago, I saw some young girls, with garlands on their heads, going from door to door singing. I could not stop then, but was told it was an old custom to do so on every New and Old May-day. Returning there a short time ago I obtained a copy with some difficulty, which, to my great surprise, was as follows:—

“*May-day Carol.*

“The first of May is my birth-day.
Please do you remember Garland Day.
The Queen she dresses so fine and gay,
And in her carriage she rides away
To open the Exhibition.”

It is of very short antiquity to make this an old custom, but it may prevail for many years, as it seems to have taken firm root in all the villages in the island.

Hops (3rd S. xii. 47).—The wild hop is abundant in the lanes here; but is much inferior to the worst of the cultivated sorts. The tradition, however, that they were introduced in the reign of Henry VIII. is almost universal. Is it not possible that the introduction was simply that of a superior variety of the plant? one which, from its excellence, grew rapidly in favour, and changed the character of the brewing?

Thus (3rd S. xii. 106).—The word is still common here among seamen, and means strictly “thus and no nearer”: that is, you might go nearer the wind, but you will then be in danger of rock, shoal, &c.; while “steady” means, “go as near the wind as she will, provided you keep all sails full and drawing.”

Scandalising a Sail.—This curious phrase has sprung up here lately, and describes a manœuvre which, if not new, was once much more uncommon than it is now. If it is wished to reduce the way of a fore-and-aft craft suddenly—as on entering a harbour, or if caught in a squall—the peak haliards are rapidly eased off, and the topping lifts hauled till the boom touches the peak of the gaff. Of course, sail is thus shortened in the most rapid way. Can anyone inform me the origin of this odd phrase? A. A.

Poets' Corner.

CARDINAL D'ADDA.

Ferdinando d'Adda was born August 27, 1650, at Milan, of the noble family of the Counts of Adda, in that city. He was related to Pope Innocent XI., by whom he was sent in September, 1681, to Madrid, with the hat of cardinal, to Mgr. Savio Millini, the nuncio at the Court of

Spain. In November, 1685, he was nominated, by the same pontiff, to proceed to England as apostolic nuncio, on the application of King James II.; and having been created by the holy see *Archbishop of Amasia in partibus infidelium*, he was consecrated accordingly, in the Chapel of St. James's Palace, London, on May 12, 1687, by John Leyburne, Bishop of Adramytium *i. p. i.*, Vicar Apostolic of England and Wales, assisted by two Irish bishops (whose names I have not ascertained). His public reception by the sovereign of the realm took place at Windsor Castle on July 3, 1687; and during the first part of the year 1688, he consecrated one, at least, of the newly appointed bishops vicars apostolic; but in December following of that year he was forced to quit the realm, owing to the events of the Revolution which then occurred.

For his services to the Catholic religion in the English nunciature, Mgr. d'Adda was raised to the Roman purple, by Pope Alexander VIII., in the Consistory, February 13, 1690, with the title of Cardinal Priest of St. Clement. In 1715 he was promoted to the suburbicarian bishopric of Albano, as cardinal bishop; and he died at Rome, January 27, 1719, in the seventieth year of his age, leaving the Congregation of the Propaganda as heirs of his property, amounting to upwards of 100,000 Roman crowns.

In concluding this note regarding the last Roman nuncio in England, let me ask one or two queries. Is there any account of Mgr. d'Adda's nunciature known to exist, either in print or MS.? and who was the consecrator of Father Philip-Michael Ellis, O. S. Ben., and of James Smith, nominated, respectively, to the new vicariates-apostolic of the western and northern districts of England on January 30, 1688? The former was consecrated May 6, 1686, as *Bishop of Aureliopolis, i. p. i.*, in the Chapel of St. James's House, Westminster—and the latter, on 23rd of the same month and year, in the Chapel of the Queen Dowager Catherine of Bragança, at Somerset House, as *Bishop of Callipolis, i. p. i.*; but in no record have I succeeded in discovering by whom these two prelates were consecrated; the probability is, that either Mgr. d'Adda, the papal nuncio, or Dr. Leyburne, the only English prelate then existing, was the consecrator, although some Irish bishop may have assisted, as on the occasion of the nuncio's consecration in the previous year, above mentioned; but probabilities are not facts.

In conclusion it may be noted, with reference to these two bishops, that *Ellis* became diocesan *Bishop of Segni*, in the Campagna di Roma, in 1708, and died there November 16, 1726, anno setatis seventy-five; while *Smith* died May 20, 1711; but no mention is made either of his age or of the place of his decease and burial by any

authority known to me, and desiderated for my *Registrum Sacrum Anglicanum*. Bishop Smith was President of the English College at Douay from 1682 till 1686; and Father Ellis entered the Benedictine order November 30, 1670, at St. Gregory's College, Douay; in 1689 he was driven into exile, and does not appear to have ever revisited his native land. A. S. A.

PINE'S PORTRAITS OF DAVID GARRICK.—In a recent visit to Stratford-upon-Avon I found, among the many very interesting and valuable relics in the Shakspeare Museum and Library (recent but important collections which are not, I fear, as yet sufficiently known to the public), an impression of a not uncommon print of Garrick, inscribed "Mask taken from the face after death." The same inscription is given in Evans's *Catalogue of Engraved Portraits*. I have no hesitation in asserting that this is not the portrait of a dead man. It is full of living expression. The only trait in which it resembles the visage of a corpse is observable in the dilated pupils; but this was, I believe, a characteristic of Garrick's eyes. I have before me proofs before letters of this and of a folio and most noble and life-like portrait of Garrick, also by Pine. It is quite evident that the mask is merely an enlarged reproduction of the face, below the wig, of the larger portrait. In the latter, the eyes have the same dilatation of pupil. CALCUTTENSIS.

OUR NORMAN ANCESTORS.—It is astonishing how very common is the error (even amongst many who should know much better) that our Norman ancestors were a dark-haired and swarthy people, and some of our nobility with these characteristics are often named in proof. Nothing can, however, be further from the fact, as the swarthy race are descendants either of the Celts or of the French artisans who emigrated to this country on the revocation of the Edict of Nantes.

The Saxons and the Normans are both essentially fair and light-haired, with this distinction, that the Saxon is fair, but heavy and powerful in frame, while the Norman is also fair, blue-eyed, and with perfectly symmetrical form and strong muscular development, but lithe and graceful. Wherever is seen a fair and perfect featured face with blue eyes and brown or auburn hair and sparkling vivacity and manner, we may always be sure that the true Norman blood is there, no matter in what rank it now appears; and for further confirmation I will quote Washington Irving's description of the people still composing the country of William the Conqueror:—

"In the Pays d'Auge and Coté de Caux (Normandy), the tall stays caps and trim bodices still worn are the exact counterparts of those worn in the time of the Conqueror, and any one who has been in Lower Normandy

must have remarked the beauty of the peasantry, and that air of native elegance which prevails among them. It is to this country undoubtedly that the English owe their good looks. It was from hence that the bright carnation, the fine blue eye, and the light auburn hair passed over to England in the train of the Conqueror and filled the land with beauty."

J. W.

Newark.

JACK STRAW'S CASTLE, HAMPSTEAD HEATH.—Thackeray was accustomed to visit this house. In a paper in *Fraser's Magazine* (June, 1839), under the signature of "M. A. Titmarsh," he writes as follows:—

"Well, then, from Jack Straw's Castle—an hotel on Hampstead's breezy heath, which Keats, Wordsworth, Leigh Hunt, F. W. N. Bayly, and others of our choicest spirits, have often patronised, and a heath of which every pool, bramble, furze-bush-with-clothes-hanging-on-it-to-dry, steep, stack, stone, tree, lodging-house, and distant gloomy background of London City, or bright green stretch of sunshiny Hertfordshire meadows, has been depicted by our noble English landscape painter, Constable, in his own Constabulary way—at Jack Straw's Castle, I say, where I at this present moment am located (not that it matters in the least, but the world is always interested to know where men of genius are accustomed to disport themselves), I cannot do better than look over the heap of picture-gallery-catalogues which I brought with me from London."

W. W.

THE LAST EPISCOPAL WIG.—Ought not the following statement to be corrected? I copy it from an able article in *Fraser's Magazine* for July of this year, on the "Portrait Exhibition at South Kensington":—

"Dr. Murray, late Bishop of Rochester, was the last bishop who wore a wig."

This is a mistake. Dr. Murray died in 1860, and had ceased to wear the wig many years previously; whereas the episcopal wig was worn, up to the time of his final appearance in public, by the late Archbishop Sumner, who died in 1862. I have heard it stated on the highest authority, that the first of the bishops to set the example of relinquishing the wig was the late archbishop's brother, the Bishop of Winchester, and that his lordship was specially complimented by George IV. for declining to disfigure himself, as a young bishop, with this unbecoming episcopal ornament.

JOSEPHUS.

SIR SIMON ARCHER (DUGDALE'S FRIEND): a CORRECTION.—In part IV. of Cassell's *Biog. Dict.* there are one or two inaccuracies which it may be of use to correct through the medium of "N. & Q." lest they should be perpetuated unchallenged in a work of reference: 1. Sir Simon Archer (the friend of Dugdale) is called Sir Symon—a mode of spelling his name rarely recognised in official records, although the same name has frequently been so spelt; 2. The date of Sir Simon's death is given on the authority of "Banks" as "1688," whereas

on a reference to the Par. Reg. of Tanworth, the following entry settles the point (here the *y* is *exceptionally* used):—"Symon Archer,* miles, sepultus fuit 4 June, 1662."

In the notice of this antiquary, I may supply the omission of "21st September" as the exact date of his birth, and "24th August" as the day on which he was knighted.

Apropos: Sir Simon's namesakes, the inventor of gun-cotton and the collodion process in photography, and the ingenious deviser of the boon of perforated sheets of postage stamps, perhaps deserve a place in this dictionary as much as the three selected. Sp.

FONTS OTHER THAN STONE.—Simpson gives the following list of leaden fonts:—Ashover, Derbyshire; Ayebury, Wiltshire; Woolston, Childrey, Berks; Warborough, Dorchester, Oxon. W. H. S.

Queries.

BAMPTON'S TAX.—In a subsidy roll of 37 Henry VIII. I find this tax several times mentioned. What was it? CPL.

CHARLES I.—Where shall I find the best account of the arms and equipments of the royal and parliamentary armies during our great Civil War? Where also may I see an explanation of the structure of the regiments and the duties of the various officers at that period? ANON.

COMPARISONS ARE ODISIOUS.—Can this proverbial expression be traced to the Greeks or Romans? I find it used by Cervantes in *Don Quixote*, book vi. chap. xxiii. (ed. Leon de Francia, 1726)—*Ya sabe que toda comparacion es odiosa: "You know that all comparisons are odious."* Shakespeare (*Much Ado about Nothing*; Act III. Sc. 5), and Dr. Donne (Elegy VIII. "The Comparison"), who lived at the same period with Cervantes, have both used it, so that we may imagine that it was widely known. C. T. RAMAGE.

COLONEL DORMER.—Who was Colonel Dormer, who was killed at the battle of Blenheim? And what is the history of his youthful deeds? Addison writes of him in "The Campaign":—

"Oh Dormer, how can I behold thy fate,
And not the wonders of thy youth relate?"

SEBASTIAN.

DICTIONARY OF CUSTOMS.—I am collecting materials to publish a book of the above title; and should feel exceedingly obliged if any of your correspondents, knowing of any local customs, would send an account of them to me. T. T. DYER.

7, Berkeley Street, W.

* "Constantia filia Simonis Archer, miles," &c. "Apl. 16, 1628." So also in the pedigree at the H. C.

DRYDEN'S "MAC FLECKNOE."—Can any of your contributors explain the references in the following couplet of Dryden's *Mac Flecknoe*?

"Echoes from Pissing Alley Shadwell call,
And Shadwell they resound from Aston Hall,"

Is such an alley known in London at that time, and what was Aston Hall? Shadwell is said to have been born at Santon Hall, in Norfolk, belonging to his family.

Who and what are Simkin and Panton whom Dryden connects with the Nursery for training boys and girls for the stage?—

"But gentle Simkin just reception finds
Amidst this monument of vanished minds;
Pure clinches the suburban muse affords,
And Panton waging harmless war with words."

Derrick, one of Dryden's editors, says that Simkin was a cobbler, a character in an interlude, and Panton a famous punster. But no reference or particulars are given; and the statement about Panton would be an easy guess.

Let me take the opportunity of mentioning a mistake of Mr. R. Bell, Dryden's latest editor, in his note on the Nursery. Referring to the letters-patent for the creation of that establishment in 14 Charles II. (published in the Shakespeare Society's third volume), he finds a difficulty in the mention of the Nursery in the *Rehearsal*, produced in 1671. But 14 Charles II. was 1662, not 1674, as Mr. Bell thought. CH.

ENGLISH SIGHTS AND GERMAN SPECTACLES.—

"A German proverb tells us that 'we see what we have eyes to see.' A German divine of the ultramontane school has been visiting England, and seen what no Englishman ever saw. He says,—'If next we cast a scrutinising glance on the social degeneracy of the Protestant Church of England, we are struck with astonishment at the aspect of the whimsical forms which it presents. How often does one see the dear little children of Mr. —, the pastor of souls, climb up in the pulpit, and throw down from thence to their comrades below scraps of paper while their father quietly and composedly reads a written sermon. During this time madame, his wife, sitting on the steps of the pulpit, impatiently awaits the end of the discourse, so tedious and devoid of unction. The sermon finished, the preacher, his wife, and children, pass to a room called the sacristy, and begin after the manner of shopkeepers to haggle over the price of the ecclesiastical functions with the congregation. The wife endeavours to soften the hearts of the faithful by a picture of the sad position of her domestic affairs, which is only too clearly attested by the miserable attire of the children.'"—*Herts Advertiser*, August 3, 1867.

This is not only "what no Englishman ever saw," but what no foreigner could have fancied himself to have seen through any spectacles whatever. I do not suppose that it was newly manufactured for the "variety" column. It may have been taken from some old book. I wish to trace it, and shall be glad to be assisted.

Gouda.

FITZHOPKINS.

FONT INSCRIPTION.—The Norman church at Goodmanham (East Riding, Yorkshire) contains two fonts—one low, plain and massive, in which Coifi is said to have been baptized by Paulinus; the other very ornamental, by tradition, of the age of Henry VIII. The latter bears the following inscriptions:—

- (1.) Wēht | aōt . . . | . . . | ll mæ | be saued of |
 ger charcte | pra forthem | yt nis font maud.
 Robert clebyng pson.
 Robert appliton.
- (2.) aue | mæ | ria | grā | ple | nū | dñs | tēū | bñ |
 dīc | tū | tū | in | mū | .
- (3.) lude help . ihs.

(1.) The clerk said it used to be "that all may be saved," &c. The dots indicate where the letters are broken off. What the first two words are I cannot say: if we take the first letter for M, then we may say "Might." Probably part of the second word is destroyed.

(2.) The letters in the last two divisions may be taken in many ways, but in none very clearly. Can any one suggest the remainder after "beneficta tu"?

(3.) These words are placed on shields, the one between "help" and "ih:" being properly charged.

Unfortunately I had not time to get a rubbing. I shall feel obliged to any of your recent font-correspondents who can supply me with correct versions of 1 and 2. W. C. B.

GOVETT FAMILY.—I noticed recently in *The Times* a marriage by the Ven. Archdeacon Govett at New Plymouth, New Zealand. Where can I find a pedigree of the Govett family (originally, I believe, from Somersetshire), and what are their armorial bearings? Their crest is given in Washbourne's *Book of Crests*. One branch of the family took the name of Romaine, I believe, some years since. GEORGE PRIDEAUX.

"THE HUMOURS OF HAYFIELD FAIR."—A ballad bearing this title is printed by Mr. Jewitt among his *Derbyshire Ballads and Songs*, which he says "will be seen to be a version—whether the original one or not remains to be seen—of the favourite ballad usually called 'Come Lasses and Lads';" and he further remarks, "it is, with the exception of here and there a verse, or part of a verse, totally distinct from it." I think it would have been wiser to have kept the suggestion about the "originality" of the Hayfield Fair ballad out of the question altogether. It only contains seven verses in all; the first, fourth, fifth, and sixth of which are copied almost word for word from "Come Lasses and Lads" (Chappell, p. 631); and the second and third are copied equally as literally from Mark Lonsdale's "Last Martinmas gone a Year" (*Songs and Ballads of*

Cumberland, p. 510). If Mr. Jewitt can show that the "broad-sheet" of which he speaks was printed more than a quarter of a century before 1800, then Mark Lonsdale's claim at once dissolves into thin air; but till then both charges must stand, as I believe they now do stand, on *terra firma*.

Allow me, however, to remark that I have no quarrel with Mr. Jewitt's collection as a whole. On the contrary, I am glad he has published the *Derbyshire Ballads* in such a neat style; and I would rejoice to see those of all the other English counties thus gathered together in distinct volumes. SIDNEY GILPIN.

THE NATIONAL CREST OF IRELAND.—In a paper in the *Anthologia Hibernica* by Sylvester O'Halloran, M.R.L.A. (vol. i. p. 173) on the Ancient Heraldic Arms of Ireland, he states that in that country he could obtain no information as to the crest of Ireland; but, on application to the College of Heralds in London, he was informed that the crest of Ireland, as used by our princes at tilts and tournaments, and afterwards by the Henrys and Edwards was "a bleeding hind wounded by an arrow, under the arch of an old castle."

Is this correct? When was it first used and by whom, and when was it discontinued?

J. P.

NOTTINGHAM GOOSE FAIR.—I should be glad to know if any collections have been formed towards a history of this celebrated fair, which I believe, in point of antiquity, dates its origin so far back as almost to defy the researches of the antiquary. It is held on October 2 in each year, and is proclaimed by the mayor of Nottingham for eight days. I should also be glad of a reference to any works giving a history of the fair.

W. D.

Kensington.

HASLETT POWELL.—I wish to learn any particulars about this person: where he lived, what he did, who were his ancestors. I have seen a portrait of him, said to be by Hogarth. His wife's name was Ann, and he had by her a son, born June 8, 1738, supposed to have died young, and two daughters, one of whom married—Mercer, and afterwards Duncan Dallas, said to be uncle to the judge Sir Robert Dallas.

G. W. M.

CURIOUS TENURE.—I have lately seen in print the curious tenure by which the Earls of Abergavenny held the manor and advowson of Inkborough, Worcestershire, by a grant from Philip and Mary, but to revert to the crown in the event of the failure of male issue. Are not grants of such a nature very unusual?

THOMAS E. WINNINGTON.

TRIPTYCH AT OBERWESEL.—In the "Liebfrauen-kirche" at Oberwesel, over the high altar, is a large carved triptych full of figures painted and gilded, one of the most exquisite works of art in Rhenish Prussia. Tradition says that this remarkable triptych is of English execution, and was brought from our country by one of the Schomberg family in the time of the Great Rebellion. Can this tradition be verified?

EDWARD F. RIMBAULT.

WEARING A LEATHER APRON.—In Suffolk, a woman denying something with which she was charged, would say, "I should as soon think of wearing a leather apron." This has been explained thus: There is a popular belief that the man who carried the cross for our Blessed Lord was a farrier, and had the nails stuck in his apron. Can any correspondent give further information upon this curious subject?

JOHN PIGGOT, JUN.

Queries with Answers.

POPULAR SAYINGS.—What is the origin of the following vulgar sayings? 1. "Pull baker, pull devil." 2. "To play up old gooseberry." 3. "To sing old Rose and burn the bellows." HARFRA.

[1. The origin of the saying, "Pull Baker, pull Devil," is given in "N. & Q." 2nd S. iii. 258, 316.

2. "To play up Old Gooseberry." Supposing this to be the correct form of the phrase, it would appear to bear a musical, and at the same time a saltatory reference. If there is, or ever was, such a dancing tune as "Old Gooseberry," then "Play up Old Gooseberry" would be equivalent to saying to the musicians, "Strike up the tune of Old Gooseberry, that the dancing may begin."

Another form of the expression, however, and perhaps the more usual one, is simply "To play Old Gooseberry," not "To play up."

"To play Old Gooseberry," means much the same as "To play the Dickens," or "To play the Deuce." Either of these expressions, and perhaps one as much as the other, is applied vernacularly to a mischievous character, or to one who has utterly mismanaged some business that he had in hand, nay, who has actually done mischief, or "made a mess of it." Sometimes also, referring to the future, the terms imply a caution:—"If you let him have his own way in that affair, he'll play the Deuce with it"; "If you don't keep a tight hand on him, he'll play the Dickens"; and, in the same way, "If you leave it to him, he'll play Old Gooseberry." But why "Old Gooseberry?"

"Old Gooseberry," in the connection last specified, would seem to be old gooseberry wine. Wine made from gooseberries by *keeping* becomes brisk and sparkling, like champagne. If, on entering your cellar, you find that a lively old bottle of such gooseberry has burst and carried havoc amongst its neighbours, you will then know ex-

perimentally what is meant by "playing Old Gooseberry."

3. The origin of the phrase, "Sing Old Rose and burn the bellows," in one of Izaak Walton's favourite songs, is uncertain. There are two conjectural statements respecting it in "N. & Q." 2nd S. ix. 264.]

ANONYMOUS.—I have a tract, *Church Pageantry Display'd; or, Organ-Worship Arraign'd and Condemn'd*. By Eugenius, Junior. London: Printed in Usum Vitaliani Filiorum. MDCC. There is no printer's name. "In usum Vitaliani Filiorum" is employed because the writer ascribes the introduction of organs to Pope Vitalian. He quotes the Rev. Mr. H. the present Rector of All Souls in Colchester (*Ceremony Monger*, ch. i. pp. 11, 17), who expresses himself thus:—

"His Cape, his Hood, his Surplice, his Rochet, his cringing Worship, his Altars with Candles on 'em, his Bagpipes or Organs, and in some places Viols and Violins, and Singing Bass, are so very like Popery, that (saith he) I protest when I came in 1660 from beyond sea to Paul's and Whitehall, I cou'd scarce think myself to be in England, but in Spain or Portugal again."

Eugenius speaks of his opponents as "Ecclesiastical Tantivies." By the tone of his tract, by his use of the word "bairns" (p. 21), and his praise of Bishop Burnet in more than one place, I take the author to be a Scotchman.

Bound up with this is another tract in small quarto, *The Great Question concerning Things Indifferent in Religious Worship briefly stated*. The Second Edition. London: Printed in the year 1660. There is no printer's name.

HYDE CLARKE.

[1. The following imprint may be found in some copies of *Church Pageantry Display'd*: "London, Printed for A. Baldwin, at the Oxford Arms in Warwick Lane. 1700."

2. The second tract is by Edward Bagshaw. There is some account of this "turbulent Nonconformist," as Dr. Kennet styles him in his *Parochial Antiquities*, in Wood's *Athenae* (Bliss), iii. 944-950, and in *The Nonconformist's Memorial*, by Calamy and Palmer, iii. 111-114.]

JACK AND JILL.—

"Jack and Jill went up the hill
To fetch a pail of water," &c.

Is *Jill* a male or female? What is the generally received notion on the subject? I have heard much discussion on the point lately.

C. L. S.

[Jack and Gill were measures. "Wherefore," says Grumio, "be the Jacks fair within, and the Gills fair without," meaning the leathern jacks clean within, and the metal gills polished without. These became familiar representatives of the two sexes, as in the proverbs, "Every Jack must have his Gill;" and "A good Jack makes a good Gill." The expression occurs in John Heywood's *Dialogue of Wit and Folly*, Percy Society's edition, p. 11:—

"No more hath he in mynde, ether payne or care,
Than hath other Cock my horse, or Gyll my mare!"

Gill ought to be written *Jill*, for it seems to be a nickname for *Julia*, or *Juliana*. "*Julienne*," says Miss Yonge, "was in vogue among the Norman families, and it long prevailed in England as *Julyan*; and, indeed, it became so common as *Gillian*, that *Jill* (or *Gill*) was the regular companion of Jack, as still appears in nursery rhyme, though now this good old form has entirely disappeared, except in the occasional un-English form of *Juliana*."—*History of Christian Names.*]

LONG BRETHREN.—Three principal monks, Dioscorus, Ammonius, and Euthymius, driven out of Egypt, circa A.D. 400, by a party of soldiers under the leadership of Theophilus, Bishop of Alexandria, were surnamed the *Long Brethren*. Why so called? GEORGE LLOYD.
Darlington.

[These monks are thus noticed by Bingham (*Antiquities of the Christian Church*, book vii. chap. ii. sect. 14): "Another name which the historians give to some Egyptian monks, who were deeply concerned in the disputes between Theophilus and Chrysostom, is the title of *Μακροί*, or *Longi*; but this was peculiar to four brethren, Dioscorus, Ammonius, Eusebius, and Euthymius, who were noted by this name for no other reason, as Sozomen (lib. vii. c. 30) observes, but only because they were tall of stature. In Sidonius Apollinaris they are sometimes called *cellulani*, from their living in cells (lib. ix. Ep. iii. ad Faustum), and *insulani*, islanders, because the famous monastery in the Isle of Lerins was the place where most of the French bishops and learned men in those ages had their education. So this was a peculiar name for the monks of Lerins."]

QUOTATIONS.—

"Hope told a flattering tale,
That joy would soon return."

I cannot find out the author of it, though I believe it to be a familiar quotation.

F. S. BULLOCK.

[This song was introduced by Madame Mara at the King's Theatre, Haymarket, in the opera of *Artaxerxes*, and was written by Peter Pindar, i. e. John Wolcot.]

In whose works are the following wholesome couplets to be found?—

1. "All habits gather by unseen degrees,
As brooks to rivers—rivers run to seas."
[Dryden, *Ovid*, xv.]
2. "Learning by study must be won,
'Twas ne'er entailed from son to son."
[Gay, *Fable*, xi. 2.]

Q. E. D.

"The gay Lothario."

[N. Rowe, *The Fair Penitent*, Act V. Sc. 1.]

"As women wish to be who love their lords,"

[J. Home, *Douglas*, Act I. Sc. 1.]

H. A. F.

Replies.

THE IRISH HARP.

(3rd S. xii. 141.)

The old monkish chroniclers, in the quiet cells of their convents, invented strange stories, and they did not condescend to commence their histories later than the dates of events mentioned in the Old Testament, or by Homer. When Adam was driven out of Paradise, Noah walked out of the ark, or Æneas escaped from the burning of Troy, were their favourite epochs. In a chronicle of the bishops of London, down to 1483, we find them, the bishops, traced back to Noah and to Adam. The Spanish chroniclers present an unbroken line of their kings up to Tubal Cain. Silesia was named from the prophet Elisha, of whom the Silesians say they are lineal descendants. The city of Paris, was founded by the renowned son of Priam. Tours owes its name to Turonius, one of the Trojan heroes; and the city of Troyes was really founded by them, as its name clearly proves. Britain is, in like manner, the land of Brute, the grandson of Ascanius, who, having the misfortune to kill his father, fled over to Britain, and subjugated the giants who once dwelt here. An equally veracious long line of shadowy kings is boasted by the Scotch, and they actually have their portraits painted and exhibited in Holyrood House, Edinburgh. Nay more, they actually show among other shams the stains of Rizzio's blood on the floor, though the building, in which that murder was committed, was burned down in 1650. Crowds of gaping country people come up to Edinburgh by excursion train, every summer, to see the apartments of Mary Queen of Scots, in a building that was burnt to the ground by Cromwell's soldiery.

But in Ireland, alas! the last civilised of European countries, we have a stronger dose still—there the ravings of the bards are added to the inventions of the chroniclers, and their absurd fictions are not only believed in to this day, but we are asked to swallow them. Mr. O'Connor, author of the *Dissertations*, owned to Dr. Warner "that the heat of youth and *amor patriæ* had inclined him to extend the matter (the antiquities of Ireland) beyond the rigour to which he should have confined himself." But, as an Irishman myself, I must say that I do not see any *amor patriæ* in the matter. I would much rather point out the truth, how that, under the fostering hands of English teachers, we have so soon emerged from barbarous ignorance, than boast of our ancient civilisation, which I know cannot be true, and is laughed at by every antiquary in Europe. It may do for pagan O'Learys, or Irish helps in New York, to talk of Tuatha-na-Daanans, Milesians, or to quote Keating as an authority, but it

should not be offered to the readers of "N. & Q." They, generally speaking, do not know that Keating tells us of two visits to Ireland before the Deluge. One was by Seth and some daughters of Cain; the other was by a lady named Ceasarea, who arrived just forty days before the Flood. How accurate these old chroniclers were! But let us hear what Keating says about the Milesians. One Fenius, the grandson of Japhet, from whom the modern Fenians take their name, was in the plains of Shinar when Nimrod, and his profane confederates, insanely attempted to build the Tower of Babel. Fenius did not join them, and he was rewarded by not losing the *gartigarran*, or original language, and thus it is, that to this day, the language spoken in the Garden of Eden is that spoken in Ireland. But Fenius learned other languages, and discovered and taught the Hebrew, Greek, and Latin alphabets! His grandson, Gadelus, was dangerously bitten by a serpent, but the wound was miraculously cured by a fast friend of Fenius, no other than the prophet Moses. It is absurdly stated that St. Patrick drove the snakes out of Ireland; but it was done ages before by the Jewish prophet, who, when he cured Gadelus, said that, wherever his posterity should remain or inhabit, there should be no serpents; and so there is none in Ireland, or in Crete, formerly head-quarters of the Milesian race. An old Irish rhymester has thus paraphrased the words of Moses:—

"The holy prophet was inspired to see
 Into events of dark futurity,
 And said—'For thee, young prince, Heaven has in store
 Blessings that mortals scarce enjoyed before;
 For whereso'er thy royal line shall come
 Fruitful shall be their land, and safe their home;
 No poisonous snake or reptile shall deface
 The beauty of the field, or taint the grass;
 No noisome reptile with envenomed teeth,
 Nor deadly insect with infectious breath,
 Shall ever blast that land or be the cause of death;
 But innocence and arts shall flourish there,
 And learning in its lovely shapes appear;
 The poets there shall in their songs proclaim
 Thy glorious acts and never-dying name."

Gadelus, who married Scota, daughter of Pharaoh, became great friends with Moses, and proposed to leave Egypt with the Israelites, but Moses thought it was best that they should act separately. Accordingly, the Israelites borrowed jewels from the Egyptians, and started by way of the desert; the Gadelians borrowed the ships of Pharaoh, and set off by water. The consequence was that for want of their ships the Egyptians were all drowned in the Red Sea. He did not, however, sail straight to Ireland. He sailed, as Keating tells us, "from Egypt to Crete, from Crete to Scythia, from Scythia to Gothland, from Gothland to Spain, from Spain back to Scythia, from Scythia back to Egypt, from Egypt to Thrace,

from Thrace to Gothland, from Gothland to Spain, and from Spain to Ireland." Nor did Gadelus land with the Milesians in Ireland; as they were two or three hundred years on their wanderings, we may so suppose. Milidh, who appears to have been his grandson, and who married another Scota, daughter of another Pharaoh, led the host.

The Tuatha-na-Danaans, who then ruled Ireland, were a nation of sorcerers. MR. O'CAVANAGH, on the authority of the senachies (chroniclers), records that three harpers accompanied them to Ireland hundreds of years before this advent of the Milesians. Being sorcerers, as I have said, and knowing that the fleet of Milidh contained their bitter foes, they caused Ireland to look no larger than a hog's back, thinking to deceive their enemies. But the Milesians were not to be taken in with such petty deceptions; they landed, and three days after fought a great battle with the Tuatha-na-Danaans. I need not say that the Milesians were the victors; but Scota, who appears to have been an amazon, was slain, and her place of burial is shown to this day.

So minute was this *history* that the inventors of it were forced to make a *Deus ex machina* to carry it down, the more so that, although Fenius invented three alphabets, there was still a shrewd idea, that the Irish did not know the art of writing, till it was taught to them by St. Patrick. So the *machina* was a man named Caiolte Mac-Ronain, who should be introduced to those readers of "N. & Q." who are fond of hearing of great longevities, for he lived some two or three thousand years, and told the whole story to St. Patrick, who carefully wrote it down. Caiolte was then baptised by the saint, and died at last in the odour of great sanctity, and is, I believe, an Irish saint until this day. And so an old Irish rhymester says:—

"From Gadelus * the Irish have their name,
 The Scots from Scota, Feini from Fenius."

I am ashamed to quote such puerile rubbish, but I do it to show a specimen of Keating, an author quoted by MR. O'CAVANAGH as an authority for the antiquity of the Irish harp. Moore, from his being a poet, and from his great love of country, would have liked to introduce the Milesians into his *History of Ireland*, but found he really could not. And one of his reasons I may just give. Ptolemy, the geographer, published an extraordinarily correct map of Ireland in the second century, and gives the names of the tribes which then inhabited it; and there is not one name amongst them, that can be phonographically tortured to any resemblance to Gael or Scot. Cellarius long ago drew the same conclusions from it. He says: "Hos populos Ptolemæus in Hibernia

* The Latinised form of Gadhoil or Gael.

prodidit; nullos autem in illis recensuit Scotos, quod ideo posteriores, saltem nomen illorum, oportet in hæc insula fuisse." I again repeat that I am ashamed to quote such rubbish: the very name of Milesian is a jest to the antiquaries of Europe. Indeed, as there is no credit given to any account of Irish kings previous to the Christian era, the simple cyphers A.M., or anno mundi, prescribed so generally to Irish histories, is well interpreted *Asinaria Maxima*, and provokes perpetual laughter wherever it is seen.

The fables of the Welsh, as told to us by Geoffrey of Monmouth, are sober and sapient in comparison to the Irish fictions. Though we hear of a Brute, a grandson of Ascanius, settling in Britain about a thousand years before the Christian era, yet he tells us also of a Guendolæna, a Locrine and an Imogene, a Bladud, a Lear and his daughters, a Pelinus, a Lud, an Arthur, and others, all non-existences, but living as long as our language exists embalmed in poetry and romance. But the Milesian fictions are beneath contempt both as history or poetry. Still the Irish antiquaries—save the mark—knew what they were about: by pretending to trace the chief families of Ireland up to Milesius, they engaged them also under the banner of the pitiful delusion. The readers of "N. & Q.," however, know something about genealogy; they know that with all the modern appliances for tracing pedigrees, with lists of members of parliament, lists of grand and petty jurymen, tombstones, heralds' visitations, newspapers, and the thousand-and-one means we have now that were utterly unknown to the ancient Irish, we find it exceedingly difficult to trace even a noble pedigree for three hundred years. Yet we are told that ignorant senachies, who could neither read nor write, traced pedigrees for upwards of a thousand years. Moreover, the system of tanistry that obtained in Ireland, by which, not the direct heir, but the best man of the tribe succeeded to the chieftainship, rendered it utterly impossible. And though a set of barren spectators laugh at a Milesian pedigree taking its rise, as they all do, from Adam, yet the judicious must grieve, they all bearing their inaccuracy conspicuous on their faces, as the lawyer would say, they being invariably traced from father to son! WILLIAM PINKERTON.

(To be continued.)

PUTTING A MAN UNDER A POT.

(3rd S. xi. 277.)

I have but recently procured the two last volumes of "N. & Q.," and have consequently an immense arrear of questions and answers to read up. It is thus very probable that by this time more than one solution has been furnished to

the enigma propounded by MR. WALTER W. SKRAT: assuredly one of the hardest nuts ever given out to be cracked. The explanation on which I venture as to the meaning of "putting a man under a pot" is as follows:—

It is notorious that in the palmy days of monachism every conventual building contained an *in pace* or solitary cell, commonly underground, and as commonly entered only from a hole in the ceiling, and precisely corresponding to the *oubliette* of the baronial strongholds. The remote ancestor of both *in pace* and *oubliette* was the *carnificium* or lowermost dungeon of the Romans; the horrible hole into which the victim was lowered to be handled by the hangman, and out of which he could be drawn only by the *uncus* or hook. This lowermost pit is to this day extant in the Mamerine prisons at Rome. To the conventual *in pace* of the middle ages were consigned profligate and refractory, and, it is to be feared, sometimes merely useless or troublesome friars. The term of *in pace* applied to these dungeons arose from the circumstance that a horrible mockery of religious ceremonial was gone through when the culprit was consigned to his living tomb. Being duly immured therein, the abbot cast a handful of earth upon him, and said, "Vade in pace," the which was equivalent to "Stay there and rot." It is believed that in some rare instances the victim, with nothing more than a loaf of bread and a pitcher of water to sustain life, was absolutely bricked up in his prison, where he speedily died the most horrible of deaths. Such was the fate of Scott's Constance de Beverley, and of the "Nell Cook" of Ingoldsby's appalling ghost story, who, having been convicted of poisoning in a "warden pie" a certain canon, her master and paramour, was buried alive under the pavement of the "Jail Entry" in the Cathedral Close at Canterbury; the remains of the poisoned pie being placed beside her in the sepulchre. Preferring, however, to deal with fact rather than fiction, it would seem that the *in pace* meant simply solitary confinement on very scant rations, and for a period entirely at the pleasure of the abbot. It may be that this captivity was sometimes life-long. It must be borne in mind, however, that these convent dungeons were not entirely to be attributed to the monkish cruelty and tyranny. They were simply ecclesiastical prisons; and the clergy claimed with great jealousy the privilege of dealing with their own criminals in their own manner. Thus the hospital of Bicêtre in Paris, which formerly contained a number of hideous little cells called *cabanons* answering to the *in pace*, is said to have been originally erected as a place of correction for dissolute monks by an English Bishop of Winchester, of whose title "Bicêtre" itself is held to be only a corruption. At the suppression of the monasteries at the great French Revolution num-

bers of convent dungeons were eagerly explored by the populace, but, to their disappointment, no prisoners were found in them.

Some centuries before, when the common people were even more ignorant and more credulous, it is natural to suppose that the knowledge that there were dungeons in the monasteries in which friars were carcerated should have become amplified into a belief that any monk obnoxious to his superior was put away straight into a "pryvie chamber," where he speedily expired from duress and want. But how about "putting him under a pot," MR. SKEAT may ask. I can only resolve his doubt by process of analogy. We must take that other passage in *Piers Plowman's Crede* —

"For thei ben nere dede
And put al in pur clath
With pottes on hir hedes."

Now, it was a common mediæval observance for a person being at the point of death to cause himself, in token of contrition and humility, to be clothed in sackcloth, or in his shroud (al in pur clath), and to strew dust and ashes on his head. St. Louis King of France elected to die in this manner. The Last Crusader even had the ashes and cinders strewn over his very couch, and lay upon them. It is not unlikely that this act of devotion grew sometimes to be conventional and perfunctory, and that in regard to the comfort of the moribund the dust and ashes were put in a saucer or a pot at the bed's head: whence came the phrase "dying with a pot at or on his head." Such a pot full of dust, &c., might have been lowered into the dungeon of the imprisoned friar. It is certain that this "pot" in connection with mortality took very strong root in the English tongue. To "go to pot" is now accounted a slang expression; but we find in the evidence given against the conspirators (*temp.* Charles II.) in, *I think*, the Meal Tub Plot, that when a proposition was made to assassinate the king but to spare the Duke of York, one of the conspirators answered "No, no, James must go to pot," meaning that he must be done to death.

GEORGE AUGUSTUS SALA.

APHORISMS.

(3rd S. xii. 148.)

I think the passage Q. Q. has in mind must be one in Bacon's preface to his "double tract" on *The Elements of the Common Lawes of England*, a passage running thus: —

"Thirdly, whereas I could have digested these rules into a certain method or order, which I know would have been more admired, as that which would have made every particular rule, through coherence and relation unto other rules, seem more cunning and deep; yet I have avoided so to do, because this delivering of knowledge in distinct and disjointed aphorisms doth leave the wit of man more free to turn and toss, and to make use of

that which is so delivered to more several purposes and applications; for we see that all the ancient wisdom and science was wont to be delivered in that form, as may be seen by the parables of Solomon, and by the aphorisms of Hippocrates, and the moral verses of Theognis and Phocylides; but chiefly the precedent of the civil law, which hath taken the same course with their rules, doth confirm me in my opinion." (Bacon's *Works*, ed. Montague, vol. xiii. pp. 139-140.)

There is a parallel passage in the Second Book of the *Advancement of Learning*: —

"Neither was this in use only with the Hebrews, but it is generally to be found in the wisdom of the more ancient times; that as men found out any observation that they thought was good for life, they would gather it, and express it in parable, or aphorism, or fable." (*Ibid.* vol. ii. p. 266.)

Bacon has been writing thus: —

"But chiefly we may see in those aphorisms which have place among divine writings, composed by Solomon the King (of whom the Scriptures testify that his heart was as the sands of the sea, encompassing the world and all worldly matters), we see, I say, not a few profound and excellent cautions, precepts, positions, extending to much variety of occasions." (*Ibid.*, pp. 260-261.)

Compare the following, from the First Book of the *Advancement of Learning*: —

"Another error, of a diverse nature from all the former, is the over-early and peremptory reduction of knowledge into arts and methods; from which time commonly sciences receive small or no augmentation. But as young men, when they knit and shape perfectly, do seldom grow to a further stature; so knowledge, while it is in aphorisms and observations, it is in growth; but when it once is comprehended in exact methods, it may perchance be further polished and illustrated, and accommodated for use and practice, but it increaseth no more in bulk and substance." (*Ibid.* p. 48.)

Compare also the following, from the Second Book of the same treatise: —

"Another diversity of method, whereof the consequence is great, is the delivery of knowledge in aphorisms, or in methods; wherein we may observe, that it hath been too much taken into custom, out of a few axioms or observations upon any subject, to make a solemn and formal art, filling it with some discourses, and illustrating it with examples, and digesting it into a sensible method: but the writing in aphorisms hath many excellent virtues, whereto the writing in method doth not approach.

"For first, it trieth the writer, whether he be superficial or solid: for aphorisms, except they should be ridiculous, cannot be made but of the pith and heart of sciences; for discourse of illustration is cut off, recitals of examples are cut off, discourse of connection and order is cut off, descriptions of practice are cut off; so there remaineth nothing to fill the aphorisms but some good quantity of observation: and therefore no man can suffice, nor in reason will attempt to write aphorisms, but he that is sound and grounded. But in methods,

"Tantum series juncturaque pollet;

Tantum de medio sumptis accedit honoris;'

as a man shall make a great show of an art, which, if it were disjointed, would come to little. Secondly, methods are more fit to win consent or belief, but less fit to point to action; for they carry a kind of demonstration in orb or circle, one part illuminating another, and therefore

satisfying; but particulars, being dispersed, so best agree with dispersed directions. And lastly, aphorisms, representing a knowledge broken, do invite men to inquire farther; whereas methods, carrying the shew of a total, do secure men as if they were at farthest." (*Ibid.* p. 203-4.)

Add the following, from the *Filum Labyrinthi* (4.):—

"Knowledge is uttered to men in a form, as if every thing were finished: for it is reduced into arts and methods, which in their divisions do seem to include all that may be. And how weakly soever the parts are filled, yet they carry the shew and reason of a total; and thereby the writings of some received authors go for the very art: whereas antiquity used to deliver the knowledge which the mind hath gathered, in observations, aphorisms, or short and dispersed sentences, or small tractates of some parts that they had diligently meditated and laboured; which did invite men both to ponder that which was invented, and to add and supply further." (*Ibid.* vol. i. p. 312-313.)

These passages on aphorisms may be illustrated by the following, from the Second Book of the *Advancement of Learning*:—

"It is true that knowledges reduced into exact methods have a shew of strength, in that each part seemeth to support and sustain the other; but this is more satisfactory than substantial: like unto buildings which stand by architecture and compaction, which are more subject to ruin than those which are built more strong in their several parts, though less compacted." (*Ibid.* vol. ii. p. 307.)

And it is worth while to read a paragraph a little further on, beginning with the words, "In this part, touching the exposition of the Scriptures." (P. 312.)

JOHN HOSKYNs-ABRAHALL, JUN.

SAINTE AMPOULE.

(3rd S. xii. 149.)

The name obviously means "The Holy Vial" (*ampulla*), and it is surprising to find Mr. Froude calling it "the precious ointment of St. Ampull," as if it had been named after some saint. The legend is well known, that when St. Remigius was about to baptise King Clovis, there was no holy chrism at hand with which to anoint him immediately after baptism; but that a dove brought to St. Remigius a vessel of chrism, which was preserved as the Holy Vial (*Sainte Ampoule*). But later on the tradition was recorded, not of the baptism, but of the coronation of King Clovis. Thus the antiphon at the *Benedictus* in the Breviary of Maestricht for the feast of St. Remigius: "Gentem Francorum inclytam, similiter cum rege nobili, beatus Remigius, sumpto coelitus chrismate sancto, sanctificavit." But another variation applied it to the consecration of St. Remigius himself. Cardinal Mai, in his *PP. Nova Bibliotheca* (tom. i. pars ii. p. 212) quotes the following from Anselm of Auxerre:—

"Est civitas metropolis
Remis dicta, pranobilis.

Hujus urbis præcipue
Et quondam magnæ gloriæ,
Præsul fuit egregius
Magnus olim Remigius.
Qui dum pontifex eligitur,
Ac digne benedicitur,
Dum deest liquor olei
Quo unctur Pontificis
Sacrum caput a præsule,
Columba volans in aëre
Rostro refert citissimo
Ampullam plenam oleo,
Ore portat mitissimo
Quo pontifex perungitur," &c.

But the application of the tradition to the coronation of the French kings prevailed; and we read in the *Acta Sanctorum Maii*, t. v. p. 322:—

"Emiserat (Dominus) et illustrissimis regibus Francia columbam quæ oleum in ampulla, rostro desuper delatum, deferret; quo inunctus est Christianissimus Clodoveus et reliqui omnes post eum."—See Cahier, *Caracteristiques des Saints*, art. "Colombe et Fiole."

The vial, called the *Sainte Ampoule*, was about an inch in diameter at the bottom, and not more than two inches high. It contained a balsam of a reddish brown colour, and used to be enclosed in a shrine of gold surrounded with precious stones, and kept in a bag of crimson velvet. At a coronation, a small portion of congealed balsam was taken out by the Archbishop of Rheims with a golden pin, and mixed with holy chrism, to which it gave a reddish colour. When the revolution broke out, the sacred vial was taken from the tomb of St. Remigius and concealed; but Philip Ruhl, a deputy of the Convention, had it brought forth on October 6, 1793, into the public square at Rheims, and broke the vial into pieces with a hammer. The officer, however, who brought the vial is said to have dipped a needle into it, and thus obtained a small portion of its contents; and some persons who stood near, particularly a M. L. Champagne Prevotau, picked up and preserved some fragments of the glass, with some of the holy balsam adhering to them. On May 22, previous to the coronation of Charles X., which took place on May 29, 1825, the Archbishop of Rheims took the depositions of those persons who preserved any portions of the *Sainte Ampoule*, and collected the remains of the balsam which adhered to the fragments. These were deposited in a new vial, and from this the archbishop took a little to mix with the holy chrism with which he anointed the King Charles X. The new vial was deposited, like the former, in the tomb of St. Remigius. MR. DAVIDSON will find an engraving and an account of the *Sainte Ampoule* in *The Mirror*, supplementary number for June 4, 1825, with ample details of the coronation.

F. C. H.

MADAME DE POMPADOUR.

(3rd S. xli. 153.)

May I inquire what authority exists for calling Madame de Pompadour *duchess*? Madame Campan speaks of her only as "marquise." The *Dictionnaire de la Noblesse de France*, Paris, 1855, gives Pompadour thus:—

"D'azur à trois tours d'argent maconnées de sable, et en chef un lion leopardé passant d'or. Supports deux lions lionnés. Couronne de Marquis."

The same arms appear in a book—*Traité sur l'Amélioration des Terres*—at the head of the dedication to Madame de Pompadour in 1758.

The following passage (3rd S. xii. 154) is not written intelligibly:—

"The clergy called him to account on his death-bed, after condoning at confession the king's long life of profligacy; and yet Louis XV. n'avait cessé d'être profondément religieux."

The calling the unhappy king to account was a step included in confession, and leading to it. But the word *condoning* is not one which, as usually understood, at all expresses the sacred acts of that supreme moment. The king received the grace of contrition, and profited by it. Some fear was expressed lest the announcement of the arrival of his confessor should destroy the life of the king. But the illustrious Fitzjames, Bishop of Carcassonne, replied to the Cardinal de la Roche-Aymon, who urged this fear:—

"Que le Roy fût administré, la concubine expulsée et que le roi donnât un exemple de repentir à la France et à l'Europe Chrétienne qu'il avoit scandalisé. De quel droit me donnez vous cet avis? Lui disoit le Cardinal de la Roche-Aymon. Voilà mon droit, lui repliquoit l'évêque de Carcassonne en détachant sa croix pectorale. Apprenez, Monseigneur, à respecter ce droit, et ne laissez pas Monsieur votre roi sans les sacrements de l'Église dont le roi tres-Christien est le fils aimé."

Madame du Barry was immediately sent away from Versailles to Ruelle. But the fear for the king's life still stood in the way of his eternal salvation:—

"Les journées du 5 et du 6 passèrent sans qu'on parlât de confession, du viatique, ou de l'extrême onction. Le duc de Fronsac menaça le Curé de Versailles de le jeter par la fenêtre s'il osait en prononcer les mots. . . . Mais, le 7 à trois heures du matin, le roi demanda impérieusement l'abbé Maudoux."

The abbé received the king's confession, and finally—

"Le grand aumônier du concert avec l'archevêque avoit composé une formule qui fut ainsi proclamée en présence du Viatique. 'Quoique le roi ne doive compter de sa conduite qu'à Dieu seul, il déclare qu'il se repent d'avoir causé du scandale à ses sujets et qu'il ne desire vivre que pour le soutien de la religion et le bonheur de ses peuples.'"

The king, during all his miserable life, had no doubt never ceased to be "profondément reli-

gieux"; that is, fully penetrated with a sense of what the Christian religion required of him, and of his own sad faults. Any defence of his life is, to the last, impossible; but he died as a Christian should die.

I have used the narrative of Soulavie given in the *Mémoires* of Madame Campan.

I believe I express the feeling of an immense number of the readers of "N. & Q." when I say that such a subject as the "Parc-aux-Cerfs" is unfit for our pages. We usually place "N. & Q." in the hands of our wives and other ladies. Certainly no woman ought to be offered the perusal of the note to which I have referred. Nauseous and hateful details such as these should, I think, be left in their original sources, to be referred to when necessary. Those sources are very easily accessible; and the production of them in "N. & Q." cannot even be justified by the plea of necessity.

D. P.
Stuarts Lodge, Malvern Wells.

In explanation, it is necessary to state that the maiden name of the Countess du Barry was Jeanne Vaubermier; but whilst in the service of a milliner at Paris, she went by the name of Made-moiselle Lange, until she was married to the Count du Barry. She was presented at court, at the age of twenty-four, by the Countess du Béarn, a lady of respectability and of high lineage (Cape-figure, ch. xlv. pp. 365-6). Also, that Domremy, eleven miles south of Vaucouleurs, where Du Barry was born, was the birthplace of the Maid of Orleans.

T. J. BUCKTON.

THE TOMB OF THE VIRGIN MARY AT
GETHSEMANE.(3rd S. xii. 109, 158.)

I find no mention of Our Lady being buried in Gethsemane. The Valley of Jehoshaphat, in which Gethsemane was, is usually mentioned as the place of her tomb. In the *Assumption of Our Lady*, published by the Early English Text Society, are some references to this:—

"Petr, go forthe thou be-farn,
Thou and alle thine feres with thee,
To Iosephat to that vale,
And leith the bodi in a stone."

And again:—

"The apostles went forthe on here way
To Iosephat to that vale,
When the apostles comen uiere
Wel softe thei setten dou the beere,
With gret deuocion euerychone
Thei leide the bodi in a stone,
And biflet alle in that stede
As oure ladi hadde hem bede;
And woke ther al that nyght,
With many torches and candle lyght."

Some curious particulars connected with the death of Mary may be seen in "The Departure of My Lady Mary from this World," by Dr. W. Wright, in the *Journal of Sacred Literature*, April, 1865. J. M. COWPER.

The legend of the Virgin's burial at Gethsemane, in the Valley of Jehoshaphat, is very well known. It first appears in the fifth century, at which time there appears to have existed another tradition, placing her interment at Ephesus, where she lived to old age under the guardianship of St. John. But the claim in favour of Gethsemane prevailed, and is adopted by numerous writers of the sixth and following centuries. Many apocryphal books mention it, the earliest, or one of the earliest, being the so-called "Book of John on Mary's falling Asleep," the Greek of which has been published by Tischendorf in the *Apocalypses Apocryphæ*. The same publication contains the legend in Latin, and it is elsewhere found in Arabic and Syriac. Of course we have it in the *Legenda Aurea* and in the Breviary, the latter being taken from John of Damascus (eighth century). Here is part of it:

"Ejus autem corpus, quod Deum ineffabili quadam ratione suscepit, cum angelica et apostolica hymnodia elatum, et in loco fuit depositum Gethsemane: quo in loco angelorum cantus mansit tres dies continuos."

The old Greek Apocryph says the Apostles carried the bier and deposited the holy and honourable body in Gethsemane in a new tomb. The ancient Latin version represents the Apostles as bearing the body, with singing of psalms, from Mount Sion to the Valley of Jehoshaphat. The place is still shown. B. H. C.

Meisner, in his *Dissert. de Sepultura Mariæ*, Basnage in his *Annalium*, A. C. xlvi. ; Baronius, *Annal. ad A. C. xlviii.* ; Mayer, *De Conventu Apostolorum ad Mortem Mariæ*, and other authorities in Zedler's *Universal Lexicon*, xix. 1478-1490, may be consulted. The time and place of Mary's death and interment are unknown in history; but tradition has assigned Ephesus and Jerusalem, the latter place being considered the more probable. In 1832, Lamartine visited the Garden of Gethsemane, a small plot of ground, fifty-seven yards square, nearly covered with buildings. He says:

"We passed the bridge" [crossing the Kedron and leading to Gethsemane and the Garden of Olives], "and dismounted from our horses in front of a charming edifice, of the composite order, but of a severe and antique character, which is, as it were, buried in the lowest depths of the valley of Gethsemane, and fills its entire breadth. It is the assigned tomb of the Virgin, the mother of Christ; it belongs to the Armenians, whose convents were the most ravaged by the plague. We did not, therefore, enter the sanctuary of the tomb. I contented myself with falling on my knees upon the marble step of the outer court of this handsome temple, and invoking

the blessing of her whom every mother early teaches her child to piously and affectionately worship."

On the other hand, Richardson says:—

"The gardens of Gethsemane are now of a very miserable description, hedged round with a dry stone fence, and provided with a few olive trees. A convent has been built on the spot, but is now in ruins."

Such is the confusion amongst the moderns, that one traveller in Palestine has had to compose a second work to correct the errors of his first. T. J. BUCKTON.

Streatham Place, S.

THE ORDER OF BARONETS.

(3rd S. xii. 168.)

D. P. is quite correct in supposing the baronetage of Ulster to have been a thing planned by James and his advisers in order to get money; but it is not a solitary instance, for similar schemes were a favourite device of the Scottish Solomon. To say nothing of the cognate case of the Nova Scotia baronets, in his quaint book, *The Discoverie and Historie of the Gold Mines in Scotland* (which was printed for the Bannatyne Club), Stephen Atkinson gives in detail the king's plan for creating another order.

He states that the king sent for Sir Bevis Bulmer, the well-known mining adventurer, whose pupil Atkinson was, and opened to him a plot which he had devised for the working of the gold mines in Scotland.

He then gives the outline of the royal plot in the following terms:—

"Let Bulmer procure or move 24 gentlemen within England of sufficient lands and livings, or any other his friends in Scotland that shall be willing to be undertakers thereof, and to be adventurers thereof; and see that all these gentlemen be of such sufficiency in lands, goods, or chattels as the worst be worth ten thousand pounds sterling, else £500 per annum sterling. And such gentlemen to be moved to disburse £300 sterling each man in monies or victuals for maintenance of the gold mines in Scotland; for which disbursement each man to have the honour of knighthood bestowed upon him, and so for ever to be called the Knight of the Golden Mines or the Golden Knight."

He then states that the Earl of Salisbury had crossed the plot on the ground that Bulmer was too mean a man to have granted to him such a privilege, but adds:—

"Only one knight was made, and he was called Sir John Cleypool, for he had ventured with Bulmer before £500 sterling at the gold mines in Scotland."

Atkinson concludes his treatise with the following:—

"Neither is it (the working of the gold mines in Scotland) to be don by wishers and woulers, but only by the Kings Majesties Plott already devised, and cost him nothing but only a stroke with his sword upon the shoulder of man: for which the one halfe of the profit doth befall

unto His Majesty, the other half to lay open the gold and silver moynes in Scotland."

GEORGE VERE IRVING.

The presumptive evidence offered by your correspondent D. P. seems to me conclusive as to the original suggestion of the Order of Baronets, nor have I seen it noticed elsewhere. The association of the name of Bacon adds lustre to the royal foundation of the dignity. My edition of Gwillim, 1610, is of course too early to contain the Instructions, and I wish to know in what other works they are to be found?

THOMAS E. WINNINGTON.

GENEALOGY OF THE USSHER FAMILY (3rd S. xii. 92.)—In case any new edition of the Life of Archbishop Ussher appears, I shall willingly supply any information I possess as to the genealogy of his family. I have taken some pains to make both corrections and additions to the published pedigree, and I am anxious to add to my information. There are many persons of the surname I am unable to connect with the archbishop's family. Except in the way I have mentioned, I do not exactly see how I can oblige ABHBA.

H. LOFTUS TOTTENHAM.

SWEDENBORG ARMS (3rd S. xi. 496.)—The arms borne by Swedenborg are impressed on the books issued by the Society bearing his name, and were taken, it is believed, from an original in the hall of the Royal Academy of Sciences at Stockholm, which, however, is surrounded by a wreath of foliage. The armorial blazon is as follows: Parti per pale gules and or, on the dexter side two keys in saltire of the second between as many bendlets sinister argent: on the sinister side a burning mountain proper over all on a chief azure, a mitre with labels or, between two mullets argent. Crest on helmet—A demi-lion rampant, double queued, holding in the dexter paw a key.

J. MANUEL.

Newcastle-on-Tyne.

"POLITICAL EPIGRAMS OF LAST CENTURY" (3rd S. xii. 124.)—The original of the epigram by the Rev. William Scott, "To Mr. Neville Maskelyne—On an Empty Fellow," quoted in p. 125, seems to be the following, by the ever versatile John Owen:—

"*In Marcum.*

Esse in naturâ vacuum cur, Marce, negasti?
Cui tamen ingenii tam sit inane caput."

Epigram, lib. i. 23, ed. 1622.

W. H. S.

Yaxley.

From the specimens given there appears to be little originality in Scott's volume. The epigram to Rigby is only an adaptation of Martial, lib. xii.

ep. 12, "In Postumum." That to Maskelyne is from Owen. A translation by Dr. Walsh appears in "Select Epigrams:—"

"Nature abhors a vacuum! Bubo said.

Bubo, you're wrong—the vacuum's in your head."

The epigram "On the Passage of the Israelites out of Egypt" may have been supplied to Scott by an "unknown hand," but it was certainly not an "unknown" epigram, for it was in print some years before Scott's book was published. It is found in the *Poetical Calendar*, vol. vi. p. 67, 1763, and in the *Festoon*, edited by Graves, p. 5, second edition, 1767. Very probably it may be found in still earlier collections.

H. P. D.

"YE MARINERS OF ENGLAND" (3rd S. xii. 194.)—I am not quite sure whether LORD LYTTLETON intended or not to include me in the number of those who make "daring and futile attempts to cobble and tinker our greatest works of genius"; but I rather think he did, for I had been warned before—when I gave sense to a passage of Scripture which had long been without it—to take example by the fate of Bentley, and that may have been in his lordship's mind.

I should not have supposed that any one would suspect me of desiring to substitute what I termed my "critical excursions" for the words of the poet. I only ventured to state how I thought they might be approved, and I had done this more than once in my edition of Milton's *Poems*, and in what I had written on Parnell and Collins in "N. & Q." As to the passages in Campbell, the poet himself, we know, was not satisfied with "sepulchre." LORD LYTTLETON does not defend "the baying of the beagle." I would remind H. R. A. by the way, that not one in five hundred would imagine "beagle" to be synonymous with blood-hound—and that, finally, I only suggested that *gale* would have been better than "breeze."

In this very No. of "N. & Q." an emendation of Byron by MR. BUCKTON is shown to be erroneous; yet he had a perfect right to make it. I beg leave to remind T. S. N. that Keats had the authority of Gray, a first-rate classical scholar, for "Hypérion."

THOS. KEIGHTLEY.

HALF-YEARED LAND (3rd S. xii. 162.)—Is not this simply "Lammas Land," of which the copyholder has the use for half the year, from Old Lammas Day (August 12) to Old Lady Day (April 5), and the parishioners entitled to common of pasture enjoy it for the other half? One shilling an acre is not an uncommon quit-rent even now, the substantial profit of the lord of the manor being the fines on death or alienation. It is said small quit-rents were reserved to prevent tenants of old standing claiming the lands as freehold. I should feel extremely obliged for any information

as to the origin of and the various customs attached to the Lammis Lands, of which there are many hundreds of thousands of acres in England. One query can readily be answered by local antiquaries. Does the custom extend to Scotland?

A. A.

Poets' Corner.

NELL GWYN'S HOUSE AT HEREFORD (3rd S. xii. 166.)—In reply to Y. C., who asks if any representations of this house exist, the editor mentions the photograph forwarded by Mr. Havergal. I have now before me a very excellent and artistic stereogram, which I purchased at least eight years ago in Hereford, representing this house and the narrow thoroughfare of Pipe Well Lane in which it was situated. I bought it in Hereford, together with other stereograms of the Cathedral, Kilpeck Church, &c.—all of equal excellence; and, I fancy, published by the Stereoscopic Company, Regent Street, London. But they are not marked with any address, the one here particularly referred to merely having its title printed at the back, "Nell Gwynne's Birth Place, Hereford."

CUTHBERT BEDE.

Together with a receipt of 250*l.*, being quarterly payment of a sum of 500*l.*, by virtue of an order of His Majesty's Lords of Privy Seal, dated June, 1679 (towards the support of Eleanor Gwynn and Charles, Earl of Burford), bearing her sign manual "E. G." (probably all she could write), I have sundry portraits of the "orange vench"; and also a clever aquaforte engraving, by C. J. Smith (1844), representing her residence at Bagnigge Wells. Is that the same as the house in Pipe Well Lane, Hereford? *

If I mistake not, the portrait of King Charles I. alluded to by Y. C. is the splendid full-length one, with the "cavalier" look, by Van Dyke, in the Tribune, or Salon-Carré, at the Louvre, engraved by Lestrangle. I have read somewhere that the Countess du Barry (this maiden of Vaucouleurs, who was no Joan of Arc, either in her dissolute life or in her death on the scaffold) purchased this master-piece on hearing that the ill-fated monarch had a page called *Barrington*, which she thought sounded like her own name.

P. A. L.

CHINESE NEWSPAPER (3rd S. xii. 65.)—I think I can answer my colleague's query by the simple monosyllable, no. Religious works for circulation in China have been published in Chinese by the British and Foreign Bible Society, and I have one of their Testaments in that language before me now.

W. W.

Malta.

[* Certainly not. Bagnigge Wells stood a short distance north of the Cold Bath Fields prison, in Clerkenwell. It is very doubtful whether "pretty witty Nelly" ever resided at this once famed tavern and gardens.—Ed.]

POETIC PAINS: "HOHENLINDEN" (3rd S. xii. 22, 72, 113, 157.)—I beg to dissent from the "puerility" of Campbell's trisyllabic close with the semi-mute rhyme, *y*. In my ear its pathetic solemnity sounds like the lingering echo of a requiem. Shakspeare describes it better: "it hath a dying fall." While, however, I would prefer—as a *pis-aller*—C. A. W.'s unrhymed terminal to MR. KEIGHTLEY'S monosyllabic transposition, or to F. C. H.'s yet more objectionable "sepulchree," I think it would ill accord with the uniform rhyme of the three precedent lines in Campbell's several stanzas.

May I be allowed to suggest a change of the final term—

"Shall bear a soldier's elegy"—

not merely for the rhyme's sake, and for its correspondent tone with the rest of this beautiful ode, but for the avoidance of that *pronominal* uncertainty which is the fault, not of the poet, but of his mother-tongue; and which—I do not like to say—jumbles the living and the dead, the "few" who shall "part" with the "many" who "meet." They, for whom the snow shall be "their" winding-sheet, can hardly be said to have the turf beneath "their" feet, though it may reasonably be supposed to present their epitaph.

"Ruin," in Moore's melody, always appeared to me an awkward word; but I have never seen the edition wherein it is emended by "shatter." Would not "shiver" have been still better?

E. L. S.

REFERENCES WANTED (3rd S. xii. 169.)—(1.) There is certainly no such passage in the Holy Scripture as "Nisi credideritis, non intelligetis." The nearest resembling it, is the sentence of our Blessed Saviour spoken to the ruler, who prayed him to come down and heal his son: "Nisi signa et prodigia videritis non creditis" (St. John iv. 48).
F. C. H.

(7.) Καὶ σὺ, τέκνον;—It is certain that the words said to have been used by Cæsar, when struck for death by Brutus, were not Latin, but Greek. This best appears from Suetonius (*Julius*, 82): "Etsi tradiderunt quidam, M. Bruto irruenti dixisse, Καὶ σὺ, τέκνον;"—"Thou too, my son?" And it is confirmed as an *on dit* by Dion Cassius (xlv. 19); but he writing in Greek, and not saying that Cæsar spoke these words in Greek, would not be evidence independently of Suetonius. These words are not mentioned by Plutarch; but as to the probability of the use of Greek at Rome, he confirms it by saying that, when Cæsar was first struck by Cassius, he exclaimed in Latin, "Villain Casca, what are you doing?" whilst Cassius, whose sword Cæsar laid hold of, called for help to his brother in Greek, Ἀδελφῆ, βοήθει. Brutus

struck him in the groin; and he received twenty-three wounds, for all the conspirators had agreed each to have a hand in the murder. Plutarch states as an *on dit* that, as soon as Cæsar saw the sword of Brutus, he drew his robe over his face and fell; but it is most probable that Brutus acted promptly on seeing Casca's sword held by Cæsar; and it is certain many of the conspirators wounded each other, in their haste to accomplish their self-imposed tax. Shakspeare has worked up his materials poetically, not historically in the strict sense of the latter term. T. J. BUCKTON, Streatham Place, S.

(8.) The correct quotation is—

“Non bene conveniunt, nec in unâ sede morantur
Majestas et amor.”—See Ovid, *Metamorph.*, 2, 846-7.
W. J. TILL.

(10.) The passage referred to occurs in the speech of Cleon, on the question of the proposed massacre of the Mytilenæans, and is as follows:—

Ἄγριοι δ' ὑμεῖς κακῶς ἀγωνοθεοῦντες, οἵτινες εἰδότες
θεαταὶ μὲν τῶν λόγων γίγνεσθαι, ἀκραταὶ δὲ τῶν ἔργων.
—*Thuc.*, iii. 38.

J. B. SHAW.

CHESTERFIELD'S PLAGIARISM (3rd S. xi. 496.)

It is scarcely fair to say that Lord Chesterfield's rules of politeness were “copied” from Della Casa. It might be said, I think, with equal justice, that he owed them to such writers as La Rochefoucauld, La Bruyere, and Castiglione, with each and all of whom he has much in common. The earl, no doubt, acquired both his precepts and practice at the French Court, where, as he himself confesses, his education was completed. The code of morals and manners which obtained at that time in the courtly circles of France and Italy may be traced in the first instance, I think, to the influence of those famous treatises, the *Galateo* of Casa, and the *Cortegiano* of Castiglione. Both had been translated into English long before Chesterfield wrote, although they would very likely be more coldly received here than on the Continent. The general influence of these two Italian authors upon the improvement of outward manners is recognised by Dr. Johnson in his *Life of Addison*. More than once the Dr. expressed his opinion of Chesterfield; had the latter directly “copied” from Casa, surely it would have been detected by the great critic! Further, the earl himself, as his *Letters on Education* amply prove, was well acquainted with Italian literature, but he never alludes to the two authors with whom we might presume him to be best acquainted. Far inferior masters of Italian style are recommended to his son as models. I do not think that this express correspondence between Chesterfield and Casa has occurred to any one but Andrew Combe; certainly not to the earl's accomplished kinsman and latest

editor, Lord Mahon, whose five volumes (London, 1853) do not contain a hint of it.

JUXTA TURRIM.

BOOK-PLATES (3rd S. xii. 117.)—I observe that Sp. appends to his reply—with which I am not concerned—the following note, at the foot of the page:—

“So at p. 488 (names wanted) it ought to be considered that book-plates are no authority. They generally mean nothing at the present day.”

Having considered this matter a good deal, and having arrived at a different conclusion, I should feel very much obliged to Sp. if he would state in “N. & Q.” the grounds upon which he has arrived at his opinion. He would add to the favour which I am asking if he would give those grounds, following the division which he has made for himself. First: “Book-plates are no authority.” Secondly: “They generally mean nothing at the present day.”

To save trouble, I will add what I am not asking. Arms of imposture, invented, like those called by the Italians *arme arbitrarie*, and arms borne without any colourable right; these do not enter into my inquiry, because such anomalies are at least not special to book-plates. If the value of book-plates is impugned because some such arms have been found in them, I am content to ask no more. My experience is that, in comparison with other places in which imposture may be practised, book-plates have been chosen most rarely. But Sp. no doubt has some new source of information from which he has derived authority for his remarkable statement. D. P.

Stuarts Lodge, Malvern Wells.

NEWARK FONT INSCRIPTION (3rd S. xii. 116.) This inscription affords a remarkable example of the inaccuracy of transcribers. I have now before me the following versions of it:—

“Carne rei nati sunt hoc Deo fonte renati.”—Stretchley's *History*.


“Suis nati sunt Deo hoc fonte renati carne.”—Shilton's *History*.

“Svis . nati . svnt . Deo . hoc . fonte . renati . ervnt.”—Dickenson's *History*.

“Carne rei nati sunt hoc fonte renati.”—MS. copy shown by Verger.

“Carne innati sunt hac . . . fonte renati.”—C. R. M.'s note.

Dickenson refers to an “erroneous” account of the inscription in Gough's *Camden*, but I have not this by me to refer to. The greater part of the inscription is in the “ribbon-letter,” but the word Deo is in letters made up of grotesque figures. Many of the characters have been rendered indistinct by mutilation and repeated coats of paint, but from a rubbing recently taken I have no doubt that the following is the true reading:—

Carne rei nati sunt hoc in  fonte renati.

Before and after "rei" are S-shaped stops, such as I have met with in bell-inscriptions, and which have led to the erroneous reading of "suis." The σ and τ in "hoc" are united, so as to have been mistaken (as in C. R. M.'s note) for α , and the word *in*, which is on the same side of the font, appears to have been unaccountably overlooked.

J. T. F.

Winterton, near Brigg.

[The reading given by Mr. F. B. RELTON in "N. & Q." 1st S. vii. 625, is the following:—

"Suis . Natis . sunt . Deo . hoc . Fonte . Renati . erunt."

The hieroglyphics engraved by Gough will not elucidate the correct reading.—Ed.]

ROYAL AUTHORS (3rd S. xii. 109).—To the list may be added,—King John of Saxony; the ill-fated Emperor Maximilian; the Prince de Joinville; the Duke d'Aumale; the Duke of Saxe-Coburg-Gotha, as musical composer; King Ferdinand, widower of Doña Maria of Portugal, a clever aqua-forte engraver. Of the lamented Prince Albert, I have a lithography after Ross—"The Prince of Wales and the Rabbit." Has not some work of his, too, been published?

P. A. L.

SHENSTONE'S INN VERSES (3rd S. xii. 131).—Certainly the chances are heavy against a pane of glass remaining for one hundred years unbroken in the window of a much-frequented room in an inn; though, the lines in question may possibly be in the poet's handwriting: for, several lines written by him (in French) on a pane of glass at Harborough Hall, Worcestershire, may still be seen in their original position. The fine old timbered mansion, Harborough Hall, is well seen by the railway traveller near to the Churchill station, on the line from Stourbridge to Kidderminster. Its grounds may perhaps owe some of their beauty to Shenstone's taste in landscape gardening, which was exhibited not only at the Leasowes, Hagley and Enville, but also at Wolverley House (Mr. Knight's), and I think I may also add Sion Hill, Wolverley, where lived Baskerville the printer, who was a friend of Shenstone's.

Shenstone's mother was the daughter of Mr. William Penn, of Harborough Hall; and it is known that many of the poet's youthful days were passed at his grandfather's house.

CUTHBERT BEDE.

Your correspondent will find a fac-simile of Shenstone's handwriting in Netherclift's *Hand-book of Autographs*, published by Russell Smith, 1862—a work I have often consulted with advantage. Possibly some of your readers may inform us where the MSS., and probably voluminous papers of that poet, are deposited. His residence, the Leasowes, has often changed owners, and has

lately come into the possession of a liberal patron of art—B. Gibbons, Esq.—who is embellishing the picturesque home the Worcestershire poet of the last century loved so well.

THOMAS E. WINNINGTON.

There is no pane of glass at the Red Lion, containing Shenstone's handwriting. If your correspondent will refer to Mr. Burn's *History of Henley*, he will find the verses at p. 21, accompanied with the notice that they have long since disappeared.

HANLEGANZ.

QUOTATION (3rd S. xii. 67).—The lines inquired about by LIOM. F. were written by Lord Edward Fitzgerald on the night previous to his execution, the unfortunate nobleman having been engaged in an Irish rebellion. I think the commencement is—

"Oh Ireland, my country! the hour
Of thy pride and thy splendour has passed;
And the chain which was spurned in thy moment of
power,
Hangs heavy around thee at last."

W. B.

Liverpool.

HORNS IN GERMAN HERALDRY (3rd S. xi. 107, 207, 325).—The following passage in Nisbet, the great Scotch armorial authority, has not, I think, been noticed. I came across it the other day when consulting the book in reference to another matter:—

"When the knights came near the barriers where the joustings were to be held, they blew and winded an *horn* or *trumpet* which gave advertisement to the *Herolds* who were there attending to come forth to receive his *name*, *armorial bearings*, and his other *proofs* of nobility, which accordingly they performed and recorded them in their books. From which, it is said, *HERALDRY* or *Art of Blazon*, a *German* word which signifies to wind a horn, was taken for a regular description of *arms* in their proper terms; whence the *German* families have their *helmets* frequently adorned with several horns or trumpets to show how often they have justed in tournaments."—Vol. i. p. 8.

GEORGE VERE IRVING.

QUIZ'S "SKETCHES OF YOUNG LADIES" (3rd S. xii. 130).—In reply to C. T. B. I am able to say, without hesitation, that Mr. Dickens was *not* the author of the *Sketches of Young Ladies*. The writer was well known in the circle of literary friends and associates. I am not aware that he ever formally avowed the authorship of this amusing volume; the publication under a feigned name proved his wish to remain undiscovered, and the fact of his being still alive will, I think, be a sufficient reason for withholding a direct reply to the question C. T. B. has put forth. I am not able to confirm the *Sketches of Young Gentlemen* being the work of the same writer. His literary merit rests on another anonymous mirth-provoking parody, which has had a marvellous

circulation, and will never fail to be appreciated as a witty production; whilst it proves the gravity of the philosopher capable of ministering to the unmeasured mirth of those who are little versed in the subtleties and distinctions of ethical erudition.

A. M.

SERGEANTS' ROBES (3rd S. x. 5, 199).—At the first of these references, I raised the question when party-coloured robes ceased to be worn by the serjeants-at-law, but no answer has yet appeared in "N. & Q." I quoted a passage in an old poem which seemed to bear on the subject, but DR. RIMBAULT, at p. 199, very courteously pointed out that that passage did not refer to serjeants-at-law. In the number just issued of the *Proceedings of the Society of Antiquaries*, iii. 414, is a portion of a paper on this subject, in which it is stated that party-coloured robes have been worn by serjeants-at-law on their creation, and for one year afterwards, up to a very recent period—within the last hundred years. If this statement is correct, it is curious that the custom should have so passed out of memory.

JOB J. BARDWELL WORKARD, M.A.

COLONEL ASTON (3rd S. x. 474).—This account of Colonel Hervey Aston is not quite correct. He belonged originally to the family of Lord Bristol, and was only connected with that of Aston by marriage. He left two sons. The eldest married a Spanish lady of Cadiz, which marriage did not prove a happy one, and he died at Geneva in a somewhat mysterious manner. The second son was Sir Arthur Aston, for some years envoy at Madrid, who died a few years ago. HOWDEN.

Miscellaneous.

NOTES ON BOOKS, ETC.

Pleasures of Old Age, from the French of Emile Souvestre. (Routledge.)

We have here the last written thoughts, almost the last words, of one who, in his day, did so much in France for literary parity and social justice. The thousands of English readers who know Emile Souvestre's *Philosopher in the Garret* and *Confessions of a Working Man*, will welcome this carefully-executed translation of what the translator well calls his legacy of good will and peace to the world. It is a series of detached thoughts and papers every way characteristic of their amiable author, and well calculated to increase our regret for his loss and our regard for his memory.

The Champagne Country. By Robert Tomes. (Routledge.)

We have in this little volume the observations of a gentleman who appears to have resided in Rheims for a considerable time as consul for the United States, not only upon the antiquities of Rheims and its far-famed Cathedral, in which the sovereigns of France were wont to be crowned, but upon its manufactures and social condition. Mr. Tomes' account of the preparation of the world-renowned Champagne, the mode in which that important branch of commerce has been established, the

extent which it has attained, the various firms engaged in it, and the character of their respective brands, will be read with considerable interest. Not so his views of the social condition of Rheims, which, if Mr. Tomes' account be correct, and there seems no reason to doubt its accuracy, is as bad as it can be.

BOOKS RECEIVED.—

Kissing the Rod. By Edmund Yates. (Routledge.)

A new and cheaper edition of this popular novel.

Macmillan's Magazine for September. (Macmillan.)

While rich in interest for lovers of fiction in "Old Sir Douglas" and "Silcote of Silcote," this No. deserves the especial notice of our archaeological friends for a model paper, as amusing as it is instructive—"Roman Flint Sparks."

The Bookworm, an Illustrated Literary and Bibliographical Review (Nos. XIX. and XX.) shows no falling off in the materials at the command of its learned and ingenious editor.

Chambers' Etymological Dictionary of the English Language for Schools and Colleges. Edited by James Donald. Parts VIII. and IX. (W. & R. Chambers.)

We congratulate the publishers on the completion of this useful, cheap, clearly-printed, and, what is more important, carefully-edited Dictionary.

How to Cook Game in 100 different Ways, by Georgiana Hill. (Routledge.)

Another of Messrs. Routledge's Cheap Household Manuals, which is certainly published in the very nick of time.

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, whose names and addresses given for that purpose.

PHILIP OF MORNAV'S FRENCHNESS OF THE CHRISTIAN RELIGION, by Sir P. Sidney. (Last few leaves will do). Cadman, 1587.

MISSALE AUGUSTINE. All or part. S. Mayer, 1555.

MISSALE SEC. USUM SARUM. 4to. 1515.

ANY Portrait of Charles I. as Prince of Wales.

Early Illuminated Manuscripts of the Psalter.

Wanted by Rev. John C. Jackson, Manor Terrace, Amherst Road, Hackney, N.E.

LIFE OF BERNARD GILPIN, with Introductory Essay by the Rev. E. Irving. Glasgow, 12mo. 1824. Two or three copies.

Wanted by S. H. Harlowe, Esq. 3, North Bank, Regent's Park, N.W.

MARSHALL'S RURAL ECONOMY OF THE WEST OF ENGLAND. 2 Vols. 8vo. 1790.

MORAVY'S HISTORY OF ESSEX. 2 Vols. folio. 1768.

PEAGE'S HISTORY OF BOLSOVER AND PEAK CASTLES. 4to. 1785.

Wanted by Mr. John Wilson, 93, Great Russell Street, W.C.

BROMEFIELD'S NORFOLK. 5 Vols. folio.

CHAUNCEY'S HERTFORDSHIRE. Folio.

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Notices to Correspondents.

Answers to Correspondents in our next.

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"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, SEPTEMBER 21, 1867.

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Notes.

AUTOBIOGRAPHICAL NOTICES OF HENRY PEACHAM.

Very little is known with certainty about the author of the *Compleat Gentleman*, who seems to have led a varied and chequered life; by turns a schoolmaster, a soldier, a courtier, and a travelling tutor; versed in music, poetry, and painting, and an industrious and experienced author. Biographers differ as to his end. Hawkins says:—

"In his advanced age he was reduced to poverty, and subsisted by writing those penny books which are the common amusement of children." (*Hist. of Music*, iii. p. 194.)

Dallaway, on the contrary, tells us that—

"Lord Arundel, the Mecenas of the arts, patronised him and retained him in his family. . . . He possessed great ingenuity, extensive literature, and excellent judgement in the fine arts. These qualifications recommended him to his noble patron, with whom he is said to have passed his days in elegant retirement." (*Orig. and Prop. of Heraldry*, 1793, 341.)

I have on my shelves a little volume which throws some light upon the career of the accomplished man, and from which I have made the following extracts. It is entitled—

"The Truth of our Times: Revealed out of one Mans Experience, by way of Essay. Written by Henry Peacham. LONDON: Printed by N. O. for James Becket, and are to be sold at his shoppe at the Middle Temple gate. 1638."

The first extract which I shall quote is on p. 13, where—speaking of the duty of parents to do the utmost for their children, and quoting the words of the psalmist, "When my father and mother forsook me, thou, O Lord, tookest me up"—he says:—

"Which freely I confesse, I may say myselfe, being left young to the wide world to seek my fortune, and acknowledge the providence of Almighty God to have attended me both at home and abroad in other countries, for which I had rather bee silently thankful than to proclaim the particularities (which to some may seeme to be fabulous and incredible); and for any thing I know, I and mine must say yet (though in a farre different condition) with that Noble and Great Earle of Ireland, God's Providence is our inheritance."

The circumstance of Peacham having lost his parents when quite young (which may be inferred from this passage) has nowhere, I think, been mentioned. In his *Compleat Gentleman*, 1621, he tells us that he was born at South Mims, near St. Albans; and in his *Thaliu's Banquet*, 1620, he says, in one of his epigrams:—

"I think the place that gave me first my birth,
The genius had of Epigram and mirth;
There famous Moore did his Utopia write,
And thence came Heywoods Epigrams to light,
And then this breath I drew wherewith (our owne)
These shaken leaves about the worlde are blowne."

Peacham is said at one time to have been a teacher, and the master of a Free School at Windham, in Norfolk. That he disliked the profession is confirmed by a passage in the present brochure (p. 26) where—speaking of teaching being "one of the most laborious callings in the world"—he says:—

"For my part, I have done with that profession, having evermore found the world unthankfull, how industrious soever I have been."

In the next extract Peacham, no doubt, speaks feelingly. His experience as an author must have taught him a lesson:—

"But say, thou being a generall Scholler, a Traveller, an excellent Artist in one kind or other, and desirest (not out of a vaine glory *Digito monstrari et dicier, Hic est*) but of a good minde of profitting, and doing good to others, to make the World partaker of thy Knowledge if thou beest a Scholler; or thy Observations, being a Traveller; or thy Experience or Invention, being an Artist; having spent many yeeres, much money, and a great part of thy life, hoping by thy labours and honest deserving to get a respect in the world, or by thy Dedication the favour and support of some great personage for thy preferment, or a good round summe of a Stationer for thy Copy, and it must be a choice and rare one too; (which hee for his own gaine will look to) it will hardly by a tenth part countervaille thy labour and charge. For the respect of the world is nothing; nay, thou shalt finde it altogether ingrate, and thy Reader reader to requite thee with a jeere or a scorne, than a good word to give thee thy due; and perhaps out of envy, because thou knowest more and art learner than hee; and though thou hast a generall applause, thou shalt bee but a nine daies wonder."

He then glances at several "authors and poets

of late times," and considers how they thrived by their "workes and dedications."

"The famous *Spenser* [he says] did never get any preferment in his life, save toward his latter end hee became a Clerk of the Councill in *Ireland*; and dying in *England*, hee dyed but poore. When he lay sick, the Noble, and patterne of true Honour, *Robert Earl of Essex*, sent him twenty pound, either to relieve or bury him. *Josuah Silvester*, admired for his translation of *Bartas*, dyed at *Middleborough*, a Factor for our English Merchants, having had very little or no reward at all, either for his paines or Dedication: and honest Mr. *Michael Drayton* had about some five pound lying by him at his death, which was *Satis viatici ad celum*, as *William Warham*, Bishop of *Canterbury*, answered his Steward (when lying upon his death-bed, he had asked him how much money hee had in the house, hee told his Grace Thirty pounds). I have (I confesse) published things of mine owne heretofore, but I never gained one halfe-penny by any Dedication that ever I made, save *splendida promissa* (and as *Plutarch* saith) *Dyssina verba*: Neither cared I much; for what I did, was to please my selfe onely. So that I would wish no friend of mine in these daies to make further use of English Poesie than in *Epitaphs*, *Emblemes* or *Encomiasticks* for Friends."

He next speaks of Latin poetry being little valued in *England*, adding:—

"I confesse I have spent too many good houres in this folly and fruitless exercise, having bene ever naturally addicted to those Arts and Sciences which consist of proportion and number, as *Painting*, *Musicke*, and *Poetry*, and the *Mathematical Sciences*; but now having shaken hands with those vanities (being exercised in another Calling) I bid them (though unwillingly, and as friends doe at parting with some reluctancy) *Adieu*, and am with *Horace* his old Fencer forced to say—*Vicinius armis Ierulis ad postem fixis latet abditus agro.*"

From his chapter "Of Liberty," we learn that *Peacham* was unmarried. He says:—

"There is also the want of halfe a mans Liberty in Marriage; for he is not absolutely himselfe, though many beleeve when they are going to Church upon their Wedding-day, they are going into the Land of Liberty: But *Solomon* telleth them, *The foole laugheth when he is going to the stocks*. For my part, I am not married; if I were, I should fide my wings clipt, and the collar too streight for my neck."

Concerning "freedome and independance," the author boldly exclaims:—

"For mine owne part I affect freedome so much, and I have found such happinesse therein, that I had rather dine even at a three peny Ordinary, where I may be free and merry, then to be a dumbe tenant for two houres at a Lords table, preferring health and liberty, *bona corporis*, before those of Fortune, and all the wealth the greatest Usurer hath in the world, and will ever say, *O bona libertas, pretio pretiosior omni.*"

A passage on p. 53, where speaking of "Opinion," introduces *Peacham* as a traveller:—

"One day when I [was] walking in *Breda* in *Brabant* not farre from the Market place, I passed by a Gentleman or Merchant's house, over whose great gates was written in letters of gold upon a blew ground, *Totus mundus regitur opinione*. I stood still, and pondering upon it, I found witty and weighty [sic], to concerne the whole world, and every one in particular, and my selfe especially

at that time, since I thought it to bee the best that I had seen, which perhaps another would have disliked."

He afterwards alludes to his having visited *Antwerp* (p. 64); and a little further on in the volume (p. 70), to his having been present at the taking of the town of "Rees in *Cleveland*," between "Wesel and *Embrick*." Again, in the chapter "Of *Travaile*," he speaks of having been through "Westphalia," the "Netherlands," the "Cities of *Italy*," &c. He says, "I remained a good time at *Leiden* in *Holland*," and dwells with delight on what he saw on the Continent.

Speaking of "friendship" (p. 82), *Peacham* says:—

"I confesse my selfe to have found more *friendship* at a strangers hand, whom I never in my life saw before, yea, and in forraine parts beyond the seas, than among the most of my neerest kindred and old acquaintance here in *England*, who have professed much towards mee in empty promises."

I shall conclude this notice of a most interesting little volume—although I have by no means exhausted its information—by extracting an anecdote (p. 103) concerning *Peacham*'s younger days, which affords a glimpse of the celebrated comedian *Dick Tarlton*. I do not recollect to have seen it quoted before:—

"I remember [he says] when I was a schoolboy in *London*, *Tarlton* acted a third sons part, such a one as I now speake of: His father being a very rich man, and lying upon his death-bed, called his three sonnes about him, who with teares, and on their knees craved his blessing, and to the eldest sonne, said hee, you are mine heire, and my land must descend upon you, and I pray God blesse you with it. The eldest sonne replied, Father, I trust in God you shall yet live to enjoy it your selfe. To the second sonne (said he), you are a scholler, and what profession soever you take upon you, out of my land I allow you threescore pounds a yeare towards your maintenance, and three hundred pounds to buy you bookes; as his brother, hee weeping answer'd, I trust Father you shall live to enjoy your money your selfe, I desire it not, &c. To the third, which was *Tarlton* (who came like a rogue in a foule shirt without a band, and in a blew coat with one sleeve, his stockings out at the heeles, and his head full of straw and feathers), as for you, *Sirrah*, quoth he, you know how often I have fetched you out of *Moorgate* and *Bridewell*, you have bene an ungracious villaine, I have nothing to bequeath to you but the gallowes and a rope. *Tarlton* weeping, and sobbing upon his knees (as his brothers) said, O Father, I doe not desire it, I trust in God you shall live to enjoy it your selfe. There are many such sons of honest and carefull parents in *England* at this day." —

EDWARD F. RIMBAULT.

MOTTOES OF ORDERS.

A jamaïs and Tout pour l'empire—Re Union, instituted 1811.

Militar premio à la constancia—St. Hermenegilde, Nov. 28, 1814.

Al merito militar, and La patria—St. Fernando, Aug. 21, 1811.

A ma vie—The Ear of Corn and Ermine, 1381 or 1405.

Amantibus justitiam, pietatem, fidem—St. Anne, Feb. 3, 1735 O.S.
 Bellicæ virtutis præmium—St. Louis, 1693 (confirmed 1719).
 Bene merentibus—Lion of Lembourg, 1768.
 Bene merentibus—St. Charles, Wirtemberg, Feb. 11, 1759; altered to The Ducal Order of Military Merit, Nov. 6, 1799.
 Christiana militiæ—Christ of Portugal, 1317 (confirmed 1319).
 Cominus et eminus—The Porcupine, France, 1393.
 Concordans—Concord, Brandenburg, 1660.
 Crescam ut prosim and Junxit amicos amor—St. Joachim, 1755.
 Deus protector noster—The Lamb of God, Sweden, 1564.
 Dieu aide au premier Chrétien et baron de France—The Dog and Cock, (supposed) 500.
 Dolce nella memoria—Amaranta, 1645.
 Donec totum impleat orbem—The Crescent, 1268.
 Duce et auspice—The Holy Ghost, France, Dec. 30, 1578.
 Felicitate Restituta, and In sanguine fœdus, and Pro virtute patriæ—The Two Sicilies, 1808.
 Fortitudine—Maria Theresa, May 13, 1757.
 Honi soit qui mal y pense—The Garter, 1344 or 1350.
 Fidei et merito—St. Ferdinand and of Merit, April 1, 1800.
 Fidelitas—Fidelity, 1715.
 Fidelité et constance—Happy Alliance of Saxe Hildur-burghausen, Oct. 1, 1749.
 Honneur et patrie—The Legion of Honour, Feb. 21, 1803.
 In fide, justitia, et fortitudine, and Justus ut palma florebit, and Virgini Immaculatæ Bavaria Immaculatæ—St. George of Bavaria. Early, first renewal considered, 1494; second do., March 28, 1729.
 In hoc signo vincam—St. Mary the Glorious, (ap-proved) 1618.
 In hoc signo vincas—St. Constantine, (supposed) 313.
 In sanguine fœdus—St. Januarius of Naples, July 6, 1738.
 In trau vast—St. Hubert, 1444 or 1447.
 J'aine l'honneur qui vient par la vertu—The Noble Passion, Germany, 1704.
 Jesus Hominum Salvator—The Seraphim, (supposed) 1280.
 La generosité—Generosity, May 1667.
 La liaison fait ma valeur, la division me perd—Louise Ulrique or The Fan, ?
 L'amour de Dieu est pacifique—Mary Magdalen, (planned in or about) 1614.
 Le Dieu plait—The Knot in Naples, 1351 or 1352.
 Magni animi pretium—The White Elephant, (sup-posed) 1190.
 Malo mori quam fœdari—Ermine, 1463.
 Memento mori—The Death's Head, revived 1709.
 Monstrant regibus astra viam—Star in Sicily, 1351.
 Munit hæc, et altera vincit—Nova Scotia Knights, ?
 Nemo me impune lacesset—St. Andrew, (supposed) 809; renewed 1542.
 Nescit occasum—The Polar Star, renewed April 17, 1748.
 Nihil hoc triste recepto—Our Redeemer, ?
 Non credo tempori—St. Nicholas, 1382.
 Par l'amour et la patrie—St. Catherine, Nov. 25, 1714, O.S.
 Pax tibi, Marce, Evangelista meus—St. Mark. Estab-lished about 828, renewed 1562.
 Pietate et bellicæ virtute—St. Henry, 1736; renewed Sept. 4, 1768.

Pietati et justitiæ—Dannebrog. Supposed 1219, re-vised 1671.
 Post mortem triumpho, et morte vici; multis despectus magna feci—Maria Eleonora, 1632.
 Pour avoir fidèlement servi—Christian Charity, Henry III. of France, 1590.
 Pour le mérite—Military Order of Prussia, 1740.
 Premiando incitavit—St. Stanislaus, May 7, 1765.
 Premio a la constancia militar, and Ne plus ultra, and A la lealtad acrisolada—Isabella the Catholic, 1815.
 Pretium non vile laborum and Autre n'auray—The Golden Fleece, Jan. 10, 1429.
 Prix de vertu—National Order of France, 1789.
 Pro fide, rege, et lege—White Eagle, 1325; revived 1705.
 Pro patria—The Sword, Sweden, 1525; revived 1772.
 Providentiæ memor—The Green Crown, July 20, 1807.
 Pro virtute bellicæ—Military Merit, France, 1759.
 Publicum meritorum premium, and Stringit amore—St. Stephen, May 5, 1761.
 Quis separabit?—St. Patrick, 1783.
 Quis ut Deus?—St. Michael of Bavaria, Sept. 29, 1693; Wing of St. Michael, 1165 or 1172.
 Rubet ensis sanguine Arabum—St. James of the Sword, 837.
 Salus et gloria—The Starry Cross, or Star of the Cross, 1668.
 Virtute in bello—St. Henry the Emperor, Oct. 7, 1736.
 Securitas regni—Cyprus or Silence; also styled, Sword of Cyprus; 1195.
 Sincere et constanter—The Red Eagle. Uncertain, supposed 1705; revived 1792.
 Sola ubique triumphans, and Triumphat—Ladies Slaves of or to Virtue, Germany, 1662.
 Suum cuique—The Black Eagle, Prussia, Jan. 18, 1701.
 Tria juncta in uno—The Bath, 1399; renewed 1725.
 Valour, Loyalty, and Merit—The Tower and Sword, Portugal, 1459; revived 1508.
 Vigilando ascendimus—The White Falcon, Aug. 2, 1732.
 Virtus et honos—St. Hubert of Lorraine and of Bar, (supposed) 1416.
 Virtus nobilitat—The Lion for Civil Merit, 1815.
 Virtuti—Military Merit in Hesse-Cassel, March 5, 1769.
 Virtute et fidelitate—The Golden Lion of Hesse-Cassel, Aug. 14, 1770.
 Virtute et merito—Charles III. of Spain, Sept. 19, 1771.
 Virtute in bello—St. Henry of Saxony, Oct. 7, 1736.
 Exaltat humiles—Broom Flower in the Husk, France, 1234.
 Padroeiro do Reino—Conception, Feb. 6, 1818.
 In trau vast, and Amicitia virtutisque fœdus—Grand Order of St. Hubert or the Chase, in Wirtemberg, 1702.
 Barbara—Burgundian Cross, 1535.
 Integritati et merito—Imperial Austrian Order of Leopold, July 14, 1806.
 Je suis petite, mais mes picûres sont profondes—The Bee, 1703.
 Amor proximi—Neighbourly Love, 1708.
 God is Great [in Arabic characters]—The Palm and Alligator. Conferred on Major Henry Dundas Campbell at Mabelly, April 18, 1837.

Perhaps some of your correspondents could fill up the blanks in this list. J. MANUEL.
 Newcastle-on-Tyne.

LITERARY CLUB.

Can any correspondent inform me who was the founder of the Literary Club, and what was the date of its foundation? On a recent visit to "Alma Mater" for the purpose of making some researches in the Bodleian, the valuable MS. letters from Edmond Malone to Thomas Percy, Bishop of Dromore, were placed in my hands, extending from 1783 to 1810. At the end of one is the following list of its eminent members in the handwriting of Malone, which may prove of interest to many readers of "N. & Q.:"—

LITERARY CLUB, APRIL 30, 1810.

1. The Bishop of Dromore	1764
2. Sir Ch ^s Bumbury	1774
3. M ^r Sheridan	1771
4. The Earl of Ossory	1777
5. Sir Joseph Banks	1778
6. R ^t Hon. W ^m Windham	1778
7. R ^t Hon. Sir W ^m Scott	1778
8. The Earl Spencer	1778
9. Edmond Malone	1782
10. D ^r Burney	1784
11. John Courtenay	1788
12. Sir Cha ^s Blagden	1794
13. James Rennel	1795
14. Hon ^{ble} Fred ^k North	1797
15.*	
16. W ^m Marsden	1799
17. R ^t Hon. J. H. Frere	1800
18. R ^t Hon. Tho ^s Grenville	1800
19. D ^r Vincent, Dean of Westminster	1800
20. W ^m Lock	1800
21. George Ellis	1801
22. Lord Minto	1801
23. Sir W ^m Grant, Mast ^r of the Rolls	1803
24. Sir George Staunton	1803
25. Charles Wilkins	1806
26. R ^t Hon. W ^m Drummond	1806
27. Sir Henry Halford	1806
28. Sir Henry Englefield	1808
29. Lord Holland	1808
30. The Earl of Aberdeen	1808
31. Charles *	
32. Charles Vaughan	1809
33. Humphrey Davy	1809
34. Rev. D ^r Bonney	1810
35. — Vacant.	

Bushey Rectory, Watford, Herts.

[The Literary Club was suggested by Sir Joshua Reynolds to Dr. Samuel Johnson, and established in 1764, the earlier members being the two originators, Edmund Burke, Dr. Nugent, Beauclerk, Langton, Goldsmith, Mr. Chamier, and Sir John Hawkins. There is much about this famed Club in Boswell's *Life of Dr. Johnson*, by Croker. Consult also Timbs's *Clubs of London*, and Burke's *Patrician*, iv. 350.—ED.]

OXONIENSIS.

CURIOUS EFFECT OF LIGHTNING.—

"This day the Lord Bishop of Ely (Andrewes), a prelate of great piety and holiness, related to me a wonderful thing. He said he had received the account from many hands, but chiefly from the Lord Bishop of Wells (Still),

* Can the gaps of Nos. 15 and 31 be supplied by any reader of "N. & Q.?"

lately dead, who was succeeded by the Lord Montacute, that in the city of Wells, about fifteen years ago, one summer's day, while the people were at divine service in the Cathedral church, they heard as it thundered two or three claps above measure dreadful, so that the whole congregation, affected alike, threw themselves on their knees at this terrifying sound. It appeared the lightning fell at the same time, but without harm to any one. So far, then, there was nothing but what is common in the like cases. The wonderful part was this, which afterwards was taken notice of by many, that the marks of a cross were found to have been imprinted on the bodies of those who were then present at divine service in the Cathedral. The Bishop of Wells told my Lord of Ely that his wife, a woman of uncommon probity, came to him and informed him, as of a great miracle, that she had then the mark of a cross impressed upon her body. Which tale, when the Bishop treated as absurd, his wife exposed the part, and gave him ocular proof. He afterwards observed that he had upon himself, on his arm, as I take it, the plainest mark of a ✕. Others had it on the shoulder, the breast, the back, or other parts. This account that great man my Lord of Ely gave me in such a manner as forbade me even to doubt of its truth."

Passage from the *Adversaria* of Isaac Casaubon, written while in England about the year 1610-11, quoted by Bishop Warburton in his *Julian*, p. 119. E. H. A.

FLY-LEAF SCRIBBLINGS.—The following occur, in an old handwriting, on *The Legacy of John Wilmer, Citizen and late Merchant of London, humbly offered to the Lords and Commons of England, London, 1692*:—

"John Dreidon's Character of the Lord Chancellor Finch.

"At the bar abusive, on the bench unable;
Knave on the woolsack, fop at counsell-table."

"A Lampoon made upon throwing out the Bill of Exclusion.

"Old Rowly was there to solicit the cause,
Ag^t his owne life, religion, and lawes;
The old Hamden and Birch
Did verly think to settle the church:
They may vote, and vote, and vote on still,
The Bpps, the Bpps have throwen out the bill."

In the margin "The kinge" is written, as the explanation of "Old Rowly."

Wilmer indicted the Duke of York as a popish recusant; was sent to the Tower on a charge of high treason; released on heavy recognizances; retired into Holland; joined the expedition of the Prince of Orange; and published "these papers" in the prospect of ending his days in Jamaica.

S. W. RIX.

Beccles.

TRADES UNIONS A CENTURY AND A HALF AGO.—The annexed extract from the *Historical Register*, published annually at the expense of the Sun Fire Office, deserves reproduction in the pages of "N. & Q.":—

"Feb. 4, 1718. A proclamation was published against unlawful Clubs, Combinations, &c., Reciting that whereas complaint had been made to the Government that great numbers of Woolcombers and Weavers in several parts of the Kingdom had lately formed themselves into law-

less Clubs and Societies, which had illegally presumed to use a Common Seal, and to act as Bodies Corporate, by making and unlawfully conspiring to execute certain Bylaws or Orders, whereby they pretend to determine who had a right to the Trade, what and how many Apprentices and Journeymen each man should keep at once, together with the prices of all their Manufactures, and the manner and materials of which they should be wrought; and that, when many of the said Conspirators wanted work, because their Masters would not submit to such pretended Orders and unreasonable Demands, they fed them with Money, till they could again get employment, in order to oblige their Masters to employ them for want of other hands; and that the said Clubs by their great numbers, and their correspondence in several of the trading Towns of the Kingdom, became dangerous to the publick peace, especially in the Counties of Devon and Somerset; where many Riots had been committed, private Houses broken open, the Subjects assaulted, wounded, and put in peril of their lives, great Quantities of Woollen Goods cut and spoilt, Prisoners set at Liberty by Force; and that the Rioters refused to disperse, notwithstanding the reading of the Proclamation required by the late Riot Act. For these causes this Proclamation enjoined the putting the said Riot Act, and another Act made in the Reign of Edward VI. (intituled 'The Bill of Conspiracy of the Victuallers and Craftsmen,') in Execution against all such as should unlawfully confederate and combine for the purposes above mentioned, in particular, or for any other illegal Purposes, contrary to the Tenour of the aforesaid Acts."

S. P. V.

AN OLD PROVERB.—In reading John Done's *Polydoron, or a Miscellanea of Morall, Philosophicall, and Theologicall Sentences*, 1631, I come upon the following curious "old English proverb" at p. 44:—

"I stout, and thou stout,
Who shall carry the dirt out?"

Not remembering these vernacular lines elsewhere, I venture to submit them for preservation in "N. & Q."

J. O. HALLIWELL.

NUTTING ON HOLY-ROOD DAY, SEPTEMBER 14.

In the old play *Grim, the Collier (Charcoal Burner) of Croydon*, are the following lines:—

"This day is called Holy-rood day,
And all the youth are now a nutting gone."

And in the *Clavis Calendaria* it is said the Eton boys had a holy day to gather nuts, part of which they were to present to their masters, and they were also to write Latin verses in autumn. Are these customs kept up at the present time?

A. A.

Poets' Corner.

PAPAL ARMY IN 1867.—The Roman pontiff's army at this time does not number more than 13,000 men, with 8 generals and 584 officers, of whom 410 are Italians, 106 French, 40 Swiss, 12 German, 6 Belgian, 4 Irish, 2 Dutch, 2 Spanish, and 2 Poles.

Malta.

W. W.

Queries.

ABJURATION.—

"When abjuration was in use in this land, the state and law was satisfied if the abjurer came to the seaside, and waded into the sea, when windes and tydes resisted."

Cowel in his *Interpreter* explains abjuration as a kind of self-banishment or forswearing the realm upon taking sanctuary after the commission of felony, but does not mention the ceremony of wading into the sea. I shall feel much obliged to any of your correspondents for reference to works where the form of abjuration is given fully. Cowel says it was done away by 21 Jac. I. c. 28.

CPL.

ANONYMOUS IRISH BOOKS.—I should be glad to be informed of the names of the authors of the following works relating to Ireland:—

"A Modest Apology, occasioned by the Impertunity of the Bishop of Derrie, who presseth for an Answer to a Query, stated by Himself, in his second Admonition; concerning joyning in the Publick Worship established by Law, &c. By a Minister of the Gospel, at the Desire of some Presbyteriall Dissenters. 12mo, printed in the year 1701." 180 pages.

The Bishop of Derry appears to have been Dr. King, afterwards Archbishop of Dublin. The second work is entitled:—

"Letters from an Armenian in Ireland to his Friends at Trebisond, &c. Translated in the year 1756. 8vo. London, 1757."

This latter is rather a curious work, giving a satirical account of the Irish Houses of Lords and Commons, the University, the bench of bishops, the judges, &c. At p. 137, a visit to the Lakes of Killarney appears to be described; and at p. 98, the then prevailing evils of the system of *middlemen* are given as follows:—

"The lord is a poor tyrant, and the peasant a poor slave. The lord seldom parcels out his land among the cultivators of it: his ample estate is divided into a few parts, and hired by a few who are puny lords, and servile imitators of him; each of these subdivides his part, and sets it to as many more; all these have a profit from it, proportionable to their degrees of subordination and quantities of land; at last, it is broken into small portions among the poor peasants, whose sweat is to support the idleness perhaps of twenty superiors, while all the poor remains of their labour hardly yeald bread for themselves."

EV. PH. SHIRLEY.

Lower Eatington Park, Stratford-on-Avon.

LORD BYRON.—Can any of your readers inform me what was Lord Byron's bathing costume? for it appears, from Trelawny's *Recollections of the last Days of Shelley and Byron*, that it was not until after Byron's death that Trelawny discovered the cause of his lameness, although he had swum in his company almost daily for a period of two years.— Thus, on p. 224, he says:—

"I uncovered the pilgrim's feet, and was answered—the great mystery was solved. Both his feet were clubbed, and his legs withered to the knee."

While, on p. 131, he speaks of his undressing before him, after they had committed Shelley to his funeral pyre. Byron says:—

"How far out do you think they were when their boat sunk? If you don't wish to be put into the furnace, you had better not try—you are not in condition. He stripped and went into the water, and so did I and my companion. Before we got a mile out Byron was sick, and persuaded to return to the shore. My companion, too, was seized with cramp, and reached the land by my aid."

A. C. R.

CAT O' NINE TAILS.—Where can I find the origin of this term, as well as the earliest use of this instrument of punishment? In James's *Military Dictionary*, the cat, &c. is described as "A whip with nine knotted cords, with which the British soldiers and sailors are punished. Sometimes it has only five cords."

As there appears to be some uncertainty about the number of cords, or tails attached to this whip, it may be a question whether, like its namesake the animal, it did not originally commence by having only one tail, and in course of time or fashion increase to nine, the number of lives proverbially allotted to our domestic friend "Pussy."

According to the Talmudists (*Maccoth*, iii. 10) the Jews, in carrying out their sentences of scourges, employed for that purpose a whip which had three lashes (Jahn's *Arch. Biblica*, p. 287), and it is stated in the *Merlinus Liberatus*, or John Partridge's Almanack for 1692, that in "May, 1685, Dr. Oates was whipt," and "had 2256 lashes with a whip of six thongs knotted, which amounts to 13536 stripes." Sir John Vanbrugh, moreover, in the prologue to his play of the *False Friend* (written A.D. 1702), alludes to this scourge in these words:—

"You dread reformers of an injurious age,
You awful cat o' nine tails of the stage."

It may therefore interest your readers, as well as myself, to ascertain, if possible, the probable history and introduction into this country of the "cat o' nine tails." MR. GEORGE AUGUSTUS SALA may perhaps kindly help us out of this difficulty, as the following passage occurs in his work of *Waterloo to the Peninsula*, vol. i. p. 119: "A Dutch king, they say, introduced the cat-o'-ninetails in the British army; ere the Nassauer's coming, the scourge had three thongs."

ARTHUR HOUTON.

Conservative Club.

COLBERT, BISHOP OF RODÈZ, IN FRANCE.—The bishop of the ancient see of Rodèz, in Guienne, at the period of the first French revolution, was Mgr. Colbert, who was nominated to that

bishopric by King Louis XVI., confirmed at Rome by Pope Pius VI. on April 2, 1781, and consecrated on the 22nd of the same month. He was one of those French prelates who refused to resign their sees in obedience to the Concordat of 1801; and he signed the protests against that measure, along with the other "évêques anticoncordataires" of the church of France then in exile in 1804. His death occurred in London, during the emigration.

In the *Bibliothèque Sacrée* of Richard and Girard (edit. 1827, tom. xxix. p. 116), and also in *La France Ecclésiastique*, his name is given as follows: "64, N. de Seignelay-Colbert de Castlehill, né en 1736"; while in the *Notizie per l'anno 1786 (et seq.)*, published by authority at Rome, he is entered as "Segeleo Colbert de Castlehill, nato nella Diocesi di Muray, in Scozia, nel 1737." My query, therefore, refers to his place of birth as well as date of death: for he appears to have been, undoubtedly, a native of Scotland, and apparently born at Castlehill (not "Gastlehill," an evident misprint or error), which is the name of a place near Inverness, and in the diocese of Murray, or Moray. It would be interesting to ascertain the particulars of the ecclesiastical career of this Scoto-French bishop; but there is some obscurity as to his Christian name, which makes his affiliation difficult: though there can hardly be a doubt as to his having belonged to the well-known family of Colbert, Marquis de Seignelay, the celebrated finance minister of Louis XIV. The family of Colbert certainly claimed a remote Scottish descent, though on doubtful grounds; still this will not account for the Bishop of Rodèz having been "born in the diocese of Muray, in Scotland," as stated above: and this fact is given with such precision, that there are hardly grounds sufficient for doubting its correctness. A. S. A. Allahabad.

FULLER'S "HOLY WAR."—Can any of the readers of "N. & Q." furnish facts relative to the name, residence, or profession of the author of the following lines, which I find written in a very scarce volume of Dr. Thomas Fuller's, *i. e. The Historie of the Holy Warre*, second edition, sold by J. Williams at the sign of the Greyhound in Paul's Churchyard, 1640^b. Any information upon the subject will greatly oblige. It begins thus:—

"On the Title and Author.

"Shall warr, the ofspring of rebellious pryde,
Disturber of heuens peace, be glorified
With a sacred epithite? tis a iarr
That it should have the tearme of Holy Warr;
It is not surely meant the very thing
Is holy, but the holy cause doth bring
A holy stile to a distructive game.
A Turk may haue an honorable name!
Yet warr is not unlawful though it kill,
The Circumstance doth make it good or ill;

But howsoer the cause or matter bee,
The pitthie lynes and witt doe render thee,
Yet pryde and envie struggle what they can,
Fuller, the holy, wise and learned man.

"Signed R. H."

W. WINTERS.

Churchyard, Waltham Abbey.

IRISH PARLIAMENT, 1446.—I should feel much obliged by any of your correspondents informing me where a list of the members of the Irish Parliament, called in 1446, can be seen.

ANGLO-NORMAN.

OATH OF BREAD AND SALT.—

"Bethink how ye sware by the salt and the bread."
Ballad of Christie's Will.

"He took bread and salt, by this light, that he would never open his lips."—*Old Dramatist.*

What is known of the origin and precise meaning of this rite? This question was asked in *Blackwood's Magazine* (vol. i. p. 236), but it has not met with any reply. I may be allowed to transcribe the following, which may be interesting to the readers of "N. & Q.":—

"In the Records of the Presbytery of Edinburgh, Sept. 20, 1586, the following account is given of an oath required from Scots merchants trading to the Baltic, when they passed the Sound:—

'Certain merchants passing to Danskerne, and cuming neir elsinuore, chusing out ane quhen they accounted for the payment of the toll of the goods, And that deposition of ane othe in forme following, viz. Thei present and offer breid and salt to the deponer of the othe, whereon he layis his hand, and deponis his conscience, and sweiris.'"

J. MANUEL.

Newcastle-on-Tyne.

LORD RABY'S DRAGOONS, ETC.—What regiments were the following: Lord Raby's Dragoons; Brigadier Ross's Dragoons; and Murray's Foot? They were engaged in Flanders 1702-4, but do not appear to have any representative in our present army.

SEBASTIAN.

SEALY FAMILY.—Can any of your correspondents give me any information, or refer me to some source whence such information can be obtained, relating to the family of Sealy? Firstly, as to the origin or derivation of the name, whether Norman or Anglo-Saxon. Secondly, as to the distinction of the three different ways of spelling the name—Sealy, Seely, or Seeley. Thirdly, as to what is known historically of "Sir Benet Seely," mentioned in the last Act of *Richard II.* as concerned in a rebellion at Oxford.

WALTER EDGINTON, JUN.

SILVER MEDAL OF THE MERSEY BOWMEN.—In *Gore's General Advertiser* of July 16, 1795, are these words:—

"On Thursday, the 2nd instant, the Mersey Bowmen held their annual meeting, when the silver medal was shot for, at one hundred yards, and won by William Nicholson, Esq., of Braze-nose College, Oxford."

Can you inform me who now possesses this silver medal?

BOWMAN.

SKELETONS AT WALTHAM ABBEY.—In the month of June some workmen engaged in excavating for the basement of a building to be erected on the east side of the Harp Inn, Waltham Abbey, disclosed several human skeletons, some of which were buried in so peculiar a manner that I wish to know if any of your readers can give the probable reasons for such mode of sepulture.

The massive foundations of the south boundary wall of the abbey grounds abutting on the main road were laid bare and shewed that the Harp Inn and the buildings just taken down were within the boundary of the ancient cemetery belonging to the abbey, the remainder still forming the churchyard. The buildings recently taken down, it is believed, were standing for more than two hundred years, and covered the ground where these remains were buried. About six feet from the foundations of the south wall, at the depth of about seven feet in the native soil, a workman turned up a dagger-blade about seven inches long, slightly curved, the thickest part of the blade being at the inner edge. This blade was subsequently broken and lost. On removing the earth just below the same spot a perfect skeleton was uncovered, lying nearly due east and west. It was surrounded with lime, retaining its whiteness and friableness. About twenty feet from this spot, towards the abbey, a new well has been dug. When about six feet six inches deep the workmen came upon three stakes, when, proceeding cautiously, they discovered that these stakes had been driven through three bodies which were lying almost entirely within the circumference of the well, the heads towards the north-west. The bodies were buried something in the form of an open letter V; *i. e.* two heads just out of the circle of the well, and the third in the position of the angle of the V, the limbs of the two inclining in towards the centre body. Two of the stakes were rough un-hewn pieces of oak about four inches in diameter, with the bark on; the other was a piece of wood about three inches by two inches, sawn square, all well pointed. The lower parts of the stakes that had been driven through the bodies into the clayey soil were sound, while the upper parts were decayed. The ground where these three bodies were found appeared to have once been a made path or road through the cemetery towards the south entrance of the abbey church. Other skeletons were also found beneath the site of the demolished buildings, and within the boundary wall; but there were no traces of coffins or anything to indicate the period of interment.

EDMUND LITTLER.

Rendlesham Road, Clapton.

Queries with Answers.

SMITHSONIAN INSTITUTION.—What is the character of the society which I believe exists under this designation at Washington, in the United States, and who was the founder? Was he an Englishman? and if so, was he one of the Smithsons of Stanwick, in Yorkshire? E. H. A.

[James Smithson, the founder of the Institution bearing his name, claimed to be of noble descent, and in his will declares himself "the son of Hugh, first Duke of Northumberland, and Elizabeth, heiress of the Hungerfords of Audley and niece of Charles the Proud, Duke of Somerset." He resided in Bentinck Street, Cavendish Square, on the 23rd of October, 1826, the date of his last will and testament, in which he bequeathed the whole of his property "to be found at Washington, under the name of the Smithsonian Institution, an establishment for the increase and diffusion of knowledge among men." Smithson died in 1829, and the amount of the property of which the American government became the trustee was about 100,000*l.* The Institution was organised by Act of Congress in April, 1846. Prof. Joseph Henry was appointed secretary, who submitted to the board a "programme of organisation," which was adopted. For the increase of knowledge, he suggested that men of talent and erudition should be afforded the means of conducting scientific researches, and stimulated to exertion through the facilities of publication and occasional compensation. The correspondence of this Institution with all quarters of the globe is vast and constantly increasing. The museum and library have both been organised as harmonious parts of the general system, being mainly confined to such objects and publications as are best adapted to promote the special aims of the Institution.]

SAMUEL WRIGHT *alias* PAPAL WRIGHT.—In an heraldic collection in the possession of a friend, at La Sarraz (Vaud), I find the following arms: Sable, three unicorns' heads, erased, proper, 2 and 1. On a chevron argent, three spear heads, proper. *Motto*: "Virtutis Honor Præmium." Beneath the arms is engraved, "Samuel Wright." What were the arms of Papal Wright, whose name has so often figured in "N. & Q."? By the bye, the present representatives of Mr. Wright's Carter Lane congregation (Unity Church, Islington), assert that he was a D.D. Can this be proved? His lineal descendants know nothing of this degree. Was Mr. Wright the author of any works, religious or otherwise? S. J.

[Samuel Wright was born on 30th January, 1682. He was the eldest son of James Wright, a nonconformist minister at Retford, co. Nottingham. He studied philosophy and theology at an academical institution at Attercliff, under the Rev. Timothy Jollie. During his settlement at Carter Lane, Mr. Wright received a diploma from one of the Scottish universities. Dr. Wright died in April, 1746, aged sixty-four, and was buried in the

south aisle of the church of Stoke Newington, where is a long Latin inscription to his memory by Dr. Hughes. His works consist of about forty sermons, and several treatises; but these have never been collectively published. See Mr. John Hoppus's account of the author prefixed to Dr. Wright's *Sermons* at the opening of the place for worship in Carter Lane, 8vo, 1825. Consult also "N. & Q.," 1st S. i. 454; 2nd S. iv. 231.]

ARMS OF THE FOUNDLING HOSPITAL: WILLIAM HOGARTH, INV. 1747.—In the collection alluded to in the note on "Samuel Wright" (*suprà*), I find an engraved card with the above title. The arms are:—In the middle of a shield azure and vert [? earth and heaven], a naked infant recumbent, with its dexter arm stretched forth. The child holds something round, probably an apple [? Eve's apple], but the object is not distinct. The supporters are two female figures: the dexter is "Britannia," with a cap of liberty; the sinister figure is "Nature." That there may be no mistake, and to prevent either of the ladies being mistaken for the goddess of Reason, their names are inscribed above their heads! The crest is a lamb. A note says:—

"These arms are to be altered by the desire of the Committee: a wolf in fleecy hosiery is to be substituted for the lamb, and the supporters are to be taken away!"

I do not find the above bit of irony in my edition of Hogarth. The plate has evidently been etched by the artist himself. There is no mistaking the calligraphy. The card is what is known in the trade as "limp card-board." S. J.

[The first sketch of arms for the Foundling Hospital by William Hogarth, inv. 1747, is thus described in his *Works* by Nichols and Steevens (ii. 266):—"Over the crest and supporters is written—A Lamb—Nature—Britannia. In the shield is a naked infant: the motto 'HELP.' This is an accurate fac-simile from a drawing with a pen and ink by Hogarth. Published as the Act directs, July 31, 1781, by R. Livesay, at Mrs. Hogarth's, Leicester Fields. The original is in the collection of the Marquis of Exeter."]

GENEROUS.—Will you kindly give me the correct meaning of the word *generosus* in an *inquisitio p. m.* of 1500? Does it imply a higher or lower position than an "esquire"? B. A.

[Spelman appears to have regarded *generosus*, in the strict sense of the word, as decidedly inferior to *armiger* or "esquire." "*Generosos enim simpliciter dicimus, quibus nulla clarior accessit additio, ut armigeri, militis,*" &c. He at the same time takes care to point out that the term *generosus*, in a less restricted sense, was applicable to anyone of noble rank, even the highest (*Glossarium*). Jacob (*Law Dictionary*) farther states, that "under the denomination of Gentlemen, are comprised all above Yeomen; whereby noblemen are truly called Gentlemen (Smith, *De Rep. Ang.*, lib. i. c. 20, 21). A

Gentleman is generally defined to be one who, without any title, bears a coat of arms, or whose ancestors have been freemen; and by the coat that a Gentleman giveth, he is known to be, or not to be, descended from those of his name that lived many hundred years since.]"

"PRETTY POLLY OLIVER."—Among some old music, in the house of an ancient Scotch family, was lately found a beautiful air in MS., with "Pretty Polly Oliver, 1745," written over it. Can any information be given as to the air and the name? Was "Polly Oliver" a loyal heroine, and adherent of the Stuarts, at that time?

L. M. M. R.

["Pretty Polly Oliver" is the tune of an old ballad, entitled "Polly Oliver's Ramble," which may probably be in print in Seven Dials. It commences thus:—

"As pretty Polly Oliver lay musing in bed,

A comical fancy came into her head:

Nor father nor mother shall make me false prove,

I'll list for a soldier, and follow my love."

The old song on the Pretender, beginning—

"As Perkin one morning lay musing in bed,

The thought of three kingdoms ran much in his head,"—appears to be a parody on it. See Chappell's *Popular Music of the Olden Time*, where, at p. 676, will be found the music of it.]

EVENING MASS.—Can you kindly explain the allusion to "Evening mass" in *Romeo and Juliet*, Act IV. Sc. 1? Was the term used popularly of any evening service of the church of England before the Reformation, or is it a mistake of Shakespeare's?

X. Y. Z.

[Juliet means Vespers. "Masses," as Fynes Moryson observes, "are only sung in the morning, and when the priests are fasting." So, likewise, in *The Boke of Thenseynement and Tychynge that the Knyght of the Toure made to his Daughters*, translated and printed by Caxton: "And they of the parysshe told the preest that it was past none, and therfor he durst not syng masse, and so they hadde no masse that daye."—*Ritson*.]

Replies.

THE IRISH HARP.*

(3rd S. xii. 141.)

The paths of civilisation and progress have ever led from the East, and as Ireland unfortunately laid at the extreme West, they reached her the last. The Danes, or Easterlings as they were termed, who invaded and subdued Ireland, first brought the slightest knowledge of civilization to her previously secluded shores. They built the maritime towns of Limerick, Waterford, and Dublin; they pursued commerce, they coined money, and by their thorough consistency of character they stamped the

word *sterling* upon all the languages of Europe. And it was these Scandinavian settlers, who, inheriting the old Northern blood, living in stone-built towns, better armed and better organised than the natives, offered the only really formidable resistance to the Cambro-Norman Earl that invaded and conquered Ireland for the King of England. Sir William Petty, writing in 1675, says these words, which are strictly true, and I defy any one to contradict them:—

"There is at this day no monument or real argument that, when the Irish were first invaded, they had any stone housing at all, any money, any foreign trade, nor any learning but the legends of the saints, psalters, misals, rituals, &c., nor geometry, astronomy, anatomy, architecture, engineering, painting, carving, nor any kind of manufacture, nor the least use of navigation, or the art military."

There were a few stone churches and round towers built by Irishmen, who were travelled ecclesiastics in Ireland, before the time of the Norman invasion. St. Malachy O'Morgair, who died in 1148, built a stone oratory at Bangor, in the county of Down—the first, or one of the first, ever seen in Ireland. Mabillon, speaking of it, says that a building of the same material had been heretofore "nusquam in Hibernia visum." From what glimpses we may see of Ireland in St. Bernard's *Life of St. Malachy*, we know that it was just then in a state of profound barbarism. St. Malachy, visiting Connaught, found the people more barbarous than any he had ever seen elsewhere, being Christians only in name, but in reality Heathens and beasts rather than men. And when preaching his funeral sermon, St. Bernard says:—

"This good man, though born in Ireland, where the people are barbarous, yet savoured no more of barbarism than the fishes do of the salt of the sea."*

Primate Gelasius made a lime-kiln at Armagh in 1145, and it was considered to be so extraordinary and remarkable an event as to be specially recorded in the Annals of Ulster. As late as the sixteenth century, Con O'Neill cursed any of his posterity that would speak English, sow corn, or build a house—the three first steps out of the gross barbarism in which they then lived. And when this King O'Neil, as he has been termed, just as we now-a-days speak of King Pevple, Poet Close's patron, submitted to Henry VIII., and was created Earl of Tyrone, he could not write his own name. Giraldus tells us that in his time the Irish were "Gens ex bestiis solum et bestialiter vivens." Con O'Neill would still have kept them in the pastoral state which the words of Giraldus imply they lived in in his time. In such a state they could scarcely fail to be brutish, for bread is the staff of civilisation as well as of

* *Vita S. Malachia*, by St. Bernard, Abbot of Clairvaux.

* Continued from p. 211.

life, though it be produced by ploughing without any harness save the tail of the unfortunate garron. For it must be remembered, when we are talking about the antiquity of the harp in Ireland, that the Supreme Council of Kilkenny, in 1646, when making articles of peace with the Duke of Ormond, commissioner for the king, inserted this short sentence, "That the acts prohibiting ploughing by horse-tails, and burning of oats in the straw, be repealed."

Milton truly observes that this article—

"more ridiculous than dangerous, declares in the Irish a disposition not only sottish but indocile, and averse to all civility and amendment; that all hopes of reformation of that people were forbidden by their rejecting the ingenuity of other nations to improve and wax more civil by a civilising conquest, and preferring their own absurd and savage customs before the most convincing evidence of reason and demonstration."

How, it may be asked, did the Irish then live? All the Irish chiefs, at least in the North, where they were farthest from English teaching and influence, lived in *crannogs*, or islands in lakes and bogs. They are plainly to be seen in the old MS. maps of Ulster preserved in the State Paper Office. And all through the Irish State Papers of the sixteenth century, the name by which an Irish fortification is spoken of, is a lough, or an island. These *crannogs* were used as fortifications so late as the Rebellion of 1641, and as places of refuge from the laws and for illicit distillation, down almost to our own time. The very same kind of dwellings that were inhabited in the Swiss lakes in prehistoric ages, before mankind knew the use of metals, were lived in by the Irish chieftains down to the seventeenth century of our era.

If we take up at random any part of the *Annals of the Four Masters*, we see at once why the Irish chieftains hid themselves, like water-rats, in holes, in islands of lakes and bogs. Bloodthirsty, cruel, internecine wars, conducted with circumstances of horrible barbarity, seems to have been the normal state of the country. At the first appearance of a plundering incursion; the chief fled to his island, the ecclesiastic with his sacred valuables ascended the round tower, and there they remained till the sudden danger had passed away. The mystery, which has long been held over these curious buildings, vanishes at once when we consider the state of the country. Well might one of the old sayings of the French people be, "*Li plus sauvage sont en Irlande.*"

MR. O'CAVANAGH takes it upon him to say that many of the Irish minstrels "as late as the seventeenth century occupied stately castles"; and "the legal records of that period show that the annual rental of one of this class was equivalent

to 5000*l.* of our present money." Now, if he means the seventeenth century A.M., I can only reply that I know nothing whatever of such extreme dates; but if he refers to the seventeenth century of our era, I want words to properly stigmatise so absurd a story.

That the Irish were great musicians, and, among other things, invented the harp, is a complete fable, and cannot be believed by any person that knows what the people, the wild Irish as they were termed, actually were. There were no towns, no artificers, no agriculture amongst them; they could not make a harp any more than they could build a house of stone, or coin a piece of money. There cannot be the slightest doubt that the harp came amongst them from the opposite side of the Channel, or perchance from Scandinavia.

WILLIAM PINKERTON.

(To be continued.)

THE PALACE OF HOLYROOD HOUSE.

(3rd S. xii. 209.)

MR. PINKERTON, in his article on the Irish harp, alluding to the Palace of Holyrood House, says:—

"They actually show among other shams the stains of Rizzio's blood on the floor, though the building in which that murder was committed was burned down in 1650. Crowds of gaping common people come by excursion train every summer to see the apartments of Mary Queen of Scots in a building that was burned to the ground by Cromwell's soldiery."

Now this is a very rash assertion, for that part of the building which contains the queen's apartments, in one of which Rizzio was murdered, is still in existence. I refer to the following authorities:—

1. Mr. Chambers, in his *Domestic Annals of Scotland*—a work distinguished for its minute accuracy—referring to the date of 1650, says (vol. ii. p. 204):—

"The Palace of Holyrood being then in the occupation of a party of the English troops, took fire, and was in great part destroyed. The most interesting portion of the building, the north-west tower, containing the apartments of Queen Mary, were fortunately preserved, but the principal façade was laid in ruins; so that the general appearance was, on a restoration, much changed."

2. The volume published by the Bannatyne Club in 1827 has this paragraph, p. 186*:—

"The Palace of Holyrood House was eventually destroyed by wilful or accidental fire, on 13 October, 1650, at a time when a body of Cromwell's soldiers were quartered there, and (quoting a contemporary diarist, Andrew Nicol), 'the hail royal part of the Palace was put in a flame, and burnt to the ground in all the partes thereof except a bytell.' The small part which is here stated to have escaped the conflagration was the double tower on the north-west, with the adjacent building, still known as Queen Mary's apartments."

3. See also Wilson's *Edinburgh in the Olden*

* Crapelet, *Proverbes et dictons populaires au XIIIe Siècle*, p. 8.

Time, vol. ii. p. 190, and Arnot's *History of Edinburgh*, p. 306. The latter says:—

"The only apartments which are worth viewing are those possessed by the Duke of Hamilton, heritable keeper of the palace. In the second floor are *Queen Mary's apartments*, in one of which her bed still remains."

He then describes the position of the rooms, corresponding entirely with the historical accounts of the murder.

This brings me to notice that MR. PINKERTON'S assertion involves the absurd supposition that when the palace was rebuilt in the reign of Charles II., Queen Mary's apartments were made to answer their former appearance, in order to cram the public with the notion that they were the identical old rooms—an attempt which need only be mentioned to show its impracticability. A picture of the palace, as it existed before the fire, is given both by Mr. Chambers and by the Banatyne Club, where the tower in question is shown entirely coinciding with its present position and aspect. That it is far older than the rest of the building is quite apparent to any one who looks at the actual building itself; and, in fact, that other part has obviously been designed so as to assimilate with it.

MR. PINKERTON, I must presume, has never personally inspected the building in question or its internal apartments; otherwise, I think, he would be satisfied of the hopelessness of any attempt to show that they have only existed since 1650. The rooms are still in the state described by Arnot.

As to the marks of Rizzio's blood, I am aware that many poor enough jokes have been attempted about them, but I can see no improbability as to their being what they are said to be. Mr. Arnot—by no means a credulous writer—seems not to discredit the statement. See foot-note to his work, p. 306.

Crowds of people undoubtedly come by excursion trains to Edinburgh, but that they do so for the *special purpose* of visiting these apartments, I use the freedom to question; and I have no doubt that, on the whole, they are inspected more by Englishmen and foreigners than by Scots folks.

G.

Edinburgh.

EARL OF HOME.

(3rd S. xii. 129.)

As SR. has access to Surtees' *Durham*, one might expect, from the reputation of that work, it should contain an accurate pedigree of the Dunbars. He is quite right in "setting aside" Drummond's *Noble Families*, in which too much reliance is placed on *tradition*. Perhaps the following outline may show how the family of

March (not *Home*, as might be inferred, which is merely a cadet, and never inherited a title of their power) stood in the estimation of Scottish antiquaries. Their greatness is pretty well known—not so their decay, and the degraded condition of their *chief lineal* representatives in the sixteenth century. Gospatric, or Cospatric (Comes Patricius) was undoubtedly (next to the Etheling and the Princess Margaret), the most illustrious of the Saxon refugees who came to Scotland after the Norman Conquest. He was at once the descendant of the princes of Northumberland, and through his mother, of Ethelred, King of England. Appointed by the Conqueror Governor of Northumberland, he was in 1072 deprived of his government under the pretext of having instigated the massacre of Robert Comyn, his predecessor, and the garrison of Durham, and was succeeded in it by another noble Saxon, Waltheof, whose tragic fate at Winchester is matter of history. Lord Hailes (*Annals*, vol. i. p. 20) thus describes Malcolm Canmohr's grant to Gospatric: "Donavit ei rex Dunbar, cum adjacentibus terris in Lodoneio, ut ex his, donec lætiora tempora redirent, se suosque procuraret." From this period till the rise of the Douglasses under Bruce, the heads of this princely house held the foremost rank in Scotland. After that era, their vacillating policy, perhaps partly owing to the important situation of their great fortresses of Dunbar and Colbrandspath, the keys of the East Marches, hastened their downfall. George, the eleventh earl—"that illustrious traitor" who, in revenge for the slight put upon his daughter by David, Duke of Rothesay, her affianced spouse, leagued with the Percies against his country, and afterwards, siding with his cousin Henry IV. at Shrewsbury, helped to defeat both the Percy and the Douglas—was the most remarkable of the race. His herald is said to have borne the proud designation of "Shrewsbury," in commemoration of the battle. He lived to a very great age; in fact he must have been an octogenarian, a singular longevity in that day.* Besides his own vast estates in the Merse, he, as grandson and heir general of the renowned Thomas Randolph, Earl of Moray, was Lord of Man and Annandale, and assumed the arms of Man, once (perhaps still) visible on the mouldering ruins of Dunbar Castle. Though he was pardoned and restored by the Regent Albany in 1409, at the cost it is said (in *Extracta ex Cron.*

* His epitaph, said to have been the earliest recorded in Scotland, is thus given in *Extracta ex Cronica Scotie*, p. 254:—

"This is the superscripcion of George Dumbar, erle of Marches sepulture or toume in his Colledge of Dumbar [founded by himself in 1342]: Heir lysis erle George the britane to thir three Kingis that bair the Cron, wes of thair bluid and of thair kin, and hes goverinit this land within xlviij. zeiris space, and deit than the zeir of grace 1416. Scotland, England, and Denmark."

Scoc. p. 214) of part of his estates bestowed on his rival the Earl of Douglas, and Walter Halyburton, Lord of Dyrilton, Albany's son-in-law, Earl George's treason was never really forgiven; and in the Parliament of Perth, August 7, 1434, his son and successor, George the twelfth earl, was harshly and unjustly forfeited by James I., the king offering him the earldom of Buchan and a pension of 400 marks to him and his son Patrick. The earldom certainly was rejected, but a pension was paid to the forfeited earl for some time. (Rymer, *Fœd.* x. p. 618.) The family thenceforth passed out of history, and sunk to the comparatively inferior position of Lairds of Kilconquhar in Fife, a barony held under the Archbishop of St. Andrews as superior, which tenure alone saved it from forfeiture by James I. The last direct heir male, Andrew Dunbar of Loch of Mochrum, Wigtonshire, and Kilconquhar, died *circ.* 1568, and was succeeded in these estates by his four sisters and coheiresses, whose low marriages, divorces, and general depravity are strikingly referred to by Mr. Riddell (*Tracts Legal and Historical*, 1835, pp. 190-4). Their story is not surpassed by any in Sir Bernard Burke's *Vicissitudes*, and quite as authentic.

Mr. Riddell (*loc. cit.*) says—

“There can be no doubt that, in this degraded line, so meanly married—supposing Margaret” (the eldest sister) “to have left lawful descendants, which may be doubtful in every view—must now centre the senior and direct representation of confessedly the noblest and most ancient family in Scotland.”

The Earls of Home descend from a younger son of the third or fourth Earl, and bear the white lion of Dunbar on a field vert, for a difference.

There are several baronets of the name in Scotland, who trace their descent from the junior branch, which once held the earldom of Moray. One of these is styled “of Mochrum,” the property, as was seen, of the *direct and last heir male*, and his four sisters in the sixteenth century. It confessedly descends of the Moray branch, and in the person of a “James Dunbar, Esq.” whose *detailed* descent is not given, is stated (Burke's *Peerage*) to have “had a charter under the Great Seal of the Lands and Barony of Mochrum in 1694,” in which year its baronetcy was created. There was an *earlier* baronetcy, “Hannay of *Mochrum*,” in 1630, seemingly but recently extinct, and it would therefore be interesting to know by what steps this *later* family of Dunbar, from the “far North,” acquired that estate, and how both they and the Hannays took the same title? The respectable family of Spens, formerly of Lathallan, Fife, is said (*Landed Gentry*), but on the very questionable authority of Sir Robert Douglas, to be the heir of line of the Earls of March, in honour of which *The Heraldic Illustrations* dignifies them with the eight roses on a bordure, an important part of the

Dunbar shield. The “representation” is, however, apparently a moot point.

If Sr. refers to Hailes (*Annals*, vol. iii. pp. 55-7), he will find a convincing refutation of the theory that the royal Stewarts are descended from “Alden” (not Alan), the Dapifer or Steward of Earl Gospatrick the fourth, and his son Earl Waldeve. Is he not aware that Chalmers and Riddell long since proved that Walter Fitz-Alan, the first “High Steward,” was the younger brother of William Fitz-Alan of Oswestry, head of a great Shropshire house, subsequently represented by the Earls of Arundel? ANGLO-SCOTUS.

1. Was Dolphin the *eldest* son? Yes.

2. Was Gospatrick the youngest? No. Waldeve was. Both these points are indirectly but clearly established by that well-known and most important document, the *Instrumentum Possessionum Ecclesie Glasguensis* (*circ.* 1118), where, in the list of the assize we find, *Cospatricus frater Delphini, Waldef frater suus*. Dolphin was probably disqualified for serving on this assize by the fact that the bishop claimed the patronage of his church of Dolphinton in Lanarkshire.

3. Gospatrick appears to have been made an earl about 1157. In the *Acta Parl. Scot.* vol. i. p. 47, we find him described in the first column by his old designation of *frater Delphini*; but in the second, there is a deed bearing the above date, wherein he appears as “*Gospatria Comes*.”

4. I should say “No,” from the position of their names in the documents above referred to.

5. Certainly not. Among the witnesses to a confirmation by King William, we find both *Comes Cospatrik* and *Alanus Dapifer* REGIS. (*Act. Parl. Scot.* vol. i. 65.)

6. George, eleventh Earl of Dunbar, was never exactly forfeited. His father was, and of course the attainder extended to him. He was restored by the Regent Albany, but James I., on his return to Scotland, refused to acknowledge the validity of this transaction.

GEORGE VERE IRVING.

Earl Gospatrick was a Northumbrian chief, who, in 1072, obtained lands in the Merse and Lothian from Malcolm III. (Ceanmore), after being deprived of his own territory by William the Conqueror. Gospatrick left three sons, Dolphin, Gospatrick, and Waldeve, who were witnesses to the *Inquisitio Davidis* (1116, A.D.). Gospatrick succeeded to his father in his Scotch estates (Smith's *Bede*, Ap. 20). Waldeve obtained large estates in Cumberland and Westmoreland. He was succeeded by his son Alan in those lands, who was succeeded by his nephew William. This William was son of Duncan (the bastard son of Ceanmore, who reigned from May to Nov. 1094, when he was killed by Maelpeper, the Maormor

of Merns) by Ethreda, daughter of Gospatrick—according to other authorities daughter of Waldeve—who afterwards was surnamed Fitz-Duncan. He married Alice, the daughter and heiress of Robert de Romely, the Lord of Skipton, and by her had one son and three daughters. The son, who died under age, was called “the Boy of Egremont.” His sisters, who survived, carried vast estates into three of the greatest families in England. William de Courtney married Ada, daughter of Earl Gospatrick, and obtained with her the lands of Home. SETH WAIT.

“THE CHEVALIER'S FAVOURITE.”

(3rd S. xii. 164.)

This little book was before brought to notice in “N. & Q.,” but I have nowhere seen any attempt to discover the author, or by whom and where the book was printed. On looking over *The Lives of the Scottish Poets*, 3 vols. 12mo, 1822, a compact little work, by the Society of Antient Scots (who were they?), I find a notice of Charles Salmon, a friend of Robert Ferguson, and by him considered “no unworthy rival in the court of the Muses,” but of whose history and productions little or nothing is known. That he was, however, a staunch Jacobite, and poet laureate of the Royal Oak Club (a rallying point for the discontented followers of the Stuarts), we are told by his biographers; and further, that he composed a song called “The Royal Oak Tree,” which was sung on all their great occasions, and is, he says, to be found in “an obscure collection of Jacobite songs, published by Robertson of the Horse Wynd, Edinburgh, but without the author's name.”

In casting about for this literary curiosity, my suspicion fell upon *The True Royalist; or, Cavalier's Favourite*, which answers the leading requirements, a copy of which I am lucky enough to possess, and turning it up I find this Jacobite ode the first thing in it. My query hereupon is, did Salmon write or edit *The True Royalist*, and, finding his muse might get him into a scrape, secretly print and circulate it among the members of his club? Salmon, according to my authority, is known to have issued proposals for “Poems by a Printer,” which was his trade, but no such book is forthcoming. It is curious enough that, in the traitorous book of *Royal Songs and Poems* in question, there is a piece entitled “England's New Psalm, by one Anderson, a Printer, put to death for printing K. James' ‘Manifesto.’” This would seem to strengthen my ascription of the book to Salmon, who would doubtless sympathise with a brother craftsman and Jacobite brought to grief, and warn him to take all precaution to avoid his fate while following his example.

Salmon was a native of Edinburgh, born in

the auspicious '45; of dissipated habits, like his poetical friend, unhappy in his fate too: for in one of his fits of intoxication the recruiting sergent took advantage of him, and the poor Jacobite poet, after battling with the Elector of Hanover, was shipped off to India to fight for the German Lairdie, and never more heard of. J. O.

P.S. Hogg gives the ballad of the “Royal Oak Tree,” but nowhere names Salmon as a contributor to his Collection, and dismisses our rare little book with the remark that the above-mentioned and “The Tree of Friendship” are to be found in *The True Royalist*, printed privately in A.D. 1779, nobody knows where. Salmon, it may be mentioned, was a compositor with Jackson of Dumfries, and it is suggested that some of his poetry may be found in the *Dumfries Weekly Magazine*.

This little volume is scarce, but not so rare as your correspondent J. M. supposes. I possess a copy (picked up at a stall some few years ago), and another was marked 1*l.* 1*l.* 6*d.* in Thorpe's Catalogue for 1825. My copy corresponds in date and every particular (as far as I can learn) with that described in your pages; but it has an important addition to the title, being called THE TRUE LOYALIST; or, *Chevalier's Favourite*. I described my copy in a little work entitled *Fly Leaves, or Scraps and Sketches, Literary, Bibliographical, and Miscellaneous*—a brochure which I put forth in 1854 and 1855 (First Series, p. 55); and at p. 41 of the same work I printed the ballad “Mournful Melpomene.” Although this poetical effusion is said to have been “written by Princess Elizabeth,” it is more probably the production of Thomas Deloney, the “ballating silk weaver,” of whose style it has a wonderful smack.

EDWARD F. RIMBAULT.

Your correspondent J. M., in the last paragraph of his communication, states that—

“The only other copy (of the above-named work), excepting the one in my possession, was sold many years since at the sale of Constable's library in Edinburgh for 1*l.* 8*s.*”

I have before me a copy of this rare little book—whose title-page bears date 1779—which has been in its present owner's possession for about forty years, and it can be traced further back, so as to leave no doubt of its not being the one sold at Constable's sale. But I am inclined to suppose that some pages are wanting in this copy, as the poem of “Mournful Melpomene,” referred to by your correspondent, is not to be found. The volume itself has no appearance of incompleteness, and the paging of the last leaf is 138. Perhaps J. M. would be so kind as to mention what is the number of pages in his collection, and in what part of the book “Mournful Melpomene” is to be found. ALAN FAIRFORD.

SIR THOMAS LUCY AND DEER STEALING (3rd S. xii. 181.)—I have read the interesting note of your correspondent, MR. KNIGHT, relating to Sir Thomas Lucy's prosecution for deer-stealing; and as the scene of the offence lies in my immediate neighbourhood, I venture to offer a few remarks.

This Sir Thomas Lucy must have been the grandson of the knight of that name who is said to have prosecuted Shakespeare, and who succeeded to the family estates in 1605. His grandfather married Joyce, daughter and heiress of Thomas Acton of Sutton, in Worcestershire, which place is thus described in the recently published work of Mr. Shirley *On Deer Parks*:—

"Sutton Park, in Tenbury, near Kyre, was the seat of the Actons in the reign of Henry IV., and afterwards passed to the Lucys of Charlcombe, in Warwickshire. It occurs in Saxton's map."

The defendant William Wall was of a family for many generations resident at Palmers, a timbered mansion in Rock parish, still a curious specimen of the architecture of that day, and their arms and monumental tablets yet remain in the fine church of that parish. The other defendants resided in the adjacent parish of Kinlet, within the county of Salop, and at Upper Arley, a short distance beyond, within the county of Stafford.

Sousnet, in the parish of Mamil, now called Mamble, is the spot where the routes toward Tenbury, from the defendants' residences, converge, and would form a natural and convenient rendezvous for persons contemplating a raid on Sir Thomas Lucy's deer at Sutton.

Assuming that Charlcombe was not a deer-park at that period, I can hardly think that Shakespeare could have wandered so far from Stratford as to attack the deer in Sutton Park, more than forty miles distant; but it is an interesting fact to discover, on such undoubted authority as the bill and answer quoted by MR. KNIGHT, that within the lifetime of Shakespeare the Lucy family were the prosecutors of those who attempted the misdemeanour of destroying deer in their park, whether the Charlcombe well-known story be truth or fiction. THOS. E. WINNINGTON.

TWO-FACED PICTURES (3rd S. xi. 257, &c.)—I have long been acquainted with two-faced pictures much more ingeniously constructed than any hitherto described in "N. & Q." These are made by cutting two pictures up into horizontal strips, which slip one behind the other, and are worked by two cords behind the frame, each of which acts on that set of strips which forms one picture. The apparatus cannot be intelligibly described without figures, but its effect is almost magical. J. T. F.

MR. HAZLITT'S HANDBOOK, ETC. (3rd S. xii. 183.) I was ignorant of the existence of Mr. Cranwell's Catalogue (1847, 8vo), till I had printed off arti-

cles "Fulwell" and "Howell." Mr. Collier, in his *Extracts from the Stationers' Registers*, 1849, and in his new edition of the Bridgewater Catalogue, 1865, speaks of Fulwell's *Ars Adulandi*, 1576, as probably lost. In his *Extracts* (1849) he speaks in a similar manner of Howell's *Sonets*, &c. I have a partner in my ignorance of the T. C. C. Hand-list, 1847.

May I ask this question?—What has the existence or non-existence of Howell's *Sonets* to do with his being called *Apollo's Impe*? He wrote two other volumes which are well known—*The Arbor of Amicitie*, 1568, and *Devises*, 1581, both in verse. Further, I may perhaps ask how far the T. C. C. Catalogue—a skeleton bit intended chiefly, I beg to apprehend, for the use of Cambridge men—can be admitted as evidence in this case, or applied for the purpose to which MR. CORNET devotes it?

I must be allowed to postpone any reply to the other part of the note, as I am at a distance from books; but I may add, that it probably cannot be proved that H. Wykes printed no book later than 1569. The very edition of Heliodorus in question may have appeared at a date subsequent to that to which his typographical labours have been rather peremptorily restricted by your correspondent.

W. CAREW HAZLITT.

Bodmin.

ORDER OF BARONETS (3rd S. xii. 168.)—SIR THOMAS E. WINNINGTON will find King James's "Instructions" in Wotton's *English Baronetage* (1741), vol. iv. p. 296. D. S.

DICTIONARY OF CUSTOMS (3rd S. xii. 206.)—MR. DYER has undertaken a Herculean task; of course he may reject many local customs as being trivial; the difficulty will be, where to draw the line. Such a work, if complete, can only be a national work; and I would seriously recommend to his notice the distribution of a printed circular asking for information; there is no village or parish, however small, that has not some peculiarity that marks a local custom. H. R. A.

FONT INSCRIPTIONS (3rd S. xii. 207.)—The inscription (No. 1) is evidently intended to be two lines rhyming together, though the rhyme is very imperfect. If W. C. B. could procure a correct rubbing, or copy of the letters, I have no doubt that the wording would be easily made out. At present the letters are evidently incorrect in the first line; but the second is plain—

"Of your charity pray for them that this font made."

Thus it would read in modern spelling. I am surprised at the assertion that No. 2 "may be taken in many ways, but in none very clearly"; for there can be no question that it is simply the first words of the "Ave Maria," or "Hail Mary," and of course the remainder after "benedicta tu" was "in mulieribus."

"Ave Maria, gratia plena, Dominus tecum : benedicta tu in mulieribus, (et benedictus fructus ventris tui Je us.")

F. C. H.

NEWARK FONT INSCRIPTION (3rd S. xii. 116, 218.) It is somewhat surprising to me that, from the various readings given, the true reading does not appear to have been at once perceived. I cannot for a moment doubt what it *ought* to be, though I give no opinion as to what it *is*. It ought to be—
"Carne rei nati sunt hoc in fonte renati."

For observe, this makes excellent sense, and is at the same time a *perfect hexameter*; and not only so, but a *perfect Leonine verse*. It agrees with the reading proposed by J. T. F. in everything but the word *Deo*; but this, by his own explanation, is in a *different character* from the rest, and clearly does not properly belong to it, being very awkward and very much in the way. This also agrees with the "MS. copy shown by Verger," with the mere difference of the word *in*, which, as J. T. F. says, was *unaccountably overlooked*. Observe, too, this agrees with the reading given in Stretchley's *History*, by the mere change of *Deo* into *in*. It seems clear to me that this word *Deo* has been afterwards *inserted*, in a different character, and has ousted the word *in*, which really *had* claims to a place in the inscription. In any case, there should be no doubt as to what it *ought* to be.

WALTER W. SKEAT.

22, Regent Street, Cambridge.

WELLS IN CHURCHES (3rd S. xii. 132.)—There is a remarkable instance of an ancient well within the walls of the church at Marden, Herefordshire. It is situated near the west end of the nave, defended by circular stonework about ten inches in diameter, and inclosing a spring, supposed to arise from the spot in which the body of King Ethelbert was first interred, and is called St. Ethelbert's well. The church of Marden is a conspicuous object from the Shrewsbury and Hereford railway, and has recently undergone restoration. There is a pen and ink sketch of this curious well in the volume of Mr. T. Dineley's MSS., now preparing for publication by the Camden Society. See also Duncumb's *History of Herefordshire*, vol. ii. p. 137.

There is a well within the Cathedral of St. Patrick, Dublin, a never-failing spring of cold water; and within the modern collegiate church of St. Michael, near Tenbury, Worcestershire, built by Sir F. Ouseley, Bart., a well has been sunk to supply the magnificent font with pure water.

THOMAS E. WINNINGTON.

Wells *near* churches are very common in Italy, and are said to have been derived from the pagan temples, where plenty of water was a necessity for washing away the blood and ashes of the sacrifices. Wells *in* churches seem rare, and a list of them would be very valuable. Permit me to begin by

referring to one in the excessively curious church at the top of Fiesole, in Tuscany.

A. A.

Poets' Corner.

There is a remarkable well in Carlisle Cathedral, I think partially under one of the central pillars. I have heard that the present dean has had it covered over for fear of it or the water in some way affecting the music, but I do not know the fact.

Carlisle having been a border city, open to inroads of every description in earlier times, it seems not improbable that the inhabitants may have often fled to the cathedral for sanctuary, in which case a well of pure water within the sacred precincts would be of incalculable value to them.

H. H.

ENGLISH CARDINALS (3rd S. xii. 2, 71.)—In the lists of English cardinals given by F. C. H. and PINGATORIS, there is no mention of "Adam," styled by Murray in his *Handbook*, I know not on what authority, "Adam of Hertford." His name does not appear in Stubbs's *Registrum Sacrum Anglicanum*, but I find in the *Epitome Pontificum Romanorum et Cardinalium* (by Onuphrius Panvinius, Venetiis, 1557,) that "Adam, Anglicus Episc. Londinensis" was made Cardinal Priest by the title of S. Cecilia in September, 1378, during the pontificate of Urban VI. His tomb, with recumbent effigy, is to be seen in the church of Sta. Cecilia in Trastevere at Rome; the inscription styles him "Adam, Anglus, Episcopus Leonidensis (*sic*) perpetuus administrator." On the tomb are three shields of arms, the centre being quarterly France and England, and those on each side bearing on a cross an eagle displayed. Was he in any way related to the blood royal of England?

On what authority does PINGATORIS claim Urban V. as an Englishman? He is described by Panvinius as "Grimaldi filius, natione Gallus, patriâ Lemonicensis, Abbas Monasterii S. Victoris Massiliensis."

F. D. H.

JOLLUX (3rd S. xii. 167.)—The reference to the quotation explanatory of this term is given as *The Foundling Hospital for Wit*. Let me remark, to save confusion, that it should be *The New Foundling*, &c. The former is a different and earlier work.

H. P. D.

REV. JOHN WOLCOT, M.D., *alias* PETER PINDAR, ESQ. (3rd S. xii. 6, 39, 94, 151.)—"E. S. D. cannot unfrock Peter Pindar," says MR. S. JACKSON. But Dr. Wolcot has been unfrocked by a personal acquaintance, the Rev. Richard Polwhele, who, in his *Traditions and Recollections* (vol. i. p. 35), writes as follows:—

"A valuable living in Jamaica happening to fall vacant, drew Wolcot's attention to the church; and he came, we are told, to England for institution; but the Bishop of London refused to admit him (it is said) on

account of his premature assumption of the clerical office." He had begun 'to act the parson' immediately as the living fell vacant. Thus disappointed, he resumed his original profession, was dubbed M.D., and stepped at once into good practice at Truro. As to his clerical pretensions, he was always reserved. He once, I remember, was asked to repeat grace before dinner, which he did with some hesitation; but in another company, very soon after, declined saying grace: so that at first he was a sort of amphibious being. Here then commenced my personal acquaintance with him. And I can say with truth (for I could wish to steer with impartiality between the reports of his censurers and admirers) that he had the credit not only of a skilful, but of a benevolent physician."

PHILALETES.

EXCELSIOR: EXCELSIUS (3rd S. xii. 66, 158).—*Excelsior* is perfectly defensible from both Latin and English points of view. The hero desires to become *personally more elevated*: he contemplates himself in himself, in preference to the inanimate objects which he desires to reach not on account of *their* eminence, but of that which he will *himself* acquire.

E. B. NICHOLSON.

Tonbridge.

RULE OF THE ROAD (3rd S. ix. 443; xii. 139).—A previous correspondent (3rd S. ix. 482) has pointed out that our "English" rule of the road prevails in Italy and in the cantons of Switzerland next Italy. I think I have heard or read that it originated in the habit of travelling armed, in times when highwaymen or other hostile wayfarers were not uncommon, riders and drivers making a point of keeping to the left in self-defence, in order that all comers might be more effectually within the range of weapons. It seems not unlikely that this was an earlier rule than that which prevails at the present day in France and some other parts of the Continent. Perhaps the latter was introduced with the decimal system and other Procrustean innovations, by the French Revolution. Can any reader say what is the prevalent practice in Spanish and English America?

JOHN W. BONE.

Can any readers of "N. & Q." explain why this rule in England differs from that of all the rest of the world, while our rule of the sea is the same as theirs? On land we turn to the left or *near* side, when driving, and of course pass the carriage we meet on the *off*, or right side. At sea both vessels port their helms, and of course pass each other on the port side. What is still more curious the rule of the foot pavement in England is exactly contrary to that of the horse-way.

Poets' Corner.

A. A.

H. L. W. (3rd S. xii. 148).—In reply to R. I. I beg leave to say that H. L. W., to whom he refers, was Henry Lovett Woodward, second son of the late Rev. Henry Woodward, M.A., author of several works, and son of Richard Woodward, D.D., formerly Bishop of Cloynce.

J. H. W.

"FURIES": QUOTATION WANTED (3rd S. xii. 107).—I was convinced that the translation quoted by V. H. had its original in Hesiod's *Shield of Hercules*, from the recollection of a somewhat similar passage in the eighth *Iliad*, of which that work is said to be an imitation, and from the words "recently wounded" evidently being translated from *νεούτατον*. I was unable to refer to a Hesiod till to-day, when I at once found the passage at line 248 of the *Shield of Hercules*:—

Τὸ δ' αὖτε μάχην ἔχον' αἰ δὲ μετ' αὐτοῖς
Κῆρες κνῦνεαι, λευκοὶ ἀραβεῦσαι ὀδόντας,
Δεινωτοὶ βλοσυροὶ τε, σαφονοὶ τ' ἄπλητοὶ τε,
Δῆρον ἔχον περιπαιτόντων. Πῆσαι δ' ἄρ' ἔντο
Ἄϊμα μέλαν πίειν' ὄν δὲ πῶτον μεμῆποιον
Κεῖμενον ἢ πίπτοντα νεούτατον, ἑμφί μὲν αὐτῷ
Βάλλ' ὄνυχας μεγάλους.

The piece, incomplete in the translation, continues thus:—

Ψυχὴ δ' Ἀἰδῶσθε κάτειεν
Τάρταρον ἐς κρυέμβ'. Αἰ δὲ φρένας εὐτ' ἀρέσαντο
Ἄϊματος ἀδρομέου, τῶν μὲν ῥίπτασκον ὀπίσω
Ἄψ δ' ὕμαδον καὶ μῶλον ἐθήνεον αὐτῆς ἰούσαι.

The English is, as a whole, both faithful and elegant. The translator, however, undoubtedly had a full stop after the fourth line, a comma after *παιτόντων*, and *γὰρ* instead of *δ' ἄρ'*. It is inaccurate to call the Kères Furies, nor yet are they Fates. The Fates were the *Μοῖραι*, who destined events, but took no part in their actual accomplishment: this fell to the *Κεῖρες*, or Furies, in cases where punishment was necessary, or to *Νέμεσις*, Retribution. When death apart from any notion of vengeance was foredoomed, the execution of fate was intrusted to the *Κήρες*, who are simply the personifications of Death.

E. B. NICHOLSON.

Tonbridge.

KEY: QUAY (3rd S. xii. 148).—In the lines—

"A key of fire ran all along the shore,
And lightened all the river with a blaze,"—

the word *key* may be allowed to remain, being an old method of spelling *quay*, in a text professing to adhere to the original orthography. Otherwise it should be altered into *quay*. The meaning is very clear: the river banks were covered with a sheet of flame running along them, and presented the appearance of a fiery *quay*.

Key and *quay* are etymologically connected. The former is from Sax. *cæg*. (*cæggian*, to shut up), and is related to the Frisian *kei*, *kai*, and *kay*.

Quay comes immediately from the Fr. *quai*, derived from the Breton *kae*, a fence of earth and stones beside a river. The Dutch is *kaai*, and the Welsh *cae* from *cau*, to shut up.

E. B. NICHOLSON.

Tonbridge.

ASSUMPTION OF A MOTHER'S NAME (3rd S. xii. 54.)—My statement (xii. 112) was based on the assumption of the following as facts:—

1. That a married woman retains in Scotland her maiden name.

2. That a child takes sometimes the surname of his father, sometimes of his mother, and sometimes both.

3. That the Scotch law is based on the Roman or civil law.

There is no doubt as to the names of men and women in ancient Rome, but it appears that there is some uncertainty as to Scotch practice. I shall be obliged to MR. IRVING or to any other correspondent to correct me categorically if I am wrong in any of the above three points.

I am much obliged by your correspondents' prompt correction of the error in *Don Juan*, ii. 136.

T. J. BUCKTON.

MR. THOMAS'S remarks (p. 155) do not lead me to alter my definition (p. 112). Of course, if the person proposing to change his name can make the change known to those whom it concerns in any way that suits him better than by advertisement, it is open to him to do so. I am surprised that any one should think the "Norfolk Howard" case a real one. I have always looked upon that famous advertisement as a hoax, or rather a joke.

JOB J. B. WORKARD.

MR. RALPH THOMAS omits to observe that one who tells his friends he has changed his name publishes the fact. A royal licence and an advertisement are evidence of *bona fides* in the change, and are acts of publication. An attorney and any other person can alter his name without the leave of any court or special licence. The application of an attorney to a superior court, on the change of a surname, is an application to correct or alter the roll.

C. C.

E. S. S. would be further glad to know whether, in adding a name to your surname—viz. Vere to Irving, as one of your correspondents has done—it is necessary to give notice thereof at the office where your life is insured? and whether in case of property being left you, and that name omitted, any difficulties would arise, presuming, as in the case of adding your mother's name to your own, you would be perfectly able to prove your identity?

Bury St. Edmunds.

SANTA MARIA DE AGREDA (3rd S. x. 374.)—Her work, truly an extraordinary one, *La Mistica Ciudad de Dios*, was so wild, and so bordering on impiety, that, notwithstanding her subsequent canonization, it was forbidden at Rome. Possibly the learned F. C. H. will be able to say when the injunction was removed, or if it be still in the Index.

HOWDEN.

ANDREA FERRARA (3rd S. x. 438.)—Since MR. IRVING'S courteous appeal to me, I have been searching for a paper I drew up for publication in a review on the fabrication of swords in Spain with their distinctive marks, and I cannot find it. I should have been glad to have submitted it to MR. IRVING. With regard to his question whether an animal resembling the Danubian fox is known in Spain on the blades of swords, I am much surprised he should have found it coupled with the name of Ferrara, as it was the mark of "El Moro" brought from Granada to Toledo by the Catholic sovereigns, and who, after baptism, Ferdinand being his godfather, signed himself "Julian del Rey."

HOWDEN.

REYNOLDS and DR. BEATTIE (3rd S. x. 440.)—I believe most portrait-painters on a grand scale paint with a standing looking-glass beside them. I can answer for Sir Thomas Lawrence in England, and Baron Gérard in France, doing so, as I have sat to both of them. I conceive it to be quite a, but an easy, misapprehension that Sir Joshua painted from the reflection. Many painters *after* almost every stroke of the brush look in the glass, which reflects their picture and not the sitter, to see the effect produced; and this no doubt gave rise to what must be an error.

HOWDEN.

THE EXPRESSION "THANKS" (3rd S. x. *passim*.) I am a little surprised at the repugnance to the naturalisation of this expression. The Spaniard says "Gracias," the Italian "Grazie," and the Frenchman "Mille grâces," all with the same ellipsis, taken, I have no doubt, from the one in the mass, "Deo gratias." It is no wonder that—the expression having been current in the three politest nations, in an early age, of Europe—it should have been translated to England long since, as we see in Shakspeare.

HOWDEN.

NOINTED (3rd S. xii. 149.)—The question of the prevalence and derivation of this word has been discussed in former numbers of "N. & Q." (see 3rd S. viii. 452, 547, and ix. 359, 422.) From those communications, it is evident that the use of the word is common in most parts of England, mention having been made of its prevalence in Huntingdonshire, Herefordshire, Hampshire, and Middlesex, to which I am prepared to add Norfolk. In this county we commonly hear a very bad boy or man called "anointed villain." As to the derivation of this emphatic adjective, or participle, former correspondents have been divided in opinion. One opinion is that it means one who has been well beaten or thrashed; but though this may be one use of the word "anoint" in Herefordshire, it does not appear to be so used in other counties. Another opinion is that it came from clerical delinquents being called *anointed* malefactors; and it has also been surmised that it

alludes to an *anointed* king, and means a king or chief of rogues.

My own idea is that the term is a corruption of the old word *aroynt*, and was applied originally to a rascal, or scamp, whom every one would shun and drive away. F. C. H.

This word is common in Northamptonshire, especially in the phrase mentioned by M. D. It is no doubt a corruption of "anointed," and is used to designate one who seems specially set apart for mischief. A reference to Miss Baker's *Glossary of Northamptonshire Words and Phrases* confirms this opinion. She says, "*Nineted*, or *nointed*, a common term applied to a loose, mischievous boy. *Nineting*, a severe castigation. This and the foregoing word are vitiations of *anoint*." J. M. COWPER.

Mr. Nall, in his *Handbook to Yarmouth and Lowestoft*, says, that in Cheshire *noint* means to anoint in the sense of giving a drubbing. Derived from *Aint*, *Aaint*, to anoint—used thus in East Anglia, "I'll aaint yar hide for ye."

JOHN PIGGOT, JUN.

I had already noticed the use of *anointed* in a bad sense in 3rd S. viii. 452. See also the same volume at p. 547. CUTHBERT BEDE.

IMMERSION IN HOLY BAPTISM (3rd S. xii. 66, 152.)—MR. BUCKTON writes, "Baptism was a Jewish custom, to which our Lord adhered. *New* institutions, according to Jewish practice, involved baptism by water, as a sign of initiation." This is a very common statement, but is it historically provable? It may be that I am not sufficiently well-informed on the subject, but at present I am not acquainted with any earlier authority for such a statement than the Targum of Jonathan, which is much later than any part of Holy Scripture, or than Josephus, both of which are entirely silent respecting a custom which, if in use before the Christian rite was established, they could hardly have passed over. Perhaps MR. BUCKTON will oblige us with his authorities. J. H. B.

I thank J. H. B. for pointing out that baptism by affusion is admitted in the Tridentine Catechism (the reference should be vol. i. p. 326) to be "the general practice." Immersion was long in use from the earliest period. I should be glad to inquire about what time the alternative methods of affusion and aspersion came to be adopted, and by what instruments (if any) they were sanctioned? W. H. S.

Yaxley.

FORM (3rd S. xii. 24, 74.)—*The Sportsman* of August 15, 1867, furnishes an example of a perverted use of the word *form*, which cannot fail to be interesting to JAYDEE. Speaking of the weather which was prevalent at the time of the Egham Meeting, the writer says:—

"Some of the fathers of the turf were to-day tempted to early reminiscences, and talked of times when the sun's rays were so powerful that they peeled the skin off the faces of frequenters of the ring. The luminary certainly did not come up to that *form* during the past two afternoons, but, at the least, it was hot enough to mar, to a great extent, the pleasure and extent of the meeting, and to interfere in no slight degree with operations in the betting enclosure."

The italics are mine; the sporting writer used the word as a mere matter of course.

ST. SWITHIN.

THE MORE FAMILY (3rd S. xii. 109, 199.)—I have been very long acquainted with the monument and inscription in the sacristy of the Catholic Chapel in Trenchard Street, Bristol, to the memory of the ex-Jesuit, Rev. Thomas More. The inscription was composed by the Rev. Charles Plowden, brother of the Rev. Robert Plowden, who built that chapel, and was the missionary there when the Rev. Thomas More was buried. Mr. More was born September 19, 1722; became a professed Jesuit in 1766; was chosen provincial in 1769, and so remained till the suppression of the Society of Jesus in 1773. In the summer of 1793 he went to reside at Bath, where he died May 20, 1795, but was buried at the Catholic Chapel at Bristol. His colleague in London, the Rev. Thomas Talbot, sent him, with his other effects, to Bath, his three famous pictures of his ancestor Sir Thomas More, of Cardinal Fisher, and of Cardinal Pole. These pictures are probably now at Stonyhurst. This Rev. Thomas More was the last male descendant of the celebrated Sir Thomas; but it may be interesting to mention something of his last lineal female descendant, Mary Augustina More. She was sister of the above provincial, Thomas More, and became a nun in the English Priory of Canonesses of St. Augustin at Bruges. At the French Revolution she was the prioress, and was compelled to fly to England with her community. They arrived in London on July 12, 1794, and found an asylum at Hengrave Hall, in Suffolk, the seat of Sir Thomas Gage, Bart. Here they remained till 1802, when they were enabled to repurchase their convent at Bruges, and returned to it. Like her great ancestor, she possessed a mind superior to every trial. She lived as a nun fifty-four years, and was prioress forty-one. She closed a long and meritorious life on March 23, 1807.

F. C. H.

COMMANDER OF THE NIGHTINGALE (3rd S. xii. 118.)—Both this reply and that of 3rd S. xi. 523 go a good deal against the testimony of Jean Marteilhe. Yet his whole Memoir bears the appearance not only of truthfulness, but of a general accuracy which I have never seen impugned by any of the various reviewers of *Le Protestant*. If his narrative be at all to be trusted,

his constant, and in some respects confidential, intercourse with the Chevalier de Langeron (which commenced almost as soon as he was pronounced unfit for the oar in consequence of the wounds received from the guns of the Nightingale) would enable him to know as much as the Chevalier did, both concerning the sea-fight, the commander of the Nightingale, and "Smit," who, if captured by Captain Haddock in December, 1707, could certainly not have been in the Royal Galley commanded by Langeron in September, 1708. In a notice appended to the *modern* translation of *Le Protestant*, it is asserted that this work was also translated, but anonymously, by Oliver Goldsmith. Is this true, and if so, where is this translation to be seen? It is just possible that in this translation (executed so much nearer the date of the events recorded) there might be some foot-note or observation that would throw light on the matter of "Le petit Bossu."

NOELL RADECLIFFE.

[Goldsmith's translation of the *Memoires d'un Protestant* was published under the pseudonym of James Wallington. It is entitled *The Memoirs of a Protestant Condemned to the Gallies of France for his Religion*. Written by Himself. In two volumes. Translated from the original, just published at the Hague, by James Wallington. Lond. 1758, 2 vols. 12mo. See *The Life and Times of Oliver Goldsmith*, by John Forster, vol. i. p. 134. No copy of Goldsmith's translation will be found in the Catalogues of the British Museum.—ED.]

SEARLE FAMILY (3rd S. xii. 149.)—One of the Searle family represented Andover in the last Parliament of Queen Anne. I have a few notes respecting the family. On the pillars of the nave of Eling church, near Southampton, are elegant monuments to two of the wives of Peter Searle of Testwood. There is a monument also to Gilbert Searle, Esq., born at Leghorn, but brought to England in his fifth year. He received his education at Oxford, and was well read in history. He represented Andover in the last Parliament of Queen Anne. He married Anne, daughter of Peter Vansittart, Esq., and died in 1720, aged thirty-two. (*Tour round Southampton*, p. 122.)

In North Stoneham church is a monument of John Searle, with a rhyming (?) epitaph:—

"Philosopho cynico, peripatetico, honoris ergo:

Furum terror, finium custos,

Dux emerite, fortis, fidelis, vale.

Extra meiete: amor tumulum mihi fecit herilis;

Sit sacrum; utqueque est munus inane canis."*

Tour round Southampton, p. 215.

I think that Testwood was, in the last century, the property of the Searle family; certainly Peter Searle was living at Testwood Sept. 10, 1770. The manor and mansion of Testwood were sold at

* In *A Companion in a Tour round Southampton*, ed. 1801, p. 216, it is stated that these lines are on an obelisk in the grounds of Botley-grange, erected by a former possessor to the memory of a faithful dog.—ED.]

Garraway's in August, 1807. (Woodward's *Hants*, i. 405.)

In 1741, Peter Searle gave a house at Chilworth for the poor of the parish. After his death the tenant, a man named Bursey, son of a pauper occupant of the house, claimed it as his own, and actually sold part of the land belonging to it. A formal notice of ejectment, brought by Colonel Searle, was required to get rid of the troublesome claimant. In the latter part of the seventeenth century there was a Peter Searle, alderman of Southampton; and there were Searles settled at South Stoneham. It was whilst Chilworth belonged to the Searle family that those capital roads were made (or remade) which so favourably distinguish that part of Hants from some other districts of the county. The road from Winchester to Cheadley Ford dates from 1758; that to Romsey and Hursley was made under an Act of 1765. The church of Chilworth dates from 1814; it was built by Mr. Searle.

The present owner is Mr. Fleming; Bennett Fleming having married Dorothy Searle. (Woodward's *Hants*, i. 411.) S.

EDUCATION: LANCASTERIAN SYSTEM (3rd S. xii. 108.)—Lancaster was very successful; he was patronised by George III., but he was a Quaker. Jealousy on the part of the church of England, and of some dissenters, spread reports of infidelity, &c.; the opposition got into the management, and brought all Lancaster's work to ruin. His system was monitorial; that is, he employed the more advanced boys and girls to teach the less advanced. The large buildings erected for the Lancasterians have been appropriated to a like purpose under the church, dissenters', and national systems—much more expensive, and perhaps less beneficial in a moral point of view. T. J. BUCKTON.

I can answer a portion of MR. NOELL RADECLIFFE'S query as to the failure of the excellent system, so far as Ireland is concerned. The schools fell into the hands of managers who tried to turn them into depôts for the conversion of Catholic children from their faith to that of Protestantism; but as "N. & Q." is not a print wherein to discuss the question, I simply record the fact.

S. REDMOND.

Liverpool.

QUALIFICATIONS FOR VOTING (3rd S. xii. 130.) The old franchise of the borough of Taunton was in "inhabitant potwallers, legally settled, not receiving alms or charity." The word potwaller was here held to mean a person who provided his own diet, and cooked it, or had the means of doing so (viz. a fireplace) within the borough. At Honiton, Devon, I believe the franchise was in "Potwallers," and the word had a different interpretation. If ANTIQUARY will refer to Doug-

las's *Controverted Election Cases*, he will find the definitions of many of the old franchises. I have just noted ten varieties occurring in vol. i.

W. P. P.

MIZZLE (3rd S. xi. 385).—In the north of England, the word signifies a small or drizzling rain. Such is evidently the meaning in the passage quoted by J. A. P. from Spenser's *Shepherd's Calendar*. Colin is reminded that, as a mizzle has commenced, it is time to be hastening homewards.

Mizzle is equivalent to the "small rain" of some of the midland counties, and the "Scottish mist" of the Border. "Small Rain for the Tender Herb" is the title of a puritan tract. Had the author been a northcountry man, he would probably have said "mizzle." How the slang word *mizzle* arose, I cannot make out, but it has certainly nothing to do with the passage quoted from Spenser. J. H. D.

REV. JOSEPH FLETCHER (3rd S. xi. 234).—I think that the author inquired after can be none other than the late Rev. Joseph Fletcher, D.D., who for many years was the pastor of an Independent church at Stepney, near London. He was previously the principal of a Dissenting academy at Blackburn, in Lancashire. He was a profound scholar, an elegant writer, an eloquent preacher, and a most amiable man. His eldest son (a solicitor) wrote a life of Milton, and edited a very good edition of the prose writings of our great poet. I was not previously aware that Doctor Fletcher had written the *libretto* for any oratorio, but I know no other Rev. Joseph Fletcher, and therefore *think* that I am right in my conjecture. J. H. D.

Miscellaneous.

NOTES ON BOOKS, ETC.

Calendar of State Papers. Domestic Series of the Reign of Charles I., 1636-1637, preserved in Her Majesty's Public Record Office. Edited by John Bruce, Esq., F.S.A., under the Direction of the Master of the Rolls, &c. (Longman.)

This new volume of Mr. Bruce's valuable *Calendar* embraces the period between June 20, 1636, and April 14, 1637—a period, as Mr. Bruce remarks, "in which the affairs of the administration were most prosperous, and the new mode of governing the people of England which Charles had now acted upon for a considerable time, seemed the most likely to be successful." Yet in this very volume we see the small cloud, no bigger than a man's hand, which portended the coming storm. For ship-money is the one great subject of the volume: it might almost be said to be its beginning and end, and very curious are the cases which are here brought before us. All, however, serve to show how few, even among men whose big words had seriously impeded the action of the sheriff, and who had led a whole district almost to revolt, did not quail when brought face to face with the magnates of the council, or it might be with the king himself.

But the present *Calendar* is moreover extremely rich in illustration of local and personal history, and as, like all those which have appeared under Mr. Bruce's editorship, it is made complete by a very full Index of Names, Places, and Persons, it is a book which possesses claims to the attention of the topographer and of the genealogist, almost equal to those which it has for students of our National History.

BOOKS RECEIVED.—

Letter to H. G. the Duke of Buccleugh, on the Quadrature and Rectification of the Circle. By James Smith, Esq. (Howell, Liverpool.)

We must content ourselves with calling attention to this brochure on the well-known *quæstio vexata*.

The Civil Service Geography; being a Manual of Geography, General and Political, arranged especially for Examination Candidates, and the Higher Forms of Schools. By the late L. M. D. Spence. Revised throughout by Thomas Gray. (Lockwood.)

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T. P. F. A voider is a basket for carrying out the relics of a meal; a butler's tray.—DYNOK, or rather dormick, is a kind of stuff used for curtains, carpets, and hangings, so called from Doornick, or Tournay, a city in Flanders, where it was first made.

E. J. WOOD. *Platty, a Kentish word, has been noticed in "N. & Q."* 2nd S. x. 368, 455, 517.

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Notes.

THE BYRON ALBUM.

In the year 1834 was published a little 18mo volume, entitled *BYRONIANA: The Opinions of Lord Byron on Men, Manners, and Things, with the Parish Clerk's Album kept at his Burial Place, Hucknall Torkard* (Hamilton, Adams, and Co.). The introductory page to the description of this album, which thirty-three years ago contained twenty-eight inscriptions in verse, thirty-six in prose, and 815 signatures, is as follows:—

"The Album commences with the following inscription from the pen of Dr. Bowring, by whom the book was sent to Hucknall for the purpose to which it is applied."

Neither the inscription nor my poetry that accompanied it is worth preservation; but the facts I am about to mention may be deserving of record. The Album has disappeared, and whoever may be the possessor, it should be known that it has been surreptitiously and fraudulently removed from the place of its destination.

The sexton or parish clerk, who had the keeping of the Album, died many years ago. On his death the Album, which had acquired a pecuniary value, was, as I am informed, claimed by his heirs. The claim was resisted—first, by the clergyman of the parish, who contended that the clerk was only a subordinate functionary, and could have no

right to property in the church; secondly, by the churchwardens, who, as the permanent representatives of the parish interests, asserted that parish property appertained to them. In this state of things I was referred to, in order to ascertain what had been my purpose in sending the Album—that purpose was simply to give those who visited Byron's burying-place an opportunity of recording their feelings towards one to whom a sepulchre had been denied in Westminster Abbey, and to whose memory, in 1825, not even a slab had been erected. The decision arrived at was, as I have been informed, that the clergyman was the legal *custos* of the Album, but that the property was vested in the churchwardens. On a late visit to Newstead Abbey I learnt that the Album was not to be found. I understood that the rector who had charge of the Album had been in a state of mental aberration, that the Album had been sold to somebody, and was believed to have passed to the United States. Perhaps some Transatlantic newspapers may transfer to their pages the evidence that this Album has been dishonestly obtained. Whenever or wherever it may appear "Stolen Goods" should be written at the head of the first page. The writer of *Byroniana* thus describes it:—

"It is a little half-bound book, much thumbed, and nearly full of names, whose numbers and quality testify the respect that has been paid to genius. I induced my friend the clerk, by what magic I shall not disclose, to give me a copy of the precious document; and a true curiosity of literature it will be found. The contents will raise a sigh for departed genius, and excite a smile at the folly of many a would-be son of fame, who, not content with simply writing his name, as did Washington Irving, Thomas Moore and others, must needs inscribe his absurd effusions in the pages of *The Album*. To this censure, however, there are some exceptions: in a few instances the inscriptions are graceful and modest—such offerings as kindred souls should offer at the shrine of genius.

"T. M. L."

I understand this little volume, *Byroniana*, is out of print.

Another case of the felonious possession of an interesting autograph document I will mention. Lord Byron sent to Sir Walter Scott from Greece a silver urn, containing ashes which he had dug up at Thermopylæ. In the urn were verses commemorative of the place and the persons associated with the gift. These verses were stolen by some visitor to the library at Abbotsford. They, too, are said to have crossed the Atlantic. Well I remember the indignation with which Sir Walter denounced "the felon, who could never exhibit his prize without proclaiming his infamy."

JOHN BOWRING.

Claremont, Exeter, Sept. 19, 1867.

CLASS.

Expressions have been of late in frequent use which convey to my mind an unpleasant impression, and seem to me evidence of a degenerate tone of public feeling. As we have it on the authority of *The Spectator*, that "N. & Q." is "perhaps the one weekly newspaper which will be consulted 300 years hence" (which means that the readers of its fifty-third series will constantly have occasion to refer back to its third), I know no more suitable medium for ventilating a question of current social ethics. The expressions I allude to are compounds of the word *class*—e. g. "middle-class schools," "middle-class examinations," the "working-class," the "upper classes," &c. We have even heard threats—let us charitably hope arising only from a want of reflection as to the depth of wickedness involved in the idea—of a "war of classes": a thing never yet known in England, and from which may God preserve us!

When I was young, I learned in my catechism to "do my duty in the station in life to which it had pleased God to call me," but never that I belonged to a "class in life." The station of a man is determined for him by Providence, and is something personal to himself: if he does his duty in it, he may be removed to a higher. We have seen barbers' boys become Lord Chancellors; and there are those now living, surrounded by the highest esteem and honour and veneration, and enjoying all the privileges of a high "station," who began life in a much less exalted "station." These people never could have belonged to a "class": if they had, they must have risen or fallen with the aggregate of their body, and been lost in its numbers.

We used to think that our common heritage of being Englishmen bore down all other distinctions, and that the power of advancement was denied to men of no station. It is curious that the expressions I complain of are most frequently employed by those who ought to consider them the most disparaging. They are working-men mainly—and those whom I think their very mistaken advisers—who talk of banding together as a "class."

I do not stay to remark upon the logical inaccuracy of some of the phrases I have quoted. I merely wish to point out the unwholesome implication that underlies them: viz. that there is, either in the eye of the law or in point of fact, any broad distinction between us other than the station in which our own merit or the will of Providence has individually placed each. I shall be pleased to receive from other contributors either a confirmation or a correction of these views.

JOE J. B. WORKARD.

TERRÆ FILII AT OXFORD.*—Years in which *Terræ Filii* seem to have been appointed, and names of such *Terræ Filii* as are known. (They were always Masters of Arts):—

- 1591. John Hoskins, New (Fellow).
- 1611. Richard Brathwait, Oriol.
- 1631. — Masters, Oriol.
- 1651. Thomas Careles, Balliol.
William Levinz, St. John's.
- 1655. Robert Whitehall, Ch. Ch. (Student).
John Glendall, B.N.C. (Fellow.)
- 165—. Daniel [Danvers], Trinity.
- 1658. Thomas Pittis, Lincoln and Trinity.
Lancelot Addison, Queen's.
- 1659. Robert South.
- 1661. Robert Field, Trinity.
- 1664. [See Wood's *Modius Salmum*].
- 1671. [Wm.] Rotheram, Ch. Ch.
- 1673. John Shirley, Trinity.
- 1681. John More, Merton.
- 1682. John Bowles, New.
James Allestree, Ch. Ch.
- 1693. Henry Alworth, Ch. Ch.
Henry Smith, Ch. Ch.
- 1703. Henry R[obert], Magd. II.
Robert Turner, Wadham.
- 1704. [See an Act at Oxford].
- 1709. [See *Tatler*, 45].
- 1713. Robert Robery, Ch. Ch.
- 1720. [See Amherst's *Terræ Filius*, pref.]
- 1733. [See *Gentleman's Magazine*].
- 1763. [A spurious T. F. announced].

Additions and corrections acceptable. Can a list be made of *Prævaricators*?

RICARDUS FREDERICI.

THE LATE JAMES TELFER.—I should like to see a biographical notice of this poet. He holds a high rank amongst modern ballad-writers. He first made his *début* in the *Newcastle Magazine*. He was also one of the contributors to the Scotch *Whistle Binkie*. His "Gloamynge Bughte" was inserted in the *Border Historian's Table-Book* of Richardson, as was also "Our Lady's Girdle." The last-named ballad is also to be found in Mr. J. S. Moore's very valuable selection. Telfer, who was a schoolmaster, was a friend of Sir W. Scott, and he has been accused of writing some *old ballads* for the *Border Minstrelsy*. Mr. Telfer, in the only communication that ever passed between us, thus alluded to the report:—"You are quite wrong; when the *Border Minstrelsy* was published, *I was only eight years old*." He addressed me, because I had given credence and circulation to the report, not knowing the age of Mr. Telfer. One of Mr. Telfer's earliest ballads is the "Kerlyne's Brock." The "brock" is something very different to the insect that produces the "cuckoo spit" (3rd S. xii. 89). It is a small animal of the pole-cat tribe, that emits a very fetid odour. It is also called the "skunk." The poor beast has numerous enemies, from whom it is often obliged to run, hence the proverb, "sweat

* [1st S. x. 10 2nd S. ii. 377.]

like a *brock*." The vulgar idea is, that the bad odour is caused by the sweat; so that the proverb may have a very offensive application.

J. H. DIXON.

FOUNTAIN INSCRIPTIONS. — Sentences from Scripture are the best: "Whoso drinketh of this water shall thirst again; but whoso drinketh of the water that I shall give him shall never thirst." "Jesus" is an inscription I have met with in Italy. Where Scripture phraseology is employed, I would have the sentence in Latin as well as English; for the former always using the Vulgate. While wandering in the Tuscan Apennines, I met with a quatrain inscribed above a fountain, of which the following is a very literal rendering: —

"Narcissus fell in love, we're told,
With his sweet face in days of old;
Not many who come here can make
So sad, so fatal a mistake!"

I do not advise such a legend. The Italian poet must have been a very ungallant personage, and not one of those —

" . . . brave who deserve the fair,"

i. e. in the *French* sense of "brave"!

S. JACKSON.

A REMARKABLE TRIO. — Forty years ago, as the journal states, three young Englishmen were travelling in the United States, and, when in Boston, dined with the late Hon. Harrison Gray Otis, who was a distinguished citizen in that well-known town. I can distinctly remember Mr. Otis and his beautiful house in Beacon Street, in which he then resided. The Hon. Mr. Stanley (the present Earl Derby), Henry Labouchere, Esq., and the Right Hon. John Evelyn Denison — all of whom are still living, and have held such prominent positions in English history — are the gentlemen to whom I refer, and would doubtless recollect the dinner party were this note to come under their observation. W. W. Malta.

A STRANGE PRIVILEGE. — Bachaumont's *Mémoires Secrets*, in twenty-six volumes, 1762-1787, and abridged by P. L. Jacob, bibliophile (Paul Lacroix), in 1859, record a woman who, having in 1765 failed to obtain a separation from her husband by the *Cour Matrimoniale*, appeared as a ballet-dancer in the Parisian Opera House, and thereby defeated the judgment of the court. La Croix adds, but without comment, the following note by the editor of the original work — M. Ravenel: —

"C'était un des privilèges de l'Opéra, que toute fille ou femme, qui se faisait recevoir comme *sujet* se dérobaient ainsi au pouvoir paternel ou conjugal."

Under whose reign was this monstrous rule established, and when was it abolished?

E. L. S.

Curries.

REGINALD PEACOCK, BISHOP OF CHICHESTER, 1450-57.

The date of Bishop Peacock's death does not appear to be recorded even in the life appended to *The Repressor of the Overmuch Blaming of the Clergy*, — a work published for the first time in 1860 among the series of histories issued under the auspices of the Master of the Rolls, and edited by C. Babington, B.D., Fellow of St. John's College, Cambridge, but which unfortunately I do not possess, although, I think, I am correct in my assumption. Reginald Peacock, or Peock, was born about the year 1395, somewhere near St. Asaph in North Wales, educated at Oriel College, Oxford, of which he was elected a Fellow in October, 1417; ordained deacon and priest, 1420, by Bishop Fleming of Lincoln; and took his degree of Bachelor of Divinity at the University of Oxford, 1425; elected Master of the College of St. Spirit and St. Mary, and also appointed rector of the parish church of St. Michael *de Riola* (now St. Michael Royal, in Tower Royal), in Vintry Ward, City of London, July 19, 1431; nominated Bishop of St. Asaph (his native see) by provision of Pope Eugene IV. on April 22, 1444; the temporalities were restored to him on June 8 following (*Pat.* 22 Hen. VI. p. 2, m. 11), and he was consecrated at Croydon on Sunday the 14th of the same month by Archbishop Stafford of Canterbury, assisted by the Bishops of Rochester (Low, his predecessor in St. Asaph), of Norwich (Brown), of Bath (Beckington), and of Ross in Ireland (Richard —), then acting as a suffragan of Canterbury, and a prelate unnoticed by either Ware or Cotton, probably as non-resident, and merely titular Bishop of Ross. He was Dean of Shoreham in Sussex, 1453; Rector of Saltwood in Kent, 1455; and died 1465, having been consecrated, *antè* 1434, as *Epis. Rossen.* (*Regist. Stafford.* fol. 15.)

He gave offence by a sermon which he preached in 1447 at St. Paul's Cross in London, but having explained the meaning of his doctrines, he made his peace with the ecclesiastical authorities for the time. By bull of Pope Nicolas V., dated March 23, 1450, he was translated from St. Asaph to the bishopric of Chichester; made his profession of obedience at Leicester on the 31st of that month (*Reg. Stafford.* fol. 35), and received the temporalities of the see on May 30 following. (*Pat.* 28 Hen. VI. p. 2, m. 16.) Bishop Peacock, in obedience to a mandate issued by Archbishop Bouchier of Canterbury in October, 1457, was summoned to appear before a synod of bishops at Lambeth; and having been (though unjustly) convicted of heretical writings, was deprived of his bishopric on December 3 or 4 following. It is not certain whether any form of degradation

was used, but he was sent to prison, first at Cambridge, and subsequently at Maidstone; but the Pope fulminated three bulls in his vindication, for his opinions were chiefly what are now-a-days styled ultramontane, and all tended to the exaltation of the Roman see, even over the councils of the church, which was opposed to the teaching of the English church of that period. However, the primate refused to receive the papal bulls, as contrary to law, and, in defiance of the pope, the degradation of Peacock was ratified, and a successor appointed; but, to prevent further difficulties, he was called upon to resign his bishopric, which he would not do. The only result was his being put in stricter confinement in the abbey of Thorney in Cambridgeshire, forty pounds being "assigned for his finding." Here he is said to have died in the year 1460, but the date appears uncertain, and he may have survived his persecution for a longer period. His successor as Bishop of Chichester, John Arundel, M.D., Archdeacon of Rich-mo-nd and the king's physician, does not appear to have been consecrated before June, 1459, and only had his temporalities restored on March 26 previous (*Pat.* 37 Hen. VI. p. 1, m. 5), having at last obtained the papal sanction. It was during the reign of a new pope (Pius II.), however, that the appointment took place, Pope Calistus III., who had supported the unfortunate Peacock, having died on August 8, 1458, or it may be inferred that he would never have sanctioned the nomination to Chichester, during the lifetime of its lawful occupant, unless on his voluntary resignation.

My authorities for the above notices of Bishop Peacock are Chalmers's and Rose's *Biographical Dictionaries*, Hook's *Lives of the Archbishops of Canterbury* (vol. v.), Hardy's (*Le Neve's*) *Fasti Ecclesie Anglicane*, Stubbs's *Registrum Sacrum Anglicanum*, Richardson's *Godwin. De Præsubibus*, and Wharton's *Historia de Episcopis et Decanis Assavensibus*, &c. A. S. A.

ANONYMOUS.—Who is author of *Family Conversations on the Evidences and Discoveries of Revelation*, 1824, Edinburgh, Waugh & Innes? The same author wrote *Winter Evening Conversations on the Works of God* (1823). Also, of the following works: 1. *The Botanical Ladder*; 2. *Entomology*, by the Hon. Mrs. W. and Lady M. 1859; 3. *Summer Rambles, Studies, Natural History*, 1837, D. Marples, Liverpool, Printer; 4. *Conversations on Gardening*, 1834, J. W. Parker, Publisher, by author of *Elements of Botany*. R. I.

BARK HART HOUSE, ORPINGTON, KENT.—I should feel greatly obliged if any reader of "N. & Q." will inform me if any engravings have been published of Bark Hart House, Orpington,

Kent, in which Queen Elizabeth was entertained, July 22, 1573, by Sir Percival Hart; the dates of publication, engravers' and publishers' names; also, the dates of publication of any engravings of Orpington church before the steeple was destroyed by lightning in 1809, and of the old manor house which was rebuilt in the year 1635. W. D.

BULKELY FAMILY.—Will any correspondent of "N. & Q." kindly inform me whether there are any descendants living of Rev. Edward Bulkely, who was of Odell, Bedfordshire, in the year 1664? He had three sons—Rev. Peter Bulkely, Nathaniel, and Paul; the latter died at Cambridge. Who is now in possession of the estate at Odell? Any information regarding the above will much oblige H. A. B., MR. LEWIS, 136, Gower Street, London, N.W.

CANDLE QUERIES.—In that interesting work the *Wardrobe Accounts of Edward IV. anno 1480*, so excellently edited by Sir Harris Nicolas, is an entry (page 121) of a charge—

"William Whyte, tallonghechaundeller, for iij dosen and ix lb' of pis candell' for to light when the King's highness and goode grace on a nyght come unto his said grete Wardrobe, and at other divers tymes—price of every lb' jd. q^a. iij s. viij d. q^a."

The editor gives a very learned note on this, and shows in the Northumberland Household Book that it is written "Parisch Candle," and in the "Liber Niger Edw. IV." "candylles peris." He also says he finds numerous examples of "Pis candle," "Paris candle," and "Peris candle." As it seems utterly improbable that candles could have been imported from Paris in 1480, the editor confesses he is not able to explain the term further than that in "The Regulations of the Households of George Duke of Clarence, 1494," white lights are mentioned in contradistinction to wax lights. The probability is therefore, from the allusion to colour, the former were of tallow. A lady who takes great interest in archaeological matters informs me that, in Elisha Cole's *Dictionary*, it is stated that Paris Garden (the house of Robert de Paris) was made a receptacle for butchers by Richard II., and suggests that Paris candles were those made at Paris Garden from the tallow deposited there. They could not be of wax, because these are described as "cering candell" in the very same page. The conjecture appears to be by far the best yet suggested. Can the readers of "N. & Q." throw additional light on the subject?

What are those candles described in old monastic books as "crasseta"? Are they thicker than usual, or is it a corruption of "grasseta," those of fat? A. A.

Poets' Corner.

DATES UPON OLD SEALS.—I have a seal which bears date 1571; I have also seen one dated 1589.

It would therefore appear that dated seals of the sixteenth century are not uncommon. Now, as there is some relationship between coins and seals, and that the former were first dated in the reign of Edward VI., 1547-53, did dated coins introduce the custom of placing the year upon seals, or are there any seals known bearing date antecedent to the above reign? J. HARRIS GIBSON.

Liverpool.

DRINKING SONG.—Can any reader of "N. & Q." inform me whether a song with the refrain, "Give to me the punch-ladle, I'll fathom the bowl," is in print still, and if so, where it is published? E. L. L.

ESPEC.—I meet with this abbreviated word frequently in a record of the Husting Court of Oxford, temp. Edward I. The following is one extract:—"Petr: de Middelton v Ricm fil: Willi le Espec: de Oxon de plito deb:." The *le* denotes an officer or trade, but I do not find the word in such Dictionaries as I have ready access to, and the nearest approach to it is in Kennett's *Glossary*, where *Espicurnantia* signifies the office of spigurnel, or sealer of the king's writs; and perhaps "Espec:" may mean the sealer of Oxford Court, an office of some importance, Oxford having, with some other cities, the privilege of taking recognizances of debtors. I shall be obliged by an answer to this query. If I am right in my guess, it may be surmised that Master Richard was a young scamp getting into debt and relying upon his father's fees of office to extricate him. Bos PIGER.

GLASS-CUTTERS' DAY.—In John Sykes' *Local Records at Newcastle* (about 1823) is a very curious account of processions through the streets of that town, and also at Gateshead, and of other festivities by the workmen employed at various glass-houses on September 12. Is the custom still kept up?—if so, it deserves a record in "N. & Q." A. A.

Poets' Corner.

HAROLD'S COAT ARMOUR.—Can any one tell me what coat armour is said to have been borne by the Saxon king Harold, who was killed at the battle of Hastings? Never mind whether he really bore any or not: I merely want to know what has been ascribed to him by the early heralds. Probably they did not forget him, inasmuch as they found coat armour for King Arthur, and even for some of the patriarchs who lived before the flood. I have neither Guillim, nor any of the old heralds within reach just now.

P. HUTCHINSON.

HOMERIC TRADITIONS AND LANGUAGE.—I am a very backward scholar, and shall feel exceedingly obliged by receiving explanations of the

following difficulties from any of your numerous learned correspondents:—

1. The tradition regarding the pygmies (*Iliad*, iii. 6) is a purely Ægyptian tradition, not alluded to by any other ancient Greek writer except Herodotus. How did this tradition come into the *Iliad* of b.c. 900?

2. Why are all the traditions regarding the exploits of the Grecian heroes excluded from the *Iliad*, with the exception of the exploits of Achilles? Only he is permitted to *achieve* anything. Why is this?

3. Where did the Homer of b.c. 900 hear of the *greave* and *corslet* (*θόρηξ* and *κρηπίς*), armour of which there is not any trace of its having existed until after the time of the Persian invasion?

4. Why is the Greek of Æschylus and Pindar so much more archaic and difficult to translate than the Greek of Homer, although the Greek of Homer is four centuries older?

5. Why does Homer follow the *latest* traditions regarding the Grecian heroes?

I am sure these difficulties have been solved ages ago, in some books now out of print. I am not able to find those books; and if I did, probably I could not afford to buy them. I trust that the charity of your more learned and opulent correspondents will give a poor scholar the benefit of their superior advantages.

THOS. L'ESTRANGE.

3, Donegal Square East, Belfast.

PHARMACOPŒIA.—Can any of your readers give me some examples of *pharmacopœia* in the sense of a chemical laboratory, especially of the laboratory of a pharmaceutical chemist? D. M.

RAYPON.—What was a *raypon*? I do not mean a rapier. R.

ROMAN CANONIZATIONS.—The recent canonization at Rome was in number the one hundred and ninety-first, and of these thirty-eight have taken place from 1800 to the present time. Can any of your correspondents inform me of the number canonized on these occasions? W. W. Malta.

THE SANHEDRIM.—This court, composed of seventy members, existed to the time of the destruction of the Temple, but the power of life and death was taken away from it before the time of our Saviour. (S. John, xviii. 31.) Can any of your readers inform me of the date this right was abolished, and by whom? R. F. W. S.

SOMER: STICKLER.—A man is recorded to have died suddenly in Gloucestershire at "a solemn *somer* meeting, wherein his son was to be a *cheese-stickler*." Will some one help me to the understanding of the words in italics? R.

SOLES FAMILY.—Guillim, in the edition of 1660, gives this coat of arms to the Soles family of Braban, Cambridgeshire, "A chevron gules between 3 soles fishes, hauriant, proper, within a bordure engrailed." The family of Soley of Sandbourne, Worcestershire, with whom I was connected, and which has become extinct within the last twenty years, bore a chevron chequer or and gules between 3 soles naiant proper. These arms appear in Kidderminster church, Eastham church in Worcestershire, and on the pavement of the nave of Winchester Cathedral. In Lysons's *Cambridgeshire* I find no mention of the Soles family. Are there any of them extant, and do any other families bear this singular coat of arms? I have not Moule's *Heraldry of Fish* at hand to refer to. THOMAS E. WINNINGTON.

Queries with Answers.

PRIOR'S POEMS.—Some time ago, tempted by the bookseller's seductive description—"choice condition, in rich old red morocco, gilt edges"—I purchased a copy of the edition, 2 vols. 12mo, 1725, with a third volume containing the "Remains" (*Poems on Several Occasions* by Matthew Prior, Esq. &c. 2nd ed. 1727.) Shortly after, turning over this latter volume, the complacency with which I had regarded my acquisition was greatly disturbed by the discovery that four pages and an engraving, pp. 91-96, had been ruthlessly vellicated from the book. Referring to the index, I found that the missing piece was "The Curious Maid: a Tale. An Imitation of Mr. Prior. By Hildebrand Jacob, Esq.," and not being able to mend the matter, I replaced the set in the conspicuous position and good company I had assigned to it—for a bit of red morocco, especially when "rich" and "old," marvellously warms and lights up a row of dusky tomes. But the more attractive the exterior, the more frequently was I reminded of the *hiatus valde defendendus* within; and genuine collectors will understand how, with the discovery of the imperfection, the once-prized volumes became as worthless as the ravished flower of Catullus—

"Idem cum tenui carptus defloruit ungui,
Nulli illum pueri, nullæ optavère puellæ!"

Under these circumstances I one day lately, when rummaging the fourpenny-box, had, as I thought, the good fortune to light upon the identical third volume of "Remains." One can hardly collate "sub Dio," and besides, too close and long an inspection takes the bloom from a purchase; so, seeing that the date and size were right, I pocketed the treasure, and proceeded homewards to restore the missing pages. But fate here again was not in my favour. On looking through the new volume, what was my disappointment to

find that the identical pages were missing, having been, as in the other case, evidently abstracted after the volume was bound. Thinking that this coincidence can hardly be an accident, and not finding the missing piece in later editions of Prior—not indeed being by him—I seek information as to the cause of the withdrawal of these leaves.

WILLIAM BATES.

Birmingham.

[We suspect the very immodest poem "The Curious Maid," will be found expunged in most of the copies of the second edition of *Poems on Several Occasions*, 1727, which being an imperfect book may account for its non-appearance in the Catalogues of the British Museum and the Bodleian. Unhappily it was reproduced in the third edition of that work, 1733, pp. 75-78, with an indelicate illustration, and is also printed in *The Works* of Sir Hildebrand Jacob, 8vo, 1735, p. 74. What is known of the personal history of this author and dramatist? Nichols (*Literary Anecdotes*, ii. 60) has clearly confounded him with his clever but eccentric son, the last baronet, who died on Nov. 4, 1790, aged seventy-six.]

ANONYMOUS.—Can you assist me in ascertaining the names of the authors of the following?—

1. "Lines on Zermatt Churchyard," published in *The Times* of August 30, 1866, and signed B.

[By Robert Browning.]

2. *The Rovers*, a play published in 1800, which contains a song entitled "The University of Gottingen."

[*The Rovers* was the joint production of Frere, Canning, Gifford, and Ellis, and appeared originally in the *Anti-Jacobin*. The object of the writers was to decry the German drama, or rather the more extravagant examples of it; which, after the adaptation of *Pizarro* by Sheridan, threatened to drive every other composition from our stage. The song of Rogero, excepting the last stanza, was the production of George Canning. That stanza is said by some to have been added, at the last moment, by Gifford: others have attributed it to Pitt. An additional interest attaches to the play of *The Rovers*, from the fact that Goethe violently attacked George Canning for his share of it—conduct which considerably enhanced the amusement of that incorrigible wit.]

3. "The Devil," a poem commencing—

"From his brimstone bed at break of day,
The devil's a walking gone."

I have heard it ascribed to several celebrities, among others Professor Porson.

[This poem was the joint production of Coleridge and Southey, "N. & Q." 3rd S. ix. 197.]

4. Dr. Johnson says of *Titus Andronicus* that "all editors and critics agree with Theobald in pronouncing this play spurious."

Has any one been named as the probable author?

R. F. W. S.

[The external and internal evidence of the authorship of this tragedy has been ably discussed by Mr. Charles

Knight in his *Works* of Shakespeare, ed. 1844, xi. 254-273.]

Who is the author of *L'Homme au Latin, ou la Destinée des Savans. Histoire sans vraisemblances*, à Londres, chez John Nourse, 8vo, 1769?

WILLIAM BATES.

[Par Siret, says Barbier.]

WILLIAM BRIDGE.—What is known of the author of the following treatise, which I find in the library of an Anglo-Swiss gentleman?—

“The Good and Means of Establishment. By William Bridge, Preacher of the Gospel at Great Yarmouth. London: Printed by Peter Cole in Leaden Hall, and are to be sold at his shop, at the sign of the Printing press, in Cornhill, near to the Royal Exchange, 1656.”

The title-page has a coat of arms, but whether it is the bearing of the minister or the printer I cannot say; but I presume it is the shield of Mr. Cole. Was Mr. Bridge connected with the old Presbyterian chapel (now Unitarian) at Great Yarmouth? Is he the author of any other work?

S. JACKSON.

[William Bridge, M.A., was born in 1600; educated at Emmanuel College, Cambridge, of which he was several years a fellow; after preaching in Essex and at Norwich he was silenced in 1636 for nonconformity and excommunicated; went to Rotterdam, and was pastor of a congregational church there; returned to England 1642, and became pastor at Yarmouth; ejected 1662; died 1670. The best edition of his collected Works is in 5 vols. 8vo, 1845. Most biographical dictionaries contain some account of him; see also *The Nonconformist's Memorial*, by Calamy and Palmer, ed. 1803, iii. 19.]

LACE-MAKING IN ENGLAND.—The *Penny Magazine*, No. 705 (Supplement), March 25, 1843, has the following statement:—

“It is recorded that lace-making was introduced into this country by some refugees from Flanders, who settled near Cranfield, now a village on the west side of Bedfordshire, and adjoining Buckinghamshire.”

Where is this record to be found? What is the date of the Flemish settlement, and what led them to fix their abode in or near Cranfield?

H. H. BIRLEY.

Cranfield Rectory, Newport Pagnell.

[We doubt whether there are any records extant relating to the introduction of lace-making into England; for MacCulloch (*Dictionary of Commerce*) informs us that “tradition says that the lace manufacture was introduced into this country by some refugees from Flanders, who settled at or near Cranfield, now a scattered village on the west side of Bedfordshire, and adjoining Bucks; but there is no certain evidence that we are indebted to the Flemings for the introduction of this beautiful art, though we undoubtedly owe to them most part of our manufactures of articles of dress.”]

“FATHER TOM AND THE POPE.”—May I inquire through the columns of “N. & Q.” for the author-

ship of the well-known *jeu d'esprit* “Father Tom and the Pope,” which appeared in *Blackwood's Magazine* some years ago? In the reprint of *Tales from Blackwood* the name of the author is not stated.

R. J. G.

Dublin.

[The amusing papers on “Father Tom and the Pope” were from the pen of Samuel Ferguson, LL.D., Q.C., a native of Belfast, and still a member of the Irish bar. He is also the author of some spirited stanzas, published in *Blackwood's Magazine*, entitled “The Forging of the Anchor,” and of some interesting papers in the Transactions of the Royal Irish Academy. Dr. Ferguson has published (1.) *The Cromlech on Howth*, a Poem, with Illuminations from the Books of Kells and of Durrow, and Drawings from Nature by Miss M. M. Stokes, with Notes on Celtic Ornamental Art, revised by George Petrie, LL.D. Lond. fol. 1864. (2.) *Lays of the Western Gael*, and other Poems. Lond. 8vo, 1865. Also (3.) a paper entitled “Our Architecture” in *The Afternoon Lectures on Literature and Art*, Second Series. Lond. 8vo, 1864.]

Replies.

THE IRISH HARP.*

(3rd S. xi. 141.)

MR. O'CAVANAGH says, speaking of the harp, “That it was of an ancient Irish origin the Norman kings admitted, for when they coined money for Ireland they impressed it with the harp as a national emblem.” I beg leave to say a few words on this little known subject. Henry VIII. was the king who first put the harp, crowned, upon the coin of Ireland. I call him a Tudor king, but it is a wonder MR. O'CAVANAGH does not call him a Saxon, as the Irish, in their utter ignorance of history, generally term everything English. The earlier Kings of England generally impressed three crowns on the coins they struck for Ireland, with the words “Dno Hibernie.” The three crowns were at that time called the arms of Ireland; and Richard II., when he created his favourite, Robert de Vere, Marquis of Dublin and Duke of Ireland, gave him permission to quarter with his arms three crowns—“Geret arma de azuro, cum tribus coronis aureis”—as may be seen in the Patent Rolls. And Galmoye, a moneyer, bound himself by indenture to make monies with the arms of Ireland, and this legend, “Dno Hibernie.” The Irish knew nothing of chivalry, nor of course of heraldry. Why the three crowns were called the arms of Ireland it would be impossible to say; but it had long been famous as an English banner, as the banner of Saint Edmund, King of the West Saxons. In the heraldical poem of “The Siege of Caerlaverock” in June, 1300, we learn that it

* Concluded from p. 230.

was borne as a banner of England; and when the fortress was captured, we are told that the King, Edward I., caused his own banner to be advanced and displayed on high with the banners of St. George, St. Edward, St. Edmund, Lord Segrave, the Earl Marshal, Earl of Hereford, Constable of the Army, and Lord Clifford, to whose custody the care of the castle was committed. It was also borne as a banner of England at the battle of Agincourt in 1415. And there is a very curious poetical description of this banner, in the Harleian Manuscript (No. 2278), written by John Lydgate. He says:—

“This other standard feelde stable off Ynde *
In which of gold been notable crowns three.
The firste token in cronycle men may fynde
Graunted to hym for Royale dignyte,
And the seconde for virgynnye,
For martyrdome the thyrd in his sufferynge:
To these annexyd faith, hope, and charity
In token he was martyr maid and Kyng.

“These three crowns Kyng Edmund bar certyn,
When he was sent be grace of Goddis hand
At Geynesburch (Gainsborough) for to slew Kyng
Swen,

By which myracle men may undirstond
Delyverd were fro trybute all this lond,
Maugre Danys in ful notable wyse;
For the holy martyr dissolved hath that bond,
Set this religion ageyn in his franchises.

“Application.

“These three crowns historyaly to applye,
By pronostyk notably sovereyne,
To Sexte Harrye, in figure signefye
How he is born to worthy coronwey tweyne
Of France, and England, lyeually to atteyne
In this lyff heer; afterwarde in hevynne
The thyrd coronwey to receive in certeyne
For his meryts above the sterys seuen.”

Down to about 1540 the Kings of England merely stiled themselves Lords of Ireland, the title given to Henry II. by the bull of Pope Adrian IV., and afterwards confirmed by that of Alexander III. The Popes claimed their right to the island by the donation of Constantine the Great, who is said to have granted to the Holy See the sovereignty of all the islands in the world. The tenor of Pope Adrian's words are:—

“We, therefore, regarding your pious and laudable design with due favour, and graciously assenting to your petition, do hereby declare our will and pleasure, that, for the purpose of enlarging the borders of the church, setting bounds to the progress of wickedness, reforming evil manners, planting virtue, and increasing the Christian religion, you do enter and take possession of that island (Ireland), and execute therein whatsoever shall be for God's honour, and the welfare of the same. And further, we do also strictly charge and require that the people of that land shall accept you with all honour, and dutifully obey you as their liege Lord—(sicut Dominum veneretur).”

His successor, Pope Alexander III., ratified

* A permanent unfading field of the colour of India, or azure.

Adrian's grant on condition that the barbarous people of Ireland may be reformed and recovered from their filthy life and abominable conversation, that, as in name, so in life and manners, they may be Christians.

Time went on, and brought with it the usual changes. Everybody knows that Henry VIII. and the Pope disagreed, and then Henry assumed the title of King of Ireland. Before, however, that he did so, he wrote to the Lord-Deputy and the Council of Ireland requesting their advice on the matter, and this is a part of the reply sent to him in return:—

“We thinke that they that be of the Irishrie wold more gladder obey your Highnes by the name of King of this your landes than by the name of Lord thereof; havinge had heretofore a foolyshe opinyon amonges them, that the Bysshop of Rome sholde be King of the same; for extirpating whereof we thinke it right, under your Highnes pardon, that by authority of Parliament, it sholde be ordeyned that your Majesty, your heirs and successors, sholde be named King of this lande.”*

Accordingly, then, Henry first assumed the title of King of Ireland, and placed the figure of the harp, crowned, upon his Irish coins. Why he did so it is impossible for me to say; I do not know of any proof that ever the harp was considered to be an emblem of Ireland. Indeed, harps do not seem to have been plentiful in Ireland about that time, for there is in the Record Office an intercepted letter from Brian O'Rourke to the Mac-Mahon in 1588. Mac-Mahon, it appears, had sent to O'Rourke for a harp, and the latter writes in reply—

“We do assure you that we cannot send you the same, for that there is not a good harp in all our country.”

There is an ancient Irish harp in the Museum of Trinity College, Dublin. Dr. Wilde, in his *Catalogue of the Museum of the Royal Irish Academy*, p. 246, goes out of his way to give a notice and a drawing of it, and says that it is usually called “Brian Boroihme's Harp”; and quotes Dr. Petrie as having said that it is “not only the most ancient instrument of the kind known to exist in Ireland, but is in all probability the oldest harp now remaining in Europe.” It was given to the college by the Rt. Hon. W. Conyngham in 1782. Its history, though long, is most instructive; and I feel bound, as it is one which well exemplifies the *res Hibernie* in matters of history, to give it here:—

“It is the harp of Brian Boroihme, King of all Ireland, slain in battle with the Danes at Clontarf in 1014. His son Donagh having murdered his brother Teig in 1023, and, being deposed by his nephew, fled to Rome, and carried with him the crown, harp, and other regalia of his father, which he presented to the Pope in order to procure absolution. Adrian IV. alleged this as one of his principal titles to this kingdom in his bull transferring it to Henry II. These regalia were kept in the Vatican

* Record Office, Irish Papers, vol. ix. 70.

till the Pope sent the harp to Henry VIII., but kept the crown, which was of massive gold. Henry gave the harp to the first Earl of Clanrickard; in whose family it remained till the beginning of the eighteenth century, when it came by a lady of the De Burgh family into that of Mac-Mahon of Clenagh in the county of Clare.*

We are indebted to the *amor patriæ* of a certain Chevalier O'Gorman for this history, in which there is not one syllable of truth. To talk of the regalia of Brian Boroihme is a gross absurdity. Adrian IV. did not mention it as one of his titles when he transferred Ireland by bull to Henry II. Moreover, there was a coat of arms on the harp, and it was said that these were the arms of the O'Brien family, by way of insinuation that they were the arms of Brian Boroihme!!!—though they were really the well-known arms, with the crest of the bloody hand, of the O'Neills. And an itinerant harper, one Arthur O'Neill, was the original owner of the harp, and played on it through the streets of Limerick as late as the year 1760.*

The old Irish harpers played on the instrument, not with the fleshy part of their fingers, but with their nails alone. Hempson of Macgilligan played it so, as late as the Harp Meeting that was so liberally got up in Belfast in 1792. He, on this account, refused to teach several young gentlemen, always saying that it was too hard for them, too great a punishment for them to undergo. And by one of the most ancient of English romances we find that this was the mode that the harp was anciently played. In the *Gest of King Horn*, mentioned by Chaucer, we may read that, when Horne first comes to the court of the King of Westnesse, the king orders his steward to teach him—

“Of some mystere of woode and ryvere,
And toggen of the harp with his nayles sharp.”

Hempson's harp was made by a celebrated harp-maker in 1702, called Cormac Kelly; and the sides and front were made of sallow that had lain in bogs some thousand of years. This will explain the following lines which were incised on Hempson's harp:—

“In the days of Noah I was green;
After his flood, I have not been seen,
Until 1702, then I was found
By Cormac Kelly underground:
He raised me up to that degree
Queen of Music they call me.”

WILLIAM PINKERTON.

SERMONS IN STONES.

(3rd S. xii. 169.)

The words quoted by your correspondent C. W. B. appear to form the inscription on a votive tablet erected in commemoration of some one buried in the cathedral of St. Johnstone;

and that the tablet was spared by the zealous followers of John Knox, as simply conveying moral instruction. The inscription consists of three verses, two of them hexameter and one pentameter:—

“Sat vixit, bene qui vixit spatium brevis [brævissimi] ævi;
Ignavi numerant tempore, laude boni.
Omnem crede diem tibi diluxisse supremum.”

The last verse is borrowed from Horace (*Epist.* lib. i. 4, 13), and probably was followed by a pentameter constructed from the next verse:—

“Grata superveniet quæ non sperabitur hora.”

I can only account for the situation of the tablet by supposing it to have been erected to some person of rank or consequence. W.

The lines are simply a couple of hexameters and a pentameter. Rightly punctuated, and with the usual spelling, they run thus:—

“Sat vixit, bene qui vixit spatium brevis ævi;
Ignavi numerant tempore, laude boni.
Omnem crede diem tibi diluxisse supremum.”

I. e. “He has lived long enough, who has lived well for the space of a short life; the slothful count by *time*, the good by *praise*. Believe that every day is the last that has dawned for thee.”

They seem to be a sort of epitaph, commemorative of some one whose life had been short, but famous. If he was a great benefactor to the cathedral, there may have been some reason for rendering his epitaph so conspicuous. Whether the lines are original or not, I do not know: they seem to me rather poor. The last one reminds us of the well-known line in the morning hymn,

“And live this day as if the last.”

WALTER W. SKEAT.

Margate.

The stone so well described by C. W. B. is not a votive tablet, but apparently set up with a view to convey moral instruction. It contains three sentences:—

“Sat vixit, bene qui vixit.” (He has lived long enough, who has lived well.)

“Spatium brevis ævi ignavi numerant tempore, laude boni.” (The space of this short life, the wicked number by *time*—the good by [deeds deserving] *praise*.)

“Omnem crede diem tibi diluxisse supremum.” (Believe every day to be the last to shine for thee.)

Though familiar with these quotations, I can at this moment verify only the last. It is from Horace's *Epistles*, book i. ep. iv.

But how this slab came to be inserted in such a place in a church, or how Pagan quotations should obtain place at all in a Christian temple, I cannot even conjecture.

F. C. H.

* Bunting's *Ancient Music of Ireland*.

THE DARK-LOOKING MAN.

(3rd S. xii. 79.)

In looking over some papers in my possession belonging to S. J., I have come across a copy of the above in print, with the alleged author's name in MS., viz. J. A. Williams. Whoever wrote it, it is very *Barhamish*, and deserves embalming:—

"THE DARK-LOOKING MAN.

J. A. Williams.

"Hic Niger est, hunc tu Romane caveto!
The Man's dark-looking: him with caution see to!"

"The cloth was withdrawn, the decanters at hand,
At 'The Somerset,' close by St. Mary-le-Strand,
When 'tis painful to think what a discord began
'Twixt a merchant so brave and a dark-looking man.

"The cause of this uproar, and whence it arose,
Oh! nobody mentions and nobody knows;
But the waiters were scared, and away they all ran,
When 'Bring pistols for two!' cried the dark-looking man.

"'Civil Tom' was alarm'd—his civility fled,
Every hair of his wig stood on end on his head;
John, William, the Bar-maid, Jane, Susan, and Nan
All fled from the wrath of the dark-looking man.

"The guests rose *en masse*, and abandon'd the bowl,
And in came the beadle, the watch, and patrol;
While Morris and Blackman cried, 'Seize him who can!
In the King's name lay hands on that dark-looking man.'

"'E'en Hercules' self, though the strongest of gods,
Must yield (as the Bard sings too truly) to odds;
Alas! 'tis in vain to contend with a clan,
So they bore off to Bow Street that dark-looking man.

"'Oh! come ye in peace here, or come ye in war?'
The Justice exclaim'd, as he eyed them afar:
But the merchant declared he knew naught of the plan—
'I'm quite in the dark,' said that dark-looking man.

"The gaoler look'd grim, and the clerk he look'd grave,
As the magistrate turn'd to that merchant so brave:
'I care not,' quoth he, 'how this quarrel began,
'But I beg you'll shake hands with that dark-looking man.

"'Fight duels! pooh, nonsense! come, don't be absurd;
Had I let you alone, think what might have occur'd;
You might have been shot, and brought home in a van,
While Jack Ketch had finish'd that dark-looking man.'

"'Shake hands!' cried the merchant, and look'd with disdain
O'er his camlet-cloak collar, adorn'd with gilt-chain—
'Shake hands with a stranger! 'tis never my plan'—
'I'll be d—d if I do!' said that dark-looking man.

"'You won't!' cried his worship, 'then bear them to gaol—
Lock them up till they find satisfactory bail.'
Thus ended the feud, with a flash in the pan,
Of that merchant so brave and that dark-looking man.

Moral.

"Merchants, East and West India, now list to me, pray,
Attend to the moral I draw from my lay—

Shun strife, nor let Port e'er your senses trepan;
Above all, don't fall out with a dark-looking man!

"H. PEPPERCORN, M.D.

"North Street, Pentonville.

* * For Nos. 1 and 2, see file of the *Globe and Traveller*.

"† *Bow Street*.—A merchant residing *pro tempore* at the Somerset Hotel, in a camlet cloak, and a dark-looking man in a brown surcoat, were brought up by Morris and Blackman, on the information of Thomas Wood (known by the name of 'Civil Tom') the waiter, charged with intending to fight a duel, &c.—*Morning Paper of Yesterday*."

I give the notes as I find them, but I do not understand the first. If John Ambrose Williams is known to have lived in North Street, Pentonville, the authorship may with certainty be ascribed to him, not otherwise. Perhaps S. J. can settle this point from personal knowledge.

R. W. DIXON.

Seaton-Carew, co. Durham.

"EXTRAORDINARY PASSAGE" IN JEREMY TAYLOR.

(3rd S. xii. 201.)

If to be saturated with the most varied erudition is to be a "pedant," to the imputation of pedantry the good Bishop of Down, Connor, and Dromore lies open. If to be so amazingly copious in illustration that the unlearned are sometimes puzzled to follow his meaning is to be "obscure," then of "obscurity" the "warbler of poetic prose" is occasionally guilty. Still, I think that if we read our Jeremy Taylor not only by the lamp of classical lore, but also by the light which travellers have thrown on the manners and customs of divers countries, we may gain, even at this distance of time, and all the carelessness of editors and the blunders of printers notwithstanding, an idea sufficiently clear of that which our author has intended to convey.

For example; let me strive to grapple with the "extraordinary passage" quoted in Sermon XVI. The "pulse and leeks," as part of the diet of an Italian peasant, we can all understand; nor can I see anything extraordinary—a slight remembrance of the *Æneid* being taken for granted—in the "Lavinian sausages." I do not mean to imply that Virgil has given a description of *Æneas* and his spouse frying sausages as Charles Lamb's "Jem White" was wont to fry them in Smithfield; but the very first lines of the great epic will lead us to an inference sufficient for our purpose. Did not the pious Trojan found the city of Lavinium in honour of Lavinia, his wife? An authority not more recondit than *Murray's Handbook for Rome and its Environs* informs us that the modern representative of Lavinium is Pratica, a miserable little village about eighteen miles from Rome

and three from the seacoast. It is now the residence of about a hundred *contadini*, and is the chosen home of *malaria*; but it was the metropolis of the Latin Confederation, after the decay of Laurentum; as Alba Longa afterwards became when Lavinium was found too small for the increasing population. The "Lavinian sausage"—and Lavinium may have been the Richmond of Rome and as famous for its sausages as Richmond is for its "maids of honour"—was perhaps the *salsa insicia*, the name of which is still preserved in the Italian *salsiccia*, or sausage; but it was more probably the *botulus* (φούλον), black- or blood-pudding mentioned by Petronius and Martial, and later, by Tertullian. There was *botulus* at Trimalcion's banquet, but it seems to have been a favourite food for coarse stomachs. At the present day I can vouch for the fact that directly you are free from the desolate Campagna of Rome, the whole country—Umbria, the Marches, the Romagna, as far as Ferrara and Bologna—teem with sausage and black-pudding. The grocers' and porkbutchers' shops are redolent of sausage-meat, and you rarely sit down to breakfast or dinner without a preparatory *hors-d'œuvre* of *salami* or *salsiccia*, or the famous *mortadella di Bologna*. What must have been the consumption of sausage-meat when Italy was not a "land of the dead," but the home and centre of the life of the world?

2. "The Cisalpine suckets and gobbets of condited bull's flesh." I need say no more than that those travellers who have been so unfortunate as to be benighted at a Cisalpine *locanda*, and so rash as to leave the ordering of their supper to the landlord, must have had ample experience of an abominable viand called *carne di manzo*, which fully comes up to the definition of "suckets and gobbets" aforesaid. A thick mass of tomatoes, or *paste* of some kind, is generally served to help the "suckets and gobbets" down.

3. "His notion will be as flat as the noise of the Arcadian porter." Flatulence was an ailment to which, according to old physicians, scholars and men of letters were very subject; and in Bishop Taylor's days spades were called spades. With regard to the "Arcadian porter," it may suffice to hint that the much-belied community in question were accused by their neighbours with being incorrigibly of a temperament which Dr. Constantine James calls "gaseous" or "aërated": the which they manifested both in a direct and a perverse fashion: even as was the case with the Trumpeter Fame in *Hudibras*.

4. "Thick as the first juice of his country lard." This "lard" is clearly a misprint for "lord": and the "first juice" was either the "must," or the first thick treadings out of the grape, or the new coarse wine made on the lord's estate by his villains—wine too thick and flavourless to be fit for sale or removal to the cellar—

wine indeed esteemed only as being suitable for clothhoppers and joskins to drink. And of such "first juice," under the name of *vino del paese*, you may drink your fill in Italian villages for next to nothing; while in Spain, where it is called *vino tinto*, it is held of such small account that last year's wine is often poured out into the gutter to make room for this year's vintage; and at Val de Peñas the excess of *vino tinto* is absolutely mixed with lime to make mortar.

GEORGE AUGUSTUS SALA.

WILLIAM BYRD.

(3rd S. xi. 516.)

There is no doubt that William Byrd was often in trouble on account of his religion. Many of the old worthies, the founders of the musical part of our cathedral service, were Romanists at heart. Indeed it can scarce be matter of surprise that they should have retained a predilection for the religion in which they had been brought up and educated.

In the "Proceedings in the Court of the Archdeaconry of Essex, 11th May, 1605," we find the following entry:—

[Parish of] "STONDON MASSIE. [Contra] Willielmum Bird et Elenam ejus uxorem.

"Presentantur for Popyshe Recusants: He is a Gentleman of the Kings Majesties Chapell, and, as the Minister & Church Wardens doe heare, the said William Birde, with the assistance of one Gabriel Colford, who is now at Antwerp, hath byn the chiefe and principall seducer of John Wright, some and heire of John Wright of Kelvedon, in Essex, Gent., & of Anne Wright, the daughter of the said John Wright the elder: And the said Ellen Birde, as it is reported, and as her servants have confessed, have [*sic*] appointed business on the Saboth daye for her servants of purpose to keepe them from church; And hath also done her best endeavour to seduce Thoda Pigbone, her nowe mayde servant, to drawe her to Poperie, as the mayd hath confessed: And besides hath drawn her mayde servants, from tyme to tyme these seven yerres, from comyng to church: And the said Ellen refuseth conference: And the minister & churchwardens have not as yet spoke with the said Wm. Birde, because he is from home," &c.

We also learn, from the same "Proceedings," that "they," the Byrd family, "have byn excommunicate these seven yerres." What was the end of the persecution I do not know, for the above extract (kindly pointed out to me by my friend MR. W. CHAPPELL) is all that Archdeacon Hale has printed. (See "*A Series of Precedents and Proceedings in Criminal Causes, extending from the year 1475 to 1640*," extracted from Act-books of Ecclesiastical Courts in the Diocese of London. By W. Hale Hale, M.A., Archdeacon of London. London: Rivingtons, 1847." 8vo.)

The persecution of nonconformists was very bitter in the reign of Elizabeth, but more so in that of her successor; and it seems more than

probable that the flight of Dr. Bull and others to Antwerp was occasioned by threatened proceedings of a similar kind to the above.

I have a curious little volume in my library, with the autograph signature of "Wm. Byrd" on the title-page. It is a violent attack on the Roman Catholic religion by one "J. Hull," who subscribes his name at the end of the address "To the Reader." Its title is as follows:—

"The Vnmasking of the Politike Atheist. The second Edition, corrected and amended. At London, Printed by Felix Kyngston for Ralfe Howell, dwelling in Paules Churchyard neere the great North-doore, at the signe of the white Horse, 1602."

What was Byrd's reason for possessing this volume, and furthermore identifying it with himself by his signature on the title-page? I suspect it was to blind those who came to search among his papers.

As regards Byrd's residence at Harlington, I find that Christopher Byrd was lord of the manor from 1584 to 1587, and there is reason to believe that the family possessed property there at the same place from an early time.

Henry Byrd (I suspect a member of the same family) had certain lands called "Little Bankers" and "Great Hatchfield," in the parishes of Lee and Lewisham, granted to him in 1563; and the churchwardens' accounts of Eltham contain many curious entries relative to the same person, ranging in date from 1554 to 1608.

I possess an engraved portrait of William Byrd (probably unique), in the same print with his friend and master, Thomas Tallis. This treasure, which I value highly, was the gift of my kind friend Mr. W. CHAPPELL. Had I known this portrait in 1841, I should have engraved it for my *Life of William Byrd* (prefixed to a Mass of his composition), printed for the members of the Musical Antiquarian Society.

EDWARD F. RIMBAULT.

MR. HAZLITT'S HAND-BOOK; ETC.

(3rd S. xii. 183, 234.)

As MR. HAZLITT admits that he had not consulted the *Index* of Mr. Cranwell, I have only to observe that he should have extended his admission to the catalogue of the Capell collection, and to the repetition of it in the *Book rarities* of Hartshorne, in which two of the supposed *lost books* are sufficiently indicated for the purpose of identification by those who possess a competent share of bibliographic tact.

In asserting, with reference to Heliodorus, that Wykes printed no work after 1569, I relied on Herbert—the very writer of whom MR. HAZLITT declares, with unwonted liberality, that he "cannot, on the whole, be too highly commended."

The call for a *proof*, in such a case, was rather inconsiderate; and it may tempt me to make the same call on MR. HAZLITT in scores of instances, and with more reason.

I have now to notice the two questions proposed, but shall take them in reversed order.

1. The *Index* of Mr. Cranwell.—MR. HAZLITT styles this slim volume a *skeleton bit*. It may be so, but its contents would have enabled him to avoid a substantial error. His notions on the work are too speculative for repetition. It was suggested by a volume which had been prepared by the learned Maitland—was published with the permission of the rev. the master and fellows of T. C.—was sold at Cambridge by J. and J. J. Deighton, and in London by W. Pickering. Is it possible to name a second person who doubts its authority? or the applicability of its contents to the question at issue?—Here I must suppress my thoughts—for, touching the doctrine of *evidence*, it might not become me to lecture a barrister-at-law.

2. Tho. Howell.—MR. HAZLITT quotes me *incorrectly*. I wrote, and the compositor adopted, *Apollós impe*. It was evidently a specimen of early English—equivalent to the modern phrase a *true son of Apollo*: and with that explanation the consistency of my remarks on the characters of the three authors is undeniable. I have only to justify the above interpretation by an extract:—

"I hartly desire you to pray for the kings grace, that hee may long lue with you in health and prosperitie, and after him that his sonne prince Edward that *goodly impe* may long raigne ouer you."—THO. CROMWELL, earl of Essex, 28 July, 1540.

BOLTON CORNEY.

SIR ANDREW MERCER.

(3rd S. viii. 177.)

A doubt crossed my mind on reading the reference to this Scottish "admiral," and "his attack on Scarborough, in command of the allied fleets of Spain, France, and Scotland, 1377," that possibly there was some exaggeration in the account; as I was unaware that, until the days of Sir Andrew Wood of Largo, the gallant sea-captain of the 3rd & 4th Jameses, a century later, Scotland either possessed anything deserving the name of a fleet, or, consequently, any officer of the above rank. This doubt is rather confirmed by the following extract from Michel's *Les Écossais en France* (vol. i. p. 75):—

"Les mers étaient alors infestées de ces aventuriers de toute nation. L'un d'eux, Écossais d'origine, se rendit particulièrement redoutable à la marine anglaise. C'était un homme d'une grande énergie et fort entreprenant, qui, à la tête d'une escadre de vaisseaux armés en guerre, montés par des corsaires écossais, français et espagnols, écumait le détroit et s'enrichissait par de nombreuses prises. Si nous en croyons Walsingham, le père de cet

au laicieux bandit, John Mercer, était un marchand d'une for une considérable, qui résidait en France, et jouissait d'un grand crédit à la cour. Pendant un de ses voyages, il vait été pris par des croiseurs du Northumberland et emmené à Scarborough. *Peu reconnaissant du bon procédé du comte, qui l'avait renvoyé sans rançon, le fils attaqua ce port de mer et pillà les navires qui s'y trouvaient.* Telle était la faiblesse du gouvernement de Richard II, qu'il ne fut pris aucune mesure contre l'auteur de ce coup de main; il fallut que Philpot, un riche marchand de Londres, armât à ses frais plusieurs grands vaisseaux de guerre et se mit à la poursuite de Mercer. *Il le défit complètement, s'empara de sa personne et se rendit maître de toute son escadre, où se trouvaient quinze vaisseaux espagnols et une grande quantité de butin.*"

There can be no question that the above exploit of Mercer's is that referred to by W. T. M.; but as the two countries were not then at open war, he and his followers were no better than "pirates," as M. Michel styles them. The "admiral," in fact, besides being greedy, was ungrateful for his parent's dismissal without ransom, and met with just retribution in the capture of his squadron and ill-gotten booty, by the "rich London merchant," who so gallantly, "at his own charges," retrieved the honour of his country. The episode is at all events a curious one; and on the principle of hearing both sides, the *English* view, which seems to be favoured by Michel, is submitted to your readers.

The motto, "Ye Gret Pule," is said (in Chambers's *Picture of Scotland*) to have been the slogan of the Mercers of Aldie, Kinross-shire, now represented by Baroness Keith (Comtesse Flahault). Are they descended from the rover, and can W. T. M. say when they adopted it? Mottoes were not in use among our minor barons till towards the close of the sixteenth century, long after his day.

ANGLO-SCOTUS.

IMMERSION IN HOLY BAPTISM (3rd S. xii. 238.) J. H. B. and W. H. S. will find much information on the subject of their communications in Wall's *History of Infant Baptism*. The passages, and even the references, are too long for the pages of "N. & Q.," but if they will refer to the Index of Dr. Cotton's edition of Wall, Oxford, 1836, they will, I think, under the heads of "Affusion," "Dipping," "Immersion," "Sprinkling," and "Jews," meet with replies to their several queries.

E. C. HARRINGTON.

The Close, Exeter.

It is not easy to fix the precise time when the practice of pouring the water in baptism began. The custom of immersion prevailed for about thirteen centuries; though it was never deemed essential, and was not used in the case of the sick, and in other cases where a great number were to be baptized, or there was a deficiency of water. In a synod at Ravenna, in 1311, it is thus declared:—

"Forma Baptismatis complectitur his verbis: Petre, vel Maria, ego baptizo te in nomine Patris, et Filii et Spiritus Sancti; amen: *sub trina aspersione, vel immersione, nihil interposito vel detracto.*"

St. Thomas of Aquin, who died in 1274, says:—

"Quamvis tatius sit baptizare per modum immersionis, quia hoc habet communior usus; potest tamen fieri per modum aspersionis."—Part III. Quest. LXVI. Art. vii.

In his time, therefore, the practice of immersion was still common; but the rituals, after that date, for the most part prescribe affusion.

F. C. H.

QUOTATION (3rd S. xii. 67.)—I thank W. B. for reminding me of the whole of the first verse of the poem I am in quest of. A MS. copy was in the possession of a near relative, who, having lent it, lost it. I recollect when a child reading from the MS., and I should be glad now to meet with a copy.

Can W. B. give any evidence to show that the poem was written by Lord Edward Fitzgerald? I doubt the authorship, and I give my reasons.

1. Lord Edward was not the man to tamely sit down, under the excitement of the position he then held, to write a poem. He was all for excitement, and left to others the power of exciting the nation by the pen. Even the Manifesto found in his desk was never proved to have been in his lordship's handwriting.

2. He could not have written it the night previous to his death (not "previous to his execution," as erroneously stated by W. B.), for he was captured on May 19, when he was severely wounded in the right arm; fever set in on June 1; he was delirious on the 2nd, became rational, but was very low on the 3rd, and died at 2 A.M. on the 4th. He may have been the writer, but he must have written it at some period anterior to his mind becoming jaundiced by rebellion. Such a supposition is, however, open to doubt without proofs.

3. The tone of the poem, which can be judged from the verse given complete by W. B.—*e. g.*:—

"Oh! Ireland, my country! the hour
Of thy pride and thy splendour has passed;
And the chain which was spurned in thy moment of
power

Hangs heavy around thee at last"—
savours less of the period of 1798 than of 1801. In fact, for many reasons (too long now to enter upon) the latter date is to be preferred to the former, and *à fortiori* Lord Edward was not the writer. Will W. B. give his proofs to the contrary? LIOM. F.

Lord Edward Fitzgerald might have written the poem (?) referred to by LIOM. F., but certainly not, as W. B. tells us, "on the night of his execution," for this simple reason—*his lordship was not executed*. Shortly after the outbreak of the

first Irish rebellion (whereof, as also of the second, no man living has a more thorough remembrance than myself), he was tracked to his hiding-place in Dublin, and arrested by my friend Mr. Ryan, the editor of *Falkner's Journal*, and Captain Bellingham Swan; when his lordship killed poor Ryan, and was mortally wounded by Captain Swan; thus escaping the scaffold, as did his co-patriot Theobald Wolfe Tone, in the less desirable fashion of slitting his own windpipe with a sharpened tenpenny-piece while the hangman and the cart were waiting for him at his prison-door.

Lord Chancellor Clare, who had scant forbearance towards the "Croppies," was wont to designate them *homines trium literarum*: "There now!" he would exclaim—"Edward Fox Fitzgerald—Theobald Wolfe Tone—James Napper Tandy—Thomas Addis Emmett—Archibald Hamilton Rowan!" The learned lord chronicled a few others; but it suffices me to add, that he did not count among them

E. L. S.

AN OLD PROVERB (3rd S. xii. 225).—I am somewhat surprised to find that Mr. HALLIWELL should not have met with the proverb—

"I stout, and thou stout,
Who shall carry the dirt out?"

in the course of his extensive reading. I had fancied it was a saying generally in use in the sixteenth and seventeenth centuries. The following proverb conveys in a different language the same sentiment:—"Vos dona, yo dona, quen botará a porca foro?"

W. I. S. HORTON.

A similar proverb exists among seamen, and is probably an old one from the use of the Spanish word for master—

"If you're to be senor, and I'm to be senor,
Pray who's to pull the boat ashore?"

A. A.

Poets' Corner.

LITERARY CLUB (3rd S. xii. 224).—Known also as "*The*" Club. The gap of No. 15 in your list of the members of this club must be filled up by the distinguished name of George Canning. He was elected on the same day (Feb. 26, 1799) with my relative, William Marsden, Secretary of the Admiralty, whose name stands next in the list as No. 16.

JOHN HOWARD MARSDEN.

MORRIS (3rd S. xii. 149).—I should like to derive this from our English word Moor. At one time England must have been about half moorland and half forest; both have left a numerous family of patronymics, ranging from Fores to Forrester on the one hand, and More to Morrison on the other. In London we had a Moor-Gate opening directly on to the great northern moors, now all built over; and I think that those outcasts, as we may call them, who in early times

inhabited those moors would be called "Morrishers," those people who live on the moors; hence we have Morrish, Morris, and finally More; the form Morris, being adopted as a baptismal name, begets Morrison. I have no wish to deprive any gentleman of his favourite Moor's head, couped sable, with the accompanying legend, but this cannot affect all of the name.

Throughout the account given by Brand, in his *Antiquities*, of the morris-dancers, he calls them the country morris-dancers, as if entering the polished town or city from the ruder and less refined rural districts. Now, if a foreign style of dress and amusement were introduced, it seems fair to infer that such exotics would have their centre in the focus of civilisation, and not enter from remote districts, to which foreign customs would be the last to penetrate. We must conclude that these dancers, whether Morrisoes or Moorishers, entered the towns in pursuit of gain; to afford amusement to those able to pay for it, and to collect money for their own support. To the townspeople they would seem half savage. "Oh, here are the Moor-people, the Morrishers," would be the exclamation; "let us see what they are up to."

There is no sort of resemblance between the rude representations of our morris-dances and the Spanish fandango, from which they are supposed to be derived. The earliest introduction of the latter into England is ascribed to the reign of King Edward III.; but we must have had national merry-makings before then; yet, in Brand, May-day and all other dances, Robin Hood and Maid Marian, are all attributed to the one head of morris-dances.

In the present day we have a Foresters' Festival at the Crystal Palace, with very little of the forest in it; and I think the Moorishers' dances survived in different forms long after the moors were more or less cultivated, till in fact they were moors no more.

H.

MR. WALTER W. SKEAT says, "The game of nine men's morris, or five-penny morris, may either mean the nine men's dance, or it may be a mere corruption of *merelles*, from the French *mereau*, a counter."

At Toft, in Cambridgeshire, I have played at nine men's morris. The game was there called *murrell*. The same game is to this day played in Norfolk under the name of morris.

I played *murrell* at Toft thirty years ago.

C. W. BARKLEY.

ORIGIN OF MOTTOES (3rd S. xii. 146).—I have heard many queer explanations of our Scottish mottoes; but I certainly never met with one so pre-eminently absurd as that given in *The Scotsman's Library* of the motto of the Flemings of Moness. "Let the deed schaw," was used by

the head of the Fleming family, the Earls of Wigton, whose property lay in Lanark and Stirling shires, and who had no connection whatever with the Campbells of Argyle.

The legend as to the manner in which the Earls of Rothes (not Rother) acquired their motto, is equally a myth. Nisbet (vol. ii. part iv. chap. vi. p. 23) states: "The Earl of Rothes's motto—'Grip fast'—alludes to his supporters, two gryphons." Any one who looks at a blazon of these arms will at once perceive the appropriateness of the admonition.

The motto of the Earl of Kintore certainly refers to the preservation of the regalia, but H. P. D. very much mistakes his personal connection with the matter. It was his mother, assisted by Mrs. Granger, the wife of the minister of the parish of Kinneff (not Kenneft), who removed the regalia from Dunnottar Castle. They never left Scotland, but were concealed occasionally in the church and at other times in the manse.

Sir John Keith, the third son of the Earl Mareschal, had gone to France a short time before the surrender of the castle. On his return he was apprehended, and examined as to the regalia, when he declared that he had conveyed them out of the country and delivered them to Charles II. In consequence, all farther search for them was dropped, but he was imprisoned. At the Restoration he was created Earl of Kintore, partly on account of his mother's services, and partly on account of his own sufferings.

GEORGE VERE IRVING.

H. P. D. is scarcely correct when he says that "Sir John Keith buried the regalia of Scotland in the church of Kenneft." It was Christian Fletcher, wife of James Granger, minister of Kinneff, who by her ingenuity, assisted by Mrs. Ogilvie, the governor's lady, bore them from the besieged castle of Dunnottar, and gave them into the charge of her husband, who placed them under the pulpit, and granted a receipt to the Countess Dowager Marischal, the probable planner of the scheme. The Countess then spread a report that her youngest son, Sir John Keith, who went abroad at that time, had taken them with him, and caused him to write home to his friends congratulating himself on having safely conveyed them out of the country. At the Restoration Sir John was made Earl of Kintore; George Ogilvie, of Barras, a baronet; and the minister and his wife received, by Act of Parliament, two thousand merks.

W. R. C.

Glasgow.

The subject of the origin of mottoes has already been worked out to some extent by Mr. C. N. Elvin, M.A., &c., in his little book, entitled *Anecdotes of Heraldry, in which is set forth the Origin of the Armorial Bearings of many Families.*

London, 1864. The illustrative extracts are from various sources, and the engravings are good. I think H. P. D. will be pleased with the book.

W. H. S.

Happening to be a guest at this house, the seat of the Countess of Rothes, I find the story of the motto "Grip fast" as given by "H. P. D. is not entirely correct, and I venture to send it as preserved in the Leslie family, and printed in a book "for private use" by "Col. Charles Leslie, K.H." calling himself "Twenty-sixth Baron of Balquhain:"—

"Bartholomew, the founder of the family, was a noble Hungarian, who came to Scotland with Queen Magarite, 1067. He was much esteemed by King Malcolm Ceannmore, whose sister he married. He was chamberlain to Queen Magarite. There being no carriages in those days, her majesty used to ride on a pillion behind him. On one occasion, while crossing a river, the queen nearly falling off, Bartholomew cried out, 'Grip fast.' The queen replied, 'Gin the buckle bide,' there being only one buckle to the belt by which she held on. After this his exclamation was given as the family motto, and two more buckles were added to the belt. Bartholomew died at an advanced age about 1121."

E. M. W.

Leslie House, Fife, N. B.

CHALICES WITH BELLS (3rd S. xii. 168.)—I cannot help wishing that a fuller description had been given of the "chalices" with bells. Are they really chalices? Or may they not have been ciboriums or pyxes? If so, the bells hung about them may have served the purpose of giving notice of the approach of the priest carrying the Blessed Sacrament to communicate the sick, as it is now preceded in Catholic countries by an acolyth ringing a small bell. On a chalice, the bells would not only be intolerably inconvenient at mass, but would create perpetual disturbance and confusion by ringing, not merely at the Sanctus, but every time that the priest moved the chalice, and this *before* as well as *after* the consecration.

F. C. H.

FONTS OTHER THAN STONE (3rd S. xii. 206.)—There is a leaden font at Brundall, near Norwich. It has figures outside, and is painted all over in imitation of *oak*. One would have supposed that a stone colour would have suggested itself as more appropriate. Besides those enumerated by W. H. S., there are leaden fonts at Long Whelington and Clewer, Berks; Wareham, Dorset; Brookland, Kent; Great Plumstead, Norfolk; Pitcombe, Somerset; Climbridge and Siston, Gloucester; Clifton near Dorchester, Oxfordshire; and Walton-on-the-Hill, Surrey. See F. A. Paley's Introduction to the *Illustrations of Bap-tismal Fonts*.

F. C. H.

A leaden font exists at Barnetby-le-Wold, co. Lincoln. I quote the following account of it from *Reports and Papers of Architectural Societies*

of York, Lincoln, Northampton, Bedford, Worcester, and Leicester for 1858, p. 248:—

“A circular leaden font of late Norman period has been brought to light by the Rev. B. Street, who found it in an obscure corner of Barnetby-le-Wold church, where it had long been used for the purpose of containing lime washes, &c. It is adorned externally with three bands of scroll-work, cast in relief. Its height is 1 ft. 7½ in., its internal diameter a little more than 2 feet. Such fonts are rare, but specimens may be seen at Dorchester, Warborough, Long Wittenham, &c. They were, of course, originally placed upon appropriate stone bases.”

An engraving of the scroll-work bands is given in the Report.
K. P. D. E.

[S. L. kindly informs us that a list of fonts other than stone will be found in the *Handbook of English Ecclesiology*, 1847.—Ed.]

FUNERAL CUSTOM (3rd S. xii. 74.)—The funeral custom mentioned by BAR-POINT is observed at this island at the burial of a brother mason. When the clergyman has finished, the W. M. advances, and drops three pieces of evergreen into the grave, tomb, or vault; on his retiring the wardens do the same, and lastly the brethren. Is this time-honoured custom, which I have often witnessed, now observed in England at masonic funerals?
W. W.

Malta.

THE PHILOLOGICAL SOCIETY'S DICTIONARY (3rd S. xii. 169.)—I cannot say I have any “authority” in this matter, and my own contribution to the Dictionary is very small indeed, but I can assure L. L. L. that the work is going on still—that what was undertaken some years ago is being pushed on *now* as vigorously as ever; though, I imagine, few but those who have seen something of the work can form any conception of its enormous magnitude. The thousands, say rather tens of thousands of extracts, are all duly sorted as they come in, and they are coming in still. Looking upon the work as capable of being divided into three parts—first, the collection of material; second, the arrangement of material; and third, the digestion of and compilation from the material—it may safely be said that the former two of these are in a very forward and, practically, in not a very incomplete state; and that the third part, far the heaviest, and demanding the most time, is being pushed on as well as it can be, and has made such considerable progress that parts of most of the letters are nearly ready for press. But certainly more help is wanted. What is required in a helper is, still more than ability, the possession of patience, industry, accuracy, and *leisure*. If any one possessed of these will communicate with the Secretary of the Philological Society, I have no doubt but that any such offer of assistance will be most thankfully received; but I should imagine he would prefer that correspondents will mercifully abstain

from writing to him, unless their intention of giving aid is sincere. I have ventured to write these few lines—though it is no particular business of mine—because a similar question was asked in “N. & Q.” some time back, and I have observed as yet no answer to it.

Meanwhile, it is interesting to observe that Mr. Wedgwood's *Etymological Dictionary* is now *completed*, and it is no small gain to have such a vast mass of information about the English language collected into so convenient and useful a form.

WALTER W. SKEAT.

Margate.

ROYAL AUTHORS (3rd S. xii. 109.)—Amongst living royal authors, the highest place is taken by the accomplished King of Saxony; who is, besides other things, perhaps the best Dantesque scholar of the day. The Duke of Aumale and the Prince of Joinville also belong to the literary brotherhood.
A LONDON PRIEST.

WILLIAM ERNLEY'S MONUMENT (3rd S. xii. 171.) It struck me, on reading the account of the texts upon this monument, that the former one (Matt. xxiv. 28) seems rather an odd one to have been selected. May there not be some significance in the fact that, in old English, the word *erne* means *an eagle*?—It seems to me this gives a certain *point* to the text quoted. Ernley-on-Severn is where Layamon, the author of *The Brut*, once resided.
WALTER W. SKEAT.

Margate.

BEN JONSON: BARNARDINO (3rd S. vii. 9, 309.)—I think the author inquired for is Bernardino Lombardi, who wrote a play, the title-page of which is—

“L'Alchemista, Comedia di M. BERNARDINO Lombardi comico confidente, renouamente restampata. In Venetia, 1586.”

Quadrio, *Storia d'ogni Poesia* (v. 89), catalogues this and two other editions, but gives no account of the author. I picked up the book at a stall two years ago, and determined to see what Ben Jonson had stolen. The size was convenient, and I carried it on various journies, reading a little now and then. I have just finished it, which I should never have done but for the query. It is a heavy comedy of intrigue, buffoonery, long speeches, and conventional persons. I find no resemblance to Jonson except the name “Vulpino,” who in this case is a knavish servant. Zigantes is a bragging soldier, but not like Bobadil. So far as I can judge, the language is pure, and the writing good; but the matter is languid and tedious. I think Ben Jonson's accuser had seen the title-page, for “M. BERNARDINO” is in large type, and occupies a line, and Lombardi follows in small. We often find great writers charged with plagiarism on no better grounds.

FITZHOPKINS.

Worms.

THE PROTESTING BISHOPS (3rd S. xii. 149, 199.)—A curious account of the various portraits of the "seven golden candlesticks," as they were then called, is in Granger's well-known *Biog. History of England*, iv. 280. A. A. Poets' Corner.

My friend, who now possesses the original (or copy), has found the former owner of the painting, who gives this history of it:—"It belonged to Mr. Giles Powell, of Albemarle Street, London, who was doctor to one of the kings who presented him with it."

Can any of your readers inform me as to Dr. Powell, and to what king he was physician? The history of the picture is traced from him by descendants aged one hundred and three and ninety-six years respectively, to within the last thirty years. WILLIAM WING.

Stple Aston, Oxford.

ALAN THE STEWARD (3rd S. xii. 129) should be Walter (the son of Alan) the Steward of Scotland. Alan, the son of Flaad, a Norman, and shortly after the Conquest, acquired the manor of Oswestrie in Shropshire—whose son William was the progenitor of the famous Fitz-Alans, Earls of Arundel. Clune in Shropshire was, by William's marriage to Isabel de Say the heiress, added to his estates. He built Clune Castle. William, influenced by the Earl of Gloucester, bastard son of Henry I., adhered to the cause of Empress Maud, seized Shrewsbury in 1139, and held it for her. He attended her with David I. at the siege of Winchester in 1141, where they were overpowered and obliged to flee. In a charter by David I. to the church of St. Kentigern, Glasgow, one of the witnesses is "Waltero filio Alani." It is supposed that Walter, the son of Alan, accompanied David to Scotland. Walter founded the monastery of Paisley, and transplanted thereto a body of Cluniac monks from the monastery of Wenlock, Shropshire. Isabel de Say was the greatest benefactor to Wenlock monastery. Walter married Eschina of Moll, Roxburgh county, and was at his death, in 1177, succeeded by his son Alan. Robert, a third son of Alan, son of Flaad, followed Walter to Scotland, and was progenitor of the Boyd family. SETH WAIT.

THE TOMB AT BARBADOES (2nd S. ii. 103; 3rd S. xii. 9, 58, 97.)—If your correspondent A. C. M., who quotes Lord Combermere's account of the mysterious phenomena which were manifested in the Barbadoes vault, will take the trouble to turn to the first of the above references, he will find a paper on "Premature Interments," &c., contributed by myself, to which I appended a newspaper account of the same singular circumstances. The more recent communications on this subject have recalled this to my memory, and brought again beneath my notice a letter, which I had

lost sight of, obligingly forwarded to me at the time from Dr. W. T. Iliff of Newington Butts. I did not hear from the gentleman named therein, and the matter passed from my mind. I now venture to take the liberty of transcribing this letter, as corroborative of the other statements which have been made; and hope that some farther attempts may be induced to account for the phenomena, of the actuality of which there appears to be no reasonable doubt. The letter is as follows:—

"Newington Butts, Aug. 10, 1856.

SIR,—Your remarks in 'N. & Q.' of the 9th lead me to suppose you may not have seen the sketch of the 'Barbadoes vault,' when closed in 1819 and again opened in 1820. I therefore send you a copy of mine, which was furnished me by Dr. Baird, who was staff-surgeon and private secretary to Sir James Lyon, who was Governor of Barbadoes. I have all the particulars of the parties buried there, but the names and dates agree pretty well with the statement you have copied. One point is, however, at variance. Your statement says: 'The matter gradually died away until the present year, when, &c. &c. . . all the coffins were found thrown about as confusedly as before.' Now my statement (which I think I must have had twenty years) says: 'The vault is at present open, all the coffins having been removed and buried in a grave.' My friend Dr. Baird is alive, and in London. I will, therefore, call his attention to *Notes and Queries*, and, if you are interested in the matter, will communicate with you again.

"Yours respectfully,

"W. T. ILIFF, M.D., &c.

"Wm. Bates, Esq."

This letter was accompanied by two sketches:—(No. 1.) "Representing the situation of the Coffins when the Vault was closed, July 7th, 1819."

(No. 2.) "Representing the situation of the Coffins when the Vault was opened, April 19th, 1820, in the presence of Lord Combermere, R. B. Clarke, Rowland Cotton, and the Honourable X. Lucas."

I shall be happy to forward a copy of these sketches to anyone who may be desirous of seeing them. WILLIAM BATES.

Birmingham.

INDEPENDENT GERMAN GOVERNMENTS (3rd S. xii. 168.)—Previously to the partition of last year, the Germanic Confederation existed as established at the Congress of Vienna by an Act of June 8, 1815. Several petty sovereigns were mediatised and made subject to other members of that Confederation; retaining, however, their hereditary estates. See the *Almanach de Gotha* for the mediatised princes. The Confederation of the Rhine in 1806, of which Napoleon I. was Protector, was limited, *ex vi termini*, to the vicinity of that river. The constitution of the empire before the French Revolution, as settled at the Peace of Westphalia Oct. 24, 1648, consisted of three colleges:—I. The Electoral, comprising three archbishops—Mayence, Treves, and Cologne; and six *kurfürsten* (=secular electors)—Bohemia, Bavaria, Saxony, Brandenburg, Palatinate (Pfalz), and Brunswick-

Proverborum, Anglo-Latino-Græcorum. Londini, 3vo, 1769. Among these proverbs the following occurs (page 78):—

“Never a barrel the better herring.”

“Similes habent labra lactucas.”—*Hieron. ad Chromas.*

Ὅμοια ἢ δεσποῖνα, τοῖαι καὶ θεραπαινίδες.

Cicero, *Epist. ad Att.*, lib. v. ii.

Here the Greek proverb can have but one meaning—“Qualis hera, talis pedissequa,” as Tertullian paraphrases it; and if the Latin formula should appear to want explanation, it will be found illustrated by Erasmus, “Ubi similia similibus contingunt,” &c. (*Adag. Epit.*, ed. Elzevir, 1650, p. 547); and further by Dr. Robert Bland, in his interesting work, *Proverbs, chiefly taken from the “Adagia” of Erasmus, with Explanations*, &c., 8vo, 1814, vol. i. p. 231.

WILLIAM BATES.

SO-CALLED GRANTS OF ARMS (3rd S. xii. 15.)—Absence from home has prevented my replying to G. W. M. sooner. I believe, where the family history at the period is known, the reason for asking for a confirmation will often be apparent. In a case before me the confirmee was a younger son, settling in a different mansion, and founding a new branch of the family. His papers show great capacity for business, and no small share of family pride. About to be cut off from the old mansion, it was everything to him that his family should be able to prove what stock they were descended from, and what arms they had a right to; and it was not madness, but sound sense, which led him to pay for the confirmation which would settle the point. He was the son of a knight who held office under Henry VII. His grandfather also was a knight, and the arms confirmed to him were the arms they used. I would not have ventured to dispute G. W. M.'s position if I could not have established my own. I could add to his list both of published and unpublished confirmations, but I beg to take my leave of him. The subject has already engrossed too much of “N. & Q.”

P. P.

LUCIFER (3rd S. xii. 110.)—An amusing mistake was made by one of the curates at the Leeds parish church with reference to this name. He was busily occupied on one of the great festivals, baptising the numerous children which are brought there, and on asking the name of the child, the mother said “Lucy, sir,” and he thought she said Lucifer, and replied, “O, nonsense, I shall call it no such name,” and was proceeding to give it a more Christian name, say Henry or John, when the poor woman exclaimed, “O dear, sir, it is a girl, and I said Lucy.” Many a laugh afterwards was made at the poor parson's expense by his colleagues.

F. C.

SHEKEL (3rd S. xii. 92, 196.)—It is due to GAMMA to state, that since my first reply I have seen a shekel of the same type, which has every

appearance as to quality of metal (silver) and style of execution, of being of the age of the Maccabees. The one in my own possession is evidently, as I said, a copy of the ancient coin, struck apparently two centuries ago. The true coin, and my own, the modern copy, were exhibited lately, with many other coins and antiquities, in the temporary museum formed at Hereford on the occasion of the recent meeting of the Cambrian Archæological Association at that city. The coin of GAMMA may be a specimen of the true historical period of the Jews; mine certainly is not, and is clearly an imitation. The eye and experience alone can decide in such cases. It may be remarked, from the above comparison, that such *temporary museums*, formed by possessors of antiquities in any neighbourhood, are of no little use and interest.

T. W. W.

Hampton Bishop.

QUARTER-MASTERS, ETC. (3rd S. xii. 159.)—I think that your correspondent, MR. GEORGE VERE IRVING, must be mistaken in saying that he has “again and again heard an officer of the Life Guards address a corporal-major as simply major,” off parade, unless it was previous to the year 1847, when a stringent order was issued prohibiting the designation of non-commissioned officers by the term major.

S. D. SCOTT.

STRANGE OLD CHARTER (3rd S. xii. 33, 175.)—There is nothing strange in the Polmoed charter. “As heigh up as Heaven and as laighe down as Hell,” is merely an old and rather quaint translation of the description of the extent of the *dominium utile*, to be found in Erskine's *Institutes* and most treatises on the feudal law of Scotland. Blackstone notices it, but not fully, vol. ii. p. 18.

GEORGE VERE IRVING.

MACAULAY AND THE YOUNGER PITT (3rd S. viii. 190.)—I confess I never had a very high opinion of Pitt's scholarship. It is probable that when he left Cambridge he was “well up” in Virgil, and had at his fingers' ends all the hacknied quotations from that poet which are apt to create nausea in the stomach of a real scholar. His desultory reading with his father would not do him much good, and his mind was so early directed to politics that he could not have much leisure, after his adolescence, for studying the classics.

Pitt was very fond of quoting Virgil. Probably that was his favourite author, as it is said Ovid was Charles Fox's. I agree with the latter, but it is not generally considered good taste. Those who like froth, and random statements designated as history, may try to reconcile Macaulay's inconsistencies.

W. D.

WAY-GATE (3rd S. xii. 140.)—In the Craven dialect *gate* is a road. What is generally known as a *gate*, is a *Yett*. Way-gate is the road homewards, *æ. gr.* Suppose two friends are taking

leave where the road diverges; if they have to pursue different paths, one will say to the other, "That's your way-gate, this is mine." I do not know (as I am not in possession of the context) whether such an explanation of "Way-gate" will explain the passages in *Eger and Grine*.

J. H. DIXON.

QUOTATIONS (3rd S. xii. 209).—Peter Pindar's song was familiar enough threescore years ago to supply the humorous Chief Justice of the Irish Common Pleas, Lord Norbury, with a double application more obvious than decorous. Mr. *Hope*, a solicitor, prayed his lordship to postpone for a short time a cause wherein the leading counsel, Mr. *Joy* (afterwards Chief Baron of the Exchequer), was for the moment engaged in another court. His lordship assented; and, after an hour's waiting, *actually sung out* in open court the two lines of Mr. BULLOCK'S quotation:—

"Hope told a flattering tale
That Joy would soon return,"

and called on the cause.

E. L. S.

BURYING IRON FRAGMENTS (3rd S. xii. 90).—The burial of fragments of iron under door stones is a relic of the belief that iron and steel were potent averters of enchantment. The catastrophe of very many Scandinavian folk-stories turns on this point. We retain it still in the superstitious respect paid to horse-shoes in some places.

A LONDON PRIEST.

REV JOSEPH FLETCHER (3rd S. xii. 234, 240).—The author of the libretto to "Paradise," an oratorio, by Mr. John Fawcett, is a congregational minister at Christchurch, Hampshire, and author of an *History of Independency*, &c. He is still alive, and your correspondent, in your issue of August 21, is incorrect in supposing the words to have been written by Dr. Fletcher.

J. SPENCER CURWEN.

HANNAH LIGHTFOOT (3rd S. xii. 87).—A correspondent of one of the local papers of Hackney is sure he has heard of the "fair Quakeress" there, and inquires at what house she lived? He is probably thinking of Susanna Perwick, who lived at the "Black and White House," where Bohemia Place now stands, and whose portrait and biography are in Granger. I have known the locality and its local antiquaries for years, and never heard a syllable of Hannah Lightfoot; but such is the credulity of some people, it seems as if we should have one in every parish in or near London, if we go on thus.

A. A.

Poets' Corner.

[That Hannah Lightfoot resided for some time in the Cat and Mutton Fields, Hackney, is a well-known historic tradition.—See "N. & Q." 1st S. viii. 87.—ED.]

ENLISTMENT MONEY (3rd S. xii. 170).—The editorial answer to the query of MR. GEORGE

PIESSE reminds me of a custom at fairs and markets in Ireland. The purchaser of cattle, sheep, pigs, &c., asks, "What's the price of this," &c.? So much, answers the vendor. The buyer takes a shilling from his pocket, and says, "Hold your hand," and then slaps the open palm with the coin, which concludes the bargain.

S. REDMOND.

Liverpool.

IMMORTAL BRUTES (3rd S. xii. 63).—In the list of Immortal Brutes, the Dog of the Seven Sleepers has been forgotten.

A LONDON PRIEST.

"SCANDALISING A SAIL" (3rd S. xii. 204).—This phrase is neither very new, nor confined to Thanet. It was in common use among Cornish sailors fully forty years ago.

W. PENGELLY.

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, whose names and addresses are given for that purpose:—

THE ASSURANCE MAGAZINE. Nos. 1 to 60. Complete, bound or unbound.
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Notices to Correspondents.

We are compelled this week to postpone our usual Notes on Books. OUR SECOND SERIES. Subscribers who want Numbers or Parts to complete their Second Series are recommended to make early application for the same, as the few copies on hand are being made up into sets; and when this is done, no separate copies will be sold.

R. INGLIS. (1.) *Some biographical particulars of the late Rev. Isaac Williams will be found in the Churchman's Family Magazine for July, 1855, and The Guardian newspaper of May 10, 17, 24, 1855.* (2.) *Charles I.'s Letter to the Pope is printed in Halliwell's Letters of the Kings of England, ii. 398.* (3.) *Dr. Bridel's drama, and the Andras Tract and Book Society's Catalogue, are now in the British Museum.*

WM. RAYNER. The Articles of High Treason against the Duchess of Portsmouth (1680), is a satire published by the adherents of the Duke of York to ruin her character with the people. It is reprinted in The Harleian Miscellany, ed. 1809, iii. 507.

WM. BATES. The Almanack of the Fine Arts appeared for three years, 1830—1852.

W. WINTERS. For the books required apply to J. Russell Smith, 36 Soho Square.

E. H. H. "Music hath charms to soothe the savage breast," occurs in *Congreve, The Mourning Bride, Act I. Sc. 1.*

G. P. will find the German edition of *Noldmann's* (i. e. von *Knigge's*) political satire on Abyssinia, 1791, in the new Catalogue at the British Museum, press mark 8005, c.

D. I. G. The two Kings of Brentford are two characters in *The Revels*. See "N. & Q." 1st S. iv. 369; 2nd S. viii. 362.

R. P. (Edinburgh). The hymn is certainly by Addison. See "N. & Q." 1st S. v. 513, 518.

A Reading Case for holding the weekly Nos. of "N. & Q." is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

* * * Cases for binding the volumes of "N. & Q." may be had of the Publisher, and of all Booksellers and Newsmen.

"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 Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Orders payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 45, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS for the EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, OCTOBER 5, 1867.

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Notes.

SUPERSTITIOUS NOTIONS IN ITALY.

The superstition of the Italians on many points is well known; but I was surprised to find that they looked with horror when, being struck with the prolific appearance of a young apple tree, I began to count the number of apples it had produced. This seems to be a continuation of a notion that the Romans had, that it excited the envy of the gods to count what gave you pleasure. Catullus (*Carm.* v. l. 10) applied it even when speaking of the kisses of Lesbia:—

"Dein, cum millia multa fecerimus,
Conturbabimus illa, ne sciamus,
Aut ne quis malus invidere possit,
Cum tantum sciat esse basiorum."

Are we to regard the numbering of the children of Israel (2 Sam. xxiv. 10), which they were forbidden to do, as in any way connected with some such idea?

In the vicinity of Gerace, a village in the south of Calabria, near to the ruins of Locri, I found another superstition, to which I have never seen any allusion. There is a considerable manufacture of silk carried on in this district, and on my expressing a desire to see the cocoons (*bacche di seta*), I was surprised to observe a serious disinclination to admit me to witness their operations. Of course I took no notice, but afterwards in-

quired of my host (the intelligent judge of the district) on what their objections were grounded. He said that the people believed that the "evil eye" (*jettatura*) of a stranger might destroy the whole brood. I laughed to find myself suspected of being a *jettatore*. He told me that the sure mode to avert the evil, was to keep in the room a palm branch which had been blessed on Easter Sunday. Olives too, that have been blessed, have the same effect, if they are burned in the room where a *jettatore* has been.

Here again this idea, of the palm averting the danger, has been handed down from Roman times. Pliny (xiii. 9, 2, ed. Lemaire, Paris), speaking of the dwarf-palm (*Chamærepes*), which he says grows in great quantities in Sicily, and which is still to be found in the southern part of Italy, states that the "hard interior of the fruit, when polished by the elephant's tooth" (*dente politum*), has a good effect against the evil eye (*contra fascinantés*).

Travellers, in the remote parts of Italy, must often have observed a small purse hung round the necks of infants. This little purse contains a talisman to guard the child from the wandering glance of some *jettatore*. It is made by the Capuchin friars for this purpose. Have its contents ever been examined? I was curious to get a glimpse of what it contained, but I found the matter was regarded in too serious a light by mothers to venture on such an examination. It would have been strange if it had been found to contain a representation of the *membrum virile*, which we know was suspended round the necks of Roman children. Varro (*De L. L.*, vi.) says: "Pueris turpicula res in collo quedam suspenditur, ne quid obsit, bonæ scævæ causâ."

The Italians have a variety of ways to guard against the effects of the evil eye, which may reach them at any moment, when they are least expecting it. At the small village of Rogliano, which is about ten miles south of Cosenza, the capital of one of the Calabrias, I found the young ladies adorned with little silver frogs—"granula" as they called them, a corruption possibly of *ranula*—and this they believed completely to protect them. Here too I remarked, round the necks of the children, small pieces of rock-salt of a peculiar shape, to which they ascribe the same power. If you have no other mode of protecting yourself, you can always "fa le fische," which is done by putting "il dito grosso frall' indice e il medio"—the thumb between the forefinger and the middle. Martial (2nd Ep. 28) knew of this when he said: "digitum porrigito medium." Present this towards the person of whom you are afraid, but do it unobserved, and you are safe.

Of course anyone who has been much among the Italians is aware that spitting in the direction of the person who is supposed to possess this

power is a mode of averting the danger. Pliny (xxviii. 7, 1) says the same thing: "Simili modo et fascinaciones repercutimus"—"In the same way, *i. e.* by spitting, we hurl back on the individual the effects of his evil eye."

This feeling is so strong among them that, if you come suddenly on a party who may be seated at dinner, they will exclaim: "Restate servito, prendete, acciò non me la jettate"—"Sit down, take something, that you may not throw an envious eye on us."

They always look with suspicion on a stranger, as they can never be sure that he may not be possessed of the power which they dread so much. The late Thomas Uwins, R.A., who had an artist's eye for the beautiful, used to be amused on visiting such Festas as the Festa dell' Arco at Naples, to see the frightened looks of the mothers when he stopped to admire some pretty child, and with what haste they covered up and ran off with their babe.

C. T. RAMAGE.

THE LATE CAPTAIN SPEKE: AUGMENTATION OF ARMS.

The following paragraph, which has lately appeared in the *Exeter Gazette*, may be of interest to many of the readers of "N. & Q.:"

"The public will learn with sincere pleasure that her Majesty, acting under the advice of her Ministers, has been graciously pleased to make a signal recognition of the services of the lamented Captain Speke, by an honourable augmentation to the family arms. The following is an extract from the Royal License:—'Victoria R. Whereas we, taking into our Royal consideration the services of the late John Hanning Speke, Esquire, Captain in our Indian Military Forces, in connection with the discovery of the sources of the Nile, and who was by a deplorable accident suddenly deprived of his life before he had received any mark of our Royal Favour; and being desirous of preserving in his family the remembrance of these services by the grant of certain honourable armorial distinctions to his family arms;—know ye that we, of our princely grace and special favour, have given and granted, and by these presents do give and grant unto William Speke, of Jordans, in the parish of Ashill, in the county of Somerset, Esquire, the father of the said John Hanning Speke, our Royal license and authority that he and his descendants may bear to his and their armorial ensigns the honourable augmentation following:—that is to say—on a chief, a representation of flowing water, superinscribed with the word NILE; and for a crest of honourable augmentation, a Crocodile; also the supporters following, that is to say, on the dexter side a Crocodile, and on the sinister side a Hippopotamus, provided the same be first duly exemplified according to the Law of Arms, and recorded in our College of Arms, &c. Given at our Court of St. James's, the 26th day of July, 1867, in the 31st year of our Reign.' By her Majesty's command.—GATHORNE HARDY."

Independently of the interest we must all feel in a mark of royal favour intended to do honour to the lamented Captain Speke, it appears to me that this "Royal License" has other and peculiar claims upon our attention.

First of all, it is a very unusual proceeding for the sovereign to exercise in person the prerogative of granting armorial augmentations, which prerogative is usually exercised through the officers of the College of Arms.

Again, with regard to the grant of supporters: the use of these has been so jealously confined of late years in England to peers and knights grand cross of the different orders, though they are occasionally granted to baronets, and used by a few families who have through long usage acquired a "possessory right" to them, that a license which grants the right to use supporters to a simple country squire is worthy of note.

But the most remarkable point of all is perhaps the absence of limitations from the license. Hitherto, when supporters have been borne, their use has been limited to the peer or peeress, the baronet, or the knight grand cross, and according to modern regulations it is very doubtful whether even those sons of peers who bear titles of courtesy have any right to the use they pretty constantly make of them; but by this license the right to use supporters is conferred, not only on Mr. Speke and the succeeding heads of the family, but upon all his *descendants*, be they male or female, to the end of time!

The officers of the College of Arms will blazon the augmentations *secundum artem* when the license is brought to the office for record, but it will be out of their power to impose limitations on their use.

One had hoped that the "landscapes, and words in great staring letters across the shield," which showed such bad taste on the part of the heralds of the age just past, had disappeared for ever from the use of the College of Arms. Let us hope the present Royal License may not help to re-introduce them!

JOHN WOODWARD.

THE ENGLISH LANGUAGE.—In country retirement, etymology seems to furnish a more natural literary pleasure than it can do in the busy town. All kinds of roots are springing up here, and why should not the roots of languages be cultivated among the rest? For my part, I take so much delight in the pursuit, that I am afraid my dreamy fancies often shoot far beyond the stone-crop of your learned streets, and only flourish in exotic abortions. But I cannot help thinking there is something remarkable in certain mere combinations of letters (not to speak of the strange powers of single letters), which tend to puzzle us as to their origin, and prompt us to inquire as to their derivation, from whatever ancient tongue they may have generally been accepted. Now, for the sake of example, take the harsh letters *rk*. Wherever you find them, you find something grating or disagreeable, or injurious. Look at the monosyl-

lables irk, cark, croak, shriek, shark, shirk, dark, trick, bark, prick, quirk, perk, reek, rock, mirk, or murk, wreck, freck, work, strike, lurk, firck, ruck, break, crick, crack, crook, rack, lurk, peck, pork, yerck, and a hundred others, and you must agree that *r/k* are not pleasing as lingual associates. I am aware that some exceptions are to be found; but they are nearly all either dubious or derived from variations from the original and reconstructed from intermediate languages. Thus ark, lark, hark, park, pork, frock, spark, mark, &c. may be accounted for without burking my hypothesis. I daresay similar notions may be got up about other literal conjunctions; and science, perhaps, may acquire something to discuss upon the subject, or, at any rate, something to laugh at.

To expedite which desirable end I beg leave to superadd another fancy. To *on* or *no*, wherever they occur, I would suggest there may be a mythical meaning attached, and traceable to the most remote antiquity in various sources. Into this ancient bath, however, I will not now plunge, but simply ask the etymological world to ponder on Ion, Iona, Ionia, Monà, Juno, Jonah, Noah, Adonis, and many more which will occur to the learned classical readers. As union is strength, something may be struck out of it, as indeed has been already done by a witty lady to whom I mentioned the discovery, and who simply remarked "Onions." All but dumb-founded, I could only shelter myself on the plea that the very name of this vegetable showed how likely the subject was to provoke argument;

"Since different men are of different opinions,
And some like leeks, and others like onions."

And after all, the onion is so perfect an example of the growth of concentric circles of matter, that it might readily lead to superstition, and in fact it was worshipped in ancient Egypt.

BUSHEY HEATH.

ABYSSINIAN TRADITION OF A THEODORE.—The Rev. S. Gobat (Bishop in Jerusalem), in his *Journal of a Three Years' Residence in Abyssinia*, p. 173, gives a conversation between himself, a rabbi, and a young Falaska (Jew), in which, speaking of the Messiah, he asks, "When do you think he will appear?" The Falaska answers, "In seven years" (the conversation took place in 1830); but the rabbi said, "We know nothing about it; some say the time is near, others that it is still distant." A note appended adds, "The Abyssinians have a book called *Fakra Yasous* (Love of Jesus), which says that a certain man, Theodore, will rise in Greece, and subdue all the world to her empire, and that from his time all the world will be Christian." At page 362 the same story is repeated.

J. P.

MARK: JOLLY: CRAB.—In the report of a case having reference to certain proceedings at a mock

auction, the following expressions were used by one of the witnesses, an auctioneer's assistant; having found which, I follow Captain Cuttle's excellent advice, and "make a note of."

Mark.—The name given to the person fixed upon as a victim, before whom the sham goods are shown in the gaslight, "for there is no daylight where they are sold."

Jolly.—One who persuades others to buy.

Crab.—One who runs up the articles to a certain amount previously agreed upon, and then stops. If parties do not bid above him, he will tell them they have no money, and thus taunt them into bidding. "Mark" and "Crab" are not given in Hotten's *Slang Dictionary*.

PHILIP S. KING.

GRAPHS AND GRAMS.—*Telegraph*, the instrument of telegraphy, and *telegram*, its product, have obtained general acceptance. Cannot the mental sciences, as well as the manual arts, be in like manner distinguished,—"*biography*," for instance, keeping its place as an abstract term; "*biographer*," denoting the author of a particular record; "*biogram*," the work which he has composed; and so of cosmography, stenography, lithography, and their similars? We have the distinction of *epigraph*, as applied to statues or buildings, from *epigram*, as relevant to things or persons.

The philologists who find "N. & Q." so ready a medium for inquiry and discussion will, I hope, entertain my question. Let me further ask, should not the pronunciation of composite terms preserve their etymon; instead of their *toqs*, and *mogs*, and *thogs*, hourly wronging our ears? Add thereto the detestable "photo," which is sure to accompany the exhibition of Papa's or dear Freddy's portrait.

E. L. S.

MR. FOR LORD.—After reading the following statement, taken from *Echoes of the Clubs*, may I be permitted to ask if a noble lord has the power to drop, or assume, his title, whenever it may gratify a whim or suit his conscience to do so?—

"Lord and Lady Amberley, who are about visiting the Great American Republic, have determined upon substituting upon their boxes the word 'Mr.' for that antiquated monosyllable 'Lord.'"

Permit me to say, that an English Lord, a Spanish Don, a German Baron, and a French Count, may travel as quietly and as unnoticed throughout the United States as they can through any country in Europe; and further, that they will not be compelled to pay extra for the titles they bear, as is the case in Continental hotels.

W. W.

Malta.

TOUCHING INCIDENT.—

"Some time ago Laura Keene, the actress, who ran to President Lincoln's box immediately after Booth's fatal shot, and supported his head, went to Springfield, Illinois,

carrying with her the very dress she wore on that eventful night, a light flowing barge, discoloured by the fearful stain of murder. Cutting out a piece, Miss Keene presented it to the present occupant of the homestead. And there it now remains in its little glass frame, with Laura Keene's autograph beneath it, and the words—"The blood of the martyred President"—above."—*Washington Republican*.

W. W.

Malta.

CARELESS WRITING.—The Swiss papers have of late given some ludicrous instances. A grazier writes thus to a brother farmer:—

"All the farmers were at the fair of Rolle. We had a splendid show of horned cattle. They were sorry you were not amongst them!"

S. J.

Queries.

"AGE OF THE RĀMĀYANA" BY VĀLMĪKI.—What is the date of the earliest known MS. copy of this celebrated Sanskrit poem? Was it translated into Hindu or Persian before the reign of Akbar, A.D. 1556–1586; and if so, under what title? R. R. W. ELLIS.

Starcross.

SIR TIMOTHY BALDWIN.—*Privileges of an Ambassador*, 1654, I have been unable to find in any library catalogue. Can any one tell me where a copy may be seen? See Watt's *Bib. Brit.* and Rose's *Biog. Dictionary*. RALPH THOMAS.

JOHN BULL AND THE KEY OF HIS OWN HOUSE. Can any of your correspondents tell who wrote, and what is the title of, or where is to be found, a clever paper respecting the gradually progressive attainment of liberty by the people of England? It is an account of John Bull's trying to get the *Key of his own House*—his successive attempts, failures, and ultimate success. It is thought to have been written by Thierry, the historian of the Norman Conquest of England. F. S. N.

G. H. BYERLEY.—Mr. Byerley was the author of a pamphlet on Military Defence, published by Weale. Is he alive or dead? HYDE CLARKE.

CHRISTIAN NAMES.—In a recently published *Commentary on St. Luke* by an American writer, W. H. Van Doren, I lighted upon the following sentences, p. 30:—

"Rome, 1854, decreed Mary's conception immaculate. . . . Henceforth to name a child *Mary*, is pronounced *blasphemy*."

I merely ask, for information, whether the last sentence contains a correct statement of the case?

M. Y. L.

CHRISTCHURCH, HANTS.—In the year 1830, when collecting data for my work on the Priory Church at Christchurch, Hants, the late Mr. Petrie, the Keeper of the Records in the Tower of

London, told me of an ancient legend connected with the priory church and the book in which I might find it recorded. Unfortunately, I lost the memorandum of reference. Your correspondent F. C. H. may perhaps help me in this matter. The substance of the tradition was, that some foreign monks were shipwrecked on the South-west coast near Christchurch; but they effected a landing, and saved some valuable relics, when they were met by a formidable dragon, from whose clutches they managed to escape, and took refuge in the church, &c., &c.

I should be glad if F. C. H., or any other of your contributors, could tell me where I might find the account of this to which Mr. Petrie referred.

There is still the sign of the "Green Dragon" in the neighbourhood of Christchurch, which may have derived its origin from this tradition.

BENJ. FERREY, F.S.A.

CLARENDON AND WHITELOCKE.—Among some miscellaneous autographs I find the following letter, without date or address:—

"Sir,—The mode you propose of deciding the event of the Clarendon and Whitlock volumes, by the drawing the English lottery, seems to me the most eligible of any that can be suggested, provided it is not illegal and liable to be informed against and punished by the lottery laws.

"You will of course make your first application to the Prince of Wales for his approbation; and, after that, not only to the first ten names, but every other subscriber should be informed. I have mentioned it to Sr Tho' Gascoigne, who authorises me to give his sanction to the mode proposed. I shall be glad of a line from you on the subject in the course of a week or ten days.

"Y^r obed^t Serv^t,"

"NORFOLK."

What "volumes" and "event" are referred to? And how was the latter to be decided by the English lottery?

S. W. RIX.

Beccles.

THE DEATH OF CHARLES II.: THE SURGEON, JOHN HOBBS.—The circumstances of Charles II.'s last illness and death have been very minutely described from contemporary authorities. Lord Macaulay's elaborate and eloquent description is known to every reader. In Sir Henry Ellis's *Original Letters* (Second Series, vol. iv. p. 74) there is a detailed account from a MS. belonging to the Society of Antiquaries: sixteen doctors are there named as having held consultations and signed prescriptions; and it was to be inferred that every leading medical man in attendance on Charles II. in his last illness was named. It was therefore with much surprise that I lately observed in some editions of Dryden's "Threnodia Augustalis," his poem on the death of Charles II., the mention of Hobbes as a medical man in attendance, Hobbes not being one of the sixteen

names given in the account published by Sir Henry Ellis. This opens a curious inquiry.

The first two editions of Dryden's "Threnodia Augustalis," both published in 1685, have these two lines in a description of Charles's last moments:—

"And he who most performed and promised less,
Even Short himself, forsook the unequal strife."

That Short was one of the doctors in attendance there is no manner of doubt. There was no new edition of the poem until 1701 the year after Dryden's death, when it was printed in a folio volume of his poems, published by Jacob Tonson. In this folio volume of 1701, the two lines were changed, and appear as follows:—

"And they who most performed and promised less,
Even Short and Hobbes forsook the unequal strife."

The change was of course deliberately made. Was it made by Dryden, or by Jacob Tonson? Was Hobbes in attendance at Charles II.'s death?

All that I have been able to ascertain about Hobbes is that he attended Dryden in his last illness, the year before that of the publication of Tonson's folio edition of Dryden's *Poems*, and that he was surgeon to King William III. There was a translation by Nahum Tate of a Latin medical poem, published in 1692, dedicated to John Hobbes, "Surgeon to Her Majesty."

I should be glad if I could elicit from your readers any further information on this subject, or if I could be referred to any biographical account of John Hobbes.

Jacob Tonson's text of these lines of "Threnodia Augustalis" is copied in the *Miscellany Poems* of 1716 (vol. iii.), and in the edition of Dryden's *Poems* of 1743, two vols. 12mo. Scott follows the old reading of the first two editions of 1685. Mr. R. Bell has made a mixture of the two readings, and printed—

"And they who most performed and promised less,
Even Short himself forsook the unequal strife."

W. D. CHRISTIE.

THE "FIGHTING FIFTH."—Some months since I read in a newspaper that the 5th Fusiliers have been always called the "Fighting Fifth"; but, if I am not greatly mistaken, that honourable appellation belonged alone to the *fifth* division of the British army in the Peninsular War, while under the command of the renowned Sir Thomas Picton. Was it not so? In the same article it was stated that this regiment was the *first* to charge cavalry with the bayonet. Is there any instance on record of any regiment having done this?
H. LOFTUS TOTENHAM.

LATTON OR LETTEN FAMILY.—Can any reader of "N. & Q." inform me if there are persons of the names of Letten or Latton to be met with at present. In 1860 there was a Robert Letten living in Bayswater. I am anxious to find the

descendants of John Letten, of foreign parentage, living at Sandwich and Norwich 1622—1688. Address II. A., MR. LEWIS, 136, Gower Street, Euston Square, London.

"LITHOLOGEMA."—The tomb of Sir Harry Coningsby, at Astley Kings, Worcestershire, has this remarkable inscription engraved in large letters upon the only portion of the spacious and ancient churchyard wall, preserved:—

"LITHOLOGEME (QUERE?)
REPONITUR SIR HARRY."

Lithologema is defined by H. Stephens, in his *Thesaurus Linguae Graecae*, as "aedificium ex lectis lapidibus extractum." Liddell and Scott give the same explanation, and both quote Xenophon, *Cyropædia*, 6, 3, 25. Is the word elsewhere used, especially in the sense of a monument?

THOMAS E. WINNINGTON.

G. MANTELL.—Wanted, any information regarding G. Mantell, author of a religious drama having the title *Dialogue on Spiritual Apostacy*, recited by four Sunday Scholars, 1819 or 1820.

R. I.

"MEPHISTOPHELES."—Who was the author of a novel called *Mephistopheles in England, or the Confessions of a Prime Minister*, in three volumes, published by Longman & Co., 1835? And for whom, if for any real person, is the hero intended? Has there ever been any key published to the characters in this book?
F. A. MARSHALL.

QUOTATIONS.—1. Where can I find the story of the Fall of Man, and Eve reaching forth to pull the apple:—

"Unheeding she trampled on the fairest flower that blows";

and the information of the poet that "no roses then were red"?
JAMES MASON.

2. Who was the author of the lines—

"Has not God

Still wrought by means since first he made the world?
And did he not of old employ his means
To drown it? What is His creation less
Than a capacious reservoir of means,
Formed for His use, and ready at His will?"

R. H. CROMEK.

3. "Divine Vengeance has woollen feet but iron hands."
—*St. Augustine*.

W. H. S.

4. "Wer den Dichter wird verstehen,
Muss in Dichter's Lande gehen."

Believed to be from Göthe. A. W. B.

5. "It is the cause, and not the suffering, that makes the martyr."

6. "Happy he whom other men's harms do make to beware."

R.

7. "Or praise the Court, or magnify mankind,
Or thy grieved country's copper chains unbind."

8. "The flash of that satiric rage
Which, bursting on the early stage,
Branded the vices of the age,
And broke the keys of Rome."
W. H. OVERALL.
9. "Think not your coronet can hide,
Presuming ignorance and pride."
Q. E. D.

RIDDLE AT FERRARA.—Can "N. & Q." supply me the answer to the following riddle, which I lately met with on a monument in the church of St. Maria in Vado at Ferrara:—

"Quæ sunt pro his quæ non sunt quæ si essent
pro his quæ cum sint non sunt quæ
videuntur esse pro his quæ clam sunt in
causa sunt ut
quod estis sit is."*

II. M. W.

MELCHIOR SALLABOSH.—Upon the remarkable triptych painting of Richard Cornewall, Baron of Burford, on the north side of the altar-table in the church of that place,† is the name of Melchior Sallabosh, the artist. This monumental picture was executed in the latter part of the sixteenth century. I do not find the name in Stanley's edition of Bryan; but as there are several paintings on wall-panels probably of the same date, in that part of the kingdom, and in districts over which at that time Burford in Shropshire held a feudal superiority, it would be interesting to learn who this artist was, when he came to England, and if any other work than this grand painting at Burford can be traced to him.

THOMAS E. WINNINGTON.

TENS²IAS.—In the Close Rolls, 17^o John, prima pars, memb. 10, Philip Marc and the Wardens of the Peak (Derbyshire) are commanded "quod non capiant aliquas tens²ias de terra Ph. de Stradleigh"—and if already seized, they must restore it (*id*) without delay. My query is as to the meaning of *tenseri*us, and its derivation.

HENRY MOODY.

24, Charles Street, St. James, S.W.

TOMB AT SHREWSBURY.—Is anything known of the date or history of the large tomb without name in St. Giles's churchyard, Shrewsbury? See *Gent. Mag.*, lxiv. 694, 909, 976, 991.

W. H. S.

TRANSLATORS OF A COUPLET OF TIBULLUS.—In Spence's *Anecdotes* (p. 439, ed. 1820), in a note to a letter (No. xxix) from Horace Walpole to Spence, several translations are given of the famous couplet of Tibullus on Sulpicia's grace. Four of these are signed respectively J. R., (G. R.), B., S. D. Are the names of these translators known? II. P. D.

* For the inscription at Padua, see "N. & Q.," 1st S. iii. 242, 339, 504.—Ed.]

† For some of the monumental inscriptions in Burford church, see the *Gentleman's Magazine* for Nov. 1808, p. 984.—Ed.]

Queries with Answers.

FATHER HUGFORD.—In Eustace's account of the Abbey of Vallombrosa (*Classical Tour in Italy*) mention is made of a certain Father Hugford, an English Benedictine, who is believed to have been abbot of that church about the middle of the last century. Have any particulars been ascertained respecting this Father's history in his own country, his monastic career in the Tuscan State, and the date and circumstances of his death? Our accomplished and amiable traveller gives credit to his Catholic compatriot for great attainments in natural science, describing him as the individual who brought the art of imitating marble (known as *scagliola*) to the point of perfection; neither is there any reason for qualifying this estimate on the score of any predilections of Mr. Eustace in favour of an ecclesiastic of his own creed. As regarded his religion, he was a writer not less impartial than he was elegant; it being sufficiently notorious that his *liberality* in that respect alienated from him his brethren of the ultramontane school, if it did not occasion the relinquishment of his functions in the Church of Rome.

The circumstance recorded by Eustace brings to mind the association of another Englishman with the convert of Loreto a hundred years before. I refer to Crashaw the poet, who died there in 1650. The lines of Cowley to the memory of his friend are said by Johnson to contain beauties "which common authors may justly think not only above their attainment, but above their ambition." The somewhat similar end of the two English priests (I know not whether Hugford was also a *convert*) may perhaps justify me in citing a passage from the monody on the earlier one:—

"How well, blest Swan! did Fate contrive thy death,
And make thee render up thy tuneful breath
In thy great Mistress' arms; thou most divine,
And richest offering at Loreto's shrine!

"Angels, they say, brought the famed chapel there,
And bore the sacred load in triumph through the air;
'Tis surer much they brought thyself; and they,
And thou—their charge—went singing all the way."

A. L.

Temple.

[Father Henry Hugford, a monk at the Vallombrosa at Forlì, was the brother of Ignatius Hugford, an eminent artist. They were of a noble English family, which had embraced the Roman Catholic faith. Henry, who was born in 1695, and died in 1771, had also a talent for painting and the fine arts. There is a short account of both brothers in the *Biographie Universelle*, ed. 1858, xx. 114.]

LORD MOHUN.—I take the following extract from Knight's *Shadows of the Old Booksellers*, c. iii. 71:—

"How Charles Lord Mohun could have become a mem-

ber of any decent society after his participation in the murder of Mountford in 1692, it would be difficult to conjecture. There were few peers, I may believe, of the Kit Cat Club who, whatever might have been their motive for the verdict of 'Not Guilty' upon Mohun's trial before the Lord High Steward, would have applauded the saying of one great nobleman—"After all, the fellow was but a player; and players are rogues."

In "N. & Q." 1st S. v. 466, 612, there are two notices of Major Mohun, the eminent actor of the Theatre Royal, Drury Lane, of whom, as I observe, a celebrated poet, after having seen him perform in *Mithridates*, suddenly exclaimed, "Oh, Mohun! Mohun! thou little man of metal, if I should write a hundred plays, I'd write a part for thy mouth." Mohun not being a common name, might I ask if there was any relationship between the noble family and that of the player above referred to? W. W.

Malta.

[Of the parentage of Michael Mohun nothing appears to be known; but it seems doubtful whether he belonged to the baronial family, having, as we learn from Wright (*Historia Histrionica*), when a boy been an apprentice to Christopher Beeston (contemporary with Shakespeare) at the Cock-pit in Drury Lane, where, as was then the custom for boys and young men, he played female characters.]

QUOTATION.—

"It's good to be off with the old love
Before you are on with the new."

Are these lines, commonly given in the above form, a modification of the old song—

"It's gude to be merry and wise,
It's gude to be honest and true;
And afore ye're off wi' the auld love,
It's best to be on wi' the new;"

which conveys an exactly opposite meaning?

A. W. B.

[The former lines are clearly a modification of those in the old song, "Here's a health to them that's awa," printed in Johnson's *Musical Museum*, Part V., which read—

"It's gude to be aff wi' the auld love,
Before ye are on wi' the new."]

MARCION.—Is his work, the *Antitheses*, mentioned by Tertullian, extant? Has it been published? F.

[Marcion's work entitled *Antitheses*, in which he quoted the apparent contradictions between the Old and the New Testaments, has not been published, and it is doubtful whether it is extant. See Neander's *History of the Christian Religion*, ed. 1851, ii. 129-153, and Gieseler's *Eccles. History*, ed. 1836, i. 88. In a dialogue with a Marcionite, ascribed to Origen, the substance of the *Antitheses* will be found. Vide Lardner's *Works*, ed. 1838, viii. 488, in which volume he has quoted largely from it.]

PATRIPASSIANS.—Mr. Liddon's Bampton Lectures have led me to examine the Patripassian heresy, stigmatised by some of the earlier popes, and I have come to the conclusion that it must have been misunderstood. Can any of your learned correspondents guide me to find what it really was? What works (if any) have appeared on it? Who first broached the doctrine? Who were its leading professors? When did it originate, and where? What is the history of the sect? F.

[The following works contain some account of the Patripassians: Neander's *History of the Christian Religion*, ed. 1851, ii. 301-304; Mosheim's *Eccles. History*, ed. 1845, i. 205, 270-272; Milman's *History of Latin Christianity*, ed. 1864, i. 48; Lardner's *Works*, ed. 1838, ii. 594-598, and the authorities quoted by each.]

Replies.

HOMERIC TRADITIONS AND LANGUAGE.

(3rd S. xii. 245.)

1. "How did the Egyptian tradition of the pygmies come into the *Iliad* of b.c. 900?" The author of the third *Iliad* may have travelled in Egypt just as Herodotus travelled, or he may have gained information respecting it from Greek or Phœnician sailors. If he is the same person with the author of the fourth *Odyssey*, it must certainly be allowed that he possessed some knowledge of the country.

2. "Why are all the traditions respecting the exploits of Grecian heroes excluded from the *Iliad*, with the exception of the exploits of Achilles?" The *Iliad*, if it be a connected work and not the collection of poems supposed, was never intended to be a description of the Trojan war or an encyclopædia of heroic deeds. It professes to narrate only one very small portion of the war, that rendered remarkable by the wrath of Achilles and the events resulting from it, which form the subject immediately set forth in the opening lines of the first book. But Mr. L'ESTRANGE begs the question. Achilles achieves nothing beyond the slaughter at the river, and the death of Hector. The former exploit is similar to those of a dozen other illustrious Greeks: while Hector is slain by the direct assistance of Fate and the gods. Other heroes are brought before us as successfully resisting him, and the comparison is not a whit in favour of Achilles. And does Diomedes achieve nothing, or Aias, or Odusseus, or Idomeneus, or Menelaos? It appears to me that Achilles takes up but a very small portion of the whole: many events to which his name is attached are entirely independent of any immediate connection with his exploits, and might be read as separate poems; e. g. the description of

his shield, the funeral games, and the burial of Hector.

3. "Where did the Homer of B.C. 900 hear of the greave and corslet, armour of which there is not any trace of its having existed until after the time of the Persian invasion?" MR. L'ESTRANGE means that there is not any *other* trace, &c. How could it be mentioned by a Greek as his own countrymen's armour if it did not exist among them? Is it likely that the future chronicler of the Abyssinian expedition will describe the achievements of British soldiers armed with bomerangs and tomahawks? Then there is more question-begging. I have not a large edition of the *Dictionary of Antiquities* at my elbow this minute, but the smaller one mentions no such strange disappearance of corslet and greaves. And in Smith's *Greece*, representations of ancient Greek warriors armed with both, copied from old vases, are prefixed to an account of wars ranging from B.C. 743 to B.C. 547. Your correspondent assumes that no trace of them exists until after the Persian invasion. The fact of Homer's familiarity with them as Greek armour, the silence respecting their temporary disappearance in all histories I have read, and general probability, seem to show that the *onus probandi* lies with your correspondent. Will he give his authorities?

4. "Why is the Greek of Æschylus and Pindar so much more archaic and difficult to translate than the Greek of Homer, although the latter is four centuries older?" The name and address of your correspondent seem to indicate that he is Irish: if any proof were wanting, this query would afford it. How can Æschylus and Pindar be *more archaic* than Homer, whose works are the oldest specimens in existence of the Greek language, and contain the oldest grammatical forms? But the reason that Homer is the easiest to translate consists in his being so much older. It has long been a known fact, though MR. L'ESTRANGE appears to be unconscious of it, that all languages are simpler in their early stages than when their grammatical inflexions have been curtailed and corrupted into a new and settled form. Nations in a primitive state are primitive in their language as much as anything. Moreover, Homer is narrative; Æschylus rhetoric, embodying mystery, religion, and morality; Pindar panegyric. Had there been no difference of age, Homer must have been the simplest of the three.

5. "Why does Homer follow the *latest* traditions?" Why did Solomon imitate Martin Tupper? Why did Moses avoid consulting Miss Braddon before he published the 6th, 7th, and 10th commandments? MR. L'ESTRANGE must forgive me if I cannot keep my gravity. I sympathize most heartily with him in his difficulties of acquiring knowledge: it is "poor scholars" struggling after what the "superior advantages"

of others give *them*, who usually make the most clever and successful men; and let me add that their success is the best deserved. No, I am not laughing at MR. L'ESTRANGE's thirsting after knowledge; none with any pretensions to being a Christian or a scholar would do so. But he has perpetrated one of the most extraordinary *bulls* I have come across. Is not Homer the *earliest* Greek mythologist? How then can he follow the latest? Does yesterday follow to-morrow, or *vice versa*? His question is really as ridiculous as those at the head of this paragraph. He could not have meant to ask what he *has* asked, so an answer is impossible.

Let me recommend him, as a cheap work that contains a vast amount of Homeric information, Coleridge's *Introduction to the Study of the Greek Classic Poets*. It refers *exclusively* to Homer, and can be got second-hand for eighteenpence.

E. B. NICHOLSON.

Tonbridge.

Your correspondent's letter exhibits so proper a spirit that I have much pleasure in endeavouring to set him right.

1. The pygmies are mentioned by other Greek authors (Strabo, lib. 7, and Aristotle, *Anim.* viii. 12). Some of these say they inhabited India, and the cranes they fought with came from Scythia.

2. Homer does relate the exploits of other heroes. Many of the books in some editions are headed "the Acts of Diomedes," "the Acts of Ajax," "of Agamemnon," "of Idomeneus," &c., because the chief subjects of them are the exploits of those warriors. In fact, if I remember right (for I have no books where I am at present but an ordinary dictionary), the exploits of Achilles only commence at quite the latter part of the *Iliad*.

3. No armour would be of any value without the corslet and greaves: the trunk of the body and the legs are most important parts to protect. Breastplates are often mentioned in the Scriptures.

4. The Greek of Æschylus is not more archaic than that of Homer; in fact, it is nearly pure Attic. His *senarii* are not more difficult than the hexameters of the latter, though the choruses are. In fact, in all languages lyric poetry is much harder to understand than any other. A foreigner would find parts of *Comus* and of *Samson Agonistes* more difficult than *Paradise Lost*.

5. Your correspondent asks, "Why does Homer follow the *latest* traditions as to the Grecian heroes?" Are there any *earlier* than those of Homer? If so, where are they to be found? It is not so, at any rate, as regards one of the most important traditions as to Achilles. The later writers make him invulnerable except in one heel; and Voltaire, whose most anxious wish was to be thought an epic poet himself, and who sneered

at all attempts at lofty verse except his own inflated *Henriade*, reflects on Homer for making his hero incapable of receiving a wound and yet wearing armour, and at the supposition that one man could vanquish whole armies. But this is not so. Achilles exhorts the Greeks to fight, and expressly says one man alone could not conquer a host; and so far from Homer representing him as invulnerable, he is actually wounded at the battle by the Scamander—by (I think) Asteropæus, so that the blood spouts forth. So that Homer does not follow the most striking of the late traditions. Again, he relates the history of Bellerophon, but, as I recollect, says nothing about the winged horse. In fact, I believe instances might be multiplied to show our author did not follow the later traditions. As to the age of Homer, the authorities vary as much as three hundred years, and the matter has never yet been satisfactorily cleared up.

A. A.

Poets' Corner.

Your correspondent's assumed innocence will not do. He knows very well all about it. The Greeks were an heroic nation, and had native bards who recorded their traditions. The most famous of all these worthies was Homer, who appears, however, to have been an Asiatic Greek; his effusions, like the Gaelic songs of Fingal, floated about among the populace, till one man high in place, named Peisistratos, had them collected, recorded, and transcribed.

The MS. transcriptions were multiplied, with marginal glosses; these glosses in time became fused with the text, and produced a conglomerate that required attention. Who was the Macpher-son of that day to produce the latest text, we shall never know; probably a mere bookseller's hack, if such Goldsmiths existed then. I speak freely upon this subject, because to my name belongs the credit of producing the first English text, in the year of grace 1581.

A. II.

THE PALACE OF HOLYROOD HOUSE.

(3rd S. xii. 209, 230.)

I have no objections to give my reasons for any assertions, however rash, that I may make; but, at the same time, I do not allow myself to be misquoted. The words I used, in speaking of the many persons that came up by excursion trains to Edinburgh in the summer season, were "country people"—not, as G. misrepresents me as saying, "common people."

John Nicoll wrote a *Diary of Public Transactions and other Occurrences chiefly in Scotland*, which was published by the Bannatyne Club in a quarto volume in 1836. In this volume Nicoll records the destruction of Holyrood House by fire, on November 13, 1650, in these words:—

"The hail Royal part of that Palace was put in a flame, and brint to the ground on all the partes thairof."

There may be neater modes of describing the utter destruction of a great building by fire, but I scarcely think that there can be a more forcibly distinct manner of saying that it was completely destroyed, than that it was burnt to the ground on all the parts thereof. But there is a note to this passage, stating as follows:—

"Nicoll at the end of this paragraph, noting the destruction of the Palace of Holyrood by fire, has afterwards added 'except a lytill.' A view of the old Palace from a drawing made previous to the fire is inserted in the first volume of the *Bannatyne Miscellany*."

Now, turning to the first volume of the *Bannatyne Miscellany*, we find the words "except a lytill" quoted as if in the text, and then the "rash assertion"—

"The small part, which is here stated to have escaped the conflagration, was the double tower on the north-west, with the adjoining building still known as Queen Mary's apartments."

I had thought, all along, that the so-called Queen Mary's apartments were in the double tower on the north-west; but now it seems, according to the writer in the *Bannatyne Miscellany*, that they are in an adjoining building. I may, however, let that pass, and say that there is not an iota of evidence that the double tower on the north-west escaped the conflagration. The words "except a lytill," "the small part" of the previously quoted writer, are clearly interpolations on the original manuscript: by whom or when they were written, it matters not to us to know; for they cannot refer to the towers on the north-west, which, according to the engraving, take up nearly one-third of the whole building. Nor is there any truth in the words "from a drawing made previous to the fire," for it is described in the same *Miscellany* as "a print supposed to have been engraved about the year 1650." It is undated, and of course it is not known whether the drawing was made and the print engraved before the fire, or after the palace was restored by Oliver Cromwell.

For at the period when the ancient palace of its kings was so unfortunately destroyed (burnt to the ground on all the parts thereof) Cromwell, thanks to the abominable Covenant, ruled supreme over Scotland. But as the persons he employed to administer the laws were just men, the Scottish people, for the first time in their lives, had impartial judges; and as it is an ill wind that blows nobody any good, fewer unfortunate women were burned for witchcraft; and as the palace was destroyed by his soldiers, he, in justice—for he was a resolutely just man—restored it. We read accordingly in Nicoll's *Diary*:—

"It is formerlie observit that upone the 13 day of November 1650 yearis the Abbey of Halyrudhouse was

set on fyre. It was the Protectoris plesur, I meane Olivier Lord Protector, to gif ordour to repair the same to the full integritie; and so it was that in the yeir of God 1658 great provision was maid for that effect: timber, stanes, and all other material was provydit and the work begun the same yeir of God 1658."

And further—

"At thys tyme also, in September 1659, the hole foir werk * of the Abay of Holyruidous quhilk was brint in November 1650, was compleitlie biggit up and repaired in the timber and stone wark thairof."

Cromwell effectually stopped the mouths of the Scotch grumblers by rebuilding the palace the same as it was before "to the full integritie," for so I explain these significant words; and the magistrates of Edinburgh were so pleased that they determined to erect a colossal statue to the Protector, but his death did away with their intentions, and an equestrian statue of Charles II., which is still to be seen at Edinburgh, was erected in its place.

There seems to have been a strong *animus* in the minds of the Scottish writers against the idea that the north-west towers were burned down, or that the so-called Queen Mary's apartments were built by Oliver Cromwell; and thus it is that they have, to bolster up their story, actually produced an undated engraving of the Abbey. Any pictorial representation of that building, when we consider the paintings it contains, is doubly suspicious, and even if it should be furnished with a date, deserves to be rejected with contempt.

Engravings, particularly portraits, can be got up in Edinburgh cheaply and quickly. A portrait of Rizzio is publicly sold in the pseudo Queen Mary's apartments in the Abbey, and almost every year the engraving is taken from a different plate: the last who had the honour of personating Rizzio figures on the frontispiece of a volume in my possession as Torquato Tasso. A few years ago there was an excitement about building a monument to a Sir William Wallace, who was hanged at Smithfield in 1304; and his portrait was immediately sold about the streets of Edinburgh!! I have also seen in Edinburgh an original oil painting representing Solomon holding a Masonic lodge in the Temple of Jerusalem; and I have also seen educated men in the public streets weeping for the murdered Iiram, though I know that the absurd fables connecting Solomon with Freemasonry were invented by a Dublin weaver named Thomas Grinsell, a half-brother of Quin the comedian, in the early part of the last century.

I may add that in 1817, when I was first in Edinburgh, there was a different rule about showing the apartments than what obtains at present. The strangers paid for seeing them, and the house-keeper showed silken coverlets worked by Queen

Mary's own hand. She also, apparently on the sly, sold pieces of the coverlets as relics, and they were eagerly bought. I personally know this assertion to be a fact. I do not know, however, that Mary was canonised; but as she was a martyr, her relics were considered valuable, and she had as good a title to the epithet as the Grassmarket martyrs, the Greyfriars martyrs, or the Wigton martyrs, that the waves of the Solway have been unable to drown even unto this day.

A writer in the *Bannatyne Miscellany* makes a most disingenuous claim for the noncombustion of Queen Mary's apartments. He says that "after this fire, part of the buildings must still have been habitable, as it was made use of as a prison"; and then notes a petition to the presbytery of St. Andrews from several prisoners in the Abbey of Holyrood House, entreating present relief.

Now, it is well known that the precincts of the Abbey have been from time immemorial a sanctuary for debtors. A person likely to be arrested could just jump over a mark in the street, and set the bailiffs at defiance. He was forced to dwell there, however, and was as much a prisoner there almost as if he was in the Toll-booth; for he durst not step over certain marks, the boundaries of the precinct. And when, in colloquial conversation, it was mentioned that such a person was in the Abbey, it was well known in Scotland to mean that he was in the precincts thereof, not in the building itself.

As to the marks of Rizzio's blood on the floor, I make no joke, poor or otherwise, upon that subject. I should suppose, however,—granting that the towers were not, as Nicoll says, burnt to the ground,—the extreme heat of the great conflagration would have at least gutted them, as we rudely say now-a-days; and then the blood of Rizzio, and the bed of Mary Queen of Scots, would have gone with the floor. But Arnot believed in the blood and bed, and he was "by no means a credulous writer." But the amount of credulity or incredulity possessed by a man does not warrant us in believing him. A clergyman of the Church of Scotland informed me that two of the old Edinburgh town guard had been Roman soldiers, and present as such at the Crucifixion; subsequently they came to Scotland, bringing the knowledge of Christianity with them. And if I took the trouble to look over files of the *Caledonian Mercury*, I would find the same facts stated, either in a leading article or in a letter to the editor from one opposed to the dissolution of that body. And at the time when they were dissolved, about 1817, everybody in Edinburgh, rich and poor, gentle and simple, believed the same preposterously absurd story.

I am glad that I can substantiate G.'s praise

* Fore work, the front.

of the *Domestic Annals of Scotland*: the three volumes before me now are presentation copies from their learned author, and I prize them highly. But, nevertheless, I think that Mr. Chambers concluded that "the north-west tower, containing the apartments of Queen Mary, was fortunately preserved" from the fire, and "that the general appearance was on a restoration much changed," without his usual cool inquiry into sufficient authority.

To resume our "rash assertion." The Palace then was burnt to the ground, as Nicoll tells us, in 1650. It was rebuilt in its full integrity, as we are told by the same author, by order of Oliver Cromwell in 1659. And in 1674, as we are informed by Arnot, the present magnificent fabric was designed by Sir W. Bruce, and built in the reign of Charles II. That the north-western towers, the pseudo Queen Mary's apartments, built by Oliver Cromwell, were not taken down in 1674, but were included in the plan of Bruce, we all know; and that accounts for their more ancient appearance than the rest of the building, as mentioned by G. "Quod erat demonstrandum."

It was in 1684 that a bargain was made with one Dewitte to paint the "pictures of the hail Kings who have reigned over Scotland from King Fergus, the first king, to King Charles II., to completely finish and perfect them, and make them like to the originals which are to be given him." This however was not, as many may suppose, a new idea. Taylor, the Water Poet, made his *Pennyless Pilgrimage to Scotland* in 1618. And he tells us that he saw in Holyrood Chapel the king's arms, over which was written: "Nobis hæc invicta miserunt 106 Proavi." He asked what the English of these words was, and was told that it was: "One hundred and six forefathers have left this to us unconquered." Then Taylor soliloquizes upon it thus:—

"This is a worthy and memorable motto, and I think few kingdoms or none in the world can truly write the like; that, notwithstanding so many inroads, incursions, attempts, assaults, civil wars, foreign hostilities, bloody battles, and mighty foughten fields, that maugre the strength and policy of enemies, that Royal crown and sceptre hath from one hundred and seven descents kept still unconquered, and by the power of the King of Kings, through the grace of the Prince of Peace, is now left peacefully to our peaceful King, whom long in blessed peace the God of peace defend and govern."

WILLIAM PINKERTON.

HAROLD'S COAT ARMOUR (3rd S. xii. 245).—Matthew Paris has adorned the margin of his own copy of the *Historia Minor*, now in the British Museum, with various shields of arms of the actors in his history. At fol. 2 will be found "Clippeus Haraldî": Azure, a lion rampant double-tailed, or. It is noticeable that the shield is re-

versed, as if to indicate Harold's overthrow. I am travelling, and have not got the reference to the MS., but it is a well-known book.*

In a roll of arms, now in the possession of Sir Thomas Phillipps, formerly in that of Dr. Wellesley, "Le Roy Harold" has assigned to him Gules, two bars between six lions' heads coupé, or; and I think I have noted the same coat elsewhere. The roll in question may be of the fifteenth century, but it is most likely a copy of something earlier. There is probably little to choose between these two coats as to authenticity.

DIR. S. A.

I have in my possession an old MS. "Barons Book of England," in which the shield of "Kinge Harolde the 2d Alterer" appears thus emblazoned:—

"Gules cransule 2 barres or voides dazure s^r Champe 6 Luperdes testes d'le 2d 2. 2."

I know not if this book be of any authority; but I may mention that it has been in the libraries of Townshend, Baron Ferrers of Chartly, John Ives of Yarmouth (by whom it was valued at fifty guineas), and Mr. Simmons of Paddington Green, who left it to

WENTWORTH STURGEON.

25, Gloucester Place, Portman Square.

As MR. HUTCHINSON is *in no way particular* in this query, I beg leave to say that the arms assigned to Harold II. are: "Gules, crusuly, az. two bars voided, between six leopards' faces, or."

M. D.

ESPEC (3rd S. xii. 245).—Surely *espec* means a *spicer*, who was something between a grocer and a chemist. Roquefort says:—

"ESPECIAIRE, épicier, droguiste, apothécaire; de *species, specierum*."

Hence the name *Spicer* now-a-days. In Edward III.'s time they were, it appears, not always honest:—

"Spicers speeken with him • to asprien heore ware,
For he kennede him in heore craft • and kneught many gummies."

Piers Plowman (ed. Skeat), A. ii. 201.

"Spicers spoke with him [i. e. with Liar] to look after ware, for he was well instructed in their craft, and knew many gums,"—alluding to the kinds of *gum* sold by them.

WALTER W. SKEAT.

May not "Willi. le Espec." be a misreading for "Willi. le Espee," that is, William the Swordsman, or William of the Sword? A. A.

NOSE-BLEEDING (3rd S. xii. 42, 119).—The remedy for a sudden bleeding at the nose is to hold up the arm above the head, on the same side as that of the nostril affected. E. S.

[* Royal MS. 14 C. vii.]

ABJURATION (3rd S. xii. 225).—In Wilkinson's *Office of Coroners, &c.* (p. 41), 1641, I find two forms of the oath of abjuration. One of them is as follows:—

"This heare you, Sir Coroner, that I. I. of M. of H., in the County of S., am a Popish Recusant, and in contempt of the Lawes and statutes of this Realme of England, I have and doe refuse to come to heare divine service there read and exercised: I doe therefore, according to the intent and meaning of the statute made in the xxxv yeare [cap. 2] of Queene Elizabeth, late Queene of this Realme of England, abjure the land and Realmes of King James, now King of England, Scotland, France, and Ireland. And I shall hast mee towards the Port of P. which you have given and assigned to mee, and that I shall not goe out of the highway leading thither, nor returne back againe; and if I do, I will y^e I be taken as a felon of our said Lord the K., and that at P. I will diligently seek for passage, and I will tarry there but one flood and eb, if I can have passage, and unlesse I can have it in such space, I will goe every day into the Sea up to my knees, assaying to passe over: so God me helpe and his holy judgement," &c.

S. L.

The oath of abjuration of the realm was as follows:—

"Hoc audite justitiarum (vel, o vos coronatores) quod exibo a regno Angliæ, et illic iterum non revertar, nisi de licentia domini Regis vel heredum suorum, sic me Deus adjuvet, &c."

All the learning on this question CPL may find in Bracton, *De Legibus*, lib. iii. c. 16, and in *Les Pleees del Coron*, by Staundforde, book ii. c. 40.

JOB J. B. WORKARD.

FONT INSCRIPTION (3rd S. xii. 207, 234).—If your correspondent W. C. R. has correctly copied the inscription on the font at Goodmanham, the following (or some such) will probably be the words that may have originally filled the blanks in Nos. 1 and 2, which, judging from the other parts, were occupied by words partly in uncouth spelling, partly in contractions. The letters supplied will be found to correspond with the dots expressive of those that have been lost:—

"Wythout doute all may be saved. Of your charity pray for them that this font made
Ave Maria gratia plena dominus tecum benedicta
tu inter mulieres."

The opening phrase seems founded on the passage in I Timothy, ii. 4. The whole seems to point to a date prior to the Reformation.

J. W.

My first visit to Goodmanham was made late in the evening, after a long and tiring day's walk. I copied the inscription very hastily in my notebook, and was only just able to reach Market Weighton in time for the last train. On Saturday (September 28) I again visited Goodmanham in company with the Antiquarian Section of the Hull Literary and Philological Society. My copying, as far as it goes, is quite correct, but I had not noticed that *mulieribus*, in the second

line, is at full length, and that "xps" occurs before *lade* in the third line. The following typographical errata should first be rectified: "yt," "yis," and "mayd," should be printed "yt," "yis," and "mayd." In the second line "in" should be "jn," and in the third "ins" should be "ihc."

I never asserted that No. 2 might be taken in many ways, but that the last two divisions ("jn mu") might—as indeed they might in my first incomplete copy.

F. C. H. doubts the correctness of the first line. With all respect for his superior judgment, I can assure him that it is perfectly correct as printed on p. 207. I think there can be little doubt of the first word having been intended for *wyhtout*. An occasional correspondent of "N. & Q." (who recently elucidated another obscure font inscription) has very kindly sent me the printed prospectus of an engraving of this font, published many years ago by William Fowler of Winterton, in Lincolnshire. In it all the inscriptions are given, and several explanations offered; the first line is printed—"WYHTOWT F (or a T) - - - Y - - - TY - - -," and is suggested to have been "without thy tythings."

The letters from the end of *wyhtout* to the beginning of *all* are broken off, most of them entirely—showing the bare and *nearly smooth* surface of the stone; but towards *wyhtout* they are only partially destroyed, or *defaced*, leaving in a few instances the *outline* of the letter still traceable. Thus I can discern with considerable distinctness "bapty" immediately after *wyhtout*; an *a* is visible before *ll*, but as there are the remains of another small letter close to this *a*, it cannot be said positively that the word has been merely *all*. This is the utmost that can be done: the remainder (forming one complete side out of the eight) is, I doubt, irretrievably lost. However, I shall be very glad if F. C. H. can help me again, in this amended state of things. As there can be doubt now with respect to the destroyed portion only, a rubbing is (for the purposes of "N. & Q.") as unnecessary as, under any circumstances, from the peculiar cutting of the letters and the arrangement of the sculpture, it would be unsatisfactory.

W. C. B.

COLBERT, BISHOP OF RODÈZ (3rd S. xii. 226). His name was Cuthbert; he was uncle to the late Lady Gray of Kinfauns, who was a Miss Johnstone. Her mother was Miss Cuthbert, and sister to the bishop. He lived a great deal with Lord and Lady Gray, at Easter Duddingstone, and was constantly at my grandfather's house, Niddrie. He was an intimate friend of my mother's, and of all her family. She has a good many of his writings in his own hand. Any information about him could most easily be obtained from the Hon. Mrs. Ainslie, who lives in Edinburgh with her

sister, the present Lady Gray (in her own right). They are both grandnieces of the Bishop of Rodéz.
L. M. M. R.

HALF-YEARED LAND (3rd S. xii. 162, 216.)—Permit me to correct a serious error which has crept into my note on this subject, by some inadvertence of my own, I suspect, for your printers are generally very exact. It is the *owner* of the land (the freeholder with a limited fee, or the copyholder) who enjoys the Lammas Lands from April 5 to August 12, and the parishioners entitled to common of pasture who turn on their "averia," or cattle attached to a farm, for the other half of the year. On the 5th of April the commons are "driven," that is cleared of all cattle found thereon, and the owner resumes his rights. Tradition attributes the custom to King Alfred. I should be much obliged by any information on the subject.
A. A.

Poets' Corner.

MEDALET OF EDWARD V. (3rd S. xii. 108.)—The engraved medal of Edward V., mentioned by W. H. SEWELL, is one of a series beginning with the Conqueror, and ending, to the best of my recollection, with Charles I. I once saw a complete set, enclosed in a silver cylindrical box of the period; and I have a single one in my own possession, the obverse being James I. and the reverse Henry Prince of Wales.

A LONDON PRIEST.

DONIZETTI AND BELLINI (3rd S. xii. 90.)—I have the portraits of both these celebrated Italian composers, with their autographs. Donizetti's is a lithograph by M. Alophe (the present clever photographer, Boulevard des Capucines, Paris). It appeared some years ago in the *Galerie de la Presse*, edited by Auber: Galerie Vero-Dodat. Bellini's is a small line engraving without any background to it, but there is no engraver or editor's name to it.
P. A. L.

OLIVE FAMILY (3rd S. xi. 331.)—The armorial bearings of Olive (Hayley), as given in Burke's *General Armory* and Robson's *British Herald*, are Ar. on a fesse sa., three mullets or. Fairbairn assigns as crest to Olive (London), a cockatrice's head erased ppr. combed and wattled gu.
J. MANUEL.

Newcastle-on-Tyne.

SWALLOW AND SWIFT (3rd S. xii. 203.)—The idea with regard to these birds noticed in your columns prevails more or less in Wilts, Hants, Dorset, Devon, and Cheshire, also in parts of Ireland (see W. Thompson's *Birds of Ireland*) and Scotland, as Chris. North tells us in his *Recreations*. House martins building under the eaves of a house are very universally thought to bring "good luck" with them, whilst almost all the provincial names of the Swift seem to indicate

something unholy, as Devling, Devilet, Sker-devil, Sreecch-devil, &c. In this county (Dorset) two other lines sometimes precede those quoted, viz:—

"The robin and the wren
Are God Almighty's cock and hen;
The martin and the swallow
Are God Almighty's bow and arrow."

J. S., JUN.

MOURNFUL MELPOMENE (3rd S. xii. 164, 233.)—I think I can mention the earliest appearance, or at least one of the earliest appearances, of this ballad. In the small and most curious library, which used to be known as the Ashmolean Library, at Oxford, were two volumes of black-letter ballads, collected by Antony a Wood. They were lettered on the back "Wood, 401," and "Wood, 402." Many years ago I made a list of the contents of these volumes for my own use. This list enables me to say that, in volume 402, the twenty-second ballad is this:—

"The Lamenting Ladies last farewell to the world. Who, being in a strange exile, bewails her own misery: complains upon Fortune and Destiny, describts the manner of her breeding, deplores the losse of her Parents, wishing Peace and Happiness to England, which was her native country, and withal resolved for death, chearefully commended her soule to heaven and her body to the earth, and quietly departed this life Anno 1650." To an excellent new tune, 'O Love, O Love.' London: Printed for Tho. Vere, at the signe of the Angel, without Newgate."

I did not copy the ballad; but I made a note that the first lines are—

"Mournfull Melpomeny,
Assist my quill";—

and the last—

"The last words she exprest
Was, 'Christ calls for me.'"

I think the heading which I have quoted, shows that it was published disguised for safety. The people, who had murdered the king, were not likely to endure a ballad openly giving the story of his daughter. Hence, the expressions "Lamenting Lady," "strange exile," and "losse of her Parents."

The Ashmolean Library is now, I believe, distributed elsewhere in Oxford. It should never be forgotten that the Ashmolean collection set the pattern of all that has been since done in England, at the British Museum and South Kensington.
D. P.

Stuarts Lodge, Malvern Wells.

TWO CHURCHES UNDER ONE ROOF (3rd S. xii. 105.)—For many years previous to the recent restoration of St. Patrick's Cathedral, Dublin, there had been a second church (that of St. Nicholas Without) under its roof.
C. McC.

GREEKS IN ENGLAND *temp.* CHARLES I. (3rd S. iii. 172; xii. 30.)—Those young Greeks who went to Oxford entered, as a rule, at Saint John the

Baptist (Gloucester) Hall, and there replaced the Irish, who, after Trinity College was founded in Dublin, no longer came to England to be educated. (The Carte Papers in the Bodleian, and see Mr. Edmund Foulkes in *The Union Review*.) Nathanael Conopus, however, who first taught Oxonians to make coffee, and whom the Puritans expelled in 1648, was at Balliol (Wood). What is known of this young *commoner*? I do not think he is mentioned in Savage's *Baliofergus*.

Did any of these Greeks go to Cambridge, and if so, what is known of them there?

Lastly, what led to the visit of Neophytus to Cambridge and Oxford in September, 1701? Morris's *Bentley*, i. 152, &c., letter from Mr. Thwaites in *Oxoniana*, iii. 146.

RICARDUS FREDERICI.

NEWARK FONT INSCRIPTION (3rd S. xii. 116, 218, 235).—Sir Joseph Banks, addressing the Society of Antiquaries, said, referring to my grandfather's engravings of mosaic pavements, &c.:—"Others have shown us what they thought these remains ought to have been, but Fowler has shown us what they are, and this is what we want." I am reminded of this observation by MR. SKEAT's communication (p. 235), and am content to follow in the steps of my worthy progenitor. There is no reason to suppose that the word *Deo* has been afterwards inserted, and it is doubtless cut in more ornate characters than the rest—"distinctionis, aut emphasis gratiâ," as we say in our Latin grammar. It has not "ousted the word *in*," for both may still be seen on different sides of the font, *hoc in* on one side, and *DEO* on the next to it. I have never seen the font itself; but, as I before stated, I wrote with rubbings before my eye. I am aware that the word *Deo* spoils the verse, but can conceive that a mediæval versifier's license was taken, especially as the word is in theological antithesis to *carne*. "Those born guilty in the flesh, are in this Font born again in God."—"Partakers of the *Divine nature*, having escaped the corruption that is in the world through lust." (2 St. Peter, i. 4.)

The College, Hurstpierpoint.

J. T. F.

It is a well-known fact that most Latin church inscriptions are in metre. I have never seen the one at present under discussion, but it struck me as very singular that it has, according to the balance of testimony, an hexameter termination, "fonte renati," which no one at all versed in Latin would think of applying to a prose sentence. I had, therefore, some time since conjectured that the inscription, or at any rate an older copy from which it was made, runs as follows—

"Nati carne Deo sunt hoc in fonte renati;"

i. e. Those born in the flesh are in this font reborn in (or to) God.

E. B. NICHOLSON.

Tonbridge.

GOVETT FAMILY (3rd S. xii. 207).—There formerly lived at Tiverton, Devon, a surgeon called Govett. Of his sons, one was named Romaine, but he, if alive, which I believe he is not, would be nearly sixty. I do not know the armorial bearings, if there really are any. Romaine's eldest sister, Frances, or Fanny, was married to a surgeon called Smith. I, when a child, saw them come out of St. Peter's church, arm-in-arm, the morning of their marriage. Mrs. Smith, sometime a widow, died a few years ago, leaving a family almost grown up. I knew Clement (he was always called Clem) and Romaine, though they were my seniors. There now remain Miss Susan Govett and the youngest daughter, Eleanor, married to Mr. Hugo Reed, of Peter's Street. I much doubt whether they could give MR. PRIDEAUX the information he seeks. In Tuckett's *Devonshire Pedigrees, from the Herald's Visitation of 1620*, nothing is said of the name of Govett, and of course no armorial bearings. P. HUTCHINSON.

BARONETCY OF GIB (OR GIBB) OF FALKLAND (3rd S. x. 311).—Under this title a query appeared respecting "Sir Henry Gib, Bart., of Falkland, Scotland," and "of Jarro, in Durham; held some official position under Jac. I. and Car. I.; stated to have been made a baronet 1634, and died 1650." The querist asked "where the original patent (a Scotch one) may be found or recorded? also his immediate ancestry and place of burial?" No reply seems to have been made as yet.

In *The Times* of the 10th instant—in the account of a visit by a party of the members of the British Association to Falkland—a gentleman styled "Sir Duncan Gibb of Falkland," whose "baronetcy has just been restored," replied to a toast; and is said to have "mentioned some of the romantic circumstances connected with the origin of the baronetcy in the reign of James V. [*sic*], and with the *resuscitation* of it." Baronets, like the holders of higher dignities, being in some measure public property, it would be satisfactory to many readers, doubtless—certainly to myself as a Scotsman, taking a little interest in history—if some one possessed of the requisite knowledge would favour us with an account of the "romantic circumstances" connected with this particular baronetcy, and by what steps it has come to be "restored" or "resuscitated" in the person of its present holder? These terms almost imply a *re-creation*, which would be a novelty. The dignity must stand or fall by its original patent.

It is well known to those conversant with the subject, that the procedure by claimants to dormant or disputed baronetcies (especially Scottish ones), where there is any doubt as to the succession, has often been most unsatisfactory. Even the old *ex parte* "service" before a jury, at best but a form, is now dropped; and claimants often

simply assume the style of baronet by "legal advice," without further ado. The want of a competent court for deciding such claims is a great hardship to the order, as remarked by Mr. Serjeant Burke in an article on "Doubtful Baronetcies" (*Herald and Genealogist*, No. xix., Aug. 1866.)

"James V.," if not a misprint, is an error; for it is certain that baronets were not invented till the reign of his grandson, James VI. There was not much "romance" in the origin of the order, which was simply a device to fill the pockets of the British Solomon, under pretence of colonizing Ulster and Nova Scotia! ANGLO-SCOTUS.

FALSE QUANTITY IN BYRON (3^d S. xii. 127, 197.)—Had Mr. BUCKTON, MR. NICHOLSON, R. M. C., H. B. C., and Messieurs "Legion," looked four lines higher up in the same stanza, they would have found *Zoe's* name rightly disyllabled, as rhyming to *snowy*, or *Chloe*—whom neither Swift nor Prior ever chronicled as *Clo*. Not that I should have wondered at Byron's slipping a word, carelessly or conveniently. I forget where—and I decline to hunt his lordship's poetry over for its reference—but he actually rhymed *réal* with *zeal*, or *steel*, or some such monosyllable: even as Sir Walter rhymed *Charles* with *perils*, and Tom Moore *girl* with *squirrel*. Phœbus forgive them! E. L. S.

REFERENCES WANTED (3^d S. xii. 169, 217.)—(1.) "Nisi credideritis non intelligetis," is a translation of the Septuagint version of Isaiah vii. 9. The very words are given in the Latin translation which accompanies the LXX. in Walton's Polyglot. W. ALDIS WRIGHT.

Trin. Coll. Cambridge.

(1.) "Nisi credideritis, non intelligetis." In the Concordance to the Latin Vulgate, I find the following (Sap. iii. 9):—"Qui crediderunt in illo intelligent veritatem."

"What is the reference for the tradition that Aristotle derived part of his knowledge of the physical sciences from some lost treatise of Solomon?"—

"Id autem mireris in Aristotele quod senex admodum ad Simeonis justı pedes sederit, si qua Judæis fides habenda, qua de re consuli potest. Buxtorfius, *Ad Sæpher Cosri*, p. 31. Clearchus certe inter discipulos ejus hanc postremus ipsum a Judæo philosopho multa percepisse prodidit libro de somno, quem Eusebius laudat, l. ix. c. 3, de Præp."—Crenii *Fuscibus Dissertationum*, iv. 255.

BIBLIOTHECAR. CHETHAM.

THE OATH OF THE PEACOCK OR PHEASANT (3^d S. xii. 108, 173.)—I have read somewhere (but have no books where I am to refer to) that the oath was not upon these birds, but over them. The peacock or pheasant at solemn banquets was borne in great state, and placed on the table, covered or in some way ornamented with their

own feathers. The knight or other person about to make a vow took advantage of this ceremony and of the concourse of witnesses, arose, drew his sword, and, holding it over the bird, swore by *its cross* to perform whatever the vow might be. If this be correct, Gibbon's expression should have been "they swore (by the cross) to God and the Virgin, (and in the presence of) the ladies, and the pheasant." Can any of your readers supply the passage? A. A.

Poets' Corner.

In addition to what has been written on this, perhaps the remarkable analogous instance of the royal and knightly vow of Edward I., in 1306, upon the swan, is worthy of notice here. At a feast given by Edward, after his son the Prince of Wales, the Earls of Warrenne and Arundel, and nearly three hundred more, had been knighted, according to *Mathew of Westminster* (p. 454)—

"Tunc allati sunt in pompatica gloria duo *Cygni* vel *aloues* ante Regem, phalerati retibus aureis vel fibulis deauratis," &c.

Thereupon—

"The King vowed to the *God of Heaven and to the Swans*, that he would take vengeance on Robert Bruce for his insult offered to God and the Church; and this duty having been performed, that he would not, for the future, unsheath his sword against Christians, but would haste to Palestine, wage war with the Saracens, and never return from that holy enterprise."—Hailes' *Annals of Scotland*, 1797, vol. i. pp. 4, 5.

Ashmole, *History of the Garter* (ch. v. sect. 2, p. 185), says that Edward III. had these words wrought upon "his surcoat and shield, provided to be used at a tournament—

'Hay, Hay, the wythe Swan,
By Goddis soul I am thy man.'

Which Lord Hailes observes:—

"Shews that a *white swan* was the *imprese* ('emblem' or 'device,' *Ital.*) of Edward III., and perhaps it was also used by his grandfather, Edward I."

According to this learned authority, the *vow of the peacock* (which bird, as well as the pheasant, was accounted noble, and peculiarly the food of the amorous and valiant) was one of the most solemn taken by knights. The passage is curious, and worthy of perusal. ANGLO-SCOTUS.

THE WORD "POT" (3^d S. xii. 211.)—There are two senses in which this word does not seem noticed in modern dictionaries:—1. "To make a pot of money,"—this may mean either a pouch or pocket full of money, or an earthenware pot; "a crock." "Putting a man under a pot" would be, I think, to put him under the tiles, the potsherds, to *bury him*. "With pots on their heads" would, I think, mean a linen cowl, a cerement or cerecloth wound round the head: the skull-caps or head-pieces for men-at-arms were called *pots*.

2. "To have a pot at an animal," in sporting phraseology, "to shoot." What may be the derivation of that term?
H. R. A.

CIRCULAR (3rd S. xii. 167.)—Let me add some examples and illustrations to MR. ADDIS'S "note" on the word *circular*:—

"Any attain might disproportion her,
Or make her graces less than circular."

(Chapman, *Mons d'Olive*, quoted in Hayward's *British Muse*, i. 9.)

"How shall I then begin, or where conclude,
To draw a fame so truly circular,
For in a round what order can be shewed,
Where all the parts so equal perfect are?"
Dryden's *Stanzas on Cromwell*.

Compare with this a line in an "Elegy on Cleaveland," prefixed to his *Poems*, &c., ed. 1660, p. 3:—

"But in his circle wit no end is found."

Dryden compares a perfect life to the perfect round of a circle. Thus, in his tribute to the memory of the Earl of Ossory, prematurely cut off:—

"O narrow circle, but of power Divine,
Scanted in space, but perfect in thy line."
Absalom and Achitophel.

And again, in *Eleonora*, the poem on the death of the Countess of Abingdon:—

"Though all these rare endowments of the mind
Were in a narrow space of life confined,
The figure was with full perfection crowned,
Though not so large an orb, as truly round."

Dryden speaks also of "round eternity," *Hind and Panther*, part 3, line 19. CII.

The meaning of the passage—

"O my soul

Runs circular in sorrow for revenge"—

appears to be that the soul in its sorrow *runs about, searching round* for the means of vengeance. It may also express the futility of the quest—the soul, whichever direction it takes, being unable to get any nearer its object, just as by running along the circumference of a circle, we can never arrive at the centre. In this case, the metaphor may be taken from the labyrinths or mazes once so popular.
E. B. NICHOLSON.

DURANCE (3rd S. ix. 47, 84.)—One of your correspondents having very positively asserted that "durance" is not so old as the time of Spenser, I beg to say that the word, in its literal integrity, occurs in lines 96 and 150 of the *Faerie Queene*, book vi. chap. xii.

"Durance vile" is not in Spenser. Its perhaps earliest use may be found in Smollett's *Gil Blas*. See Bohn's illustrated ed. 1859, p. 71, third line from the bottom. Smollett, however, so frequently adopted the expressions of others without the acknowledging inverted commas, that his "durance vile" may not be original; e.g. "double

tides"; "on the square"; "flesh is heir to"; "in at the death"; "good as a comedy"; "pillar to post"; "bate an inch"; "whistled for want of thought," &c.
R. W. DIXON.

Seaton Carew, co. Durham.

PUNNING MOTTOES (3rd S. xii. 178.)—In "N. & Q." is given "Dum spiro spero" as assumed by the name of Spiers. I am acquainted with a gentleman who (although not called Spiers) has adopted that motto. It is unfortunately rendered singularly appropriate by his suffering severely from "asthma."*

A motto adopted by the family of Vawdrey is curious:—

"J'ai valu, je vauz, et je vaudrai."

Yet they claim to be of Celtic rather than of French extraction!
R. B.

PORTRAITS OF CRIMINALS (3rd S. x. 450; xi. 24.)—Upon this interesting point, *vide* Knight's *London*, vol. iv., "Old London Rogueries," where the following quotation is given from "A Caveat or Warning for Common Cursetors, vulgarly called Vagabonds, set forth by Thomas Harman, Esq.," which was first printed in 1566. In giving the history of a counterfeit crank, or counterfeit of epilepsy, Harman tells us that, being sent to Bridewell, he was put in the pillory at Cheapside, "And, after that, went to the mill while his ugly picture was a drawing, and then was whipt at a cart's tail through London, and his displayed banner carried before him unto his own door (in Maister Hill's rents), and so back to Br'dwell again, and there remained for a time, and at length set at liberty on that condition he would prove an honest man, and labour truly to get his living. And his picture remaineth in Bridewell for a monument."

The author of the article adds:—

"An engraving of this picture, which, we presume, was the 'displayed banner' that was carried before its original in his procession at the cart's tail, is given by Harman as an embellishment to this history of the Counterfeit Crank."

Knight copies this portrait, and also one of Nicholas Blunt, an "Upright Man." The drawings are very clever and full of character. Are any more of these "Ugly Pictures" (an expression which must be familiar to many as applied to an adversary's countenance) to be found among old civic records, and is it still possible to discover the artists thus employed?
CALCUTTENSIS.

"MANUSCRIT VENU DE S^{te} HÉLÈNE" (3rd S. xi. 520; xii. 54.)—The following are the terms in which Napoleon disavowed the authorship of this work; and now that the true writer is known, we may see how far the speculations respecting him are verified by the facts:—

"Cette brochure de 151 pages, traduite dans toutes les langues, a été lue de toute l'Europe, et grand nombre

[* This motto has been assumed by fifty other families.—E.B.]

de personnes croient qu'elle est sortie de la plume de Napoléon; cependant rien de plus faux. Les journaux anglais ont nommé madame de Staël: cela n'est pas probable; il lui aurait été impossible de ne pas y apposer son cachet. Cet écria a été fait par un conseiller d'état qui était en service ordinaire dans les années 1800, 1801, 1802, et 1803, mais qui n'était pas en France en 1806 et 1807, et qui s'est occupé particulièrement des affaires d'Espagne. Ce n'est pas un militaire: il n'a jamais assisté à une bataille; il a les plus fausses idées de la guerre."—*Mémoires*, t. ii. p. 205.

This piece was published by Murray in 1817; and the discrepancy between dates adds to my doubt that this is the same piece as *Les Confessions de Napoléon 1^{er}*, published at Metz in 1864. In the following year a rival "Manuscript" was published, entitled—

"Napoléon peint par lui-même. Extraits du véritable Manuscrit de Napoléon Bonaparte, par un Américain. Londres, 1818, pp. 108."

But this can hardly be the work lately reissued, as it was published by Colburn, and purports to be the record of conversations held with Napoleon when at Elba. May not the Metz reprint rather be a republication of a curious and scarce piece, entitled:—

"Maximes et Pensées du Prisonnier de Sainte-Hélène. Manuscrit trouvé dans les papiers de Las-Casas. Traduit de l'Anglais." 8vo, Paris, 1820, pp. 120.

I do not know the date of the English edition; it would be about 1818, and, as in the case of the work lately reprinted, the original French, if it ever existed, must have long ago "disappeared."

WILLIAM BATES.

Birmingham.

THE LAST EPISCOPAL WIG (3rd S. xii. 205).—I do not think that JOSEPHUS is correct in his statement, that the late Archbishop of Canterbury (Dr. J. B. Sumner) was the last prelate who wore a wig; for certainly, during the last few years of his life, he laid it aside. On a recent visit to King's College, Cambridge, I saw in the Combination Room there a very fine portrait of him in his Convocation robes, presented by him to that college, where he had been educated, in which he is depicted as wearing his own hair. My impression is, that the last prelate who continued to his death to wear the wig was James Henry Monk, Bishop of Gloucester and Bristol, who died in 1856. The last head of a house in Oxford who wore it was the late venerable President of Magdalen, Dr. Routh, who died in 1854, having nearly attained the patriarchal age of 100 years.

OXONIENSIS.

Bushey Rectory, near Watford, Herts.

From an anecdote related in the *Memoir of Bishop Blomfield*, by his son (vol. i. p. 97), it appears that the late Bishop of London, and not the Bishop of Winchester, set the example of the disuse of the wig, having received from King

William IV. the following message by Sir George Sinclair:—

"Tell the Bishop that he is not to wear a wig on my account. I dislike it as much as he does, and shall be glad to see the whole bench wear their own hair."

H. P. D.

JOSEPHUS states that the late Archbishop Sumner wore the episcopal wig up to the time of his final appearance in public. Surely this must be a mistake: in portraits, I believe, he is always represented without it. I remember reading, some years ago, that the late Bishop Monk was the last prelate who retained its use, but have forgotten where I met with the fact. In "N. & Q." (1st S. xi. 131) it is stated by a correspondent that the Hon. Richard Bagot, late Bishop of Bath and Wells, was the first to abandon the wig by the express permission of George IV. JOSEPHUS will find several communications on this subject in "N. & Q.," 1st S. xi. ONALD.

"RICH AND POOR:" THOMAS LOVE PEACOCK (3rd S. xii. 79, 155, 172).—S. BLYTH has not paid attention to my note at p. 156. Subsequently to my first note at p. 79 I had some doubts as to Mr. Barham being the author. I merely supposed that Mr. Barham *might* have written it, because it originally appeared under *one* of his *noms de plume*, and also because it had been ascribed to him in a defunct suburban magazine called *The Ratepayer*, and in other more important publications. As to its being "like nothing Barham ever wrote," I would remind Mr. BLYTH that "Thomas Ingoldsby," *alias* "Peter Peppercorn, M.D." *alias* "Barney Maguire," *alias* the Rev. R. H. Barham, was a very versatile genius: he could pass from "grave to gay, from lively to severe," from a song to a sermon; he was Democritus and Heraclitus combined. "Miscæ seria ludo" would have been an appropriate legend for his family coat. The version given by Mr. BLYTH is certainly not the *original* one that appeared in the *Globe and Traveller*, though I do not dispute that it is a correct transcript from *The Paper Money Lyrics*; and, as revised by its author, "under the rose of wealth and station" is much better than "hidden in the pomp of wealth and station." The omission of the word "man" after "poor" in the fourth verse, line three, is no improvement; nor is the substitution of "painted" for "close-sheet," fifth verse. MR. BLYTH's third verse (not in my copy) is a valuable addition. I have a copy of "Rich and Poor," said to have been a *cut* from the *Manchester Guardian*, in which the fifth verse of Mr. BLYTH's copy (my seventh verse) was followed by four other stanzas, which I regret my inability to give. The poem has evidently often received additions, and very good ones too. Was Thomas Love Peacock not the author of "The Genius of the Thames, a

Poem"? Was he any relation to Lucy Peacock who wrote some interesting works for children?

S. J.

In reading the song of "Rich and Poor; or, Saint and Sinner," in "N. & Q." I was struck to find it in the peculiar metre of old Tom-of-Bedlam songs. It should be noted, then, that the author has added point to his satire by writing it to the tune of "The Distracted Puritane":—

"Am I mad, O noble Festus,
When zeal and godly knowledge
Have put me in hope
To deal with the Pope,
As well as the best in the College?"

This well-known effusion of the witty Bishop Corbet was, no doubt, in the mind of the author when he reproached the being

"Caught in the fact
Of an overt act,
Buying greens on a Sunday morning."

WM. CHAPPELL.

COAT CARDS, OR COURT CARDS (3rd S. xii. 44.) Archdeacon Nares, in his *Glossary* (1822), says:—

"The figured cards now corruptly called 'Court Cards'—knaves, we trust, are not confined to courts, tho' kings and queens belong to them. The proofs of it are abundant. One says—

'I am a Coat Card indeed.'

"He is answered:—

'Then thou must needs be a knave, for thou art neither king nor queen.'—Rowley, *When you see me*, &c.

'We called him a Coat Card of the last order.'

B. Jonson, *Staple of News*.

'She had in her hand the Ace of Hearts, and a coat card.'—Chapman's *May Day*.

"Here is a trick of discarded cards of us,

We were ranked with coats as long as my old master lived.—Massinger's *Old Law*, Act III. Sc. 1."

The change of name from *coat* to *court* cards probably dates about 1681, as Robertson's *Phrase Book* published in that year gives both words.

R. F. W. S.

CARDINAL D'ADDA (3rd S. xii. 204.)—Dr. Leyburn was Bishop of Adrumetum, not *Adrumetium*. The account of the reception of Monsignor D'Adda, Bishop of Amasia, as the Pope's nuncio, at Windsor, by King James II. is given by Rapin, p. 760, and Burnet, p. 716; but I am not aware of any detailed account of his nunciature in England. A. S. A. inquires who was the consecrator of Philip Michael Ellis, O. S. B., Bishop of Aureliopolis. It was Bishop Leyburn, who had previously consecrated Monsignor D'Adda, Bishop of Amasia. Who consecrated Dr. James Smith, Bishop of Callipolis, is nowhere mentioned; but the Pope's nuncio consecrated Bishop Giffard, Bishop of Madaura, April 22, 1688, and it is most probable that he also consecrated Bishop Smith, as his consecration took place so soon after—on May 13, not the 23rd, as A. S. A. gives the date.

That it was on the 13th is proved by the inscription under his portrait at York: "Deo animam reddidit Maii 13, die, ut contigit, consecrationis ejus anniversaria, an. Dni, 1711, ætatis aetate 66." He had retired to Wycliffe Hall, Yorkshire, and there he died, May 13, 1711, aged sixty-six, as above.

F. C. H.

BRIGNOLES (3rd S. xi. 455; xii. 78, 152.)—There can be no reasonable doubt that Brignoles and Sale are both English surnames. There is a very popular solicitor of the name of Brignall in the city of Durham, and a respectable hotel-keeper and capital volunteer bugler in West Hartlepool of the name of Sale. Who, too, has not heard of George Sale, the translator of the Koran, and of the gallant Sir Robert Sale killed in the battle of Moodkee, December 18, 1845? Mr. J. H. DIXON says that *sale* is Italian for salt: be it so. It is also Ang.-Sax. for Hall. As to Titus Salt, that gentleman is altogether out of court, and I do not see the use of alluding to him on a question of *sale* other than of Alpaca. I can find no mention of P. A. L.'s "distinguished person" in any English biographical works (and I have several) on my book-shelves. How is this? What is the meaning of "M. A. L."? These initials look alarming, but, I trust, are not so; for, as poor Keeley used to say—in *Frankenstein*, was it not?—"I'm so nervous." As "King Louis Philippe's reign" is a thing of the past, how "Ct. Brignole-Sale has for years been Sardinian ambassador at the court of France during" that reign, I cannot understand. Perhaps P. A. L. will kindly explain. Qy. *Was* or *had* been is intended? R. W. DIXON.

Seaton-Carew, co. Durham.

"EXCELSIOR: EXCELSIUS" (3rd S. xii. 66, 158.) I think Longfellow, in using "Excelsior," simply adopted for his song what his countrymen had long adopted for their national flag. Hence the "strange device." R. W. DIXON.

"COMPARISONS ARE ODIOSUS" (3rd S. xii. 206.) In endeavouring to trace this proverb, I find on reference to a *Polyglot of Foreign Proverbs*, Bohn, 1857—

"Comparaisons sont odieuses, Toute comparaison est odieuse. I paragoni son tutti odiosi" (pp. 14, 59, and 104). But amongst the Spanish I find no example. In Mr. Halliwell's fac-simile of *Much Adoe about Nothing* (4to edition, 1600, at p. 42), "Const. Dog.—Comparisons are odorous, palabras, neighbour Verges." Mr. J. Payne Collier, in his edition of Shakespear, adds a foot-note—

"[Palabras, neighbour Verges.] How this Spanish word came into our language, and to be in familiar use with the lower orders, it is difficult to ascertain. Sly, in the induction to the *Taming of the Shrew*, has *pocas palabras*; and the same words are found in the very popular old play of the *Spanish Tragedy*, where they are spoken

by Hieronimo, Act IV. Sc. 4. Hence, possibly, Shakespeare obtained them," &c. &c.

MR. RAMAGE calls attention to the coincidence that Cervantes, in his *Don Quixote*, uses this proverb; but, as *Much Adoe* was printed fifteen years before the second part of *Don Quixote* appeared, Shakespeare could not have been indebted to Cervantes, although the use of the word *palabras* would suggest a Spanish source.

MR. RAMAGE's quotation is slightly inaccurate. In my edition "En Haia, 1744, tomo 3^o," p. 308, it is printed "Que yá sabe, que toda comparacion es odiosa," a comma following the "sabe." Shelton, in my edition (London, 1652), translates it—"For you know all comparisons are odious," the "Que yá sabe" forms no part of the proverb, which is simply "That all comparison is odious."

F. W. C.

Clapham Park, S.

UGO FOSCOLO (3rd S. xi. 437, 526.)—Only the first volume of Foscolo's *Dante* was published during his life. This volume contained the "Discorso sul Testo," a copy of which Mrs. Gatty has purchased. If the corrections are Foscolo's, it may perhaps be the very volume which Mazzini used in editing the *Discorso* when he published the entire work in 1843. *La Commedia di Dante Alighieri, illustrata da Ugo Foscolo*. Londra, Rolandi. It is in four volumes; the first volume contains a preface by Mazzini, in which he refers to the first edition of the *Discorso* in the following passage:—

"Il *Discorso sul Testo* pubblicato nel 1825 pieno zeppo d'errori dal Pickering e due anni dopo con nuovi errori da Ruggia, ed oggi ripulicato con maggiore scattezza di correzione e con emendazioni ed aggiunte considerevoli desunte da un' esemplare postillato di mano dell'autore."—*Prefazione all' Edizione*, xi.

The first volume also contains a facsimile of Foscolo's writing, the same sonnet which Mrs. Gatty has printed—

"Fac-simile della scrittura di Ugo Foscolo;—L'originale di questo sonetto trovasi attaccato dietro al suo Ritratto, dipinto da F. Pistrucci e posseduto dal Sig. Hudson Gurney di Londra."

Mazzini states that Rolandi purchased the manuscript from Pickering for four hundred pounds (*quattrocento lire sterline*).

I beg to add Lord Broughton's opinion of the *Discorso*, as it may induce some of your readers to study the volume for themselves:—

"I would strongly recommend to every lover of Italy, of Italian literature, and especially of Dante, the careful perusal of the first of the volumes published in 1842 by Rolandi, *La Commedia di Dante Alighieri, illustrata da Ugo Foscolo*. The preface to this edition, by an Italian (Mazzini), is worthy of the work, and shows the fervour of that worship of which Foscolo himself was deemed scarcely worthy to be a priest, although he has doubtless done more to illustrate the great object of Italian veneration than any preceding writer. From this preface a just conception may be formed of the character and

merits of Foscolo, and also of the direful distresses of his latter days."—Lord Broughton's *Italy*, vol. i. p. 231.

E. M. B.

CHARLES I. (3rd S. xii. 206.)—ANON. may find much of the information required in Eliot Warburton's *Memoirs of Prince Rupert and the Cavaliers*, 3 vols., 1849, with references to sources where further particulars may be met with.

JOE J. B. WORKARD.

HOMER IN A NUTSHELL.—With this thought or fact (as the case may be) Martial's epigram on Livy in a single volume may be compared (xiv. 190)—

"*Livius in membris.*

"Pellibus exiguis artatur Livius ingens,
Quem mea non totum bibliotheca capit."

"In a small parchment see great Livy roll'd,
Whom all my study was too small to hold."

Wright.

M. Y. L.

TOWN AND COLLEGE (3rd S. xii. 147.)—MR. TRENCH will find every possible information respecting *town* in the appended extract from Isaac Taylor's *Words and Places*, pp. 119, 120:—

"The primary meaning of the suffix *ton* is to be sought in the Gothic *tains*, the old Norse *teinn*, and the Frisian *téne*, all of which mean a twig—a radical signification which survives in the phrase 'the *time* of a fork.' We speak also of the *times* of a stag's horns. The root is widely diffused through the Aryan languages. Compare the Slavonic *tuin*, a hedge, and even the Armenian *tu*, a house. In modern German we find the word *Zaun*, a hedge; and in Anglo-Saxon we have the verb *tynan*, to hedge. Hence a *tan*, or *ton*, was a place surrounded by a hedge, or rudely fortified by a palisade. Originally it meant only a single croft, homestead, or farm, and the word retained this restricted meaning in the time of Wicliffe. He translates Matt. xxii. 5: 'But thei dispiosen, and wenten forth, oon into his toum (*ἀγρός*), another to his marchaundise.' This usage is retained in Scotland, where a solitary farmstead still goes by the name of the *town*; and in Iceland, where the homestead, with its girding, is called a *tan*. In many parts of England the rickyard is called the *barton*—that is, the inclosure for the *bar*, or crop which the land bears: in Iceland, the *bartun*. There are some sixty villages in England called Barton or Burton—these must have originally been outlying rickyards. There are lone farmsteads in Kent called Shottington, Wingleton, Godington, and Appleton. But in most cases the isolated ton became the nucleus of a village, and the village grew into a *town*, and, last stage of all, the word *town* has come to denote, not the one small croft inclosed from the forest by the Saxon settler, but the dwelling-place of a vast population, twice as great as that which the whole of Saxon England could boast."

College, in the sense mentioned by MR. TRENCH, is of course a *collection* of houses.

E. B. NICHOLSON.

Tonbridge.

Mr. Britton's definition of *town*, as "any collection of houses too large to be termed a village,"

is probably to be understood as showing the *usual* meaning of *town* in standard English. If we consider the *local* meaning, there is not the slightest reason why a *town* should consist of more than one house; just as when we read in Burns:—

“Thro’ a’ the *town* she trotted by him,
A lang half-mile she could desery him.”

Poor Maillie’s Elegy.

The glossary to Burns very properly says: “*Town*, a hamlet, a *farmhouse*.” More strictly, however, a *town* means an *enclosure*, that which is defended by a *hedge* or *enclosure*: and hence, originally, a *farmhouse with its belongings*, i. e. the *whole farm*, as above; or whatever is enclosed within a *town-wall*. It is the Anglo-Saxon *tin* (German *zaun*, a hedge), which is connected with the verb *tīnan*, to enclose or fasten; Old English *tync*. The word *untyned*, i. e. *untyned*, unfastened, occurs as late as A. D. 1394:—

“That turneth vp two-folde, *retyned* opon trewth.”
Pierce the Ploughman’s Crede, l. 516.

WALTER W. SKEAT.

Margate.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Visions of William concerning Piers Plowman, together with Vita de Doxel, Dobet, et Dobest, secundum Wit et Resoun, by William Langland (about 1362-1380, A. D.) Edited from numerous Manuscripts, with Prefaces, Notes, and a Glossary. By the Rev. Walter W. Skeat, M.A. &c. In Four Parts. Part I. (Printed for the Early English Text Society.)

Manipulus Vocabularum: A Rhyming Dictionary of the English Language, by Peter Levis (1570). Edited, with an Alphabetical Index, by Henry B. Wheatley. (Printed for the Early English Text Society.)

As German philologists have of late years opened their eyes to the value and importance of their *Nibelungen Lied*, so have English scholars and antiquaries recognised more fully the claims of *The Vision of William concerning Piers Plowman* to be considered among the most valuable illustrations of the political and religious ideas and the social condition of our forefathers which have been handed down to us. Such being the case, it was obvious that the attention of *The Early English Text Society* could not fail of being directed to the propriety of giving to students of our national literature a scholar-like edition of this important monument of our language and literature. The preparation of such an edition has been very judiciously entrusted to the Rev. Walter W. Skeat, a gentleman who has shown by the manner in which he has edited *Lancelot of the Laik* and *The Romans of Parthey* his thorough fitness for the task. The edition will occupy four volumes, the contents of which will be, Vol. I., the “Vernon” Text, or Text A; Vol. II., the “Crowley” Text, or Text B; Vol. III., the “Whitaker” Text, or Text C; Vol. IV., General Notes, and a complete Glossary to all three Texts. The fertile imagination of the author, says Mr. Skeat, in his valuable Introduction, induced him to re-write the poem twice over, so that what may fairly be called three editions of it still exist in manuscript. The Vernon MS. contains the first or earliest of these, and forms the first volume, which is now before us, and contains in addition the Introduction

by Mr. Skeat, in which he points out that Langland’s writings, like those of Chaucer, are worth whole volumes of history in indicating the true temper and feelings of the English mind in the fourteenth century, and shows how these authors illustrate each other,—Chaucer describing the rich, and Langland the poor, in their homely, ill-fed, hardworking condition. The book is one of the most interesting yet issued by the Society.

We must postpone our notice of *Levis’s Manipulus*; but take this opportunity of calling the attention of our readers to two new proposals on the part of the Society—one is for reprinting the Publications for the years 1864, 1865, and 1866, as soon as sufficient subscribers’ names are received; the second is for the publication of an *Extra Series*. Gentlemen desirous of supporting either or both these proposals should communicate at once with the Secretary.

St. Pauls. A Magazine edited by Anthony Trollope. With Illustrations by J. E. Millais, R.A. No. 1. (Virtue.)

If, referring to the appearance of a new literary periodical, one should quote the hackneyed “another and another still succeeds,” the quotation would undoubtedly prove a prophecy; for who can doubt that a Magazine, of which the staple is to be the Serial Novel, will prosper in the hands of Mr. Trollope? His first Number gives assurance of it. Whether he may be wise in giving his venture a political character, time alone can show. But the political articles, and all the padding or padding of the Number, are well written.

Tinsley’s Magazine, conducted by Edmund Yates. No. 3. (Tinsley Brothers.)

The third number is unquestionably equal to the first, which will satisfy the subscribers. Nor do we think they will object to the publishers’ sensible arrangement of issuing their Magazine on the 15th instead of the 1st of each month.

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, whose names and addresses are given for that purpose:—

DRYDEN’S POEMS. 2 Vols. 12mo. 1713.
Folio. Tonson, 1701.

Wanted by Messrs. Macmillan & Co., Bedford Street, Covent Garden.

DR. PUSEY’S LECTURES ON THE BOOK OF DANIEL. Bell & Daldy.
Wanted by Messrs. Rivington & Hollis, 5, Mount Street, Grosvenor Square, W.

Notices to Correspondents.

LA BOUTE. A Discourse of Voluntary Servitude, by Stephen de la Bouette, was translated into English in 1755. The name of the translator is not given.

MISS S. H. The Botanical and Horticultural Meeting, &c., 1834, is by Miss Storie Perkins. A letter may probably be forwarded to that lady if addressed to Messrs. Crossley and Billington, Rugby, the publishers of her last work in 1858.

J. MANUEL. Six volumes of *The Reliquary*, 1860-1866, have been published; the work is still in progress.

WILL MESSRS. G. PRYDE and J. H. DIXON be kind enough to let us know their addresses? Letters for them are now lying in our office.

ERRATUM.—3rd S. xii. p. 165, col. ii. line 13, for “Barbons” read “Barbosa.”

A Reading Case for holding the weekly Nos. of “N. & Q.” is now ready, and may be had of all Booksellers and Newsmen, price 1s. 6d.; or, free by post, direct from the publisher, for 1s. 8d.

“NOTES AND QUERIES” is published at noon on Friday, and is also issued as MONTHLY PARTS. The Subscription for STRAIGHT COPIES for SIX MONTHS forwarded direct from the Publisher (including the Half-yearly INDEX) is 11s. 6d., which may be paid by Post Office Orders payable at the Strand Post Office, in favour of WILLIAM G. SMITH, 43, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

“NOTES & QUERIES” is registered for transmission abroad.

LONDON, SATURDAY, OCTOBER 12, 1867.

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Notes.

COLERIDGE AT ROME IN 1806.

In the charming letters of Gottlieb Schick, the German painter (1779-1812), there is an allusion which, I think, refers to Coleridge’s life and way of living at Rome. Schick, whom the Germans cannot sufficiently thank for his ennobling and purifying influence on the German school of painting, writes from Rome to his relations at Stuttgart (July 5, 1806):—

“I do not remember whether I have told you that an Englishman had come to lodge with Wallis for a few months. This gentleman was very poorly; he slept mostly during the day, and was awake during the whole night. He was the cause that the whole house got out of its proper every-day order, and I did not dine on that account at Wallis’, as this Englishman (who, however, is a celebrated poet and scholar) made me lose too much of my time.” (*Beiträge aus Württemberg*, von Professor Dr. Ad. Haakh, Stuttgart, 1863, p. 206.)

The Wallis here referred to was the English landscape-painter, George Augustus Wallis (1765-1846), who, though a clever painter, became, in the latter part of his life, more celebrated as a picture-dealer. He eventually became the father-in-law of Gottlieb Schick; and as most of the artists and authors with whom Coleridge became acquainted when at Rome were friends of Schick’s and frequented Wallis’s house, I think it more than probable that it is Coleridge who was staying

with Wallis. In the very pleasant *Biographical Memoir* of Coleridge, written by Ferdinand Freiligrath (who employed the best sources) for the Tauchnitz edition of Coleridge’s *Poems*, we read that when at Rome—

“He made the acquaintance of Ludwig Tieck, was painted by Washington Allston, and had to thank Wilhelm von Humboldt for a warning which enabled him to escape from the snares of Bonaparte.” (*Memoir*, p. xv.)

Ludwig Tieck, Washington Allston, Wilhelm von Humboldt, were very dear and intimate friends of Schick; also the distinguished art-critic Cavaliere M.A. Migliarini, of whom we read in the *Art-Journal* (S. II. January, 1863), that,—

“Between the years 1805-8, chance made him acquainted with the poet Coleridge, with whom he soon formed an intimate friendship. Coleridge had come from Malta to Rome, where he and Migliarini passed many evenings together in delightful conversation—Coleridge explaining Shakespeare, and Migliarini reciting and commenting on Dante, of whose merits the English poet was a competent judge, being well acquainted with the Italian language. Their evening entertainments were varied by philosophical discussions, when Coleridge found a respectful listener in Migliarini.”

It is also probable that Coleridge employed his pen in favour of some of Schick’s pictures; for in another letter, dated July 26, 1806, the latter says:—

“I am already somewhat known in England, for several English journals have spoken of me. I have seen two of them at Wallis’ myself.” (*Beiträge*, &c., p. 212.)

Did Coleridge write these critiques, and for the *Morning Post*? It seems Coleridge commenced his “Political Papers” in that journal in 1797, joining “the badly-paid staff on his return from Germany, November, 1799” (see Walter Thornbury’s *Haunted London*, 1865, pp. 177, 178), and it is possible that those critiques were written by him, not only because Schick at that time meditated upon visiting England, but because he must have been charmed with the young painter’s productions. HERMANN KINDT.

344, Stretford Road, Manchester.

LEONINE AND ALEXANDRINE VERSES; WHY SO CALLED.

It is well known that a certain kind of hexameter, wherein a word in the middle of the line rimes to a word at the end, is called a Leonine verse; and the name is sometimes given, perhaps, to riming pentameters. The following lines occur in the Prologue to *Piers Plowman*, ed. Wright, p. 9:—

“Nudum jus a te vestiri vult pietate.”

“Qualia vis metere, talia grana serere.”

Here the syllables *a te* answer to the ending of *pietate*, while *metere* and *serere* also have like endings.

Such verses abound in mediæval times, and one is naturally anxious to know whence they derived their name. As to this point, there is a passage in Massieu's *Histoire de la poésie Française* (Paris, 1739), which is worth attention, and of which I here give a translation:—

"We read that a certain Leonius or Leoninus, a canon, first of St. Benedict, afterwards of St. Victor, who had composed ten books in verse on the subject of Sacred History, and many other pieces which manifested genius, and sometimes even sallies and felicitous boldnesses (*sauvées et des hardieses heureuses*), gave up this kind of poetry which he saw abandoned by everyone, in order to take up with another to which everyone was hurrying; and, accordingly, he became one of the most determined rimers (*rimeurs*) in Latin who have ever lived," &c.—P. 86.

On p. 88 we find—respecting the origin of the word *Leonine*—the following:—

"I remark, in two words, that there have been three different opinions on this point. Some suppose that they were so called from Pope Leo the Second, from the false persuasion that this pope was the inventor of rime. Others say that our ancestors, in their simplicity, named them *Leonines*, from the word *Lion*; fancying that, as this animal surpasses all others in courage and strength, so verses bristling with rimes had also a something in them that was more masculine and vigorous than others. But the majority believe that these verses owe their name to the famous Leonius or Leoninus, of whom we have just spoken; who, of all the authors of his age, composed the best lines, and who contributed most towards bringing them into vogue. The last opinion is probably the correct one."

As regards *Alexandrine* verses, he gives the following opinion at p. 111:—

"It is commonly held that the authors of the Romance of Alexander were contemporaries of 'Maitre Eustache.' . . . It is certain that they wrote under Louis le Jeune, or under Philippe Auguste. There were four who laboured at this work, consecrated to the glory of the famous King of Macedon, whose name it bears. Lambert le Court and Alexandre de Paris sang his exploits; Pierre de Saint Clod verified his 'Testament'; and Jean de Nivelois wrote a book on the manner in which his death was avenged. Till then, in former romances, only the verse of eight syllables had been used, but in this they employed one of twelve syllables as being more majestic, and moving with more display and more pomp. And hence are such verses named *Alexandrine*, either from Alexander, the hero of the poems, or from Alexandre de Paris, the most celebrated of the four poets who employed themselves upon this work."

WALTER W. SKEAT.

Cambridge.

HENRY PURCELL: THE CHAPEL ROYAL.—In a volume entitled—

"Westminster: Memorials of the City, St. Peter's College, the Parish Churches, Palaces, Streets, and Worthies, by the Rev. Mackenzie E. C. Walcott."

occur the following passages, which I extract:—

1. "At the coronation of King Charles II. we find in the roll of musicians of the chapel—Cook, Henry Lawes,

* He wrote the romance of *Le Brut* in 1155.

Christopher Gibbons, Lowe, and Thomas Purcell, and that Henry of whom it was said that he was 'gone to that blessed place where only his harmony could be exceeded.'"

2. "King Charles [the Second] introduced a band of twenty-four violins with violas and bases, instead of the grave tones of the majestic organs, into the service of the chapel. Tom D'Urfey made his song upon the innovation, 'Four-and-Twenty Fiddlers all in a Row.' The king withdrew his new music."

In the first extract Mr. Walcott has made a slight mistake by confounding the father with the son. The Henry Purcell was born in 1658, consequently he was about *two years old* at the Restoration.

In the second extract Mr. Walcott tells the reader that Tom D'Urfey made his song, beginning "Four-and-twenty fiddlers," on the occasion of the introduction of this instrumental band into the Chapel Royal! Now, I venture to say that the writer never read the song in question. He could not have done so, or he would not have made so rash a statement. D'Urfey's song had nothing whatever to do with the royal band except in name. It is a mere tissue of absurd nonsense, without the slightest wit or fun. It contains no sting of any kind; the opening lines alone mention fiddlers, the rest of the song relates to cobblers, tailors, tinkers, and a variety of trades. But Mr. Walcott does not stop here. He tells us that the royal band was *withdrawn* from the chapel in consequence of this song! Never was a statement more unfortunate. We have evidence to show that Purcell and Blow continued to write their anthems with instrumental accompaniments, and that they were performed in the Chapel Royal down to the end of the king's reign, and even far on into that of his successor.

Statements like these are too common, I am sorry to say, in books of the present day. I mean in books where we have a right to expect something better than the *ad captandum* stuff of the magazines. EDWARD F. RIMBAULT.

THE LITERARY INSTITUTIONS, LIBRARIES, AND NEWSPAPER PRESS OF BRAZIL.—A very interesting and instructive Catalogue of the Brazilian portion of the Paris International Exhibition has been published in English, edited by Miguel Antonio da Silva, Capitaine du Génie, Membre de la Commission Brésilienne à l'Ex. Univ. de Paris. It is an octavo volume of 331 pages, and contains a large map of the empire. It was printed at Rio de Janeiro by E. & H. Laemmert, 1867.

The first 134 pages contain "A Glance at the Empire of Brazil," its geography, physical aspect, political constitution, statistics of commerce, education, natural products, manufactures, &c. &c., more complete than the accounts given in any geographical or commercial encyclopædia.

The following epitome deserves a corner in "N. & Q.":—

Scientific Societies.—In Rio, the capital, there are eleven literary and scientific societies. The Historical and Geographical Institute, which has now been in existence twenty-eight years, publishes a Quarterly Review. It holds its meetings twice a month, "and these are always honoured by the presence of H.M. the Emperor."

The Society for the Aid of National Industry is also often honoured by the presence of H.M. the Emperor.

The National Library possesses 66,000 volumes, many of which are of great value. The Naval Library possesses 10,000 volumes, 2,800 charts, and numerous plans.

Newspapers.—There are four daily papers published in Rio; the oldest, the *Diario do Rio*, is in its forty-seventh year. The *Jornal do Commercio*, in its forty-sixth year, circulates 13,000 per diem, and consumes 376 tons of paper and 13 cwt. of ink yearly. *O Apostolo*, a religious, and *Brazil Historico*, an historical paper, are published periodically. "Besides these, there are sundry political, illustrated, and literary papers published." A paper and two literary journals are published in French. The *Anglo-Brazilian Times*, treating principally on colonization, and the *Rio Commercial Journal*, of commerce, are in English.

In the provinces there are published, in the Amazonas, 2; Para, 2; Maranhão, 2; Piauly, 1; Ceará, 4; Rio-Grande do Norte, 1; Parahyba, 2; Pernambuco, 3 (one in its forty-third year); Sergipe, 2; Bahia, 5; Rio de Janeiro, 8; S. Paulo, 10; Paraná, 4; Santa Catarina, 2; S. Pedro do Rio Grande do Sul, 7; Minas Geraes, 3; Goyaz, 1; Matto-Grosso, 1. This makes a total of 66, all of which are specified by name in this work (p. 115-118). Of these, three are in the German language. J. P.

TENNYSONIANA.—I am somewhat surprised that the editor of *Tennysonian* and other hunters after the fugitive pieces of the laureate have overlooked the stanzas in *Punch*, March 7, 1846, with which he supplemented the famous verses in the preceding number upon Lord Lytton's satire of "The New Timon." The signature, the style, and the very title chosen should have revealed their authorship. They are signed as the previous stanzas are signed, "Alcibiades," and they are entitled, with evident allusion to them,

"AFTER THOUGHT.

"Ah, God! the petty fools of rhyme,
That shriek and sweat in pigmy wars
Before the stony face of Time,
And look'd at by the silent stars;—

"That hate each other for a song,
And do their little best to bite,—
That pinch their brothers in the throng,
And scratch the very dead for spite;—

"And strain to make an inch of room
For their sweet selves, and cannot bear
The sullen Lethe rolling doom
On them and theirs and all things here,
"When one small touch of Charity
Could lift them nearer Godlike State,
Than if the crowded Orb should cry
Like those that cried Diana great.
"And I too talk, and lose the touch
I talk of. Surely, after all,
The noblest answer unto such
Is kindly silence when they brawl."

C. T. B.

WARRANT FOR SEARCHING THE HOUSES OF DISAFFECTED PERSONS IN THE COUNTY OF SURREY, DURING THE REBELLION OF 1715.—The following document, transcribed from the original belonging to the Baroness North at Wroxton in Oxfordshire, may perhaps be interesting to the Surrey collector. It is to be observed that one of the persons named was Mr. Arthur Moore of Fetcham, and it was among *his* papers that the original was found, now among Lady North's muniments.

"Octobr 1715. Major Boyd of Richmond, Muster Master of this county, appoint'd by y^e Duke of Argyle, accompanied by M^r Nutall, Jun^r, came to search for Armes, Horses, &c. by virtue of a Warr^t signed by eighteen Dep^y Lieuten^ts, reciting that whereas there was an actual Rebellion, &c., and that they had receiv'd Information, and had good reason to suspect that the persons following . . . were papists, nonjurors, or disloyal and disaffect'd persons, and aiding or assisting to y^e s^t Rebellion, therefore to search, seize, and take away all arms, horses, &c.

"Dep^y Lieut^s.—M^r Fielding, S^r Fr. Vincent, S^r Ja. Bateman, S^r J. Evelyn, M^r Tho. Onslow, M^r Pe. Hussey, M^r Geo. Evelyn, S^r W^m Scowen, S^r Tho. Scowen, M^r H. Temple, M^r W^m Clayton, M^r Ro: Wroth, M^r Harding, M^r Ja. Layton, M^r Tho: Broderick, M^r P. Dockminique, S^r N. Carew, M^r Wa: Kent. 18.

"The Persons to be search'd.—S^r Charles Orby, Tho. Orby, at Egham; S^r James Clarke, Moseley; John Mitchell, Richmond; — Smith, Byfleet; George Vernon, Farnham; — Waters; — Weston, Sutton Place; Tho: Howard, Jo: Howard, Guilford; Ar: Moore, Fetcham; Ph: Daeres, Leatherhead; N. Fendell, Ewell; Ch: Byne, Hen^r: Byne, Cashalton; — Herringman; — Verdoon, Croydon; — Abell, Walingham; Har: Groderick, — Groderick, Richmond; M^r Ch: Howard, Darking; — Salmon."

E. P. SHIRLEY.

PRIME: OFFAL: FREER: SCAR.—I find the following among my scraps, whence taken, however, I omitted to note, but I believe from the Report of the Royal Commission on Sea Fisheries.

On the east coast of England, and in the London fish market, the trade divide the fish into two classes—"prime" and "offal," the first comprising sole, turbot, brill, and cod; the second chiefly haddock, plaice, and whiting. The term "offal" was introduced at a time when the demand for fish and the means of conveying it to market were much more limited than at present, and

when it was therefore often found necessary to throw overboard much of the less valuable description, which could not bear the cost of transport. *Freey*, the spat of the mussel. *Scar*, rocky ridge on which the mussels grow.

PHILIP S. KING.

DUKE OF ROXBURGH.—The visit of Her Majesty to this nobleman at his seat near Kelso has recalled to my mind a query which I more than once intended to make, which is this:—Why is the title always spelt *Roxburghe*, instead of *Roxburgh*, as it ought to be, when alluded to by the newspapers? It was, of course, originally taken from the ancient burgh and castle of Roxburgh, and was always thus spelt till of late years; and our Royal Duke might as well call himself Duke of *Edinburghe*, as Roxburgh be spelt in this absurd manner. If the name *must* be *Anglicised*, pray let it be spelt, correctly, *Roxborough*, at once!

I am not an old man yet, and I recollect when the name of the duke's residence was spelt *Fleurs* instead of *Floors*, as it is now. Being somewhat old-fashioned, I dislike changes of this sort, unless some very good reasons are assigned for them, and these I have never heard yet. E. C.

DREAMS IN THE NEW TESTAMENT, AND A STATEMENT OF BENDEL.—Dreams are very frequent in the Old Testament, but very rare in the New. I can only recall four—two to Joseph, one to the Magi, and one to Pilate's wife. Visions are a different thing. The Greek is a distinct word.

One is almost unwilling to suggest any inaccuracy on the part of such a writer as Bengel; but I am unable to reconcile his following note on Acts xvi. 9 with Matt. xi. 12, where the dream of the Magi is recorded. Bengel's words, speaking of the vision which appeared to St. Paul at Troas, are:—

“Non dicitur fuisse *somnium* (*i. e.* a dream) tametsi nox erat. Sec. c. xviii. 9. Nullum aliud *somnium* in N. T. memoratur, nisi que Josepho obtigere, primis illis temporibus, Mat. 1 & 2, et Pilati, ethnici, uxori.”

As the Greek of Matt. xi. 12 is unquestionably “dream,” not “vision,” I cannot at present admit this to be correct, but should be most happy to be proved wrong in regard even to this small charge against the accuracy of such a precious commentator. FRANCIS TRENCH.

Islip Rectory, Oxford.

INSCRIPTION.—The following is a copy of the inscription on the stone which once covered the grave of the father and mother of the late Bishop Herbert Marsh. The stone now lies on the south side of the chancel of Faversham church:—

“THE REV. RICHARD MARSH, M.A., thirty-four years Vicar of this Parish, died the 30th of August, 1778, aged 67; and ELIZABETH his wife, the 30th January, 1771, aged 49; SARAH, their daughter, the 8th of April, 1757, aged 2 years.”

J. M. COWPER.

Queries.

REGISTRUM SACRUM AMERICANUM.

Where are there to be found the names of the bishops of the Episcopal Church in the United States of America, with dates and places of consecration, and names of consecrators? Percival's work, *An Apology for the Doctrine of Apostolical Succession* (2nd edit. 1841), and *The Church Magazine* for 1843, vol. v. (G. Bell, 186, Fleet Street, London), are the only authorities I have been able to refer to. The former brings down the succession, very carefully, to Feb. 28, 1841, and the latter to Oct. 13, 1842; from that period there are brief and incidental notices, from time to time, in the *Colonial Church Chronicle* (Rivingtons, London), which I think might be fuller. What I desiderate are similar data of all the consecrations, from that of John Johns, Bishop-assistant of Virginia, in 1842, up to the present time. Bishop Johns was the thirty-ninth in the American succession, commencing with Bishop Seabury of Connecticut, in 1784; and Bishop Tuttle, consecrated Missionary-bishop of Montana on May 1, 1867, appears to be the eighty-fourth on the list—thus leaving no less than forty-five prelates to be recorded.

Now that a “Pan-Anglican Synod,” or rather a General Council of the Anglican Communion, is about to assemble, under the auspices of the Archbishop of Canterbury, Primate and Patriarch of the West, would it not be interesting to have a complete record of all those bishops who are eligible to be present at this great meeting. From my list of the Protestant Episcopate throughout the world, I find that there are in England two archbishops, and twenty-six bishops; in Ireland, two archbishops, and ten bishops; in Scotland, eight bishops; in the Colonies, including missionary and extra-colonial regions, forty-nine bishops; retired bishops, seven; and American Episcopal Church, forty-five bishops: making a total of one hundred and fifty-one archbishops and bishops. There are also two bishops who have been deposed, and deprived of their sees, by their spiritual superiors:—1. Levi-Silliman Ives, formerly Bishop of North Carolina, in United States of America; consecrated 1831, resigned 1852 (on joining Church of Rome), and deposed 1853, by General Convention of American Episcopal Church. And 2. John William Colenso; consecrated Bishop of Natal, in Africa, 1853; and deposed, 1864, by his metropolitan, the Bishop of Capetown, for heresy and schism (though this is disputed by Dr. Colenso, and it is still a doubtful question as to whether he should be considered *legal* occupant of his see). A. S. A.

AMERICAN NAVIGATION LAWS.—Is there any history of them extant?—or any reliable book of

reference setting forth the arrangements and working of the present system? General Smith, in Dec. 1801, in the Lower House of Congress, stated that it has been found expedient to institute discriminating duties between American and foreign tonnage; and saying that "the measure operated like a charm," and in a short period doubled the American tonnage. C. A. W.

May Fair.

BEDGEGUAR.—From whence have our botanists or entomologists obtained the word "bedeguar," by which they describe the beautiful gall so often found on the wild rose? C. W. BINGHAM.

ROBERT BYNG.—I have lately met with two portraits painted by Robert Byng, dated 1716. He appears to have been an artist of considerable ability, and I presume the father of the persons undermentioned. It is of Robert Byng that I venture to ask information. The sons and daughter, as I take them to be, are thus described in Sir R. C. Hoare's *Modern Wilts* (Sarum, by Hatcher & Benson, p. 643):—

"Edward Byng, a portrait-painter, a pupil and assistant of Sir Godfrey Kneller, and had a legacy under Sir Godfrey's will, 1723.

"Thomas Byng, lived at Potterne, Wilts. His hatchment on panel in the Vestry at this date

"The sister of Edward and Thomas Byng married Robert Bateman Wray, the celebrated gem engraver." (See the same History.)

He was in all probability the engraver employed by many of our Wilts local gentry prior to his migration to London, possibly after. The seals of arms of that date now existing in Wiltshire families are in many cases executed with a masterly hand, and an exactness hardly discernible in most modern cutting. The price was no doubt proportionately high. E. W.

CHURCH-DOOR PROCLAMATIONS.—

"I have written to Stentor to give this couple three calls at the church door, which they must hear if they are living within the bills of mortality; and if they do not answer at that time, they are from that moment added to the number of the defunct."—*Tatler*, No. 54, August 13, 1709.

To what custom does this passage refer?

R. F. W. S.

"THE CONSTANT LOVER'S GARLAND:" E. FORD. I have received a copy of a ballad, from the collection in the Chetham Library, called "The Constant Lover's Garland." It is more known, I believe, as "Nanny and Jemmy of Yarmouth." The imprint, as given to me, is G. Angus, Printer-side, Newcastle. Can you give me any information as to the authorship or date of issue of this ballad? Was G. Angus a regular printer of ballads?

"The Norfolk Farmer's Journey to London," in Mr. Halliwell's *Anthology*, is said to have been

written by Edward Ford. Can you give me any particulars respecting the writer? ALPHA.

EXCELLENCY.—I was lately contradicted when I stated that the Commander of the Forces in India, and the officer holding the like appointment in Canada, were not entitled to the title of "Excellency," which they commonly receive. I shall be glad to know if I was right in my statement. Also, whether any person except a Viceroy can properly lay claim to the title of "His Excellency"? H. ST. J. M.

JOHN EYCKE, 1630.—Is anything known of an artist of this name, painting in England at this date? There is at Milton a portrait of the first Baron Fitzwilliam, in good preservation, with the name—"John Eycke, fecit, 1630"—painted upon it; and I cannot find the name in Walpole's account of artists who have painted in this country, nor is it in the octavo edition of Pilkington's *Dictionary*. Perhaps some of your correspondents may know something of him.

G. D. T.

INSCRIPTION IN MELROSE CHURCHYARD.—The following lines are sculptured upon the tombstone of "Honest Johnny Bower," once custodian of the abbey, and a special favourite with Sir Walter Scott:—

"The precious dust beneath this stone

Once shew'd this reverent pile,

And form'd an Israelite indeed,

In whom there was no guile."

Are these lines the "honourable blazon" promised by Sir Walter to his friend? At the time of Washington Irving's visit to Melrose, Johnny was living "in the proud anticipation of a poetic immortality."

J. MANUEL.

Newcastle-on-Tyne.

THE "JOCO-SERIN" OF MELANDER.—In a weekly serial, two or three years ago—Chambers, or Dickens' *All the Year Round*, I think—appeared a notice of this work, under some such title as "A Little Fat Book." Will some reader kindly refer me to the magazine, and number or date?

WILLIAM BATES.

Birmingham.

OLD LONDON BRIDGE.—It would appear from a letter written to the *Gentleman's Magazine*, vol. xxviii. p. 469, Oct. 1758, by Joseph Ames, Secretary to the Society of Antiquaries, that three engraved stones, fac-similed, describing different periods of repairs done to the old bridge, were in the possession of Mr. Hudson, the Bridgemaister, at the Bridge House, situated at the foot of the bridge, Southwark side.

1. The oldest inscription, 1497, is sculptured upon a stone 9 $\frac{3}{4}$ inches in height by 16 $\frac{3}{4}$ inches long; the letters being raised and within a border, "Anno Domini 1497," in small Arabic figures.

2. Anno Domini 1509. The stone 10 inches deep and $13\frac{1}{2}$ inches wide; the final character supposed to be the old mark for Southwark.

3. Anno Domini 1514. The stone $9\frac{1}{2}$ inches deep and $11\frac{1}{2}$ inches wide. The marks between which the date is enclosed are supposed to be Sir Roger Achiley's, Lord Mayor of London in 1511.

The Bridge House and yard were formerly used for keeping materials for the repair of the bridge, and subsequently as a public granary. The building was taken down to make way for the present noble bridge. The first stone has been lately brought to my notice by John Pickering, Esq., of Moorfields, a member of the Corporation, who has promised to present it to the Museum of the Corporation. I should be glad to learn, if possible, through "N. & Q." what has become of the other two historical records.

W. H. OVERALL, Librarian, Guildhall.

"LES MISÉRABLES": BISHOP OF D.—I copy the following from an article in the *Church Times* for Aug. 10, 1867:—

"When anyone of their lordships will do as the Bishop of Digne did, obtain leave to give up the Episcopal Palace for a hospital, betaking himself to a mere cottage."

By the Bishop of Digne, I conclude the writer means the Bishop of D—, whose character is delineated in so masterly a manner by Victor Hugo in the first volume of *Les Misérables*. Murray's *Handbook for France* tells me that "the chief building in Digne is the Préfecture, formerly the Bishop's Palace, a very ordinary building"; but does not mention the hospital, and, as I feel some interest in the question, I am compelled to resort to your pages. I wish to know, firstly, did a Bishop of Digne act in the manner mentioned, and at what date? Or, secondly, if not at Digne, did such a circumstance occur anywhere else in France? DENKMAL.

OLDHAM'S POEMS.—Who was the editor of the edition of Oldham's *Poems* of 1722, in two volumes, 12mo? CH.

RICHARDSON OF RICH HILL.—Major Edward Richardson, a descendant of the Pershore family (3rd S. v. 527), married Anne, daughter and heir of Francis Sacheverell, Esq., of Legacory (now Rich Hill), co. Armagh, by whom he had two sons. The elder son, William, was (like his father) M.P. for the county of Armagh; he married in 1694 Elizabeth, daughter of Sir Richard Reynell, Bart., but died without issue; and was succeeded in his estates by his brother John, an officer in the army. He married Anne, daughter of —? His eldest son William, M.P. for the county of Armagh, was a barrister; he was born in 1708 or 1709. John's second son, Colonel Henry Richardson, was ancestor of the present

family of Rosfad, co. Fermanagh. Mr. John Richardson was born in 1662-3, and died 1744-5, leaving his widow surviving. Their second daughter, Mary, was the wife of the first Lord Gosford. I shall be greatly obliged if any of your correspondents will let me know the family name of Lady Gosford's mother. I have tried for years to discover this, but in vain. Having been in the army, John Richardson may have been married in England. II. LOFTUS TOTTENHAM.

THE SOLDIER WHO PIERCED CHRIST.—In Bloomfield's *Recensio Synop.* on John, xix. 32, there is cited from Lampe the epitaph of the very soldier who pierced the side of the Saviour. His name was Longinus, and is found in the church of St. Mary at Ham, in France:—

"Qui Salvatoris latus in
Cruce cuspidis fixit
Longinus hic jacet."

Is there any tradition of how this strange thing came about? Or is it to be set down as one further addition to the list of pious frauds so common in early times? C. A. W.

May Fair.

SYLLA, A SUFFERER FROM THE GOUT.—Plutarch has related in his *Life of Sylla*, that—

"During his sojourn at Athens, Sylla was afflicted with a very severe pain in the feet, with heaviness in the limbs, which Strabo calls podagra (gout). He therefore went over to Ædipso, in Eubœa, and made use of the warm baths there."

Will your correspondents kindly inform me what is known of these boiling springs of Ædipso, now known as Lypso, and whether they afford any relief for this painful disease, to which Plutarch, as the first ancient author, has called our attention? Perhaps this information can only come from Athens, and I shall write there to obtain it. W. W.

Malta.

Queries with Answers.

WATERLOO.—A controversy arose a few nights since, at a party of gentlemen, on the subject of the attack of the French on the Chateau of Hougoumont, Waterloo. The question was—Who were the two officers who shut the gates at the time of the attack? There is no doubt that Sir James Macdonnell was one of them; but the name of the other still remains a matter of doubt. The old sergeant who shows visitors over the field of Waterloo persists that it was a certain Sergeant Crawford; and strange to say, Sir Walter Scott, in *Paul's Letters to his Kinsfolk*, describing that celebrated conflict, falls into the same error. I say error, for I have had Sergeant Fraser, late of the Scots Fusilier Guards (now dead), and who was, until a very few years since, one of the vergers of Westminster Abbey, pointed out to me as

the person who assisted Sir James Macdonnell in the performance of one of the most gallant acts on record: and there are several persons of credibility, now living, who can testify to the fact. Can you assist me in getting this question satisfactorily answered? W. M.
Denbigh Street, Picniclo.

[In that huge, but very partial compilation of British military history, by the late Sir Archibald Alison, the author gives, *more suo*, the sole credit of the closing the gate against the French at Hougoumont to his countryman Lieut.-Col. (afterwards Lieut.-Gen.) Macdonnell, of the Light Brigade; but, in truth, the feat was accomplished by five equally brave individuals, namely, Lieut.-Col. Macdonnell, Captain (now General) Wyndham, Ensign (afterwards Colonel) Gooch, Ensign Harvey, and Sergeant Graham of the Guards. For a graphic description of the scene, consult the Rev. G. R. Gleig's (Chaplain-General of the Army) *Story of the Battle of Waterloo*.]

SIR ANTHONY ASHLEY AND CABBAGES.—Is it true that the cabbage was first cultivated in England by Sir Anthony Ashley, and that, in memory of this, a cabbage was sculptured on his tomb at Wimborne St. Giles, Dorsetshire? I am at present in the country, away from all books, so that I have no resource but to cast myself on "N. & Q." for information. Of course some kind of kale must have been in use in England from very early times; and the story about Sir Anthony Ashley, if true, must relate to the introduction of the round-headed, close-leaved vegetable now so common in our gardens. When did Sir Anthony Ashley flourish? And where shall I find any *authentic* account of the story? JAYDEE.

[Sir Anthony Ashley, of Wimborne St. Giles, co. Dorset, was the grandfather of the first Earl of Shaftesbury, and was highly distinguished by the favour of Queen Elizabeth. He died on January 19, 1627-8, aged seventy-six. See his epitaph in Hutchins's *Dorset*, iii. 190. The variety of *brassica* which was first cultivated in England cannot be ascertained, since our ancestors had no distinctive name for the different kinds. The close-hearted variety, which is now more peculiarly called cabbage, was for many years imported into England from Holland. Sir Anthony Ashley, it is said, first introduced its cultivation into this country (Hutchins's *Dorset*, iii. 175), and made the English independent of their neighbours for a supply. This planter of cabbages likewise rendered his name known by other deeds, less creditable to his character. It is related that he had a command at Cales (Cadiz), where he got much by rapine, especially from a lady who trusted her jewels to his honour; whence the jest on him, that he got more by *Cales* than by *cale* and cabbage. There is said to be a cabbage at his feet sculptured on his monument at Wimborne St. Giles. Although Sir Anthony Ashley introduced the cabbage, it does not appear to have become generally cultivated, for the vegetable was continued to be imported for many

years. Ben Jonson, who wrote more than half a century afterwards, says, "He hath news from the Low Countries in cabbages."—Rhind's *History of the Vegetable Kingdom*, ed. 1855, p. 296.]

THE BAYONET.—Haydn mentions that the bayonet was adopted by the British, Sept. 24, 1693; and in the Second Series of "N. & Q." we have some interesting information as to the origin of the name, &c. Is it known where, and by whom, this instrument was first forged in England? J. MANUEL.

[Who the person was that first forged the bayonet in England is unknown. On May 3, 1860, a communication was read to the Society of Antiquaries from Mr. Akerman, their secretary, entitled "Notes on the Origin and History of the Bayonet." Mr. Akerman observed, that he had been unable to verify the statement that this weapon derives its name from Bayonne, the reputed place of its invention. Voltaire alludes to it in the 8th book of the *Henriade*. The results of the inquiry may be thus briefly recited:—That "bayonette" was the name of a knife, which may probably have been so designated either from its having been the peculiar weapon of a cross-bowman, or from the individual who first adopted it. That its first recorded use as a weapon of war occurs in the Memoirs of Puysegur, and may be referred to the year 1647. That it is first mentioned in England by Sir J. Turner, 1670-71. That it was introduced into the English army in the first half of the year 1672. That before the peace of Nimuegen, Puysegur had seen troops on the Continent armed with bayonets, furnished with rings, which would go over the muzzles of the muskets. That in 1686 the device of the socket bayonet was tested before the French King and failed. That in 1689 Mackay, by the adoption of the ringed bayonet, successfully opposed the Highlanders at the battle of Killiecrankie. Lastly, that the bayonet with the socket was in general use in the year 1703.]

DRUIDIC CIRCLE AT ADDINGTON.—Can you inform me whether the Druidic remains at Addington Park, in Kent, have ever been examined? E. S.

Penge.

[The famous monumental stones at Addington Place, in Kent, are described by the late Mr. Colebrooke in the *Archæologia* (ii. 107), in an article entitled "An Account of the Monument commonly ascribed to Catigern, and in Thorpe's *Customale Roffense*, 1788, fol. p. 68. There is also an engraving of the stones in *Bibliotheca Topog. Britannica*, i. 470.]

DANIEL WEBSTER.—Can you inform me in which of Webster's works the expression—"The tap of the British drum follows the sun in its course round the world"—occurs; and also, what is its proper form? I have seen it quoted differently. C. A. O.

[The passage in Daniel Webster's speech (May 7, 1834) reads as follows: "On this question of principle, while

actual suffering was yet afar off, they (the Colonies) raised their flag against a power to which, for purposes of foreign conquest and subjugation, Rome, in the height of her glory, is not to be compared; a power which is dotted over the surface of the whole globe with her possessions and military posts, whose morning drum beat, following the sun, and keeping company with the hours, circles the earth in one continuous and unbroken strain of the martial airs of England."—*Works*, iv. 111: ed. 1851.]

REGISTRUM SACRUM HIBERNICUM.—Information required of the place, day of month, and consecrators of Hon. C. B. Bernard, Bishop of Tuam, Killala, and Achonry? The date I possess is January, 1867, and nothing more. A. S. A.

[On Sunday, January 13, 1867, the Hon. Charles B. Bernard, D.D., was consecrated Bishop of Tuam, Killala, and Achonry, in the cathedral of Armagh, by the Primate (Dr. M. G. Beresford), assisted by Dr. John Gregg, Bishop of Cork, Cloyne, and Ross, and Dr. H. Vereschoyle, Bishop of Kilmore, Ardlagh, and Elphin.]

FLASHING SIGNAL LAMPS.—Can you inform me who is the inventor of the government petroleum flashing signal light, or else where I can examine either the lamp itself or a full description of its construction and power? The lamp is used for signalling according to the "Morse system."

A. W.

[Commander Colomb's flashing signal lanterns are now used on board ships, and we are informed there is now on trial what is said to be an improvement on them, namely, Spakowsky's flashing lights; both however are fed with oil, not petroleum, there being a standing order against the admission on board Her Majesty's ships of inflammable oils. We know of no work that gives a description of these lamps; but we have no doubt Commander Colomb (18, Edith Villas, Fulham) would gladly give the information required by A. W., as well as of the factory in town where the lamps may be inspected.]

Replies.

HOMERIC TRADITIONS AND LANGUAGE.

(3rd S. xii. 245, 267.)

A poor scholar would much rather have information than wit, just as a hungry man would rather have bread than a stone. Perhaps, however, Mr. NICHOLSON had no information to give me, and in that case his giving me a specimen of his wit I must esteem a favour. What enhances the value of his gift is that he furnished it at his own expense; for his wit belongs to that kind which, when exhibited, renders its owner ridiculous. When a man deliberately tells the world that *our Iliad and Odyssey* do not follow the latest Homeric traditions, he shows merely that he belongs to the school of Boys with more Nouns than

Nouns in their heads. On the antiquity of the traditions in our *Iliad* and *Odyssey* he thinks himself so strong that he asks triumphantly, "Is not Homer the earliest Greek mythologist?" By asking this question he implies that the Homer of B.C. 900 and the compiler of our *Iliad* and *Odyssey* are identical! Now I have Mr. NICHOLSON in the very corner into which I wish to put boys of the above-mentioned school, especially "big boys" who try to bully me; and I defy him to produce even one argument proving that identity.

Your correspondent A. A. will perceive at a glance that the mention of pygmies by Aristotle B.C. 347, and by Strabo B.C. 30, could not afford information on that subject to the Homer of B.C. 900, who—even if he did visit Egypt—had no writing materials by means of which he could have preserved this one allusion; and assuredly poems preserved by means of oral recitation could never have carried this one allusion to the pygmies, together with Ajax and Achilles, down the stream of Time, from B.C. 900 to the writing period, *sq.* B.C. 450. If A. A. considers this hint, he will doubtless perceive that this peculiar and un-Homeric allusion proves our *Iliad* to belong to the writing period of Greek literature.

I am willing to give A. A. any information I can regarding the Homeric question, but I cannot think of venturing to overload the pages of "N. & Q." with an explanation of Achilles' exploits; an explanation very long indeed. But if A. A. will give me his name and address, I shall send him that explanation, contained in an essay on the *Date of our Iliad and Odyssey*, printed by me for private circulation last summer.

Your correspondent A. H. is at once so intelligent and complimentary, that I consider the best way I can return him my thanks is by speaking directly to his question. He will find who was the Homeric Macpherson in note 3, p. xxvi. of the *Introduction to the First Twelve Books of our Iliad*, by Mr. Frederick A. Paley of Cambridge, published by Whittaker & Co. in the winter of 1865-6.

Permit me, Sir, to take this opportunity of prophesying to the literary world, through the medium of "N. & Q.," that Mr. Paley's admirable *Introduction* will cause a great and glorious revolution in at least one department of classical literature.

THOS. L'ESTRANGE.

3, Donegal Square East, Belfast.

SHENSTONE AND THE LEASOWES.

(3rd S. xii. 219.)

CUTHBERT BEDE'S and SIR THOMAS E. WINNINGTON'S communications at the above reference remind me of some memoranda which I copied from a manuscript account of the Leasowes lent me by a friend some years since. As these memo-

randa may perhaps interest your readers, I subjoin them :—

"William Shenstone, son of Thomas Shenstone by Anne Penn, daughter and coheir of William Penn of Hanborough Hall, and grandson of Mr. Wm. Shenstone, a farmer at Illey, near Halesowen, was born at the Leasowes on the 18th Nov. 1714; died there on the 11th Feb. 1768, aged 48; and was buried on the 15th February near his brother (Joseph?) in Halesowen churchyard, under a flat stone, inscribed with his name, and the date of the year.

"He bequeathed the Leasowes to John Hodgetts, button-maker of Birmingham, a very distant cousin, for life, and after his decease to his cousin Edward Cooke of Edinburgh, and his heirs for ever. Cooke being badly off, sold the chance of his reversion to Hodgetts, and died on 28th July, 17(80?) at Birmingham, where he belonged to a company of players, and was buried at Halesowen.

"Hodgetts sold it for 3850*l.* to Joseph Turnpenny, Esq., who came to it in April, 1765. Turnpenny sold it, with the furniture, plate, &c. to Richard Powel, a Liverpool merchant in the African slave trade, who entered upon it on Sunday, 13th Aug. 1769.

"Powel altered it considerably, cut down the timber, &c., and its beauty suffered much from his total want of taste.

"Henry Wolnoth Disney Roebuck, Esq., next purchased it for 6300*l.*; the deeds were executed 1st July, 1771, and the same afternoon Mr. Powel and his family quitted the premises. Mr. Roebuck added some gilt balls to the cupolas, and beautified the premises—in his own opinion.

"Mrs. Apphia Peach, a young widow just arrived from India, came to look at it on the 18th Oct. 1771. She was to have it for 6800*l.*, and to enter at Christmas. She came on 28th December, 1771, and stayed about 15 days to settle with Mr. Roebuck, and then left, and did not return till April, 1772. She, however, having been married on Friday, June 22nd, 1772, to the Hon. Thomas Lyttelton, afterwards Lord Lyttelton, quitted the premises, and in less than a month afterwards the purchase was returned upon Mr. Roebuck's hands for a defect in the title.

"In 1773, Lord Lyttelton conveyed the fee simple of the Stenholds and Priory Grounds (part of the Leasowes held under a long lease) to Mr. Roebuck for 16000*l.*, by which means the whole became freehold. Mr. R. then sold the whole of it in the same year to Edwd. Home, Esq., for 8150*l.*, who entered upon it at Xmas, 1773.

"In the spring of 1776, the old house was pulled down and rebuilt, the whole being completed in 1778. Mr. Home having purchased two small farms adjoining the Leasowes called The Coal Yard and Mucklow Hill farm, as also a farm at Haley Green, and one acre of land near Halesowen Grange, sold the whole, then consisting of about 200*a.* 1*r.* 31*p.*, in 1778, with the furniture, &c. &c., to John Delap Halliday, Esq., for 14,000*l.* Mr. H. expended about 3000*l.* in improvements. He died in June, 1794, and was buried in Halesowen Church, where a superb monument is erected to his memory.

"In a few months after his decease, John, his son and heir, sold the estate to Edwd. Wigley Haxtopp, Esq., of Dalby, co. Leicester, with the household furniture, &c., for 17,000*l.* Mr. Haxtopp, not thinking the place so private as he wished, and disliking the embankment formed for carrying a canal near the premises, resided there but a few weeks, and then sold the estate, including furniture, stock, &c., after Xmas, 1800 (having let it till that time), to Charles Hamilton, Esq., a Scotch gentleman and West India planter, for 13,000*l.*"

Thus far the manuscript. The subsequent possessors of the Leasowes were, Mr. Matthias Attwood, an ironmaster; Mr. William Mathews, who married a Miss Attwood; and lastly, Mr. B. Gibbons.

May I ask whether anything is known of Shenstone's ancestry further than what Nash (*Hist. of Worcestershire*) tells us?

The name is now, I believe, entirely extinct; but there are some persons of the name of Adams and Southwell, or Southall, of Halesowen, who claim descent from the family. Wm. Lea, Esq., of Halesowen Grange, by his will, dated 1701, left to "John Shenstone and Mary Shenstone, children of John Shenstone deceased, the sum of fifty shillings a-piece"; and among the attesting witnesses to the will and codicil (dated respectively 1755 and 1757) of that gentleman's grand-nephew, Ferdinando Lord Dudley, are "Will Shenstone" (the poet), and Richard and William Southwell.*

A John Shenstone of Warley, Salop, in the parish of Halesowen, sold a piece of land at Mucklow Hill, in 1710, to Joseph Brette, apothecary.

I may add, in conclusion, that I possess a very curious heraldic manuscript, written *circa* 1664 by a member of the Penn family of Harborough (Shenstone's maternal ancestors), which contains much interesting matter concerning the Penns and their misfortunes during the Civil War. It is to this family that Shenstone alludes in his 15th Elegy.

Harborough is now the property of the Scotts of Great Barr, as representatives of the Dolmans, one of whom married Mr. Shenstone's sister.

H. S. G.

THEOBALD WOLFE TONE.

(3rd S. xii. 254.)

As "N. & Q." is valuable, amongst other things, for its accuracy, and authority as a reference, it is only right that error should be avoided by correspondents, even in minor matters, much more so in historical events, that may, on the authority of "N. & Q." hereafter become matters of grave controversy. Will you, therefore, permit me to correct a very serious error in the reply of E. L. S., who says he has a "thorough remembrance of the two Irish Rebellions"? That may be; but his remembrance of the circumstances of the death of Wolfe Tone, as given by him at the above quoted page, is lamentably defective when he describes Wolfe Tone as . . . "slitting his own windpipe with a sharpened tenpenny-piece, while the hangman and cart were waiting for him at his prison door."

* These two were, I think, servants or dependants of his lordship. One of the same family is now a gardener at Halesowen Grange.

Now there are two serious mistakes in this, not to say anything about the inuendo of suicide, which I believe was as far from the notion of Tone as it, I hope, is from E. L. S. The idea, too, of slitting the windpipe with a sharpened tenpenny-piece shows that your learned correspondent is not acquainted with surgical instruments or anatomy. Tenpenny-pieces were made of alloyed silver; and to sharpen one of such pieces so as to slit a windpipe is an assertion more absurd than to say a kitchen poker was sharpened to cut a throat. Wolfe Tone was found dead in his prison, with his throat clean cut—an incised wound, that was proved on the inquest to have been inflicted by some very sharp instrument; but there was no such instrument found in his cell. Indeed, the inference from this is plain. And when he was found dead, it was not the hangman and cart that were waiting for him, but a carriage and an officer of the King's Bench, with a peremptory writ of *habeas corpus* for his delivery; but he was beyond the reach of human power at the time. The naked historical truth must be told. It was said, and is believed to this day, for it never was contradicted, that he was foully murdered in his cell. At any rate, the version of E. L. S. is quite incorrect, and ought to be set right.

S. REDMOND.

Liverpool.

HENRY PEACHAM (3rd S. xii. 221.) — DR. RIMBAULT will find, on reference to "N. & Q." 1st S. xi. 217, that he has been anticipated in some of his information respecting the author of *The Compleat Gentleman* by Malone, who made several notes in his copy of the *Truth of our Times* (as also in other copies of Peacham's publications formerly belonging to him, and now in the Bodleian Library), transcripts of which were communicated to "N. & Q." by MR. JOHN BESLEY. I think a list of Peacham's works would be very desirable; that in *Lowndes* (Bohn's edition) would seem to be incomplete. Doubtless, however, MR. CAREW HAZLITT will supply deficiencies in his *Handbook of Popular Literature*. In the mean time I should be glad to know —

1. What is known of Henry Peacham, author of *The Garden of Eloquence*, &c. Lond. 1577, 4to? Is he the author of *A Sermon upon the Three Last Verses of the First Chapter of Job*. Lond. 1590, 16mo?

[Malone says "*The Garden of Eloquence*, 1577, was written by Henry Peacham, minister, probably the father of the author of *The Compleat Gentleman*." So likewise MR. COLLIER (*Bibliographical Account*, vol. i. p. xxxi*.) "It must have been the elder, who, in 1577, produced *The Garden of Eloquence*. The Younger Peacham does not appear to have commenced authorship until about the commencement of the seventeenth century, for we do not attribute to him the Sermon on verses of Job, pub-

lished in 1590." Ellis (*Specimens of the Early English Poets*, ii. 406) states that the poet's father was Mr. Henry Peacham of Leverton, in Holland, in the county of Lincoln.]

2. Was an edition of *The Compleat Gentleman* published in 1654 as well as in 1634?

[The second impression of *The Compleat Gentleman* is that of 1634, 4to. The third impression, much enlarged, especially in the art of blazonry, by a very good hand, appeared in 1661, 4to.]

3. What is the correct title and date of Peacham's *Epigrams and Satyrs*? Under "Parrot, Henry," Lowndes gives —

"The Mastive, or Young Whelpe of the Old Dogge. Epigrams and Satyrs, Lond. (1615), 4to, pp. 66. Commonly attributed to Parrot; but, as the same *Epigrams* appear in the *Minerva Britannica* of Henry Peacham, it is undoubtedly one of his productions. The initials H. P. have misled bibliographers."

Whilst under "Peacham, Henry, M.A." he states —

"Epigrams and Satyrs, Lond. (circa 1600), 4to, pp. 66. Occasionally attributed to Parrott, and inserted by Lowndes under his name; but, as ONE of the Epigrams appears in the *Minerva Britannica* (sic) of Henry Peacham, he is probably author of the whole volume."

ONALED.

BISHOP TAYLOR'S WORKS (3rd S. xii. 201, 250.) MR. SALA's reminiscences of cookery, Transalpine and Cisalpine, are so savoury, that it would seem ungrateful to complain, if it pleased him to ignore my italics, and travel out of his way to answer questions which were not asked; rather, I must consider myself fortunate in having (though unwittingly) furnished a peg for such rare erudition. To come to what I *did* query. I cannot sufficiently admire the delicacy of MR. SALA's explanation, which is worthy of Rabelais, Bayle, or Swift, without their wit: yet even reading Jeremy Taylor by the two lamps of classical and travel lore which MR. SALA holds up for us, I must confess myself so dense as not to see either wit or sense or point in the "idea sufficiently clear" which MR. SALA has the hardihood to ascribe to Bishop Taylor. Indeed, I am not at all sure whether your correspondent be not in a burlesque vein all throughout; or whether he really means *ridens dicere verum*. It is perhaps hardly fair to set any limits to so facetious a writer, or to look for any meaning or intention beyond the indulgence of a certain salacious humour.

Though I have not the assurance to draw from out of the depths of my internal consciousness an answer to a specific allusion of which I am wholly ignorant, yet I may say, that I should not be surprised if it turn out, when the allusion is traced, that "noise" is a misprint for *nose*. "If the thinking man live on gross fare, his understanding will become as flat as the nose of the Arcadian porter whom I have met with in such or such a by-road of classic lore." No doubt the

allusion may be to a "flat-voiced," and not to a "flat-nosed" porter, and "noise" may be *voice* or *notes*: however, some of your learned correspondents will probably be able to settle this grave and important question, by telling us where we may find an account of this remarkably flat Arcadian.

Whether "*lord*" is clearly a misprint for *lord*," as MR. SALA affirms, I leave to be questioned and refuted by others. EIRIONNACH.

MICHAEL MOHUN (3rd S. xii. 266).—As W. W. wants to know something about Michael Mohun, the celebrated actor at the King's Theatre when Charles II. was king, I will try and tell him, and your readers as well, what I know about him from MS. sources. That he was dead in or before 1691, we have the authority of Langbaine, ed. 1691, p. 216. The date of his burial I will now make known. In the Burial Register of St. Giles-in-the-Fields in London, I found the following entry:—

"1684, Oct. 11. Mr. Michael Mohun, Brownlow Street."

And a little later, in the same Register,

"1704, Jan'y. Mrs. Ann Mohun."

the widow, I suppose, or perhaps a sister, for it is not known that Mohun was married.

I have a mass of MS. materials and collections for the Lives of English Actors and Actresses, from the earliest period to the time of the retirement of Macready. Dr. Doran's book has only delayed me. I have learnt little or nothing from his two editions. PETER CUNNINGHAM.

CHRISTIAN NAMES (3rd S. xii. 264).—I lose no time in assuring M. Y. L. that it is quite false that since the definition of the Immaculate Conception of the Blessed Virgin Mary it is considered *blasphemy* to name a child Mary. The American writer does not inform his readers who has "pronounced" it blasphemy; but such an assertion is utterly false, whoever pronounced it. It is true, as I mentioned in a former communication to "N. & Q.," that in some countries, such as Poland, they abstained from using the name of Mary, out of great respect for the Holy Mother of God; but they would not have considered it sinful, and certainly not *blasphemous*, to bear that holy name. The general practice in the Catholic Church, both before and since the Decree of the Immaculate Conception, has been, on the contrary, to encourage the adoption of the name Mary, out of devotion, and pious veneration for one so holy and "blessed among women." F. C. H.

PRIOR'S POEMS (3rd S. xii. 246).—I take the liberty of adding a few lines to the learned Editor's reply to this query. In one sense I was more fortunate than MR. BATES in my dive into a *threepenny* box—would that it had crossed the

mind of C. Lamb to have written an essay on threepenny, fourpenny, and sixpenny boxes. I fished up the original edition, containing the objectionable poem alluded to. My attraction was an *Appendix*, being "The Hind and Panther transversed to the story of the Country Mouse and the City Mouse." This travestie, which is not often to be got in a separate pamphlet, is here published but not paged with "the new collection," and has a separate title: "London, Thomas Osborne, in Gray's Inn, near the Walks." The plates are but two, exclusive of a very pleasing portrait of Prior: one to a poem, entitled "The Turtle and Sparrow"; the other to a ballad of "Down Hall." Now, of this last, a word or two. According to the will of the poet, which follows a very brief notice of his life, or rather of the offices he filled for a time in it, this hall is mentioned as reverting to my Lord Harley; evidently the poet only enjoying a life interest, delicately conveyed to him by his lordship. Now, in no memoirs of Prior do I see any reference to such a conveyance. The poet is very anxious that it shall be rightly understood that it reverts by good title to Lord Harley. I see, by Mr. Tymm's compendium, this hall is at Matching Green, and now the property of — Selwyn, Esq.

The indelicate poem, of the existence of which I was unconscious until MR. BATES's note called my attention to it, only extends from pp. 90 to 93, and was certainly not accompanied by any engraving. The pages torn from MR. BATES's copy of 1727 are the commencement of "The Babble, a Tale by Dean Swift"; and in my copy the beginning of this tale is on the back of the last leaf of "The Curious Maid."

"The Epitaph Extempore" also differs slightly from the one I have usually seen:—

"Heralds and statesmen,* by your leave,

Here lye the bones of Mathew Prior;

The son of Adam and of Eve—

Can Bourbon or Nassau go higher?"† (1725.)

J. A. G.

GEORGE PICKERING (2nd S. xi. 11).—In reply to your correspondent N. Y., allow me to send a few particulars relating to this poet, which I abridge from the introductory Memoir to *Poetry, Fugitive and Original*, and from Sykes's *Local Records*, 1833, vol. i. p. 219.

George Pickering was born at Simonburn, in the county of Northumberland; and, according to the baptismal register of that place, was christened there Jan. 11, 1758. He was the eldest son of a gentleman of the same name, who was successively steward to Sir Lancelot Allgood and Sir William Middleton of Belsay Castle. Having received the rudiments of his education under Mr.

* In other editions, "Nobles and heralds."

† "Can Stuart or Nassau claim higher?"

Joseph Atkinson of Simonburn, he was sent to Haydon-bridge, and there placed for education in the languages under the tuition of the Rev. Joseph Harrison, Master of the Grammar School. About the age of eighteen, he became a clerk in the office of Mr. Davidson, attorney, of Newcastle, where he ultimately performed the arduous duties pertaining to the Stamp Office. There he met with Mr. Bedingfeld, a kindred genius. Their poems were subsequently published conjointly. Some time after Mr. Bedingfeld's death, which occurred in 1789, Pickering was lost to his friends, but ultimately returned to his own village in great poverty and debility.

To these particulars I am able to add, that Pickering died at Kibblesworth, in the county of Durham, and was buried in Lamesley churchyard, where a tombstone bearing the following inscription is erected to his memory:—

“Sacred to the memory of GEORGE PICKERING, son of George Pickering of Simonburn, who departed this life 28th July, 1826, aged 68 years. Erected by his sister Elizabeth Pickering from motives of true affection to her much beloved and esteemed Brother.”

In addition to a copy of the *Unpublished Remains of George Pickering*, 1828, I possess two autograph letters of Robert Pickering with reference to his brother; and a document in MS. dated Sept. 29, 1789, bearing the autograph of the poet himself. The longest piece by Mr. Pickering, in *Poetry, Fugitive and Original*, is “An Epistle from Thomas Paine.”

J. MANUEL.

Newcastle-on-Tyne.

LORD RABY'S DRAGOONS, ETC. (3rd S. xii. 227.)

1. Thomas Lord Raby, afterwards Earl of Strathford, commanded the First or Royal Dragoons from 1697 to 1715. 2. Charles Ross commanded the Fifth or Royal Irish Dragoons from 1695 to 1715. 3. Murray's Foot must have been an independent company. No officer of that name commanded a regiment on the establishment in the years 1702-4.

J. HARRIS GIBSON.

Liverpool.

OATH OF BREAD AND SALT (3rd S. xii. 227.)—This instrument of adjuration is of great antiquity if the “juramentum apud Scythas per convictum” was analogous to it, and by “convictus” was meant, in the words of Martial, “convictus facilis, sine arte mensa.”

“Apud Scythas potissimum convictus religiosissimus habetur, ac per convictum jurare sacrum et sanctum habetur.”—Beyerlinck, *Magnam Theatrum Vite Humane*, iv. 456.

BIBLIOTHECAR. CHETHAM.

FAMILY OF FISHER, ROXBURGHSHIRE (2nd S. vii. 394; 3rd S. xii. 157.)—I have not seen Wade's *History of Melrose Abbey*, referred to by MR. MANUEL, but conclude it to be the production of a

local antiquary. “Sorrowlessfield” is derived by Mr. Robert Chambers (*Picture of Scotland*) from a bloody Border fight which, tradition says, took place there; at which so many of the combatants fell, that the mourners' supply of grief was inadequate to the calls upon it: hence the name, quasi “lucus a non lucendo.” It is a quarter of a century since I read this, which seemed highly ingenious and probable in my then state of knowledge. I suspect Wade may have reproduced it, and therefore beg to note the following, taken from that valuable repertorium, the *Origines Parochiales Scotiae*, v. “Melrose.” In 1208 a controversy between the monks of Melrose and Patrick, Earl of March, was settled by a composition made in presence of the king (William the Lion), and Eriicus, Bishop of Moray, the Pope's commissioner, to the effect that “the said Patrick had freely granted to the monks the whole arable land called *Sorülesfeld*, as held by *William Sorüles*,” &c. “Sorüles,” or “Sorowles,” as elsewhere spelt, was clearly the tenant or vassal in the lands, which had been given to the monks under that name in the previous century by the De Morevilles. Its high antiquity as a *proper* name is thus shown, centuries before the adjective “sorrowless” was in use to signify “griefless.” This word is not in Jamieson's *Dictionary*, though I notice it in *Todd's Johnson*, as of Saxon origin. It occurs in Sir David Lindsay's *Satire of the Three Estates*, where the Pardoner, when separating the Soutar and his wife, says,—“Saw ye ever sic sorrowless parting?”

Regarding the Fishers, there is some genealogical information in a book privately printed some twenty years ago, *The Life of Charles Macintosh*, inventor of the well-known waterproof cloth. In it, descent from the royal families of England, Scotland, and France, was claimed for Mr. Macintosh through intermarriage with this Roxburghshire family, a statement which created a good deal of interest (I may say amusement also) at the time, being like many of the same kind, not “generally known.”

ANGLO-SCOTTS.

RAYPON (3rd S. xii. 245.)—I have some strong reasons for utterly disbelieving in the existence of the word *raypon*. If R. will give his *quotation* for it, and a proper *reference*, it may be possible to explain for what word it is an error; or, if not an error, how it came to be so spelt. If correspondents who omit to give proper references and quotations were at all aware of the trouble the omission often gives, they would be more careful. If one is ready to try and help R. out, is it not but fair that he should save one what trouble he can?

WALTER W. SKEAT.

REGINALD PEACOCK, BISHOP OF CHICHESTER (3rd S. xii. 243.)—Mr. Lower, in his *Sussex Worthies*, p. 171, states that Bishop Peacock was born

n 1390 and not 1395, the date given by your correspondent A. S. A., and died in 1458, not without some suspicion (according to John Foxe) of his end having been hastened by foul play. He controverted many gross superstitions, but his enemies alleged that he denied the divinity of Christ when he wrote the couplet—

“Wit hath wondere, that reson cannot skan,
How a moder is a mayd, and God is man.”

But he was no doubt only teaching that it is a mystery and a matter of faith. Dallaway (*Hist. of Sussex*: “Rape of Chichester,” p. 63.) says that his term of occupation of the see was shortened—“for having been the *first prelate* among Englishmen who boldly, during his episcopal office and ministry, declared the necessity of a reformation of the opinions and morals of the clergy.”

The Abbot of Thorney received eleven pounds (not forty) for his maintenance. Mr. Lower says he was shut up in a closed chamber with a chimney, which he dared not leave, with one attendant to make his bed and his fire. He was to have no books but “a portuos, a masse booke, a legend, and a Bible—nothing to write with, no stuff to write upon.”

JOHN PIGGOT, JUN.

UNKNOWN OBJECT IN YAXLEY CHURCH (3rd S. xii. 123, 179.)—If the wheels in Yaxley church were used, as your correspondent F. C. H. suggests, for raising the latch of a church door, those at Long Stratton mentioned by MR. SEWELL could not have been. Now, why could not these have originally been hung round with little bells, to be rung instead of one sanctus bell at the elevation of the Host?—for it is stated in Britton’s *Wills* (vol. iii. p. 131) that an old man told Aubrey that his father remembered eighteen little bells which hung in the middle of the church of Brokenborough, and were all rung by *pulling one wheel*, at the elevation of the Host. Would they require a ring of thirteen pounds weight to raise the latch of a church door?

JOHN PIGGOT, JUN.

The chief difficulty I find in determining the original use of the wheels already described, arises from the fact that, like those in Long Stratton church, they seem evidently to be a *pair*. I had thought that *one* might have formed the original ornamentation on the flat cover of the font. But what then becomes of the other? F. C. H. has obligingly given as his opinion that “the two wheels were merely ornaments attached to a massive ring . . . for raising the latch of a church door.” I understand him to mean an escutcheon or rose. Allow me to ask, whether more than one could or would have been so used on one door? There are three entrances in the church; one has folding doors (original), with deep mouldings from top to bottom, on which, from the unevenness of the surface, I suppose the wheels could scarcely

have been fixed. The second is a priests’ door, which is too narrow. The third only seems to me capable of receiving *one* as large as these are. I have again very carefully examined them, and I wish to state that each wheel contains three small holes (besides the central one) by which they might have been fastened somewhere.

W. H. SEWELL.

Yaxley.

BAPTISING BOYS BEFORE GIRLS (3rd S. xii. 184.) The baptism of a boy before a girl is an old custom, not a superstition. In those churches where now-a-days ancient rules are revived, Holy Communion is always administered to men before women, and Confirmation to boys before girls. It seems proper that similar precedence should be given to the male sex in baptism. To the question of the nurse, “Doesn’t it look reasonable?” I should reply “Yes,” but the subject is too strictly theological to be suitable to the pages of “N. & Q.”

H. P. D.

The following extracts prove that the custom of baptizing boys before girls, stated to be still observed at Scarborough, is in accordance with ecclesiastical usage. Maskell in his *Monumenta Ritualia Ecol. Angl.* i. 23, note 27, quotes the following rubric from Bishop Leofric’s Missal:—“Et accipiat presbyter eos a parentibus eorum, et baptizantur primi masculi deinde feminae, sub trina mersione, Sanctam Trinitatem semel invocando,” &c.

And in the *Directorium Anglicanum*, second edition, p. 153, note, the same extract is given; and another, “Masculus autem statuitur a dextra sacerdotis; mulier vero a sinistris,” from the *Manuale ad us. Sarum*, 1554, in which the order of the words, as in our rubric, “for every male two godfathers and one godmother, and for every female one godfather and two godmothers,” indicates that in ecclesiastical rites, as in grammar, the masculine gender takes precedence of the feminine.

I have not found any rubric as to the order of burial, but the same rule would be “reasonable,” as the nurse replied when asked for her authority.

W. E. BUCKLEY.

STYLE OF REVEREND, ETC. (3rd S. xii. 176.)—In answer to MR. VERE IRVING’S query, I have to state that the General Assembly, at their first meeting, annually name a committee for arranging their business. The position of His Grace the High Commissioner in the Assembly is substantially that of an automaton. He makes one speech at the commencement and another at the close of their meetings, but on all other occasions sits silent on his throne. Of late years, however, the noblemen who have held the office have, and in general prudently and properly, abandoned the practice of returning to the Assembly’s post-pran-

dial sederunts, which not unfrequently extend till after midnight. G.
Edinburgh.

SNOWDON CASTLE (3rd S. xii. 188.)—Permit me to remind your correspondent that there are two counties named Ross in Scotland; and by the expression quoted from Seton, "in the shire of Ross," I think we must understand that allusion is intended not to the northernmost county of Ross-shire, but to the large promontory or peninsula extending between the Forth and the Tay, anciently, we are told, called the Forest of Ross, which appears to have belonged to Shakspeare's Macduff, the Thane of Fife. The greater part of it forms the modern county of Fife, but the name survives in the modern county of Kinross, which is almost contiguous to Stirlingshire, and in the borough of Culross, united to Stirling itself for parliamentary purposes. A. H.

SMITH QUERIES (3rd S. xii. 67, 156.)—Anthony Smith, whose daughter Emma married Edward Watson, ancestor of the Lords Rockingham, was probably of the family of Smith of Edmondthorpe, Leicester. Sir Charles Norwich, Knight, of Bringhurst next Easton, Leicester, married Ann, daughter of Sir Edward Watson of Rockingham, Northampton, Knight; his grandson, Sir John Norwich, M.P. for Northampton, 1660, married, first, Ann, daughter of Sir Roger Smythe of Edmondthorpe, and Ann his wife, daughter of Thos. Goodman of Easton. The Dean and Chapter of Peterborough, in 1542, granted a lease for 300 years of Easton to Edward Watson; and the will of Crescent Buttrye, of Marston, St. Lawrence, Northampton, proved Sept. 8, 1612, states, that in order to prevent strife or variance he gives to his second wife, Ann, his manor-house at Easton, Leicester, for the term of years yet to run, according to a written note or promise made unto Roger Smythe, Esq., and Humphry Smythe, Gent.

ALBERT BUTTERY.

SOURCE OF QUOTATIONS WANTED (3rd S. xii. 138.)—

"Quem Deus vult perdere prius dementat."

This quotation is discussed in a note by Malone in *Boswell's Johnson*, Murray's edition, 1835, vol. viii. pp. 171, 172; not, however, with very good result, as will be seen from the following extract, which I give with the Greek, unaccentuated, as it stands there:—

"After a long search for the purpose of deciding a bet, some gentlemen of Cambridge found it among some fragments of Euripides, in which edition I do not recollect, where it is given as a translation of a Greek iambic.

Ὁν Θεὸς θέλει ἀπολέσαι, πρῶτ' ἀποφρηνεῖ."

I believe that "gentlemen of Cambridge" knew then, as they know now, better than to describe this as a "Greek iambic." I have not a complete

edition of Euripides at hand, and am therefore unable to say whether such a statement exists among his fragments. But I believe the line to be intended for this,—

"Ὁν ἀπολέσαι θέλει Θεός, πρῶτ' ἀποφρηνεῖ."

This is a very perfect representation of the Latin words. But is there any other instance, if this is one, of the verb ἀποφρηνεῖν? I am not asking about φρηνεῖν, but about this compound only.

D. P.

Stuarts Lodge, Malvern Wells.

(3rd S. xii. 91.)—

"With gentle hand and soothing tongue
She bore the leech's part."

The above is from the beautiful ballad of Thomas the Rhymer, published in the *Minstrelsy of the Scottish Border*, but avowedly composed by Sir Walter Scott. It relates the legend of True Thomas and the Queen of Faërie, and embodies several old prophecies of Thomas the Rhymer, as well as one attributed, I believe, to Merlin.

MORAN CAILLIAEH.

FARRAN FAMILY (3rd S. xi. 489.)—I wish to correct a misstatement which I made relative to the ancestry of Elizabeth Farran, Countess of Derby, in your last volume. Her father, George Farran, was the son of Richard, there mentioned as of Dublin, silversmith, and not, as stated, his grandson or great-grandson. This Richard was in some way related to one Thomas Farran, described as of Cork, 1691, and of Newmarket, co. Cork, 1721. The said Thomas had two sons, Thomas and Abraham, but at present I am not able to give any further information concerning him. G. W. M.

MOTTOES OF ORDERS (3rd S. xii. 222.)—Before the annexation of Holland to France in 1811, on the abdication of King Louis-Napoleon, when Napoleon I. instituted the order of Reunion, with the mottoes "Tout pour l'Empire" and "A jamais," the father of Napoleon III., when raised to the throne, had chosen for motto of his order a very appropriate device, "Doe vel en zie niet om!"—"Pay ce que doy, adviene que pourra!"—and he certainly did his best, in ruling the Dutch, to "suit the word to the action, and the action to the word." They are grateful to him for it to this day; but as his so doing did not precisely mean *tout pour l'Empire*, he preferred resigning the crown and scepter rather than not govern according to the true interests of his newly adopted country, so that, in retiring into private life again, he could say, "J'ai gouverné sans peur et j'abdique sans crainte."

The Electors of Saxony had for motto "Spes mea in Deo est," and the house of Orange-Nassau "Je maintiendrai," to both which they proved true. The motto "Dieu aide au premier Chrê-

ien, premier Baron de France," or "Premier Baron Chrétien," is that of the Montmorencys.

Ought not "*Par l'amour et la patrie*" to be your? P. A. L.

I do not find in MR. MANUEL'S list the mottoes of the following orders:—

"Heaven's Light our Guide"—Star of India, instituted in 1861.

"Auspicium melioris avi"—St. Michael and St. George, instituted in 1818.

Order of Victoria and Albert.

Order of Queen Louisa of Prussia.

I know nothing of these last two orders beyond the occasional notices in the *Court Circular* of one or other of them being worn by the Queen or her daughters. The Victoria Cross and the Albert Medal are, I suppose, not orders, but only decorations. C. T. B.

The Order of Knights Baronets of Nova Scotia was created Nov. 30, 1624. By charter of Nov. 17, 1629, Charles I. gave them the motto "*Fax mentis honestæ gloria*." See all the "Royal Letters, Charters, and Tracts relating to the Colonisation of New Scotland and the Institution of the Order of Knights Baronets of Nova Scotia," in a volume just issued (1867) to the members of the Bannatyne Club. JOB J. B. WORKARD.

VENT (3rd S. xii. 131.)—Bailey's *Dictionary* has—

"WENCE (in Kent), a place where four ways meet, and cross each other."

Has this word anything to do with the adverb "whence"? At Margate, Ramsgate, Kingsgate, and Broadstairs ways were cut down to the sea, for the purposes of embarkation, and also getting up seaweed for manure; and these are called "gaps," or "gap-ways." They were defended by *gates* against the incursions of privateers. The gate-ways still remain at the last two mentioned places, and appear to be of the Tudor period.

A. A.

Poets' Corner.

PRONUNCIATION (3rd S. xii. 179.)—Parliamentary and stage pronunciation has frequently given a fashion for the hour, and is always worth notice, though not arriving at a standard permanency. We may recollect how John Kemble stood up for *achis* as a dissyllable, and was noisily put down by the advocates of *aches* (monosyllabic), though in this instance he was right and they were wrong. Mr. Percival in the House of Commons did not prevail in getting London and Birmingham pronounced as he invariably did, *Lunnun* and *Brummagem*. BUSHEY HEATH.

LETTER FROM KIMBOLTON LIBRARY: BLACK TOM (3rd S. xii. 44, 77.)—

"Black Tom has more corage than his Grase, and therefor will not be so apprehensive as he is, nor suffer a

Gard to atend him, knowing he hath terror enough in his bearded browes to amaze the prentises."

Does not this refer to the tumultuous doings of the London apprentices in 1668?

But who was "Black Tom," who seems to have been a host in himself, and whose countenance inspired as much terror as his sword?

I make the following extract from one of a large number of letters of contemporary date to which I have access in a private library:—

"June 20, 1667.

"... its said Old Black Tom is sent for and came up to Courte in order to employ; as also they say, Manchester, Massey, Sir W^m Waller, Colonel Rossiter, and some other old blades are newly trustred to raise soldjers, and Ingolsby 10 troopes of horse."

I have always thought that the "old blade" here alluded to as "Old Black Tom" was Lord Fairfax. Can any reader of "N. & Q." say whether this sobriquet is known to have been applied to Fairfax? W. W. S.

Hastings.

ANONYMOUS IRISH BOOKS (3rd S. xii. 225.)—Among Malone's large collection of Irish pamphlets of the last century, now in the Bodleian Library, is a copy of the *Letter from an Armenian in Ireland*, on the title-page of which Malone has written, "By Edm. Sexton Pery, Esq^r," afterwards Speaker of the Irish House of Commons.

W. D. MACRAY.

BASKERVILLE THE PRINTER (3rd S. xii. 219.)—I do not think CUTHBERT BEBE is quite correct in stating that Baskerville resided at Sion Hill, Wolverley, in *Shenstone's time*. A family named Hurtle certainly resided there early in the last century; I think from about 1720. William Hurtle, born 1698, died 1758, æt. sixty, was of Sion Hill, and I believe his father, John (born 1670, died 1740), was also of the same place. William's son, John Hurtle, born 1738, High Sheriff of Worcestershire in 1773, died s. p. 1792, was the last who possessed the Sion Hill estate, and, I believe, the last of the family. His sister and heiress, Mary, married John Smith, Esq., of Blakeshall, Wolverley, in 1762, and carried the property into the Smith family; and Mr. Wade-Browne, of Moncton Farleigh, Wilts (representative of the Smiths), has recently sold a large portion of the property, including the Old Hall at Sion Hill. H. S. G.

ANCIENT CHAPELS (3rd S. x. 340, &c.; xi. 47.) Allow me to make an addition to those ruined chapels already mentioned, to one of which I have just made a pilgrimage. It stands in a valley, through which runs a secluded road, about three miles south-east of Farningham, in Kent. It is quite roofless, and its flint walls inclose an impenetrable jungle of nettles and brambles, besides a small shed for tools, &c. I have not been able to

find any name for, or other reference to it, in any book within my reach. The one-inch Ordnance map gives its position accurately. E. S. Penge.

MULLTROOSHILL (3rd S. x. 494).—My attention has just been directed to this query, and I think I can answer it, if it so be that F. M. S. has not already got an answer. I do not indeed know of a place called *Mulltrooshill*, but I have long been quite familiar with the name of *Multreeshill*, which was a sort of small suburb of Old Edinburgh, connected with the city by the New Port at the foot of Halkerston's Wynd, and by a road leading thence northward between the east end of the North Loch and the precincts of the Trinity College Church, or Saint Trinitie's Kirk, as it seems to have been familiarly called. This suburban village has long since disappeared, but its site is well known, and is occupied by part of the Register House and of the adjoining streets and buildings at the north end of the North Bridge and the east end of Prince's Street, in the New Town of Edinburgh. J. L.

PASSAGE IN JEREMY TAYLOR, SERMON XVI, Part II. (3rd S. xii. 201.)—On reading the above, as quoted by EIRIONNACH, I felt at once convinced that there was an allusion to the words *Arcadiæ pecunia rudere credas*, of *Persius*, iii. 9.* I think, then, that *porter* must be a misprint for *porker*: the mention, shortly afterwards, of *the lard* seems to point to the same. P. J. F. GANTILLOX.

THE PHILOLOGICAL SOCIETY'S DICTIONARY (3rd S. xii. 256).—Would it not be well if any one who meets with an unusual word, or a common word with an unusual meaning, were to communicate it to the Philological Society, through "N. & Q." or otherways? Many might do this who would not be inclined to read dull, old, or ponderous tomes for the purpose of finding such words or meanings. As an example, I send the following:—

"Flowers are for the ornament of a Body, that hath some degree of life in it: a Vegetative Soul, whereby it performs the actions of Nutrition, Auction, and Generation."—*Miscellaneous Discourses concerning the Dissolution and Changes of the World*, by John Ray, 1692, p. 105.

D.

LOCH MAREE (3rd S. xi. 179).—CRAWFORD TAIT RAMAGE has given here a notable instance of the vanity of conjectural etymology. He says:

"It is not unlikely that Loch *Maree*, in Ross-shire, is derived from the same word (*maur* or *mere*). The Saxons, who penetrated that remote district, would find the Gaels call it *mare*, in their language, and would imagine it to be a distinctive name, though it merely meant *loch*."

The whole Celtic geography of Scotland proves

abundantly that the name given by the Gaels to such an expanse of water as Loch *Maree* was *loch*; and Loch *Maree* derives its name from a famous missionary usually known as Malrue of Applecross. He was born in Ireland in A.D. 642, founded the church of Applecross in 673, and continued to labour there and in the neighbourhood for fifty-one years, dying in 722, at the age of eighty. His name, Maol-rubha, *servus patientiæ*, has assumed various forms, as Marow, Mulruey, Mourie, Maorie, *Maree*, Mary, Arrow, Marie, &c.; and in the lowlands, Sammareve. (Maclauchlin's *Early Scottish Church*, Edin. 1865, p. 237.) The lake seems to have been originally called *Loch Ewe*, for a place at its head still bears the name of *Kinlochawe*, i. e. "the head of Loch Ewe."

J. L.

THE REGIMENTAL KETTLES OF THE JANISSARIES (3rd S. viii. 387).—The grades of the various officers of the *Jeni-tchéri* (new troop), as is well known, were designated by appellations derived from divers culinary employments, their principal chief being denominated *Tchorbadji-baschi* (first distributor of the soup); the one after him, *Kehtchi-baschi* (first cook); the third, *Sakka-baschi* (first water-carrier), and so on, as being the deputies of the Sultan in distributing the food provided by him to the troop which they commanded. Might not the devotion, veneration, and homage with which they regarded their *Kazan* (mess-kettle), used in the distribution of that food, by a rational consequence, be attributed to extreme respect for the Sultan, whom they considered their nourisher? and particularly so when we learn from history that, whenever they were dissatisfied with him, they displayed it begrimed and inverted, as a sign of disrespect and revolt.

RHODOCANAKIS.

Matlock, Bath.

A REMARKABLE TRIO (3rd S. xii. 243).—It was in the year 1824 that the four M.P.s (as they were commonly denominated, being Members of Parliament) sailed from Liverpool for the United States. They were—the Hon. Mr. Stanley (the present Earl Derby), Hon. Stuart Wortley (afterwards Lord Wharcliffe), Henry Labouchere (now Lord Taunton), and Mr. Denison, now the Right Hon. Speaker of the House of Commons. Visiting those parts myself in 1827-8, I well recollect the excellent impression these English gentlemen had left in the minds of many—like them—remarkable men they came in contact with, and from whose own lips it was my good fortune to hear it, such as John Quincy Adams, then President of the United States; the Hon. Henry Clay; Judge Story; Daniel Webster; E. Everett; Mr. Forsyth; Mr. Barbour; also Gilbert Stuart, the celebrated portrait-painter (uncle to G. S. Newton, R.A.); and Alston, the historical

* Cf. *Juv.* vii. 160.

painter, from whom Mr. Labouchere purchased his clever picture, "Elias fed by Crows in the Desert of Horeb." I remember the artist telling me that he had never, either in Europe or America, met with any one, not an artist, possessed of more correct and refined notions of art than the present Lord Taunton, who has since fully proved it in the fine selection of his picture gallery.

P. A. L.

WILLIAM ERNELEY'S MONUMENT (3rd S. xii. 171, 256).—The allusion in the text on the frieze of William Erneley's monument in All Cannings church, in the county of Wilts, doubtless refers to the arms of the family depicted thereon, viz., Argent, on a bend sable, 3 eagles displayed or. With this is quartered Malwyn—a cross moline in the fesse point of the quartered shield, a crescent for difference.

John Erneley, who came from Erneley in Sussex, married Joane, daughter and heir of Symon Best, and of Agnes his wife, daughter and heir of John Malwyn, of Etchillhampton, in the parish of All Cannings. In other marshallings of Erneley quartering, Best, which brings in Malwyn, takes its proper place; here, however, Best is omitted, probably because Malwyn was the more distinguished heiress, and specially connected with the landed estate which had descended from the marriage with Best. There are also demi-eagles at the corners of the monument, not as crests, but in reference also to the arms. The crest over the shield is the well-known crest of Erneley—a man's head, side-faced, coupéd at the shoulders; on the head, a long cap stringed and tasseled. This Wm. Erneley was great-grandson of John Erneley, who came from Sussex.

The origin of the name is confirmed by the arms. The chancel in All Cannings Church has recently been rebuilt by the liberality of the rector and his family. The Erneley monument, which formerly was placed in the chancel, has now been removed to the west end of the church. E. W.

EVENING MASS (3rd S. xii. 229).—I am told by a friend who has travelled in Spain, that in one of the churches in Madrid there is a daily mass at two p. m. for the benefit of certain fashionable people who are too indolent to attend at an earlier hour. I pity the priest of the church unless there is some relaxation in the rule which requires him to celebrate fasting.

E. H. A.

DATES UPON OLD SEALS (3rd S. xii. 244).—On a deed, dated 1762, relating to property at Hedon in Holderness, in the East Riding, there are two impressions of a seal bearing the date 1596. What remains of the legend is thus:—"H CAMERA EGIS 1596." Has this been *Camerarius Regis*? The seal, which is about the size of a halfpenny, also bears an antique-shaped ship with one mast, rigged on each side; a sail inflated to

the right, and at the stern, a naked man, erect, looking, and holding out his (left) hand, towards the left. (1.) Whose and what seal can this have been? (2.) Does any such exist now, and if so, where? (3.) How came it into the possession of people at Hedon in 1762? (4.) What meaning has the letter H in the inscription: has it, or has the seal in any way, a direct connection of its own with Hedon?

W. C. B.

Dates upon seals are certainly older, in England at all events, than dates upon coins. The seal of Cottingham Abbey figured in *Vetusta Monumenta*, vol. i. pl. iv., is dated 1322, in words at length; this is also the case with the fine seal of the church of Norwich, where the date 1258 is given on the edge or rim of the seal. See Blomfield's *Norfolk*, iv. 62, and Dugdale's *Monasticon*, vol. iv. These are by no means the only examples.

DIR. S. A.

On the old town-seal of Romney the date "A^o 1538" appears upon the field, but it is believed to be an error for 1358, as this seal has been found affixed to a deed of this latter date. The charter to the town was granted by Edward III., and the execution of the seal is certainly sufficiently rude to entitle it to a corresponding antiquity.

M. D.

I can furnish the following examples of dated seals of early date:—1. Chapter seal of Norwich, inscribed round the rim: "Anno Domini Millesimo Ducentesimo quinquagesimo octavo factum est hoc sigillum." 2. Chapter seal of Notre Dame, Paris: "Sigillum renovatum anno gracie mcccxxij." 3. Counter seal of Guido, Abbot of Chartres: "Año D'ni mcccxliij, non Octobr' fe'm fui." 4. Reverse of seal of Winchester Cathedral: "Factum Anno grie . mccc nonage iiij et anno regni regis Edwardi xxij." 5. The seal of the Dean and Chapter of Canterbury is dated on the counter seal, 1540. 6. On the obverse of a seal of St. Augustine's Abbey, Canterbury: "Hoc sigillum factum est anno primo Ricardi Regis Anglorum."

A. W. MORANT.

Norwich.

WALL OF PALMERS (3rd S. xii. 234).—It seems that this family bore (Nash, *sub* Rock) for arms: a fesse ermine between 3 lions' heads erased, langued gules; but on the tomb of the Rev. Geo. Wall, rector of Holt, who died 1727, is this coat: arg. 3 bears' heads erased and muzzled sa. in chief 3 torteaux (Nash, *ut sup.*). The latter coat, says the *Topographer and Genealogist*, p. 98, is that of *Barker*, but in *Harl. MS.* 1535 it is assigned (the bears' heads being tintured gules muzzled or and the roundles in chief gules) to Wall of Cheshire. The same coat was borne by William Wall, mayor of Chester in 1586, but his right to it was questioned (see Howard's *Mis. Gen. and Herald.*, p. 43). An old MS. armorial of Worcestershire in my

possession assigns to "Wall of the Rocks" arg. a cross sa. with a crescent for difference. I am compiling a work on the Heraldry of Worcestershire, and am anxious to ascertain the correct arms of this family. Can SIR THOMAS WINNINGTON kindly assist me? H. S. G.

N.B. The coat first named does not appear in the Heraldic Dictionaries of Edmondson, Berry, or Burke.

ENLISTMENT MONEY (3rd S. xii. 70).—By the Statute of Frauds, any bargain or sale of goods above the value of 10*l.* is void unless evidenced by a note in writing, part payment or part acceptance. The Courts have decided that crossing the hand with a piece of money is not part payment within the Act. This decision shows that such a practice once held in England. As the Statute of Frauds passed *tempore* Caroli Secundi, when Ireland had a parliament of her own, it did not apply to Ireland, and that is the reason why the cross system flourishes there still.

J. WILKINS, B.C.L.

MARIA DE AGREDA (3rd S. x. 374; xii. 237).—Upon what ground is this remarkable person styled a saint? I have never heard of her being canonized. Her book, called the *Mystic City of God*, in the original three folio volumes, or in the French translation in six octavo volumes, I have never read; but I have a translation into English of the Abbot Gueranger's analysis of the work, an epitome which gives the substance of the original in a very able and comprehensive manner. In this translation the author of the work is simply styled the *Venerable Mother* Mary D'Agreda. It appears that her book was censured by the faculty of the Sorbonne in 1697; but this epitome of it in English declares that it was subjected to a rigid examination at Rome, and that Rome approved of it, after an investigation of unusual harshness, and pronounced it deserving of the respect of the faithful, and admirably adapted to inspire devotion to the Holy Mother of God. To this translation is prefixed a photograph of Murillo's celebrated picture of the Immaculate Conception, which he is said to have painted after reading this work, *The Mystic City of God*.

F. C. H.

TRIMALCHIO'S BANQUET (3rd S. xii. 251).—Dr. W. Smith, in his *Latin-English Dictionary*, says Tertullian uses the word *botulus* for "a stomach filled with delicacies." Tertullian would hardly have used the word for "a stomach filled," &c. unless he remembered (Petr. Arbitr. 49) where a hog seemingly *exinteratus* (ungutted) is brought to table, but when it is cut open by the cook, *tomacula cum botulis effusa sunt*. If Tertullian bore this passage in mind, it would seem that in his day *botulus* was not, as MR. G. A. SALA says,

"a favourite food for coarse stomachs." Both *tomaculum* and *botulus* appear to be a kind of sausage. Petronius uses the latter only once, as quoted, but the former both there and 31, "Fue-runt et tomacula super craticulam argenteam," &c. "Hot sausages put on a silver gridiron," with Syrian plums and pomegranate seeds below them "to represent coals," as a translator of Petronius informs us. R. C. S. W.

MURRELLS (3rd S. xii. 254).—After consulting Brande, I would venture to suggest that this word is a variety of what we call marbles, from the Latin *murus, muralis*—bits of stone picked out of a wall: this derivation will suit equally well for both the English and French languages.

On this subject I wish to append one more note. In Gaelic I find the word *burraill*, which is rendered "to romp, or play rudely." I would submit that this is the same word, the *b* having been substituted for the *m* by the Irish, which change I have noticed in other words. A. II.

ASSUMPTION OF NAMES (3rd S. xii. 237).—While replying to both of the queries of E. S. S. in the *negative* as to the necessity of the case, I should strongly advise him to give notice of his change of name to the insurance office, as that would probably save his executors a good deal of trouble. Policies of life insurance usually provide that the identity, &c., must be proved "to the satisfaction of the directors," and though this provision does not entitle them to make unreasonable demands for evidence, some companies avail themselves of it with very great stringency.

JOB J. B. WORKARD.

WEST'S PICTURE (3rd S. xii. 188).—Saints wear the nimbus, monarchs the crown, and high-priests the breast-plate, not because the painter believes they actually were so adorned during the scene he paints, but in order to show *which* is the king, the priest, or the saint. P. P.

THE IRISH HARP (3rd S. xii. 141).—"By whom was the harp brought into Europe? The Irish harp." By King David, I should say, simultaneously with the Davidian, or old Irish Ogham alphabet, a language said to bear a strong resemblance to the Egyptian, at a time when Pharaoh Necho's canal across the Isthmus of Suez would appear to have been still navigable. In Hammer's *Collection of Ancient Alphabets* two are given, one called the Davidian or Dioscorides, the other after the philosopher Plato, both of which have a strong resemblance to the Ogham; but General Vallancey, who draws attention to the fact in his *Prospectus of an Irish Dictionary*, 1802, does not say whether any works in the Ogham character are still extant, or where it is to be found. Dioscorides of one of the alphabets would appear to have given his name to the island Dioscorides,

at the southern entrance to the Red Sea, the modern Socotara, famous for its aloes, and which is given in Le Sage's Map of the Ancient World, under its former name Dioscorides. Pharaoh Necho's canal is represented in this map by a straight line drawn across the Isthmus of Suez; and as the Egyptian, the Welsh, and the Irish harp are all shaped alike, it appears to me that it must have been introduced from Egypt into Europe by this route, before the canal was closed up. Are the Psalms of David in the Ogham or old Irish character to be met with in Ireland?

R. R. W. ELLIS.

Starcross, near Exeter.

BEAGLES (3rd S. xii. 211).—The etymology of the term *beagle* is not of easy solution. Skinner derives it from the French *bugler*, *mugire*: and Ménage thinks, as the hounds were sent from Britain into Gaul, that the name may be of British origin. A second derivation is proposed by the former philologist founded on the diminutive nature of the dogs—*cani picciotti*, Ital., *canes minores*. May not a third possible source of the name be found in the barbarous root *bigla*, *vigilia excubie*, from the Greek βίγλα, a Latino *vigilia*? "The watchful tricks of some of our terrier beagles in a rabbit-warren, and Oppian's graphic sketch of the *ἄγασσέες* are well known." (Preface to Arrian, translated by a Graduate of Medicine.)

Beagles are dogs used for hare-hunting. It was the custom to take them to the field in couples and beat the bushes for a hare:—

"My lord he takes a staff in hand to beat the bushes o'er;
I must confess it was a task he ne'er had done before:

A creature bounced from a bush, which made them all to laugh;

My lord he cried, 'A hare! a hare!' but it proved an
Essex calf."—Tom D'Urfey.

When the hare was started, the beagles were uncoupled, and couples were part of the regular equipment of a hare-hunter:—

"See! how mean, how low

The bookless saunt'ring youth, proud of the skunt

That dignifies his cap, his flourish'd belt

And rusty couples jingling by his side."—Somerville.

Suppose a dog—Latin word *bigale* (answering to *jugale*) and "beagles" are "coupled" dogs. If "biga" is the root, where does the letter *l* come from?

JOHN WILKINS, B.C.L.

SOLES FAMILY (3rd S. xii. 246).—Allow me to furnish your correspondent, SIR THOMAS E. WINNINGTON, with the following, which I have copied accurately from Moule's *Heraldry of Fish*, 1842, p. 187:—

"Argent, a chevron gules between three soles hauriant, within a border engrailed sable, are the arms of the family of Soles of Brabane, in Cambridgeshire.

"Vert, a chevron between three soles naiant or, are the arms of Soley of Shropshire. The heiress of a branch of this family married Randal Holme of Chester, deputy of

Norroy King of Arms, and author of *The Academy of Armory*, 1688. The arms of Soley are sculptured on his monument in St. Mary's church, Chester, where he was interred in 1700. Per pale or and gules, a chevron counter-changed between three soles azure and argent, are the arms of the family of Soley of Worcestershire.

"Gules, three soles naiant argent, are the arms of the family of De Soles."

J. MANUEL.

REGALIA OF SCOTLAND (3rd S. xii. 255).—Full particulars as to who were the parties that preserved the regalia of Scotland will be found on a reference to the work entitled—

"A True Account of the Preservation of the Regalia of Scotland—viz. Crown, Sword, and Sceptre, from falling into the Hands of the English Usurpers, by Sir George Ogilvie of Barras, Kt. and Baronet; with the Blazon of that Family. Edinburgh: Printed in the year MDCCL."

This is reprinted in the collections of *Papers relative to the Regalia of Scotland*, issued by the Bannatyne Club in 1829.

T. G. S.

Edinburgh.

NOINTED (3rd S. xii. 149).—*Nointed* is probably shortened for *unointed*. *Oint*, formerly a current word, is the uncompounded form of *anoint*, being derived through the French *oindre*, *oint*, from the Latin *ungere*. We have still an evidence of its existence in *ointment*. *Unointed* would be one to whom supreme unction was refused—

"Unhoused, disappointed, *unaneled*;"

that is, one totally abandoned.

E. B. NICHOLSON.

Tonbridge.

To *anoint* in the sense of *beat* is common, and illustrated by our school-boy trick on April Fool's Day to send our hero with a note to some comrade in the plot, begging him to *anoint* the bearer with the oil of strap, of switch, or of hazel, as the writer might indicate.

To *anoint* in this way is evidently confined to the one point of resemblance between the normal and the conventional operation—namely, that of an external application of some sort. The word *baste*, in the same sense of beating, is kindred in use with *anointing*.

O. T. D.

DEAF AS A BEETLE (3rd S. xi. 328).—There appears to be much confusion and uncertainty about the meaning of this saying, and it would be well to ascertain when it was first used, as I cannot find it in any book I have. If it refers to our common beetle *Geotrupes stercorarius*, of the order *Coleoptera*, which wheels its drony flight in summer-time, and is called the "Shard-borne beetle" by Shakespere, and sometimes "clock and dorr," it is a mistake to call it *deaf*. If it does not refer to this, which other of the beetle species (there being about 60,000) does it refer to? Moffett says there is a Greek proverb,

"Wiser than a beetle"; another saying is, "As blind as a beetle"; and Knolles, in his *History of the Turks*, speaks of people "As blind as beetles in foreseeing this great and common danger". And Sylvester, in his translation of Du Bartas's *Triumph of Faith*, says, "I know in this men's eyes are beetle-blind." I think, therefore, "deaf as a beetle" must refer to the wooden instrument called "a beetle," which we know is heavy and dull enough; and we have the expression "beetle-headed," to signify a dull heavy person like a blockhead; and I do not see that either the insect beetle, or the beadle of the parish, is noted for deafness. As to the wedge being as deaf as the wooden beetle, it is nothing to the purpose, because wooden beetles were in use long before wedges, for other purposes.

S. BEISLY.

BROCK (3rd xii. 242).—Is MR. J. H. DIXON quite correct in saying that the brock "is an animal of the polecat tribe, emitting a very fetid odour, also called the 'skunk.'" When Henry Bertram begged the life of the badger that had nearly throttled young Pepper, and removed a claw from young Mustard, Dandie Dimmont promised that the animal should in future be called "The Captain's Brock," and held sacred from such attacks. If MR. DIXON had ever seen a badger that has fought with a dog, he would understand the phrase "sweats like a brock" most thoroughly.

J. WILKINS, B.C.L.

In the Gaelic dictionaries the word *broc* is translated *badger*. I find a different word used for *polecat*, and also for *skunk*. The word *brock* is very extensively used as names of places in England, *e. g.*, Brockley, Brockwell, Brockhill, Brockhurst. As to "sweating like a brock," it is only another form of that relentless pursuit which we call "being badgered," or more vulgarly "sweated to death."

A. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

A Dictionary of General Biography, with a Classified and Chronological Index of the Principal Names. Edited by William R. Cates. (Longmans.)

The value and interest of the well-known *Treasury of Biography* were fully recognised in the demand for upwards of a dozen editions of it. The thirteenth was entrusted to Mr. Cates, by whom it was so thoroughly revised, reconstructed, and enlarged, as to become essentially a new work. The present is a Library Edition of the same book, again revised and enlarged: to what extent, the reader may judge from the fact, that the new articles contained in it, including a few which have been rewritten, amount to about five hundred. Besides these, five hundred names have been inserted by way of cross references—while the dates generally have been carefully re-examined, some erroneous statements corrected, and some vague notices rendered more clear and explicit. The volume, which has thus been increased by nearly two hundred pages of new matter, is printed in a very

clear and distinct type, and made more complete by a Chronological and Classified Index. Looking, therefore, to its completeness, accuracy, and impartiality, this *Dictionary of General Biography* must henceforth take a prominent place among our most useful Books of Reference.

SHAKESPEARE'S "VENUS AND ADONIS."—Mr. Edmonds, of the well-known firm of Willis & Sotheran, has made a remarkable Shakspearian discovery; no less than a unique and hitherto unknown edition of Shakspeare's "Venus and Adonis," published in the year 1599. Mr. Edmonds found the book in a back lumber-room at the house of Sir Charles Isham, Lamport, Northamptonshire. With it was bound up the collection of pieces known as the "Passionate Pilgrim," published in 1599, only one copy of which was hitherto known to exist. The copy now discovered is in beautiful condition, and thoroughly perfect, and its discovery, bound with a previously unknown edition of "Venus and Adonis," may justly be called, in the language of Mr. Edmonds, "an unprecedented event in the history of Shakspearian bibliography."

CHAUCER SOCIETY.—Under this title a society is in course of formation for the purpose of printing in parallel columns several of the best MSS. of Chaucer, beginning with his masterpiece—*The Canterbury Tales*.

With the assistance of various members of the Geographical Society, Mr. Hotten is preparing for immediate publication a descriptive work upon Abyssinia, under the title of *Abyssinia and its People, or Life in the Land of Prester John*. The book is designed for popular reading, and will contain numerous coloured illustrations; one of which—an Abyssinian gentleman seated on the ground and devouring *brando*, or raw flesh—will probably startle people accustomed to a more refined mode of feeding.

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, whose names and addresses are given for that purpose:—

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Notices to Correspondents.

OUR SECOND SERIES. Subscribers who want Numbers or Parts to complete their Second Series are recommended to make early application for the same, as the few copies on hand are being made up into sets; and when this is done, no separate copies will be sold.

Full price will be given for clean copies of "N. & Q." of January 6, 1866, being No. 210 of our Third Series.

THE LATYEN FAMILY. This query not being of general interest, we have forwarded to H. A. the replies which J. S. Burn, E. Peacock, and B. B. B. have kindly supplied.

BUSHEY HEATH. (1.) The Pallant, or chief quarter of the town, and of old a separate jurisdiction, was called "Palintinus sive Palenta." "N. & Q." 1st S. vii. 269.—(2.) Attorneys, in criminal cases, well know how to keep such matters out of the public press.

CONVICTS (Dublin), must consult the Blue Books.

WILLIAM WILKIN. The invective on the Irish nation has been attributed to Lord Lyndhurst.

"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 Publisher (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Orders payable at the Strand Post Office, in favour of WILLIAM G. SMITH 43, WELLINGTON STREET, STRAND, W.C., where also all COMMUNICATIONS FOR THE EDITOR should be addressed.

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, OCTOBER 19, 1867.

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Notes.

LATTEN OR BRASS.

What was the mediæval composition of this metal? No analysis of it appears yet to have been published. Is this caused by its being taken for granted that it was, as now, a mixture of copper and zinc, and therefore *brass*?

1. The following notes are the result of a search to ascertain what is known about this metal *latten*.

It is written *latten*, *letten*, *lattin*, *laton*, *leton*, &c. in English; Dutch, *latoen*; Welsh, *lettin*; French, *lêton* and *laton*; German, *letton*; Spanish, *alaton* and *lâton*; Italian, *otone*, or *lattone*, or *latta*. But there is some doubt whether these may not be synonyms for our *brass*. The Italian *lattin*, I am informed, means "tinned iron."

Bailey (*Dict.*, fol. 1736) describes *brass* as made of copper and calamine stone; and *latten* as "iron tinned over": so also Phillips, *New World of Words* (7th edit. by Kersey, fol. 1720), s. v. "Latten or Lattin." Ritson, *Remarks on Shakespeare* (p. 13), says *latten* "is certainly tin." Chambers's *Cyclop.* (fol. 1788) states that the term is applied to the plates of iron covered with tin, of which pots, mugs, and such like articles, are made; and enters into a long account of how this tin plate is manufactured. Some other cyclopædias do the same.

Ruddiman (*Gloss.* to Gawain Douglas's *Virgil*),

states, "they say also, iron is lated when it is covered with tin," as quoted by Jamieson (*Scot. Dict.*, 1808); likewise noting that "*To late*, or *To leet*," is "a term applied to metal when it is so heated in the fire that it may be bent any way without breaking."

2. The early employment of the word, and the explanation of it, are as follows:—

Du Cange (Paris, 1844) has—"Charta ann. 1054, Donamus duos bacinos de latone."

A Saxon vocabulary of the eleventh century has—"Es, bres. Auricalcum, gold-mœslinc. Electrum, smyltinc."

A semi-Saxon vocabulary of the twelfth century has—"Uricalcum, gold-mestling. Æs, bres. Electrum, smulting."

Two English vocabularies of the fifteenth century have—"Æs, -ris, brasse. Electrum, pewtyre. Auricalcum, latone."

An Anglo-Saxon vocabulary of the tenth or eleventh century has—"Auricalcos, grene ar, mœstlinc. Æs, ar."

These quotations are supplied by Wright, *Vocabularies*, 8vo, London, 1857.

"*Latoun*, the Anglo-Norman for a metal like brass," is a MS. note of mine, which unfortunately has no reference appended.

Junius (*Nomenclator*, 1585) explains the following technical terms:—

“Æs caldarium. Brass or copper for kettles, pans, &c. Erain.

Æs ductile. Brass that may be brought into thin plate.

Æs coronarium, orichalcum. Leton. Laten metal.

Æs cyprium. Cuyure. Copper.

Æs campanum. Bell-metal, and for pots, &c.

Æs Corinthium. Corinthian metal," and explains the cause of its mixture.

Ingulphus, (*Historia*, edit. Gale, fol., Oxford, 1684, p. 98) gives a description of a sort of Orery, "the most admired and celebrated Nadir in all England," which had been presented to Turketul by a king of France, and was destroyed when his abbey of Croylund was burnt in 1091. Saturn was of copper (*cupreus*); Jupiter of gold (*aureus*); Mars of iron (*ferrugineus*); Sun (*auricalcho*), this has usually been translated by "latten"; Mercury (*electrinus*), usually translated "amber"; Venus of tin (*stanno*); and Moon of silver (*argento*). This list is useful as giving the names of the usual metals as then known.

Galfridus (*Promptorium Parvulorum*, 1499) defines "Laten, or laton, metall: auricalcum, electrum"; as in A. Way's edition for the Camden Society (4to, 1843-53), who, in his note on the word, remarks that "Gower speaks of it as distinct from brass, as it seems properly to have been, although occasionally confounded therewith and even with copper." The reference to the passage in Gower's works is not given. Way also adds—"Auricalcum, i. fex auri, laton or coper"

(Ortus). Auricalcum, Anglicé goldefome; electrum, latyne (Harl. MS. 1002, f. 149)."

Junius (*Etym. Angl.*, fol., Oxford, 1743) defines *latten* as "Aurichalcum: et alii dictum pertant quasi *gladum*, à nitore splendido." Shall this definition be accepted?

Jonson uses it as answering to "orichalcum."

Jamieson defines "*Lattoun*, a mixed kind of metal"; and also as "Electrum, a metal composed of gold and silver" (Ruddiman, *Gloss.*)

Cotgrave (*Dict.*, 1650) has merely "Leton: *n. Latten, metall.*" But *s. v. Latin*, is "Marchandise Latine: excellent good stuffe; or, the best, or most utterable commodities, tearmed so by merchants.

3. Of what was *latten* made?

Du Cange says—"Leto vel Leton: metallum ex cupro et cadmia, compositum"; and "Lato, Laton, orichalcum."

Meyrick defines *latten* as "copper gilt"; while Douce says it is always used for "brass" (*Archæologia*, 1827, xxi. 261-2).

Mathurin Jousse, writing on Ironwork in 1627, devotes chap. xii. to joining pieces of iron together, or brazing, as it is technically termed, by means of *leton*. The words are—"du letô, ou mitraille la plus jaune, et la plus terue sera la meilleure." If the work be very delicate, "faicte de letton avec la dixiesme partie d'estain." For a finer sort, he mixes two parts of fine silver and a third part of "letton de poille un peu rouge," &c.

The valuable architectural dictionary by Roland le Virloys (4to, Paris, 1770), defines *laiton* as a yellow metal composed of "cuivre rouge ou rosette et de pierre calamine," in equal quantities: it is also called "cuivre jaune." He also defines *airain* as a red metal known under the name of "cuivre rouge," which is mixed with calamine to make "cuivre jaune." Calamine is defined as "terre bitumineuse," used to give the yellow colour to copper, to make "laiton ou cuivre jaune." If *laiton* be our *brass*, *airain* would appear to be pure copper,—but query?

The *Manuel Lexique* states: "*Laiton*, métal composé de cuivre rouge et de calamine."

Glaire and Walsh (*Encyc. Cath.*, 1847, *s. v.* "Alliage") give the composition of the *present*—

"Laiton, 9 parts by weight of copper, with 3 of zinc," (*i. e.* brass).

"Airain, 7 parts by weight of copper, with 3 of zinc and 2 of tin," (*i. e.* bronze).

Dutch brass is said to be 79·65 of copper, with 20·35 of zinc.

Rolled sheet-brass, 74·58 of copper, with 25·42 of zinc.

The usual modern mixture for making brass is 45 lbs. of shot copper, 60 lbs. of prepared calamine (a carbonate of zinc) powdered, mixed with an equal quantity in bulk of charcoal, and a quantity of scrap brass, which when melted is poured into

granite moulds about 5 feet 6 inches in length. This plate is used for rolling into thin sheets called *latten*; hence the present use of the term *latten brass* for pure brass before mixing it with additional quantities of copper to make the well-known shades of colour.

Dr. Thomson analysed some "old Dutch brass," which he states was much approved by watch-makers. It yielded copper 79·55, and zinc 34·45 (but this would give 114 parts). Chambers's *Cycl. s. v.* "Brass" says, "for the finest statues, the mixture in the composition of bronze is half copper or half brass, or *latten*."

The red oxide of zinc is a compound of from 88 to 92 of oxide, while the carbonate of zinc is only from 62·5 to 65·5 of oxide. Can this variation, both being calamine stone, have produced the difference between the *brass* and the *latten* of the mediævalists?

4. The following examples of the employment of the word *latten* in connection with works of art and use, as well as in literary productions, have been obtained merely from the references afforded in the publications cited herein.

In Douglas (*Virgil*, 233, b. 49, 1513.) there occurs the passage—

"Sum latit lattoun, but lay lepis in lawde lyte,"

i. e. "Some heat latten that is latit, against law, little to their praise." And *ibid.* 265, b. 40—

"The licht leg barnes on that vthir syde,
With gold and birnist lattoun purifyit,
Graithit and polist well he did espay."

Jamieson's *Dictionary*.

The tomb for Richard II. and his queen Anne of Bohemia was undertaken 18 Rich. II. 1395, by H. Yevell and S. Lote, masons. It was to have "twelve images de coper et laton endorres." The two statues were intrusted to N. Broker and G. Prest, citizens and coppersmiths of London, and were to be "de coper et laton endorrez" (Rymer, *Fœdera*, 1709, vii. 796-7.) This is corroborated to a certain extent in Devon, *Issues*, &c. 4to, 1837, 263, 270, where these "coppersmiths" are paid one hundred pounds "for gilding two images made with copper and latten" in the twenty-second year of the king's reign.

In the Inventory of Sir J. Fastolf, who died 1459, are mentioned "ij grete brasse pottys of Frenche makyng. Other pots of brass, two chamber basons of pewter, three candlesticks of copper gilt—and, Item j Fountayne of *Latayne* to sette in pottys of wine." (*Archæologia*, 1827, xxi. 261.)

A "cross of laton" is mentioned in the will of Eleanor, Duchess of Gloucester, made Aug. 9, 1399. (Nicolas, *Test. Vet.* 1826, p. 147.)

Lady Mauley bequeathed twenty marks "for a marble stone with my portraiture thereon in copper or latten gilt, in 1438." (*Ibid.* p. 235.)

The indentures for the tomb of Richard Beauchamp, Earl of Warwick, 27 to 32 Henry VI.

(1449-54), state that the large plate is to be "of the finest latten:" the "hearse to be of like latten;" "the large plate to be made of the finest and thickest Cullen-plate." All to be "gild with the finest gold." The fourteen images, and the "image of a man armed, of the finest latten, to be finished, polished, and gilt." The price to be paid for the latten in the hearse was tenpence per pound.

King Henry VI., 1451-2 (30th year, Rot. 15 and 20) made his chaplain, J. Bottwright, comptroller of all his mines of gold, silver, copper, latten, and copper-latten, lead, within the counties of Devon and Cornwall: as in Stringer, *Opera Mineralia explicata*, Svo (1713), p. 20: who also (p. 34) notices that Queen Elizabeth, 1565 (Sept. 15, 7th year), granted by patent all the *calamine* stone in England, and within the English pale in Ireland to W. Humfrey and C. Shutz; the latter "a workman of great cunning, as well in finding of the calamine stone, and in the right and proper use and commodity thereof, for the composition of the mix'd metal commonly called latten." Does this dispose of the assertion usually found that "Brass was first made in England by a German, who established works at Esher, in Surrey, in the year 1649? It had been manufactured in Germany for centuries before." Of course the grant of Elizabeth does not prove that any works were set up.

Lydgate (*Boke of Troye*, fol. 1555), speaks of "brass, coper, and laton," as noted in the *Glossary of Architecture* without any reference.

Mention of "laton" is made by Chaucer in "The Pardoner's Tale," and in that of "The Frankeleine," v. 11,557; also by Shakespeare in *Merry Wives of Windsor*, Act I. Sc. 1. But these references do not help this inquiry; nor does that by Davies (*Ancient Rites, &c. of Durham*, 1672, p. 20), where the Paschal is mentioned as "all being of most fine and curious candlestick metal, or latten metal, glistening as the gold itself;" nor the curious passage in Fuller (*Holy Warre*, fol. Camb. 1639, b. iii. chap. xiii.), wherein he describes the ransom paid for Richard I. as being 140,000 marks "collen weight," to raise which the English "were forced to sell their church plate to their very chalices;" and remarks that "others could not be made of glass, nor wood, nor alchymie, nor copper, but of latten, which belike was a metall without exception. And such were used in England for some hundred years after."

Digby Wyatt (*Metal Work*, fol. 1852), speaks of the Beauchamp statue and others as being of "bronze," and only notices the "brasses" (p. 38) as being of "a yellow metal or latten."

As Gower speaks of latten as differing from brass, and Lydgate appears to say that there was brass, copper, and latten, can it be determined from the above extracts what rendered *latten* so

peculiar a metal? Considering that yet something more is required, I beg to appeal to your readers for further assistance, not only on this point, but likewise as to the origin of the term which appears at so early a date.

Besides the authors above quoted, I should mention others which have furnished references—Nares (*Glossary*, edit. by Halliwell and Wright, Svo, 1858); *Penny Cyclopædia*, article "Brass," Britton, *Dictionary*. WYATT PAPWORTH.

CHAUCER AND "THE TESTAMENT OF LOVE."

I cannot pretend to be very well read in the MSS. of Chaucer, but I apprehend that I know every printed edition of his Works; and seeing that Mr. Morris is about to undertake a reimpression of Chaucer's prose productions, I may ask whether he is of opinion that the author of the *Canterbury Tales* and *Troilus and Cressida* was also the writer of *The Testament of Love*, which, if I mistake not, made its appearance in 1532, and has ever since been reprinted as from Chaucer's pen?

Speght, in his second edition of 1602, for the first time introduces it by a sort of preface, in which he not only intimates no doubt as to its authorship, but adds,—

"Chaucer did compile this booke as a comfort to himselfe after his great griefes conceived for some rash attempts of the Commons, with whome hee had joynd"; observing afterwards, that it was "his last worke." Speaking diffidently upon the subject, I may perhaps be allowed to say that it has always struck me that the style of *The Testament of Love* is not like that of our "well of English undefiled," and that it is too full of Latinisms (especially as regards the place of the verb in many sentences) to have been the production of Chaucer.

I have briefly touched upon this point in my "Introduction" to the *Seven English Poetical Miscellanies* I reprinted some months ago; and I have there quoted a passage from near the end of *The Testament of Love*, which, in my judgment, of itself establishes that Chaucer could not have written such extravagant laudation of himself as it contains: he is speaking of "the boke of *Troilus*," and makes Love say, "trewly his better, ne his pere in schole of my ryles coude I never fynde"; adding—"Certaynly, his noble sayenges can I not amende," and "in wytte and in good reason of sentence he passeth all other makers."

My point is, that Chaucer would never have so written of himself and of his *Troilus and Cressida*; but I am not aware whether the doubt has ever before been started. I have copied the few lines I have quoted from Godfray's first collected edition of Chaucer in 1532; and Speght tells us that *The Testament of Love* is an "imitation of

Boecius *De Consolatione Philosophiæ*”; but it strikes me that, in some important respects, it is too much an imitation of the style of Boethius, and certainly not such English as Chaucer would have written. I may be altogether wrong upon the point, and I have only adverted to it here for information, and because I see that a new edition of Chaucer's prose works is in the press.

All the authorities I have here at hand speak of *The Testament of Love*, without hesitation, as the work of Chaucer.

Maidenhead.

J. PAYNE COLLIER.

GREEK PATRIARCHS OF CONSTANTINOPLE, 1821—1865.

Where can be found the names and succession of the Greek Patriarchs of Constantinople during the eighteenth century? The late learned and deservedly lamented Dr. Neale of Sackville College was, it is believed, engaged on a history of the Constantinople Patriarchate, in continuation and completion of his *History of the Holy Eastern Church*, but before he had even completed his account of the Patriarchates of Antioch and Jerusalem, &c., he was called away; and it is much feared that his mantle rests on no worthy successor; still his MSS. must have been left in a state of forwardness, and surely they might be given to the public. The lists, in all the authorities which I have been able to consult, end rather abruptly, and doubtless the continual succession of depositions, restorations, and deaths of the ephemeral chiefs of the Greek Church made it a difficult matter to afford a precise statement of the various successive Patriarchs. *L'Art de Vérifier les Dates* (8vo edit. 1818, tome iv^{me}, p. 131), ends with Joannicus II., restored, in 1652, for the third time; Moreri's *Dictionnaire Historique* (fol. 1740, tome iii^{me}, p. 595), with Cyprian of Cæsarea, in 1708. Le Quien, in his wonderful work, *Oriens Christianus* (fol. 1740, *tomus primus*, p. 350), finishes his elaborate Catalogue with Paisius II., of Nicomedia, in 1732; while the only other authority in my possession, Riddle's *Ecclesiastical Chronology* (1840, p. 476) adds one other name to his bare lists, Seraphim, in 1733. Then follows a blank till 1795, when Grégory, Archbishop of Smyrna, was elevated to the unstable patriarchal throne. He appears to have been deposed in 1798, restored in 1806; again deposed in 181—, but finally restored in 181—, and continued as Patriarch till April 22, 1821—Easter Sunday—when this venerable “Confessor” was cruelly hanged, at the entrance to his own cathedral, by order of the Sultan, for alleged participation in the Greek Revolution, being then in the eighty-third year of his age.

I venture to append a catalogue of his successors to the present day, but submit it, with con-

siderable hesitation, to the correction of more competent ecclesiastical writers:—

1821. Eugenius, died in 1822, “from terror” of meeting with the fate of his martyred predecessor.
 1823. Anthimus, Archbishop of Chalcedon.
 1825. Chrisanthus, Bishop of Serra, deposed by the Porte, October 7, 1826.
 1826. Agathangelus, Bishop of Belgrade, also deposed July 16, 1830.
 1830. Constantius, Archbishop of Mount Sinai, deposed 1834.
 1835. Gregory, deposed March 15, 1840, in consequence of complaints preferred against him to the Turkish Government by Lord Ponsonby, the British Ambassador at Constantinople, and which are said to have been undeserved, as subsequently proved unfounded.
 1840. Anthimus, Bishop of Nicomedia, deposed in 1841, for alleged sanction given by him to the Christian insurrection in Bulgaria.
 1841. Anthimus, Archbishop of Cyzicum, nominated in May, and died in 1842 (July or August).
 1842. Germanus, Archbishop of Dereus, deposed in 1845.
 1845. Meletius, who died in February, 1846, aged seventy-two years, and “in the ninth month of his patriarchate.”
 1846. Anthimus, Bishop of Ephesus, nominated in February.
 1848. Anthimus restored (he sat previously 1840—1844), and again deposed by the Government in November, 1852.
 1852. Germanus restored (formerly Patriarch, 1842—1845.)
 1853. Anthimus restored, a *second time*, in September, but once more deposed in October 1855.
 1855. Cyrillus, Archbishop of Adrianople (1853), and previously of Amasea, deposed in October, 1860.
 1860. Joachimus, Archbishop of Cyzicum, elected Patriarch of Constantinople, October 16, 1860 (deposed 1865?)
 1865. Sophronius (Archbishop of Philadelphia?) who appears to be the present “(Ecumenical Patriarch, and most Entirely Holy Archbishop of Constantinople, or New Rome.”

This Catalogue is a lamentable one, and shows how constant are the changes, depositions, and restorations in this ancient but unfortunate Patriarchate, continually subject to the caprices and venality of the infidel rule of Turkey. If the above enumeration is correct, which is however by no means certain, the average incumbency of each Patriarch—between 1821 and 1867, a period of forty-six years—is only about two years and a half!

A. S. A.

Allahabad.

JOSIAH WEDGWOOD: CATALOGUE OF COMES, ETC.—In the last number of the *Edinburgh review*, which did not reach me till some weeks after its date, I observed an erroneous statement in the article on Wedgwood and his biographers. It is there said that the last edition of the *Catalogue of comes, etc.* came out in 1770. I knew it to be an error at the moment of reading it, and the proof, after a fruitless search, has now turned up *unexpectedly*. I shall transcribe the title of the pam-

phlet—but a description of its contents might be desirable on a future occasion:—

“Catalogue of cameos, intaglios, medals, bas-reliefs, busts and small statues; with a general account of tablets, vases, crochets, and other ornamental and useful articles. The whole formed in different kinds of porcelain and terra cotta, chiefly after the antique, and the finest models of modern artists. By JOSIAH WEDGWOOD, F.R.S. and A.S. potter to her Majesty, and to his royal highness the duke of York and Albany. Sold at his rooms in Greek Street, Soho, London, and at his manufactory in Staffordshire. The sixth edition, with additions. *ETRURIA*, 1787.” 8° pp. vi. + 74. (Recte 80—45-6 and 45-8 being starred as repetitions.) With two tinted plates, and an engraved ticket of admission to view the copy of the Portland vase.

I have also a French translation of the above catalogue, by some competent hand, with no other imprint than “1788”—but certainly from the same press.
BOLTON CORNEY.

“*SEILD*.”—I have just discovered a curiously complicated blunder in a book otherwise so well edited (seemingly) that the oversight is difficult to account for. The book is the photo-lithographic reprint of *Whitney's Choice of Emblems*, 1866. One of the essays appended is entitled “Obsolete Words in Whitney, with Parallels chiefly from Chaucer, Spenser, and Shakespeare.” Here I find “*SEILD* = happy.”

Then follow two quotations from Whitney—

“And fortune *seild*, the wishers turne doth serue.”
Emblems, 26.

“For blessinges good, come *seild* before our praiser.”
Emblems, 176.

Now in both these instances, *seild* undoubtedly equals *seld* or *seldom*.

Two quotations from Chaucer follow, in both of which *seliness* does mean *happiness*.

Then comes, from the *Arcadia*, the expression—
“A *seeled* doue.”

I have not the *Arcadia* by me to refer to, but surely *seeled* here is the falconry term. See Halliwell's *Archaic Dictionary*.

Then follows from *Macbeth*, Act III. Sc. 2, l. 46—

“Come, seeling night,
Scarf up the tender eye of pitiful day,”

where *seeling* proclaims itself as the falconry term. Again, in *Othello*, Act III. Sc. 3, l. 214, Shakespeare uses the same word—

“To seel her father's eyes up close as oak;”

where emendators have proposed to read *owl's* or *hawk's* (in place of *oak*), so well known is the falconry term.

Three words are confused together in this Whitney Glossary, and it seems a sin to let such a mistake pass without notice.

JOHN ADDIS, JUN.

Rustington, Littlehampton, Sussex.

THE PRINCES OF REUSS.—The smaller errors of great writers should be carefully corrected. There should be no dust allowed to gather on their masterpieces. It is for this reason I dare to attack the great Mr. Carlyle, and accuse him of wrong in vol. i. p. 125 of his *Frederick the Great*. He speaks there of—

“Those strange Reusses who always call themselves Henry, and now amount to Henry the Eightieth and Odd, with side branches likewise called Henry; whose nomenclature is the despair of mankind, and worse than that of the Naples Lazzaroni, who caudally have no names.”

This passage would lead the reader to imagine that the Princes of Reuss were numbered with the name of Henry, beginning from their first ancestor as No. 1.

This is not the case. The numbers run in order of birth in *each* century, and in and out of each branch of the family as one Henry after another appears on the scene,—No. 1 being the firstborn in each century.

I am not acquainted with the origin of this curious custom, or if there is any parallel case in another country.

AUTHOR.

HORACE WALPOLE.—The following is from *The Athenæum*, June 16, 1866:—

“Walter Scott says that, in the pretended author put forward in the first edition of *The Castle of Otranto*, Walpole made an ‘anagram or translation’ of his own name. Scott seems to have forgotten, for the moment, what an anagram is. As to translation—the name being *Onuphrio Murato*,—we see *Wall* in *Mur*, and what a *pole* may be in *alto*. But we cannot turn Horace or Horatius into Onuphrio. Who can?”

The word “Onuphrius” is of Latin construction, and I find, from a friendly correspondent, that it was borne by a hermit saint of the fourth century, whose name is preserved in the monastery of St. Onofrio at Rome, where Tasso died. It is, as I think, derived from the Greek *Onesiphorus*, a scriptural word, which signifies “a profit-bringer,” a very fitting name for a favourite slave. If transferred to the Italian, it would, we see, take the form of *Onofrio*, the *ph* being invariably rendered by *f* in similar instances; anyhow, it is the word Horace Walpole has adopted. But how did he get at it? I think thus: he divided his name into two syllables, *Hor-ace*; *Hor* is no word, but *ace* means one, and may be translated by the Italian word *uno*. He has reversed it to commence his pseudonym, and perhaps looking down an alphabetical calendar or list of names, *Onuphrius*, in one of its forms, might catch his eye.

Having thus disposed of *onu*, we may remark that *phrio* contains *hor*, the first syllable of his own name, with the addition of *pi*; now *hor* transposed will make *rho*, the Greek letter *r*, and *pi*, which precedes it in the same alphabet, makes up the complement of *Onuphrio*.
H.

A REMARKABLE WEDDING RING.—I have cut the following from the *Leeds Mercury* of August 12:—

“Lady Milton’s wedding-ring was altogether the work of the noble bridegroom, being fashioned by his own hands from a nugget dug by him in British Columbia, during his visit to the gold-fields after his *North-west Passage by Land*, the marvellous incidents of which he and Dr. Cheadle have so well narrated.”

JOSEPHUS.

A PLEASANT REVENGE.—Deschanel, a French man of letters, has published a work entitled *Le Mal qu'on a dit des Femmes*. He has also published a companion volume, *Le Bien qu'on a dit des Femmes*. The former work has reached its seventh edition; the latter languishes. In order to promote its sale, it is now to be combined with the former and more attractive volume, *Le Mal et le Bien*. Would it not be both a pleasant and a Christian mode of revenge on the ungallant sex, who have bought up so many editions of the unfriendly book, if every married lady in France would purchase the better volume, and place a copy of it on her husband’s dressing-table on the anniversary of their wedding? It would teach more respect for the sex, and would gratify themselves, the author, and publisher too.

O. T. D.

POPE AND AUBREY.—In the *Monthly Mirror* (N. S. ix. 118) is a letter on astrology, signed H. Herbert. The writer speaks of having in his possession a copy of Aubrey’s *Miscellanies* annotated by Pope. One of these notes he quotes:—

“*Odd Observation at St. Paul’s Cathedral, from the ‘London Journal’ of Saturday, Feb. 13, 1723-4.*—On Saturday last died Mr. Edward Strong, formerly mason of St. Paul’s Cathedral. It is remarkable of that church that it was begun and finished under the direction of one and the same architect, Sir Christopher Wren; that one and the same mason, Mr. Strong (abovementioned), laid the first and last stone; and that it was begun and finished during the see of one and the same bishop, Dr. Henry Crompton.”

This copy of Aubrey, if still in existence, would probably contain some curious additions to the folk-lore of England. W. E. A. A.
Strageways.

WASHINGTON’S NOSE.—In Hinchliff’s *South American Sketches* (p. 7) the author relates that “the most remarkable of the mountains at the Island of St. Vincent is called Washington’s Nose, its outline being a close imitation of that patriot’s profile.”

With all due deference, this must be an erroneous statement, for in the latest American journals it is recorded that Washington’s nose was not in any way remarkable, it having been “only two and a half inches in length.”

The nose, however, is sometimes a prominent feature, giving character to the face; and on one

occasion it settled a vexed question, when a reference to Burke and Debrett could not. Some years ago a young lady asserted, prior to her marriage, that she was related to one of the most distinguished families in England, and this was thought to be a mistake, until some one said it must be true, as she had the W—nose. W. W. Malta.

NOTHING NEW.—I have in my charge a copy of Sir William Hamilton’s gorgeous work, *Etruscan, Greek, and Roman Antiquities*, published at Naples exactly one hundred years ago. On turning over its pages, I find in vol. ii. plate 51, the figure of a lady, holding in her left hand a parasol, in her right an oval back-hair mirror, and wearing a magnificent chignon, with a bonnet in the very latest mode. G. H. OF S.

Queries.

“ATHENÆ CANTABRIGIENSES.”—The first volume of this work, embracing the period from 1500 to 1585, was published in Oct. 1853; the second, from 1586 to 1609, appeared in January, 1861; and although a third volume was then said to be “in preparation, and will shortly be sent to press,” yet upwards of six years have since elapsed without this promise being fulfilled. Perhaps the lamented death of one of the Messrs. Cooper may have caused the delay; but a discontinuance of this valuable work of reference, after it had been carried on so far and so successfully, would be cause of great regret to all literary men. I therefore ask for information, through the medium of “N. & Q.,” as to the probable period of publication of the third and succeeding volumes of Cooper’s *Athenæ Cantabrigienses*—opus valde desideratum. A. S. A.

Allahabad, E. Indies.

BOTSFORD IN AMERICA.—In the state of Connecticut, U.S.A. a few miles from the town of Newhaven, is a place called Botsford. I am anxious to know when and by whom this name was given. There are two places in England called Botesford—one in Leicestershire, the other near Glamford Briggs, in Lincolnshire. This latter place was often spelt Botsford in the last century. I am under the impression that it has the honour of giving a name to its American sister. I shall be glad to know if there are any other places called Botesford or Botsford in North America. EDWARD PEACOCK.

Botesford Manor, Brigg.

BRUSH, OR PENCIL.—I have always heard the name of *brush* applied to the article made of camel’s hair, which is used in water-colour drawing, &c.; but in “N. & Q.” 3rd S. xii. 119, MR. SEPTIMUS PRESSE employs the term camel’s-

hair pencil. Is he right in so doing, or is he guilty of an affectation? If he is right, where is the line of distinction drawn between a pencil and a brush? Should a house-painter's brush be called a pencil? or should I be correct in saying to a servant, "My coat is dirty, bring the *clothes-pencil* and clean it?" H. St. J. M.

CALAPHIBUS. — In the second edition of the *Story of the Diamond Necklace*, by Henry Vizetelly (Tinsley Brothers, 1867, p. 29), I read: "While Monsieur Bassenge, Calaphibus-like, is wandering up and down Europe," &c. Can any of your numerous readers inform me what "Calaphibus-like" means? Who or what is Calaphibus?

HENRI VAN LAUN.

The College, Cheltenham.

CHARLOTTE DACRE, *alias* "ROSA MATILDA," AND "ANNA MATILDA." — Who was Mrs. Dacre, a once popular author? She lived some time in Florence. I have heard that she was a Jewess, and was buried in the Hebrew cemetery at Leghorn. Mrs. Dacre was the founder of the English La Cruscan school of poetry. She was a very sweet poetess, and some of her sonnets are highly finished compositions. She wrote several romances of the Radcliffe and Lewis school. I have never seen them, but the late Mr. G. Daniel used to say that they were very *Monkish*, and contained some of the worst faults of the Lewis school. Vide *The Modern Dunciad* [by George Daniel]. Who was "Anna Matilda," another English La Cruscan? She was a friend of Charlotte Dacre, and was a *respectable* poetess, but by no means equal to "Rosa Matilda." An Elegy, written on the plains of Fontenoy by "Anna Matilda," is still found in some of our "Selections" and "Beauties." It possesses great merit. It seems strange how so many English, who ought to know better, *will* misinterpret "La Crusca," and think it signifies the Cross, which is *La Croce*. Crusca is the *chaff* of wheat or other grain. The once famous Academy still exists in Florence, but it is in a state of decay. Its students are few, and the number decreases rather than augments. A small room suffices for the locale—scholars, professors, and all! S. J.

CORROSION OF MARBLE IN CATHEDRALS. — The intelligent head verger at Salisbury Cathedral recently pointed out to me that all the marble in that church is corroded in a peculiar and uniform manner. Vertical surfaces, and horizontal surfaces turned towards the ground, are invariably corroded after a few years; but horizontal surfaces turned towards the roof invariably escape corrosion. In a monument of black and white marble of the last century, it will be found that the white inscription tablet has lost all its polish, the side pillars the same, and the under part of the moulding also, but

that the upper part of the mouldings is as highly polished as when they came from the mason's hand. The same phenomenon is observable in the Purbeck bases; though, of course, the polish of the upper surface is less perfect than in the other instance I have named. Can any explanation be given of this curious fact?

In Durham Cathedral, the Frosterley marble shafts of the Nine Altars' transept were all repolished from floor to roof, some five years ago, at an expense of several thousand pounds; but they are already losing their fine surface, and in a few years the expensive work carried out will be all undone. My own idea, and that of some old servants of the cathedral there, is, that this corrosion of the marble arises from some pollution of the air by the coke stoves which are kept burning night and day in the cathedral of Durham during seven or eight months of the year. Salisbury Cathedral also, until recently, was warmed by open braziers. Is it possible that carbonic acid can so affect marble, and that the peculiar action I have stated arises from an upward current? Or is *chlorine* one of the products of combustion when coke or charcoal are used as fuel?

The question is one of very great importance, and I hope it may find attention at the hands of some of your scientific readers. J. H. B.

DESPATCH OR DISPATCH? — How did this word come into our language—from the Italian, or from the French or Spanish? The old English spelling was *dispatch*, which argues Italian origin. *Despatch*, I believe, is now the favourite spelling: in accordance with the corresponding French and Spanish words. CH.

DETACHED BLACK-LETTER LEAF. — Long ago attention was drawn in "N. & Q." (see 2nd S. viii. 511, 3rd S. v. 404) to the propriety of examining the composition of old bindings. Some time since I obtained —

"Valerii Maximi Dictorum Factorumque Memorabilium Libri Nouem: *Olim* à Stephano Pighio *emendati*. Nunc vero post Lipsii et Mitalieri aliorumque spicilegia, ad vetustissimum V. Cl. Petri Danielis I. C. exemplar collati, *Adiectis etiam Animaduersionibus* à Christophoro Colero. Cum Indice gemino. Francofurti Typis Wechelianiis apud Claudium Marnium et heredes Ioannis Aubrii. M.D.C.I." 8vo.

The fly-leaf bears the following: — "Tho. Hancox. 1679" and "E libris Jacobi Stillingfleet e Coll: Wadh: apud Oxonienses. 1689."

Between the fly-leaf and the back is a black-letter leaf, injured at top and bottom. On the second page of this leaf is a marginal summary as follows: — "Si ifans rem alienā uadat τ eā vsq3 ad etatē maiorē detineat nūq'd hac l. τ quō teneat." A sentence near the bottom of the same page: —

"¶ Quid in abbate vel tutore . . . dico si abbas:

vel tutor inuaserit nō propter hoc pupillus: vel eec'lia puniet vt. s. eo. l. meminertit."

This page begins:—"Dicit stra. vt. ff. de iur. codicil. . . si gauderet dilucidis interualis:" The difference between "prodigus" and "furiosus" is commented on, and which of them "habet consensum delinquendi." There are passages also relating to "incestas nuptias," "hermophrodito," and "ius naturale"; others in which the words "abbas ecclesie," "de sacro. eccle.," "abbas cū collegio" occur. Nihil occurs once, and is spelt "nichil." The reference "ut ff. de" &c. is repeated very often. The headlines are unfortunately destroyed, but it is evidently a leaf from some old law treatise. Can any correspondent, from the passages quoted, tell me from what book it has been taken? W. C. B.

DRYDEN'S ODE ON THE DEATH OF HENRY PURCELL.—This ode was published for the first time in any collection, I believe, in *The Oxford and Cambridge Miscellany Poems*, published in or about 1709, and edited by Fenton. As the ode is there printed, the last line of the first stanza is—

"And list'ning and silent obey."

I believe there is no reason why Dryden should not have placed the accent on the last syllable of *silent*.

Derrick, in his edition of Dryden's *Poems*, published in 1760, prints the line—

"And list'ning silently obey."

And the line is so printed in all subsequent editions.

The ode had in the mean time been printed in another miscellany, called *The Grove*, edited by Walsh in 1721; and there the line was expanded into—

"And list'ning and silent, and silent and list'ning obey."

This looks like a determination to get rid of *silent* with the accent on the final syllable. Can any of your correspondents throw light on this question? CH.

FACTORS' PETITIONS.—The Calendars of the Colonial Series (East Indies, 1513-1616,) mention, at the commencement of each factor's career, his petition for employment to the Court of the East India Company. Can any of your readers inform me from inspection of the originals, whether these petitions contain usually any particulars of the parentage and education of the applicant? SWEETCARE.

HERIOT'S HOSPITAL.—Long ago, I remember to have seen in some book an extract from the accounts relating to the building of George Heriot's Hospital. Certain of the items referred to the expense of carting stones for the work; and one of these records that so much was paid for "chains for the women which drew in the carts."

I should be glad to have this quotation verified, and also to learn the meaning of it. Who were the women that drew in the carts? Were they convicts, and was it usual to employ female criminals, or any criminals, as beasts of draught, in this fashion? A. J. M.

"HOUSEHOLD TALES OF THE SCLAYONTIANS," ETC.—In an article which has just appeared in the *Dublin University Magazine*, the writer says in a note, "None of the collections from which our specimens are selected have been translated into English." Is not this a mistake? The story of Prince Milan and the Princess Melena, with her twenty-nine companions (at any rate so far as the transformation and theft of the shift are concerned), appears in the tales of Musæus, with this difference, that the thirty *white ducks* are described as *swans* by the latter. It is many years since I read the translation of Musæus's tales, but the impression which they have left is vivid.

May not supposed original national stories often be merely importations, just as the old romances of chivalry and the *Decameron* have supplied all Europe with "plots"? S.

LALLY-TOLENDAL AND GIBBON.—An old cutting from a bookseller's catalogue refers to Lally-Tolendal's *Compte de Strafford, Tragédie, avec Essai sur la Vie*, &c., Londres, 8vo, 1795. To this the following note is appended:—

"Gibbon bestows the following singular compliment upon this work: 'Je sais maintenant comment Tacite eût fait une Tragédie.'"

Where is this passage to be found? Gibbon knew the count, and highly esteemed him (see letter to Lady Sheffield, Nov. 10, 1792), and is very likely to have read and praised his book, which existed in manuscript several years before publication. But I do not remember these lines, and think that they must be sought for elsewhere than in the *Miscellaneous Works and Letters of Gibbon* by his noble executor. WILLIAM BATES.

Birmingham.

LATIN POEM.—I shall feel obliged to any one who will tell me where I can find a certain mediæval Latin poem, of which the first stanza—or so much of it as I can recollect—is as follows:—

"Quam pulchra sunt ova,
Cum alba et nova
De stabulo . . . leguntur;
Et

Pinguis lardi cum frustis coquantur."

There was also an English version, thus—

"O 'tis eggs are a treat,
When so white and so sweet
From out of the stable they're taken;
.
They are fried with fat rashers of bacon."

I saw the piece, thirty years ago, in the "Poetry Book" we used at school, of which I have some faint impression that Dr. Giles was the editor. I shall be glad to recover it. J. B. W.

J. LEAD.—Who and what was the author of the following work:—"A Fountain of Gardens; or, a Spiritual Diary on the Wonderful Experiments of a Christian Soul, under the Conduct of the Heavenly Wisdom;" by J. Lead. London, printed in the year 1700." (Several volumes, but not numbered: no bookseller or printer's name.) The learned Swiss clergyman, M. Taillifer, pastor of the parish church at Corsier, near Vevey, showed me a copy of the above curious work, thinking that I might give some information; but I know nothing of either Lead or her book, and therefore I apply to "N. & Q." J. H. DIXON.

"LECTUS LIBITINÆ."—Q. Asconius Pedianus, the well-known commentator on Cicero, writes in his Introduction to the Speech for Milo, § 8:—

"*Tum fasces ex lecto Libitina raptos attulit (scil. Clodiana multitudo) ad domum Scipionis et Hypsæi; deinde ad hortos Cn. Pompei, clamitans eum modo consulens, modo dictatorem.*"

This passage is rendered freely by the Emperor Napoleon in his *Julius Cæsar*, vol. ii. p. 538:—

"The multitude becoming more and more furious, snatched the fasces from the funeral bed, and proceeded to the front of the houses of Hypsæus and Q. Metellus Scipio, as if to offer them the consulship. Lastly, they presented themselves before the abode of Pompey, and demanded with loud shouts that he should be consul or dictator."

The august author adds in a note:—

"The sense of the word *lectus lib.* is given by Aéro, a scholiast on Horace (see *Scholium Horatianum*, edit. Pauly, tom. i. p. 360). It corresponds with our word 'corbillard,' a hearse. We know the custom of the Romans of carrying at interments the images of the ancestors of the dead with the ensigns of their dignities. The fasces must have been numerous in the Clodian family."

This explanation of the words *lectus Libitina* is rather doubtful, for it is not to be supposed that the images of the ancestors of Clodius were carried at his funeral, which was not at all celebrated according to the usual rites: the corpse had been carried by the mob to the curia where it was burnt, probably together with the bed on which it was placed. And then, why would the *consular fasces*, which are evidently meant by Asconius, have been laid on the funeral bed of Clodius?

Mr. Halm thinks that whenever a consul died before the expiration of his magistracy, his fasces were deposited in the temple of Libitina, and left there until a successor was appointed; this custom was probably also observed when there was no consul in office, as it happened at the time of the murder of Clodius. *Lectus Libitina* should therefore be rendered by "the couch of Libitina,"

Das Polster der Todtengöttin. (See Halm's edition of the *Milonia*, Berlin, 1860, p. 12.) I am not well satisfied with this interpretation, and I hope that some of the readers of "N. & Q." will kindly assist me in determining the real meaning of the passage in Asconius. G. A. S.

BISHOP OF NIAGARA IN CANADA.—The Venerable Rev. Alexander Neil Bethune, D.D. and D.C.L., Archdeacon of Toronto (1847), Rector of Cobourg, and bishop's chaplain, having been elected coadjutor to the Bishop of Toronto, was consecrated in the Cathedral of Toronto on January 25th last, by his aged diocesan, assisted by the Bishops of Ontario and Huron, and also by the Bishops of Michigan and Western New York, in the United States of America. He is said to have been born in the year 1800; and my query is, where was he born and educated, as also when and where ordained deacon and priest? He is not a graduate of either Oxford, Cambridge, or Dublin. From what university did he obtain his degrees? It may be at Windsor, Nova Scotia. A. S. A.

POTTER'S LONG ROOM AT CHELSEA.—An assembly room known by this name existed in the middle of the last century in the neighbourhood of Ranelagh House. What was its exact situation? Was it in the parish of Chelsea, or in that of St. George, Hanover Square? Who was Potter? Was he identical with, or related to, the carpenter who in 1720 erected the first Haymarket theatre? W. H. HUSK.

RELICT: RELIC.—Is any example known of the use of the word *relict* for a remnant or relic, and not in the special sense of a widow? The first edition of the second part of *Absalom and Achitophel* has *relicts*, in a passage where all modern editions print *relics*:—

"Oft would he cry, when treasure he surpris'd,
'Tis Baalish gold in David's coin disguis'd,
Which to his house with richer *relicts* came."

CH.

"SCHOOL OF PATIENCE."—I have a copy of an old theological treatise, the running title of which is, "The School of Patience." The titlepage is lost, and there is no clue to the authorship except that the writer alludes to another work of his, entitled *The Marigold*. I should be glad to learn the name of the author of this quaint devotional work. W. E. A. A.

Strangeways.

SILVER CHALICE, 1337.—Your correspondent Mr. JOHN PIGGOT, JUN. (3rd S. xii. p. 105), mentions that there is in the church of All Saints' and St. Margaret's, Pakefield, near Lowestoft, a silver chalice dated 1337. Church plate of that age is very rare, and the few examples we have are mostly undated. Will Mr. PEGEOT give

your readers a description of this interesting cup, or if it has already been descanted upon, give a reference to the place where the account of it may be seen? CORNUB.

USING FRENCH EXPRESSIONS.—In Collier's *Ecclesiastical History*, vii. 131, occurs the phrase "being in his *chaleur de néophyte*." Query if any earlier instance than this can be found of an English writer using a French expression in this way, not as a quotation, but to convey his own meaning, as it became so common to do at a later period and ever since? LYTTTELTON.

Queries with Answers.

REPRINT OF "CARRASCON."—Archdeacon Churton, in his very interesting and instructive pamphlet on *Nuremberg and Jeremy Taylor*, speaking of the learned Spanish refugee Ferdinand Texeda, or Carrascon, observes:—

"The work entitled *Carrascon* has been lately reprinted in England. The author was made a canon of Hereford in the reign of James I. It contains a most vigorous protest against the suppression of the Second Commandment, written with a power of caustic humour which is almost peculiar to Spain."—p. 55.

In Bohn's *Loundes* I find:—

"Carrascon, Thomas. Canonico dell' Insigne Cathedral di Herefordia, e Vicario di Blakmer d' Inghilterra. Con licenzia, y privilegio e costa del Autor: por Maria Sanchez. Nodrizza, 1633, 8vo."

From the title of this book, or rather from its want of a proper title, one cannot learn the nature of its contents. Is it an autobiography? And what is the title, &c., of the reprint alluded to by Archdeacon Churton? EIRIONNACH.

[In the book noticed by Lowndes, after the word Carrascon, within an oval, is an olive tree surmounted by a cardinal's hat, and beneath the latter these lines, "No es comida para puercos mi fruto, ca per las son; y aunque parezco Carrasco soy mas, pues soy Carrascon. De las Cortes, y medrano En Cintruefio. Con licencia, y privilegio. A costa del Autor. Por Maria Sanchez, Nodrizza, [Printed in Flanders?], 1633, 8vo." A Treatise on the Holy Scriptures, the errors of the Vulgate edition especially, and against certain tenets of the Church of Rome. By Thomas Carrascon, or F. de Texeda."

On the verso of the seventh leaf are some Italian verses "in lode dell . . . Dottor T. Carrascon, Canonico dell' insignio Cathedral di Herefordia,* e Vicario di Blakmer . . . Auto del presenti libro." This treatise is reprinted in the Works of the Spanish Reformers, making twenty vols. London, 1847-1863, 16mo and 8vo. The title-page reads "Carrascon. Secunda vez impreso, con Mayor coreccion y cuidado que la primera. Para bien de España."

* Ferdinand Tereva, or Texada, was admitted prebendary of Nonnington in Hereford Cathedral, circa, Nov. 1623. His successor was collated Sept. 18, 1631.

Wood (*Fasti*, i. 413, ed. 1815,) has the following account of this author: "Ferdinando Texeda, bachelor of divinity of the University of Salamanca in Spain. He had been a monk in the said country, but left it and its religion, came over to the Church of England, and at length receding to Oxon, was not only incorporated, but found relief among the scholars thereof. He hath written, *Texeda retextus: or the Spanish Monk, his Bill of Divorce against the Church of Rome*. Lond. 1623, 4to. It contains the chief motives of his conversion, and 'tis probable it was usher to other of his labours." In a foot-note it is stated that "he was also author of *Miracles Unmasked*; a Treatise proving that Miracles are not infallible Signs of the Time and Orthodox Faith, &c., 4to, 1525.]"

THE DOLOMITE MOUNTAINS.—A friend of ours having gone, as we are told, on an excursion to the Dolomite Mountains, we had recourse to geographical books and atlases to ascertain their locality. Not being able to satisfy our curiosity, we venture, at the risk of exposing our ignorance, to ask for the information through the columns of "N. & Q." Is it a name recently given to some portion of the Eastern Alps? E. H. A.

[Dolomite, deriving the name from its discoverer, M. Dolomieu, is magnesium limestone, existing in a peculiar condition, the origin of which is matter of controversy. The fact that our Houses of Parliament are constructed of this stone has made its name familiar to English ears. The Dolomite region proper lies in the south-eastern portion of Tyrol, a little to the north-west of the Gulf of Venice. It may be described as bounded on the north by the Pusterthal; on the west by the valleys of the Eisach and Adige; on the south by a line drawn from Trent to Belluno; on the east by the valley of the Piave, and a line extended northwards to the Pusterthal. Sir Humphry Davy and Oliver Goldsmith had both visited this secluded region: the former has written very little about it, and the latter evidently wished to keep travellers away by telling them that—

"The rude Carinthian boor

Against the houseless stranger shuts the door."

The quiet valleys and mountain passes of this pleasant locality have recently been brought before English readers in the following delightful work: *The Dolomite Mountains: Excursions through Tyrol, Carinthia, Carniola, and Friuli*, in 1861, 1862, and 1863. By Josiah Gilbert and G. C. Churchill. Lond. 8vo, 1864. Consult also Murray's *Handbook for Southern Germany*, 1863, pp. 323, 337, 340.]

THORNDIKE'S "WAY OF COMPOSING DIFFERENCES."—In an old MS. I find this work referred to, and wish to know if it be a translation of his *De Ratione ac Jure Finiendi Controversias Ecclesie Disputatio*, Lond. 1670, folio. I have not the Oxford edition of the works within reach.

Q. Q.

[These are perfectly distinct works. It appears that

Thorndike, immediately after publishing his *Epilogue to the Tragedy of the Church of England* (fol. 1659), re-wrote his opinions upon some of the particular subjects treated in that work and in his *Right of the Church* (1649). He laid aside the whole of his English tracts, and begun the more laborious task of recomposing the whole subject in Latin. Of this he lived to publish only the first part, corresponding to the first book of the *Epilogue*, which appeared in a folio volume in the year 1670 under the title of *De Ratione ac Jure Finiendi Controversias Ecclesie Disputatio*. The completion of the remainder was cut short by his sickness and death; and the preparations made for it were consigned by him in his will to Bishop Gunning, with an injunction that they should be destroyed in case he himself should not survive to revise them. *The Due Way of Composing the Differences on Foot* was first published on August 28, 1660. This learned divine died in July, 1672.]

THE LAMBETH LIBRARY.—There has been a good deal said of late respecting the Archbishop's Library in Lambeth Palace. A reverend and learned northern antiquary asked me in the Highlands, not a few years ago, to ascertain, if possible, whether it contained a number (as he had been assured) of ancient Gaelic MSS. I did institute the inquiry, but it somehow fell through. Can any answer be now given to it? **BUSNEY HEATH.**

[The Rev. H. J. Todd, in the Preface to the Catalogue of the Manuscripts in Lambeth Palace (fol. 1812), states, that "in respect to Scotland there are numerous important documents in this collection, which are subservient to the illustration of its general history, and some of great curiosity, in particular the transcript of its 'Ancient Laws and Constitutions' (No. 167). There are also pedigrees and genealogies of Scottish families, and other supplies of individual information."]

Replies.

THE EARLY CIVILISATION OF IRELAND.

(3rd S. xii. 141, 209, 229, 247.)

On having read Mr. PINKERTON's reply—which has appeared in three successive numbers of "N. & Q."—to my article on the "Irish Harp," and being convinced how little pertinent it is to the inquiry, and how much irrelevant matter it comprises, I was disposed to abstain from a direct notice of it; but reflecting how deservedly high he stands, as a scholar and an antiquary, among learned men, and that he is an Irishman—an accident which gives an undue weight to his statements on subjects relating to the land of his birth—I have altered my purpose. I regret, and I say so, *in limine*, sincerely, that Mr. PINKERTON has shown that he is not acquainted with the vernacular literature of Gaelic Ireland, nor with the English and European authorities that recognise and corroborate its claims.

The Welsh in the twelfth century, the Scotch in the seventeenth, supplanted, successively, in the east and north of Ireland kindred septes of the Irish Gael. The descendants of the former have long since become *Hibernicis Hiberniores*: the descendants of the latter, through religious as well as minor causes, retain their prejudices, antipathies, and animosities. These are influences which education often fails to remove; they sometimes survive the recantation of the religious tenets previously entertained. Interwoven in our mental system, it is a labour of great difficulty to extract them. To them we owe the lamentable fact that, among the descendants of the Gael of Scotland, originally from Ireland, planted by James I. in Ulster, their kindred Gael of Ireland find their most virulent enemies. Scholars born in Ireland, some even educated in its University, have positively ignored the existence of a Gaelic literature and a civilisation previous to the arrival of the Anglo-Norman. Mr. PINKERTON is not the only man who has hazarded the very bold assertion "that under the fostering hands of English teachers, we (the Irish) have so soon emerged from barbarous ignorance;" but this he has supplemented with a bolder one, that the "boast of our ancient civilisation is laughed at by every antiquary in Europe." These are the mere echoes of the pitiful delusions of the school to which I have above referred, and yet the University of Dublin possesses evidence in abundance to the contrary in the mass of old and valuable Gaelic MSS. it contains.

I am pleased to find that the first issue raised is, whether Ireland had a civilisation before she came under the "fostering hands of English teachers." That Ireland had such a civilisation I am prepared to prove, and here are my witnesses.

Let it be remembered there was a time when Ireland was the school of Europe, the sanctuary of Christian truth, the nurse and mother of the holiest, and the enlightener of an age of darkness. The memory of it has been preserved in our days only by a few faint allusions to it in authors of more than ordinary research.¹ The labours of St. Patrick and his immediate successors were attended with considerable success. They found a great nation of pagans; but before a century had elapsed, multitudes had been received into the Church; nor is it remarkable that Ireland, before the close of the sixth century, should boast of names which, whether for piety or learning, had no superiors in the most cultivated regions of the Continent. Schools were established by the Apostle of the country (432—466), and by his disciples they were multiplied and enlarged until their celebrity was diffused throughout Europe; of these, St. Patrick founded above one hundred, and one hundred more are said to have been in-

¹ *Quarterly Review*, lxxvi. 365.

debted for their existence to St. Columba (Columbkille). St. Columbanus left his country early in life and travelled into France, founded the monastery of Luxeuil, and was for thirty years its superior. Besides these two, Ireland sent forth St. Clement and his companions into Germany, St. Buan into Iceland, St. Killian into Franconia, St. Suivan into the Orades, St. Bendan into the Fortunate Islands, St. Aidan and St. Cuthberth into Northumberland, St. Fenian into Mercia, St. Albuine into Lorraine, St. Gallus into Switzerland, St. Virgilius into Carinthia, and St. Cataldus into Tarentum. To the Continent missionaries from the Irish Church were sent to propagate the Gospel, where they erected and established schools of learning, and taught the use of letters to the Saxons and Normans. Burgundy, Germany, and other countries received their instructions from them, and Europe with gratitude confessed the superior knowledge, the piety, the zeal, and purity of the "Island of Saints."²

The Heathen Saxons were objects of special concern to the zealous Irish missionaries. It is reported, that when King Oswald asked a bishop of the Irish to minister the word of the faith to him and his nation, there was sent to him a man of austere disposition, who after preaching for some time to the nation of the Angles, and meeting with no success, and being disregarded by the English people, returned home, and in an assembly of the elders reported that he had not been able to do any good in instructing that nation, because they were untameable men, and of a stubborn and barbarous disposition. Oswald, when in banishment, spent some time with some of his fellow-soldiers in Ireland, and had then received the sacraments of baptism; and thus it is that he had solicited a bishop by whose instruction and ministry the English nation which he governed might be taught the advantages of the faith in the Lord. Nor were they slow in granting his request, and subsequently sent him Bishop Aidan, a man of singular meekness, piety, and moderation, zealous in the cause of God, &c. On the arrival of the bishop, the king appointed for him his episcopal see in the isle of Lindisfarne, &c. The king, almost humbly and willingly in all cases giving ear to his admonitions, most industriously applied himself to build and extend the Church of Christ in his kingdom, wherein, when the bishop, who did not perfectly understand the English language, preached the Gospel, it was most delightful to see the king himself interpreting the word of God to his commanders and ministers, for he had perfectly learned the language of the Scots (Irish). From that time many Irishmen came daily into Britain, and with great devotion preached the word of faith to those pro-

vinces of the English over which King Oswald reigned, &c. The younger English were by their Irish masters instructed.³

Drogo, in his *Life of Oswald*, states that the conversion of the West Saxons was procured by his agency, which is by no means improbable when we consider the interest which his marriage into the royal family of that kingdom gave him in its pagan inhabitants. Cynegils was converted and catechised, and washed in the baptismal font together with his people; and Oswald, the most holy and victorious King of the Northumbrians, being present, received him as he came forth from the laver, first adopted him, and took his daughter in marriage, and the two kings gave the city called Dorcic (Dorchester) for the seat of the episcopal see, afterwards translated to Exeter. In the subsequent reign (A.D. 643) there came into that province, out of Ireland, a certain bishop named Agilbercht, by nation a Frenchman, who had then lived a long time in Ireland, for the purpose of reading the Scriptures. He joined himself to the king, and voluntarily took upon himself the office of preacher; he returned to France, and having received the bishopric of the city of Paris, died there aged and full of days.⁴ Amongst the East Saxons the Irish missionaries were not idle. Whilst Sigiberct still governed the kingdom (633), there came out of Ireland a holy man named Fursey, renowned both for his words and actions, and remarkable for singular virtues, &c. On coming into the province of the East Angles, he was honourably received by the aforesaid king; and performing his usual employment of preaching the Gospel, by the example of his virtue and the efficacy of his discourse, he converted the unbelievers to Christ.⁵ The Middle Angles were converted by another Irishman, St. Finan, who baptized King Penda with all his earls and soldiers, and his successors for generations were bishops of Mercia.⁶ Many of the (Saxon) nobility and of the middle ranks of the English nation were in Ireland in the year of our Lord's Incarnation (664), who, in the days of the bishops Finan and Colman, forsaking their native island, had retired thither, either for the sake of divine studies, or of a more continent life; and some of them presently devoted themselves faithfully to a monastical life; others chose rather to apply themselves to study, going about from one master's cell to another. The Irish most willingly received them all, and took care to supply them gratuitously with daily food, as also to furnish them with books to read, and then teaching without making any charge.⁷

In the last part of the fifth, and beginning of

³ Bede's *Eccles. Hist.* book III. c. 3.

⁴ *Ibid.* chapters 168, 9-10.

⁵ *Ibid.* book III. chap. 21.

⁶ *Ibid.* book III. chap. 24.

⁷ *Ibid.* book III. chap. 27.

² *Chronicles of the Ancient British Church*, pp. 93-4.

the sixth century, a numerous company of Irish saints, bishops, abbots, and sons and daughters of kings and noblemen "came into Cornwall, and landed at Pendennis."⁸ Hence they diffused themselves over the western part of the country, and at these several stations erected chapels and hermitages. Their object was to advance the Christian faith.⁹ The traditionary record of the Isle of Man is that St. Patrick founded an episcopal see there, and appointed Germanus its first bishop, and after his death Conondricus and Romulo. St. Mchutus occupied the see from A.D. 498 to 518.¹⁰ Without entering into the details of the emigration of the Bretons into Armoria, it is enough to say that fifty years after that event (*circa* A.D. 510) the Gospel reigned in the peninsula. Innumerable monasteries rose on all the principal points of the territory, especially on the sea coast, &c. But the most ancient and celebrated of all these sanctuaries was that of Landevenec, which became the most active centre of the spread of Christianity, as well as of *manual and literary labour*, in Western Gaul. Its founder was Grenuole, &c. It is supposed that he had been educated by St. Patrick, the apostle of Ireland, and that the rule followed at Landevenec was that of St. Columba.¹¹ The richest districts of France trace the origin of their prosperity to the industrious and enlightened cultivation of Irish monks: witness, among a thousand other places, that portion of La Brie, between Meaux and Joaze, once covered by a vast forest, the first inhabitant of which was an Irish monk, Fiacre, whose name still continues popular, and whom our gardeners honour as their patron saint.¹² Sigisbert, one of the Irish monks expelled from Luxeuil, separated from his master Columbanus at the foot of the hill, which has since been called St. Gothard; and crossing the glaciers and peaks of Crispalt, directing his steps to the east, arrived at the source of the Rhine, and thence descended into a vast solitude, where he built a cell of branches, where afterwards was founded a monastery, which still exists under the name of Dis-sentis, &c. Thus was won, and sanctified from its very source, that Rhine whose waters were to lave so many illustrious monastic sanctuaries.¹³ At the same time some of his compatriots sowed the seed among the semi-pagan populations of Eastern Helvetia and of Rhetia.¹⁴

These facts were well known to Camden. He tells us that the Scotchmen coming out of Ire-

land planted themselves in Britain on the north side, and established a kingdom in those parts, which, with a manlike courage and warlike prowess, they have not only maintained at home, but also have purchased great honour abroad. For the French cannot but acknowledge that they have seldom achieved any honourable acts without Scottish hands, who therefore are deservedly to participate the glory with them. As also divers parts of France, Germany, and Switzerland cannot but confess that they owe to the Scottish nation the propagation of good letters, and Christian religion amongst them.¹⁵

Professor Arnold, lecturing recently on the study of Celtic Literature—a subject on which the general public, as well as his scholastic Oxford audience, were wholly ignorant—pointed out that there is a Celtic literature voluminous and worth studying; but, as one of the critics has observed, "the English policy in Ireland has been from the first in every way offensively anti-national." And even in the present day the Irish class-books issued by the authorities, "rich in the natural history of zoophytes, full about the seven nations of Canaan, ignore or malign the men whose memory lives, and will live, in the people's hearts as the true heroes of the country."¹⁶

I have rigidly abstained from quoting an Irish writer. All my witnesses are of the highest character, learned, unbiassed, and impartial. I could fill folios with corroborative evidence of equal weight, such as Ptolemy, Onomacritus, Marcianus, Heraclites, Bonaventura, Maronus, Henrick of St. Germain, Bayle, Moreri, Leibnitz, Peyron, Pictet, Dr. Johnson, Grimm, Zeus, Torfæus, Snorro Sturleson's *Heimskringla*, Worsaae, and a host of others, ancient and modern. I shall now confine myself to one quotation more.

I hope I have succeeded in proving that it is not "under the fostering hands of English teachers we (the Irish) have so soon emerged from barbarous ignorance;" that it is not true "that the boast of our civilisation is laughed at by every antiquary in Europe;" and that it is not true that "the Danes or Easterlings, &c., first brought the slightest knowledge and civilisation to her previously excluded shores." May I not appeal with some hope of a verdict in my favour, and venture to address my infelicitous countryman in the words of the Roman satirist—

"Solventur risu tabule; tu missus abibis."

Much equally open to refutation remains unnoticed. JOHN EUGENE O'CAVANAGH.

Lime Cottage, Walworth.

[The discussion of this subject must here be closed.—
ED.]

⁸ Leland; Borlase and Polewhele, *passim*.

⁹ Blight's *Ancient Crosses*, p. 36.

¹⁰ *Chronicles of the Ancient British Church*, p. 95.

¹¹ Montalembert's *Monks of the West*, vol. ii. 272.

¹² Mabillon, *Acta Sanctorum*, O. S. B. tome ii. 573;

Montalembert's *Monks of the West*, vol. ii. 376.

¹³ *Ibid.*, p. 245.

¹⁴ *Ibid.*, p. 455.

¹⁵ Camden's *Remains Concerning Britain*, London, 4to, 1673, p. 12.

¹⁶ *Contemporaneous Review*, October, 1867.

THE SANHEDRIM.

(3rd S. xii. 245.)

I copy the following remarks on this subject from Oxenham's very faithful translation of Professor Döllinger's useful treatise, *The First Age of the Church*, vol. ii. Appendix 2:—

"When Pilate told the Jews to condemn Christ themselves, instead of demanding that he should do so, they replied, according to John, xviii. 31: 'It is not lawful for us to put any one to death.' This answer is taken by De Wette as implying that the Roman government had deprived the Sanhedrim of the power of life and death (*Erlk. des Joh.* p. 269). Josephus is appealed to in proof of this, as saying that the Sanhedrim could not hold a court without the procurator's consent (*Jos. Arch.* xxx. G. 1); and the Talmud, as saying that forty years before the destruction of Jerusalem, Israel lost the power of life and death; and, lastly, there is the analogy of Roman law. . . . It would certainly be strange if Pilate, in telling the Jews to judge Christ themselves, publicly insulted the people and their rulers, yet so it must have been, if he knew they could not do what he told them. Indeed, he must have twice mocked them in this way, for he says again (John xix. 6), 'Take ye Him, and crucify Him.' Any one acquainted with Roman history and manners would think this repeated insult of a nation by its Roman governor at least very improbable; doubly so here, for Pilate was afraid of the Jews, and condemned Christ from fear of their denouncing him to the President of Syria or the Emperor. And again, this view is inconsistent with the Gospel narrative, which makes the fulfilment of Christ's prophecy about the manner of His death a result of the refusal of the Jews to try Him themselves, instead of being (as it then would be) the inevitable result of existing circumstances. The 'analogy of Roman law' is no evidence that the Jews had lost their autonomy, and the cities and countries which retained it were numerous. Strabo observes that Marseilles was not subjected to the Roman provincial legates, nor, again, Nemandus and the whole tribe to which it and twenty-four other towns belonged. Claudius first deprived the Syrians of their freedom, because they had put Roman citizens to death (*Dir.* i. 60, p. 676, 681), and the Rhodians were likewise deprived of it for crucifying Romans, for this freedom and autonomy could always be taken away at the will of the Emperor and Senate, and often was. . . . In all cases of uproar, high treason, and disturbance of public order, the Roman authorities could judge and punish; but in religious matters, and what concerned the law of Moses, full power was left to the Jewish authorities to pronounce and execute sentence of death. Hence Pilate said to the Jews, 'I find no fault in Him, take ye Him and crucify Him' (John, xix. 6), i. e. 'I find no proof of sedition or high treason, which are the crimes I have to punish. Whether he has offended against your religion and law, I know not, or leave unsettled; if you think so, punish Him yourselves.' It is unnatural and against history to assume that this was a mere mockery of the weakness of the Jews. Nor is the attitude of Jewish authorities towards the Apostles intelligible, except on the assumption of their full autonomy and power of life and death in religious matters. We read (Acts v. 33), that the Sanhedrim in great wrath was resolved to kill them, when Gamaliel changed its decision, not from any doubt of its power. Stephen's death was the result of a formal trial, and witnesses were heard, however passionate the execution; nor does it stand alone, for Paul says (Acts, xxvi. 10), 'Many of the saints I put in prison, having

received power from the high priests, and I voted for their execution. . . . The testimony of the Talmud that the Jews were deprived of the power of life and death forty years before the fall of the capital, cannot be accepted, for the date is wrong. Judæa became a Roman province, not forty, but sixty years before Jerusalem fell, and then, if at all, this must have taken place. . . . What then did the Jews mean? (John, xviii. 31.) They wanted Jesus to be crucified, and therefore wanted Pilate to pronounce sentence, for else they would have had to stone him, as they did Stephen. Therefore they charged Him with aiming at a royalty, for that was a political crime which the Roman government must judge. They also wished Him to die, not after, but during the Easter festival, when the city was full of visitors from all countries, and by the most shameful death, at the hands of the heathen. For Jews to execute the punishment at that time would have been a desecration of the feast, as we learn from Philo (*In Flaccum*, p. 976, Paris, 1640). But if they had said this distinctly, Pilate would have answered, 'Then wait till the feast is over.' To preclude that, they said equivocally, 'We can kill no one,' i. e. (1) on a charge of high treason; (2) during the feast."

W. I. S. HORTON.

The Jewish tribunals lost their power of sentencing to death in civil cases when Judæa became a Roman province, about fifty years before the destruction of Jerusalem. See Calmet, or most Commentaries on the Bible.

JOB J. B. WORKARD.

A CURIOUS SEAL.

(3rd S. xii. 187.)

Hartill is the name of an extinct family that in ancient times was located in the parish of Burnsall in Craven, at or near the romantic village of Hartlington, or, as it was originally called, Hartilton, or the town of Hartill. Kennedy, in his *De Clifford, a Romance of the Red Rose*, calls the spot "rugged Harthill." The arms of the above family are unknown to me. "If found" I "will make a note of" for C. S. G., who does not give any *locus in quo* for his names. The arms on the seal are, it appears to me, those of Hartill; they are what the heraldists call "Canting Arms." Heart was formerly often spelled Harte. We frequently find it so in the compound word Sweet-harte. Hart *ill* may, by a pun, be made to signify a wounded heart. This is heraldically represented by a heart pierced with arrows. Such a representation is a very ancient one, and has existed from the earliest times of Christianity. In the Catholic church, sorrow and trouble have always been pictorially represented by arrow- or sword-pierced hearts. The "eye" with the "three small lines" evidently represents the ever-watchful eye of Providence sending healing rays of glory (the *lines* of C. S. G.) on the wounded heart below. The eye with rays is a very ancient ecclesiastical design: it is also a Masonic one. The "crescents" are differences, or

genealogical distinctions, to mark the consanguinal degree of the bearer to the head of his family. It is more correct blazonry to place these distinctions in the chief; but the rule is arbitrary, and, like the gules hand of the Baronet, they may be put in any other part of the shield. The device is by no means bad. If the Hartills of C. S. G. were of the Craven stock, we may observe that in the dialect of the district *ill* signifies grief or grieving. Thus we say "his mishap's meade him a deal o' *ill*"; *i. e.* grief. Harthill (in the concluding paragraph of C. S. G.) seems to be the name of another family. The word signifies the hill of the Hart. The arms, "on a mount proper a stag (? hart) lodged," are by no means inappropriate. It is not improbable that the two families may have originally sprung from the same Saxon stock. One family may have diverged from the other, and the difference in arms and orthography may have occurred when the separation took place. This is very probable. Such instances are well known to every heraldist and genealogist. The confusion between Hart and Heart is very common. It may have originated when orthography was not very uniform. Thus, "Bleeding Hart Yard," in Hatton Garden, is sometimes called in print "Bleeding Heart Yard." Mr. Barham in his Legend adopts the heart, but the street authorities have painted up "Bleeding Hart Yard," probably in deference to the sensitive feelings of the inhabitants of that classic, diabolical, and legendary region! Lady Hatton's palace, by the bye—where she was "wanted"—was *not* in Bleeding Heart Yard. It occupied the site of the present Swedenborgian church in Cross Street, and was some small distance from the locale of Mr. Barham's legend. S. JACKSON.

The Flatts, Malham Moor, Craven.

DEATH OF THEOBALD WOLF TONE.

(3rd S. xii. 254, 289.)

E. L. S. tells us, in language more succinct than elegant, that Tone slit "his own windpipe with a sharpened tenpenny-piece while the hangman and the cart were waiting for him at his prison door." But we may the more readily excuse this style of writing when we remember how long E. L. S. has sat in an Orange lodge "among the noblest and almost the highest in the land." MR. REDMOND, speaking from the extremely opposite point of view, says that Tone "was found dead in prison," and "it was said and is believed to this day, for it never was contradicted, that he was foully murdered in his cell." Here a simple fact, scarcely sixty-nine years old, is told in two different ways, according to the prepossessions of the tellers; and as both of the accounts are incorrect, we have a true idea of how history is made up in Ireland.

Tone was tried by Court Martial on November 10, 1798, and was condemned "to die the death of a traitor" in forty-eight hours; the sentence was ratified by Lord Cornwallis. On the morning of the 12th, John Philpot Curran, a *homines trium literarum*, as E. L. S. elegantly observes, as soon as the Court of King's Bench was opened, addressed the Chief Justice, Lord Kilwarden, and produced an affidavit signed by the father of Tone, stating that his son had been brought before a bench of officers calling itself a Court Martial, and sentenced to death, though he had no commission under his Majesty, and therefore no Court Martial could have cognizance of any crime imputed to him, while the Court of King's Bench sat in the capacity of the great criminal Court of the land. "I do not pretend," said Curran, "that Mr. Tone is not guilty of the charges of which he is accused," but he showed the extreme urgency of the case, saying that he (Tone) might be executed while a writ of *habeas corpus* was preparing. The Chief Justice immediately ordered the Sheriff to proceed to the barracks and acquaint the Provost Marshal that a writ was preparing to suspend Mr. Tone's execution, and to see that he be not executed. The Sheriff speedily returned to the Court, and said, "I have been to the barracks; the Provost Marshal says he must obey Major Sandys; Major Sandys says he must obey Lord Cornwallis." The Chief Justice replied, "Mr. Sheriff, take the body of Tone into custody; take the Provost Marshal and Major Sandys into custody, and show the order of the Court to General Craig." The Sheriff once more went to the barracks and returned to the Court with the fatal news. He said that he had been refused admittance to the barracks, but he was informed that Mr. Tone had wounded himself dangerously the night before, and was not in a condition to be removed. Then a surgeon who had closed the wound gave evidence that there was no saying for four days whether the wound was mortal, but that removal would kill him at once. The Chief Justice immediately ordered a rule for suspending the execution.

Tone, with a penknife that he had secreted, inflicted a deep wound across his neck on the night of November 11. It being discovered by the sentry, a surgeon was called in at four o'clock in the morning, who closed up the wound, stopping the flow of blood. Tone lingered till November 19 before he expired.

Tone's son says, in his father's Memoirs—

"That his end was voluntary, his determination previous to his leaving France (which was known to us), and the tenor of his last letters incline me to believe. Neither is it likely that Major Sandys and his experienced satellites would perform a murder in so bungling a way as to allow their victim to survive the attempt during eight days. If this was the case, his death can never be considered as a suicide; it was merely the resolution of a

noble mind to disappoint, by his own act, the brutal ferocity of his enemies, and to avoid the indignity of their touch."

That Tone was the most reckless of traitors there cannot be a doubt. He would have inflicted the greatest curse on his country that ever is recorded in history or fable, namely, a French army. He was actually tried in a French uniform, and the respite from the sentence of a court martial would have only lengthened his life but a few days, as he was certain to have been convicted by a jury. But the most extraordinary feature of the case remains yet to be related: Where could he have got the fatal tenpenny-piece we are told of by E. L. S.? Where, indeed, when we remember that Tone died in 1798, and tenpenny-pieces were first coined and issued in 1805!

WILLIAM PINKERTON.

"THE DARK-LOOKING MAN."

(3rd S. xii. 79, 250.)

I was not aware that a copy of the above poem was amongst the literary collections that I left with MR. R. W. DIXON. I am glad to see it in "N. & Q." It is a mistake to ascribe it to John Ambrose Williams. My MS. note, "J. A. Williams," is merely to show from whom my copy was obtained. My old friend Mr. Williams was anything but a funny man. He was an able political writer, a clever essayist, an acute reviewer, and a very excellent poet. I have several examples, but all are of a pathetic and serious cast. I have the excellent little songs, "When first we joyous met," and "To Eden's bowers," and a number of others. The early numbers of Mr. Williams's paper, the *Durham Chronicle*, certainly abounded with the most laughter-exciting articles in prose and verse. But this fun and gossip came from "the wags," and not from the serious editor and proprietor. I can explain the note which MR. R. W. DIXON cannot understand: "For Nos. 1 and 2, see file of the *Globe and Traveller*." It means that the Peppercorn poems—No. 1, the Parody on the "Burial of Sir John Moore"; and No. 2, "Rich and Poor, or Saint and Sinner"—had appeared in previous numbers of that journal. Dr. Peppercorn's Christian name it seems was "H." and not "Peter." I quoted from memory; and being abroad, had not an opportunity of consulting either the *Ingoldsby Legends* or my own collections. One thing has been made clear. As I suspected (3rd S. xii. 156), the Peppercorn signature was used by more than one writer. The Parody (*as we now have it*, 3rd S. xii. 79) was from the pen of Barham; and "Rich and Poor" (the Peppercorn poem, No. 2) has been satisfactorily proved by MR. S. BLYTH (3rd S. xii. 72) to have been written by Thomas Love Peacock. Now, who wrote "The Dark-looking

Man"? One of the two Peppercorns, certainly. Mr. Barham was the only one who transferred the signature to a poem reprinted in a published volume; *vide* in *Ingoldsby Legends*, the Parody on "The Burial of Sir John Moore." I am, therefore, induced to fix the authorship of "The Dark-looking Man" on the Rev. R. H. Barham. It is, as MR. R. W. DIXON observes, "very Barhamish." Mr. Williams was not a classic scholar, and would not have prefixed a Latin motto to one of his poems. The motto from one of Virgil's eclogues, in which "caveto" ludicrously rhymes to "see to"—the engrafting of a line from Scott's ballad of "Lochinvar" (*vide* line 1, 6th verse), and some expressions which we find repeated in the *Legends*—all convince me that "The Dark-looking Man" is from the pen of Mr. Barham, and ought to be incorporated in his works. And I shall hold to this opinion, unless MR. S. BLYTH can fix the paternity on Mr. Peacock. Mr. J. A. Williams is quite out of the question.

MR. R. W. DIXON asks me whether Mr. Williams ever lived in North Street, Pentonville? I do not know that he ever did. But I do know, and from "personal knowledge," that when "The Dark-looking Man" appeared in the *Globe and Traveller*, Mr. Williams was a resident in Old Elvet, Durham, and contributed to no journal except his own. It was young, and required all his energy and support. It had it; and so became, what it now is, one of the most influential papers of the North of England. As a concluding word, I would ask: Cannot some of Mr. Barham's friends throw a little light on the above dark subject?

S. J.

St. Maurice, Valais.

Thomas Love Peacock was the author of *The Genius of the Thames* (see *Cat. Lib. Imp. Mus. Brit.*, 1817, v. 5). I shall be very much obliged to anyone who will give me any information as to the family or ancestors of this person, or of Lucy Peacock, the authoress of *The Adventures of the Six Princesses of Babylon*, 4to, 1785.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ROMAN CANONIZATIONS (3rd S. xii. 245.)—W. W. of Malta will find an answer to his question in the *Correspondance de Rome*, an ecclesiastical weekly paper published in Rome. The number of Saturday, June 22, 1867, p. 203, contains a return of all canonizations celebrated from the tenth century to the present day. The martyrs of the primitive church were canonized by the public voice, and the *Ecclesia docens* only ratified

* The rhyme proves that the author did not adopt the Italian pronunciation of the Latin tongue, but our barbarous English mode.

the unanimous decisions of the *Ecclesia docta*. Some saints have been canonized at the Lateran exceptionally, and some even at a distance from Rome; for example, St. Francis of Assisi, who was canonized at Perugia, and St. Anthony of Padua at Spoleto, with some others. But Benedict XIV.'s Bull "ad sepulchra Apostolorum" reserves the exclusive right of the Basilica Vaticana to the celebration of canonizations. The number of canonizations in this century has been four (not thirty-eight): 1st, by Pius in 1807; 2nd, by Gregory XVI. in 1839; 3rd, by Pius IX. in 1862; and 4th, again in 1867. Five saints were canonized in 1807, five in 1839, twenty-seven in 1862. I do not recollect the number of saints canonized in June last; I think it was thirty-nine. Beatifications are comparatively frequent.

ODO RUSSELL.

Athenæum.

EVIL-EYE (3rd S. xii. 261.)—Another method of warding off the evil-eye by the hand is common in Italy; that is, to bend the two middle fingers down into the palm of the hand and hold them there with the thumb, the first and fourth finger striking forward like a pair of horns. Small hands in this position are made of tortoise-shell and of coral, and worn as charms. At Pompeii similar objects have been found of bronze. I have a photograph of a very eminent Italian, who sat holding down one hand in that position, as it is considered unlucky to have one's portrait taken, and he wished to ward off the ill omen. The two most unlucky things, however, are to spill oil, be it ever so little (salt does not matter), and to find a scorpion in your path, unless some one will kill it for you.

A. A.

Poets' Corner.

ESPEC (3rd S. xii. 245.)—As I do not know the subject of the record of the Hustings Court of Oxford, "Pætr: de Middleton v Ricm fil: Willi le Espec," I cannot judge of the illustration which Bos PIGER surmises, nor whether the words "le Espec" are an abbreviation of the office to which he refers. But it is curious that the name Espec is well known in history as that of a powerful baron in Yorkshire, Northumberland, and several other northern counties, one of whom, named Walter Espec, in the reign of Stephen in 1158, led the hosts and gained the victory at the battle of the standard. Whether the defendant in the cause cited by Bos PIGER were a descendant or connection of this Walter Espec, may be a subject of inquiry.

A more curious coincidence may be found in the name of the plaintiff in the above cause. Peter de Middleton is the name of a Justice Itinerant in 1330, temp. Edward III. (an office which Walter Espec filled about 1130), whose manor of that name was also in the county of York.

What chance is there that the dispute in the Hustings Court of Oxford may have some reference to, or connection with, the estates of these northern barons?

The accounts of Walter Espec and Peter de Middleton, and of Adam his father, also a Justice Itinerant, are in Foss's *Judges of England*, vol. i. p. 112, and vol. iii. pp. 279, 465. D. S.

I suggest, as possible, that the *Espec* mentioned by Bos PIGER was of that great family of Espec the chief of whom, Walter Espec, in 1138, was commander at the battle of the Standard near Northallerton. He had a son who died without issue; but his three sisters carried the blood into other families. One of these, Adeline, became the wife of Peter de Roos or Ros, of Hamlake, from whom finally the house of Manners obtained the coat of Espec—Gules, three Catherine wheels argent. But the name was probably not confined to one line, and may have had among its bearers the person whom Bos PIGER discovers in unfortunate circumstances at Oxford, a century and a half or more after the event which has made it famous in history. D. P.

Stuarts Lodge, Malvern Wells.

The great Lancashire estate of *Speke* is written *Spec* in the Domesday Survey of the lands between Ribbles and Mersey, and also so written in the *Testa de Neville* (Lancashire), p. 404. I think that it occurs as L'Espec in later inquisitions. It never was possessed by anyone of local name, but such name may have been derived from it. Burke's *General Armory* gives an ancient family named Speke, formerly *L'Espec*, in the counties of Devon and Cornwall. LANCASTRIENSIS.

"THE WAEFU' HEART" (3rd S. xii. 188.)—I have in my possession Smith's (R. A.) *Scottish Minstrel*, in six volumes, published by Robert Purdie in Edinburgh about the year 1824, in which this beautiful song is described as by an author "unknown;" and as several songs by Miss Blamire are given in the above work, it may be inferred that she would not have withheld her name as the authoress of "The Waefu' Heart" if she had written it. L.

COLBERT, BISHOP OF RODÈZ (3rd S. xii. 226, 272.)—The bishop would therefore (cf. note by L. M. M. R. xii. 272) be one of the Cuthberts of Castlehill, Inverness-shire. Their arms are in Nesbit, and a note on the origin of the family in Burke (*Landed Gentry*, s. v. Robertson of Struan.) A Colonel Cuthbert was wounded on the Prince's side at Culloden; and in *Scots Mag.* 1747, "John Cuthbert, son of Castlehill," is mentioned as being appointed ensign of a "regiment of foot now raising in Scotland for the service of the States-General." This is the last notice of any of the family I have ever lit upon, and I should be glad

if L. M. M. R. or any other of your correspondents could inform me where a pedigree or history of the family is to be found. Miss Cuthbert, the Bishop of Rodèz's sister, was mother of Lady Gray of Kinfanns, by Colonel James Johnstone of the 61st Regiment. Of what branch of the clan Johnstone was this gentleman? His father was Robert Johnstone, M.A., minister of Kilbarchan in Renfrewshire; his mother, Ann, daughter of Claude Hamilton of Barns. X. C.

WILLIAM BRIDGE (3rd S. xii. 247).—What are the arms? Ives, the antiquary, and Suffolk Herald Extraordinary, had an original portrait of Wm. Bridge. He presented a copy to the Independents in 1774, and it is now preserved in the Unitarian chapel at Great Yarmouth. Can anyone say where the original one now is?

Bridge was an Independent, not a Presbyterian nor a Unitarian. (See Manship's *History of Great Yarmouth*.) C. J. P.

THE FIGHTING FIFTH (3rd S. xii. 265).—The Northumberland Fusiliers, *Quo fata vocant*, St. George and the Dragon. This regiment when in America, at the battle of Bunker's Hill, 1775, made for itself an enviable reputation. General Burgoyne, in a letter written to Lord Derby, says, "The Fifth has behaved the best, and suffered the most." It was during the Peninsular War that the Fifth cheered each other by recounting the exploits of those who had established the glory of their regiment. They said—"When our men attacked the heights of Bunker's Hill, they who had their white plumes shot away fixed in their hats the leaves of the sugar cane." Then would be sung the following quatrain:—

"Against brigades of Grenadiers
The gallant Fifth they stood;
They gained the laurel of St. George,
And drank the Dragon's blood."

After the battle of Salamanca, the Fifth were known by the sobriquet of "The Grasshoppers":—

"We are called *Grasshoppers* wherever we go,
For we fought and we conquered at Salamanca."

They were also known as the "Bottle of Broth Boys": they boiled the meat served to them for dinner, and saved the broth for the morning's breakfast. This latter nickname must have stuck to the regiment, for long after the war Colonel Sir Charles Pratt was generally called by the soldiers the "Old Bottle of Broth."

General Picton's division was called the "Fighting Fifth." This sobriquet was never used to distinguish the gallant Fifth Fusiliers.

J. HARRIS GIBSON.

Liverpool.

MR. LOFTUS TOTTENHAM is slightly in error. Sir Thomas Picton's division in the Peninsula was not the Fifth, but the *Third*, and it was the *Third* which was distinguished as the "Fighting

Division." Picton was in command of it from 1810 until the occupation of Bordeaux, except for a short period when ill-health obliged him to return to England. He commanded the Fifth Division at Waterloo, and possibly that is what has misled MR. TOTTENHAM. Picton received his death wound while leading a charge of infantry against a solid square of cavalry, an enterprise which he had not unfrequently executed with success during the Peninsular campaign.

G. F. D.

MR. TOTTENHAM will find in Napier's account of the combat of El Bodon that the Fifth Fusiliers charged the French cavalry, and retook some captured guns. Picton's division in the Peninsular War was the *Third*, and he was so identified with this number that, if the Waterloo campaign had lasted for any length of time, his division—the Fifth—would have been renumbered the *Third*. So say the despatches of the duke. SIGNER.

CANDLE QUERIES (3rd S. xii. 244).—Another instance of Paris candles occurs in a "Boke of Curtasye," in English verse of the fifteenth century, preserved among the MSS. in the British Museum (MS. Sloane, 1986, fol. 45, v^o):—

"Now speke I wyll a lytulle whylle
Of the chandeler, withouten gyle,
That torches and tortes and preketes con make,
Perchours, smale candel I undertake;
Of wax these candels alle that brennen,
And morder of wax, that I wele kenne.
The snof of horn dose away
With close seours as I yow say;
The seours ben schort and rounde y-close
With plate of irne up on bose.
In chambur no lyght ther shall be brent,
Bot of wax, therto yf ye take tent.
In halle at soper schalle caldels brenne,
Of *Parys*, therein that alle men kenne;
Iche messe a candelle fro Alhalawghe day
To Candlemesse as I yow say."

The *crasset* mentioned by your correspondent are doubtless the *cressets* often used for lighting the hall, for if the apartment was very large a few candles would produce comparatively little effect. The *cresset* is mentioned by Shakespeare as in use for processions at night. In the wills published by the Surtees Society it is frequently mentioned along with the fire-irons of the hall. The *cresset* was in the form of an iron lantern filled with pitch, tallow, resin, and turpentine. Sometimes it was enclosed in horn, and then called a *moon*. Mr. Wright, in his *Domestic Manners and Sentiments*, p. 454, gives a cut of a "moon" which was formerly preserved at Ightham Moat House in Kent.

The word *cresset*, French *creuset*, is derived from Low Latin *crucibulum*, from Latin *crux*, a cross, because anciently *crucibles*, or vessels for melting metals, were marked with a cross.

JOHN PIGGOT, JUN.

FONT INSCRIPTION (3rd S. xii. 207, 234, 272.)—[Hasten to apologise for misunderstanding W. C. B., when I supposed him to say that his two sentences marked (2) and (3) might be taken in many ways. I understand him now to have alluded only to the letters in the last two divisions of his No. (2). Still I must own I am unable to see how those letters *in mu* could be otherwise taken than as the continuation of the "Ave Maria," and as intended for *in mulieribus*.

W. C. B. states in last communication, that he can discern the word "bapty" following the first word "Wyhtowt." I think then that the insertion of *sha* or *sa* before the *ll* was very probable; and so the sentence would read thus:—

Wyhtowt bapty shall [or sall] mā be saved (?).

Without baptism shall man be saved (?).

No stops being used throughout, it is not unreasonable to suppose the sentence to have been interrogative. As much as to say, that whereas baptism was essential for salvation, those who erected the font had a strong claim to be prayed for.

F. C. II.

DRYDEN'S "MAC FLECKNOE" (3rd S. xii. 206.) Two thoroughfares bearing the name of the alley mentioned in the lines quoted by CH. are included in the list of streets in the *New View of London*, 1708. One is described as "a passage from the Strand into Hollywell Str.," and the other as "a broad and large passage betw. Friday Str. and Bread Str." The former of these is shown on the map of the parishes of St. Clements Danes and St. Mary, Savoy, in the 1720 edition of Strype's *Stow's Survey*, as is also a third alley of the same name running from Water Street to Milford Lane. Dodsley's *London and its Environs described*, 1761, mentions another alley situate in "St. John's Street, Smithfield," deriving its name "from ridicule." The first-named of these alleys is probably that intended by Dryden.

W. H. HUSK.

EXTRAORDINARY ASSEMBLAGE OF BIRDS (3rd S. xi. 106, 306, 361; xii. 98.)—Last autumn I was sailing in a small boat off Ramsgate when a sudden squall came on from the south-eastward, and brought with it an immense flight of small birds: there must have been thousands of them. They appeared to be chiefly linnets and finches of various kinds; the only large bird among them was a white owl. When we landed on the pier, we found the poor birds lying about in scores, thoroughly exhausted; so much so, that they suffered us to come quite close to them. It had been raining a little, and they drank greedily from the puddles. It seemed clear they must have come across from the open country near Calais, at least twenty-five miles off, and to have been driven by stress of weather. May not some of the other

assemblages of birds have had their origin from a similar cause?

Poets' Corner.

A. A.

BLUE STOCKING (x. 37, 59, 98.)—This expression, or one with a similar meaning, appears to be of older date than either above noticed. Mercurius Aulicus, August 27, 1643, says,—

"You heard last week of an honourable Committee of Ladies and Gentlemen which by their Conversation, &c. &c. There is another this weeke borne at Coventry, consisting of Mistress Majoresse and some more 'blue stomachers,' &c."

The taunt here is clearly against the ladies, in the same way as we use blue stocking now.

E. V.

Somerset.

PRIOR'S POEMS (3rd S. xii. 246, 291.)—I possess a copy of the third edition mentioned by the Editor, and it contains the poem of "The Curious Maid," as well as the "indelicate illustration" he alludes to. J. A. G. is therefore in error when he states that the poem in question "was certainly not accompanied by any engraving." Although the three volumes bear the date 1733, the first two, containing the majority of Prior's poems, have "fifth edition" on the titlepage, whereas the last, which is paged continuously throughout, is but the third.

T. C. S.

Miscellaneous.

MR. MURRAY announces for publication before Christmas, Reminiscences of a Septuagenarian, 1802-15, by the Countess Brownlow; Life in the Light of God's Word, by the Archbishop of York; The Variation of Animals and Plants, by Charles Darwin, with illustrations, 2 vols.; The Continuity of Scripture, as declared by the Testimony of our Lord and of the Evangelists and Apostles, by Sir W. Page Wood; History of the Massacre of St. Bartholomew, based on a personal examination of documents in the Archives of France, by Henry White, M.D.; The Huguenots, their Settlements, Churches, and Industries in England and Ireland, by Samuel Smiles; On Molecular and Microscopic Science, by Mary Somerville, illustrated, 2 vols.; The Iliad of Homer, rendered into English blank verse, by Lord Derby, popular edition, revised, with additional Translations, 2 vols.; Life of Sir Charles Barry, R.A., Architect, by his Son Alfred Barry, D.D., portrait and illustrations; History of the French Revolution, 1789-1795, by Professor Von Sybel, translated with the author's sanction, by W. C. Perry, Vols. I. and II.; Historical Memorials of Westminster Abbey, by Dean Stanley, D.D.; History of the United Netherlands, from the Death of William the Silent to the Twelve Years' Truce—1609, by J. Lothrop Motley, Vols. III. and IV., with index (completing the work); Siluria, by Sir R. I. Murchison, Bart., fourth edition, revised, map and illustrations; Horace, edited by Dean Milman, D.D., a new and cheaper edition, with 100 woodcuts.

MESSRS. LONGMANS & Co. have nearly ready, Memoirs and Correspondence of Sir Philip Francis, commenced by the late Joseph Parkes, continued and edited by Herman Merivale, 2 vols. with two portraits; Maximilian in

Mexico, from the Note-book of a Mexican officer, by Max. Baron van Alvensleben, late lieutenant in the imperial Mexican army; Life of Pastor Fliedner, founder of the Deaconesses' Institution at Kaiserswerth, translated, with the sanction of Fliedner's family, by Catherine Winkworth, with portrait; History of France, from Clovis and Charlemagne to the Accession of Napoleon III., by Eyre Evans Crowe, vol. 5, completing the work; Lyra Germanica, the Christian Life, with above 200 illustrations engraved on wood under the superintendence of J. Leighton, F.S.A.; Axel, and other Poems, translated from the Swedish by Henry Lockwood; Original Designs for Wood-Carving, with practical instructions in the art, by A. F. B., with 20 plates of illustrations on wood; and Hints on Household Taste in Furniture and Decoration, by Charles L. Eastlake, Architect, with numerous illustrations engraved on wood.

MESSRS. RIVINGTONS announce a Summary of Theology and Ecclesiastical History, a series of original works on all the principal subjects of theology and ecclesiastical history, by various writers, 8 vols.; the Life and Times of Saint Gregory the Illuminator, by S. C. Malan, Vicar of Broadwindsor; a Glossary of Ecclesiastical Terms, by various writers, edited by Orby Shipley; Stones of the Temple, a familiar explanation of the fabric and furniture of the church, with illustrations engraved by O. Jewitt, by Walter Field, Vicar of Godmersham; Flowers and Festivals, or Directions for Floral Decorations of Churches, with numerous illustrations; a Second Series of Curious Myths of Middle Ages, by S. Baring-Gould, with illustrations; Sermons, by the Rev. R. S. C. Chermiside, late Rector of Wilton, Salisbury; the Greek Testament, with English Notes, intended for the upper forms of schools and for pass-men at the universities, abridged from the larger work of the Dean of Canterbury, 1 vol.

MESSRS. MACMILLAN & Co. announce the Nile Tributaries of Abyssinia and the Sword Hunters of the Hamran Arabs, by Sir Samuel Baker, with portraits of Sir Samuel and Lady Baker, maps and numerous illustrations; M. De Barante, a memoir, biographical and autobiographical, new work by M. Guizot, translated by the author of John Halifax, Gentleman, with portrait by Jeans; Guide to the Cricket-Ground, with woodcuts, by G. H. Selkirk; The Psalms Chronologically Arranged, an amended version, with historical introductions and explanatory notes, by Four Friends; The Earth's Motion of Rotation, by C. H. H. Cheyne, M.A., &c. The same publishers announce (forming part of the Clarendon Press Publications) the Apology of Plato, with a revised text and English notes, and a digest of Platonic Idioms, by the Rev. James Riddell.

MR. BENTLEY'S announcements for the season comprise, among other books, Recollections of My Life, by the late Emperor Maximilian, 3 vols.; The Miscellaneous Prose Works of Lord Lytton, now first collected, and including Essays on Charles Lamb, the Reign of Terror, Gray, Goldsmith, Pitt and Fox, Sir Thomas Browne, Schiller, &c., 3 vols.; Historical Characters, Talleyrand, Mackintosh, Cobbett, Canning, Peel, by the Right Hon. Sir Henry Lytton Bulwer, 2 vols.; Cradle Lands, by the Right Hon. Lady Herbert of Lea, with numerous illustrations; Historical Essays on Latter Times, the Dukes of Burgundy, Charles the Fifth, Philip the Second and the Taciturn, Cardinal Richelieu, the First English Revolution and William the Third, by Van Praet, edited by the Right Hon. Sir Edmund Head, 1 vol. library edition.

MESSRS. CHAPMAN & HALL are preparing for publication Chronicles and Characters, by Robert Lytton; Narrative of a Journey to Abyssinia, with an Appendix, and

a Comparison of the Practicable Routes for a March upon Debra Tabor and Magdala, by Henry Dufton; and a book on Church Vestments, by Anastasia Dolby.

MR. OPHAR HAMST, Author of "A Notice of the Life and Works of J.-M. Querard," announces a Handbook to Fictitious Names: of Authors who have written under assumed names, and to Literary Forgers, Impostors, Plagiarists, and Imitators, chiefly of the lighter Literature of the Nineteenth Century.

BOOKS AND OLD VOLUMES

WANTED TO PURCHASE.

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

LIST OF THE GOVERNORS OF CHRIST'S HOSPITAL HAVING PRESENTATIONS AT EASTER, 1865 OF 1866.

Wanted by Rev. J. Barlett, Millbrook Parsonage, Devonport.

PICKWICK. Nos. 1, 2, 3, 4, 16 and the original edition; or to sell Nos. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19, and 20.

Wanted by E. B. H. S. Walter's Terrace, Peckham, S.E.

Notices to Correspondents.

We are unavoidably compelled to postpone until next week our notes on the new Camden Book, Dingley's History from Marble's Letters of Distinguished Musicians, &c.

GLEWISG. Sir Joshua Reynolds died unmarried.

MICHAELMAS JOSSE.—R. F. W. S. will find several articles on this subject in vols. IV. and VIII. of our First Series, and vols. II. and VIII. of our Second Series.

ANON. The passage in Hamlet (Act I. Sc. 4) runs—

" . . . though I am native here,
And to the manner born," &c.

SWEETCARE. Lists of the Lieutenants of the Tower will be found in the fourth edition of Bayley's History of the Tower.

T. C. will find Amersand very fully treated of in vols. II. and VIII. of our First Series.

COLLIER. The origin of the Clarence Dukedom has been discussed in "N. & Q." 1st S. viii. 565; ix. 45, 85, 234; x. 73, 255.

C. T. RAMAEO. On the authorship of "Dies irae, dies illa," consult "N. & Q." 1st S. ii. 72, 105, 142; iii. 322, 468; iv. 71.

S. It does not appear that Dick Turpin ever rode to York. See our last volume, pp. 440, 505.

WM. WING. The Life of Oliver Cromwell, fifth edition, 1778, is by Isaac Ambler, a dissenting minister, who died 1778.

T. G. (Dalketh). As there are twenty places in England named Norton, the writer of the MS. sermon cannot possibly be identified.

GEORGE LLOYD. King Henry VIII. founded five lectures in the universities of Oxford and Cambridge—namely, of Divinity, Hebrew, Greek, Law, and Physics; the readers of which lectures are in the university statutes called Regii Professores.

E. Formerly letting lands by "inch of candle" was by the same method as that of selling goods, &c. by the candle. The custom is noticed in "N. & Q." 3rd S. iii. 49.

D. Will find the controversy on "The Squire Papers" (not Cromwell's Letters) in Carlyle's Cromwell's Letters and Speeches, ed. 1860, ii. 339—378, reprinted from CRASSER'S Magazine.

A. A. D. The origin of the quotation "Tempora mutantur," &c., is to be found in the Delitiosa Poetiarum Germanorum, i. 685, under the poems of Matthias Borbonius. He considers them as a saying of Lotharius I. (cir. 830):—

"Omnia mutantur, nos et mutamur in illis;
Illa vires quassand res habet, illa sua."

See "N. & Q." 1st S. i. 234, 419.

LEX. The Friday fast, as one of the stationary days, was duly observed in the primitive church, for many centuries before papal orders were known. Bingham's Antiquities of the Christian Church, book xiii. ch. 9, and Riddle's Christian Antiquities, p. 621.

"NOTES & QUERIES" is registered for transmission abroad.

BURENS AYLES GOVERNMENT CERTIFICATE (Translation).—We, the undersigned, at the request of Messrs. Jas. C. Thompson & Co. certify that the Iron Safes of Messrs. GUTHRIE & SON, London, of which these gentlemen are agents, were exposed for several hours to the fire that took place in the offices of the National Government on the evening of the 26th inst., that in our presence they were easily opened with their respective keys; that the money and important documents they contained were found in perfect order, and that these safes are now in use in the National Treasury Office. (Signed) J. M. DRAGO (Treasurer of the National Government); JOSE TOMAS ROJO; JUAN M. ALVAREZ.—A true copy, A. M. Bell, Buenos Ayres, July 1867.—A large assortment of these safes may be inspected at Chubb & Sons, Makers to the Queen and the Bank of England, 57, St. Paul's Churchyard, London.

LONDON, SATURDAY, OCTOBER 26, 1867.

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Notes.

ARCHBISHOP SHARP OF ST. ANDREWS.

Having just seen the interesting and impartial article in the *North British Review* for June, 1867 (New Series, vol. vii. No. 92, pp. 398-455), on the above greatly maligned Primate of Scotland, it has occurred to me that the following notices of his life and ecclesiastical career may be deemed worthy of insertion in the columns of "N. & Q."

James Sharp was born May 4, 1618, in the Castle of Banff; son of William Sharp, sheriff-clerk of Banffshire, by Isobel, daughter of—Leslie, Laird of Kininvie, in the same county, through whom he was descended from the old family of Halyburtons of Pitcur, in the shire of Angus. (The Leslies of Kininvie, who were of the family of Earls of Rothes, still exist in the male line as possessors of their hereditary estate, though they are not mentioned either in Burke's *Landed Gentry* or in Walford's *County Families*; and the present Laird, G. A. Y. Leslie of Kininvie, has been a Deputy-lieutenant of the county of Banff since the year 1846.) His grandfather, David Sharp, had been a merchant in the city of Aberdeen towards the end of the sixteenth century: so that he was thus of "gentle birth" on both sides of the house.

He was sent to King's College, Aberdeen, in 1633, where his name is found in the matriculation list of that year in the *Fasti Aberdonenses*, printed for the Spalding Club in 1854:—

"Academice regie Aberdonensis nomina dederunt adollescentes qui sequuntur, præceptore Roberto Ogilivio, Anno 1633.—Jacobus Sharpe."

And, according to the same authority, he graduated A.M. there in 1637:—

"Album Laureatorum. Anno 1637. Laureâ magistrali donati sunt adollescentes, promotore magistro Davide Læochæo.—Mr. Jacobus Sharpæus."

He then proceeded to study divinity under the famous "Aberdeen Doctor," Forbes of Corse, and baron, where he was grounded in episcopal tenets. The outbreak of the Covenanting excitement in 1639, which dispersed the learned school of divinity in Aberdeen, and overthrew the established church of Scotland, drove him to Oxford, and it is also said to Cambridge; but returning to Scotland, he was chosen one of the Regents of Philosophy in St. Leonard's College, St. Andrews, in the beginning of the year 1643—the exact date of his induction there is not ascertained, but his signature is attached to a lease given by the masters of St. Leonard's College on July 5, 1643; and he continued in his office till the end of November, 1647. In that month he received a presentation to the parish of Crail from the Earl of Crawford, the patron; and having been "licensed to preach" by the Presbytery of St. Andrews, December 29 following, he was ordained and admitted to be minister of Crail, in Fifeshire, on January 27, 1648. In 1660 he was nominated one of the royal chaplains for Scotland by King Charles II., with a pension of 200*l.* per annum; and, having resigned his parochial charge at Crail, on January 16, 1661, he was inducted as Professor of Divinity in St. Mary's, or the New College of St. Andrews, in the end of February following. On the restoration of Episcopacy, Dr. Sharp was appointed by letters-patent, dated November 14, 1661, to the vacant Archbishopric of St. Andrews and Primacy of Scotland; and, having been privately reordained on the same day as deacon and priest by the Bishop of London (his previous orders having necessarily been only Presbyterian, and, as such, not acknowledged by the Church of England,) together with Dr. Leighton, he was publicly consecrated in Westminster Abbey, on Sunday, December 15, of the same year, by the Bishops of London, Worcester, Llandaff, and Carlisle (Juxon's *Register*, fol. 237). He was enthroned, in his metropolitan cathedral, at St. Andrews, on April 16, 1662; and sworn in as a member of the Scottish Privy Council, June 15, 1663. In 1664, he was made a member of the Court of High Commission, and had precedence given him over all the great officers of state in

Scotland, in virtue of his office as Primate of the kingdom. The remainder of the archbishop's ecclesiastical career is matter of history, and need not be further alluded to here beyond this, that he was *ex officio* Chancellor of the University of St. Andrew's from 1661 to 1679. His barbarous murder, by a party of fanatical Covenanters, took place on Magus-Moor, within two miles of St. Andrew's, on Saturday, May 3, 1679; when he was within a day of completing the sixty-first year of his age, and in the eighteenth of his episcopate. His remains were interred with great ceremony, on May 17, in the south aisle of Trinity parish church at St. Andrew's; where a magnificent marble monument, the work of a Dutch artist, was erected by his son to his memory, and still exists, though it has suffered considerably from neglect and sectarian malevolence.

The Primate's seal has upon it St. Andrew, with his cross in his left hand, and a crozier in the right. The family shield is below, with the motto: "Sigillum R. D. Jacobi Sharp, archiepiscopi S. Andreae, 1661." On each side of the apostle is a triple scroll: on the first of which is the legend—"Sacratum ecclesiae, Deo, regi"; and on the second—"Auspicio Car. II. ecclesia instaurata."

Archbishop Sharp was married, April 3, 1653, to Helen, daughter of William Moncrieff, Laird of Randerston—a small property lying between the village of Queensbarns and Crail, where the future Primate of Scotland was then Presbyterian minister of the parish—the marriage feast taking place at her father's house in Randerston. Little or nothing is known of this lady; but the malignant and vulgar scandal, which was so busy with his own name, has not spared his wife. They had a family of three children, one son and two daughters, viz.:—

1. Sir William Sharp, of Scotsraig and Strath-tyrum, near St. Andrew's, who married Margaret, daughter of Sir Charles Erskine, Bart., of Cambo, near Crail, Lord Lyon King-at-Arms (1663-1677), and left issue. His son and successor, Sir James Sharp, Bart., of Strathrym, was living in the year 1725; but the title is now extinct in the male line. (Query: When was the baronetcy created, and when did it become extinct?)

2. Isabella, who was along with her father at the time of his assassination, and was wounded by one of the ruffians. She married John Cunningham of Barr, near Elie, in Fifeshire—a gentleman of an ancient family—by whom she had several children.

3. Margaret, who married William Fraser, Master of Saltoun (1682), born 1654; succeeded his grandfather as eleventh Baron Saltoun, August 11, 1693; opposed the Union in 1707; and died March 18, 1715, leaving issue: of whom,

besides the present peer Alexander, seventeenth baron, there are numerous descendants. The Dowager Baroness Saltoun survived till August, 1734, when she died at a very advanced age at Edinburgh.

Sir William Sharp, of Stoneyhill, near Musselburgh, in Haddingtonshire, who was Keeper of the Scottish Signet, in 1673, and married before the year 1666, was a brother of the archbishop. See a folio volume in the Advocates' Library, at Edinburgh, marked "Papers for Kames' Dictionary, 1725-27." The Castle of Banff—where the Primate was born, and in which his father, the sheriff-clerk, is said to have "lived and died in great esteem and reputation with all who knew him"—was infested to Robert Sharp and his heirs, in 1662, on the legal "resignation" of Lord Auchterhouse. A. S. A.

A NOTE FOR OLIVER CROMWELL.

When visiting Beverley Minster lately, I was accosted by a mechanic, who asked me "What that figure was?" I said it represented an abbot or a monk. "Then," he replied, "I suppose this place was Roman Catholic before it came into the Church." "Yes," I said, "at the time of the dissolution of the monasteries." He rejoined, "Oh, I know, at the time of Oliver Cromwell." "No, no," I said, "more than a hundred years before his time." His remark was, "Well, it's all the same."

I have been since thinking on the expression, and I cannot but believe that the same vague idea exists in the minds of many whose knowledge of English history is obtained from Goldsmith's *Abridgment*, where the events of a reign of many years are summed up in two or three pages. The same injustice of "all the same" is meted out by those who ought to know better, but whose political prejudices warp their judgments, and cause them to see in Cromwell only a canting usurper guilty of every abomination.

Let me show, if I can, what a little, in my opinion, Cromwell had to do with the dilapidation of our ecclesiastical structures and architectural monuments.*

At the dissolution of the religious houses, "the greater part was dissipated in profuse grants to the courtiers, who frequently contrived to veil their acquisitions under a cover of a purchase from the Crown." What motive, then, had those who became the possessors to keep up the structures which would only serve to perpetuate the evidence of their spoliation? It would only be natural with men so circumstanced to precipitate the decay. We have many instances of the abbey walls having been found the best quarry in the neighbourhood, the stones being already ash-

lared for use. They would have been glad to see not one stone standing on another, lest, in the political convulsions that were then so frequent, they might be dispossessed of that to which their title was not the best. It is true they changed their religion in the time of Mary, but, as Hallam says:—

“They adhered with a firm grasp to church lands, nor could the papal supremacy be established until a sanction was given to their enjoyment. And,” he adds, “we may ascribe part of the zeal of the same class in bringing back and preserving the reformed church under Elizabeth to a similar motive.”

Now let us see what our cathedrals and churches had to endure a little later. I quote from the same authority:—

“The populace in towns where the reformed tenets prevailed began to pull down the images in the very first day of Edward’s reign. Our churches bear witness to the devastation committed in the wantonness of triumphant reform, by defacing statues and crosses on the exterior of buildings intended for worship, or windows and monuments within.” “It was observed,” says Strype, “that where images were left there was most contest.”

A faction fight was not the best thing for the protection of Gothic tracery, or likely to be most conducive to its preservation.

Further on we read:—

“That in Elizabeth’s reign, the ecclesiastical visitors of 1589 were directed to have all images, &c. taken away from churches. Roods and relics accordingly were broken to pieces and burned throughout the kingdom, of which Collier makes loud complaint.”

It was not likely that the burners would be very careful of the surroundings or settings of the objects they were intent upon destroying. In later times, we must unfortunately add the neglect of the clergy, which has caused much of the destruction of our ecclesiastical fabrics. It is only within the memory of many now living that Gothic architecture has been thoroughly appreciated. The clergy were wont to throw the blame on churchwardens—men even now, in many places, who cannot read—but the responsibility rested with those who, administering the rites of religion, should have carefully guarded and protected its fane.

I take the following from the *Sussex Archaeological Collections*, vol. xix.:—

“It is said within the present century bodies of departed parishioners have remained in the church at Lindfield for several days for lack of an officiating priest. In the meantime the fabric was neglected. Beautiful carved work and elegant painted glass were surreptitiously obtained by curiosity dealers; a brass plate commemorative of a Challenor was removed from a gravestone, and a book of accounts stolen.”

This is only a specimen of many instances of neglect that may be adduced in preceding and even succeeding times. A hundred years of such treatment would not leave much for Cromwell’s

dragoons to destroy, or much for those who come two hundred years after his time to admire.

Added to the neglect of man, see what vegetation will do in a hundred years. Nature will assert herself, and if man will not preserve, she will attempt to make productive even those spots where some of the most marvellous works of man’s hands have been raised in one generation, but allowed to decay through the factious passions or cupidity of another which succeeded it.

I have seen nearly every cathedral in England, and numberless parish churches, and I have always marvelled, considering the contentions that have taken place about them, and the gross neglect and indifference of those who ought to have been their guardians, that they should have been preserved as they have been. I am more and more convinced that, had it been Cromwell’s cue to destroy, we should not find them in their present state. It is said of John Knox that he wished the nests destroyed, as the best way of extirpating the rooks. But Cromwell was not moved by a petty spite of this sort. Had his soldiers been the destructive agents that those who read history in the way to which I have alluded, and the traditions of sextons, would make them appear, those soldiers would not, on their return to their homes, have received from Pepsys that tribute which is so well known.

A deep debt of gratitude is due from every lover of Gothic architecture to the memory of the Whartons. What would Beverley have been without their munificence? The funds provided by them have been devoted to the preservation and reparation of the Minster. Dilapidations and decay of modern times might have been added to the burthen of the song, “Cromwell and his Soldiers.”

I afterwards went to another fine structure in the same town—St. Mary’s church, which has just been restored. I was admiring a new corbel head, and the sexton told me it had been put up by the late Mr. Pugin. He added, “that a stupid workman let his ladder fall and break off a part of the coronet.” I replied, “It was a good job it was not the nose, or it would have been attributed to Cromwell.” The man laughed, but this was not a greater, more ludicrous, or more uncommon anachronism than that of my friend the mechanic, who thought a hundred years “all the same.” Alas! they are not, with man or his monuments.

CLARRY.

[Deplorable, indeed, as were the acts of spoliation in the churches of England from the reign of King Henry VIII. to that of Queen Elizabeth, we have yet the testimony of authentic history to convince us that the same fanatical zeal was displayed by the adherents of Oliver Cromwell. We have only to open Milner’s *History of Winchester* (i. 408) to be informed of the systematic aggressions on its venerable cathedral, when the soldiery

were permitted to break down with axes and hammers the carved work of Wykeham's sacred shrine. Moreover, in that invaluable book, Walker's *Sufferings of the Clergy*, which has handed down to us some of the most exalted acts of Christian heroism that England has ever witnessed, anyone may read how the sanctity of the tomb was violated, and the sacred edifices profaned in the most indecent manner during the Protectorate.

The most curious work, however, illustrative of the indiscreet zeal of the parliamentarians is, "*The Journal of William Dowsing of Stratford, Parliamentary Visitor, appointed under a Warrant from the Earl of Manchester, for Demolishing the Superstitious Pictures and Ornaments of Churches, &c. within the County of Suffolk in the years 1643, 1644,*" first printed in 1786. The following is a copy of the warrant, which we have never seen in print:—

"*A Commission from the Earle of Manchester.*

"Whereas by an Ordinance of the Lords and Commons assembled in Parliament, bearing date the 28th day of August last,* it is amongst other things ordained, that all crucifixes, crosses, and all images of any one or more persons of the Trinity, or of the Virgin Mary, and all other images and pictures of saints and superstitious inscriptions in or upon all and every the said churches or chapels, or other place of public prayer belonging, or in any other open place, shall before November last be taken away and defaced, as by the said Ordinance more at large appeareth. And whereas many such crosses, crucifixes, and other superstitious images and pictures are still continued within the associated counties in manifest contempt of the said Ordinance, These are therefore to will and require you forthwith to make your repair to the several associated counties, and put the said Ordinance in execution in every particular, hereby requiring all mayors, sheriffs, bailiffs, constables, headboroughs, and all other his Majesty's officers and loving subjects to be aiding and assisting unto you, whereof they may not fail at their peril. Given under my hand and seal this 19th of December, 1643.

MANCHESTER.

"To William Dowsing, gent. and to such as he shall appoint."

Master Dowsing was a man of business, and went to his sacrilegious work in right earnest. He tells us, that on "Jan. 6, 1643, at Clare we brake down 1000 pictures superstitious; I brake down 200; 3 of God the Father, and 3 of Christ and the Holy Lamb, and 3 of the Holy Ghost like a Dove with wings; and the 12 apostles were carved in wood on the top of the roof, which we gave orders to take down; and 20 Cherubins to be taken down; and the sun and moon in the east window, by the King's arms, to be taken down." Again, "On Jan. 27, at Ufford we brake down 30 superstitious pictures; and gave direction to take down 37 more; and 40 Cherubins to be taken down of wood, and the chancel levelled. There was a picture of Christ on the cross, and God the Father above it; and left 37

superstitious pictures to be taken down; and took up 6 superstitious inscriptions in brass." At Buers on Feb. 23, he tells us that "We brake down 600 superstitious pictures, 8 Holy Ghosts, 3 of God the Father, and 3 of the Son. We took up 5 inscriptions of *quorum animabus propitiatur Deus*, and one *Pray for the soul*; and superstitious in the windows, and some divers of the apostles."

So that after all the poor mechanic in Beverley Minster was not altogether wide of the mark when he exclaimed, "Well, it's all the same!"—ED.]

CONTRIBUTIONS FROM FOREIGN BALLAD LITERATURE:

"FAIR AGNES AND THE MERMAN."

The following Danish ballad is found in a collection printed as early as 1591. It is also in a five-volume work by Nyerup; also in Gruntvig's collection, 1853. The translation is by a clerical friend, who is one of the most accomplished Danish scholars of the day: indeed, he may be called half a Dane, having married a Danish lady. In his accompanying letter he says:—

"'Fair Agnes and the Merman,' is certainly very ancient, carrying us back to the times when the heathen Danes ravaged our shores and bore away our Christian maids as booty—our 'Polls of Plymouth' consenting, at times, as would appear by the ballad."

From her bower Fair Agnes looked forth on the sea,
When a Merman arose, and thus spake he:

(Ah, ah, ah!)

When a Merman arose, and thus spake he:—

"Oh, maiden fair, now tell me I pray,
Wilt thou be my true-love for ever and aye?"

"Thy true-love I'll be, if I now may go
With thee to thy home in the deep below."

He closed her lips, all red like the rose,
And dived to his home where the sea-weed grows.

For eight long years they dwelt 'neath the wave:
Agnes seven sons to the Merman gave.

As Agnes sat by the cradle singing,
She heard the church-bells of England ringing.

Fair Agnes said to the Merman then,—
"I fain would go to the church agen."

"To the church thou shalt go, my Agnes dear,
If thou wilt come back to thy children here."

He closed her rosy lips once more,
And brought her again to England's shore.

She stands by the shrine in the holy aisle,
Her mother beside her spoke the while:—

"Now prithee, my daughter, truly say,
Where has't been hidden eight years and a day?"

"Mother! I've been in the depths of the sea,
And seven dear sons have been born to me."

"And what did the Merman give to thee,
To tempt my child his leman to be?"

"A gay gold ring o' the purest sheen;
Such ne'er shone on the hands of a queen."

* This Ordinance is printed by Scobell, *Collection of Acts and Ordinances*, 1658, p. 53.

The Merman entered the church, and all
The saintly images turned to the wall.

His locks were yellow, and gleamed like gold,
And bright were the eyes of the Merman bold.

"Oh Agnes, return to thy home in the sea;
Thy children are lone, and they weep for thee."

"Weep as they list, I never will go
Again to thy home, the blue waves below."

"Oh think of thy children, and think of their cries:
Remember a babe in its cradle lies."

"I care not for children, nor mind their cries;
Nor the babe in its cradled couch that lies—
(Ah, ah, ah!)
Nor the babe in its cradled couch that lies."

JAMES HENRY DIXON.

Lausanne.

LAMBETH LIBRARY.

Having a reference to a manuscript in this library, which I was very desirous to verify for a literary purpose, I made application at the library through a friend for permission to do so. He reported, as I had feared he must, from paragraphs in the public prints, that there was "no admission *even on business*." Thereupon I took the liberty to address myself directly to his Grace the Archbishop of Canterbury. My application remains unsuccessful: but, inasmuch as his Grace has done me the honour to write me a full explanatory letter in answer, it has struck me as due to his Grace to let his explanation be known. Blame has been somewhat severely laid on the Archbishop because of his (alleged) 15,000*l.* a year proving insufficient to provide a librarian; but why remember his Grace's 15,000*l.* and forget the Commissioners' tenfold 15,000*l.* (also alleged)? On whomsoever the blame rests, in the interests of literature let us indulge a hope that the petty squabble will speedily be settled, and the treasures of this great library be accessible to all worthy students. I send his Grace's letter along with this note, written (self-evidently) as it is for publication. "N. & Q." seems to me the most fitting medium.

Liverpool.

A. B. GROSART.

"Whitby, Oct. 16, 1867.

"Rev. Sir,—

"I would most gladly comply with your wishes, but I am now absent from home for some weeks, and there is no librarian at Lambeth who can attend to your request. It was my desire to place that library upon a footing which should answer all the requirements of the public. In regard to the salary of the librarian, my predecessor was never charged with it, the Ecclesiastical Commissioners undertaking to pay it; and on my accession to the see, the Commissioners finding that they had exceeded their powers in making this payment out of the surplus revenue of the see, of their own accord procured the sanction of Parliament for taking all the charges of the library upon themselves. In carrying out,

however, the provisions of this act they came to the conclusion that they could only allow 150*l.* a year for all the expenses incident to the library—*e. g.* (1) librarian's salary, (2) repairs of books, which required a considerable outlay, (3) cleaning and all other incidental expenses. The sum allotted was obviously entirely inadequate to the several requirements, and I declined to undertake the duty which it was thus sought to impose upon me. The Rev. Mr. Stubbs, now Regius Professor of Modern History at Oxford, had for four years discharged the functions of librarian on the old fixed salary of 40*l.* a year, thus rendering his valuable services almost gratuitously. His duties at Oxford rendered it impossible that he should any longer hold the office as he had done; and I should be ashamed to offer any gentleman really competent for the duties of a librarian such a sum as would have remained after the necessary outlay from the 150*l.* a year—a sum probably beneath the salary of the lowest menial in the British Museum. Although, therefore, the Act of Parliament imposes on the Ecclesiastical Commissioners the duty of bearing the charges of the Lambeth Library, I intend to bear all those charges myself, except the salary of a librarian, whose services would be required solely for the use of the public.

"With a thoroughly good catalogue, and a clerk at hand to fetch the books I want, I need no librarian for my own use. The amount of the stipend which used to be paid to the librarian by the Ecclesiastical Commissioners I shall now devote to the repair of the books. I think you will see by this statement that it is not my fault that Lambeth Library is at this moment not open to the public. It was my wish and intention to render it as useful as possible in this direction; and I considered that the surplus revenue from the see of Canterbury, which was very large at first, and which has been increasing, as I am led to believe enormously, from building at Croydon and Norwood, might amply have supplied a fair allowance to the library.

"As you are the first applicant whom I have been obliged to disappoint, I have thought it right to enter thus fully into the cause of that disappointment.

"I am, Rev. Sir,

"Yours faithfully,

"C. T. CANTUAR."

I am glad to see by the answer to my query ("N. & Q." Oct. 19, p. 311) that it has evoked, as I think, an interesting and probably important statement relative to Scottish MSS. in the Lambeth Palace Library. The gentleman at whose request I originally sought the information was a Dr. Macleod (accidentally met in the Highlands), and I am now uncertain from memory whether the same as Dr. Norman Macleod, so distinguished in our literature, or only a namesake; but whoever it may concern, I hope the voice of "N. & Q." may reach his ears, or the ears of others equally impressed with their national interest, and lead to a thorough investigation of these papers. The mere announcement in the manuscript catalogue, that *inter alia* they include "An Abstract of the Ancient Laws and Constitution of Scotland" is enough to stamp their value, and prompt every literary antiquary, whether Scotch or English, to seek a thorough examination of the collection. My time is past.

BUSHEY HEATH.

VANDYK.

"*En attendant* that answer; let me take you to the Picture Exhibition at Antwerp, where the quantity awfully preponderates over the quality. At that Exhibition there are something more than 1500 paintings. About three of them are worth buying. Therefore, if I speak of the Antwerp Exhibition, it is not so much to warn you about buying than to favour you with a dainty episode, in which Rubens and Van Dyck, his pupil, play the first parts.

"Once upon a time Rubens went out of his studio, his face radiating with self-satisfaction. He had just given the last touch to his splendid 'Crucifixion,' to which he had devoted so many years.

"Van Dyck, his faithful disciple, had fallen in love with Rubens's daughter. But it seems that he was not held in very great esteem by his master, who took good care not to encourage his attentions to the young lady.

"The last period of utter disheartening made heroes more than once: so it was with Van Dyck, who said to himself '*Aux grands maux les grands remèdes*,' and set to work accordingly. He contrived to enter unobserved Rubens's studio, and began dotting his 'Crucifixion' with flies, bees, and Maybugs. He painted a fly upon the Christ's nose, two wasps on the hands, a half-dozen of gnats on the feet; and then there were flies on the sky, flies on the earth, flies on the holy women, flies everywhere.

"Van Dyck glanced at those legends of flies, smiled, and whispered 'All right.'

"On his return Rubens stood aghast before his masterpiece. After awhile he recovered, summoned his servant maid, Jeannette, and scolded her for having left the window wide open.

"Van Dyck follows with much perplexity the movements of his master, who extends his hand to send the winged tribe to its whereabouts. The flies take no notice of his bidding. He goes nearer the picture, touches one of the flies with his index finger, and suddenly falls into a fit of enthusiasm. His features clear up, his eyes are moistened with sweet tears, he pounces upon a chair, and gambols around the studio. After having thus danced a few minutes with the chair, he sits down upon his partner and exclaims: 'There is only one man who could have done such a masterpiece! It is you, Van Dyck. My daughter is yours.'"—"*Echoes from the Continent*," *Standard*, Sept. 12, 1867.

The Irish echo, which to "How do you do?" replied, "Very well, thank you," hardly varied more than this from the original. It is said that, while Rubens was absent from his studio, Diemenbeck accidentally smeared the arm and chin of a newly-painted Virgin. The pupils chose Vandyk as best suited to repaint the damaged parts. Rubens detected the stranger's hand, was delighted, and confirmed the belief already entertained of Vandyk's future greatness. A story that Rubens offered his eldest daughter to Vandyk after the latter had returned, full of honours, from Italy, has been shown to be impossible. The winning a wife by painting *one* fly is told of several painters. How much time would be required for painting the legion of insects enumerated above, well enough to deceive Rubens, or even his servant Jeannette? Enough of this; but I wish to ask a question about rapidity of execution:—

"Vandyk alla un jour à Harlem, voir l'excellente peintre de portraits François Hals, son compatriote. Il le trouva au cabaret, où il passoit sa vie. Vandyk se fit passer pour un amateur étranger, et lui demanda son portrait, en le prévenant qu'il ne pouvoit passer que deux heures. Hals se mit à l'œuvre, et exécuta dans le temps voulu le tableau, auquel Vandyk donna les plus grands éloges. Puis il ajouta que puisque la peinture étoit si facile, il avoit envie d'essayer aussi. Hals posa, et s'étonna de voir un novice manier si agilement la brosse. Mais quand il put examiner l'œuvre, il s'écria que Vandyk seul pouvoit travailler ainsi, et il l'embrassa avec effusion."—*Biographie Générale*, art. "Van Dyck."

Can a portrait be painted in two hours? Had the word been *pinceau*, instead of "brosse," I should feel little difficulty; but oil requires *some* time to dry, even in house-painting. How then as to portraits? Could an eye, which requires at least three colours, be finished in that time?

FITZHOPKINS.

Ghent.

RICHARD DERBY NESS.—

"On the 11th inst., in his 71st year, RICHARD DERBY NESS, eldest son of the late Rev. Richard Ness, D.D., rector of West Parley, Dorset."—*The Times*, Oct. 16, 1867.

The subject of the above notice was for many years a correspondent of "N. & Q.," under the signatures of P. H. in the early numbers, and W. D. in the later. He graduated as A.M. at Lincoln College, Oxford; and was a friend of Præd, whose acquaintance he made at Eton, where for a short time each was a private tutor. He was a thorough classical scholar, well versed in modern languages, and his knowledge of history was extensive and accurate; but he valued himself much less for these attainments than for his familiarity with the fugitive literature of the time of George III. His talents were of a very high order, and might have led him to eminence; but, being shy and reserved, and not obliged to work, he spent the last forty years of his life in the reading-room of the British Museum, seldom missing a day unless kept away by illness. The day before his death, he said to me: "I have a scrap for 'N. & Q.' I will dictate to you to-morrow if I am not well enough to write it for myself." When I called, he was dead.

H. B. C.

U. U. Club.

THE LORD MAYOR'S BARGE.—*The Times*, in a leading article on the subject of the "Procession on Lord Mayor's Day," in the number of October 11, 1867, had this passage:—

"Till a few years ago the Lord Mayor 'took the water' at Blackfriars-bridge, and performed the voyage to Westminster in a magnificent barge, which, we believe, now makes an admirable smoking-room for one of the Oxford boating clubs."

An argument built upon the sale of the Lord Mayor's barge may be found to fail. Is a barge of the Lord Mayor sold as described in *The Times*?

Mr. Timbs, in his *Curiosities of London* (p. 708), describes two barges as existing in 1855; one dating from 1807, the other from 1816, both of very costly construction. Is either of these at Oxford? I saw neither of them last June, but this may have been an oversight on my part. What I did see was a very fine barge, moored with the college barges at the bank of the river, and marked as having belonged to the Skinners' Company by the arms remaining upon it—Ermine, on a chief gules three crowns or. Will some London antiquary tell us what has become of the Lord Mayor's two barges?

The remedy for overcrowding the streets by a procession seems very easy. The Lord Mayor might go by water. In the excellent *Pictorial Handbook of London*, published by Mr. Henry G. Bohn, at p. 328 of the edition of 1854, is a description of the appearance of the barges on the river. A procession on the water, from London Bridge to Westminster and back, would meet the whole difficulty, and would give a river spectacle of great splendour. D. P.

Stuarts Lodge, Malvern Wells.

CARVED INSCRIPTION.—On an oaken beam in the ceiling of a room at Old Bradley Hall, near Warrington, an ancient seat of the Legh family, is the following inscription:—

"Here mister doth and mistris both, agree with one accorde:

With godly mindes and zealous hartes to serve the livinge lorde.

Anno 1-97. Henry Wesle."

M. D.

SINGULAR VALENTINE.—The original manuscript of the following lines is in my possession, and, as he asserts, is evidently written with some of the heart's blood of the author:—

"These loving lines which I to you have sent,

In secrecy in my hart's blood are pent.

Ye pen I slipt as I ye pen did make,

And freely bleeds, and will do for your sake.

John Birchall, 1684"

M. D.

JAMES BARTLEMAN.—As the name of this distinguished singer and collector of old music books has appeared more than once in "N. & Q.," the following notes may be worth preserving in the same pages:—

There are two engraved portraits of Bartleman: one a silhouette, "Engraved by W. H. Worthington," "Published by Richard Clark, Feb. 1, 1829;" the other "Hargreaves Pinx.," "Thompson, sculp.," "Published by the Misses Bartleman, May 1, 1830."

I possess three sale catalogues of Bartleman's collections—1. *A Catalogue of the Duplicate Books of Mr. Bartleman's Collection of Music.* Sold by Mr. White at the Auction Room in Conduit Street, Hanover Square, June 8, and following

day, 1807. 2. *A Catalogue of Valuable Articles, late the Property of James Bartleman, Esq. deceased.* Sold by Mr. White, by order of the administratrix, "at his [Bartleman's] late house, No. 45, Berners Street, June 27, and following day, 1821."

3. *A Catalogue of the very Valuable and Celebrated Library of Music Books, &c.* Sold by Mr. White at his room, Storey's Gate, Westminster, Feb. 20, and eight following days, 1822.

The first sale contained little worthy of notice, save a MS. Ode to St. Cecilia by Henry Purcell, and a couple of copies of the *Orpheus Britannicus*. The second had a few valuable musical instruments, and some fine musical portraits in oil. Among the former I may notice a harpsichord by Ruckers of Antwerp, 1637, in a richly painted case; and another by Couchet of Antwerp, 1670. There was also a harpsichord with two rows of keys by old Kirkman (said to have been the finest he ever made), and a small chamber-organ by the celebrated Snetzler. Among the pictures were original portraits of Purcell, Handel, Geminiani, Senesino, and others, including Howard's portrait of Corelli (well known from the engraving). A drawing by Sir G. Kneller of Purcell, when a Chapel-Royal boy, is deserving of especial notice; as also a bust of Handel in terra-cotta by Roubiliac. The last sale contained Bartleman's matchless collection of old music books, including copies of many of the rare editions of the Elizabethan madrigals, the titles of which I have recorded in my *Bibliotheca Madrigaliana*.

EDWARD F. RIMBAULT.

BISHOP KEN'S HYMNS.—These are certainly not *original* compositions. They are paraphrases, and very beautiful ones, of three noble hymns in the Roman Breviary. "Awake my soul" is "Ab solis ortu"; "Glory to Thee" is "Te lucis ante terminum." The midnight hymn has a similar origin, but I forget the Latin original.

S. J.

LONGEVITY.—I copy the following from *The Standard* of September 24. Can it be verified?—

"The death is announced, in the parish of St. Martin, Colchester, of Mrs. Ann Rumsey, widow, in her 104th year. It is an interesting circumstance that she was the daughter* of the celebrated navigator, Captain Cook, who was massacred by the natives of Owhyhee, in the South Sea Islands; and that she was born only a few years after the accession of George III. to the throne of England."

JUNTA TURRIM.

Another correspondent (SCÉPTIC) would be glad to see what evidence there is in support of the following still more extraordinary statement:—

"Springhead, nestling in a lovely valley of flowers and blushing fruit, sinuous with acres of watercress, has long been a popular resort of Londoners; for apart from its

* As this statement appears to be unfounded, the lady's age is probably just as inaccurately described.—ED.

natural attractions, there was an aged female, Mrs. Clayton, mother of the proprietress on the north side of the stream, that every visitor desired to see. She was born in January, 1760, and until lately assisted her daughter, Mrs. Arthur. Her health was uniformly good; she generally rose at 6 A.M., and retired at 9 P.M., and walked often to Gravesend, a distance of three miles, without apparent fatigue—this she did within two months of her decease. On the 3rd ult., whilst engaged in the cress-house, she was seized with a trembling fit—the precursor of dissolution—from which time she gradually sank, until Sunday, the 14th, when, after taking an affectionate leave of her family, she closed her eyes as if for sleep, and gently passed away, aged 107 years and seven months."

THE OLD MODE OF SWEARING IN THE NEW MAYOR OF DUBLIN.—The late accomplished antiquary and courteous clergyman, Sir Erasmus Borrowes, Bart., with whom I had the pleasure of corresponding from 1857 to 1862, sent me in the former year the following extract from the records of the Irish Exchequer. It refers to his progenitor, who in 1634 was knighted by Strafford, and in 1645 was elected M.P. for Banagher; and is, I think, from its quaint minuteness of detail and its curious uncertain orthography, worthy of being preserved in "N. & Q.:"—

"30th September, 1633. Memorandum. That this day the Mayor, Recorder, and Aldermen of the Cittie of Dublin came in their scarlett gowns before the Right Honorable Thomas Viscount Wentworth, Lord Deputy General of this kingdom, in his Majesties Castle of Dublin, where his Lordship being sett on his chaire of state in the Presence Chamber, the Mayor delivered to him the white staff and sworde of the Cittie; and then after Mr. Serjeant Cateleyne, the Recorder, had made an eloquent oration, he presented Robert Dixon, Esq., to be Mayor of this Cittie of this ensuing year; who having first taken the oath of the Kinge's Supremecie, and the oath of his office as Mayor, redd unto him by Robert Kennedy, Esq., the Kinge's Remembrancer, the Lord Deputy delivered unto hym the staffe of authoritie and sworde of government of this cittie, which being done, Sir Richard Bolton, Knight, Lord Chief Baron, very learnedie and gravellie declared unto the said new Mayor the points of his charge and dutie of his place, with admonition to discharge them accordingly, who having ended, the Lord Deputy with greate gravitie and wisdom did further advertise and admonish the said Mayor to the faithfull and due execution and administration of justice in his saide office, to the advancement of his Majestie's service, and honor and good of the Cittie; and after much graciousness intimatinge how reddie hee would bee to assiste and countenance the saide Cittie in all there just and lawfull occasions; and see his Lordship rysinge up retired himselfe into the withdrawinge chamber, and the saide Mayor and Cityzens departed the Castle to perform the other ceremonies of the Cittie, as on that daie accustomed."

R. W. DIXON.

Seaton-Carew, co. Durham.

CHAPEL OF ST. BLAISE, IN WESTMINSTER ABBEY.—The vestry, or *revestiarium*, of the Abbey has generally been called by this name. In this is a mural painting of a female saint, by the side of which is what has generally been called a gridiron. The place is very dark; but taking

advantage of a very light evening, when the rays of the sun shone direct on the window, I found that the saint carried a book, and that the object was more like an iron bedstead. A reference to Dr. Husenbeth's book at once showed it was St. Faith. In a very curious MS. on the Abbey, which has kindly been sent me for inspection, I find no mention of a chapel or altar to St. Blaise; but there is of an altar of St. Faith, which was under the care of the "revestiarus." I think this is conclusive on the point. Mr. G. Gilbert Scott (*Gleanings from Westminster Abbey*, p. 37) had already suggested that it is "mistakenly" called the Chapel of St. Blaise. A. A.

Poets' Corner.

Queries.

ACTION OF HORSES.—Has it ever been determined whether horses, in moving, agree in the manner and succession in which the legs are lifted? Are the two legs of the same side lifted at the same time, or is their movement diagonal or crosswise? I mean, that they lift the left hind-foot after the right fore-foot. Ancient artists do not seem to have agreed on this point. Of the former, we have an example in the gait of the four celebrated horses at Venice; and of the latter in the feet of the horses which are on the Arch of Titus. Perhaps some of your correspondents who have watched closely the movement of horses will be able to determine the point, and say whether there is strict uniformity in all.

C. T. RAMAGE.

"AFTER NINE MEN."—In 1635, the sheriff of Somerset, having overtaxed a hundred to the ship-money, was, on petition made, ordered "to fix a reason within a week 'after nine men,'" for this excessive rating, or refund. What means this expression? E. V.

ANTWERP CATHEDRAL.—Where am I likely to find a description of the interior of Antwerp Cathedral as it was before ravaged by the iconoclasts in the sixteenth century? E. H. H.

JAMES FERGUSON.—Can any of your readers authenticate a story that an old man, named James Ferguson, who used to beg *with a license* on Tower Hill towards the end of the last century, died about 1798, leaving a large sum of money and a library of scarce old books behind him?

H. W. HEMANS.

Buffalo, U.S.

GABBLE RATCHET, OR RETCHES: GABRIEL RATCHES.—I am very anxious to obtain illustration, if possible, of "Gabrielle rache, *hic camellion*," in *Cathol. Angl.* (quoted by Mr. Way, under "Ratche, hownde," in *Promp. Parv.*) I am in

abundant possession of illustration of other kinds, but I cannot make out the intention or meaning of *camalion*, nor what Gabrielle is. My idea is, that it is a proper name, analogous to English, Arthur; Danish, Waldemar, Abel, Palne, &c.; German, Hackelbernd, Dietrich, Berchtold, &c.: but I am unable to identify it. I may add that, in the local notions prevalent here, I meet with strict analogies to both Thelner's "Helrakker" (*Danske Almues overtroiske Meninger*, p. 164), and Molbech's "Helrakke" (*Dansk Glossarium*, p. 332), as also with the "unbaptized babies" notion, and the "impious predilection for the chase" legend; but nothing whatever that gives either professed explanation of, or clue to, the meaning of the prefix in the name. J. C. ATKINSON.

Danby in Cleveland.

"GRANDY NEEDLES."—It is, or was, the custom at Kendal for young people to assemble in the Vicar's Fields on Easter Tuesday; and, after spending the afternoon there, to return in procession through the streets, "threading grandy needles" (Nicholson). I take it this describes the movement of a dance; but what does "grandy" mean? JOHN W. BONE.

HOLLINGBERRY.—Can anyone give me information as to this name and family? The earliest record I find is on a monument in St. James's church, Dover; which says that Col. John Hollingbery, deputy-governor of Dover Castle, and thrice mayor, died in 1709. After this, I can learn nothing down to the Rev. Drake Hollingbery, Rector of Winchelsea, Sussex, 1768. Where did the name come from to Dover; and are there any of the name and family now living? T. W. R.

IDEAN VINE.—

"Where Ellen's hand had taught to twine
The ivy and Idean vine,"

Lady of the Lake, canto I. stanza 26.

Can any of your botanical readers tell us what is the Idean vine? There is a neat but humble native plant, common enough I dare say about Loch Katrine (*Vaccinium vitis idæa*); but it is a stiff little shrub, something like boxwood, which no power, either of poet or lady fair, could teach to twine. Then what did Scott mean? His notices of native plants are usually very correct. P. E. N.

Berwick-on-Tweed.

"LAUND" IN LANCASHIRE NAMES OF PLACES. I have found in five maps of Lancashire, published in 1666, 1673, 1680, 1724, and 1751, a place called "The Laund," N.E. or S.E. (generally the latter), of Admarsh or Edmarsh, in Bleasdale; and both the place intended and the meaning of the name have puzzled me. My dictionaries only give *laund*, as meaning "a lawn" (obsolete), and *lawn* (in its first sense) as "an open space between woods." Having just met

with a fuller explanation in Whitaker's *History of Whalley*, I think it worth making a note of. He says that—

"*Launds*, by which are meant parks within a forest, were enclosed in order to chase them [the deer] with greater facility, or, by confinement, to produce fatter venison."

In the map of Whalley, in Whitaker, there occur Old Laund, New Laund, Chipping Laund, and Radholme Laund.

In W. Yates's Map of Lancashire, published in 1786, both Edmarsh and "The Laund" are omitted; nor does the latter, so far as I can find, appear in the Ordnance Survey.

I shall feel much obliged to any reader who can be so good as to inform me what place is meant by "The Laund," and how its name has come to disappear from the maps; what its position was relatively to Fairsnape—a place that I find mentioned in the 34th Elizabeth and subsequently, and which is duly in the Ordnance Map; and, lastly, what the derivation of the word *laund* is; with authorities. JOHN W. BONE.

OLIVER MATTHEWS.—Can you furnish me with any information respecting Oliver Matthews, and his work styled,—

"The Abbreviation of divers most true and Auncient Britaine Chronicles, brieflie expressing the foundation of the most famous decayed cittie Caer Sows, or Dinas Southwen, the most Ancient in Britain, Troy-Newydd alone excepted, and of some other famous Cities in Britain. By Oliver Matthews, Gentl.: Maie, 1616."

Is the *Abbreviation* of any value? And does a copy of it exist in the British Museum? * E. H.

MORE FAMILY.—Can any reader of "N. & Q." inform me aught concerning an Abel More, living 1677, of the Company of Merchant Adventurers, remarkable for being a great rich citizen, and who were his descendants? And also of Stephen Moore, living in London 1640–41, deacon of a small religious society holding secret and irregular religious meetings, which afterwards met quite openly in Deadman's Place, Southwark, on Jan. 18, 1640–41? Address H. A. B., Mr. Lewis, 136, Gower Street, Euston Square.

"THE NAKED TRUTH" CONTROVERSY, 1674–1684.—Is a full account of this controversy to be found anywhere? William Penn seems to have started it by his folio broadside entitled "Naked Truth needs no Shift," printed in 1674; but it was a work by Dr. Herbert Crofts, Bishop of Hereford, which caused all the stir and excitement which ensued:—

"The Naked Truth; or, The True State of the Primitive Church. By an humble Moderator. London, 1675." 4to.

[* No copy of this work is to be found in the Catalogues of the British Museum or the Bodleian.—ED.]

This produced a brisk discharge of pamphlets by Bishop Burnet, Dr. Francis Turner, Sir Roger L'Estrange, Edmund Hiceringill, &c., &c. A list of pamphlets, or any information on the subject, will oblige.

Who wrote *Lex Talionis*, &c., London, 1676, and the similar pamphlet, *Naked Truth Whipt and Stript*? Q. Q.

PÈRE LA CHAISE AND EDICT OF NANTES. — Where is to be found the letter of Père La Chaise stating the method he adopted for gaining the consent of Louis XIV. to the Revocation of the Edict of Nantes? E. C.

POLKINHORN.—May an Antipodean reader (not connected, by the bye, with Macaulay's New Zealander) ask some one of your numerous correspondents to be kind enough to supply any interesting notices of the old Cornish family of Polkinghorne they may have met with?

In Lower's *Family Names* is the following:—

"An estate in the parish of Gwinear, county of Cornwall, where the family were resident in the 13th century.—C. S. Gilbert's *Cornwall*."

In the State Papers, 4th Henry VIII., Nov. 1572, the name of Nich. Polkenhorn appears as a debtor to Henry VII.

In the Calendar of State Papers, from James I. 1611 to Charles I. 1631, the name of Roger Polkinghorne frequently occurs as one actively engaged in suppressing piracy on the coasts of Cornwall and Devon.

These, Sir, are the only notices I can find of this ancient family, and I should feel much obliged by your kindly noticing my request; for in this half of the world we have no field of investigation, such as old books afford. Such must be my apology for troubling you with this letter from
KARAUHI. ΠΑΚΕΗΑ.

REFERENCES WANTED.*—

13. Ὅς πάντα πληροῖ, καὶ ἅνα πάντα μένει.
Ὅς νοῦν σοφίζει, καὶ νοῦν φεύγει βολάς.
14. Πτερυγῶν τὰς ψυχάς, καὶ ἀρπάσαι κόσμου, καὶ δούαι αὐφ. [*Greeg. Naz.*?]
15. ὄγα καὶ βραδεί ποδί
στείχουσα μάρφι τοὺς κακοὺς, ὕταν τύχη.
16. Πάντα Τύχη καὶ Μοῖρα, Περικλῆες, ἀνδρὶ διδάσιν.
17. Ἄρα ὁ σοφὸς Θεοφιλέστατος, καὶ διὰ τοῦτο εὐ-
δαιμόνιστατος.—*Aristotle*.
18. Τὸ Θεόπνευστον ταῖς θυσίαις ζητητέον.—*Aristotle*.
19. Φιλοσοφία Ἑλλήνων λόγων ὕφος.
20. Ὡς οὐδέν εἰσι θεῶν, quod ille olim de Herculis
statua.
21. Bona tam evanida tamen et fugacia, τὰ

* Continued from p. 163.

ἅνα καὶ κάτω φερόμενα, καὶ περιτρεπόμενα, καὶ πρὶν
ληφθῆναι ἀπίοντα.

22. Ex antiquis nonnullus Hominem vocavit
τὸ περισπούδαστον Θεῶ ζῶον.

23. Ὁ Θεὸς οὐ φιλικπος, οὐδὲ φιλορρις, ἀλλὰ φίλ-
ἀνθρωπος.

24. Δοκεῖ τὰ Θεῶν σὺ ζυνετὰ νικῆσαι ποτε,
Καὶ τὴν δίκην που μάκρ' ἀποικεῖσαι βροτῶν
'H δ' ἐγγύς ἐστιν, οὐχ ὀραμένῃ δ' ὄρα?

Æschylus.

I am much obliged to the correspondents who have kindly answered four of my wants, viz., Nos. 1, 7, 8, 10. As to the first, it is curious that S. Bernard should quote a translation of the Septuagint instead of quoting the Vulgate. The passage forms No. 12 of the *Sententia* of S. Bernard appended to the *Opera Genuina*, published by Gauthier, Paris, 1856, vol. iii. p. 438. I subjoin it, that it may be traced, which I am unable to do, especially as there is no index to this edition:—

"Duas ad intelligendum se condidit universitatis Auctor creaturas, Hominem et Angelum. Hominem justificat fides et memoria. Angelum beatificat intellectus et presentia. Et quia homines quandoque perducendi sunt ad æqualitatem Angelorum, necesse est ut interim justificentur per fidem, et proficiant ad intellectum. Scriptum est enim: *Nisi crederitis, non intelligitis*. Itaque Fides via est ad intelligendum."

There is a similar quotation in Bishop Taylor's noble sermon, the *Via Intelligentia*, which I cannot find in the Vulgate:—

"*Obedite et intelligetis*, saith the prophet: *Obeys and be humble, leave the foolish affections of sin, and then ye shall understand*. That's the first particular: all remaining affections to sin hinder the learning and understanding of the things of God."—*Works*, vol. viii. p. 371, Eden's ed.

Q. Q.

1. "The belief of γ^e Theosophic Gnostics that γ^e Eon Christ left γ^e man Jesus before his crucifixion, and that of γ^e Marcionites, that γ^e seeming body of Christ was a phantom incapable of suffering, make it evident that they could have had no notion of γ^e doctrine of Atonement as it appears in modern creeds, a doctrine which theologians have represented as γ^e distinguishing feature of Christianity. But on this subject there was no controversy between them and γ^e early catholic Christians, to whom γ^e doctrine was equally unknown."

2. Where does Calvin say —

"Unde factum est, ut tot gentes una cum liberis eorum infantibus æternæ morti involveret lapsus Adæ absque remedio, nisi quia Deo ita visum est? Decretum quidem horribile fatetur."

F.

PASSAGE IN ST. JEROME.—In what part of St. Jerome's Works is the passage quoted by Chaucer in the *Personnes Tale*? Please give the words of the original, with reference:—

"The thriddle cause, that ought to meve a man to contrition, is drede of the day of dome, and of the horrible peines of Helle. For as St. Jerome sayth: At every time that me remembreth of the day of dome, I quake; for when I ete or drinke, or do what so I do, ever semeth

me that the trompe sowneth in min eres: riseth ye up that ben ded, and cometh to the judgement."

J. W. T.

SACKBUT.—In John Trapp's *Commentary on St. John's Gospel*, xviii. 5, speaking of the traitor Judas, he says, "but being full of the Devil he was past grace, and could blush no more than a sackbut." Why a sackbut? S. BEISLY.

SPANISH ARMADA.—In an old MS. giving some curious particulars respecting the Armada, *vercas* and *zambras* are enumerated among the ships prepared. What were they? There were also "*tow Owens* in a boat." What were they? It is said that the Spaniards were coming over "to possess the *roones* of all the noblemen in England." What is that? R.

STEP: COUSIN: RIGHT.—I should be obliged if any reader of "N. & Q." would give me the etymology and meaning of the word *step*, in step-father, step-son, &c., and also of the word *cousin*; and inform me of the meaning of *right*, in the legal expression "right heirs," and of the reason for its use? T. B. SIKES.

ROBERT TEMPEST, citizen and draper of London and merchant of the Staple at Calais, by his will dated August 30, 1550, leaves a legacy of 10*l.* to "Thomas Ellis schoolmaster." Can any one tell me of what school Ellis was the master? SWEETCARE.

VIRGIL.—Wanted, the name of the author or editor of a version of Virgil published, it is believed, at Edinburgh some thirty-five years ago upon the plan of that previously printed by John King at London. N.

ETCHING BY QUEEN OF WIRTEMBERG.—I possess an exquisite etching by the late Queen of Wirtemberg, who died in 1828. She was the daughter of George III., the Princess Charlotte Augusta Matilda, Princess Royal of England. It has her monogram—"C. A. M., 1784." Is it generally known that she was an amateur artist? The subject is "A lady lying down, running her hands through her hair, to listen to a bird singing on a cage. It is really finely done. I can give its pedigree, and prove its authorship. R. H.

Queries with Answers.

JEWISH SERVICE.—I have been informed that the Jews, before the time of Our Saviour, were in the habit of intoning their services. Is there any authority for this statement? G. B.
Upton, Slough.

[We have not sufficient margin for the discussion of this very recondite subject, and must refer our correspondent to such works as (1.) *The Temple Service as it stood in the Days of our Saviour*, by Dr. John Lightfoot, 1649, 4to. (2.) Burney's *History of Music*, i. 217-

252. (3.) *The Temple Musick*, by Arthur Bedford, 1712, 8vo. (4.) *The Music of the Church*, by J. A. La Trobe, 1831, 8vo, art. "The Chant." (5.) *A Treatise concerning the Lawfulness of Instrumental Musick in Holy Offices*. By Henry Dodwell, M.A. Second edition, 1700. The use of melody in the services of prayer and praise came, of course, into the Christian church from the Jewish. Three several kinds of sacred song appear to be recognised in Holy Scripture; answering, perhaps, to the triple division of the Apostle in Eph. v. 19. 1. The canticle, or song of one person, like that of Hannah. 2. The hymn, or symphonious melody, such as the Song of the Three Children. 3. The alternate, or responsorial, as Miriam's Song of Triumph. Arthur Bedford, who had deeply studied this subject, thus sums up his researches in the concluding paragraph of his fourth chapter (p. 90): "Hitherto we clearly see the method of singing in the Temple to have a very great resemblance with our cathedral worship. If they had their instrumental, as well as vocal music, so have we. If their singers stood in the desks, and the boys stood directly under them, all clothed in white linen, so it is with us. If they had their precentor to begin their tunes and their Psalms, so have we. If they had singers who were Levites, or might be of another tribe, we have also some which are ordained, and others in a lay capacity. If they answered each other in singing, or sang by turns, so do we. If they had various ways of singing, so have we. Sometimes we do all begin together, as in singing or saying the Creed, or the Lord's Prayer. Sometimes the people answer with a low voice, as in the Confession; and sometimes in a louder voice, as in the Gloria Patri. Sometimes we read each verse by turns, as in the chanting of the Psalms; sometimes the people follow the minister in singing the same words, as at the beginning of the Litany; sometimes in different words, as at the Responses."]

HAKEWELL'S MSS.—I shall feel very grateful for the following information:—1. What was "The Collection of Hakewell's [Manuscripts]," referred to by Sir William Lee, Knt., Lord Chief Justice of the King's Bench in 1739, in his Four Judgments in the Case of Olive v. Ingram (7. Mod. 264)? 2. What has become of "The Collection"? 3. If dispersed, whether any, and which, of its members are still *in esse*? And if so, where?

I have inquired in vain at the Inns of Court (which possess, they say, none of that eminent Parliamentarian's MSS.), at the British Museum (which possess but a few detached essays and speeches, and nothing like a collection of those even), and at Westminster Abbey—where all information was denied me, unless I could show myself to be a "canon residentiary": the library of that public institution being, it seems, considered the "private library" of the incumbents.

Hakewell is last mentioned in the records of his time as a Master in Chancery under the Commonwealth, in 1652.

The "Collection" in question appears to have contained "cases adjudged" of a constitutional nature, with his commentaries thereon. The Chief-Justice of George II. cited from one of them "the opinion of the Judges (4 or 14 Jac. I.), that a *feme sole*, if she has a freehold, may vote for members of parliament." And again, on a subsequent day (7 Mod. 271), he expressly said that this was what he himself had "found in a manuscript by the famous Hakewell."

It is strange that none of the learned editors of the modern Reports have ever noticed these curious and important references. T. C. A.

[Three of William Hakewell's MSS. are noticed by Bernard, *Catalogi Librorum Manuscriptorum Anglie et Hibernia*, 1697, fol. tom. ii. pt. i. No. 1945. "A Dissertation of the Nature and Custom of Aurum Reginae." No. 4231. "A Dispute between the Viscounts and Barons, younger Sons and Baronets, with the Arguments on both sides." No. 5349. "The Orders of Passing Bills in the Lower House of Parliament, with the Proceedings thereupon." The Speeches of Hakewell are in Harl. MSS. 161, 1219, 1721, 2305, 6799, 6800.]

JOHN KNOX.—It has lately been asserted, that John Knox played at bowls on a Sunday with a friend. Is there any authority for this assertion? And if so, what is it? K. I. X.

[We do not remember any authoritative statement of John Knox having played at bowls on a Sunday; but looking to the manners and customs of Scotland in the earlier years of his life, we have no doubt that he may have occasionally enjoyed a game on the evening of that day. It is certain that Dr. John Aylmer, Bishop of London, after the prescribed duties of the Lord's day, was wont to refresh himself either with conversation or bowls. It was alleged against him by Martin Marprelate, that he would sometimes lose his temper during the game; for when following his bowl, he would cry *Rub, Rub, Rub*, adding, when it went too far, "The Devil go with it;" and then, adds this sour puritan, he would follow it himself! Strype, in his *Life of Aylmer*, p. 142, 193, ed. 1821, informs us that the Bishop learned this custom at Geneva*, where, though the people were very strict, it was never held unlawful, even on the Sabbath, after Divine service was over. The Bishop himself used to say on this head, that he never withdrew himself from service or sermon: that Christ was the best judge of the Sabbath, and He had said, that it was made for man, and not man for it. As to any hasty expressions that may

* During Aylmer's exile in Germany, it is not improbable he may have met with Knox, who was then [1556-1558] pastor of a congregation at Geneva. Whilst residing at this place, Knox published his *First Blast of the Trumpet against the Regiment of Women*, 1558, 16mo, for which Queen Elizabeth never forgave him. Knox found an opponent in Aylmer, who shortly after published a reply, entitled *An Harborowe for Faithfull and Trewe Subjects against the late blowne Blaste, concerning the Governemēt of Women*. Anno 1559.

have escaped him, he intended no evil, and that they ought to be looked on in the light of human frailties.]

"LITURGY ON UNIVERSAL PRINCIPLES," ETC.—I am anxious to ascertain who compiled *A Liturgy on the Universal Principles of Religion and Morality*. Acts x. 34, 35 is quoted on the title-page, which bears date 1776. The book is really curious, and although containing prayers, hymns, psalms, &c., nobody could gather from it that such a person as our Lord Jesus Christ had ever appeared among men. B. H. C.

[This work is one of the singular productions of that speculative and visionary gentleman, David Williams, founder of the Literary Fund, who died on June 29, 1816, and was interred in St. Anne's church, Soho. In 1776 he opened a meeting-house in Margaret Street, Cavendish Square, for the celebration of public worship on the principles of natural religion, and published the above *Liturgy* for the use of his hearers, to whom he delivered a course of *Lectures on the Principles and Duties of Religion and Morality*, afterwards published in two vols. 4to. As his plan proposed to include in one act of public worship every class of men who acknowledged the being of a God, and the utility of public prayer and praise, it necessarily left unnoticed every other point of doctrine. This novelty, however, would not satisfy any of the various sects; the numbers of his followers decreased, so that at length the temple of infidelity (as it was called) was finally closed, and the lecturer turned his attention to literary speculations and private tuition.]

JOHNSON'S "DICTIONARY."—Two numbers of an *Edinburgh Review* were published above a hundred years ago (1755), and Johnson's *Dictionary* therein reviewed by no less a critic than Adam Smith, who only four years later published his first work, the *Theory of Moral Sentiments*. Can we have any reference to these numbers, or, what I more desiderate, a very diverting satire on the *Dictionary* (I cannot remember the title), anonymous, but written by a Scotchman, Mr. Campbell, a purser in the Navy?

BUSHEY HEATH.

[Adam Smith's article on Johnson's *Dictionary* is the third in the Appendix of *The Edinburgh Review*, 1755, No. I. pp. 61-73. Archibald Campbell's malicious satire against Dr. Johnson is entitled *Lexiphanes*, a Dialogue imitated from Lucian, with a Dedication to Lord Lyttelton. Lond. 1767, 12mo.]

MEZZOTINT.—There appears to be no work in English, as far as I have been able to discover, which gives a full and complete description of the art of engraving in mezzotint, with figures of the various burnishers, scrapers, &c. used. I shall be glad to be corrected if I am in error. Can any one kindly refer me to any foreign work which goes thoroughly into the details of the art?

F. M. S.

[The following works are noticed by Watt: 1. *Sculp-*

ura; or, the History and Art of Chalcography and Engraving in Copper. By John Evelyn. Second edition. Lond. 1755, 8vo. 2. History of the Art of Engraving in Mezzotinto. By Dr. James Chelsum. Winchester, 1786, 3vo. 3. *Tabulæ Melanographiæ ad celeberrimorum Pic-torum Archi-Typos.* By John Smith. 3 vols. fol.]

Replies.

BISHOP TAYLOR'S WORKS.

(3rd S. xii. 201, 250, 290, 296.)

I do not concur with your valued correspondent EIRIONNACH (p. 201) in attaching so much importance to the reading of "Lazars" found in the edition of the *Holy Dying* of 1652 (chap. 1, sect. 3, § 3), and which he thinks so *felicitous* an expression. On the contrary, that of "Lazarus" given in the edition of 1670, and subsequent ones, seems to me to have much more life and spirit, and to be much more in Taylor's manner, using the name as the representative type of wretchedness and misery. By a similar figure he just before speaks of Moses's chair. Either reading will make very good sense, and which is the correct text can only be determined by a careful examination of the different editions of the *Holy Dying* which came out between 1652 and 1670, and which in all probability would show whether "Lazarus" crept in by the printer's mistake or was substituted by Taylor himself.

Neither can I agree with your correspondent in his conjecture that "inconvenient" is the proper reading in Sermon XI. (p. 406, Eden's edition.) I see nothing in the context to call for the alteration; and surely the contrast between "a convenient lodging-room" and "a glorious country" is quite sufficient without its being necessary to heighten it by changing "convenient" to "inconvenient," for which none of the editions of the Sermons which I have seen afford any warrant.

"As flat as the noise of the Arcadian porter" (Sermon XVI. vol. iv. p. 200, Eden's edit.), though it appears to puzzle your correspondent sorely, I should have thought would have been intelligible enough to any one who remembered—and it immediately occurred to me—the line in Persius (iii. 9), which MR. GANTILLON has quoted—

"Findor, ut Arcadiæ pecuaria rudere credas."

Arcadia was famous for its breed of asses, as any one who consults the commentators on this passage will readily learn, and their bray was no doubt sufficiently discordant. As beasts of burden they might well be styled, in Taylor's peculiar diction, *porters*; and, without attempting authoritatively to decide the point, it seems most probable that "the noise of the Arcadian porter," which MR. SALA expounds so facetiously, and MR. GANTIL-

LON would convert into "the noise of the Arcadian porker," without, as far as I can see, any local propriety to justify the change, is neither more nor less than the *bray of the Arcadian ass*. I am not a proficient in music, but I should say that "flat" is much more applicable to a bray than a grunt.

EIRIONNACH asks, what is the meaning of "Thick as the first juice of his country lard" (Sermon XVI., Eden, iv. 200.) MR. SALA replies that "lard" is clearly a misprint for "lord," and proceeds to explain the text on that supposition. It appears to me that the meaning is obvious enough without any alteration of the text. Taylor is merely referring to lard in its fluid state, after the melting process, before it cools and settles down into a solid mass. It is then a liquid sufficiently thick to answer the terms of Taylor's simile. This is a point on which a good housekeeper is the best expositor, unless Apicius is preferred as a classical authority, whose receipt, "Laridi (*i. e.* lardi) coctura," may be read in his book (p. 200, edit. Amst. 1709, 12mo.)

EIRIONNACH does not make sufficient allowance for the *verba ardentia* which he may consider as the *splendida peccata* of Taylor, otherwise he would scarcely denounce such an expression as "the soul of a tyrant feeling butcheries" (Sermon XIX.) as "barbarism" of style. He must be a bolder man than I am who will venture to quarrel with the poetical figures which are one of this great writer's characteristics, and which diversify in such a gorgeous sequence his striking pages; and he must certainly be very different in point of taste to myself who can read the grand passage in which this expression occurs, and wish to alter a single syllable in it.

In Sermon XXV. EIRIONNACH thinks that "leaned" in the passage, "We leaned upon rhu-barb and aloes," is a misprint for "lived," but the text requires no alteration. "We leaned upon" is figuratively used for "we were supported by." Taylor has "leaned upon" in a similar sense in another part of his work, but I am unable at the moment to refer to the passage.

There can be no doubt that we yet want a well annotated and illustrated edition of Taylor, with a careful collation of the different editions of his works, and a list of the *varie lectiones* which would be afforded by it. In MR. Eden's edition, the great point attended to seems to have been the verification of the quotations, which is all very well, but we want much more than that. In the meantime, and with all due respect to the correspondents of "N. & Q." who have contributed to this subject, I venture to enter my protest against conjectural alteration being so liberally applied to the received text of this Shakspeare of divines whenever the slightest apparent difficulty occurs, without such a case of negligence on the part of

the printer and author being first established as to justify the resort to what should always be considered as the last remedy when all attempts at explanation fail. JAS. CROSSLEY.

JOHN WOLCOT, M.D.

(3rd S. xii. 39, 94, 151, 235.)

PHILALETHES does not alter the opinion that I have come to. The work of Mr. Polwhele quoted is one of the most desultory of books, and full of twaddle. To contradict what I have stated (3rd S. xii. 151) something more is wanted than Mr. Polwhele's "we are told," and "it is said," &c. With all Mr. P.'s pretended intimacy, "we are told" (? by whom), not that Wolcot ever denied his holy orders, but that "as to his clerical pretensions he was always reserved." Mr. P.'s "re-collection" amounts to mere "hearsay," which every old woman knows is no evidence. I knew a gentleman in Surrey who was a friend of Dr. Wolcot, having consulted him for ophthalmia; and he always said that the doctor was a clergyman. The late Mr. Scales always asserted the same thing. He was a most intimate friend of Pindar, and being a congenial spirit, was more likely to be well informed on such a matter than was the late Rev. Richard Polwhele. Wolcot had no great respect for "the cloth," and would more freely speak out to a facetious lay citizen of London and a *bon vivant*, than to a very orthodox Cornish clergyman. That Wolcot may have been sent back on his first application for ordination, is very probable; but it does not follow that such application was the only one. There is one gentleman, the Rev. Percival Burton, M.A.,* who, if living, can settle the dispute, as he was for some years the incumbent of the same Jamaica living that was held by Wolcot. Mr. B. was not the immediate successor of Peter Pindar, but he knows the history of the parish. I repeat my assertion that Dr. Wolcot was in "holy orders." Let PHILALETHES prove the contrary. S. JACKSON.

In *Kingsbridge and Salcombe with the intermediate Estuary* (by Abraham Hawkins, of Alston, Esq.), Kingsbridge, 1819, Dr. Wolcot is thus noticed in connection with his birthplace, Pindar Lodge, Dodbrooke (adjoining the town of Kingsbridge), "where his respected ancestors for many generations resided":—

"... Avi numerantur avorum."

"John Wolcot, M.D., the celebrated lyrick and satirical poet, generally known by the name of Peter Pindar, Esq., first drew his breath within the precincts of these premises. He received his education at Kingsbridge under

* Mr. Burton, after he left Jamaica, was Curate of Rendlesham, Suffolk, and afterwards Chaplain to the workhouse, Bermondsey, Surrey.

a gentleman of the name of Morris, a native of Ringwood in Hampshire, and a good classical scholar, beloved and respected through life by all his pupils and neighbours for sound learning, virtuous worth, and unassuming manners. Many of the early strokes of humour and smart repartees of the facetious author of the *Lousiad* are still recollected by a few of the companions of his school-hours, who yet survive [1818] in Kingsbridge and its vicinity." [Of these, Abraham Hawkins was himself one.]

"After a course of medical studies, and obtaining the degree of doctor of physick at the University of Aberdeen, young Wolcot embarked for Jamaica with the governor, Sir William Trelawney, baronet, of Trelawney in Cornwall, as his physician. But the short time which his patron survived the appointment having annihilated his West Indian expectations, the doctor returned to England and settled at Truro,* where he practised for several years as a physician with great success. His fondness, however, for exposing to ridicule those who, perhaps, merited the lash of his satirical pen, drew him into many bickerings. Some charming songs of his were at this period set to musick with superior taste by that celebrated composer Mr. William Jackson of Exeter, and attracted notice by their exquisite sweetness and beauty. At length Dr. Wolcot removed to Helstone, about seventeen miles further towards the Land's End. It was while he resided at Truro he met with that extraordinary genius, John Opie, R.A., the celebrated painter. . . . In the year 1780, Wolcot carried him to London, where Opie presently got into practice; and the poetical patron, by his Lyrick Odes to the Royal Academicians, in which he first assumed the title of 'Peter Pindar, Esq., a distant relation of the poet of Thebes, and laureate to the Royal Academy,' became as much the object of admiration for his witty invectives, † as the other for his powers in giving life to the canvass." (Pp. 54-56.)

* There does not seem as if there had been time for Dr. Wolcot to have returned to England for ordination, and again to have gone to Jamaica. Hawkins intimates nothing of the kind; and in the account given by Dr. Wolcot of his clerical avocations in Jamaica (as narrated to those from whom I heard it forty years ago), though there was a sufficiently irreverent description of his congregation, &c., yet he said nothing as to his having in the interim returned to England for ordination. It may have been said that, if Sir William Trelawney had lived, he would have done so. But MR. S. JACKSON, after informing us that he has "made a search," states very explicitly that "he was ordained priest and deacon by Bishop Porteus." If so, it could have no connection with his Jamaica life; for Beilby Porteus was not made Bishop of Chester till 1776, and did not hold the see of London till 1787.

All the truth seems to be that, in the absence of a clergyman, Dr. Wolcot officiated; not so remarkable a thing on board ship, or in a colony, though it is to be wished that any who did this were not exactly of Dr. Wolcot's stamp.

Dr. Wolcot having been apprenticed to his uncle at Fowey, who was the family apothecary to the Trelawneys, was thus brought under their notice. Rather strange anecdotes used to be current as to his doings at Fowey during his apprentice days there.

† On one point posterity has pretty fully agreed with Dr. Wolcot—as to his low estimate of Benjamin West, as a painter. I see that a recent writer in "N. & Q." has conferred on West the dignity of knighthood—a thing which even the sovereign cannot do to a man after his decease (3rd S. xii. 104). Perhaps we shall next hear that he was an *artist*.

Abraham Hawkins (or, as he was commonly called in his day, *Justice Hawkins*) had the fullest opportunity for well knowing the facts about Dr. Wolcot. He dedicated his book to him; though, as he died January 14, 1819, he could hardly have survived its completion. Dr. Wolcot showed his interest in Hawkins's publications by communicating the poem inserted in pp. 174-6. Hawkins says:—

"After the preceding pages had been printed off, the following additional Lyrick Ode was sent to the press by the Bard: *To my Barn: an Elegy. By Doctor John Wolcot, olim Peter Pindar, Esq.*"

The *olim* is explained by the note appended to the Elegy:—

"Dr. Wolcot's poetick name has for several years past been unwarrantably assumed by one Lawler, a poetaster of little or no wit, merely to deceive the public, and to bring some profit to the writer and his bookseller. This has induced our bard to publish since with his real name as prefixed to this Elegy."

Hawkins mentions how Dr. Wolcot sold his native place to the Rev. Nathaniel Wells; the house on the site still bears the name of Pindar Lodge. "On the east side of the road which passes behind this house is a *barn* belonging to the same tenement," which Peter Pindar in various ways celebrates in verse:—

"Daughter of thatch and stone and mud,
When I (no longer flesh and blood)
Shall join of lyrick bards some half-a-dozen;
Mead of high worth, and 'midst th' Elysian plains,
To Horace and Alceus read my strains,
Anacreon, Sappho, and my great old cousin;
On thee shall rising generations stare,
That come to Kingsbridge and to Dodbrook fair:
For such thy history and mine shall learn;
Like Alexander shall they ev'ry one
Heave the deep sigh, and say, 'Since Peter's gone,
With rev'rence let us look upon his barn.'"

Though Dr. Wolcot renounced the name of Peter Pindar when adopted by Lawler, who knew how to emulate or exceed his own coarseness, yet he retained the designation in verse. Thus, in the ninth stanza of the "Elegy on his Barn," he thus speaks with reference to "Justice" Hawkins:—

"I, too, have felt the force of Slander's tongue,
And scorned her rage, her lying prose and metre:
While HAWKINS yields a plaudit to my song,
The snakes of Envy hiss in vain at PETER."

LELIUS.

THE EPISCOPAL WIG: COPEES.

(3rd S. xii. 205, 277.)

In the notes on "the Last Episcopal Wig" it is stated by one correspondent that the late Bishop of London (Blomfield) was the first prelate who abandoned the use of the wig; while another correspondent says that it was the late Bishop of Bath and Wells (Bagot) who did so. This is also mentioned in "N. & Q." 1st S. xi.

131, in which volume (pp. 11, 53, 72, 292, 315) the names of other prelates are adduced as among the first to lay aside the wig. I do not, however, find among them the name of Shute Barrington, Bishop of Durham, 1791-1826, whose motive for laying aside his episcopal wig is said to have been the undue heat which it caused him in summer. The admirable kneeling figure (by Chantrey) of this prince palatine, on his tomb in Durham Cathedral, represents his stately bald head uncovered. His successor, Bishop Van Mildert, wore the episcopal wig, and is so represented in his portraits and in Gibson's sitting figure on the tomb in the Nine Altars.

The mention of Bishop Barrington's motive for laying aside the wig recalls to memory the analogous circumstance that Bishop Warburton, who was a Prebend of Durham up to his death in 1779, was the first (in Durham Cathedral) to lay aside the use of the cope; and he did so because its high collar irritated both his skin and temper. The copes are carefully preserved in the cathedral library; and it is remarkable that the crimson silk cope presented to the cathedral by Charles I. is adorned with the subject of David cutting off the head of Goliath.

CUTHBERT BEDE.

Permit me to supplement my note on the late Archbishop of Canterbury, by saying that there is a fine portrait of him in the hall of Durham University, in which he is habited in a gown and cassock, and wearing his own hair, not a wig. He held, in conjunction with the bishopric of Chester, a golden stall in Durham Cathedral, and consequently his portrait as a prebendary found a place in the College Hall. Engravings from this are well known.

Again, when Archbishop of Canterbury, the *News of the World* published an engraving of him in a series of portraits presented to their subscribers, in which he is again depicted as wearing his own hair. However, many years ago, when Bishop of Chester, he confirmed me, and then certainly he wore the episcopal wig.

It would seem though, from the instances cited, that he did not much admire that portion of the episcopal dress sanctioned by the authority of custom, and laid it aside when possible. An old Etonian told me the other day that he could well recollect him acting as wicket-keeper when one of the assistants there, and wearing shorts and silks, certainly not a wicketing costume adapted to the swift bowling of the present day, but *tempora mutantur*.

OXONIENSIS.

Bushey Rectory, Watford, Herts.

Thanks to your correspondents for their communications. I regard this little chapter in the history of costume as an interesting one. However,

I still contend that Archbishop Sumner was the last to wear the episcopal wig. So late as 1859, three years before his death, with my own eyes I saw him *be-wigged* at the consecration of three bishops in Westminster Abbey; and I have been assured, on the very highest authority, that on all public occasions this prelate wore the wig to the last.

JOSEPHUS.

Your correspondent who asserts that Archbishop Sumner was the last prelate who wore the episcopal wig is quite right, but your correspondent who affirms that he left it off when Bishop of Chester is equally correct. The fact is he left it off when Bishop of Chester, but resumed it when elevated to the archiepiscopate. I may take this opportunity of recording a curious anecdote in the history of the episcopal wig. The Bishop of Rochester (Dr. Murray) and Archbishop Howley were the only dignitaries who were accustomed to wear wigs at the time of Dr. Howley's decease. When that event took place, Dr. Murray—probably from a wish not to be peculiar as the only bishop wearing a wig—disused it, and was hardly recognised when he first appeared in the House of Lords without it. But great was the surprise of Dr. Murray when the new archbishop took his seat wearing a wig—a practice which he continued until his death, and was really the last wearer of the wig; for Dr. Murray, who resumed his wig (if I remember rightly) predeceased him by about two years.

T.

JOB BEN SOLOMON (3rd S. v. 12.)—See an interesting account of this remarkable individual in the *Memoir of General James Oglethorpe*, recently published, pp. 81-85.

E. H. A.

ASSUMPTION OF A MOTHER'S NAME (3rd S. xii. 66, 154, 237.)—If MR. BUCKTON'S assumptions are to be taken in their full breadth, I should say that all three are wrong.

1st. A married woman does not in Scotland retain her maiden name. It is true that in a legal deed she would be described both by her maiden name and that of her husband, "A, B, or C," but this is only for the sake of identification, as in subscribing the same deed her signature would be A, C. The Scotch custom in this respect appears to be very analogous to the use the French make of the word *née*. Among the lower classes in Scotland, and occasionally in the upper, the relatives and intimate friends of a woman use her maiden name after her marriage, but this is to a great extent a matter of accident, and is entirely colloquial. I may illustrate this by the case of two women who were both in my own service. The one, a native of the district, was always spoken of by her maiden name. The other had come with

her husband from a different county, and was always described by his; indeed, I do not recollect ever hearing what had been her name before her marriage.

2. A legitimate son generally takes his paternal surname, but if he wishes to do so, he is at perfect liberty to adopt his maternal one, or combine it with the former. In the case of heiresses in their own right, the names to be assumed by their offspring are often settled by the terms of the marriage contract.

3. Many parts of Scotch law, including that of personal *status*, are based on the civil or Roman code, others are not.

Supposing the identity of the person established, there would be no difficulty in recovering in the cases mentioned by E.S.S. In that of an insurance office, however, it is possible to conceive circumstances in which a change of surname might be used to conceal a latent fraud, which of course would be a totally different matter.

All members of the Faculty of Advocates of my own standing will readily recollect an instance where a surname was assumed without any formality whatever, which, had the proceeding been illegal or irregular, would at one time have paralysed all important criminal prosecutions in Scotland.

GEORGE VERE IRVING.

NOSE-BLEEDING (3rd S. xii. 271.)—I venture to say your correspondent has not tried the receipt he mentions, or that if he has, it has failed. I would refer anyone really troubled in this way to "The Secrets of Physic," bound up with Banister's *Helps for Suddain Accidents*, p. 23:—

"Take a great spider, put it in a linen cloth, prick it with a pin, and smell thereto; or drink as much powder of mice dung as will lye on a groat."

The following, again, is an excellent remedy, and is numbered 154:—

"Make a paire of Beads of the Sea-horsetooth, and wear them on both your wrists; let no young woman wear them but twenty-four hours, for fear of further danger."

And this, from Salmon's *Commentary on the Pharmacopœia*, 1676, p. 201:—

"A dried Toad steep in Vinegar . . . smelt to, stops bleeding at the Nose, especially when laid to the Fore-head, or behind the Ears, or held in the hand till it is hot, or hung about the neck."

J. F.

Wakefield.

THE OATH OF THE PEACOCK OR PHEASANT (3rd S. xii. 108, 173, 275.)—I well recollect seeing, some thirty-five years ago, at the Exhibition, Somerset House, a remarkable picture by Mr. Macclise, now R.A., representing the "Feast of the Oath of the Peacock." The table (round which were seated knights and ladies fair) groaning under the weight of costly plate, delicate viands, and generous liquors. In the centre a fine pea-

cock, "ornamented with its own feathers." Standing before it, "the knight about to make a vow," in armour, bareheaded, and outstretched arm, was the portrait of Count D'Orsay. The celebrated Royal Academician, who knew so well how to treat the subject, would perhaps kindly supply the readers of "N. & Q." with the passage A. A. asks for.

P. A. L.

ATTONE OR ATONE (3rd S. xi. 255, 403).—The old spelling *attone* is doubtless a consequence of the old spelling of *at* with two *t*'s, *att*; and the origin of the word *atone* is clearly *at-one*, as well explained by MR. SKEAT. It is, however, to be noted that the word is no longer used in the sense in which Shakspeare and Dryden used it. We no longer speak of "atoning discord," or "atoning parties who have quarrelled;" nor do we use the verb intransitively for "to agree." It is also worthy of note, that in the two following passages of Shakspeare, Becket wrongly conjectured *attune* as a substitute for *attone*:—

"I would do much
To attone them for the love I bear to Cassio."

Othello, Act IV. Sc. 1.

"He and Aufidius can no more atone
Than violentest contrariety."

Coriolanus, Act IV. Sc. 6.

CII.

QUOTATIONS (3rd S. xii. 265).—2. The lines MR. CROMEK inquires after are in Cowper's *Task*, book ii.

W. R. C.

6. The sentence—"Happy is he whom other men's harms do make to beware," is the old translation of the Latin "Felix quem faciunt aliena pericula cautum," which is given to exemplify a rule in the old Douay Latin Grammar, but where the original is to be found I do not know.

F. C. H.

8. "The flash of that satiric rage," &c.,

Marmion, canto iv. stanza 7, is part of the description of

"Sir David Lindesay of the Mount,
Lord Lyon King at Arms."

JOB J. B. WORKARD.

9. The couplet—

"Think not your coronet can hide
Presuming ignorance and pride,"

is from the Dedication of Gay's Fable of the "Carrier and the Packhorse," to a young nobleman. (Part II. Fable xi.)

F. C. H.

(3rd S. xii. 92).—The lines beginning—

"Humility, the fairest, loveliest flower," &c.,

I have noted as an extract from Caroline Fry. I have not means at hand to attest it, but I believe it correct.

GEORGE LLOYD.

Darlington.

HAROLD'S COAT ARMOUR (3rd S. xii. 245, 271.) I am much obliged to three correspondents for their replies. Upon these I may remark, that the Muskett family is said to claim its descent from King Harold. I am not aware how this descent is made out, nor do I know who is now the representative of the family. This family bears Argent, 2 bars between six leopards' faces gules, 3, 2, 1. This somewhat resembles the achievement as quoted by MR. STURGEON, viz., Gules crusule 2 barres or voides dazure s^t Champe 6 Luperdes testes d' le 2^d 2. 2., as also that given by M. D., viz., Gules, crusuly, az. two bars voided, between six leopards' faces, or.

P. HUTCHINSON.

DATED SEALS (3rd S. xii. 244).—I have a small circular matrix of gilded steel, with a folding handle, which bears the date 1484. The owner's name was Stur, and the heraldic bearings are three fishes, probably sturgeons, interlaced.

W. J. BERNHARD SMITH.

Temple.

SPEKE ARMS (3rd S. xii. 262).—MR. WOODWARD should have consulted the original license before he wrote his letter. The *Exeter Gazette* is in error. The grant of supporters is only for the life of Mr. William Speke.

VERITAS.

BASKERVILLE, SHENSTONE, AND SION HILL, WOLVERLEY (3rd S. xii. 219, 295).—Of course, it is merely conjectural that the poet Shenstone had any hand in laying out the picturesque grounds of Sion Hill, Wolverley; but he may possibly have done so during Mr. Hurtle's occupation of the estate, if not in Baskerville's time; as Mr. Hurtle was the friend and near neighbour of Mr. Knight of Wolverley House, and Lea Castle, Wolverley (the estate adjoining the Sion Hill estate), where Shenstone was a frequent guest. Four years ago, in a note on the "Birth-place of Baskerville" (3rd S. iii. 403), I had shown that he was born, not at Birmingham, as stated by Derrick and others, but at Sion Hill, Wolverley, Jan. 28, 1706; and that his birth-place must either have been the old farm-house or the "Sion Hill House," which, as it then stood, was very different from the fine modern mansion-house which now stands there. Baskerville would appear not to have gone to Birmingham until about the year 1726. I presume that "the Old Hall at Sion Hill," mentioned by H. S. G., refers to the mansion-house and not to the farm-house; though I have known the place all my life, and never heard either of these houses called "the Old Hall." But H. S. G. is not correct in saying that Mr. Wade-Browne "has recently sold a large portion of the property, including the Old Hall": for it was sold some twenty years ago, and purchased by the late Mr. Samuel Hancock of Woodfield House, Wolverley; who, in his will, gave directions that the Sion Hill estate should be sold when his youngest daughter

(who is my wife) had attained a certain age. In compliance with the will, the estate was therefore sold in June, 1863; and was purchased by J. P. Brown-Westhead, Esq. (late M.P. for York), of Manchester and Lea Castle, Wolverley, whose property it still remains. CUTHBERT BEDE.

APHORISMS (3rd S. xii. 148, 212.)—I think I must have had in mind the passages of Bacon above quoted, together with the following passage in *Boswell's Johnson*, under the date Aug. 16, 1773. Johnson observed:—

"I fancy mankind may come, in time, to write all aphoristically, except in narrative; grow weary of preparation, and connexion, and illustration, and all those arts by which a big book is made."

Q. Q.

THE TREATISE ON OATHS (3rd S. xi. 300.)—The Editor of "N. & Q." is correct in attributing this book to James Morice. I have lately met amongst the Lansdowne MSS. with the articles of impeachment of Morice for this book, and other matters. It is there stated that "the said Booke was published by print in forren partes, and the copies were brought hyther in a Scottish Shippe." The British Museum Catalogue supposes these articles to have been exhibited against Robert Beale (to whom I referred in my reply to J. M.), but this cannot be, for the articles not only state that one book was *printed*, but that "he hath since penned another great Booke in defence of his said former Booke," whereas Beale's Book was in manuscript, retained by Archbishop Whitgift, and I do not find that it was ever printed.

JOHN S. BURN.

Henley.

JOHN MARTEILLE (3rd S. xii. 238.)—There is no foot-note in Goldsmith's translation of John Marteilhe's memoirs concerning the action between the Nightingale and the French galleys, but there is an account of it, headed "Captain Seth Jermy," abridged from the memoirs, in Giffard's *Deeds of Naval Daring*, published by Murray.

For the details of the action, which Mr. Giffard places in 1707, he says, we are indebted to a "French narrative." No record of it is preserved at the Admiralty beyond that contained in the sentence passed upon Captain Seth Jermy, who commanded the Nightingale, and who was exchanged fourteen months after his capture. It was found by the Court assembled to try him for the loss of his ship, that the Nightingale was for "a considerable time engaged with a much superior force of the enemy, and did make so good a defence as thereby to give an opportunity to all the ships under her convoy to make their escape." Captain Seth Jermy was immediately appointed by the Lord High Admiral to the Swallow. Mr. Giffard says of Smith, that he appears to have been a Captain Thomas Smith, an adherent of James II.

He was rewarded by the French Court by an appointment to command the captured Nightingale, and in the following year he was taken by Admiral Haddock, and hanged for an attempt to destroy the town of Harwich. F. J. O. East Acton.

CALAPHIBUS (3rd S. xii. 307.)—I should suppose that Mr. VAN LAUN's query refers to a mere printer's error for Cartaphilus, the hero of one version of the legend of the "Wandering Jew." I may be permitted to call attention to the *Chronicles of Cartaphilus*, by David Hoffman, of America—an extraordinary book, fragment though it be. A. B. GROSART.

Liverpool.

CHINESE NEWSPAPER (3rd S. xii. 65, 217.)—There was a newspaper published in London in Chinese and English some few months back, under, I think, the same title as that mentioned by Mr. W. W. MURPHY, *The Flying Dragon*. In a number I casually saw, I remember it was stated that the Chinese characters were lithographed, and not printed from type. I believe it was chiefly a medium for commercial advertisements.

ONALED.

Miscellaneous.

NOTES ON BOOKS, ETC.

History from Marble. Compiled in the Reign of Charles II. by Thomas Dingley, Gent. Printed in Photo-lithography by Vincent Brooks from the Original in the possession of Sir Thomas E. Winnington, Bart. With an Introduction and descriptive Table of Contents by John Gough Nichols, F.S.A. (Printed for the Camden Society.)

Among the many literary treasures in the Library at Stanford Court, the *History in Marble* and some similar MSS. by Thomas Dingley have long held a most prominent place. Thomas Dingley, who deserves to be better known, was the son and heir of Thomas Dingley, Esq., of Southampton, and having been educated by James Shirley, the Poet Laureate, was admitted of Gray's Inn August 6th, 1670. In 1671, in the suite of Sir George Downing, he visited the Low Countries, and the "Journal of my Travails through the Low Countries" is the earliest of his MSS. now remaining. In 1674 he visited France, and in 1680 repaired to Ireland. His MS. Journals of both these excursions are still preserved, the latter being now in course of publication by the Kilkenney Archeological Society. His "Notitia Cambro-Britannica," a voyage of North and South Wales, has lately been privately printed by the Duke of Beaufort under the able editorship of Charles Baker, Esq. F.S.A. But the most important of all his MSS. is the one here printed, which he sometimes calls his "English Journall," and sometimes his "English Itinerary." It was probably in progress during many years: its materials are gathered from various English counties, but are more particularly copious and curious for Herefordshire and Wiltshire, and for the cities of Bath and Oxford. Wherever he went, Dingley not only took notes of everything of interest—architectural, archeological, heraldic, or monumental—but with a ready pencil made very effective sketches of them. These drawings are so numerous (they must amount to many hundred^s) that all idea of engraving them, and so reproducing the

work in its entirety, must have been abandoned on account of the vast expense it would have entailed, had not the Council of the Camden Society been able to avail themselves of the photo-lithographic process of Mr. Vincent Brooks. Thanks, however, to the extreme liberality of Sir Thomas Winnington, who entrusted his precious MS. for many months to Mr. Brooks, and to the skill of that gentleman the Members of the Camden Society will possess a perfect facsimile of the original MS., which will moreover have this advantage over such original, that it is accompanied by the necessary illustrations from the pen of so sound an antiquary as Mr. John Gough Nichols. The work is as valuable as it is unique; and we congratulate the Camden Society and all concerned, in the production of a book especially rich in genealogical and topographical information, which will create great interest beyond the pale of the Society.

MR. A. W. BENNETT'S additions to his list of Gift-books illustrated by Photography, for the present season, will include—"Scotland, her Songs and Scenery," with fourteen photographs uniform with the "Lady of the Lake"; a new edition of "Our English Lakes"; "Our Representative Men," edited by E. Walford, being selections from "Photographic Portraits of Men of Eminence"; of twenty Portraits and Biographies of the most distinguished Men of the Day in Literature, Science, and Art; the First Series of "Pen and Marshland Churches," a series of fifteen Photographs; and a cheaper edition of "Longfellow's Hyperion," with twelve photographic

illustrations. He will also shortly publish "Caretta, Songs and Sympathies," by J. J. Britton.

DR. SIMONIDES.—Dr. Constantine Simonides, whose alleged discoveries of early MSS. formed the subject of a very warm controversy here in literary circles, died of leprosy at Alexandria about five weeks since.

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Notices to Correspondents.

EMRAY. Mr. J. G. Apollod's curious mechanical contrivances were exhibited at his residence, 23, Wilson Street, Emsbury Square, now occupied by his successor, Mr. Frederick Smith Fur-skin dyer.

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REPLIES:—Palace of Holyrood House, 351—Mr. James Telfer, 352—Salad, *ib.*—Portraits of Bellini and Donizetti, 353—Early Quakerism, 354—Homeric Traditions and Language, *ib.*—The Soldier who pierced Christ, 355—Class, 356—Hobbes, the Surgeon, *ib.*—White used for Mourning, 357—Philological Society's Dictionary, 358—Thomas Love Peacock—Greek Patriarchs of Constantinople—Inscription in Melrose Churchyard, &c., 353.

Notes on Books, &c.

Notes.

THE LORD MAYOR'S SHOW.

Perhaps your readers may like to know what a satirist wrote about the pageant in the reign of William and Mary, or Queen Anne. No date is given in the *State Poems*, which is to be regretted; and the only mode of progress alluded to is "On Jennets . . . As tame all as Lambs"—whence, "Gowns hung draggling thro' every Puddle." S. H. H.

St. John's Wood.

"O Raree Show! O Pretty Show! or, The City Feast.

"On a day of great Triumph, when Lord of the City
Does swear to be honest and just, as he's witty;
And rides thro' the Town that the Rabble may shout
him,

For the wonderful Merits he carries about him;
Being an honest Man, I'll be bold for to say,
Than has sat in the Chair this many a day;
Like the rest of the Fools from the Skirts of the Town,
I trotted to gaze at his Chain and his Gown,
With Legs in a Kennel quite up to the middle
in Dirt; with a Stomach as sharp as a Needle,
I stood in the Cold clinging fast to a Stump,
To see the *Wiseakers* march by in their Pomp:
At last heard a Consort of Trumpets and Drums,
And the Mob crying out, *Here he comes, here he comes.*
I was carry'd by the Crowd from the place that I
stood in,

And the Devil to do there was all of a sudden:
The first that appear'd was a great *Tom-a-Doodle*,
With a Cap like a Bushel to cover his Noddle,
And a Gown that hung draggling thro' every Puddle;
With a Sword and a Mace, and such Pageantry Pride,
And abundance of formal old Foppery beside.

A Troop of grave Elders O then there came by,
In their Blood-colour'd Robes, of a very deep Dye,
On Jennets the best that the Town could afford,
As tame all as Lambs, and as fine as my Lord:
With very rich Saddles, gay Bridles and Cruppers,
Wouldn't ever have been made but for such City-

Troopers:

Like Snails o'er a Cabbage they all crept along,
Admir'd by their Wives, & huzza'd by the Throng.

The Companies follow'd, each Man in his Station,
Which ev'ry Fool knows is not worth Observation,
All cloth'd in Furs in an antient Decorum,
Like Bears they advanc'd with their Bagpipes before
em;

With Streamers and Drums, and abundance of fooling,
Not worth the repeating, or yet ridiculing;
So I'll bid adieu to the Tun-belly'd Sinners,
And leave 'em to trudge thro' the Dirt to their Dinners.

At last I consider'd 'twas very foul Play,
That a Poet should fast on a Festival Day:
I therefore resolv'd it should cost me a Fall,
But that I would drink my Lord's Health at a Hall.
For why mayn't a Poet, thought I, be a Guest,
As welcome as Parson, or Fool at a Feast,

For the sport of a Tale, or the sake of a Jest?
I mix'd with the Musick, and no one withstood me,
And so jostled forward as clever as could be:
I pass'd to a very fine Room thro' a Porch;
'Twas as wide as a Barn, and as high as a Church,
Where Cloths upon Shovel-board Tables were spread,
And all things in order for Dinner were laid;
The Napkins were folded on ev'ry Plate,
Into Castles and Boats, and the Devil knows what;

Their Flaggons and Bowls made a very fine show,
And Sweetmeats, like Cuckolds, stood all in a row.
They walk'd, and they talk'd; after some Consultation
The Beadle stood up, and he made Proclamation,
That no one presume, of a Member, till after
He 'as din'd, to bring in his Wife or his Daughter.
Then in come the Pasties, the best of all Food,
With Pig, Goose, and Capon, and all that was good;
Then Grace soon was said, without any delay,
And as hungry as Hawks they sat down to their Prey.
The Musick struck up, such a *Boree* advancing,
As the *Polanders* pip'd when their Cubs were a dancing.
Then each tuck'd his Napkin up under his Chin,
That his Holyday Band might be kept very clean,
And pinn'd up his Sleeves to his Elbows, because
They should not hang down, and be greas'd in the
Sauce.

Then all went to work, with such rending and tearing,
Like a Kennel of Hounds on a quarter of Carr'on.
When done with the Flesh, then they claw'd off the Fish,
With one Hand at Mouth, and the other in Dish.
When their Stomachs were clos'd, what their Bellies
deny'd,

Each clap'd in his Pocket to give to his Bride;
With a Cheese-cake and Custard for my little *Johnny*,
And a handful of Sweetmeats for poor Daughter *Nanny*.

Then down came a Blade, with a Rattle in's Skull,
To tickle their Ears when their Bellies were full:
After three or four Hems to clear up his Voice,
At every Table he made them a Noise
Of twenty-four *Fiddlers* were all in a Row;
Tho the Singer meant Cuckolds, I'd have 'em to know:
Then *London's* a gallant Town, and a fine City,
'Tis govern'd by Scarlet; the more is the pity.

When Claret and Sack had troubl'd freely about,
And each Man was laden within and without:
The Elders arising, all stagger'd away,
And in sleeping like Hogs spent the rest of the Day."

From *Poems on State-Affairs*, vol. iii. p. 338.

DEATH OF THE MAIDEN OF NORWAY.

When and where did this royal princess Margaret, Queen of Scots, die; and where was she interred? The Princess Margaret of Norway was only daughter of Eric II., King of Norway (1280-1299), by his wife Margaret, daughter of Alexander III., King of Scots (1249-1286): the marriage contract was dated July 25, 1281; and the princess, having proceeded to Norway, was formally united to her youthful husband, then only fourteen years old, and crowned as Queen of Norway in the month of August following. She died in Feb. 1283, shortly after giving birth to the "Maiden of Norway," who was acknowledged as heiress of Scotland and the Hebrides, Man, Tyndale, and Penrith, in an assemblage of the Scottish estates at Scone, February 5, 1283, in default of male issue of her grandfather, King Alexander. The untimely and violent death of that gallant monarch on March 16, 1286, raised "Margaret, the Maiden of Norway," to the Scottish throne; and a parliament, assembled on April 11 of that year, appointed a regency to govern the kingdom during the minority of the infant queen. The troubles which subsequently arose in Scotland occasioned a civil war between the parties of Bruce and Balliol; and for two years a war, almost unnoticed by our historians, continued its ravages in the country. It was finally determined to send for the young queen from Norway; and Edward I., King of England, secretly procured a dispensation, dated October 3, 1289, from Pope Nicolas IV., for the marriage of his son, the Prince of Wales, to the young Queen of Scots, as they were within the forbidden degrees of consanguinity. But while Scotland was preparing to welcome the expected arrival of their youthful sovereign, on whom so many fair hopes depended, Queen Margaret was seized with a mortal illness on her passage from Norway, and died at Kirkwall, in the Orkney Islands, in September, 1290, when only in the eighth year of her age and fifth of her nominal reign: her remains were interred in the cathedral of St. Magnus, at Kirkwall. This is the account of the Maiden's death, according to the generality of our historians; but several other statements of the facts are also found recorded. *Annals of England* (Parkers, Oxford, 1858, i. 349), states that—

"She remained in Norway with her father until 1290, when a marriage having been arranged for her with Edward, Prince of Wales, she sailed for Scotland, but died on her way in the Orkneys, Oct. 7, and was buried in the cathedral of St. Magnus at Kirkwall."

Here a different date is given, 7th of October, instead of that usually assigned, in September. Wyntoun's *Orygynale Cronikil of Scotland* (Macpherson's edit., 1795, vol. ii. book viii. p. 13), assigns a violent death to "that madyn swet," and that she "was put to dede be martyr"; but this

appears a very improbable circumstance, although Winton must have had, when he wrote, some grounds for the allegation: however his editor, David Macpherson, in his *Notes on the Eighth Book*, on this passage (l. 98), says:—

"Wyntoun is mistaken here. The young queen was upon her passage to Britain, and dyed in Orkney (Torfae *Hist. Norweg.*, vol. iv. p. 381; *Mat. Westm.*, p. 414; *Knyghton*, col. 2468), probably in South Ronaldsay, where there is a safe harbour called St. Margaret's Hope, seemingly from this event. It is pretty certain that St. Margaret never was there, but the superior celebrity of that holy queen has transferred to her the name, which belonged to her descendant and namesake."

From the above it is evident that neither the date, nor exact place, of the Maiden's death is recorded by any competent authority. Surely at the present day, when such light is thrown on many dark points of history, this historical question might be elucidated more satisfactorily. Perhaps some local antiquary in the Orkneys—say Rev. Charles Clouston, minister of Sandwick (already known as an archaeologist), or the parish minister of South Ronaldsay—might see this query, and bring his personal knowledge of the locality to bear on the point. The fact of there being a harbour called "St. Margaret's Hope" in the island of South Ronaldsay could, anyway, be cleared up; and whether any tradition still exists there regarding the death of the "Maiden of Norway" in that remote corner of Britain.

A. S. A.

Allahabad, E. Indies.

QUEEN ELIZABETH'S AMYOT, BRITISH MUSEUM DUPLICATE.

I bought, some years ago, at a stall, a copy of Amyot's *Vies des Hommes Illustres, etc., par Plutarque de Cheronée*: a Paris, par Vascoran, 1567. It is a very fine copy, in six volumes, old calf and rich gilt edges, and stamped with a crown and rose with the letters "E. R." It was sold as a duplicate from the British Museum in 1818. Did this belong to Queen Elizabeth? The reason for my asking is this:—In the *Catalogue of the Choicer Portion of the Libri Library*, sold by Sotheby in 1859, No. 813, is a copy of *Demetrius Phalereus*, described as being in very fine binding, and formerly in the library of "Henry, Prince of Wales"—son of James I. The notice in the catalogue adds:—

"Specimens of Prince Henry's Library are extremely rare. *This volume was sold in 1818 as a duplicate by the British Museum.*"

It would be interesting to know why such books were sold, what prices they fetched, and what duplicates were retained in their stead, and a list of all that were sold. My Amyot's Plutarch, and M. Libri's Demetrius, both having been sold in 1818, would seem to indicate that there must

have been a more than usual ruthless *weeding* in that year. Allow me to make one suggestion. I do not think that the mere stamping a book—"Duplicate, B. M. 1818," under the stamp "Museum Britannicum"—is a sufficient protection to the integrity of the library. It appears to me that such a stamp might be easily counterfeited, and books purloined. A surer mode would be either never to sell duplicates, or, if they must be got rid of, for the chief librarian, or some authorised officer, to sign an autograph reason for the sale. The discovery of a forgery of signature would be easier than that of a mere stamp. With the highest of possible characters, and the most sterling integrity, in the case of a very eminent librarian (not a hundred years ago), books were sold at his sale after his death which he had taken home to collate, and coins to examine, which he had *no* intention to retain; but death overtook him, and they are irreparably gone! This was an accident, but many private libraries and cabinets are enriched by no accident. Where unique volumes and rare coins, special bindings, &c., are sold, the auctioneer should be held responsible for the pedigree, and we should have more caution exercised. R. H.

[For many years no duplicates have been sold from the British Museum Library. Indeed we believe that the authorities have frequently bought back for the library copies of books unfortunately so disposed of in former times. It might be well if our correspondent were to show the copy in question to the Museum Librarian.—Ed.]

RELIGIOUS SECTS.

The following list of the various titles by which religious denominations have been certified to the Registrar-General of Births, Deaths, and Marriages, contains names which will be new to some of your readers:—

Apostolies.	Church of Christ.
Armenian New Society.	Countess of Huntingdon's Connexion.
Baptists.	Disciples in Christ.
Baptized Believers.	Eastern Orthodox Greek Church.
Believers in Christ.	Ecelectics.
Bible Christians.	Episcopalian Dissenters.
Bible Defence Association.	Evangelical Unionists.
Brethren.	Followers of the Lord Jesus Christ.
Calvinists.	Free Grace Gospel Christians.
Calvinistic Baptists.	Free Gospel Church.
Catholic and Apostolic Church.	Free Christians.
Christians who object to be otherwise designated.	Free Church.
Christian Believers.	Free Church (Episcopal).
Christian Brethren.	Free Church of England.
Christian Eliasites.	Free Union Church.
Christian Israelites.	General Baptist.
Christian Teetotallers.	General Baptist New Connexion.
Christian Temperance Men.	German Lutheran.
Christian Unionists.	
Church of Scotland.	

German Roman Catholic.	Refuge Methodists.
Greek Catholic.	Reform Free Church of Wesleyan Methodists.
Hallelujah Band.	Revivalists.
Independents.	Roman Catholics.
Independent Religious Reformers.	Salem Society.
Independent Unionists.	Sandemanians.
Inghamite.	Scotch Baptists.
Jews.	Second Advent Brethren.
Latter Day Saints.	Separatists (Protestant).
Modern Methodists.	Seventh Day Baptists.
Mormons.	Strict Baptists.
New Connexion of Wesleyans.	Swedenborgians.
New Jerusalem Church.	Testimony Congregational Church.
New Church.	Trinitarians.
Old Baptists.	Union Baptist.
Original Connexion of Wesleyans.	Unionists.
Plymouth Brethren.	Unitarians.
Peculiar People.	Unitarian Christian.
Presbyterian Church in England.	United Christian Church.
Primitive Methodists.	United Free Methodist Church.
Progressionists.	United Brethren or Moravians.
Protestants adhering to Articles of Church of England, 1 to 18 inclusive, but rejecting Order and Ritual.	United Presbyterian.
Providence.	Unitarian Baptists.
Quakers.	Welsh Calvinistic Methodists.
Ranters.	Welsh Free Presbyterians.
Reformers.	Wesleyan Methodist Association.
Reformed Presbyterians or Covenanters.	Wesleyan Reformers.
Recreative Religionists.	Wesleyan Reform Glory Band.

PHILIP KING.

PRIDE OF ANCESTRY.

Not even excepting the Americans, who in their trips to this hemisphere seldom fail to visit the old homes of their emigrant forefathers for the purpose of collecting genealogical information, the pride of ancestry has in a greater or less degree prevailed in all ages, and among all nations. And, moreover, so anxious have many undoubtedly ancient and illustrious English families been to include amongst their ancestors, either lineal or collateral, those who have chanced to play some part, no matter how unworthy or infamous, in the history of their country, that they have not hesitated to claim those whom others would be only too glad to ignore altogether.

So peculiarly illustrative of this is the following unpublished anecdote, which was told me by a veteran Waterloo officer who was present on the occasion referred to, that I ask a corner for it; though in doing so I must disclaim wishing to depreciate a stock that has been for many generations highly and justly esteemed:—

Sir Walter Scott was dining at a country house in Hampshire where, amongst the guests invited to meet him, was the then baronet of the Tyrrell family. The conversation turned on the anti-

quity of families, and particularly of that of Tyrrell, which, it was said, was not only traceable to the Norman Conquest, but held a high position at that period; and the well-known story of William Rufus having been slain by an arrow from Sir Walter Tyrrell's bow was cited as confirmation of the assertion. But, upon the prince of novelists having expressed grave doubts as to the authenticity of that fact, the worthy descendant of the knight was so nettled at any scepticism of the fond traditions of his house, that he somewhat fiercely exclaimed, "Then next, I suppose, you will say that we did not smother the princes in the Tower!" My informant stated that Sir Walter merely bowed, and that the discussion was thus abruptly terminated. COLLUS.

The Temple.

BETLE OR WEDGE.—In Caxton's translation of *Reynard the Foxe*, chap. viii. we read that Lantfert the carpenter had brought into his yard "a grete oke, whiche he had begonne to cleue, and as men be woned he had *smeten two betels therein*, one after that other, in suche wyse the oke was wyde open"; and in the next page, when Bruyn had "put his heed ouer his eeris in to the clyft of the tree," Reynard "*brak out the betle*," so that poor Bruyn "was fast shette in the tree." In the copy in the King's Library at the British Museum, the word which is here used in the sense of *wedge* has been in both places struck out with a pen and "*wegge*" written over "in an old and apparently a contemporary hand," as Mr. Thoms says in a note on p. 15 of his reprint. The "would-be" corrector evidently supposed that Caxton had inadvertently put one word for the other, but a reference to the Dutch from which he translated, proves this to be only one of the many curious examples that might be given of the extreme accuracy with which Caxton followed his original: "So had hi daer twee *beytels* in gheslagen," and in the second passage, "ende brac die *beitete* vter eycken." It is remarkable that in the Dutch (or Flemish) language *beytel* (or *beitel*) always signifies a *chisel* or *wedge* ("Cisciau; Kloofbeitel, con; outil à fendre du bois," Halma, *Dict. Flamand*), while in English the word which so nearly resembles it is only used to denote the *mallet with which the wedge is "smeten in."*

FR. NORGATE.

CRANNOGES.—However ancient such structures may have been, I can confirm MR. PINKERTON'S statement (*anté*, p. 230) that their use is modern no less. In the year 1817, in the county of Fermanagh, such a place of abode, on a small island only accessible by a boat, was used in the manufacture of illicit whisky.

O. T. DOBBIN.

"ENDEAVOUR" AS AN ACTIVE VERB.—That endeavour may be used as a reflexive verb was fully

shown by a writer in 2nd S. v. 50. Of course "I (you) endeavour *myself* (*yourself*) to act" does not settle the question, but "I endeavour *me* to act" is decisive.

I marvel that the "active" use, pointed out so long ago as 1850 (1st S. i. 373) by C. Forbes, has not been illustrated. So I endeavour illustration. The passages which I send are copied from a note, written on the margin of the page containing C. Forbes's communication. I have little doubt but that they might be multiplied:—

"I will endeavour . . . the maintenance and preserving of the peace and safety."—Clarendon, *Rebell*, book xv. p. 891, ed. Ox. 1840.

"To endeavour a right notion and conception of them."—Bishop Pearson, *Exp. Creed*, To the Reader.

"Endeavoured the like reformation."—Heylyn, *Hist. Presbyterians*, p. 1.

"Men who attend the altar and should most Endeavour peace."

Milton, *Par. Lost*, xii. 355.

Hence, passively:—

"To prayer

Though but endeavoured with sincere intent."

Ibid., iii. 192.

"He has assaulted me already and endeavoured a rescue."—Fielding, *Amelia*, book viii. ch. x.

CHARLES THRIOLD.

YANKEE CIDER AND BLESSED CUSHIONS.—Hinchliff, in his *South American Sketches* (pp. 9, 10), thus remarks:—

"After about three hours' walk (at Bird Island) in the hottest part of the day, we were glad to get back to the town, and take shelter in a queer little store called the Café Bilhar, where we refreshed ourselves with a bottle of good Yankee cider, and waited till it was time to go on board. The billiard-table was unluckily *hors de combat*; if it had been blessed with cushions, we might have tried a game in spite of the filthiness of the cloth."

A tumbler of good American cider, though it is apt to be acid in hot climates, is a most refreshing beverage; but the author has not given the correct address where he procured it. Café Bilhar cannot be translated, for the reason that an *e* between the two words has been omitted. Café e Bilhar is more intelligible, and so it is on the *sign-board*—café and billiard-table. It has been our fortune, good, bad, or indifferent, to have seen many things blessed, from a bell to a donkey, which had been rigged up in many coloured ribbons before being taken in front of the church where the ceremony was to be performed; but "blessed," as applied to the cushions of a dirty billiard-table with a filthy cloth, is a singular expression, as new to us in this neighbourhood as it may be to your readers. W. W.

Malta.

STALACTITES AND STALAGMITES.—I do not know, Mr. Editor, whether you will emblematize the note I now send you as a geological mnemonic or as a Transatlantic witticism, for it appears to me

that it will suit for either. A friend of mine lately visited the famous Mammoth Cave of Kentucky. The attendant was a negro, possessing no small share of that sense of the comic which is a characteristic of his race, and who gave my friend the following etymological distinction between stalactites and stalagmites. Whether it was original with him I do not know:—

“Dem,” said he, pointing to the roof of the cave, “is stalactites, ‘cos if dey was not tight dey’d be berry certain to fall down; and dese”—pointing to the floor—“might be stalactites, but as dey is not, dey is ob course stalagmites.”

ACHENDE.

Dublin.

REV. WM. COLE, D.D.—I have in my possession an extremely rare, if not unique, etching of the Rev. William Cole, D.D., President of Corpus Christi College, Oxford, and at the time of his death Dean of Lincoln, which settles a fact not mentioned in the account of him in either Antony à Wood’s *Athene Oxonienses*, or in the family pedigree in Wood’s MSS. in the Ashmolean Museum, or in the biographical dictionaries. I therefore offer it for the benefit of future compilers of such works, and also of those interested in the divines of the Reformation. The portrait in question is a small 4to, $5\frac{1}{2}$ in. \times $5\frac{3}{8}$ in., and is vigorously though rudely executed. It states that “Eliza Gulitor fecit;” and represents the persecuted (and by Antony à Wood maligned) scholar in a skull-cap, gown, and the ruffled collar of the period. His face, elongated and indicative of privations suffered during his “exile [at Frankfort and Zurich] for conscience’ sake in Queen Mary’s reign,” is slightly turned to his right, and exhibits a moustache and a small pointed beard. In the right corner—i. e. to the left of the head—is the information alluded to, “A. Dⁿⁱ 1597, ætatis suæ 75;” and on the other side is a shield of his arms, vert, on a bend cottised three fleur-de-lis arg.

From a careful examination of much that bears on his history, I feel pretty certain that he was born at or in the neighbourhood of Grantham, in Lincolnshire; and that he received his early education at the Grammar School in that town, which had been shortly previous founded by Bishop Fox, and affiliated to Corpus Christi College. Thither Cole proceeded, in due course graduated, and in after years became, on Queen Elizabeth’s nomination, its first married president.

J. E. C.

Easthorpe Court, Wigtoft.

“TO SLEEP LIKE A TOP.”—The following appeared in *The Times* of the 30th September last, addressed to the “Editor” by Professor Malvoisin:

“Sir,—In illustration of your article of the 26th inst., page 8, column 3, where you doubt whether the English expression, ‘To sleep like a top,’ may rightly be derived from the French *dormir comme une taupe*, permit me to

add that you seem to me to be very much authorized to contest it, for we have in French another proverbial form much more used than the alleged one *dormir comme une taupe*, and that is, *dormir comme un sabot*. Now, in this expression we use, of course, the word *sabot* with the meaning of the English whipping top, *toupie* being used only for the spinning top. It seems, therefore, to be the more certain that both expressions correspond exactly, from this very circumstance, that the French language uses more frequently that word of the two, which is the less similar to the English top, saying *dormir comme un sabot* rather than *dormir comme une toupie*. It is, then, the same idea, rather than the same sound, that induced both Englishmen and Frenchmen to use the same comparison. Another evidence may be taken from this fact, that we say in a similar manner, *il ronfle comme un sabot*, or *comme une toupie* (he snores like a top).

“I am, Sir, your obedient servant,

“EDOUARD MALVOISIN, Professor in Paris.*

“4 Rue Berthollet, Paris, Sept. 27.”

LIOM F.

SEALS, WHEN INTRODUCED INTO ENGLAND.—

It is stated, in Boutell’s *Heraldry, Historical and Popular*, and also in Godwin’s *English Archaeologist’s Handbook*, that seals were not introduced into England till the reign of Edward the Confessor. Now this is certainly wrong: for, besides the seal of Ethilwald, Bishop of Dunwich A.D. 850 (mentioned by me in “N. & Q.,” 3rd S. xii. 167), there were at the Abbey of St. Denis, in France, genuine charters of Ofla and Ethelwulf, sealed with their seals, representing their portraits. One of Edgar is a bust in profile.

JOHN PIGGOT, JUN.

SCOTCH SETTLERS IN ULSTER.—Until I read the following statement by MR. O’CAYANAGH, in the last number of “N. & Q.” (p. 311), I had always supposed that these were Lowlanders, and, therefore, not Gaels.—“the descendants of the Gael of Scotland, originally from Ireland, planted by James I. in Ulster.” I must own that I still retain my original opinion, but I am open to conviction on the production of any satisfactory evidence to the contrary. I am perfectly aware, however, that the idea of identifying the “Tartan array” with the national dress of Scotland has become more prevalent in the “Black North” than on this side of the Channel.

Some score of years ago I was taken to a *café chantant*—the Oxford of Belfast—when, on a young lady appearing on the stage in a very fanciful checkered dress, one of my friends observed to me: “Oh, here is your Scottish Anthem.” I must own that, till that moment, I was not aware that we possessed such a thing. I expected either “Blue Bonnets over the Border,” or “Scots wha hae,” to the tune of “Hey tutti taitii.” You may guess my surprise when the fair songstress favoured us (I must say in most capital style) with Hogg’s “Donald Macdonald.” How it would have gladdened the old shepherd’s heart! for,

[* See also “N. & Q.” 2nd S. viii. 53, 97.]

high as he might value his productions, he never advanced any claim to having produced a *national* anthem.

GEORGE VERE IRVING.

Queries.

BIRD AND POVEY FAMILIES.—Will any reader of "N. & Q." kindly inform me anything concerning the ancestors and descendants of Christopher Bird, living (1605) at Staindon, who had a son Thomas living 1634, and of Laurance Povey living 1605? He married Jane, daughter of Thomas More. Any information concerning the above may be addressed to H. A. B., Mr. Lewis's, 136, Gower Street, Euston Square.

LIEUTENANT BRACE.—In the year 1749, at the Worcester Spring Assizes, Lieutenant Brace was tried and found guilty of killing a watchman in a drunken brawl. What was the fate of Brace? Was he executed? P. P.

THOMAS CHESTER, Bishop of Elphin 1580-4, died at Killiathar June 1584. Can you tell me in what Irish registry his will or administration would probably be found? SWEETCARE.

BROKEN CHINA.—Is there any receipt for a material wherewith to supply the broken or missing pieces of white china? Putty is too soft. EMKAY.

HENRY WM. COLE.—Can any of your correspondents give an account of Henry William Cole, of whom I have an 8vo engraving?

It bears the date of 1791, and has at the foot these armorial ensigns: On a mantle a shield arg. charged with a double-headed eagle displayed (qy. ppr.), dimidiated by being impaled with, per bend gu. and or, a bend vert between five estoiles (3 and 2) of the field counterchanged, and surmounted by a knight's helmet having thereon a crest of the Prince of Wales' feathers. The print has evidently formed either a frontispiece or an illustration to some work, but I do not find in the catalogues of our public libraries any one of these Christian and surnames as an author, nor mention made of him in the biographical dictionaries. The arms given are not assigned to any family of the above name in the "armories" or works on heraldry with which I am acquainted.

J. E. C.

Easthorpe Court, Wigtoft.

CROWN PRESENTATIONS.—I should be glad to know how it is that the crown presents to vacancies made by crown promotions; whether it be one of the papal prerogatives that were transferred to the crown, and on what grounds the power originally was or is still claimed and exercised.

J. T. F.

The College, Hurstpierpoint.

BARON D'AUNNEAU.—Where is any information to be found concerning Baron D'Aunneau, a Dutchman who is said to have been slain near Nottingham during the great civil war? Where was he killed, and at what date? See *Royal Martyrs*, a broadside "printed by Tho. Newcomb, living in Thames-street over against Baynards Castle, 1660." The copy from which I quote is No. 537 of the Society of Antiquaries' Collection.

EDWARD PEACOCK.

DORCHESTER, CO. OXFORD.—In Murray's *Hand-book of Berks, Bucks, and Oxon*, under his account of Dorchester, is the following:—

"There is an old and existing belief that no *viper* will live in the parish of Dorchester."

Where did this saying originate?

S. BEISLY.

MONSIEUR DE JOUX.—This gentleman was the first French teacher in Dollan Academy, a celebrated educational establishment in Scotland. At the time he was appointed, about 1824, he represented himself to be a Lutheran clergyman, but on returning to France became Roman Catholic, and published a work giving, so far as I can recollect, an amusing account of Scottish manners, particularly in religious matters. Can any of your correspondents give the title of this work, which was put into my hands by the head of the Jesuits at Naples as ably defending the Catholic faith? Is the subsequent history of Monsieur de Joux known? He had a son Gideon, who, I have understood, became a clergyman in the Church of England, and published a volume of Sermons. The work respecting which I inquire was published in Paris about the end of 1825.

C. T. RAMAGE.

ENGRAVED PORTRAIT WANTED.—Wanted, some account of an engraved portrait of one of the Lairds of Brodie—engraved probably from thirty to fifty years ago—name of painter, engraver, &c., and place of publication. F. M. S.

AN ETCHING QUERY.—Is there any kind of ink which can be used freely with the pen on paper, and will afterwards "set off" on an ordinary etching ground laid on copper, if passed through the rolling press? I find that the red chalk recommended in books gives only a very coarse outline. As an amateur wood-engraver, I find a drawing on ordinary paper with copying ink "sets off" capitably on a wood-block, and saves an immense deal of trouble in tracing, reversing, &c. I am very anxious to hit on something that will do equally well with copper.

F. M. S.

"GIVING LAW" OR "GIVING A LITTLE LAW." What is the origin of this phrase as used by sportsmen in the sense of giving game a start? A

quarter of an hour is the utmost extent of "law" which many an anxious hostess allows the most favoured guest. M. Y. L.

LONG TONGUE.—A discussion having recently arisen as to the correct origin of this term, it has been resolved to appeal to "N. & Q.," being perfectly satisfied that the decision, whatever it may be, will be fair to the fair sex, which it so closely concerns. Some say it originated from the long and marvellous stories told by travellers; that is, "shooting with a long bow." Others, not so gallant, assert that it had its origin because the tongue of a woman, when "set in motion," is the nearest approach to perpetual motion which has yet been discovered. While others again, still more ungalant, stoutly maintain that the expression was first known from the statement of a crabbed old man, who said that, before marriage, his wife was so amiable, kind, and silent, that he thought she had no tongue; but to his sorrow he had found it long enough ever since. W. W. Malta.

CHARLES MATHEWS THE ELDER.—The monologue entertainments of C. Mathews were published in former times by John Duncombe, Middle Row, Holborn; who is now dead, and his shop occupied by some other business. Can anyone inform me where these printed accounts can now be obtained? I am anxious to procure a copy, especially of the *Mail Coach Adventures*, published at 2s. T. W. R.

MEDICAL QUERY.—On entering an old woman's cottage in this parish yesterday, I found her crouching over the fire, and looking very wretched, and the following conversation ensued:—"Why, Mary, you look very miserable; what's the matter with you to-day?" "Oh! indeed, Sir, I be very bad, I've got a rising of the lights." "Indeed, I am sorry for that, it must be a terrible business indeed; but what have you done for it?" "Why, Sir, I've taken the only thing as they do tell me will cure it; I taken some shot." "Taken shot, have you; and how many did you take in a dose?" "Well, I've taken four at a time, Sir; but, 'deed, I don't find as they have done me any good at all yet."

Now, as all human nature is subject to the same infirmities of the flesh, I should be glad to know—

1. What may be the special disease known as "Rising of the lights"?

2. Did the old lady's remedy fail from her taking too large or too small a charge?

3. Would you in this case recommend *dusk* or *dusk shot*? C. Y. CRAWLEY.

Taynton.

NAME WANTED of the bishop or bishopric that bore or bears the following arms:—"Azure, a

chevron or, between two bulls' heads, argent, couped and looking to the right, and a lamb lying on a mount, both of the third." The shield is handsomely garnished and lies over two crossed croziers, and is surmounted by a mitre. Motto, "PATIENTER." In the corner of the engraving (which is copper-plate, 7×6 inches) are these contracted words, very small: "L: fruytiers f: Antv." The last word looks something like "Antwerp." I shall be much obliged to any of your correspondents who will be kind enough to give me the name I want. Perhaps D. P. can help me again? JOHN DAVIDSON.

OLD SAYING.—"One *forse* one cannot but say." Was this a common form of speech in or about the seventh century? R.

FRENCH PORTRAIT.—A friend of mine has a life-size portrait in oil of a lady in very light though rich attire, the lower limbs being much exposed and plunged in a bath or lake of limpid water, in which are growing plants of the fleur-de-lis or iris. The person from whom my friend obtained the portrait described it as a likeness of Madame du Barry attired as a water-nymph; but as a child is depicted by her side, who is evidently her daughter, I am inclined to consider it a portrait of Madame de Pompadour. The name of the painter, "Lutinville," and the date, 1753, are given on the picture itself, and I shall feel obliged by any account of this artist which can be afforded by your correspondents. M. D.

PRIOR: PSALM LXXXVIII.—The editor of *Select Psalms in Verse*, &c. (Hatchard, 1811), says of the following version of this psalm:—

The imitation of Psalm lxxxviii. is ascribed to Prior, in a small collection of Sacred Poems, printed at Edinburgh, 1751, under the title of *Considerations on the 88th Psalm*. These fine stanzas, and his paraphrase of St. Paul's exhortation to Charity, make us regret that this excellent poet did not more frequently invoke Urania. The paraphrase, which is one of the best pieces of sacred poetry in our language, has always been greatly admired, and is pronounced by Johnson to be eminently beautiful.

Does the version appear in any of Prior's early editions, or was it contributed by him to any of the miscellanies? The earliest copy of it I have seen is in *A Collection of Psalms and Hymns*, 1738:—

"PSALM LXXXVIII.

"Heavy, O Lord, on me thy judgments lie,
And curs'd I am, for God neglects my cry.
O Lord, in darkness and despair I groan;
And every place is hell; for God is gone.
O Lord arise, and let thy beams controul
Those horrid clouds that press my frighted soul;
O rise and save me from eternal night,
Thou art the God of light.

"Downward I hasten to my destined place;
There none obtain thy aid, none sing thy praise.
Soon I shall lie in death's deep ocean drown'd.
Is mercy there? is sweet forgiveness found?

O save me yet, whilst on the brink I stand ;
 Rebuke the storm, and set me safe to land.
 O make my longings, and thy mercy sure,
 Thou art the God of power !

" Behold, the weary prodigal is come
 To thee, his hope, his harbour, and his home.
 No father could he find, no friend abroad,
 Deprived of joy and destitute of God.
 O, let thy terrors and his anguish end !
 Be thou his father, and be thou his friend,
 Receive the son thou didst so long reprove,
 Thou art the God of Love."

C. D. H.

ROMAN SURVEYS.—Can I be referred to any works giving information as to the character and extent of the surveys of land and buildings made during the period of the Empire? I am aware of Mr. Finlay's remarks in his tract on the site of the Holy Sepulchre. A. B. M.

ST. EPHREM.—In Alban Butler's Life of this great saint (July 9), occurs the following passage:—

" St. Ephrem himself never would consent to be promoted to the sacerdotal dignity, of which he expresses the greatest dread and apprehension, in his Sermon on the Priesthood."

Most other writers, even those who seem well versed in Syriac, such as Mr. J. W. Etheridge, in his *Syrian Churches, &c.* (p. 41, London, 1846), and the Rev. H. Burgess, in his *Select Metrical Hymns and Homilies of Ephraem Syrus* (Preface, xiv., London, 1853), style the saint, "the renowned Deacon of Edessa," or "the eminent Deacon of Edessa." But, according to the statement of an eminent Syriac scholar (still living), it seems that St. Ephrem was a *priest*. The Rev. J. B. Morris, in his Preface (xiii.) to the valuable translation of *Select Works of St. Ephrem the Syrian* (Oxford, 1847), thus expresses his opinion on the subject:—

" One material point may be mentioned here, in which the Syriac writings do throw light upon his life. The common story that he was *only* a Deacon, seems to be contradicted by his manner of speaking upon several occasions: but upon one occasion by his plainly stating, that God had given him the talent of the Priesthood, and that he had hidden it in the earth through his idleness."

In a note, Mr. Morris refers to vol. iii. p. 467, of the Roman edition (Syriac) of the saint's *Works*. I should much like to see a translation of the passage referred to.

J. DALTON.

Norwich.

SCOTCH PEDIGREE.—I wish to trace the pedigree of an ancient border family from 1633 to 1747. Can any of your numerous Scotch correspondents inform me of the best means of doing so, or give me the name and address of any legal Scotch antiquary or herald to whom I could apply? H. G. C.

SHARKS.—In the story of Jonah by Alexander Raleigh, D.D., p. 149, it is stated:—

" Sharks abounded in the Mediterranean at that time. They have been found there ever since, and are found there still. In length some of them have attained to thirty feet and upwards, of capacity in other ways amply sufficient to incarcerate Samson of Zorah, or Goliath of Gath, *as well as* the probably attenuated prophet of Gath-Hepher. It is related that a horse was found in the stomach of a shark; and there are *many* instances of men being swallowed alive—not fabulous and doubtful stories, but instances well authenticated. One, of a soldier in full armour. One of a sailor who fell overboard, and was swallowed in the very sight of his comrades. The captain seized a gun, shot the fish in a sensitive part, which then cast out the sailor into the sea, who was taken up amazed and terrified, but little hurt."

I should be glad to know if you, Mr. Editor, or any of the contributors to "N. & Q." can give any information as to any of these "well-authenticated" stories of the shark. M.

Bombay, September, 1867.

MATTHIUS AND ANDREW SYMSON.—Can any of your correspondents give me information about Matthius Symson, who was a Canon of Lincoln in 1738? He was the son of Mr. Andrew Symson, minister of Kirkinner, and was born probably between 1675 and 1685. He took his degree at the University of Edinburgh on June 23, 1699; and, in 1700, commenced business as a printer. In 1703 he published *A Short Character of the Presbyterian Spirit*, in which he assailed the Presbyterians, and argued for a toleration for Episcopalians in Scotland. Shortly after this, he seems to have entered the English Church; as Watt (*Bibliotheca*, ii. 892) says that, in 1708, he published *The Necessity of a Lawful Ministry; a Visitation Sermon*. He was rector, first of Moorby in Lincolnshire, and afterwards of Wennington in Essex. He was also a Canon of Lincoln. In 1738 he obtained the degree of D.D. from the University of Edinburgh. In the same year he published—

" The Present State of Scotland. Enlarged, corrected, and amended from above One Thousand Errors in the Former Editions."

I should like to learn any further particulars about Matthius Symson—particularly the date of his death, his age when he died, and the date of his ordination. Was he the original author of *The Present State of Scotland*, or merely the editor of the edition of 1738?

In "N. & Q." (1st S. xii. 452) a correspondent, AGATHAS, says he has a MS. by Mr. Andrew Symson, which contains an alphabetical list of the parish kirks of Scotland. I should like much to know whether this is anything more than a manuscript copy of Symson's "Large Description of Galloway," or whether it is a description of the parish kirks of the whole of Scotland on the same plan. I should also feel obliged by you, or any of your correspondents, letting me know

where I can see a copy of the *Bibliotheca Symsoniana* mentioned there. There is no copy either in the Advocates' or Signet Library, Edinburgh.

REV. THOMAS GORDON.

Newbattle Manse, Dalkeith, N.B.

JENNER QUERIES. — You kindly inserted some Jenner queries for me in 3rd S. iii. 10. Allow me to ask further, of what celebrity was another member of the Jenner family, who is buried in the precincts of the Temple Church, of whom it was deemed sufficient to record "H. S. Ricardus Jenner?" Was he of the Temple a brother of Sir Thomas Jenner the judge?

In 2nd S. x. 30, R. INGLIS asks for information of the Rev. Charles Jenner, M.A. The monument in Claybrook church being by Lady Craven, daughter of the Earl of Berkeley, would intimate that he was of the family of Jenner of Berkeley. I cannot, however, find him mentioned in their pedigree.

R. J. FYNMORE.

Sandgate, Kent.

TOM SPRING AND THE PRINCE REGENT. — In "N. & Q." (3rd S. iii. 88) I asked on what authority *The Spectator* had stated that George IV. drove Tom Spring to a fight. No reply was given; but the following, from a leading article in *The Times* of Oct. 17, shows that such a belief exists in tradition, if not in history: —

"There are some, perhaps, whose disgust at these dishonest practices may be tempered with regret for the departed glory of an old English institution. Such a scandal, they fancy, could never have occurred in the good old days when royalty and aristocracy patronised the 'noble art,' when the Prince Regent drove Tom Spring through London in his own carriage, when Byron kept company with Cribb, when Sir John Sebright gave up his park as an arena for the 'Game Chicken,' and when Shaw, the Life Guardsman, crowned his pugilistic achievements by his prowess at Waterloo. We venture to doubt this altogether. The annals of the Prize Ring, from the days of Figg to the days of Mace, are full of disgraceful scenes, foul play, and violence."

I wish to know whether George IV., either as Regent or King, openly patronised pugilism. T. Moore would not have failed to make something of so conspicuous an event as his driving a pugilist in his own carriage; and in Joe Ward's speech, where a capital opportunity for introducing it occurs, we have only —

"Joe added then that, as 'twas known
The Regent, bless his wig, had shown
A taste for art like Joey's own;
And meant, 'mong other sporting things,
To have the heads of all the kings
And emperors he loved so dearly
Taken off, on canvas merely," &c.

Tom Crib's Memorial to Congress,
Appendix I.

The *Memorial* was published in 1819. It does not notice Tom Spring, who, I think, did not rise to eminence in the Regency. He fought Neate for

the championship in 1823. It was impressed on my memory by three magistrates, two of whom were clergymen, and a surgeon, going from the neighbourhood where I then was, to see the fight. The next day the surgeon described it to me. He stepped into the ring when a "doctor" was called for, and pronounced Neate's arm to be broken. Hoping that pugilism will soon be, like highway-robbery, mere matter of history, I still wish such history to be accurate; and as in "N. & Q." we have set right many erroneous statements as to the Road, we may do like justice to the Ring.

FITZHOPEKINS.

WHART OUT: SACKLESS OF ART, ETC. —

"Whart out, Sackless of art, part, way, witting, ridd, kenning, having, or recetting any of the goods and cattels named in this Bill." — Border Oath. See *History of Cumberland*, Introd. p. xxv.

What are the meanings of "whart out," "Sackless of art," and "ridd"? R. F. W. S.

Queries with Answers.

PHILOLOGICAL LITERATURE. — Has there been any list of works on philology or language published which gives a tolerably complete knowledge of what has been written on this subject? I have Ersch's *Handbuch der Philologischen Literatur*, 3rd ed., 1845, but this only gives works published in Germany. There is also a list of books at the end of Farrar's *Chapters on Language*, 1866, and Brunet's *Manuel du Libraire* ("Table Synoptique-linguistique") gives the names of a large number on this subject. I would, however, be glad to know of any other references, &c.; also, whether a later edition of Ersch has been published.

ONALED.

[Vater's *Litteratur der Grammatiken, Lexica, und Wörtersammlungen aller Sprachen der Erde* (2nd edit., Berlin, 1847) is useful so far as it goes; but, as the title indicates, it gives little more than grammars, dictionaries, and glossaries. It contains many of the older as well as modern works, and is not limited to those published in Germany. Of works published since 1848, by far the most comprehensive list will be found in the *Bibliotheca Philologica*, published at Göttingen by Vandenhoeck and Ruprecht. It was commenced in 1849, and has continued to appear every six months uninterruptedly to the present time. Each number containing a complete list of all the works in any way relating to philology that have appeared in Germany during the previous half-year, with the addition of all the more important publications on the same subject of France, England, and other countries. A new edition of Ersch was published at Leipzig, 1850, 8vo.]

JOHN KNOX. — Mr. Froude quotes a saying of the Regent Morton at the grave of John Knox — "There lies one who never feared the face of

mortal man." Sometimes it is worded, "Who never feared the face of clay," an old Scotch form of expression. What is the original authority? Who first related the incident? It is not mentioned by Knox's secretary, Richard Bannatyne, who gives so minute and interesting an account of the death of the great Reformer. All that Bannatyne says of the funeral is—"Upon the Wednesday after he was buried, being conveyed with the Regent and the lords that were in town for the time, with many a sorrowful heart." F.

[The saying occurs in David Buchanan's "Life of Knox," prefixed to his *Historie of the Reformation of the Church of Scotland*, 1644, fol. It is there stated that "His body was interred at St. Giles, without the church. To his buriall assisted many men of all ranks; among others, the Earle of Morton, who being nere to the grave, as the corps was put in, said by way of epitaph, Here lies the body of him who, in his lifetime, never feared the face of man." It occurs again amplified in David Calderwood's "Life of Knox," prefixed to his *Historie of the Reformation*, 1732, fol. p. xli. "Upon Wednesday the 26 of November [1572], Mr. Knox was buried in the kirk-yard of St. Giles, being conveyed by the Earl of Morton, that day chosen Regent, and other lords, when being laid in the grave, the Earl of Morton said, There lies a man who in his life never feared the face of a man; who hath been often threatened with dag and dagger, but yet hath ended his days in peace and honour; for he had God's providence watching over him in a special manner when his very life was sought." See also Calderwood's *History of the Kirk of Scotland*, iii. 242, edit. 1843.]

THE MOTHER OF DEAN SWIFT.—It is stated by Johnson, and other biographers of Swift, that the Dean's mother, Abigail Erick, "of a good family in Leicestershire," was a relation of the wife of Sir William Temple (Dorothy Osborne, daughter of Sir Peter Osborne). If there is any foundation for this statement, what was the degree of relationship? Perhaps some reader of "N. & Q.," possessing a copy of the *History of Leicestershire* (in which a pedigree of the Ericks is said to be given), will kindly answer this query. C.

[The pedigrees of the Eyrick families in Nichols's *Leicestershire* (vol. ii. pt. ii. p. 615) do not throw any light on the degree of relationship between Dorothy Osborne and Swift's mother. In a note to the pedigree of Kendall of Twycross and Thornton (vol. iv. pt. ii. p. 985) Nichols informs us that "Abigail Errick, Dean Swift's mother, was a daughter of Thomas Errick, vicar of Frisby in the Wreke, 1663-1691, and was married in 1665 to Mr. Jonathan Swift. Whatever was the honour of her lineage, her fortune was small; and about two years after her marriage, she was left a widow, with one child, a daughter, and again pregnant, having no means of subsistence but an annuity of 20*l*., which her husband

had purchased for her in England immediately after his marriage. In this distress she was taken with her daughter into the family of Godwin, her husband's eldest brother; and on the 30th of November, 1667, about seven months after her husband's death, she was delivered of a son, whom she called Jonathan in remembrance of his father, and who was afterwards the celebrated Dean of St. Patrick's.]"

BRITT., OR BRIT.—Why does the abbreviation "BRITT." appear on the older English coins instead of "BRIT.," Britannia being only spelt with one *t*? R. A. ROLFE.
Manchester.

[The abbreviation BRITT. will be found on the shillings of 1816 and 1819, as well as on the coins of 1860. At the meeting of the Numismatic Society on Dec. 13, 1860, Mr. Frederick William Madden read a paper "On the late popular discussion, whether BRIT. or BRITT. is the correct form on the new coinage," and in the first place proved from poetical authority, that Britannia is spelt with one *t*; and in the second place, showed that, from classical authority, "the additional letter is always added after the first syllable, that letter being a repetition of the last letter of the first syllable." In proof of this, Mr. Madden gave many examples: CAESAR for CÆSAR, CAESARIBUS for CÆSARIBUS—MSS. for MANUSCRIPTA—AVGG. for two AUGUSTI, and AVGGG. for three; though the affix of one *G* to AUG. does not necessarily mean *two* Augusti, AUGG. being often used in a plural sense. Thus BRITT. representing, as it is meant to do, "Britanniarum," i. e. the British Islands—Great Britain and Ireland, was clearly proved to be the correct form to put on the new coinage of 1860.]

INDEX TO SERIAL LITERATURE.—There is a vast amount of most important information contained in our Reviews, Magazines, and Literary Journals. Is there any existing *general* Index? I am acquainted with the valuable Indices of the *Edinburgh*, the *Quarterly*, the *Gentleman's Magazine*, &c., but others have only an Index at the end of each volume. I know also the American Index; but, useful as that is, it refers to editions not accessible in England, and is only brought down to 1850. W. H. S. AUBREY.
3, Grove Villas, Penge.

[*An Index to Periodical Literature*, by W. F. Poole, A.M., New York, 1853, 8vo, brings the list of articles in the periodicals down to January, 1852. It may not be generally known, that Sampson Low's *Index to Current Literature* not only comprises a reference to author and subject of every book in the English Language, but to original articles in literature, science, and art, in serial publications as well as in *The Times* newspaper. This useful *Index* is published quarterly, and was commenced in 1859.]

REGISTRUM SACRUM ANGLICANUM.—In continuation of Mr. Stubbs's work, may I, through your pages, ask for the names of the assisting

prelates at the consecration of Bishop Caulfield of Nassau, which took place on November 24, 1841 [1861] in the private chapel of Lambeth Palace? And also of the assisting prelates at that of Bishop Robert Machray, of Rupert's Land, on June 24, 1865, in the same place? A. S. A.

[On Sunday, November 24, 1861, the Ven. Charles Caulfield, late Archdeacon of Nassau, was consecrated Bishop of Nassau by the Primate of all England [John Bird Sumner], in Lambeth Palace Chapel, assisted by the Bishops of London [A. C. Tait] and Winchester [C. R. Sumner].

On June 24, 1865, Dr. Robert Machray was consecrated Bishop of Prince Rupert's Land by the Primate of all England [C. T. Longley], assisted by A. C. Tait, Bishop of London, and E. Harold Browne, Bishop of Ely.]

"A GODLIE GARDEN."—Part of a small book of private devotions (about 100 pages), printed in black-letter, having been found in the wall of an old Elizabethan house near this place—the title of the book being *A Godlie Garden*—I shall be glad if any of your correspondents can inform me who was the writer, the printer, and what is the date of the said book? IGNORAMUS.

Bury, Lancashire.

[We can trace three editions of this anonymous little manual, namely, 1587, 1604, 1619. It is entitled "*A Godlie Garden*: out of the which most comfortable hearbs may be gathered for the health of the wounded conscience of all penitent sinners. Colloss. 4. 'Reioyce alway, pray continually, in all things be thankfull: for that is the vwill of God in Christ Iesu toward us.' Perused and allowed. At London, Printed by R. Bradock, 1604." 32mo. Prefixed to the book is a Calendar and the Degrees of Marriage. Pages 352.]

LAW OF EVIDENCE.—A friend in India has written asking me to send him the best modern work on this subject. Will one of your legal readers kindly inform me what to send?

W. H. S. AUBREY.

3, Grove Villas, Penge.

[We are informed by a learned civilian that the best work on this subject is a *Treatise on the Law of Evidence*, by J. Pitt Taylor, New edition, 2 vols. roy. 8vo, 1858. Price 3l. 3s. Maxwell.]

PUMPKIN PIE.—Can any of your American readers give a receipt for pumpkin pie? P. P.

[Not having access to an American cookery book, we beg leave to refer to an amusing writer in *Once a Week*, who makes "A Journey Round the World with a knife and fork." Wherever he rambles, he reports on all things eatable, and this is his brief report on pumpkin pie, as eaten by him in America: "Pumpkin pie followed—the pumpkin making a light spiced custard upon a dry crust."—*Once a Week*, Oct. 5, 1867, p. 397.]

Replies.

PALACE OF HOLYROOD HOUSE.

(3rd S. x. 269.)

It is hardly fair in MR. PINKERTON to describe the trifling and excusable clerical error of "common" for "country" people, as if it were an intentional misrepresentation. It is quite unimportant, and does not in the least affect the matter in question.

He has entirely failed to meet, or even advert to, what I formerly said, viz., that

"his assertion involves the absurd supposition that, when the Palace was rebuilt in the reign of Charles II., Queen Mary's apartments were made to answer their former appearance, in order to cram the public with the notion that they were the identical old rooms—an attempt which need only be mentioned to show its impracticability."

Allowing that part of the palace was rebuilt by Cromwell, it does not affect this unanswered and, I confidently add, unanswerable conclusion. What inducement either Cromwell or King Charles could have to rebuild an exact facsimile of these rooms, as they existed at the date of Rizzio's murder, is inconceivable; and supposing that men, say of twenty years of age in 1650 (there must have been many such), who had seen the apartments before the fire of that year took place, lived till their thirtieth year as to Cromwell's rebuilding, or their forty-fourth as to the king's, it is not consistent with reason or common sense that they could be persuaded that these imitations were the very same rooms which they saw formerly; and which correspond with their present condition by the uncontradicted testimony of all historians. Conceding, for argument (though denying in point of fact), that the accurate Mr. Chambers was under a mistake—or that the Bannatyne Club, comprising then, as they still do, the *élite* of the literati of Scotland—were guilty of an unauthorised interpolation, the same gross improbability would be as strong as ever.

The rest of what MR. PINKERTON says bears as much on this subject as it does on any other whatever. If he thinks he can satisfy anyone that the patriot Wallace can be disposed of by the threadbare sneer of "a Sir William Wallace," even with the refined addition "who was hanged," he is welcome to do so. When, however, he asserts that

"about the year 1817 *everybody* in *Edinburgh*, rich and poor, gentle and simple, believed that two of the old Town Guard had been Roman soldiers, and present as such at the Crucifixion,"

does he take into view that these fall under this description—"Sir Walter Scott, Lord Jeffrey, the whole Scottish bench and bar, and the city clergy of all denominations"? He surely does himself little justice by making such statements, as they

might infer the supposition that some friends had been calculating how far they might trespass on his credulity.

G.

Edinburgh.

MR. PINKERTON'S argument against the authenticity of Queen Mary's rooms is simply an expansion of that used by Mr. Parker Lawson, in a note on p. 416, vol. ii. of the Spottiswoode Society's edition of Bishop Keith's *History*. As far as the stonework is concerned, a single glance at the details, and especially those of the small door in the corner of the inner apartment, demonstrates that it is the work of James V. and his superintendent of works, Sir James Hamilton of Fynart, and not of an architect of the time of Cromwell.

As to the woodwork, I do not feel competent to speak so positively, but the remarkable ceiling of the larger room, and the arms depicted on it, give a test by which a competent architect could at once determine its date.

Its disfigurement by the transverse partition requires explanation of some kind or other. The opening chapter of Sir Walter Scott's second series of the *Chronicles of the Canongate* is well worth more consideration than it has often received.

The following is Maitland's statement in 1753:—

“King James V., about the year 1528, erected a house with a circular turret at each angle, which is the present tower at the N.W. corner of the palace, to which was added by King Charles II., in the year 1674, all the other parts of the present magnificent royal mansion.”

GEORGE VERE IRVING.

MR. JAMES TELFER.

(3rd S. xii. 242.)

A recent correspondent in your print of the 28th ult., desires to know something of the late James Telfer of Saughtree, Liddesdale. Being an old friend of mine, I knew him well, and I may in part repeat what I wrote about him for a local periodical printed at Kelso in the course of last year.

He was born in 1800, on the night after the battle of Hohenlinden, at the obscure village of Newbigging, near the head of Oxnam water. During his boyhood he lived chiefly with his grandmother, who, by chanting old ballads, awakened in the mind of her descendant a love of romance and song. His father being a shepherd, James, when a young man, was intrusted with the charge of a flock of sheep; but having procured a copy of *The Queen's Wake*, the perusal of that volume quickened his desire to be acquainted with the broad field of English literature. Some time afterwards he became a teacher in Redesdale, where he first cultivated his poetical faculty

by writing some short satirical pieces upon incidents that took place near him, which flashed like squibs all round the neighbourhood. In 1824 he published at Jedburgh a small volume of *Ballads and Poems*, and these showed how inspiringly he had perused the Border effusions in that line, which Scott, for the benefit of all time, had embalmed in the “Minstrelsy.” Subsequently he removed to Saughtree, where he conducted a small school, and in 1835 he issued from the press at Newcastle the beautiful tale of *Barbara Gray*. This narrative, together with several contributions to the *Newcastle Magazine* from 1823 to 1830, including a series of papers entitled *Literary Gossip*, which might well be reprinted, form the chief amount of his prose-writing. Besides, he kept up, during the later period of his life, a regular correspondence with several friends, and, as one, I am in possession of above three hundred of his letters to myself, many of which, for ease and graphic force as to style, are not surpassed by the very best specimens of that kind in the English language. For many years he came to visit me every autumn, staying with me two or three weeks; and in my *Poems* just published, there is an Epistle to him at pp. 169-176. He was kindly received and respected both by James Hogg and Sir Walter Scott; and though he obtained the favourable attention of his Grace the late Algernon Duke of Northumberland, still he deserved to be more widely known. But the climate of Liddesdale is damp and uncongenial to a person of mental activity, and this James Telfer experienced, for declining health set in upon him during a long period of his residence there, and he died on January 18, 1862. He was a man self-made as to his cultivation of intellect; most truthful and honest in the various relations of life, and well acquainted with the sources that illustrate the poetry, traditions, and history of his country. Soon after his decease, a biographical notice of him appeared in the *Border Advertiser* of January 24. One came before the public in the *Hawick Advertiser* of January 25, and another of considerable length was given in the *Newcastle Daily Journal* of February 12, which was reprinted in the *Kelso Chronicle* of February 24—all in 1862. The memory of such an individual, however, is worthy of a more enduring record than what may be gleaned from the fugitive columns of a few provincial newspapers.

ROBERT WHITE.

Newcastle-on-Tyne.

SALAD.

(3rd S. x. 129, 178, 343, 384, 461, 522.)

I lately came upon a book which I suppose to be little known, and I think that a notice of it may be interesting, as salad has often been mentioned in “N. & Q.” The title is:—

"Archidipno, ovvero dell' Insalata, e dell' uso di essa. Trattato nuovo, curioso, e non mai più dato alla luce: da Salvatore Massonio scritto, e diviso in sessanta otto capi. In Venetia, 1627." 4to, pp. 426.

More than fifty vegetables are discussed, and more than a hundred authors are cited; but the treatise, though diffuse and not free from the pedantry of its age, is readable and practical. Many ingredients are described which would now surprise us in a salad: such as hops, asparagus, nasturtiums, oranges, lemons, truffles, borage, valerian, anise, cabbage, pimpernel, &c. Lettuce takes a high place, and endive a moderate one. Probably the cultivation of 250 years has greatly changed the character of all the materials; for of lettuce it is said, on the authority of Galen:—

"Le lettuچه, se moderatamente son mangiate, nutriscono; ma se qualche' uno beverà il succo loro in quantità notevole, morrà per certo non altrimenti che se di cicta o di papavere bevuto l' avesse."—P. 241.

Oil, vinegar, and salt, have each a chapter; and an etymological, as well as a hygeian, reason is given for their use:—

"L' ordinario condimento dell' insalata è l' aceto, l' olio ed il sale, ed è talmente ordinario, che il mangiarla senz' esso, non solo non fa conseguire a chi la mangia il suo fine, che è di *destar l'appetito*, ma (o la diciamo nel latino o nell' italiano idioma) perde il proprio suo nome; perche latinamente vien ella dall' aceto detta, *Acetarium*, e con vocabolo italiano, *Insalata*."—P. 85.

The great principle of the book is, that salad is not to be eaten as food, but as a stimulant to appetite. Such expressions as "irritativa della fame," "per irritar la gola," continually recur; and (p. 412) it is said: "Il vero fine dell' insalata è solo il volere irritare l' appetito del mangiare."

Massonio gives sound advice as to the careful examination of the materials, leaf by leaf; as he and some of his friends were much shocked at finding, in a salad of which they had been eating, a dead scorpion. To this I may add my own experience, having found in a salad, which I had dressed a few minutes before, the half of a rather large worm—quite lively, and showing active dislike to the oil and vinegar. After diligent search, I could not find the corresponding half.

The herbs should be gathered dry, and wiped, not washed. The directions for dressing are so sound, and so minute, that they must be given in Massonio's very words:—

"Nel condir l' insalata può l' uomo usar diligenza quanto all' ordine, quantunque in rivoltandola poi il tutto si confonda: può anche usarla nell' modo. Richiede la ragione dell' uno e dell' altro ch' ella sia aspersa prima di sale nella superficie, dopo ch' ella sia ben collocata, e dislarga nel piatto, e poi di un poco d' olio distillato vi a goccia a goccia, perche invischi il sale nella materia della insalata, ed appresso voltatala, ma leggermente, accio non si faccia di lei tutta una massa, di bel nuovo si torni a far l' istesso: ultimamente le si getti l' aceto sopra, ma sottilmente, e girando per ogni parte il vaso, perche ne rimanghi tutta egualmente bagnata. E rivoltata di

nuovo sossopra con la solita leggerezza senza far lunga dimora si mangi, non aspettando che l' integrità, e vivacità dell' herbe si resti del condimento mortificata, e particolarmente dal sale, che seccandone l' humido, le fa in modo dimettere, che in mangiandosi diviene ingrata."—P. 423.

Massonio knew nothing of the eggs, mustard, cream, and other condiments, in which English salads—frequently mixed some hours before they are eaten—lie in soak: nor the rancid stuff sold in crinkled bottles under the name of "dressing." Being in the habit of taking salad for breakfast whenever I can get it, not as a provocative, but food, and mixing it myself, I offer my own receipt:—Put the lettuce or endive in the dish, sprinkle salt, a little sugar, and very little cayenne; pour vinegar, then oil, and cut it up. The cutting mixes the ingredients very satisfactorily to me, and the whole process does not occupy more than two minutes; but he who has a delicate appetite and plenty of time, or a skilled and trustworthy cook, may profit by Massonio's directions.

Mantes.

FITZTHOPKINS.

PORTRAITS OF BELLINI AND DONIZETTI.

(3rd S. xii. 90.)

MR. JONATHAN BOUCHIER inquires whether there are any portraits of these two famous composers. I well remember having seen small steel engravings of both in shop windows at Berlin some seven or eight years ago, and lately some *cartes de visite* of Bellini's, photographed, of course, from a picture. A very curious portrait of Donizetti's appeared in *L'Autographe*, a French publication which came out some four years ago. I do not remember the exact number. It was a pen and ink sketch drawn by Donizetti himself one evening when at the house of the celebrated German singer, Sophie Löwe, who was then (*i. e.* at the time when the drawing was executed) living at Florence, and whose death, some twelve months ago, was recorded in *The Athenæum*. She was married to a prince of Lichtenstein, if I remember right. Poor Donizetti was passionately fond of her, but it seems she favoured him as little as Nature favoured his features, which, according to the sketch, are very heavy, Jewish-looking, not to say vulgar. He looks as if he was fond of biting his nails.

The same publication, *L'Autographe*, has also (August 1, 1864) a very charming portrait of August Wilhelm Schlegel, which might interest most of his admirers and readers in England. It is a very chaste outline sketch by David the sculptor, who sent it in 1843, with a very characteristic letter, to M. Alexandre Tardieu, then art-critic of the *Courrier Français*. The letter is as follows:—

"Lors de mon dernier voyage en Allemagne, j'ai dessiné le portrait de Schlegel pour m'aider à exécuter son

médaille. Deux motifs m'ont inspiré le désir de faire cet ouvrage, d'abord la brutale ingratitude de la jeune Allemagne pour ce vieillard, et enfin l'intérêt que m'avait procuré la lecture de ses ouvrages sur l'art. J'ai pensé que vous éprouveriez quelque plaisir à voir les traits de ce savant, c'est cette raison qui me fait vous prier de vouloir bien accepter le dessin que j'ai le plaisir de vous offrir. Je serais heureux si vous lui accordiez un petit coin chez vous. Mille amitiés de tout cœur.

“ DAVID.

“ 7 février 1843.”

HERMANN KINDT.

344, Stretford Road, Manchester.

EARLY QUAKERISM.

(3rd S. x. 445, 520.)

In addition to the confessions of error by early members of the “Society of Friends” inserted at the above pages of “N. & Q.,” I venture to send two others, the former of which is merely termed a “Paper of Acknowledgment,” whilst the latter, like those which have already appeared, is termed a “Paper of Condemnation”:—

“ Rachel E——’s Paper of Acknowledgment.

“ Whereas some time since a proposal relating to Marriage, made by H—— F—— to me, met with so much regard to his gravity as to be considered by me, and through his urgency and pressure continued under my consideration during the space of dyvers visits from him, yet could I not find in myself anything to answer his expectation, which by letter as well as words I gave him to understand, whereby I thought he had received Satisfaction, and so the matter had fallen silently betwixt ourselves; and I must confess my Ignorance was such, that I thought such an end betwixt us had been as honourable to us both, and would have been as grateful as in a more publick manner; yet inasmuch as the Order and practice of friends in such cases, for preventing disorder and discontent, requires the knowledge and satisfaction of some honest friends, as evidence yt their parting is satisfactory on all hands, before any new tender to any other be made or received, and that without such an end I admitted another into my company, I hereby declare that my Ignorance was the occasion thereof, and that were it to do again, I should be willing to do more advisedly, and with submission answer the order and satisfaction of friends: witness my hand this first day of ye first month, 1703.

“ RACHEL E——.”

“ Jonathan L——’s Paper of Condemnation.

(Extract from.)

“. . . I went forth and married a wife contrary to the practice of ye Church of X^t in former ages, and alsoe contrary to ye order of ye people of God in this age, for which I had noe Scripture example: for I confess before you all yt I was married by one who had ye title of a dean, or one who doth professe himselfe to be a minister of X^t, but by his practice he hath manifested him self to be out of ye doctrine of X^t, and soe no true minister of X^t, for I doe not finde in all ye Scriptures yt ever ye ministers of X^t ever married any, but on ye contrary this man hath manifested himselfe to be one of baal [Baal’s] priests, which did and doe goe for giftes and rewards: for be it knowne unto you all yt this man had 10s. for marrying us, and yt unlawfulle gaine would not satisfy him: but hee would have had 2s. more: therefore it is evi-

dent yt hee sought more for his gaine than the businesse he did undr’take, and I cannot but yet crye oute against him: yt hee is noe true minister of X^t, for wee beinge in an Alehouse his carriage was more like a pryfayne man yn a true minister, for he cou’d tippke and drinke and take tott [?] as fast as any one theire present: therefore I cannot but crye against him, and yt Spirit by wh. both hee and I was led: it was ye Spirit of Anticrist & not of X^t: for if hee had beene led and guided by ye Spirit of X^t. it would have taught him to have reproved such actions as was then committed; but hee having an eye to his wages carried on yt matter who married us according to ye order of ye worlds people, for indeed it could not be otherwise: for I (beinge gone from ye Spirit of Truth) was led by ye Spirit of error, which Spirit of error led me to seeke untruth, and I can do noe better yn confesse it before you all how yt I in conclusion of our marriage did promise yt I would go to ye Steeplehouse with her, which was not my intention, therefore I confess before you all yt. it was not ye Spirit of God yt led me in this matter, and therefore it must needs be ye Spirit of ye Divill, which leads unto all ungodlyness and Sinfullness. . . .

“ JONATHAN L——.”

M. D.

HOMERIC TRADITIONS AND LANGUAGE.

(3rd S. xii. 245, 267, 288.)

MR. L’ESTRANGE has thrown down a challenge to me which I feel it my duty both to myself and him to accept. I have no desire to quarrel, certainly not to make “N. & Q.” the medium of antagonisms. I shall therefore refrain from answering him in the same tone in which he spoke of me, and shall content myself with a simple vindication, drawn from his own first letter, of the statement at which he is so piqued.

He conjectures that my remarks were made because I had no information to give him. This is somewhat ungrateful, after I had devoted a column and a half, of which he makes no mention, to answering his four questions. He says that, in stating that our *Iliad* and *Odyssey* do not follow the latest traditions, I show that my head contains more Nouns than Nous. But why does he not apply the same witty personality to A. A., who is so ignorant as to agree with me?

He denies that in asking his question (“Why does Homer follow the latest traditions?”) he committed any bull, defying me to produce any authority for the hypothesis which I assumed—that Homer and the compiler of our *Iliad* and *Odyssey* are identical. It will suffice to quote the opinion of a single Homeric scholar, MR. L’ESTRANGE himself.

Did not MR. L’ESTRANGE ask “where the Homer of 900 B.C. heard of pigmies?” “By asking this question he implies that the Homer of B.C. 900 and the compiler of our *Iliad* and *Odyssey* are identical.”

Did he not likewise ask “where the Homer of B.C. 900 heard of the greave and corslet?” Did he not state that the Greek of Homer was “four

centuries older" than that of Æschylus and Pindar? "By asking this question, &c. &c."

Now does your correspondent understand why I stated that, since Homer was the *earliest* mythologist, the fifth question was an absurdity? My fault was that I tacitly accused him of consistency, and so imagined his question had been mis-written. But as his last letter proves that, in asking the fifth question, he had changed his mind since penning the third, I retract the suspicion, and meet him on a new ground. I have answered *his* challenge; let him in return give me a reply on these two points—whether "the compiler of our *Iliad* and *Odyssey*" is likely to have re-written hundreds of lines in order to obtain a similarity to the "latest traditions"? secondly, whether any mythologist wrote prior even to the *compilation* of the works of Homer, and if so, what are the Homeric traditions given by him?

Your correspondent also denies that Homer could recollect the myth of the pigmies without writing materials. If a man could compose and retain thousands of lines in his memory, could he not remember a little fable? Has MR. L'ESTRANGE never recollected a story without writing it down? He also places the "writing period" at 450 B.C., although the Burgon Inscription is two centuries earlier at the least, although the laws of Solon were *written*, although Simonides, Æschylus, Hellenicus, Herodotus, and a hundred others wrote previously to that year, and although *Herodotus* conceives writing to be so old, even in his time, as to assign its introduction to the Phœnician followers of Cadmus, placed by chronologists between 1550 B.C. and 1045 B.C. Professor Rawlinson conceives (*Herod.* vol. iii. 215) that writing was known in Homer's time, and I could give MR. L'ESTRANGE many arguments supporting his view of its antiquity, in a private communication, should he desire it.

In conclusion, let me express my regret to MR. L'ESTRANGE if my reference to his country, whence I conceive his irritation to have arisen, hurt his feelings. I have Irish blood in my own veins, and have perhaps committed a good many bulls in my life. Had I been twitted with either of these facts, I should have joined in the laugh. MR. L'ESTRANGE may be more sensitive on these points, and may have mistaken me. If he will only look again at my former letter, he will see that the slight pleasantry in which I indulged was both amicable and at the same time insignificant in comparison with the pains I took to answer all his other questions. Let him likewise consider the justification I have given in this letter, and I think he will feel sorry for the ungenerous tone in which he spoke of me in your last.

E. B. NICHOLSON.

THE SOLDIER WHO PIERCED CHRIST.

(3rd S. xii. 286.)

It is an ancient tradition that this soldier became a Christian, and was martyred at Cæsarea in Cappadocia. His feast is kept by the Latins on March 1, but by the Greeks on October 16. St. Gregory Nazianzen, in his elaborate dramatic poem on the *Sufferings of Christ*, considered him to have been the centurion who confessed Christ to be the Son of God (St. Matt. xxvii. 54). He also relates that, when he had pierced our Saviour's side, he took some of the blood and water which issued from it, and bathed one of his eyes with it, which before had been blind, which was immediately cured. Others suppose him to have been a different person from the centurion, as St. John says, "one of the soldiers opened his side with a spear." (St. John, xix. 34.) As his name was not known, he has been honoured under the name of Longinus, evidently formed from *λόγχη*, a spear. An old troubadour poem of the thirteenth century thus speaks of devotion to St. Longinus:—

"Et pour verité le vous di
Qu'il (*le chevalier*) doit juner au vendredi,
Pour chèle sainte remembrance
Que Jhésus Cris fu de la lance
Férus pour no rédemption,
Et que à Longis fit pardon."

F. C. H.

In Mr. Wright's edition of *Piers Plowman*, at p. 374, we find—

"Ac ther cam forth a knyght
With a kene spere y-grounde,
Highte Longeus, as the lettre telleth,
And longe hadde lore his sighte.
"This blynde bachelere
Baar hym through the herte;
The blood sprong down by the spere,
And unspered the knyghtes eighen."

In his note, Mr. Wright says:—

"See, in illustration of this subject, Halliwell's *Coventry Mysteries*, p. 334; *The Towneley Mysteries*, p. 321; Jubinal, *Mystères inédits du quinzième Siècle*, tom. ii. pp. 254-257, &c."

Perhaps the earliest mention of the story is to be found in Hone's *Apoc. Gosp.*, *Nicodemus*, chap. vii. 8: "Then *Longinus*, a certain soldier, taking a spear, pierced his side, and presently there came forth blood and water." These are evidently St. John's words, but *with the addition of the name*. The next thing was to introduce something that should seem *miraculous*; hence the story arose that Longinus had been born blind, but that Christ's blood, "springing down by the spear, unspered (*i. e.* unbolted, unfastened) the knight's eyes."

WALTER W. SKEAT.

Cambridge.

Dr. Bloomfield, in quoting Lampe, gives the name as *Longinus*, but in the "Gospel of Nico-

demus," part i. chap. xvi. (p. 264, in Cowper's recently published translation of the *Apocryphal Gospels*), it is *Longinus*, as written by C. A. W., and probably so it is in Lampe, but not having a copy at hand to refer to, I cannot say positively. This "Gospel," otherwise called "the Acts of Pilate," is ascribed by Tischendorf to the second century; at all events it appears to be the earliest extant authority for the name in question.

FR. NORGATE.

CLASS.

(3rd S. xii. 242.)

The "unpleasant impression" alluded to by MR. JOB WORKARD in reference to the employment of the compounds of the word *class* appears to me to arise rather from the present state of society in England than from any misapplication of the word in question. "A rank or order of persons" is Johnson's definition of the word *Class*. A community must consist of classes — upper, middle, and lower. The upper consists of the governing and learned class, and of the landed gentry; the middle, of bankers, merchants, and shopkeepers; the lower, of day-labourers in receipt of weekly wages. Now, from the fact of the existence of these classes, there is no reason to conclude, as MR. WORKARD does, that their demarcations are inexorably defined, or that they are for ever separated by the gulf that in the parable intervenes between Dives and Lazarus.

MR. WORKARD quotes his catechism wrong, "in the *station in life* to which it had pleased God to call me," and adds, that he never was taught that he belonged to "a class in life." The catechism says "that *state of life*"; but if we are only to be allowed to have as many words in the language as are to be found in the catechism, we must give up roast beef and plum pudding at Christmas, and sundry other things besides that we require every day of our lives.

The "war of classes," and the "banding together as a class," are in truth not objectionable as to the mode of expression, but as to the thing expressed. Never was there a time in which "the tone of public feeling" on all the great and vital principles that bind a community together was more degenerate than now it is in England. The external policy of this country has nothing in it but what is disgraceful and humiliating. The Crimean war, the spoliation of Poland, the Treaty of Paris, the Treaty of the Danish succession, the surrender of the Ionian islands, the diplomatic dismemberment of Turkey, the connivance at the Candian revolt, the disintegration of the Colonies, the Indian mutiny, the wars in Afghanistan, China, and Japan, and lastly, with Abyssinia, have cast England down from her position in 1815, as arbitress of Europe, to the

rank of a fifth-rate power, in the estimation of the whole Continent. The internal policy is equally lamentable. The war of classes, the adoration of wealth, the shoddy principle in manufactures, the wide-spread infidelity, the fragrances of the Divorce Court, the immoralities of "the fast" individuals of both sexes, the spread of illegitimate births among the high and low, the commercial rascalities, all point one way. The pitting of class against class is indeed woeful work; but it is only one sign out of a thousand of approaching anarchy. Each separate interest, we are told, is to fight for itself, without, as it seems, any regard being had to the bundle of interests that form the wellbeing in aggregate of the entire state. We do not want a Plato to tell us, τὸ κοινὸν συνδέει, τὰ ἴδια διασπείρει, that what is for the common good binds together, but that private interests distract a state. It is these sad facts, I think, not recognised, but felt, that wrought uneasiness in MR. WORKARD'S mind when he began to try the meaning of *class* as an affix; and these are facts, some weak, some sinful, that to remedy will task to the uttermost another Hercules ere this our Thebes can again "uplift the eye of freedom."

C. A. W.

May Fair, W.

JOB J. B. WORKARD is to be respected, but is he strictly accurate? As I understand it, the word "station" in the Church Catechism is perfectly synonymous with the word "class" in the sense he uses it. Is it not so? We have our allotted *stations*; there are *classes* in society. Sometimes these classes are broadly marked; for instance, a man may be born a slave! Again, what is understood by the word "social-position"? There *is* a barrier, and my lord duke will not permit the mere acquisition of money to be a passport.

A. H.

HOBBS, THE SURGEON.

(3rd S. xii. 264.)

MR. W. D. CHRISTIE'S query as to insertion of the name of Hobbes, the surgeon, in the editions of Dryden's *Threnodia Augustalis*, subsequent to the poet's death, is curious. It had escaped my notice, and MR. CHRISTIE'S suggestion that it was made by Jacob Tonson is probably the right one:—

"Old Jacob by deep judgment sway'd,"

was not the most scrupulous of gentlemen. My own copy of the *Threnodia* is the second in 1685, and I have only read it in Scott besides.

On the subject of Dryden, I may mention that I possess a copy of the 2nd edition of *Absalom and Achitophel*, which was published in December, 1681, in 4to. The first edition was in folio, Nov. 17, of the same year. My copy, as it is in

its original state, simply sewed and uncut, is interesting. It has (as is often the case in early copies) a contemporary MS. key in the margin. There are two remarkable notes:—

“Wise Issachar, his wealthy western friend,”—

is always understood to have been Thomas Thynne of Longleat—“Tom of Ten Thousand”; but my annotator writes “Sir Wm. Courtenay.” Again: “Him of the Western Dome, whose weighty sense,” &c.—is generally interpreted as Dolben, Bishop of Rochester and Dean of Westminster—the “Western Dome” being Westminster Abbey. But my copy in the margin has—“Bishop of Salisbury.” The then Bishop of Salisbury was Seth Ward. I think I have somewhere read that Seth Ward was a friend of Monmouth’s. These notes are, however, remarkable, and I leave them to your readers. The state of this copy is probably unique, as it is as fresh as the date of publication.

Let me also note a singularly pretty edition of Dryden’s *Poems*, in 2 vols. 12mo. It is apparently a pirated edition. The title is—

“Original Poems and Translations, in Two Volumes. The Author, John Dryden, Esq. London: Printed in the year M.DCC.LXXVII.”

The second volume adds, under the year: “For the Booksellers.” It is exquisitely printed, and I recommend it to collectors; though, strangely enough, otherwise unusually complete, it does not contain the famous ode of “Alexander’s Feast.”

Again: let me call attention to that somewhat scandalous book, *The Letters of Philip, Second Earl of Chesterfield*, 8vo, London, 1829. I think it was afterwards issued (through censures of the press), with a new title, as “privately printed.” It is a licentious book; but there are some letters from Dryden to my Lord Chesterfield, relative to the dedication of the *Georgics*, which show that he received a handsome sum; and tend to prove, as I have always believed, that he could not have been in abject circumstances at his death, as generally supposed. Scott, of course, could not have seen this volume when he wrote the poet’s life. R. H.

My esteemed friend, Norman Chevers, M.D., Principal of the Calcutta Medical College, &c. &c. in his very exhaustive *Enquiry into the Circumstances of the Death of King Charles II.* (Calcutta and London), which, medically considered, appears to set the question at rest by proving that the king died of disease, and not of poison—Dr. Chevers in this work gives the names of eight physicians whose signatures appear to a memorial of his death: C. Scarborough (1), E. Dickenson (2), E. Browne (3), son of Sir Thos. R. Brady (4), T. Short, C. Farell, T. Witherby, T. Millington (5), R. Lower (6), P. Barwick (7), J. Le Febvre (8). Sir H. Ellis says that the total of

the medicorum chorus, as appears from the signatures to the different prescriptions, included also the Doctors Ju. Charleton, Edm. King, C. Frazier, Fr. Mendes, and M. Lister—in all sixteen.

Dr. Chevers mentions, incidentally, in remarking on the death of Dr. Short a few days after the king—supposed, by some, of poison—that his illness prevented him from meeting Dr. E. Browne and Dr. Hobbes at a patient’s. Dr. Munk, the learned librarian of the Physicians’ College, is, I imagine, the only one who has the power of properly replying to this query, should it attract his notice. J. A. G.

WHITE USED FOR MOURNING.

(3rd S. vii. 453; viii. 506; ix. 87, 144, 229, 304.)

It was the rule at the court of the Byzantine empire from the foundation of Constantinople by Constantine the Great, when the father, mother, wife, son, or grandson of the emperor died, while they were reigning, for the emperor to be clothed in white* garments for as long a period as he considered proper, afterwards to change them for plain yellow, then for yellow embroidered in gold and precious stones, edged with trimmings of purple (*μαργέλλα* = *margella*), and then to resume his usual imperial costume.

If his uncle or aunt on the paternal side died, his brother, being, or not being, a despot, his sister, or any of his non-reigning sons, he was dressed in plain yellow at first, to which, after the lapse of some time, were added the gold embroidery, purple trimmings, &c. During the period of the emperor’s white mourning every one of his subjects, from the highest to the lowest, had to wear black; and during his yellow mourning the near relatives of the dead had to be attired in black for forty days, even in the presence of the emperor, afterwards in blue, until he went out of mourning, when theirs also expired.

If any other relative of the emperor died, or the wife of any of his uncles, nephews, or cousins, he did not go into mourning at all; but the brother, the son, or the other nearest male relative of the

* *Vide* Joan. Cantacuzeni, Ex-Imperatoris, *Historiarum* libri iv. Gr. et Latin. Parisiis, 1645. 3 vols. gr. in-folio (lib. iii. chap. i. p. 349).—Nicephori Gregore *Historia Byzantina*, Gr. et Lat. Parisiis, 1702. 2 vols. gr. in-folio (lib. x. chap. iii. p. 296).—Demetrii Rhodocanakis, Magni Ducis, *Annales*, Gr. et Lat. Parisiis, 1648. gr. in-folio (lib. xiv. chap. iv. p. 214).—Georgii Codini Curopalatæ *De Officiis Magnæ Ecclesiæ et Aula Constantinopolitana Liber*, Gr. et Lat. Parisiis, 1648. gr. in-folio (chap. xxi. pp. 101, 143).—Jacobi Paleologi *Chios Illustrata* (chap. viii. p. 104), and Constantini Rhodocanakis, Comititis, *Ἀπομνημονεύματα τῆς Βουλωνίας Ἀνάγης, Memorabilia Byzantina Curia* (lib. iv. chap. iii. p. 350). Both MSS., the first written in 1595, and the other in 1668, are preserved in the Vatican Library at Rome.

deceased, after passing nine days of mourning in his own house, according to the laws and customs of the empire, he was to go during the night of the ninth day to the palace, dressed in black, to pay homage to the emperor. If at any time after this nocturnal visit he desired or was obliged to appear at court, he had to do so attired in blue, until the expiration of his mourning, it being against the etiquette of the court to appear there in black while the emperor was not in mourning.

It may not be generally known that the kings of France mourn in violet, and the Castilians, until the year 1498, wore white on the death of their princes; and that in ancient Greece and Rome white, black, or dark brown were the usual colours of the mourning habits worn by all classes. In China white is the mourning colour; in Turkey blue or violet; in Egypt yellow; and in Ethiopia brown. All give a distinct reason for adopting these different colours; white being selected as the symbol of purity and innocence; black, of darkness and death; brown, of dust to which the body returns; blue, of hope or happiness, which it is hoped by the mourners the deceased enjoys; yellow, decay, the dead being compared to leaves and flowers, which turn yellow as they wither and die; violet, being a mixture of black and blue, is the emblem of sorrow and hope.

Chatsworth.

RHODOCANAKIS.

PHILOLOGICAL SOCIETY'S DICTIONARY.

(3rd S. xii. 256, 296.)

D.'s suggestion is admirable; but it is exactly what has been done for many years past, on a much more extensive scale than he perhaps has ever dreamt of.

In a pamphlet, called a *Proposal for the Publication of a New English Dictionary by the Philological Society*, published in 1859 by Trübner & Co., there is a list of hundreds of old and ponderous tomes which have been read by hundreds of readers for the express purpose of making extracts. The extracts already accumulated may be reckoned, I should say, by millions.

But the collection still continues. There never can be too many. Certainly, readers will help very much if they will comply with the printed rules. As these are perhaps not accessible to all, I here transcribe the most important:—

"1. Each *word* or phrase should be written out with its *quotation* and the full reference on a separate half-sheet of note-paper, lengthwise, and on one side of the paper only. [Extracts written on paper of any other size or shape are simply useless, for they cannot be sorted in.] . . . 4. In transcribing quotations, the original spelling should be preserved; and when any words are for brevity's sake omitted, the omissions should be designated by dots. Moreover, each quotation must be extensive enough to carry a complete sense by itself;

mere fragments of sentences, enclosing a particular word, are unintelligible and useless."

But the best way is to give an example. The following have been actually sent in to illustrate the curious word *rescours*, or *rescourse*, a peculiar form of the verb "to rescue." It is to be noted, that every extract should be *dated*, to show at what period the word is used. The edition used, and *its date*, should also be given:—

RESCOURS, *vb.*

"Nochtheles, for the blude, affinite, and confederacioun that is betwix thame and the veanis, they wald empesch nane that, of thar awne benevolence, wald pas to *rescours* the saidis veanis."

1533. JN. BELLENDENE, *Tran. of Licy*, l. 5. p. 421; ed. 1822.

RESCOURS, *vb.*

"This man, that *rescoursit* the king, wes callit Turnbull, and wes rewardit with riche landis be the king."

1536. JN. BELLENDENE, *Bocce's Chronicles of Scotland*, v. i. p. xl.; ed. 1821.

And so on for other quotations. It should be added, that the handwriting ought to be *legible*. Some of the extracts sent in are models of illegibility, and of course go into the waste-paper basket; others are so clearly written, that it is a pleasure thankfully to quote from them.

The extract sent by D. is in an available form, being dated. To make it *quite* suitable for the Society's purposes, it should be slightly altered thus:—

AUCTION, *sb.*

"Flowers are for the ornament of a Body, that hath some degree of life in it: a Vegetative Soul, whereby it performs the actions of Nutrition, *Auction*, and Generation."

1692. JOHN RAY, *Miscellaneous Discourses concerning the Dissolution of the World*, p. 105.

Quotations *in print* are very acceptable; but must be cut out and pasted in the middle of a half-sheet of note-paper lengthwise, with the *word* above, and the *date*, *author*, *volume*, and *page* below.

Writing on the wrong-sized paper, or any omission of date, page, or edition, makes the quotation valueless.

Old books have already been tolerably well ransacked for quotations. It may seem strange, but the thing most needed at this moment is a good collection of *common* words, as used by writers of the *present* century.

When a fair number of quotations have been collected, they should be sent to the address—
F. J. FURNIVALL, Esq., 3, Old Square, Lincoln's Inn.
WALTER W. SKEAT.

Cambridge.

THOMAS LOVE PEACOCK (3rd S. xii. 316.)—
I have a copy of the original edition of *The Genius of the Thames*. It was published in 1810, and bore the appropriate motto—

ὄς πολλὰ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴησιν
Od. x'. 329.

which I venture to translate—

"That flows most beautifully forth
Of all the rivers on the earth."

The publishers were Messrs. Hookham, of 15, Old Bond Street, and as they were intimate friends of Mr. Peacock, are likely to know something of his genealogy. It may further assist your correspondent to know that Mr. Peacock told me he was born at Weymouth, Oct. 18, 1785. His son, Mr. Edward G. Peacock, told me that his father died at Shepperton, near Lower Halliford, January 23, 1866. So a search in Doctors' Commons will easily tell who are Mr. Peacock's executors. If your correspondent wishes to know anything about Mr. Peacock's *Works*, I have an accurate knowledge of every one of them. I see that Mr. Locker, in his *Lyra Elegantiarum*, p. 344, says Mr. Peacock was the son of a London merchant.

THOS. L'ESTRANGE.

GREEK PATRIARCHS OF CONSTANTINOPLE (3rd S. xii. 304.)—A. S. A. is mistaken in supposing Sophronius is the present œcumenical patriarch. Having been deposed at the beginning of the present year, Gregory of Byzantium, patriarch 1835-40, deposed at the instigation of Lord Ponsonby, has been restored, and thus adds another instance to what A. S. A. rightly speaks of as "the caprices and venality of the infidel rule of Turkey." Let me add that a life of Gregory the patriarch who was put to death by order of the Sultan in 1821 was published at Athens in 1863.

WM. DENTON.

A. S. A. need not attribute all these changes to the "caprices and venality of the infidel rule of Turkey." They are far more chargeable on the Greeks themselves. In the last *Levant Herald* just received, there is a statement that the Greeks of Mouster are seeking to remove, for venality, their Metropolitan of Pelagonia. He has been successively expelled from the two sees of Nish and Widdin. The main charges include those usual in such cases of selling divorces.

HYDE CLARKE.

INSCRIPTION IN MELROSE CHURCHYARD (3rd S. xii. 285.)—Will you allow me to contradict a statement in your impression of last week by MR. J. MANUEL, of Newcastle-on-Tyne, with reference to an inscription in Melrose churchyard? The epitaph alluded to is not on the tombstone of the late John Bower, but on the tombstone of a person who acted as cicerone of the Abbey for a short time some years after the death of my father.

As to the "honourable blazon" promised by Sir Walter Scott to him, or the "poetic immor-

tality anticipated," I am confident the proposal was never made by the one, or ever calculated on by the other.
SCOTT BOWER.

FAIR AGNES AND THE MERMAN (3rd S. xii. 324.)—This ballad has been translated by Dr. Alexander Prior in his *Ancient Danish Ballads*, vol. iii. p. 329.* Grundtvig seems to be of opinion that it is of German origin. Dr. Prior's version adheres more closely to the original than the one given in "N. & Q." (See Grundtvig's *Danmarks Gamle Folkeviser*, vol. ii. p. 51.) He has also given, in the Appendix to his third volume, a translation of one of the German ballads on the same subject in the well-known collection called *Des Knaben Wunderhorn*." ETAGERON.

AGE OF VĀLMĪKĪ'S RĀMĀYANA (3rd S. xii. 264.) There are two Rāmāyana attributed to Vālmīkī. These are respectively ancient and genuine, and modern and spurious. The latter is much the best known in Europe, being that which Signor Gorresio has edited and translated. The other, with scholia, has been lithographed at Bombay and Calcutta. Dr. Fitzedward Hall, in his edition of the late Professor Wilson's *Vishnu Purāna* (vol. iii. p. 317), says:—

"I have seen in India no less than seven different commentaries on the real *Rāmāyana*, a copy of one of which, accompanying the text, was transcribed nearly five hundred years ago."

It is likely that there are very few Sanskrit MSS. in existence older than this. ILLADES.

One of the oldest, if not the oldest, MS. of Vālmīkī's *Rāmāyana*, is that belonging to the Bodleian Library, and dated 1433. Sanskrit MSS. of the fifteenth century are very scarce. At all events the MS. is more than a hundred years older than the Persian translation of the *Rāmāyana*, made at the command of Akbar or his minister Abufazl. M. M. Oxford.

CHURCH-DOOR PROCLAMATIONS (3rd S. xii. 285.) Our ancestors used to meet at the church-door more frequently than elsewhere, especially as non-attendance at church was fineable by statute. Therefore many things that required publicity were usually done at the church-door. A man might endow his wife *ad ostium ecclesie*. The sheriff performs there one of the preliminary processes in outlawry, and a writ of right was proclaimed there by his bailiffs with blast of trumpet. Upon the same principle, lists of voters, allowance of poor-rates, notices of assessed taxes, &c., are still affixed on the church-door, that the parishioners may have the opportunity of seeing them if they go to church as they ought to do. *The Tatler* represents that his Stentor shall make proclama-

* 3 vols. 8vo, London, 1860.

tion at the church-door, as if he were a sheriff's officer.
J. WILKINS, B.C.L.

TOWN AND COLLEGE (3rd S. xii. 147).—It may interest MR. TRENCH or others of the readers of "N. & Q." to know that in the north of Cornwall, at least, a farm-house is still called "the Town-place."
E. MASKELL.

Base Haven, Cornwall.

WELLS IN CHURCHES (3rd S. xii. 132).—In the crypt of Glasgow Cathedral, in the south-east corner, there is a well. I do not know of what depth it is, as the cover is now securely fastened down. Δδ.

COAT CARDS OR COURT CARDS (3rd S. xii. 44, 278).—This is a most difficult question, and one which it would take long to discuss in full. Our English cards are, moreover, perhaps the most difficult of any. I should be inclined to date the present form of our pack at least twenty years before 1681. It is extremely probable that it was introduced at the Restoration, as it certainly combines in a most curious manner the characteristics of both Flemish and French cards.

In clubs we have the figure of the French *trèfle*, but retain the Flemish name, the suit being there represented by quarter-staffs, or, in the case of the ace, by a gigantic club. In spades, in the same way, we adopt the French form of pike-head, *pique*, but retain the Flemish name *spade*, represented in their cards by a sword, *l'épée*. In the red suits we adhere more strictly to the French, the Flemish being *coupe* and *denier*.

In the Flemish packs there are four royal cards—the king, queen, chevalier, and valet; and it is probable that our knave may represent either of the two latter.

These packs, moreover, contain a number of picture cards which are not in any way connected with a court especially, although some may be said to belong to it.

In a fine pack in my possession, the ace of deniers has this inscription: "Cartes de Taraut faites par Nicholas Bodet dans la Berg Straet à Bruxelles." Independent of the four picture cards in each suit, exclusive of the ace, it has twenty-one others, of which No. 8 has unfortunately been lost. The others are, "Le Rateleux—L'Espagnol (with the addition on the side, Capitano Francese)—L'Imperatrice—L'Ampeur—Bacus—L'Amour—Le Chariot—L'Ermite—La Roue de Fortune—Force—Le Pendu—La Mort—Atrempance—Le Diable—La Foudre—Le-toille—La Lune—Le Soleil—Le Jugement," and one without name, which it is difficult to describe or understand. It, however, includes a naked woman standing on a globe, with two admiring cherubs in the lower corners of the plate, and, I am inclined to think, typifies the creation of the world.

I suspect that these old Flemish cards are rather rare, as, when I visited the Museum at the Pont de Hal in Brussels some weeks ago, I found a pack of them preserved in a glass case. On the other hand, I remember seeing a similar pack some fifteen years ago in Paris, at the well-known toy-shop at the corner of the Passage Vivienne, when the proprietor told me that they were still used for a particular game, which, if I recollect correctly, was Baston.

Mr. Chatto's work on *The Origin of Playing Cards*, 1848, is well worth a perusal, as is also a paper by the late Mr. Pettigrew in the *British Archeological Journal* for 1853, p. 121.

GEORGE VERE IRVING.

BROCK (3rd S. xii. 242, 300).—Your correspondent, MR. J. H. DIXON, is in error in calling the brock an animal of the polecat tribe, and in saying that it is also called "skunk." The brock, or badger, or grey, is the *Ursus meles* of Linnæus, and the *Meles taxus* of later writers. It belongs to the tribe of *Plantigrada*, of which the bear is taken as the representative, and it is the sole species of that tribe now found in England. The skunk (*Mephitis Americana*) and the polecat (*Mustela putorius*) belong to different genera of the tribe *Digitigrada*. The skunk is never found in England. The badger is now extremely rare, owing to the everything-but-game-destroying propensities of keepers, and is rarely to be met with in a wild state. A few, however, are kept by dog fanciers for the purpose of testing the gameness of terriers. M.

Hampstead.

As additional evidence that this word means a badger, I wish to mention that many years ago an impression of a seal was sent to me for examination, which had been dug up in the churchyard of the clergyman who sent it. The inscription on the outside of the oval is, "SIGILLUM WILLELMI DE BROC," and the inside legend apparently "GRÆ NOMEN HABET." It is well known that *gray* is another name for a *broc*, or badger. I say that the inner legend is *apparently* what is given above; but the word is very difficult to make out, and it may be "BROC RE NOMEN HABET." *Valeat quantum*.

F. C. H.

The brock intended in "to sweat like a brock," is not brock, a badger, but brock the so-called cuckoo-spit insect (*Cicada spumophora*); Welsh, *brock*, foam. The expression is understood as simply applying to the insect specified throughout this district, not to mention others.

J. C. ATKINSON.

Danby in Cleveland.

This is the Saxon word for a badger. See Dr. Bosworth's *Saxon Dictionary*. "As grey as a badger" is a common phrase; and this may be supposed to have been the reason why the tanner, in the ballad of "King Edward the Fourth and

the Tanner of Tamworth," calls his mare Brock, *i. e.* because she had begun to get old, and show white hairs:—

"A fayre russet coat the tanner had on,
Fast buttoned under his chin,
And under him a good cow hide,
And a mare of four shilling—
[*i. e.* not worth much.]

"Awaye with a vengeance, quoth the tanner:
I hold thee out of thy witt;
All daye hau I rydden on Brocke my mare,
And I am fasting yett."

Percy's Reliques, vol. ii.
W.

PRONUNCIATION (3rd S. xii. 295.)—I think I once heard that there is, or was, a hamlet close to Birmingham called *Bromwicham*, and that out of a confusion between the two places arose the familiar form "Brummagem," which is generally held to be a vulgar corruption of the former name. Can you inform me if there is any truth in this? Supposing the larger place, as it gradually extended its old limits, to have absorbed the adjacent villages, the confusion might very easily arise.

ALFRED AINGER.

[Bromwich Castle is in the same hundred.]

LEONINE VERSES (3rd S. xii. 281.)—Bailey gives the following explanation of the above term:—

"Leonine Verses. A sort of Latin verses which rhyme in the middle and end, making, as it were, a Lion's tail." *Bailey's Dictionary*.

S. L.

ENGLISH JOURNALISM (3rd S. xii. 189.)—MR. J. MORGAN will find several articles on the subject in the *Bookseller*, a monthly publication of "the trade." The August and September numbers of this periodical contain "Notes upon Comic Periodicals," and "Notes on the Unstamped Press." In a note in the latter article, referring to Mr. Thomas Lyttleton Holt, the original projector of the *Weekly Chronicle*, the author says,—"We wish Mr. Holt could be induced to write his autobiography; it would be a work of great interest, and would in itself be a history of the cheap press."

ONALED.

LINKUMDODDIE (3rd S. xi. 77, 491.)—This famous seat of Willie Wastle is situate on the bank of the Tweed, in the upper or south-western part of Tweeddale, or the county of Peebles. There is an account, with a woodcut representation of it, in the *History of the County of Peebles*, by William Chambers of Glen Ormiston, the senior partner of the well-known firm of W. and R. Chambers, published about two or three years ago.

V. S. V.

WALL OF PALMERS (3rd S. xii. 297.)—In the Heraldic MS. in Stanford Library, dated 1676, which contains a list of the armorial bearings of Shropshire and Worcestershire families, Wall of

Palmer is omitted. I would refer your correspondent H. S. G. to that list printed in "N. & Q." (2nd S. xii. 261); or I would lend him the original MS. if he would communicate with me.

THOMAS E. WINNINGTON.

Stanford Court, Worcester.

THATCHED CHURCHES (3rd S. xii. 35.)—To the list already given may be added: Ixworth Thorpe, in Suffolk.

A3.

HIS EXCELLENCY (3rd S. xii. 285.)—The title of "Excellency," strictly speaking, belongs to one who holds rank as Viceroy or Queen's Deputy. Lords-Lieutenant of Ireland, Governors-General, Governors or Governors-in-Chief, Lieutenant-Governors, Queen's High Commissioners, &c., are all entitled to this high distinction; others, no doubt, are spoken of as "His Excellency," but in this I think we are more courteous than correct. A post-captain, R.N., ranking with a colonel, is but a *captain*. The same may be said of the little Welshman, who was—

"Captain of a Bangor brig,
That carried coals and slate."

Dr. Edward Nares, in his *Heraldic Anomalies* (vol. i. p. 83), says:—

"The title of 'Excellency,' is accounted a very great one. I believe it was first used towards the end of the sixteenth century; at which time it was judged to be so high a title, that a Venetian Ambassador at the court of France refused to give it to the Mantuan minister, alleging that it was not fit to give so high a title to a prelate of the second order, while the cardinals of Rome bore an *inferior* one, which *inferior* title is expressly stated to be no less than "most reverend and illustrious lords!"

J. HARRIS GIBSON.

Liverpool.

Excellency is not a title, but an adjunct granted by courtesy to certain officials. The custom is to address all representatives of the Sovereign, Viceroys, Governors, and Lieut.-Governors as "Your Excellency"; but the Queen having addressed the wife of a Lord-Lieutenant of Ireland as "Her Excellency," those ladies have assumed that prefix to their names ever since.

The Commander of the Forces have clearly no claim to be thus addressed; but the Governors-General of India and Canada, being supreme in their Government, have granted the addition of "Excellency" to the proper title of their Chief Generals; and the custom has now been commonly adopted.

SEBASTIAN.

BEDEGUAR (3rd S. xii. 285.)—In Webster's *Dictionary*, edited by Chauncy and Goodrich, and published by Bell & Daldy (it is an edition much to be commended), I find the following:—

"BEDEGUAR [Persian *bād-āward*, or *bād-āwardah*, properly a kind of white thorn or thistle, of which camels are fond; from *bād*, wind, and *āward*, battle, or *āwardah*, introduced.] A hairy or spongy substance on rosebushes,

produced by the puncture of certain insects, and by some supposed to have valuable medicinal properties."

I do not at all know if this information is correct.

WALTER W. SKEAT.

The word *bedeguar*, or sweet-briar sponge, is said to be French. It is allied to *Bedeau*, which is our word beadle; the old Saxon word *bead*, strung on a *rosary* for prayer, gives us *bedesman*; and *gui* is the French word for mistletoe.

H.

STEWART, NAPOLEON'S SERVANT (3rd S. viii. 520).—Forsyth does not give the correct account of Napoleon's suite. The following extracts are taken from O'Meara's *Voice from St. Helena*:—

There followed the emperor on board the Northumberland, for deportation to St. Helena, Bertrand, his wife, and three children; Montholon, wife, and child; Las Cases, father and son; Gourgaud, Marchand, Cipriani, Pieron, St. Denis, Novarre, Le Page, Archaubaud (2), Santini, Rousseau, Gentilini, Josephine, Bernard and wife: making, with Napoleon, a total of twenty-six (vol. i. p. 2.)

In Appendix V. (vol. ii. p. 452) may be seen a schedule of the provisions to be supplied to the establishment at Longwood, then (October, 1816) consisting of forty-six persons.

In the statement of the probable annual expenditure on account of the French establishment (vol. ii. p. 450), under date August 17, 1816, the expense of the English servants attached to General Buonaparte's establishment is set down at 675*l.* In the same document, the expense of twenty-five public mechanics is set down at 950*l.* Assuming the expense of a servant to be about the same as that of a mechanic, the number of English servants would be, at a rough calculation, about twenty; which, added to the twenty-six French, makes forty-six in all. William Hall was dismissed from Longwood May 31, 1817 (vol. ii. p. 74): so was an East Indian, recommended by Colonel Skelton (vol. i. p. 235); so was a drunken soldier (vol. i. p. 217). Scott, the servant of Las Cases, had a father resident on the island (vol. i. p. 374).

Stewart's letters show that he must have known something about Napoleon's establishment. If Cipriani (one of the upper servants) had not known something about English, he could scarcely have gone to market in James' Town, as he usually did. Napoleon's steward's name was Pieron, not Barrier. Young Las Cases was sent away January 30, 1817 (vol. i. p. 298).

These facts show that the MSS. mentioned by MR. MAYER may be of more value than the communication of F. C. H. led him to suppose!

JOHN WILKINS, B.C.L.

BARONETCY OF GIB (3rd S. xii. 274).—In conjunction with ANGLIO-SCOTUS, I am curious to

learn the procedure adopted by those claimants to dormant or disputed baronetcies who wish to resume the titles of their ancestors. Baronetcies, like the holders of higher dignities, are certainly in some measure "public property," as your correspondent remarks; and, therefore, one feels justified in asking, as the rank and precedence are conferred by the sovereign, whether the crown exercises any interference in the resumption of them?

We all know how jealously the approaches to the peerage are guarded; the difficulties of claimants there are so great that few will undertake them. That dignity is of course a matter of higher importance, involving not only a more elevated *status*, but also a voice in the legislature of the country; but still great generals, admirals, politicians, and citizens are rewarded with baronetcies, and much of the value of a gift depends upon the difficulty with which it is acquired.

As far as my experience goes, the revival of baronetcies occurs only in Scotland. I have heard that a jury is assembled, and, on the strength of its verdict, the aspirant to family honours assumes the title. If this be so, what is the constitution of the court? who summons? who selects, and who presides? Does the Lord Lyon, King-at-Arms, take cognisance of the proceedings?

The only instances of revivals which occur to me at present are those of Sir John Campbell of Ardnamurchan, who "in 1767 assumed the title on being served heir male to Sir Donald Campbell, the first baronet" (see *Baronetage*); and Sir John Murray of Philiphaugh, who "succeeded his kinsman, 1863," lately Sir William Stirling-Maxwell of Keir, and of course the gentleman whose name heads this query, and whose "baronetcy has just been restored."

I shall feel thankful to be informed of the *modus operandi* in these cases, and whether there are any instances of resuscitation of titles among the English and Irish baronets?

EQUES AURATUS.

FOLK LORE: THE HARE (3rd S. xi. 134).—E. S. D. asks, "What is known of this curious superstition?" Dr. Townson, in his travels through Hungary, met with it, and takes occasion to remark that it is a very ancient superstition, and is mentioned in a very old Latin treatise called *Lagographia*. (Townson's *Travels in Hungary*, 4to, 1797, p. 236.) S. L.

UNKNOWN OBJECT IN YAXLEY CHURCH (3rd S. xii. 128, 179, 293).—If MR. JOHN PIGGOT, JUN. will refer to my communication, p. 179, he will find that I never hinted an opinion that "a ring of thirteen pounds weight" would be ever required "to raise the latch of a church door"; nor did I ever suppose that the object under discussion was used to raise the latch at all. I only

supposed, as I still suppose, that the wheel in question was fastened upon the door, and that the pivot of the ring passed through it. MR. SEWELL (emurs, because the two wheels seem a pair. But might there not have been a ring on the inside, as well as outside, and one of the wheels fixed round it? or, might not one have been fastened to one door outside only, and the other on some other door? Or, again, might not former doors of the church have been different from those now existing; and the wheels or circles, taken off from former doors, and laid by where they were discovered, in the parvise of the north porch?

F. C. H.

Fosbrooke (*Brit. Monach.* p. 285, ed. 1817), quoting M. Harding, says:—

"We have commonly seen the priest, when he sped him to say his service, ring the saunce-bell, and speake out aloud, *Pater Noster*, by which token the people were commanded silence, reverence, and devotion."

According to Staveley, and Warton from him, it was rung when the priest came to the "Holy, holy, holy, Lord God of Sabaoth," or *Trisagium*. And in a foot-note Fosbrooke continues:—

"Du Cange mentions a wheel, appended to the wall near the altar, full of bells, and whirled round on this occasion (*s. v. Rota*). One occurs in an Anglo-Saxon church."—*Dugd. Monast.* i. 104, l. 40-50.

Possibly Yaxley church is the one referred to by Dugdale.

R. B. S.

HOLLAND: FINE LINEN (3rd S. xii. 127.)—In Berghaus's *Laender- und Volckerkunde*, iv. 677 (Stuttgart, 1839), *Gladbach* is mentioned as a town in the circle of Gladbach and government of Dusseldorf along with several others; and he says, that "all these small towns are distinguished by extraordinary industrial activity in silk and velvet manufactures, damask, linen, cloth-weaving, lace," &c. In various maps I find Gladbach about midway on a line between Dusseldorf on the Rhine and Ruremonde on the Meuse.

V. S. V.

OATH OF BREAD AND SALT (3rd S. xii. 227.)—Meg Merrilies told Dominie Sampson that if he would not eat, "by the bread and salt" she would stuff the food down his throat, all scalding as it was. Sir Walter Scott adds in a note, that this was the customary oath of the wandering tribes.

J. WILKINS, B.C.L.

The "JOCO-SERIA" OF MELANDER (3rd S. xii. 285.)—MR. W. BATES will find the notice to which he refers in *All the Year Round* (June 10, 1865), under the title of "A Fat Little Book."

G. A. SCRUMPP.

Whitby.

REGISTRUM SACRUM HIBERNICUM (3rd S. xii. 283.)—The Hon. Chas. Bernard, D.D., was consecrated on the 13th of last January in the church of St. Mark, Armagh, which is a chapel of ease

to the cathedral. This last is the parish church. So long a period had elapsed since the celebration of a consecration there, that some technical difficulties arose which caused the use of St. Mark's Church. Further inquiry relative to the history of St. Patrick's Cathedral at Armagh might prove interesting.

ANON.

FLASHING SIGNAL LAMPS (3rd S. xii. 288.)—See *Journal of the Royal United Service Institution*, vol. vii. p. 371, for a good account, with a lithograph of the above invention, by Captain Colomb, R.N.

T. C. A.

TENSERIA (3rd S. xii. 266) is a form of the word *tensamentum*, a payment made by vassals to their lords for protection. It is not very uncommon in Latin documents of the Middle Ages, though the words *savamentum* or *adamentum* were more frequently used to express the idea. It comes of the same stock as *teivew*, *tendere*.

The word occurs several times in Thomas Walsingham's *Gesta Abbatum Monast. Sancti Albani*, edit. H. T. Riley (Mast. of Rolls Series), *e. g.*:—

"Consimili quoque modo, in tempore guerra omnia sua commissa custodia, tam in spiritualibus quam in temporalibus, non sine maximis expensis et sollicitudinibus in pace sustinuit sine destructione [per] *tencerias*."—P. 296.

"Hæc est summa pecunie perditæ, et *tenseria* datæ tempore guerra, de maneris abbatii Willelmi, suorumque hominum, suoque tempore, et Domini Martini Cellerarii et Walteri: duo millia librarum, et quingente libra, et quinquaginta quinque libra."—P. 298.

The prelates assembled at the Council of Tours, A.D. 1163, used the word:—

"De cœmeteriis et ecclesiis, sive quibuslibet possessionibus Ecclesiasticis *tenserias* dari prohibemus, ne pro Ecclesie vel Cœmeterii defensione."—*Concilium Turonense*, ann. 1163, cap. 10, as quoted in Du Fresne's *Gloss. sub voc.*

Tensare, to fence or enclose land, is an allied word.

EDWARD PEACOCK.

BRIGNOLE (3rd S. xi. 455; xii. 78, 152.)—A visit to Genoa would enable MR. DIXON to collect particulars respecting the Brignole-Sale family, and to see and admire the Vandeycks in the Brignole Palace there. P. A. L. probably thought in French, and then translated into English; but it is none the less true that the late Count Brignole-Sale was for many years Sardinian ambassador at the court of Louis Philippe. He left no sons; his property descended to the present Duchess of Galliera. I may add, that his great-nephew is an English baronet of high rank in the world of intellect.

CROCE DI MALTA.

WHING (3rd S. viii. 460.)—According to a writer of the period (*i. e.* James I.'s accession):—

lovers of music, and all who are interested in the history of the art, are indebted to Lady Wallace. Those who know the influence for good which Gluck exercised in his day, and remember the party feeling which his reforms aroused in the musical world, will peruse with some curiosity and no small pleasure, his own expression of his views and opinions. The Autobiography and few Letters of Bach, the son of the great Sebastian, which follow, are also very characteristic. The Letters of Haydn, Weber, and Mendelssohn, which complete the volume, have perhaps a yet higher interest for English readers, from their more intimate relations with the History of Art in this country. The volume, which is illustrated with portraits of Gluck, Haydn, and Weber, is a valuable addition to our stores of Musical Biography.

BOOKS RECEIVED.—

Burford Bridge; or, School Trials. By Rev. H. C. Adams, M.A. (Routledge.)

One of those stories (and not the least interesting one) of Schoolboy life, its pleasures and difficulties, rendered so popular by the success of *Tom Brown*.

Memorials of Stamford, Past and Present. By Mackenzie E. C. Walcott, B.D.

Founded on personal examination, and prettily illustrated, this will no doubt prove a welcome guide to visitors to Stamford.

The Herald and Genealogist. Edited by J. Gough Nichols, F.S.A. Part XXIV. (Nichols.)

Mr. Nichols carries on his good work with unflinching spirit. There are three articles in the present Part which any non-heraldic reader would peruse with interest, viz., those on "House Signs and Heraldry"; on the "Use of Antique Gems as Medieval Seals"; and on the "Children of Charles I. and Henrietta Maria."

MESSRS. J. & J. CLARK, of Edinburgh, have in progress "Hippolytus and Irenæus," for their Ante-Nicene Christian Library; Rev. M. White, on the "Numbers of Daniel and the Apocalypse"; Rev. Dr. Forbes' "Analytical Commentary on the Romans"; new edition of Rev. J. B. Heard on the "Tripartite Nature of Man"; Delitzsch's "Commentary on Isaiah"; a "New Commentary on Ezekiel," by Professor Hengstenberg; "History of Protestantism," by Professor Dorner.

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M. Y. L. We did not insert your query for obvious reasons, but can inform you on the best authority that no such work was ever printed.

MR. WALTER RYE will oblige us by saying where we can address a letter to him.

G. R., who inquires as to the best mode of mounting photographs, is referred to p. 360 of the present number.

G.'s letter reached us after "N. & Q." was made up.

R. C. (Cork). The Liturgy of the Church of England, in its ordinary Service, reduced nearer to the Standard of Scripture, 1763, was compiled by William Hopkins, who, although in orders, and rector of Bolney, Sussex, openly professed Arian principles.

S. S. The epitaph at Portsea on the seamen who perished in the Royal George is printed in The Annual Register, xxvi, 201.

S. S. In 1845 Mr. Burns published Select Popular Tales, from the German of Wilhelm Hauff, the greater number of the Märchen class.

ERRATA.—3rd xii, p. 277, col. ii, line 10 from bottom for "close-sheet" read "close-shut," and same col., line 8 from bottom, for "have" read "had."

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Notes.

MS. COURT SERMON, 1674.

About ten years ago, in looking over a fresh batch of English old-book catalogues, I noticed an item, "MS. The Court Sermon, 1674." The price, if I remember aright, was 2s.; at any rate it was a trifle; and as I had no specimen of ordinary English writing of so early a date, I ordered it, but without much expectation of obtaining it. It came, however, and I found it a neatly written MS. sermon of 120 pages; size of the written page, six inches by three and a quarter, evidently in the original old half-binding. I have prized it highly, as it is about as handsome a specimen of the writing of the time as I could obtain.

The following is the prefatory address, which I copy, as it tells the story of the sermon in the words of the author:—

"To the Right Hon^{ble} James Duke of Ormond, Lord Steward of his Ma^{ties} Household, Knight of the most Noble Order of the Garter, and Chancellor of the Unversitee of Oxford.

"My Lord—

"As Chancellor of that unversitee where I was bred, this Adresse to your Grace might sufficiently be Justified. But the true motive to mee in the making it hath been, the Eminent Demonstrations you have alwaies given of Integrity and zeal for the good of our Sovereign's Royal person, And for the prosperitie of his Dominions, which the great God is my witness, hath

been my only aime in the framing of this Discourse. It was prepared for his Ma^{ties} own hearing, But things having Intervened to hinder it from being preach't before him, And being fit for no other Auditory, I confesse I could not hinder my self from wishing, that, in writing, it might be found not altogether vneusefull. My Lord, there is no vanitie in the case, since the Author's name shall for euer be conceal'd; Only thus much, I think, I ought to tell your Grace,

"That before it pleased God to call me to the profession wherin I now serve him, I have lived much abroad, and, there, been honour'd with good access, to Men, Knowing in the chief Courts of Christendome. Vpon w^{ch} account, it is hoped, I may be allowed some bolder touches then are Vsually ventured upon, in Sermons, by Men bred meerly schollars. The whole, my Lord, is submitted to your Judgment, ffor which none hath a greater Reverence than

"Your Graces

"Most humble Servant.

"September the 10th, 1674."

There was, of course, no signature, but in its place is entered, in a contemporary hand, the name of "G^t Bur^t" (Gilbert Burnet, afterwards Bishop of Salisbury).

The "query" then is, was Bishop Burnet the author of this sermon, and is it in his handwriting? *

I send you herewith a photograph of this address, but little reduced. If any of his writing of that date, when he was about thirty years of age, can be found, a comparison might answer that part of the query, as the writing is evidently in a natural and not in a disguised hand.

He was deposed from his chaplaincy that summer, but there may have been many others, as we say on this side of the water, in the same fix. Is there any list of the chaplains of King Charles II. and their terms of office?

There are two circumstances mentioned in the address which seem to indicate that he was not the author, viz.: that the author was "bred" at Oxford, and that he had "lived much abroad."

Bishop Burnet could not in any sense be said to have been "bred" at Oxford. He took his degree of M.A. before he was fourteen, at the college at Aberdeen. His only visit to Oxford, in his early days, was in 1633, when "he improved his mathematics by the instructions of Dr. Wallis." He was there, however, but a few months, which would be but a shallow foundation to a claim to having been "bred" at Oxford. He could claim with as good a grace to have been "bred" at Amsterdam, as he studied Hebrew there the following year.

Previous to 1674 his only visit "abroad" was in 1664; at least I can find no note of any other visit. To be sure, in those days six months "abroad" may have been considered "much."

[* A comparison of the photograph with specimens of Burnet's handwriting proves distinctly that the MS. was not written by him.—Ed.]

These are mere straws, however; I leave it to some of your wiser correspondents to probe the matter more thoroughly.

The text of the sermon is taken from Proverbs, chap. xxvi. verse 4: "Answer not a fool according to his folly, lest thou also be like unto him." Verse 5: "Answer a fool according to his folly, lest he be wise in his own conceit."

Treating mostly of the folly of princes, it was no doubt peculiarly fit for "his Majesty's own hearing," but would "be found not altogether vnusefull" to general hearers.

R. C.
Cincinnati, Ohio, U.S.

BUTLER'S "HUDIBRAS."

The origin of the name Hudibras, as the title of the hero of this poem, has never, I think, been satisfactorily ascertained. The editors of the work content themselves on its identification with a knight of the period, without inquiry into the origin or use of the name.

Taylor, the Water Poet, gives us a very doubtful portrait of an early British king of that name. By the bye, in his account of his visit to Scotland, he only states that he saw the names of the kings, *not their portraits*, which appear to have been painted by a foreign artist, De Witt, some years later. Was not, therefore, Taylor the first to give visual resemblance to these myths?

I suspect, however, that Hudibras was in the seventeenth century a well-known name for a swaggering, blustering fellow.

In Ben Jonson's *New Inn* you have —

"He has the father of swords within, a long sword
Blade Cornish styled of Sir Rud Hughdebras."

On which Gifford has the following note:—

"Rud Hudibras who is mentioned was, as Milton tells us, the son of Leil, who built Caerleil and I know not how many more cities. He seems to have been a peaceful monarch, so that his *blade Cornish* was not much the worse for use."

In the *Magnetic Lady* of the same author, after Ironside has taken offence at Sir Diaphanous Silk-worm for mixing water and amber with his wine, and dashed a glass in his face, the lady and her physician hold a dialogue with his brother Compass in the following terms:—

"*Rut*. Where is your Captain,
Rudhudibrass de Ironside?

"*Com*. Gone out of doors.

"*Lady L*. Would he had ne'er come in them, I may wish. He has discredited my house and board with his rude, swaggering manners."—Act III. Sc. 3.

Also in the following subsequent passages:—

"In the meantime
I do commit you to the guard of Ironside,
My brother here, Captain Rudhudibras."

Act IV. Sc. 3.

"He is committed to Rudhudibrass
To Captain Ironside upon displeasure,
From Master Compass."—Act V. Sc. 1.

GEORGE VERE IRVING.

SINGULAR SWISS WILL.

I copy the following from a French newspaper. It professes to be the testament of a lady who died at Basle on the 5th of October last, aged sixty-eight. What will the Anti-tobacco Society say to it? But I am sceptical about it. Is it not a modern version of an old and real story? The Continental press abounds with these "old friends in a new dress":—

"Au nom du Père, du Fils et du Saint-Esprit, amen.

"Moi, Gertrude Whall, saine d'esprit, et à la veille de quitter ce vilain monde, je désire que lorsque je ne serai plus on dispose comme il suit de mon corps et de ce qui m'appartient.

"On me mettra dans un cercueil en bois de chêne qu'on fera faire d'un tiers plus grand qu'il ne faudrait. Avant de m'y placer, ma vieille servante Lisbeth ramassera tous les mouchoirs sales accumulés pendant ma maladie. Ces mouchoirs, dépliés au fond de ma bière, seront recouverts d'une couche de tabac à priser sur laquelle on m'étendra.

"Au-dessus de mes restes mortels, au lieu des immortelles d'usage, on placera une seconde couche de tabac. Si les morts sentent quelque chose, ce parfum-là me sera le plus agréable.

"Défense expresse de laisser approcher mes parents de mon cercueil tant qu'il ne sera pas cloué et prêt à être emporté au cimetière; ils se croiraient obligés de pleurer, et leurs larmes pourraient diminuer l'odeur du tabac.

"A l'heure de la levée du corps, on fera venir pour me porter en terre les six meilleurs priseurs de la paroisse (Lisbeth les connaît), auxquels on distribuera à mes frais des tabatières pleines et des mouchoirs neufs.

"Les cordons du poêle seront tenus par mes deux amies Irma et Charlotte; à chacune d'elles je laisse cinq cents francs; en guise de cierge, je désire qu'elles aient à la main une aumônière pleine de tabac parfumé à la fête de Tonka. A chaque station, les porteurs et mes amies échangeront une prise.

"Je tiens expressément à ce que ce ne soit pas le curé de ma paroisse qui me conduise en terre; il ne prise pas. On fera venir le vieux chanoine Kretz, que j'ai souvent vu le rabat plein de grains de tabac et de petites taches jaunes. Pourvu que le service funèbre soit très-court il aura mille francs et une livre de tabac.

"Pendant le trajet de ma maison au cimetière, ma servante Lisbeth marchera derrière le cercueil, portant une besace pleine de ma poudre favorite, et elle en distribuera une bonne pincée à tous les priseurs qui voudront bien suivre mon enterrement.

"Avant la première pelletée de terre la besace de ma servante, vide ou non, sera secouée au-dessus de la fosse. Le chanoine Kretz me ferai plaisir en se servant pas du goupillon.

"Je lègue toute ma fortune à mon neveu Friedrich, le seul de tous mes parents qui ait eu le bon esprit de préférer le tabac à priser au tabac à fumer. Je lui recommande d'ajouter à chacun des legs d'argent ci-dessus une tabatière en corne, une fête tonka et un pot en grès comme celui où j'ai puisé longtemps toutes mes consolations sur terre."

JUXTA TURRIM.

THE FAIR QUAKER: REBECCA POWELL.

Some months ago, when making inquiries into the story of Hannah Lightfoot, I asked an extremely well informed friend if he could give me any hints as to likely sources of information upon the subject. He said that he had heard that Rebecca Powell, who was buried in Islington churchyard, was George III.'s Fair Quaker; and he kindly promised to get me some further information about her. Illness unfortunately interfered, and prevented his carrying his good intentions into effect.

Hannah Lightfoot, however, still retained her interest in my thoughts; and though I neither sighed like a furnace, nor penned woeful songs to her eyebrow, I spared neither time nor correspondence in her pursuit—with what result, the readers of "N. & Q." are already aware; but I never wasted a thought upon her suggested rival, Rebecca Powell.

Indeed, I must honestly confess I had altogether lost sight of her, until a few weeks since, when the following communication was put into my hands:—

"I know not if the subjoined will aid in elucidating the mystery of Hannah Lightfoot. Between forty and fifty years since, I was passing through Islington churchyard with my mother, when she pointed out to me a grave as the spot where a Quaker, once the mistress of George III., was buried. As far as my memory serves me, it is a raised tomb, bearing a Latin inscription to the memory of Rebecca Powell; and I think, from the little I was able to make out, describes her as a virtuous woman. In crossing the churchyard, from High Street to Cross Street, the tomb will be found near the side of the church. I have little doubt that this is the person about whom so much has been written lately, whatever her real name may have been. My father was a Londoner, his father and mother were living in London, and married about the same time as George III.; and having relatives living in Islington, probably knew from them the fact of the burial of the King's late mistress in that spot.
Y. Q."

When Y. Q.'s communication first reached me, I was from circumstances unable to follow it up by those inquiries which it so obviously called for. I have now done so. The results are very far from proving the identity of Hannah Lightfoot and Rebecca Powell; but according to my principle of publishing whatever comes to light, I think it right to make them public.

The first point was to ascertain the inscription upon the tomb—which is, as Y. Q. says, a raised tomb, and a handsome one, though perishing.

The following is a copy, and the Latin epitaph

certainly is one of very considerable interest with reference to the present inquiry:—

S.

Æternæ memoriæ perpetuæque securitati

REBECCÆ POWELL,

Virginis honestissimæ, castissimæ, pietissimæ,
Quæ ipso in flore ætatis, annos xxiii. circiter nata,
Præmatura, proh dolor, proh pietas, et prisca virtus,
Multumque defenda morte obit desideratissima
Maia xxvii. anno salutis nostræ MDCCCLIX.

Hoc monumentum,

Tam propter rarissimas animi dotes

Quam incomparabilem corporis venustatem merito
ponendum

Mœrens curavit avunculus carissimus

Z. Brooke, S. T. P.

[On the east end of the tomb] I. H. S.

[On the north side]:—

"Oh that my words were now written, that they were graven with an iron pen and lead in the rock for ever. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another."

[On the west end of the tomb] I. O. M.

Now let us see what this inscription establishes with respect to Rebecca Powell. We will then examine how far such facts agree with or are opposed to the facts which have up to the present time been established with respect to Hannah Lightfoot.

We learn then that Rebecca Powell—

1. Died on May 27, 1759.
2. That she was then aged about twenty-three.
3. That she was "a most upright, chaste, and devout maiden"—"Virgo honestissima, castissima, pietissima."
4. That her death was premature and deeply to be lamented.
5. That she possessed matchless beauty—"incomparabilis corporis venustas"—no less than
6. Incomparable gifts of mind—"rarissimæ animi dotes."
7. For which various reasons her most affectionate uncle, "avunculus carissimus, Z. Brooke, S. T. P."
8. Erected this monument.

Let us now see how far these several facts tally with those already elicited respecting Hannah Lightfoot.

I. The death of Rebecca Powell on May 27, 1759, may be consistent with her identity with Hannah Lightfoot, since it agrees with the fact which I ascertained, that Axford, when marrying in December of the same year, described himself

as a "widower." But against that we must set the fact recorded by WARMINSTERIENSIS in the *Monthly Magazine* (quoted in our 3rd S. xi. 90), "that on the report reviving a few years since" (this was written in 1821), "of his first wife's being still living, a Mr. Bartlett (first cousin of Isaac's second wife) claimed the estate of Chevrell on the plea of the invalidity of the second marriage."

II. Rebecca Powell was, at the time of her death, according to the inscription, "about twenty-three years"; according to the register of her burial, twenty-two. This probably means the same thing; the one speaking of years completed, twenty-two, while the other implies she was in her twenty-third year. Hannah Lightfoot, on the other hand, was in May, 1759, in her *twenty-ninth year*, having been born October 12, 1730.

III. How far Hannah Lightfoot—who certainly was a married woman, Mrs. Axford—who, it has been strenuously urged, was moreover the mistress, if not the wife, of George III., could be described, even on an epitaph, as "virgo honestissima, castissima, pientissima," it will be for those who believe in the identity of Rebecca Powell with Hannah Lightfoot to establish. I do not indeed see how the epithet "virgo" could in any way be applied to the wife of Isaac Axford.

IV. That a death at twenty-two or twenty-nine is premature, and that both might be deeply lamented, may apply so obviously to both parties, and that—

v. Hannah Lightfoot possessed the incomparable beauty attributed to Rebecca Powell, may so readily be believed that we may well pass to—

VI. The "incomparable gifts of mind"—"rarissimæ animi dotes." Here I am inclined to think we have a fact which militates against the identity of the two. The only evidence as to the education of Hannah Lightfoot which I possess is that furnished by Mr. Jesse, who speaks of her signature to the birth-note of Henry Wheeler—"clear, but cramped and irregular, and having all the appearance of being that of a very young or differently educated person; and as the Fair Quaker must at this time have been seventeen, the latter presumption would seem to be the right one."

VII. Z. Brooke was the "avunculus carissimus" who erected the monument over his lamented niece. Was Brooke so related to the Lightfoots as to justify his assuming that title on the tomb of Hannah Lightfoot, and was Rebecca Powell not a real but a fictitious name? or was Rebecca Powell a real personage and a niece of Brooke? I am bound to confess that all the inquiries and searches which have yet been made have failed in producing any information upon either of these points.

achary Brooke was born at Ham-

merton, Huntingdonshire, about the year 1715, and was the son of the Rev. Zachary Brooke, Vicar of Hawkstone-cum-Newton; "who," as Cole tells us, "in consequence of some disorder in his finances, went to one of our plantations and was benefited there, leaving his son to the care of his friends." He was educated at Stamford School; was admitted sizar of St. John's College, Cambridge, June 28, 1734. He proceeded B.A. 1737-8; was admitted a Fellow on the Lady Margaret's Foundation, April 10, 1739; and commenced M.A. 1741, being B.D. 1748, and D.D. 1751. On March 23, 1757, he became one of the Senior Fellows; was elected Margaret Professor of Divinity Jan. 19, 1765, and resigned his Fellowship on his marriage June 25, in the same year. He was chaplain to George II. and III.; and while holding that office was, by dispensation under the Great Seal in Nov. 1764, empowered to hold at one time the rectory of Fornsett St. Mary and Fornsett St. Peter, both in Norfolk, to which he was presented by his college, as well as that of Ickleton, in Cambridge. It has been suggested that he owed all these preferments to some special services rendered to the sovereign, and that these were probably in connection with Rebecca Powell. I confess I see no grounds for this supposition.

VIII. And now a few words about the monument. It is large and imposing, likely to attract notice, and with an inscription calculated to stimulate the curiosity and awaken the interest of all who see it; and this monument is supposed to cover the remains of one whose very existence, according to the story, it was the interest of the then Prince of Wales to shroud in obscurity—whom living he had succeeded in concealing from her family—but to whose death attention is unnecessarily drawn by a stately tomb, and a pathetic epitaph. The monument appears to me to be in itself the strongest argument against any such tradition.

But it may be said, you have not shown the relationship which existed between Rebecca Powell and Brooke. I am sorry to say I have at present failed in so doing. Brooke had, it appears, seven brothers and a sister. Who that sister married I have yet to learn. If she married a Powell, this might possibly be her daughter.

The zealous and accomplished friend who has assisted me in these inquiries sees in the beauty, melancholy end, touching epitaph upon Rebecca Powell, and in the promotions of Dr. Zachary Brooke, confirmation of the truth of the tradition which identifies Rebecca Powell with George III.'s Fair Quaker. I confess that, in the face of the discrepancies which I have pointed out, I cannot share his views. But public attention being now directed to the subject, I cannot doubt that the obscurity in which the story is involved will be cleared up.

My learned and lamented friend DR. MAITLAND,

after examining the reasons which writers on the name of Peter Waldo, the founder of the Waldenses, had given for his being so named, came to the conclusion that he was called Peter Waldo—because his name was Peter Waldo.

In like manner I am inclined to believe that the name of Rebecca Powell was inscribed on the tomb in Islington churchyard because she who lies buried beneath it was Rebecca Powell.

Should this prove to be the case, the key to the supposed mystery will, I think, not be far to seek.

WILLIAM J. THOMS.

MASONRY.—It may be noted as a curious fact that Austria is the only large country in Europe in which Masonic lodges are not sanctioned by law.

Malta.

W. W.

THE PRINCESS OLIVE AND THE MARINER'S COMPASS.—The following letter from the *Morning Herald* of Aug. 1, 1828, deserves preservation in "N. & Q."

HYDE CLARKE.

"THE PRINCESS OLIVE.

"(To the Editor of the Morning Herald.)

"Sir,—

"I entreat permission through the medium of your journal to make known to the nation that I have lately perfected two mariner's compasses upon an entirely new construction, which cannot vacillate as all other compasses have done in the Arctic regions, as a separate compass is adapted for the north-west and south-east passages. Persons of the highest scientific acquirements having declared that my compasses are superior to any hitherto made, I take leave to say that I shall be proud to submit the models for the inspection of naval and scientific characters at my residence, as it is considered the longitude will be attained by their use.

"I have the honour to remain, Sir, your obliged humble servant,

"OLIVE CUMBERLAND.

"2, Park Row, Knightsbridge.

"July 30."

CATILINE AND MÆCENAS.—May I enter a short protest in your columns against the almost universal mis-spelling of the names *Catiline* and *Mæcenas*? Why should they be tortured into *Cataline* and *Mecenas*? Of course in the penny papers one does not look for much accuracy in such matters; but, to my intense disgust, a weekly review, which is certainly most able and scholar-like in its tone, and takes delight in showing up similar errors in its contemporaries, as *diocess* in *The Times*, has this week an article about Horace, in which his great patron appears in the deformed shape I have mentioned, and it is not the first time the mistake has occurred.

M.

WASHINGTON AT CHURCH.—In 1772 Washington was a prominent vestryman of Polrick church, in Truro parish, Virginia; and the Rev. Lee Massey, the rector at that time, has thus written: "I never knew so constant an attendant—no company

ever kept him from church." Washington afterwards joined Christchurch, and remained a member until his death.

W. W.

Malta.

DISTURBANCE OF COFFINS IN VAULTS.—As attention has been directed to this rather curious and perhaps novel subject, I beg to add an instance which occurred within my own knowledge and recollection (some twenty years ago) in the parish of Gretford, near Stamford, a small village, of which my father was the rector. Twice, if not thrice, the coffins in a vault were found on reopening it to have been disarranged. The matter excited some interest in the village at the time, and, of course, was a fertile theme for popular superstition; but I think it was hushed up out of respect to the family to whom the vault belonged.

A leaden coffin is a very heavy thing indeed; some six men can with difficulty carry it. Whether it can float is a question not very difficult to determine. If it will, it seems a natural, indeed the only explanation of the phenomenon, to suppose that the vault has somehow become filled with water.

I enclose an extract from the letter of a lady to whom I wrote, not trusting my own memory as to the details of the case:—

"Penn, Oct. 15.

"I remember very well the Gretford vault being opened when we were there. It was in the church, and belonged to the family. The churchwarden came to tell the rector, who went into the vault, and saw the coffins all in confusion: one little one on the top of a large one, and some tilted on one side against the wall. They were all *lead*, but of course cased in wood. The same vault had been opened once before, and was found in the same state of confusion, and set right by the churchwarden, so that his dismay was great when he found them displaced again. We had no doubt, from the situation and nature of the soil, that it had been full of water during some flood which floated the coffins. I dare say is alive still, and could give the date, and I almost think saw what had happened. I feel no doubt myself that lead coffins would float. We know a large iron vessel will, without any wood casing, and I suppose the flood subsiding would move them. The vault had been walled up, so that no one could have been in it."

F. A. PALEY.

Cambridge.

SYMBOLICAL RECORDS OF PRIMITIVE RACES.—The following passage in Dr. McCauslin's *Adam and the Adamite* recalls an idea that occurred to the writer when in China:—

"Where is the evidence that he (the Caucasian), or his progeny, ever became a Negro or even a Mongol?"

In China a stranger is struck with those gigantic "Gogs and Magogs," resplendent in arms and colours, which seem to keep ward at the doors of the greater temples.

In the temple at Honam (Canton) there are four of these colossal figures, each of a different

complexion: one being white, another yellow, and the remainder red, and blue or black. One is popularly told that these figures signify the four cardinal points; but may they not more appropriately represent the white Caucasian, the yellow Mongol, the red man of America, and the African negro? Such a supposition would imply that the Chinese had preserved the images of a primitive knowledge of the original races of man, while written records had perished, and with them an earlier knowledge of what is called "The New World."

It may in conclusion be observed, that the flora of China approximates much more closely to that of America than of the Old World—even to the extent of *three to one*, according to (I think) Humboldt, or one of his annotators on his *Aspects of Nature*. Sp.

THE WORD "ALL-TO."—Under the heading a "Tobroken Word" an article appears in *The Athenæum* of September 21, the object of which is to show that, in the well-known phrase (used Judges ix. 53), the real reading should be "and all *to-brake* his skull." The writer remarks that he doubts the existence of *all-to* as a separate word. But there can, I think, be no possible doubt that such a word did exist, and that too in English of the same period as that in which the words *to-braste*, *to-broke*, *to-grynde*, were current. In the tract addressed to the People and Parliament of England, 1395, attributed to John Purvey, and edited (A.D. 1851) by the Rev. J. Forshall, the word *all-to* occurs twice: in the first instance in such a connection that it must be admitted to have an existence as a complete word, independent of the participle which follows:—

"Therefore he seith in the I. salm, a spirit *alto troblid*, that is ful repentant or sori for synne, is a sacrificse to God."—P. 19.

The second passage runs thus:—

"And I *alto brak* the cheke teeth of a wickid man, and I took awel prey fro the teeth of him."—P. 102.

The word *all* is spelled in almost every instance in this tract *alle*, and this fact again furnishes an argument against the disservice of the *al* and the *to*. There is no instance, I believe, of the use of the word *to-troblid* or *to-troubled*. The example given in Halliwell of the use of *al-to* is apparently a satisfactory one—

"Mercurio's hand had *al-to* frozen mine."

The writer is also in error in imagining that the word does not come by descent from the older translations of the Bible. In Mathew's *Bible* (Day and Seres, 1549) the passage runs, "and all to brake hys brayne panne." I think the ordinary explanation of the phrase must stand until stronger arguments are adduced against it.

JOHN ELIOT HODGKIN.

ASTERISMS.—I am collecting the titles, of books published in English by asterisms (*****), which it is my intention to publish, and shall feel greatly obliged to any one who will kindly send me full titles of such works, and authors' names, if known.

The English, so far as my experience goes, do not seem to have adopted this style much. In French they are to be numbered by thousands; hundreds I think would do for our authors. I include any book with dots or asterisks on the title-page, indicating that something is left out or wanting, and also communications to periodical literature. OLPHAR HAMST, Bibliophile.

I, Powis Place, W.C.

Querries.

HOMERIC TRADITIONS.

By this time, I suppose, I am in possession of all the information (?) I am likely to receive regarding my Homeric difficulties. But since, from private communications I have received, I see that some of your readers take an interest in the Homeric question, I shall ask a few more questions and make a few observations, which will open "a great door and effectual" to those who wish to investigate the subject.

1. Is there any passage in Pindar where λέγειν means "to read," or γράφειν "to write"? Any one who thinks of answering this question will act prudently if he previously consult Dr. Donaldson's edition of that poet's works.

2. Do any of your readers know anything about *The Cyclic Poems*? They are calculated to throw a great deal of light on Homer: I mean, of course, the epitomes of them by Proclus. But I beg to put your readers on their guard against being misled by the late worthy and excellent Colonel Mure's perverted ingenuity.

3. According to Sophocles, *Ajax*, 1272-80; Ovid, *Meta*. xiii. 7-8; and a fragment of Lucilius, it was Ajax who saved the Grecian fleet from being set on fire. The words of Lucilius are—

"Solus Ajax vim de classe prohibuit volcaniam."

But according to the sixteenth book of our *Iliad* it was Patroclus who saved the fleet. How is this?

4. According to the twenty-second book of our *Iliad*, Hector was killed by a wound in his neck, caused by the spear of Achilles, who dragged the inanimate corpse at his chariot wheels to the fleet. Very different is the story told by the Homer followed by Sophocles, *Ajax*, 1028-33; Euripides, *Andromache*, 399; Virgil, *Æn.* i. 483-4; and by Alexander the Great, Grote's *Greece*, xii. 196-7. According to the story of the Homer referred to by those writers and that hero, Hector was killed by being tied, while alive, to Achilles' chariot, and dragged along the ground until he was, to use the words of Sophocles, ἐγώνηται αἶεν, ἐς τ' ἀπέλυξεν

βίον "ever shattered until he breathed out his life." The story of this Homer is more barbarous than that contained in our *Iliad*; and therefore is not the tradition which tells the more barbarous story likely to be the older tradition?

5. If any of your readers compare *Pythian*, vi. 28-43; *Iliad*, viii. 78-115; and *Posthomericonum* ii. 235-259; he will perceive that our *Iliad* follows an utterly un-Homeric tradition "cooked" from the *Æthiopsis*, unless your reader—to use the words of Ajax—*μάλα νηπιός ἐστίν*.

THOS. L'ESTRANGE.

THE BELL OF THE PASSING SOUL.

That prayer for the dying is not repugnant to the mind of the English Church is evident from the old designation, the passing bell. Indeed Brand (ed. Bohn, ii. 202) has collected many traces of this practice later than the Reformation. In the Advertisements (7 Eliz.), it is said—

"Item, that when anye Christian bodye is *in passing*, that the bell be tolled, and that the Curate be speciallie called for to comforte the sicke person; and *after the time of his passing*, to ring no more but one short peale."

Shortly afterwards we find that when Lady Catherine Grey died in the Tower (1567), Sir Owen Hopton, who had charge of the fortress, perceiving her to draw towards her end, said to Mr. Bokeham, "Were it not best to send to the church, that the bell may be rung?" And she herself hearing him said, "Good Sir Owen, let it be so." The Canons of 1604 direct that, when any is passing out of this life, a bell shall be tolled, and the minister shall not then be slack to do his last duty (67th). Shakespeare (d. 1616) puts the following lines into the mouth of the Earl of Northumberland:—

"Yet the first bringer of unwelcome news
Hath but a losing office, and his tongue
Sounds ever after as a sullen bell
Remembered tolling a departing friend."

(*Second Part of Henry IV.* Act I. Sc. 1.)

In *Articles of Enquiry*, 1638, Chichester Diocese, under the head of "Visitation of the Sick," we read:—

"Is there a passing bell tolled that they who are within the hearing of it may be moved in their private devotions to recommend the state of the departing soul into the hands of their Redeemer; a duty which all Christians are bound to, out of a fellow-feeling of their common mortality?"

Similar enquiry was made in the Worcester diocese in 1652. See also Fuller, *Good Thoughts for Worse Times*, ii. "Deceived, not hurt." Dean Comber (d. 1699) likewise refers to it with approval in his *Rationale of the Office for the Visitation of the Sick*.

The custom of the passing bell is also alluded to (observes Brand) by Nelson (d. 1714) in his

Fasts and Festivals. Speaking of the last hours of a dying Christian who has subdued his passions, that author says:—"If his senses hold out so long, he can *hear even his passing bell* without disturbance." Wheately (d. 1742) also justifies the custom in his *Illustration of the Liturgy*. Possibly a custom which for a long time was very general, may still exist in some of our more conservative villages; and I should be glad to learn the names of any places in England where the observance of the passing bell has survived, or where the bell is tolled for prayers on behalf of the passing soul.

W. H. S.

Yaxley.

ALTON, HAMPSHIRE.—In the edition of *Piers Ploughman's Vision* by Pickering (1842), at line 9517 we find—

"Ye, thourgh the paas of Aultone
Poverte myght passe
Withouten peril of robberyge."

But in Dr. Whitaker's edition (Murray, 1813), we find it given—

"Thoro the pas of Haultoun
Poverte myght passe whith oute peril of robberyge,"

and the locality is assigned to Halton "in Cheshire, formerly infamous to a proverb as an haunt of robbers."

A friend of mine suggests that this discreditable notoriety should be transferred to Alton, in Hampshire, lately the scene of the atrocious murder and mutilation of a girl, since it lies on the direct route from London to the great Weyhill Fair, near Winchester. My friend is not quite certain whether this suggestion is originally his own, or has appeared in a far-back volume of the *Gentleman's Magazine*, but we shall both feel obliged to any Hampshire reader of "N. & Q." who will inform us how far the nature of the country near Alton coincides with its designation of a "pass," or of any other circumstances bearing upon the question. I will add that the rock upon which Halton Castle is built stands in the midst of a long marshy district, affording no shelter for robbers, and never a place of much resort. M. D.

ASSES IN ENGLAND.—I read in the notes to Beloe's translation of Herodotus that Holinshed wrote "our land did yeelde no asses." Did he write so, and is it true? J. WILKINS, B.C.L.

BLONDEL.—In my collection of autographs there is written on the reverse side of a queen of diamonds the following:—

"Bon pour sept-cent Livres à Blondel. "E. GIBBON.

"£700.
"Ce 1 Décembre, 1788."

My query is, Who was Blondel? and is it likely that this acknowledgment has reference to some gambling transaction? R. J. G.

THE BRASS OF ADAM DE WALSKNE, LYNN, NORFOLK, *circ.* 1349. — Perhaps the most interesting parts of this beautiful brass are the two compartments which run under the feet of the principal figures. On the left side we see a man riding and carrying a sack of corn on his own shoulders to save his horse. "This," says Mr. Waller (*Mon. Brasses*, part 17), "is a joke upon Norfolk simplicity, as old as the twelfth century: —

"Ad forum ambulans diebus singulis,
Saccum de lolio portans in humeris,
Jumentis ne nocent."

(*Descriptio Norfolciensium*; Wright's *Early Mysteries and Latin Poems of the Twelfth and Thirteenth Centuries*.)

Behind him is a boor "riding the stang" (Brand's *Pop. Antiq.*), to the amusement of two frankleins or country gentlemen standing by. In the right-hand compartment may be seen the bear-ward wrestling with his bear, and two rustics playing at cudgels or sword-sticks—a diversion which is still practised at west-country fairs. There is also a man carrying his own jackass; but what is the occupation of the figure on horse-back?

Mr. Waller says that in 1841 there was the fragment of a large brass in the church of S. Saviour, Bruges, agreeing in date and style with that of Walsokne, in which a bowling-green was introduced, with men at play, and a group of others looking on. Under the compartments of the Walsokne brass the following text is inscribed:—

"Cum fex, cum limus, cum res vilissima sumus,
Unde superbimus, ad terram terra redimus."

Is anything known of Adam de Walsokne? for Cotman (*Mon. Brasses of Norfolk*, xxii.) says he left no other memorial of his existence than this splendid brass. JOHN PIGGOT, JUN.

CELTIC OR ROMAN ORNAMENTS.—At the meeting of the Suisse Romande Society held at Nyon (Vaud) on September 3, several ancient bronze ornaments were produced. By some of the members they were considered Roman; others inclined to the belief that they were Celtic, and referable to a period long anterior to Roman domination. They were recently found in the tumulus in the Canton des Valais. Eight of these ornaments were rings, evidently intended to be worn round the arms. They were perfectly flexible, and being divided in one part, were very easy to adjust. A broken or filed ring gives the best idea of them. The other ornament was a bracelet or cuff (not flexible like the bracelets), in shape exactly resembling the metal cuffs worn by ladies at the present time. The above were all decorated in the same manner, viz. with a series of raised circles or rings of different sizes. On the bracelet all the larger circles were pierced by a small hole

in the centre. Have any rings or bracelets been found in England bearing the same description of ornamentation? I shall be glad to have a reply to this note from Mr. PETER HUTCHINSON, who is so well informed in such matters.

J. H. DIXON.

CONOLLY.—This name is spelt various ways, and is common in Ireland. Is it of real Celtic origin, and was it ever used with the prefix O', and has it any signification or meaning like Irish names often have? T.

NOVEL VIEWS OF CREATION.—A gentleman named Vivian, at Dundee, has started a theory over which I have long brooded. He suggests that the two preliminary narratives in Genesis, termed the Elohist and the Jehovistic versions of creation, represent not two independent narratives of the same event, but consecutive accounts of two different events: viz. in chap. i. a creation of man in general, quantity not limited; and in chap. ii. at a greatly subsequent period, of the man Adam, as the type of a favoured race in particular,—this being designed to account satisfactorily for the universal spread of mankind, and for diversity of race.

The passages certainly do bear this construction, and I have by me the materials for a goodly pamphlet in embryo on this subject, but was hindered in my progress by a difficulty about man's immortality. In chap. ii. v. 7, first occurs an intimation about man being a living soul: the question therefore arises, are those beings assumed to have been created prior to Adam, now represented by descendants all over the globe, void of soul, and not subject to the conditions of resurrection and future life? And was the promise of salvation not made to them, because, not being the descendants of Adam, they have not sinned in his fall, and consequently are not subject to redemption? This is one horn of the dilemma. If, on the other hand, we assume that by subsequent intercourse we have all inherited some portion of Adam's blood, and thereby share from him the possession of the soul, and the responsibility of his guilt, we do thereby account satisfactorily for the universal spread of mankind subsequently to Adam's era, and thereby remove the very difficulty that the theory is designed to meet.

Can any of your readers state if this view is really novel, or if it has exploded heretofore?

H. R. A.

DESTRUCTION OF BOOKS AT STATIONERS' HALL IN 1599.—The discovery of a copy of an edition of *Venus and Adonis*, published in 1599, has drawn attention to the great conflagration of works of light literature perpetrated in that year under the authority of the prelates Whitgift and Bancroft. Has the entry relating to this incident, which is

referred to by Warton (iv. 320, ed. 1824), as being on the Registers of the Stationers' Company (C. fol. 316) ever been printed? If not, it would be very serviceable at the present time; and with reference to the questions which arise out of the discovery alluded to, if some one who has access to those registers would be good enough to send a copy of the entry in question to "N. & Q."

CUBER.

SATIRICAL ENGRAVINGS.—I should be obliged for any information about two satirical engravings. The first is entitled "The Female Barber," and has for legend the following lines:—

"Is this a Soldier? sure the Painter lies,
At most he's but a Soldier in disguise;
For who can think, that he who guards the land
Should thus be nose-led by a Female hand.
"See then, ye Fair, the Force of Female skill;
A nose the rudder, man's turned where she will;
Nor think, ye sons of Mars, who boast in fight,
A Red Coat's a defence from Woman's might."

Drawn from the life, and executed by J. Dixon. The second is entitled "The Lovely Sacarissa dressing for the Pantheon," and has the following quotation:—

"She blooms in the Winter of her days, like the Glastonbury Thorn."

Published Feb. 24, 1772. Both engravings are coloured. John Dixon was a mezzotint engraver, and engraved several of Gainsborough's and Reynolds's portraits. The Pantheon was first opened, I think, in 1772.

D. G.

GANG-FLOWER.—Minsheu describes this as "Crosse-flower, because it doth flourish in the crosse, or gang-week, mill-wort." Gang-week, of course, is Rogation Week, when the cross was carried in procession. Bailey's definition of *Gang* is, "a company of men that go the same way, or act all alike." The Scotch *gang*, is simply to go. If Bailey be right, the old English meaning is not merely to "go," but to "go together." What flower is meant? From its name, it ought to belong to *Crucifera*.

A. A.

Poets' Corner.

GRANTS OF AUCHINROATH.—My great-grandfather William Grant was Laird of Auchinroath, in Morayshire, and I think in the parish of Rothes; which property passed from the family in the lifetime of my grandmother, Margaret Grant, wife of William Airth. Robert Grant, father of the aforesaid William Grant, is described by his son on a tombstone put up by him in the cathedral churchyard at Elgin, as "Robert Grant (of that ilk), Baillie in Elgin." Residing away from Scotland, I have never been able to look into this thoroughly; but the statement that the Grants of Auchinroath were of the Grants of that ilk, accords with what I have always heard as stated by my grandmother, long since deceased.

Can any of the numerous clan of Grant throw any light on this? Were the Grants of Auchinroath of the Grants of Grant; or, if not, from what branch of the clan did they hail? Intimacy which existed between some of ladies of the Seafield family and the ladies of Auchinroath, as proved by letters in my possession, seems to confirm the statement on the tombstone. I have again heard the Auchinroath Grants connected with the Grants of Carron. My great-grandmother Mrs. Grant (Mr. Grant's second wife), was Elizabeth Brodie of Mayne, and sister of Mrs. Hay, wife of the minister of Dallas, father of the late Colonel Hay of Westerton. Was she the elder or the younger sister? She is omitted in Mr. Brodie's *Genealogical Account of the Brodie Family*, recently published. Who was the wife of Robert Grant, my great-great-grandfather? What work gives a full and detailed account of the various ramifications of the Grants? These are troublesome questions; but perhaps some countryman, possessed like myself of the old national taste for genealogy, may kindly assist me in them, and thus confer a great favour on

AN EXPATRIATED SCOT.

Quebec.

EDWARD LORD HERBERT.—Is any English version known of Lord Herbert of Cherbury's treatise *De Veritate*? I have an impression that a manuscript translation by the author is preserved in one of our great libraries, but I am not sure about it.

CORNUB.

JUDICA, LÆTARE, OCCULI, PALMARUM.—In Hacklander's excellent novel, *Der Neue Don Quixotte*, the Forester, Herr Brenner, calls his four children "Judica," "Lætare," "Occuli," "Palmarum," and this sentence is evidently familiar to the hero of the tale, Don Larioz, for he astonishes the youngest boy but one, when he has brought him home on the stormy night he finds him in the street, by telling him the names and order of birth of his sister and brothers, when the boy has told him that he was surnamed "Occuli" by his father. What is this sentence taken from? Can any reader of "N. & Q." enlighten my ignorance on the subject by giving the context, and telling what it is part of. It seems to be well known in Germany, yet, though resident for some years there, and very conversant with the language, I never heard it.

CYWRM.

Porth-yr-Aur, Carnarvon.

FRANCIS MICHELL.—Can any correspondent of "N. & Q." inform me if Sir Francis Michell, of unenviable notoriety in James I.'s reign, left any family; or if any of the family of Michell, of Old Windsor, Berkshire (crest Leopard's face), settled in Ireland? If so, when and where, and are there any of their descendants alive? Any information regarding the family will much oblige

G. D. M.

MSS. — The *Catalogi Lib. Manuscriptorum Angliæ et Hiberniæ* (Oxon, 1697) contains lists of the MSS. which then belonged to Francis Bernard, M.D., John Evelyn, and Thomas Wagstaffe. Where are these books now? * CORNUB.

PETER MANTEAU VAN DALEM was Engineer-General in Sir Thomas Fairfax's army in 1646. See Sprigg, *Anglia Rediviva*, ed. 1854, p. 330. Can any of your Dutch correspondents tell me who he was? EDWARD PEACOCK.

Bottesford Manor, Brigg.

PERCY'S FOLIO MS. (ED. FURNIVALL.) — Line 9, p. 87 of vol. iv. (the *extra* volume), runs —

"None but ffooles flinch ffor noe when a I by noe ment."

The editor appends a note —

"? nois. I can make no sense of it.—F."

Is not the meaning (I suppose Mr. Furnivall so understands it) —

"None but fools flinch for 'no' when an 'aye' by 'no' is meant"? *

Line 1, p. 59 of do. runs —

"Men that more to the yard northe church are oft enclined."

Does this refer to the lesser sanctity of the northern part of the churchyard (see Brand)? Or may we read, instead of "*northe*," "*nor the*" = "than the"? JOHN ADDIS, JUN.

MUSICAL HISTORY. — I shall feel much indebted to any reader of "N. & Q.," interested in Musical History, who will give me answers to the following questions: —

1. Is there in existence a score of Stradella's oratorio, "San Giovanni Battista"? It is of course well known that Dr. Charles Burney had one, but, though some extract books of his have come to the British Museum, Stradella's score does not appear in the catalogues. The great beauty and intense feeling to be discovered in all the music of this master incline me to a strong curiosity upon the subject. Also I should like to be told if any of his works have been printed besides those published by Lonsdale of Bond Street.

2. What music of Carissimi has been published? I believe that some extracts from "Jeptha's Daughter," and from some masses, have appeared now and then in collections, chiefly foreign; and I have the "Turbabuntur impii," from the examples to Mr. Hullah's last course of lectures at the Royal Institution, but I should be glad to know if any of his works have been published separately or completely. There are in the British Museum some cantatas and airs by him, for a single voice, with the usual figured bass for their only accompaniment; they seem to me so beautiful

that I shall be sorry, though scarcely surprised, to hear that they have never been produced.

3. Was Henry Lawes' music to *Comus* ever printed; and if so, are there any copies extant? *

H. E. W.

PHRASES. — How have the expressions "Sound as a roach" * and "Lame as a tree" originated? and why should a roach and a tree convey impressions of soundness and lameness? *

H. ST. J. M.

ST. GEORGE'S CHURCH, LIVERPOOL. — I have reason to believe that some time ago was published a book which, amongst other particulars relating to Liverpool, contained an account of all the ministers of St. George's church from its consecration to the date of the publication of the book in question. I am particularly anxious to consult this work, and shall be obliged to any one who will furnish me with its title and the publisher's name.

H. FISHWICK.

Carr Hill, near Rochdale.

EARLY CULTIVATION OF TOBACCO IN INDIA. — Is *Tamālu* the Sanskrit word for the tobacco plant, and is it mentioned by this name in the *Devi-Mahātma*, or any of the *Purānas*?

Tamalīpta, the Sanskrit name of the district around Fort Tamluk, or Tamralīpta, on the *Huhgli*, thirty-five miles south-west from Calcutta, according to *Wilson's Sanskrit Dictionary*, is derived from the *Tamāla* tree, and *patra* leaf; a similar derivation for which, viz., from *Tamala* and *Mulka*, or the country of the *Tamālu* plant, is offered for *Tamluk*. Did *Tamluk* at any time belong to the Portuguese? was it ever famous for its tobacco? and in what district in *Bengāl* was the plant first cultivated? By what name is tobacco mentioned in Sanskrit grants of land? and how is it spoken of in the inscription of the eighteenth century, abolishing a monopoly for the sale of it, which Colonel *Tod* transcribed (vol. ii. p. 685, *Tod's Rājānthān*)?

There appears no doubt whatever about the very remarkable fact of tobacco being unknown in *Asia* until the sixteenth century, when it was first introduced by the Portuguese from *America*, and the discovery of its proper name in grants or inscriptions would do much towards fixing the dates of any writings in which it may be mentioned. †

R. R. W. ELLIS.

Starcross, near Exeter.

TRANSLATIONS. — Is anything known (1.) of *George Burges's Specimens of New Editions of*

[* This saying is explained in our last volume, p. 398.]

† *Langton's Harivansad*, p. 401; *Wilson's Vishnu Purāna*, p. 192. *Tavernier's Travels*, vol. v. p. 147; *Modern Universal History*; *Elphinstone's India*, vol. ii. p. 386; *Heber's Journal*, vol. ii. p. 129; and *Hamilton's Gazetteer*, article "Bengal."

[* These manuscripts seem to have been dispersed: some of Dr. Bernard's are in the Sloane Collection.—ED.]

Thucydides, Æschylus and Euripides, 1846? (2.) Of the same gentleman's *Translations of the Electra and Antigone of Sophocles?* and (3.) of *Theobald's Version of Sophocles entire?* N. M.

"USES."—In the pre-reformation time, when there were several "uses" of the ceremonies of the church, how was the adoption of them regulated? Had each parish priest the power of choosing the "use" he liked best, or was it in the power of the bishop to impose his choice? Or, again, was each "use" confined to a certain district, or in what other way was the matter decided? H. E. W.

Queries with Answers.

ETON MONTEM.—The *Public Advertiser* of Wednesday, May 23, 1759, contained the following advertisement:—

"Eton College. On Tuesday, the 5th of June, the Young Gentlemen of Eton College will proceed according to antient Ceremony ad Montem, under the Direction of Mr. Heath, the senior Scholar, a Gentleman equally respected for his good Behaviour and Abilities: And it is hoped that the Friends of that Royal Foundation will honour the Procession with their Company, as the Advantages arising from that Day will fall into such worthy and deserving Hands."

Doubtless, the principal object of this announcement was to give notice of the alteration of the day of proceeding "ad Montem," which was changed in 1759 from the first Tuesday in Hilary Term to Whit Tuesday; but the tone of the latter part of it, with its almost direct appeal to the liberality of the visitors on the occasion, seems to grate harshly on the commonly-accepted notions of the highmindedness of Eton scholars. I would therefore ask, Was such an appeal singular, or are any other instances known?

I would also inquire whether any Etonian, in his affection for things connected with the school, or any lover of oddities, has ever formed a collection of the Montem Odes of Herbert Stockhore, who, half a century ago or so, figured as the "Montem poet laureate," or whether those droll effusions were ever printed in a connected form? The Ode for 1829 is given in Hone's *Year-Book*, and, I think, that for 1826 in *The Mirror*. Others may possibly be dispersed in various publications. There was one which commenced, as well as I can remember, with these lines:—

"I, Herbertus Stockhore,
Once more,

In spite of gout and pains rheumatic,
Hop down to Montem with verses Attic,
To wake the Muse, as I have done before.

For why should I lie here, groaning and bickering,
When I ought to be up to sing of Captain Pickering?"

For how long a period did old Herbert "wake

the Muse" to sing the praises of Etonian captains? W. H. HUSK.

[It does not appear that the Eton laureate's droll effusions, written for him with much humour by the older Eton boys, have ever been collected and printed. An interesting notice of this eccentric character will be found in *The English Spy*, 1824, Pt. II. i. 69, and copied into *The Mirror*, vii. 330. The following clever sketch of him also appeared in Knight's *Quarterly Magazine*, 1823, i. 194:—

"Who is that buffoon that travesties the travesty?' inquired Frazer. 'Who is that old cripple alighted from his donkey-cart, who dispenses doggerel and grimaces in all the glory of plush and printed calico?'

"That, my most noble cynic," said Gerard, 'is a prodigious personage. Shall birthdays and coronations be recorded in immortal odes, and Montem not have its minstrel? He, Sir, is Herbertus Stockhore, who first called upon his muse in the good old days of Paul Whitehead,—run a race with Pye through all the sublimities of lyres and fires—and is now [1823] hobbling to his grave, after having sung fourteen Montems, the only existing example of a legitimate laureate. Ask Paterson about him,—he is writing a quarto on his life and genius.'

"He ascended his heaven of invention," said Paterson, 'before the vulgar arts of reading and writing, which are banishing all poetry from the world, could clip his wings. He was an adventurous soldier in his boyhood; but, having addicted himself to matrimony and the muses, settled as a bricklayer's labourer at Windsor. His meditations on the housetops soon grew into form and substance; and, about the year 1780, he aspired, with all the impudence of Shadwell, and a little of the pride of Petrarch, to the laurel crown of Eton. From that day he has worn his honours on his "Cibberian forehead" without a rival.'

"And what is his style of composition?" said Frazer.

"Vastly naïve and original, though the character of the age is sometimes impressed upon his productions. For the first three odes, ere the school of Pope was extinct, he was a compiler of regular couplets, such as—

"Ye dames of honour and lords of high renown,
Who come to visit us at Eton town."

During the next nine years, when the remembrance of Collins and Gray was working a glorious change in the popular mind, he ascended to Pindarics, and closed his lyrics with some such pious invocation as this—

"And now we'll sing
God save the King,
And send him long to reign,
That he may come
To have some fun
At Montem once again."

During the first twelve years of the present century, the influence of the Lake school was visible in his productions. In my great work I shall give an elaborate dissertation

on his imitations of the high priests of that worship; but I must now content myself with a single illustration:—

“There’s Ensign Rennell, tall and proud,
Doth stand upon the hill,
And waves the flag to all the crowd,
Who much admire his skill.
And here I sit upon my ass,
Who lops his shaggy ears;
Mild thing! he lets the gentry pass,
Nor heeds the carriages and peers.”

He was once infected (but it was a veuial sin) by the heresies of the cockney school; and was betrayed, by the contagion of evil example, into the following conceits:—

“Behold *Admiral Keate* of the terrestrial crew,
Who teaches Greek, Latin, and likewise Hebrew;
He has taught Captain Dampier, the first in the race,
Swirling his hat with a feathery grace,
Cookson the Marshal, and Willoughby, of size,
Making minor Sergeant-Majors in looking-glass eyes.”

But he at length returned to his own pure and original style; and, like the dying swan, he sings the sweeter as he is approaching the land where the voice of his minstrelsy shall no more be heard. There is a calm melancholy in the close of his present Ode which is very pathetic, and almost Shaksperian:—

“Farewell you gay and happy throng!
Farewell my Muse! farewell my song!
Farewell Saltlill! farewell brave Captain!”

Yet, may it be long before he goes hence and is no more seen! May he limp, like his rhymes, for at least a dozen years; for National Schools have utterly annihilated our hopes of a successor!

“Paterson finished his apostrophe at a lucky juncture; for the band struck up, and the procession began to move.”]

THE PENINSULA.—The application of this name universally to the kingdoms of Spain and Portugal seems to me sufficiently curious to justify a query as to its date. It is an obviously handy and comprehensive term, and one that would commend itself readily enough for general adoption when once made public. But who did make it public first?

I presume it became a common representative term during the occupation of Spain by the French and English armies; and it would have an obvious fitness which the names of the two countries would not possess, as being both terse and expressive.

It could scarcely be correct to say, “Welling-ton’s army in Spain and Portugal,” unless that army happened to be stationed on the confines of both countries at the same time. But the simple word, the *Peninsula*, avoids that difficulty, and is sufficiently definite for popular use.

But the question recurs, Who first commended it to popular acceptance?—for its use is universal. No soldier speaks of the campaign in Portugal: he says he was in the *Penin-soola*.

Did it originate in ministerial despatches, in the House of Commons, or in the columns of some journal? Perhaps it came from our French neighbours. O. T. D.

[It seems probable that the expression, “The Peninsula,” began to be used, without addition, to signify “The Iberian Peninsula,” or Spain and Portugal, by the French; and was adopted from them by us. Bonaparte began to operate on Spain some little time before England put her spoke in his wheel. Peninsula, in old French, is simply “Péninsule, Chersonèse, presqu’île.” Peninsula in more recent French, is not only that, but also, in addition, it is used to express *Spain*—“Il s’emploie quelquefois absolument pour désigner l’Espagne.”

No similar change occurring in connection with the Peninsular struggle can be traced in the Spanish language itself: “Peninsula. La tierra que está casi cercada del mar” (1798). And again, *Peninsula Española*, as the title of a Spanish periodical, commenced in 1860.]

duc de VALOIS.—Can you inform me why the title of Duc de Valois, formerly that of the eldest son of the Orleans family, has never been borne since about the end of the seventeenth century? I remember reading of some story of an apparition which Madame (Henrietta of England), or some later Duchess of Orleans, saw while walking in the dusk about the palace; and in consequence of which the above title was abandoned, as destined to bring some terrible evil on its bearer. I am curious to know more of the story, but I cannot remember where I saw it touched upon. H. L.

[The origin of the change of the title was this:—The Duke of Orleans, brother of Louis XIV., married for his first wife our English princess Henrietta, the sister of Charles II. This unhappy lady, it is too well established, was poisoned. The Duke, who probably was no party to the murder of his young wife, married for his second wife Elizabeth Charlotte, a daughter of the Bavarian Elector. This lady, walking one evening through the apartments of the palace, met at a remote quarter of the reception rooms something that she conceived to be a spectre. What she fancied to have passed on that occasion, was never known except to her nearest friends; and if she made any explanations in her Memoirs, the editor has thought fit to suppress them. She mentions only, that in consequence of some ominous circumstances relating to the title of *Valois*, which was the proper second title of the Orleans family, her son, the Regent, had assumed in his boyhood that of Duc de Chartres. His elder brother was dead, so that the superior title was open to him; but in consequence of those mysterious omens, whatever they might be, which occasioned much whispering at the time, the great title of Valois has since been laid aside as of bad augury.]

THE LARGEST BELL IN THE UNITED STATES is at Notre Dame University, Indiana, and was manufactured in France. It is seven feet high, twenty-two in circumference at the base, weighs

13,200 lbs. nett, and cost about 1600*l*. Might I ask how this bell compares in size and weight with the largest bells in England? W. W.

Malta.

[We have at least three church bells in England exceeding the weight of that at Notre Dame University, namely, Oxford, 1680, 7 tons; York, 1845, 10 tons 15 cwt.; Westminster, Big Ben, 1856, 15 tons 18½ cwt.; but Young Big Ben, 1858, was above two tons lighter. The diameter of the latter is 9 ft. 6 in.; the height, 7 ft. 10 in.: the clapper weighs 6 cwt. This bell was found to be cracked on Oct. 1, 1859.]

CHRONOLOGICAL LIST OF HISTORIANS. — Can you direct me where I may find a list of historians arranged chronologically according to the periods of which they treat? G. W.

[The list required may be found in the Appendix to August Potthast's *Bibliotheca Historica Medii Aevi*, Berlin, 1862, 8vo, "Sources of Knowledge for the History of the European States during the Middle Age." For the Early English historians there is a list prefixed to Bohn's edition of Roger of Wendover's *Flowers of History*, 1849. Dufresnoy, in his *Chronological Tables of Universal History*, ed. 1762, i. 236-259, gives a Chronological Table of Learned Men and their Works from the Deluge until the fifth century of the Christian era.]

OLD SONG.—

"London Bridge is broken down,
Dance over my Lady Leigh."

Can some correspondent of "N. & Q." furnish the words of this song, which is noticed in "N. & Q." 1st S. ii. 258 and 338, as it cannot be found in a copy of *Gammer Gurton's Garland*, which has been consulted. E. M. W.

[Three different versions of this old song appeared in *The Critic* newspaper of Jan. 15, 1857. It is also printed in Dr. Rimbault's *Nursery Rhymes*, 1849, and a version of eight stanzas in *Gammer Gurton's Garland*, edit. 1810, 8vo.]

THE SUBLIME AND RIDICULOUS. — Napoleon's saying, "Du sublime au ridicule il n'y a qu'un pas," was evidently derived from Paine: —

"The sublime and the ridiculous are often so nearly related that it is difficult to class them separately. One step above the sublime makes the ridiculous, and one step above the ridiculous makes the sublime again."

Tom Paine, *Age of Reason*, Part 2.

Did any earlier author suggest the idea to Tom Paine? HENRY F. PONSONBY.

[Tom Paine borrowed the remark from Hugh Blair, and Hugh Blair from his brother rhetorician Longinus, *Treatise on the Sublime*, at the beginning of sect. iii. See "N. & Q." 1st S. v. 100.]

Replies.

ANOTHER NOTE FOR OLIVER CROMWELL.

(3rd S. xii. 322.)

Some five-and-twenty years ago, I paid my first visit to Westminster Abbey, and after due delays found myself with a very miscellaneous party, under the conduct of an antique, not-too-well-informed, and very short-tempered guide. In the course of our round, he pointed out to us a whitish mark in a black-marble mural monument of the seventeenth century, and told us that it was caused by a pistol-shot fired by Oliver Cromwell, when he turned the monks out of the Abbey. I ventured to inform him that it was Thomas, Lord Cromwell, a century earlier than Oliver Cromwell, who had had a hand in the dissolution of the monasteries; to which he replied, "If you think you know better than I do, you had better do the talking yourself!" And he certainly was remarkably concise in the rest of his descriptions.

Now it would not signify very much if only "poor mechanics" and crabbed Abbey-guides were ignorant (in regard to the matter in hand) of the difference between the famous *Malleus Monachorum* and the great Protector of the Commonwealth of England. Their ignorance would soon be enlightened if others, who have no such excuses as they have for ignorance, had not chosen to remain in the dark. The most careless perusal of Dowsing's *Journal* will show that, with all his zeal for the destruction of the vestiges of popery, the fiery Presbyterian found (on the whole) very little to destroy; and was often constrained to remove the steps between the nave and the chancel of a church, because there was nothing else to do. And any one who has read much in the numerous churchwardens' account books of the time of the Reformation, which have been preserved to this day, knows that the destructive energy of the Commissioner of the Long Parliament pales when compared with the fierce and unrelenting spirit of those who were sent out by the king's authority after the year 1534, and during the reign of Edward VI. And yet the miserable Dowsing's name is always held up exclusively to odium, while they who effected so much more completely this kind of desecration of our English churches are not even referred to. Quite recently a work has been published which showed that in Northamptonshire it was the *Reformers*, not the Presbyterians, who were the great destroyers. But this is almost a solitary case.

One word more. Dowsing and the powers that sent him out to do as much mischief as he could were Presbyterians; Oliver Cromwell was an Independent, and he was in no slight degree stimulated to seize on the supreme power in the country, and in a far greater degree enabled to do so, because he and the religionists he was associated

with were opposed, to the extremity of mortal hatred (as was afterwards proved), to these and the like proceedings of the Presbyterians.

Surely it is not too much to admit, that to call Dowling as a witness in this case is hardly fair. Dowling was one of the very men who lost his occupation through Cromwell's usurpation—one of the creatures whom he afterwards described in such biting words in his speeches,—and who therefore plotted against his life perpetually. And this is perfectly well known, that the confiscations and sales of royal, ecclesiastical, municipal, and private treasures, by which so many of the Presbyterian leaders had grown rich, ceased at once when Cromwell turned the Rumps out of the House of Parliament and put the key in his pocket.

B. B. WOODWARD.

It seems to be the day for rehabilitating damaged reputations; and CLARRY seeks to show that Cromwell was no iconoclast.

“Oliver Crummell
The nation didd pummell,”

says the old rhyme—giving the proper pronunciation to the proper name; and he pummelled some of its ecclesiological glories most severely. Take Durham Cathedral for example. Who was it, after the battle of Dunbar, who shut up 4500 Scotch prisoners in the cathedral, and permitted them to burn the wood-work of the choir, and to damage the monuments? Who purloined the heads and hands of silver from the figures around the tombs of the Nevilles? Who danced upon the marble slab of the altar so as to leave thereupon the imprint of iron-heeled boots? Who totally destroyed the 107 statues, some of them life-size, that adorned the niches of the beautiful altar-screen? Who destroyed all other similar statues in the cathedral, excepting those in the trefoil-headed niches above the clerestory, which, being out of convenient reach, were spared? Cromwell and his soldiers must be the answer to these questions, and also to a long string of queries similar to this:—Who placed his cannon at Gattonside, on the Tweed, and, by their aid, pounded Melrose Abbey into a glorious ruin?

On the other hand, there is certainly much to be said in confirmation of another point touched upon in CLARRY'S note—that of modern Vandalism. Here, again, we might go to Durham, and note the destruction of its chapter-house, in order that it might give place to a comfortable sash-windowed room. And who, too, was it that advised the demolition of the galilee—and had actually commenced it, by stripping the lead from its roof—in order that there might be a nice carriage-drive for the prebends up to the western doorway? And who was it who proposed to remove the altar-screen and the canopy over Bishop

Hatfield's tomb, and (in the vigorous language of Mr. Raine), “unite the two by a sort of patch-work, which he alone could have devised, and which the period in which he was tolerated could alone have contemplated with satisfaction?” Who but James Wyatt the architect—the “restorer” of the western end of the nave of Hereford Cathedral?

I have referred to Melrose Abbey. When public attention was drawn to it by Sir Walter Scott, its stones were being carried off in order that they might be cheaply worked in to the cow-sheds and bullock-hovels of a neighbouring laird's farmstead. Of Saddell Abbey, Cantire, Mr. Macfarlane says:—

“After it had for centuries withstood the violence of the solstitial rains and equinoctial gales, the hands of a modern Goth converted it into a quarry, out of which he took materials to build dykes and offices, paving some of the latter with the very gravestones. He did not, however, long survive this sacrilegious deed, as he soon afterwards lost his life by a trifling accident, which the country people still consider a righteous retribution, and the estate passed into other hands.”

There is a sad significance in these remarks of Mr. Burns, in his *Ecclesiastical Antiquities of Scotland*:—

“To the last hundred years Scotland can trace more destruction among her antiquities than ever occurred before; and her own children, from no religious or party prejudices, but from sheer motives of gain, have been the despoilers. Did the magnates of the burgh want a few good feasts? the funds were at hand by an appropriation of dressed stone from the ready-made quarry presented by the old cathedral or abbey. Did the baronial leader, or the laird descended from him, want farm-steadings, stone walls, or cottars' houses built? the old abbey or castle wall was immediately made use of. Those who wish proof of this assertion may see its evidences, either at the village of New Abbey, near Dumfries, or in the dikes about Kildrummie, in Aberdeenshire. So strong, indeed, was the desire for appropriating such precious spoils in Scotland, that even in a report from a surveyor to the government, some few years back, upon the cost of some repairs to another building, the destruction of one of the most interesting baronial remains in the country (the Earl's Palace, at Kirkwall) was suggested, on account of the saving to be effected by using its materials.”

CUTHBERT BEDE.

MARY MAGDALENE.

(2nd S. ii. 144.)

I join my protest with that of MR. THOMAS KEIGHTLEY “against the shameful manner in which the character of this most respectable woman has been taken away in making her, without even the shadow of proof, and against all evidence, to have been a woman of loose life.”

When the London asylum for penitent women of the “unfortunate” class was about to be established, and the present name for the institution was proposed, the learned and able author of

The Credibility of the Gospel History, Dr. Nathaniel Lardner, protested against the injustice, in a letter to Jonas Hanway, published in 1758, in which he showed how utterly groundless is the assumption which it implies. But prejudice prevailed, and "The *Magdalen Hospital*" became a standing libel on the memory of an illustrious woman of saintly character, who was one of our Saviour's most attached friends, and employed by Him as the first herald to proclaim his resurrection to the rest of his disciples.

The unjust and injurious opinion respecting her has chiefly prevailed in Western Europe. It sprang at first, as a mere conjecture, out of the several narratives in which mention is made, by the three Evangelists, of the anointing of Jesus. It is rejected, or mentioned with hesitation, by the Greek and Latin Fathers; but was taken up by Gregory the Great, and stamped with his authority. It is sanctioned by the Roman Breviary (July 22); and its truth was assumed by most of the Latin mediæval writers. Painters and poets have described the supposed illustrious penitent, in loose array, without giving her costume the benefit of her conversion! By these means it became established in the popular mind. This was the more easy, as it supplied an agreeable and interesting contrast. It made one Mary serve as a foil to set off the excellencies of another. Mary, the mother of our Lord, became the type of feminine purity; but the leaders of opinion were not content with giving her those honours to which all Christians consider her justly entitled. To give it, however, the advantage of a striking contrast, and thus make it shine with greater splendour, a female character of an opposite description was wanted—a type of fallen womanhood, penitent and restored. And as "the woman which was a sinner," mentioned by St. Luke in the seventh chapter of his Gospel, is left by the historian strictly anonymous, Mary Magdalene, whose name occurs in the next chapter, was seized on for this purpose, and her character treated in a way which, by any honest woman, would be deemed worse than martyrdom.

J. W. T.

Wigan.

DATES UPON OLD SEALS.

(3rd S. xii. 244, 297.)

The old seal described by W. C. B. is that of the borough of Hedon in Yorkshire, which is in the middle division of the wapentake of Holderness, and the matrix of which is still in use. The legend is "H. Camera : Regiis : 1598." Information as to most of the particulars wished by W. C. B. will be found in "N. & Q." 2nd S. viii. 523.

Several of the older municipal seals of England bear a *date* in their legends, but such is not the

case with any seals of a similar class and period in Scotland, so far as I am aware, and my collection of these is a large one. The fine old double seal of Aberdeen, however, which is not now in use, though the matrices are still preserved in private hands, has the following inscription on the back of each matrix — "X YE ZER OF GRAC M.CCCC.XXX. JON YE VANS WAS ALLDERMAN." "AND YES SEL MAD," the former words being engraved in a circle, and the latter ones occupying the half of an inner circle. This interesting matrix was picked up by its present owner from a lot of old iron exposed for sale! It is strange how so many old matrices have gone astray, and have cast up from time to time in odd ways; and I may mention a few instances of these, so as to close with a suggestion or two for the recovery of others.

The double matrix of the large and striking chapter seal of Dunkeld Cathedral, and that of Francis Scott, second Earl of Buccleugh, 1648, were also both discovered at different times among lots of old broken metal, the latter at Stirling. The *reverse* of the chapter seal of Dunfermline Abbey (probably of the fourteenth century, the *obverse* being in the Library at Oxford) was picked up a few years ago from a barrowful of rubbish which a man was removing at Gateshead. The *reverse* of the ancient seal of the burgh of Rothesay was lost for more than a century, and was at last found in a field near Loch Fad, having, it is supposed, been carried out at one time with the refuse of the Town Clerk's office, and thence removed with the contents of the ash-pit. A full account of the singular manner in which the long-lost seals of the borough of Great Grimsby were recovered is given in "N. & Q." 2nd S. xi. 46, 47, and a long and very interesting description of these seals and their singular devices will be found in the same volume, p. 216, 217. In the *Archæological Journal*, No. 47, the Rev. Frederick Spurrell has a very graphic and detailed account, illustrated with woodcuts, of seven mediæval guild and other seals, of the thirteenth and fourteenth centuries, connected with Wisby in Gottland, and now preserved in the Museum there. Some of these most interesting examples of ancient art had only been kept from the melting-pot by their former peasant owners, as they had been found useful as stamps for butter and for ginger-bread cakes! About thirty years ago a bundle of matrices of the old burgh seals of Lanark was accidentally discovered in a long-unopened drawer; and about the same time the seal of the presbytery of Linlithgow, with date of 1583, was also found in a similar receptacle.

I could easily add to the above many other instances of the singular manner in which ancient matrices, long lost, have been accidentally discovered; but this is needless, as those who, as I

am, are lovers of such things will doubtless already know of them. The *first* suggestion, however, which I wish to make is, that our town and city clerks should carefully examine their charter-chests and long-unopened drawers filled with official papers, as in all likelihood, in many instances, such as occurred at Lanark, the matrices of interesting old seals will be found amongst their contents. The *second* is, that any one who knows of the existence of matrices of old municipal seals in private hands, as was the case in those of Great Grimsby, should communicate the same through your columns. The *third* and last is, that all gatherings of old metals at the doors or windows of brokers' shops should be carefully examined by your readers, in case valuable but uncared-for matrices should be among them, as in the instances I have mentioned; and that, whenever they succeed in finding anything of historical value, information as to this should be given in your pages. I never pass such an assemblage of metal "odds and ends" without examination; and although I have never as yet been so fortunate as to fall in with any prize, I still persevere, in the hope that I may yet thus rescue from destruction some interesting object of antiquity, as others have done before me. E. C.

The fine seal of Thomas de Beauchamp, K.G., third Earl of Warwick, who died A.D. 1369, bears a dated inscription, which is commenced on the seal and continued on the counterseal, as follows: (Seal) "S: THOE: COMITIS: WARRWYCHIE: ANNO: REGIS: E: T' CII:" (Counterseal), "POST: COQVESTV: ANGLE: SEPTIO: DECIO: ET: REGNT: SVI: FRANCIE: QVARTO." Thus the date of the execution of this seal is the year 1344; and of the eighteen words which compose the inscription, fourteen are devoted to the date—four on the seal, and ten on the counterseal.

A good late example is the seal of the Hospital of the Holy Trinity, founded at Guildford by Archbishop Parker. This inscription reads:—"SIGILLVM . HOSPITALIS . BEATE . TRINITATIS . IN . GVILDFORD. 1622." CHARLES BOUTELL.

CORROSION OF MARBLE IN CATHEDRALS, ETC.

(3rd S. xii. 307.)

During the combustion of coal or coke, sulphuric and sulphurous acids ascend together with much aqueous vapour, and condense on the cold polished surfaces of marble, &c., but most on those which are turned downward or are vertical, because these catch the vapours most readily and retain them longest. When the marble has carbonate of lime for a main constituent, this is decomposed by the more powerful acid and converted into sulphate of lime, which encrusts the corroded surface. The corrosion of the magnesium

limestone of which the Houses of Parliament are built is mainly due to this cause, and the scrapings of the stone taste of sulphate of magnesia, or "Epsom salts," resulting from the action of the sulphuric acid on the carbonate of magnesia in the stone. Mr. Spiller has drawn particular attention to this in a paper read at the recent meeting of the British Association at Dundee. He states that a ton of coal evolves during combustion the astonishing quantity of 70 lbs. of oil of vitriol, so that we need not be surprised at the injury to stone and other things effected by the sulphurous vapours of smoky towns, especially where there are extensive vitriol works. I may state, however, for the benefit of the latter, that I know of a large town in which there was a remarkable immunity from infectious diseases in the neighbourhood of the vitriol works, although no plants would grow there. Mr. Spiller recommends the application of a solution of superphosphate of lime to porous building-stone likely to be corroded, having found by experiments that it hardens and protects the surface.

The fine sandstone which is the chief building material in the great manufacturing districts of Yorkshire is never corroded by the smoke, being of a siliceous nature, and containing no lime or magnesia in any amount to render it susceptible of such injury.

There is in the new chapel here a sumptuous and stately reareds constructed of alabaster and other "pleasant stones," with sculpture in Caen stone. While the chapel was temporarily heated by brasiers, the polished surfaces of marbles having carbonate of lime for their basis were quite dimmed by the Acherontic fumes that ascended from the open coke fires, and the gas-standards of "birnist lattoun" were so blackened that they had to be "purifyt" and "polist" over again. The alabaster, fluor spar, lapis lazuli, &c. were not affected in the slightest degree.

The polish of the injured stones was restored, and in some measure protected, by a slight application of turpentine and wax, if I remember rightly; but they do not look so well as some which have been added since the building has been heated by hot-water pipes. Had the more primitive method of warming been continued, one of the finest works of the kind ever erected would have been completely spoiled.

I have often seen coloured marbles in monuments so corroded as to look like common stone, but have not observed the preservation of unpurified surfaces mentioned by J. H. B., though I think I can easily understand it, and shall look for it in future. J. T. F.

The College, Hurstpierpoint.

Carbonic acid would not affect marble, as that is already a carbonate of lime. Coke contains

generally a considerable quantity of sulphur, which in the process of combustion becomes converted into sulphurous acid, which has an immense affinity for water, and in consequence combines freely with any damp it encounters. Water absorbs thirty-three times its volume of this acid at natural temperatures. All aqueous solutions of sulphurous acid pass into sulphuric acid when exposed to the air. This again has great affinity for lime, and will convert any carbonate into the sulphate (gypsum), which is to a certain extent soluble in water. A very curious circumstance occurred to my father in connection with this subject, but I must defer an account of it till next week. It is probable that if wood charcoal was employed instead of coke the mischief would not be so serious, if it was not entirely prevented.

GEORGE VERE IRVING.

PALACE OF HOLYROOD HOUSE (3rd S. xii. 351.) Many years ago I examined the stain on the boards of Queen Mary's chamber strictly in the spirit of a medical jurist. My conclusion was that, if the appearance is not what tradition asserts it to be, it is precisely like that which the reality must have been. The body of a man, pierced with innumerable fatal dagger wounds, thrust into a corner and allowed to lie there until every drop of blood had drained out of it, would leave exactly such a stain as this. I have lately examined the far less distinct traces in a baker's house opposite to the Cross at Tewkesbury. Upon what evidence rests the tradition that these are the blood of Edward Prince of Wales? CALCUTTENSIS.

WELLS IN CHURCHES (3rd S. xii. 132.)—In answer to your correspondent who wishes to know of any other instance of a well in a church besides that of St. Eloi, at Rouen, I beg to inform him that there is a very interesting one in the south transept of Ratisbon cathedral. It is of a singular Gothic character, with figures representing our Saviour and the woman of Samaria. It is noticed in Murray's *Handbook for Southern Germany*.

C. J.

SOURCE OF QUOTATIONS WANTED (3rd S. xii. 294.)—

"Quem Deus vult perdere, prius dementat."

There is no such word as either *φρενείν* or *ἀποφρενείν*; and there is not, nor could be, in Euripides, such a line as is here given, whether by Malone or by D. P. The first has no resemblance to an Iambic at all: the second violates two of the elementary laws of the Tragic Iambic, having no *cæsure*, and having a dactyl in the fifth foot.

LYTELTON.

Hagley, Stourbridge.

BISHOP HAY: "DAULEY" (3rd S. xii. 198, 365.)—We have learned that some 500 pages of memoirs of the Right Rev. Dr. George Hay, Bishop of Daulis, have been traced out for insertion in *Scotchchronicon*, now publishing by the Rev. Dr. Gordon, of St. Andrew's Episcopal Church, Glasgow. Bishop Hay was one of the most erudite of Roman Catholic prelates in Scotland, and lived in an age of great excitement and persecution. His title in the MSS. is *Daulia*, *Daulis*, and *Dauley*, which latter he was commonly called and signed by. His chapel in Edinburgh was stormed and burned in the riots of 1779. He was a strong Jacobite, and followed Prince Charles Stuart into England, and in his subsequent retreat into Scotland. He wrote voluminously, specially three works, *The Pious Christian*, *The Devout Christian*, and *The Sincere Christian*; as also on *Usury* and on *Miracles*, and a good few of his manuscripts are in Blairs College. He had printed correspondence on articles of Faith with Bishop Wm. Abernethy Drummond, of Hawthornden; and with Principal Campbell, of Marischall College, Aberdeen; and with the renowned Rev. Dr. Alexander Geddes, one of his priests in the Enzie, whom he suspended for attending the parish kirk of Cullen. These MSS. of Bishop Hay will throw light on unknown events from 1771 to 1811, and will embody the fullest history of the Roman Catholic Church in Scotland since the Reformation, ever printed. Thousands of letters of Bishop Hay, and of his coadjutor Bishop Geddes, cousin of Dr. A. Geddes, are at Presmore; copious extracts from which will be printed. E. S.

BIRTHPLACE OF CROMWELL'S MOTHER (3rd S. xii. 48.)—There can be little doubt that the tradition as to the Protector's mother having been born in Rosyth Castle, Fifeshire, is incorrect. It may be true that he visited it; for, curiously enough, no less an authority than Lord Hailes says that these Stewarts were Cromwell's maternal ancestors. It is stated in the *Annals of Scotland* (vol. ii. p. 184, and iii. pp. 89-90) that three Stewarts fought and fell at Halidon under the banner of their chief, Robert the young High Steward (afterwards Robert II.)—viz. his two uncles, Sir James of Rosyth (maternal ancestor of Cromwell), and John of Daldon; also Alan of Dreghorn (a son of Bonkhill), the paternal ancestor of Charles I. This descent is thus noticed, half contemptuously, by the great historian of the Protector: "From *one* Walter Stewart, who had accompanied Prince James of Scotland, when our inhospitable politic Henry IV. detained him," &c. "Walter did not return with the prince to Scotland; having 'fought tournaments,' having 'made an advantageous marriage,' settled there" [in England], &c. "The genealogists explain in intricate tables how Elizabeth Stewart, mother of

Oliver Cromwell, was indubitably either the 9th or 10th or some other fractional part of half a cousin to Charles I. King of England." (*Letters of Cromwell*, i. 32.) The following notices, however, seem to point at a different ancestor for the Protector. In M. Michel's most interesting work (*Les Ecosais en France*, i. 212), a Sir John Steward, "surnommé Scot-Angle," and his two sons, Sir John and Thomas, figure during the campaigns of Henry V. and the Duke of Bedford, and the father was ransomed, when a prisoner to the French, by the king. They afterwards established themselves at Swaffham, Norfolk, and in Ely. The father was probably the Sir John Steward who acted as the queen's "sewar" at the coronation (Feb. 24, 1420-1) of Katharine, queen of Henry V. (Riddell's *Tracts*, 1835, p. 69, note), having perhaps attended her from France. In these Norfolk and Ely Stewards, howsoever descended, we certainly find the ancestors of Elizabeth Steward, who was doubtless born at Ely, her father's residence. The arms borne by one of them are remarkable. In the 11th of Henry VI. (1433) the seal of Thomas Steward of Swaffham displayed a lion rampant, debrused by a bendlet or ribbon sinister. (Dashwood's *Sigilla Antiqua*, cited in the *Herald and Genealogist*, No. xxiii. p. 420.) The usual Stewart coat being the well-known fesse chequy, the above indicates an illegitimate descent—perhaps from the royal house—whereas the Rosyth branch, though, strictly speaking, not "royal," having sprung off before the marriage of the Steward and Marjory Bruce, was indisputably legitimate.

ANGLO-SCOTUS.

P.S. Since writing the above, I dipped into Mark Noble's work, and I find (in vol. ii.) an account of a window put up by "William Steward, Esq.," the father of Elizabeth Cromwell, in his house at Ely, displaying the Stewart pedigree, emerging from the fabled Banquo, "sitting on the ground." An extraordinary pictorial grant of arms, said to have been conferred by Charles VI. of France on "Andrew Stewart, Chivalier, fiz Alexandre, fiz Walter a Dundevayle, Seneschal d'Ecosse," for slaying a lion, which Michel, who gives an illustration of it (vol. i. p. 92), considers quite fictitious, is minutely detailed. These, and other historical and genealogical delinquencies on the part of the reverend gentleman, have evidently moved the ire of Carlyle.

VENT: WENCE: WHENCE (3rd S. xii. 131.)—A. A. asks a plain question, and is entitled to a plain answer. "Has *wence* [Kentish for *ways*] anything to do with the adverb *whence*?" The answer is—nothing whatever in the faintest degree.

Wence is a mere corruption of *wents*, the plural of *went*, which I have explained already (3rd S. xii. 198). I have since found an additional corro-

boration of this in the newly published Levin's *Manipulus Vocabulorum*, edited by Mr. Wheatley. In col. 66 we find, "A WENT, lane, viculus, angiportus." It is from the verb *wend*, to go or turn; Germ. *wenden*; A.-S. *wendan*; Mæso-Gothic, *wandjan*. But *whence* can be traced through the Old English *whennes* and *whanene* (used in Layamon) to the A.-S. *hwanon*, and thence to the Mæso-Gothic *hwathro*; for just as we find *thethens* or *thethen* for *thence*, and *sithence* or *sithen* for *since*, there was no doubt a form *wethens* or *wethen* for *whence*, which makes the connection with *hwathro* the more easy to perceive. This is from the root *hwas*, who; Germ. *wer*: which has also produced the interrogative words *where*, *whence*, *why*, *whether*, *whither*. See Gabelentz and Löbe's *Mæso-Gothic Dictionary*, s. v. "was." The question, then, resolves itself into this: "Is the Mæso-Gothic *wandjan*, to turn, connected with the word *hwas*, who?" The absurdity of the supposition is patent to every comparative philologist.

With respect to the word *gate* in Margate and Ramsgate, I have to suggest that *gate* means properly a *way*, a *means of access*, and that they were named from the *ways* down to the sea which are found there. Every Scotchman knows the phrase to "*gang one's gate*" for "*to go one's way*," and the word is of the most respectable antiquity, being no other than the Mæso-Gothic *gatwco*, a street. *Gate*, in the sense of a *door*, is a much later idea. The towns existed long before the *gateways* "of the Tudor period" were constructed.

I must say that I do not quite understand why, in the present state of comparative philology, such wild hypotheses should be proposed in print. It would be deemed unscholarly to suggest that Mary Queen of Scots was the Mary who was married to Philip of Spain. In the same way, the suggestion of connection between *wence* and *whence* seems to me to savour of the most un-scholarly recklessness of assertion. Why *etymology* should any longer be selected as the science wherein accuracy is to be accounted as of no consequence, I am at a loss to understand. Why should the making of suggestions *precede* investigation?

WALTER W. SKEAT.

Cambridge.

Miscellaneous.

NOTES ON BOOKS, ETC.

Lyra Germanica. The Christian Life. Translated from the German by Catherine Winkworth, and illustrated by John Leighton, F.S.A., E. Armitage, A.R.A., and F. Madox Brown. (Longman.)

Coleridge has somewhere declared his opinion that "Luther did as much for the Reformation by his Hymns as by his Translation of the Bible"; and Miss Winkworth did good service to the religious world of England when she undertook the task of translating for its use a series of

well-chosen examples of the devotional songs of the Germans. Of the first series of her *Lyra Germanica*, which consisted of Hymns for the Sundays and chief Festivals of the Christian Year, a beautifully illustrated edition has already appeared. With what satisfaction it was received, is evident from the fact that we have now to receive the appearance of a similar edition of *The Christian Life*, which contains, among others, hymns of a more personal and individual character than those in the former series—hymns adapted to particular circumstances or periods of life, and to particular states of feeling. No expense, no pains have been spared to make the beauty of the volume equal to its interest. Though the principal share of the illustrations has been entrusted to Mr. Leighton, the pencils of Mr. Armitage and Mr. Madox Brown have been called in to assist. Some of these designs are of remarkable beauty; all are characterised by a most reverent treatment of the holy scenes and thoughts which they embody; and those who think that a Christmas book should partake of the character of that holy yet joyous season, will find that this splendid edition of Miss Jynkworth's *Christian Life* exactly meets all their requirements.

The Huguenots: their Settlements, Churches, and Industries in England and Ireland. By Samuel Smiles, Author of "Self Help," &c. (Murray.)

Mr. Smiles is again happy in the choice of his subject; for, on the present occasion, he has entered upon an historical inquiry of which perhaps it would be difficult to decide whether its claim to novelty or interest be the higher. When we consider that, according to the estimate of Sismondi, the religious persecutions which followed the revocation of the Edict of Nantes cost France not far short of a million of her best and most industrious subjects, and the vast influence which the immigration of French Huguenots at that time has exercised on the political and industrial history of this country, it is somewhat remarkable that it should be left to a writer of the present day to make it the subject of his special attention. Several important contributions to such a work as the present have been published within the last few years, such as Mr. Burn's *List of Foreign Refugees*, and the similar Lists edited by Mr. Durrant Cooper for the Camden Society. But the subject has never before been systematically treated. Mr. Smiles does not confine himself, however, strictly to the Huguenots and their influences; he reviews the earlier immigration of foreign artisans into this country, and the encouragement held out to them from time to time by the more enlightened of our rulers. To many readers, however, the portions of the book most replete with interest and amusement will be the chapters in which Mr. Smiles treats of the men of science and learning, and the men of industry among the Huguenots; and yet more especially his notices of the descendants of the Refugees—the Laboucheres, Romillys, and Lefevres, who, in public life at the present day, exhibit the high moral and intellectual qualities for which their progenitors were distinguished.

De La Rue's Improved Indelible Diaries and Memorandum Books for 1868.

These little volumes, which have just been issued, are "things of beauty" although they are only for a year, and not like those things of beauty of which Keats sung, "joys for ever." But they are not only elegant—they are complete and useful: for, while the manner in which they are got up, bound, and turned out, is characterised by the good taste for which the house of De La Rue has now an European reputation, the various items of useful information which they contain are accurate, and fully to be relied upon.

BOOKS AND ODD VOLUMES

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Notices to Correspondents.

LAMBETH LIBRARY.—In the present state of the question, we think it advisable not to publish the letter just received.

P. A. L. The date of Homer's Iliad, according to the Greek letters at the foot of the title-page, would be 1580.—It is not stated on the title-page of the edition (1853) of Beard's Theatre of God's Judgment, that it is translated from the French.

R. H. B. will find five articles in our last volume on the song, "When Adam was laid in soft slumber." The song itself at p. 163.

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Notes.

WAS OLIVER CROMWELL, AFTERWARDS PROTECTOR, IN LONDON OR AT PADUA FROM 1617 TO 1620?

Mr. Carlyle calls it an "universal very credible tradition," a statement which "we cannot but believe," that, "soon after" his father's death, Cromwell came up to town, as the eldest sons of squires come now, to scrape an acquaintance with law in some counsel's chambers. Mr. Noble says he "was entered at Lincoln's Inn," but there is no record of his admission at any society established for the study of the law; and yet there are notes of his son Richard's admission at Lincoln's Inn (May 27, 1647), and of his son Henry's admission at Gray's Inn (Feb. 22, 1653). They, however, entered when he was a man of mark.

Now, in Papadopoli's *History of the University of Padua*, we read as follows:—

"Oliver Cromwell, Despot (nominally Protector) of Britain. I do not know whether he was to be a disgrace or a credit to our University, but we cannot deny that he was a student there, for not only does a list of English [students] which is still in existence in the hands of an English traveller reckon him among their *Consiliarii**

in the year 1618, but his arms painted up in the piazzas of the University bear witness to his having been there. . . . He was born poor, and as a young man made himself poorer by vice and extravagance, and by the length of time for which he travelled: part of the time he gave to Padua, where he studied literature for at least two years. Thence he returned to Britain the year that Charles succeeded James."

"Oliverinus Cromuel Britannia sub nomine tituloque patroni tyrannus, haud scio dedecorine an gloria futurus sit gymnasio nostro, cujus illum alumnium inficias ire non possumus, cum et Anglorum catalogus (qui extat etiamnunc,† illum suis annuncerit Consiliarii an. mdcxvii, idipsumque insignia ambularii gymnasticis appicta testentur.‡ . . . Natalem inopiam adolescens auxit lascivia et luxu, ac diuturnis peregrinationibus, quarum partem Patavio dedit, biennio saltem bonis hic artibus addictus. Hinc in Britanniam regressus eo anno, quo Jacobo mortuo Carolus Rex suffectus est."—*Historia Gymnasii Patavini*, fol. Venice, 1726, book i. ("De claris alumnis artium in Gymn. Pat.") c. 50, § 241, under the year 1658.

Mr. (afterwards Sir James) Burrow, of the Inner Temple, F.R.S. and F.A.S., in *A few Anecdotes and Observations relating to Oliver Cromwell and his Family* (1763, and seemingly reprinted 1764), criticises this. He shows that Papadopoli knew little about Cromwell, and (from the register of St. John's, Huntingdon) that children were born to him there in 1621, 1624, 1626, 1627—indeed, he was married Aug. 22, 1620. He does not account for him from 1617 to 1620: he owns that he cannot prove he was in London, and that a Cromwell bearing the Christian name and arms of ours was (as Papadopoli says) at Padua; and he surmises that this was either old Sir Oliver! or an hypothetical son of his, who, had he ever been born, might have been called after him.

Cromwell left Sidney, Sussex, prematurely. Why should he not have been at Padua between his departure from Cambridge and his marriage settlement in England? He might well have read law before or after his tour. Would he have read law for nearly three years, without entering some Inn?

Papadopoli may be wrong as to his loose life and luxuriousness; and he is mistaken about the time of his return, and his death. Why should he be wrong on a point as to which he would be well informed?

Of course, Englishmen could not so easily stay,

the leading students of each Nation, and therefore well chosen to be *Advisers*. In 1638, seats at the celebrations next the Professor's, and adorned, were assigned to them at their request (pt. ii, p. 46). In 1710 they were put on the same footing, as to *Salutations*, with the *Syndics*; and even claimed precedence over the Professors (pt. 3, p. 242). It was no part of Facciolati's plan to mention students, and he does not specifically refer to Cromwell.

† Apud Viatorem Natio. Anglica.

‡ Salom. in Collect. Inscript. recent. Gymn.—not James Salomon's *Agri Patavini Inscriptiones Sacrae et Profane* (1696). I have not the *Life of Cromwell*, by Paulus, to which Papadopoli refers.

* These were a body established after the foundation of the University [James Facciolati, *Fusti Gymnasii Patavini*, pt. i. p. i. (Padua, 1757)], and were most likely

or even travel, in Italy, about 1620, as they could when Milton was there: still there *were* English students at Padua, of whom there was a list.

It is true, also, that we know nothing else of his travels; but what do we really *know* of his London life?
RICARDUS FREDERICI.

WESTLEY FAMILY.

The original of this, in Noble's own handwriting, is in my possession, and is curious.

JOHN SLEIGH.

Thornbridge, Bakewell.

"Y^e WESTLEY FAMILY.

Mr. Bartholomew Westley, at Charmouth, co. Dorset, who is supposed = to have been successively a weaver, a soldier, a preacher, and a physician, wished to have seized Charles II. after Worcester-battle, but his long prayers prevented.

The Rev. John Westley, ejected from Whitchurch, near Blandford, = co. Dorset; a most spirituous nonconformist.

The Rev. Samuel Westley, rector of Epworth, co. Lincoln, = the high-church zealot and scriptural doggeril-rhymer.

The Rev. Samuel Westley = of Tiverton, a poetical Jacobite.

The Rev. Saint John Westley.

The Rev. Cha. Westley = a methodistical preacher and writer.

Sarah, da. of Mar-
maduke Gwynne,
Esq., of Garth,
co. Brecon.

Mr. Earle, a surgeon = . . . Westley, only child.
at Barnstaple.

Charles Westley, a
fine musician.

Samuel Westley, a Rom. Catholic,
also a musician.

Mr. Mansel, of Dublin = . . . Earle.

"This is a strange pedigree. Republicanism begets nonconformity, nonconformity begets conformity, conformity begets three brats, a Jacobite and two methodists; of the last Methodist comes (a musician?) and a Papist. What a race!!! John attempted to defend his brother Samuel's memory by representing him a Tory, not a Jacobite, but I think he reasons but weakly.

"MARK NOBLE."

MR. HALLIWELL'S EDITION OF MAUNDEVILE.

In reading these travels lately, the following extraordinary passage took my attention:—

"And alle aboute that Hille, ben Dyches grete and depe: and beside hem, ben grete *Vyneres*, on that o part and on that other. And there is a fulle fair Brigge to pass over the Dyches. And in these *Vyneres*, ben so many wyld Gees and Gandres and wyld Dokes and Swannes and Heirouns, that it is with outen nombre."—p. 216.

Read *vyveres*. Geese, ducks, swans, and herons are not usually kept in vineries. *Vyvere* is our "*Vivary*. A place for keeping *living* animals, as a pond, a park, a warren," &c. (Ogilvie). It is the French *viver* and *vivier*, the Latin *vivarium* (*vivus*), "a park, warren, preserve, fish-pool." The word is actually found on p. 174 of this same edition of Maundevile:—

"And before the Mynstre of this Ydole, is a *Vyvere*, in maner of a grete Lake, fulle of Watre."

Mr. Halliwell was not, it is true, responsible for the text, which was reprinted from the edition of 1725, before the work was placed in his hands. He could, however, have mentioned the error in a note at the end, as in other instances.

One of these notes also seems to contain a remarkable misapprehension. In the Prologue (p. 1) there appears the following passage:—

"In the whiche Lond it lykede him to take Flesche and Blood of the Virgyne Marie, to *envyronne* that holy Lond with his blessedde Feet."

Mr. Halliwell has this note—

"P. 1, l. 9. *Envyronne*. The above-mentioned MS. has *honoure*, which must evidently be the proper reading."

Now the MS. in question is one which gives an erroneous and unlike reading only six lines previously, and is likewise particularised by Mr. Halliwell as having two unique readings, one being *Alfeigh* for *Slesie*; i. e. Silesia, and the other

Jehre, where *Jesus* was meant. Consequently the same MS., possessing such a blundering propensity, ought hardly to be preferred to others in the present case, standing alone as it does.

To *emvryone* is to encompass, *make the circuit of, go the round of*. Where is the difficulty?

I have made these remarks not with the view of criticising Mr. Halliwell, whose contributions to our acquaintance with old English literature have been so varied and valuable; besides, as the publisher mentions in an advertisement to the last edition, the notes were written more than a quarter of a century back, at the commencement of his literary career. But, as a reprint of the edition came out last year, on the publisher's sole responsibility, without any alteration, thus showing the book to be in demand, I thought it as well to give this caution to anyone beginning to read Maundeville.

E. B. NICHOLSON.

Tonbridge.

EMENDATION OF SHELLEY.

My first *Shelley* was the American two-column edition of Philadelphia, 1831. In that edition, the first verse of "Stanzas written in Dejection near Naples," which are surely as sad and sweet an expression of life-weariness as the whole range of English poetry can show, reads thus, in an eminently faulty manner:—

"The sun is warm, the sky is clear,
The waves are dancing fast and bright,
Blue isles and snowy mountains wear
The purple moon's transparent light
Around its unexpanded buds;
Like many a voice of one delight,
The winds, the birds, the ocean-floods,
The city's voice itself is soft, like Solitude's."

"Moon" here is obviously wrong, instead of "noon."

But each of the remaining four stanzas contains nine lines, and this, together with the unintelligibility of lines 4 and 5, renders it certain that a line has been omitted somewhere in the first verse.

In the edition of Milner, Halifax, 1867, the stanza reads precisely as in the American edition, save that the obvious correction is made of "noon" for "moon."

We turn for the missing line to Moxon, 1851, where we find it, but, as we hope to show, even there incorrectly:—

"The sun is warm, the sky is clear,
The waves are dancing fast and bright,
Blue isles and snowy mountains wear
The purple noon's transparent light :
The breath of the moist air is light
Around its unexpanded buds ;
Like many a voice of one delight,
The winds, the birds, the ocean floods,
The city's voice itself is soft, like Solitude's."

It will be observed here that the line properly occupying the fifth place ends with the same word as its precessory fourth, "light;" the one indeed an adjective, the other a noun—an intolerable iteration in the rhyme, and not at all *Shelleyan*, whose ear was perfect.

Read the word ending the fifth line "slight," and the word is restored that Shelley *must* have written:—

"The breath of the moist air is slight
Around its unexpanded buds."

Tennis aura is just as 'good and poetical a term as *levis aura*, wherefore we trust that in all Mr. Moxon's future editions of our author he will adopt an emendation so obvious, yet so strangely overlooked.

O. T. D.

BIBLIOGRAPHICAL NUTS.—Amongst the bibliographical nuts hitherto uncracked, is that in Mr. Hockenull's "Pleasant Hexameter Verses," prefixed to Barker's *Angler's Delight* (1657):—

"Markham, Ward, Lawson, dare you with Barker now compare?"

Who was Ward? The Rev. H. N. Ellacombe, plying the nut-crackers, suggests that he was probably the translator of *The Secrets of Maister Alexis of Piemont*, by him collected out of divers excellent Authors, and now newly corrected and augmented, 1614-15.* In this work, two recipes are given—"To catch Riner Fish," and "How to take great Store of Fish" (pp. 138, 150), which contribution, with a little indulgence, may be supposed to place him on the same level with Lauson, chiefly known in the angling department by his notes and recipes appended to John Denny's *Secrets of Angling*.

T. WESTWOOD.

VOYAGE FROM LONDON TO WESTMINSTER (3rd S. xii. 326.)—I heard Chantrey, the sculptor, the evening of the burial of Sir Thomas Lawrence, at the Deanery, St. Paul's, tell Bishop Copleston, Lord Tenterden, Admiral Martin, &c., that he was so bad a seaman, that when once taken in the Lord Mayor's barge to Westminster from London, he became "sea-sick."

T. F.

BRITISH PEERS KNOWN IN AMERICAN HISTORY. I send the following list of the English, Irish,

[* The edition of 1614-15 of *The Secrets of the Reverende Maister Alexis of Piemount* [*i. e.* Girolamo Ruscelli?] is unknown to bibliographers, nor can we find that edition in the British Museum or the Bodleian. In the list of the works of William Warde, or Ward, M.D., in Cooper's *Athene Cantab.* ii. 386, there is not one expressly on angling. It is there stated, that "by letters patent, dated 8 Nov. 1596, the office of Regius Professor of Divinity was granted to him and William Burton jointly, with the annual stipend of 40*l.* From this time we lose all trace of Dr. Ward, though it is stated that he held the situation of physician to Queen Elizabeth and her successor King James."—Ed.]

and Scotch lords who served at different periods in America, and are still remembered in the colonial and revolutionary history of the United States. Lords Baltimore, Bellamont, Cornbury, Cornwallis, Craven, Culpepper, Dunmore, Effingham, Fairfax, Lovelace, Loudoun, Percy, and Stirling. Very possibly this list may be increased, as I have named only those who came to my recollection as I was writing it. Lord Baltimore appears to have been very popular in his day, and the beautiful capital of Maryland still bears his name. The heir to the barony of Fairfax is the only one who has remained in the United States, and is now, I think, an officer in the American navy.

W. W.

Malta.

ITALIAN SOURCE OF NIGGER MELODIES.—In an article on "Music Fancies" in the *London Review*, Oct. 5, 1867, it is stated that—

"Many Negro melodies are of church origin, and, strange to say, the once popular 'Dandy Jim' is not a native of Carolina but of Italy, where it has positively done service in High Mass."

To this I may add, that the tune of "Buffalo Gals" is said to be taken from an old air by Glück, and that of "Old Joe" from an air in Rossini's "Coradino."

CUTHBERT BEDE.

PRINCE OF THE CAPTIVITY.—In no history of the Jews with which I am acquainted is there any detailed account of the *Resch-Glutha*, or Jewish "Princes of the Captivity." Detached and brief notices only are given, commencing with the period when "the chief of the Mesopotamian community assumed the striking but more temporal title" (as compared with that of *Patriarch of the West*, by the Jews on this side of the Euphrates) "of Resch-Glutha, or Prince of the Captivity," before the close of the second century (Milman), and ending with *Hosekiah*, the last chief of the captivity, who,

"After a reign of two years, was arrested with his whole family by the order of the Caliph, who cast a jealous look upon the powers and wealth of this vassal sovereign. This appears to have been in the eleventh century, and under the Caliphate of Kader-Billah (991-1031) ?

"The schools were closed—many of the learned fled to Egypt or Spain; all were dispersed; among the rest two sons of the unfortunate Prince of the Captivity effected their escape to Spain, while the last of the House of David (for of that lineage they still fondly boasted) who reigned over the Jews of the dispersion in Babylonia, perished on an ignominious scaffold." (Milman.)

This ended the ancient dynasty of Princes of the Captivity, after an existence of upwards of eight centuries.

A. S. A.

GORE.—It would appear, from a MS. Diary written during the latter half of last century, that grouse or moor-game was commonly known by the now obsolete name of *gore*. I give an extract taken at random, Aug. 1776:—

"Went with Mr. Allgood to Nunwick, and on to the moors a shooting; met Mr. W. Daere at Orchard House, went to Hesleyside and Kielder Castle. We killed 31 brace of *gore*, and two brace of black cocks."

E. H. A.

LINEs BY JOHN PHILLIPOTT.—The following lines may not be unworthy of a corner in "N. & Q." I copied them from Harl. MS. 3917, folio 88 b:—

"Like to the damaske Rose you see,
Or like y^e Blossom on y^e Tree,
Or like y^e daynty Flower of May,
Or like y^e morning to y^e day,
Or like y^e Sunne or like y^e Shade,
Or like y^e Gourd y^t Jonas had,
Even Soe is man when's (?) Thred is spu,
Drawne out and cut and so is don.
The Rose withers: the Blossom Blasteth,
The flower fades, the morninge hasteth,
The Sunne setts, y^e Shadow flies,
The Gourd consumes—and Man dyes.*

JOHN : PHILLIPOTT."

This John Phillipott was a native of Folkestone. In 1619, 1620, and 1621, he made a visitation of Kent as marshal and deputy to Camden. The MS. quoted above seems to be a portion of the collections he made for a history of his native county. It bears the title of "Church Noates of Kent."

J. M. COWPER.

CORSIE.—In the comparative Glossary to the reprint of Whitney's *Emblems*, of which I have already had occasion to take note, the word "Corsie" is explained "bird of prey." Reference is given to p. 211, l. 15. The line runs thus:—

"This *corsie* sharpe so fedde vponn her gall."

Here the *corsie* is Procris's jealousy of Cephalus. The Promethean-vulture metaphor comes in very appositely; but nevertheless "Corsie" does not mean "bird of prey."

My attention has been recalled to the word by its occurrence in *Black-letter Ballads and Broad-sides*, just reprinted by Mr. Lilly from Mr. Daniel's famous Collection. At p. 140, l. 3, we have—

"No *corzye* shall greeue thee, sound sleepes shall relieue thee."

The note on this line is—

"*Corzye*. Distress; inconvenience. 'To have a great hurt or damage, which we call a *corsey* to the herte.' Eliote's *Dictionary*, 1559."

Halliwell explains "Corsey," "an inconvenience or grievance," and gives three references.

Wright, under "Corsey, Corsive, or Corzie," gives three other references with quotations. His last quotation is from Chapman's "Monsieur D'Olive" (Dilke's *Old Plays*, vol. iii. p. 348)—

"The discontent

You seem to entertain is merely causeless;—

And therefore, good my Lord, discover it,

That we may take the spleen and *corsey* from it."

[* These lines are on the tablet at the base of the monument of Richard Humble, Esq., alderman of London, 1616, in St. Saviour's, Southwark.—Ed.]

Referring to Dilke, I find the following note on "Corsey":—

"To *corse* is explained by Tyrwhit, in his Glossary to Chaucer, to *curse*; and it may be understood here in this sense: or (if the reader should prefer it) for *corse*, a dead body; then the line may mean, 'to take away the *substance* and the malignity of what you have done.'"

As a reader, I prefer that my editor should give me the real plain meaning of an unusual word, and not deduce a plausible meaning for it from the context. Will some of our "N. & Q." philologists inform me what "Corsie" really signifies? Is it connected with the Chaucerian "corse" = "curse"? (we get "corsyes = curses" in Morris's Glossary to *Specimens of Early English*)—or is it (as Wright says) a corruption of "corrosive," formerly accented on first syllable, and so shortened into "corsive"? I incline to the Anglo-Saxon, and not the Latin derivation.

JOHN ADDIS (JUNIOR).

Rustington, Littlehampton, Sussex.

THE SITE OF THE MARTYRS' STAKE AT SMITHFIELD.—It may be worth while for the benefit of the readers of "N. & Q." in the year of grace 2167 to make a note of the following paragraph from *The Telegraph* of October 9, 1867:—

"A pillar-box for the reception of letters has just been placed opposite the patients' entrance to St. Bartholomew's Hospital, near Duke Street, Smithfield; and it is a singular fact that the site of its erection is without doubt that where the stake was placed at the time the martyrs suffered, as the spot accords exactly with the one designated in old engravings of the period, so that its identity may be clearly defined. Two of these may be found in Chester's *Life of John Rogers, Vicar of St. Sepulchre*, who was the first martyr to the Christian faith in Smithfield, and the author in writing of the spot where Rogers suffered says, 'The identical spot where the fatal stake was usually placed in Smithfield has been sufficiently identified. For a long time a square piece of pavement, composed of stones of a dark colour, a few paces in front of the entrance gate of the church of Bartholomew the Great, traditionally marked the locality. In the year 1849, during the progress of certain excavations, the pavement was removed, and beneath it, at the distance of about three feet, were found a number of rough stones and a quantity of ashes, in the midst of which were discovered a few charred and partially destroyed bones.' This is precisely the place where the pillar-box has now been placed by order of the Postmaster-General."

JOHN POWER.

Queries.

CHURCH BELLS.—Lukis, in his preface to his book on *Church Bells* (Parker, 1857), states that a very ancient bell at Scalton, in Yorkshire (taken there in 1146, by order of Abbot Roger, from Byland Abbey), was cast by John, Archbishop of Graf, whose name appears on it as its founder. Could any of your correspondents give me the

inscription, as Lukis very curiously does not further allude to it. JOHN PIGGOT, JUN.

THE CONQUEST OF ALHAMA.—Can any of your readers point out the text of the ballad, "Romance muy doloroso del Sitio y Toma de Alhama," which Lord Byron has followed in his translation?

Strictly speaking, Byron's text consists of two ballads, and of three additional verses. Thus Byron's text contains 23 stanzas; No. 1 to 11 appear with variations to follow the text given by Duran (*Romancero General*, vol. ii. p. 91), cited as from Perez de Hita, *Historia de los Bandos de Cegries*, &c. It differs from the text of the *Cancionero de Romances*, and of *Timoneda Rosa Española*, given by Duran. Stanzas 12, 13, 14 in Byron's text are additional. Stanzas 15 to 23 form apparently another ballad, commencing "Moro Alfaqui, Moro Alfaqui." This is given by Duran and F. Wolf in their collections, commencing "Moro Alcaide, Moro Alcaide," and the text here again differs from that followed by Byron.

Yet there appears a consistency about the text Byron has adopted which would show that he had some version that he deemed authentic before him. In one line Byron's translation reads rather strange—

"Alfí habló un viejo Alfaqui,"

which is rendered "Out then spake *old* Alfaqui." Now, "Alfaqui" means one learned—a Doctor in Mussulman Law, and the title is here doubtless used as the proper name. We have a similar instance in the "Moro Alcaide, Moro Alcaide."

The text given in Byron's works would be improved by revision. Mr. Ford says that the refrain of the song, "Ay! de mi Alhama!" should not be "Woe is me, Alhama!" but "Alas! for my Alhama!" In the original this ballad aroused by its intonation so deep an expression of feeling for the loss of so beautiful a city, so wealthy, the seat of a refined luxurious commerce, and famous for its baths, the pride of the Oriental and of the Spanish conquerors, that it was strictly forbidden to be sung upon pain of death.

An account of the taking of Alhama by Don Diego Merlo, Don Rodrigo Ponce de Leon, Marqués de Cadiz, and Juan Ortega del Prado, will be found in Lafuente, *Historia de España*, vol. ix. pp. 248-260.

"Quién es ese Caballero
Que tanta honra ganará?
Don Rodrigo es de Leon
Marqués de Cadiz se llama.
Otro es Martin Galindo,
Que primero echo el escala."

S. H.

CRADLE TENURE.—What is cradle tenure, and where does it prevail in England? TED.

DUNDAS FAMILY.—Can any of your readers give me information regarding a family of the name

of Dundas, into which a Miss Diana Moyes (or Moyses) was married sometime in the latter half of last century, and whether any of Miss Moyes' descendants are still alive? Miss Moyes' husband is understood to have held some important colonial appointment, and one or two of his sisters were resident in Edinburgh about 1795. J. T. B.,

Care of Messrs. Edmonston & Douglas,
Princes' Street, Edinburgh.

HAYNES.—In a ballad respecting Dick Turpin, which appeared in the *Gentleman's Magazine* in 1795, this line occurs:—

"The Craftsman is punished in Haynes."

Who was Haynes? Was there any known controversy between Caleb D'Anvers (Amhurst) of *The Craftsman*, and any person of that name? And if so, what was it about? W. H. Z.

Berwick-on-Tweed.

HORNPIPER. — Wanted information as to when the dance called the Hornpipe was first introduced. Also the date of the song "Jacky Tar," adapted to the air of one of those dances.

W. H. Z.

LICENSES TO PREACH.—May I beg of you kindly to insert in "N. & Q." the following questions, answers to which I shall be exceedingly obliged by any of your kind readers giving through the same channel:—

1. Were "licenses to preach" ever granted by the universities of Oxford and Cambridge to laymen?

2. When were "licenses to preach" last granted by the universities, whether to cleric or laic?

3. Is there any law to prevent them granting such licenses at the present time? (See Canons 36, 46, 49, 54.)

4. Was the degree of D.D. at any time considered tantamount to such license?

5. When was the degree of D.D. last conferred upon a layman?

6. When was a "license to cast out a devil" last granted by any bishop of the church of England?

JAMES BRIERLEY.

THE MOTHER OF GRATIAN, LOMBARD, AND COMESTOR.—Dr. Donne tells the following story:—

"The adulterous mother of the three great brothers, Gratian, Lombard, and Comestor, being warned by her confessor to be sorry for her fault, said she could not, because her fault had so profited the Church. At least, said he, be sorry that thou canst not be sorry."—*Sermon* 113, vol. v. p. 16.

Where is this legend to be found? It has, I suppose, no historical foundation. Of Gratian's parentage, at least, nothing seems to be known.

S. C.

NAVAL OFFICERS.—Can any correspondent give me the place of birth and parentage of the following naval officers?—

Beverley (Thomas), Captain of the Strombolo, June 10, 1709.

Dennison (Charles), Captain of the Orford, April 26, 1737.

Ellis (William), Commander, 1741; Captain, 1742.

Falkingham (Edward), Captain of the Weymouth, Feb. 26, 1712-13.

Gascoigne (John), Captain of the Greyhound, Dec. 5, 1727.

Stapleton (Miles), Captain of the Diamond, June 20, 1728.

Waterhouse (Thomas), Captain of the Rupert, April 24, 1720.

Lists of their services occur in Charnock. Any other biographical notices I shall be exceedingly glad to receive. A. E. W.

PETER PINDAR (3rd S. xii. 151).—

"Latterly the name of P. P. has been unwarrantably assumed by one Lawler, a poetaster of little or no wit, merely to deceive the public, and to bring some profit to the writer and his bookseller."—*Biog. Dict. of Living Authors*, 1816.

What did Lawler write under his stolen name of P. P.? R. T.

PHOTOGRAPHY AS APPLIED TO WOOD ENGRAVING AND ETCHING.—In a recent publication of Parker's I find a woodcut, the subject of which had been photographed on the block. I am anxious to know the details of the best process for photographing on boxwood. Can any one kindly inform me where I can find such in print? Would it be possible to coat a copper plate with collodion, and photograph a subject on it, which could afterwards be etched with the needle in the usual way? What an immense boon to the etcher and engraver such a process would be?

F. M. S.

Q IN THE CORNER.—Two persons appear to have used this pseudonym: one, *Epistles from Bath*, 1817; the other—

"Epistolary Stanzas, &c. to E. Peel, Esq., &c., with a copy of my recently published work, entitled *The Lions of the Isle of Wight*. Hammersmith, 1851."

Are the authors known?

O. H. b.

SEEING IN THE DARK (3rd S. xii. 106).—I must wait a good while for an answer from the antipodes, but I dare say MR. D. BLAIR of Melbourne will oblige me with the name of the "biographer of Lamennais," who says that this "very remarkable man" had the faculty of seeing in the dark. As I have not my back numbers of "N. & Q." at hand, I cannot give the reference to another communication which recently appeared on the same subject [p. 178], wherein the writer mentions the case of a lady who was liable to congestion of the brain, and on such occasions acquired the power of seeing in the dark. No one acquainted with the laws of optics can for a moment entertain the question of objective vision being possible without any light at all. One might just as well

affirm that a man could breathe without air, or stand upon nothing. Sight is the result of certain rays of light falling on the retina, and being conveyed by the optic nerve to the brain. *No light, no sight.* The stories about persons seeing in the dark originate in the loose way in which people often use words. *Darkness* is a vague term, and we often employ it in conversation to imply a very trifling amount of illumination. Thus we say that cats, owls, and other animals see in the dark; the fact being that their organs of sight are so constructed as to allow of their discerning feebly illuminated objects, which to human eyes would be invisible. But let any nocturnal animal be absolutely deprived of all light whatever, and its faculty of vision is at once totally suspended. Your correspondent who quotes the case of the lady may rest assured that he has been in some way misinformed. Obstructed circulation of blood through the brain would have the effect of rendering the organ less susceptible of ordinary visual impressions than it had been in its healthier state; but it might at the same time increase the patient's "subjective vision," and cause her to see the phantoms of an excited brain with even more vividness than she would have seen external objects under ordinary circumstances of illumination. Strictly speaking, we do not see with our eyes, but we see with our brain through our eyes. It is from not being acquainted with the physiological laws of vision that such constant mistakes are made as to what we see by means of an excitable brain, independently of external rays, and what the healthy brain perceives by means of such rays of light passing to it from surrounding objects.

OPHTHALMOSOPHOS.

SILVER PLATE ON THE DOOR OF A PEW.—May I ask if it was ever the custom in England for a proprietor to have his name engraved on a silver plate, and placed on the door of his pew?

"The silver plate, with Geo. Washington upon it, is still to be seen on the pew which he occupied in Christ's Church, as it was in the lifetime of the illustrious patriot."

W. W.

Malta.

Queries with Answers.

BISHOP ANDREWES'S BEQUESTS.—Can you give me any information respecting Bishop Andrewes's charity? To whom did that pious man make the bequest, and how and by whom is it now administered?

THUS.

[Bishop Andrewes, by his will, bearing date 22nd Sept. 1626, bequeathed 2000*l.* to be laid out in the purchase of 100*l.* lands by the year, to be employed for ever to the relief of poor aged impotent persons past their labour, of poor widows, of orphans, and of poor prisoners, by such persons, and with such conditions as should be contained in a codicil to his will. He also bequeathed

2000*l.* for the purchase of impropriations as intended to be expressed in a codicil, and he appointed John Parker his executor.

By the second codicil to his will he directed that his executor should disburse 2000*l.* in the purchase of lands of the clear yearly value of 100*l.* or more, and should infeof with such persons as he should thereafter name as feoffees in trust to the uses following:—(1.) To the relief of poor aged impotent persons. (2.) Of poor fatherless children. (3.) Of poor aged widows. And (4.) Of poor prisoners. Each of these four sorts yearly respectively 25*l.* a piece. The property has been transmitted from time to time to new trustees: those in 1838 being Robert Strong, Esq., Rev. Alfred William Roberts, William Roberts, Esq., George Bankes, Esq., the Earl of Falmouth, and the Rev. Arthur Roberts. The stock is vested in the names of two or three of them. *Reports of Charity Commissioners*, 1838, vol. xxvi. p. 836.

It appears also that Bishop Andrewes, by a codicil to his will, gave to the parson and churchwardens of St. Giles, Cripplegate, 100*l.* to the use of the poor. (*Ibid.* 1829, vol. vii. p. 318.) Of his charities in this parish, Buckeridge says, in his funeral sermon, "The first place he lived in was St. Giles, there I speak my knowledge; I do not say he began—sure I am he continued his charity: his certain alms there was ten pound per annum, which was paid quarterly by equal portions, and twelve pence every Sunday he came to church, and five shillings at every communion." As prebendary of St. Pancras he built the prebendal house in Creed Lane, and recovered it to the church.]

"HELL OPENED TO CHRISTIANS."—This work was translated from the Italian of the Rev. F. Pinamonti. Dublin: Richard Grace, Catholic printer and bookseller, 1831.

The book has seven woodcuts, representing the torture sinners suffer in hell. Is the author known to bibliographers, and what does "S. J." stand for?

R. T.

[John Pinamonti, of the Society of Jesus, was an esteemed ascetic writer, born at Pistoja in 1632. He first took orders in the year 1647, and continued his sacred labours for twenty-six years. The Duchess of Modena chose him as her spiritual director; Como III., Grand Duke of Tuscany, also honoured him with his confidence. Father Pinamonti died at Orta, in the diocese of Novasse, June 25, 1703. The English translation of *Hell Opened to Christians* has passed through many editions, 1715, 1815, 1819, 1831, &c. The illustrations are terrifically frightful.]

THE CROSBIE MSS.—The late Mr. Crofton Croker, in his publication entitled *The Keen of the South of Ireland*, &c., p. 13 (London, 1844), has written as follows:—

"Among the Crosbie MSS. there is a curious letter, dated 'Corke, 3rd last of June, 1641,' addressed to him [Pierre Ferriter] by Lady Kerry, which, by the permission of Mr. Saintull, who is about to edit these papers

for the Camden Society, was printed by Lady Chatterton in her *Rambles in the South of Ireland*."

Can you tell me where these MSS. are at present? and whether there is any likelihood of their publication by the Camden Society? They would prove, I think, an acceptable addition to Irish literature.

ABHBA.

[A portion of the Crosbie MSS. is in the British Museum, Additional MS. 20,715, purchased at the sale of Thomas Crofton Croker on December 18, 1854. We are inclined to think that the bulk of them are still in the library of Richard Sainthill, Esq.]

HERESY.—Where can be found the best account of the origin and progress of the laws for the punishment of heresy in England? W. P. P.

[For a succinct account of the laws for the punishment of heresy, our correspondent cannot do better than consult Tomlins's *Law Dictionary*, s. v. ed. 1835; and for a more extended statement, James Baldwin Brown's *Historical Account of the Laws enacted against the Catholics*; to which is added, a Short Account of the Laws for the Punishment of Heresy in General, and Copious Notes. Lond. 1813, 8vo.]

Replies.

SIR RICHARD PHILLIPS.

(3rd S. viii. 308, 444; xi. 408; and *Gent. Mag.*, N. S. xiv. 212, 360.)

So much light has already been thrown on the pseudonyms of Sir R. Phillips by readers in "N. & Q.," that I have little to add; though I have regularly worked at the matter, and examined heaps of his school-books. But when books get to their 468th edition, it becomes a difficult matter to examine them, and there are few of Sir R. Phillips's that had not a great number of editions. Blair and Goldsmith were the most popular: then, probably, Mrs. or Miss M. Pelham (I do not think the author ever determined in his own mind whether she was married or not) and the Rev. S. (not J.) Barrow, dubbed "Vicar of Newton" by the *Dict. of Living Authors*, 1816, which discovers in the supplement that it is "a fictitious name, fabricated to give some degree of credit to three very indifferent though inoffensive compilations." Our gallant knight was not very particular about that, and there can be little doubt that the "Rev." did give his very useful publications a great deal more credit, than his own name would have given. Take the already quoted dictionary for an example. It abuses Sir R. Phillips when they know him, but they praise him under his pseudonyms.

He was a most industrious writer; for, besides many publications under his own name, including his *chef d'œuvre*—*A Million of Facts*—he was author of pseudonymous elementary school works,

whose numbers could have been counted by hundreds of thousands; and hence, I believe, the difficulty of obtaining them in the present day. If anyone were to ask me the way to make books of this kind scarce in the course of years, I should say print off hundreds of thousands of copies.

It may seem curious that I should have been baulked in my inquiry upon Sir R. Phillips's pseudonyms, by the want of books at the British Museum. Nevertheless, it is a fact. There is scarcely an original edition of his books there, and many not in any edition. As I have before hinted, the 468th edition is of little use in an inquiry of this nature. The rubbish heap of the library wants increasing. Above I have mentioned all Sir R. Phillips's pseudonyms hitherto known in "N. & Q.," except Bossut, or "M. l'Abbé Bossut, Professor of Languages." This he, no doubt, intended for the Abbé Ch. Bossut, the celebrated mathematician, who died in 1814, and not the celebrated Abbé Bossuet. There is a great deficiency at the British Museum of these books, more especially his *Little French Grammar*, 1805. This Abbé Bossut, unlike most Frenchmen of his time, was master of German and Italian, and published in both those languages as well as the French and Latin.

"Common Sense" was another of his disguises, used chiefly in the *Monthly Magazine*.

I have not a doubt that "James Adair" is another of his masks. The advantage is very obvious: e. g. in "Adair's 500 Questions reduced from J. Goldsmith's *History*," Adair can praise Goldsmith, and *per contra* Goldsmith can recommend Adair, which Sir R. Phillips invariably did.

Perhaps, however, your bibliographical readers would like something more to show "Adair" to be fictitious. I think this quotation will be sufficient:—

"The author [James Adair *pseud.* Sir R. Phillips] long meditated to write a new History of England, in which more anecdote, and more information relative to manners and social improvements, should have had place than are to be found in Goldsmith's. . . . which he believes is generally adopted, because there is no other in the same compact form [this is frank—of his own book] . . . (as that) which passes under the name of the late Dr. Goldsmith."

The italics are his.

Now another:—

"The Hundred Wonders of the World. . . . By the Rev. C. C. Clarke, author of 'Readings in Natural History,' 1818."

In Quérard's *Supercheries*, under "Clark," he says (I translate):—

"R. Phillips, author under various borrowed names of numerous elementary works in estimation, which have nearly all been translated into French."

And under "Mavor, W^m," which he says is one of Sir R. Phillips's pseudonyms, he gives the titles

of two books: *Le Buffon des Ecoles* and *The English Spelling Book*. I think he is at fault here in both instances; but query, where did he get the hint?

At first I thought it must be Thomas Clark, the writer of a *New System of Arithmetic*, 1812. And on seeing a summary of it in that witty work of Prof. de Morgan's, *Arithmetical Books*, I concluded that it was Sir R. Phillips's, as the summary is what I conceive to be a reflex of Sir R. Phillips's mind, as expressed in all his writings; but an examination of the book itself makes me believe otherwise, and I now have no doubt that the Rev. C. C. Clarke is one of Sir R. Phillips's pseudonyms.

George Hamilton, drawing master. *The Elements of Drawing*, 1812. I fancy this is one of his, but I have not seen the book.

The Rev. John Robinson, Master of the Free Grammar School at Ravenstonedale, in Westmoreland, author of *An Easy Grammar of History*, &c., seems to me somewhat mythical; and before I give it up, I should like his identity proved.

In the *New English Spelling Book*, by John Robinson (7th edit. 1826), the preface of the first edition is dated from 38, Norfolk Street, Strand, Dec. 1799.

Hume and Smollet's *History*, *abdg.*, &c. to 1815, by D. Robinson. Who was D. Robinson? Was this work published by Sir R. Phillips?

Sir R. Phillips's life must have been one full of anecdote and chapters of accidents. His relations with printing and the *manufacture* of books must alone, I should think, be of the greatest interest; but he appears to have left scarcely a scrap of information on any point, except what is indirectly to be gathered from his works. Are there any notices or allusions to him anywhere? I think it would be worth while to note anything in reference to him in "N. & Q." His habits were peculiar: perhaps on this point the following quotations will be interesting:—

"Nor have even the *Pythagoreans* a much better battery against us. Sir R. Phillips, who once rang a peal in my ears against shooting and hunting, does indeed eat neither *flesh*, *fish*, nor *fowl*. His abstinence surpasses that of a Carmelite, while his bulk would not disgrace a Benedictine monk. . . . But he forgets that his *shoes*, and *breeces*, and *gloves* are made of the skins of animals. He forgets that he *writes*, and very eloquently too (O, Cobbett, this is much even from you!), with what has been cruelly taken from a fowl; and that, in order to cover the books which he has made and sold, hundreds of flocks and scores of droves must have perished. . . . But even he [Ben Ley], like Sir R. Phillips, eats milk, butter, &c., cheese and eggs."—*Blackwood's Magazine*, 1823, xiv. 324.

"North, I have some thought, James, of relinquishing animal food, and confining myself, like Sir Richard Phillips, to vegetable matter." [After some talk:] "*Shepherd*. I agree wth him in thinking Sir Isaac Newton out o' his reckonin' entirely about gravitation. There's nae sic

thing as a law o' gravitation! What would be the use o't?" &c.—*Ib.* 1827, xxii. 125.

It seems to me most strange that apparently so little should be recorded of this bookseller, journalist, printer, hosier, republican, and knight.

No doubt the editor's encyclopædic store of information, which is continually astonishing me, —or some of his octogenarian readers,—can supply some interesting notes.

OLPHAR HAMST, *Bibliophile*.

LATTEN OR BRASS.

(3rd S. xii. 301.)

I am sorry to say that I know of no recorded analysis of the former of these metals, but certainly this is not caused by its being taken for granted that it was identical with brass; on the contrary, they were known to be of different composition. A great number of vessels of the former metal have been dug up in Lanarkshire, and other parts of the South of Scotland: and formerly it was the custom to describe them as Roman camp kettles, but this was evidently erroneous. It is well known that a gipsy tinker purchased many of these vessels from the peasantry, and sold them to clockmakers, who formed them into the wheels of their horologes, finding the metal superior and much more durable than the ordinary brass of commerce.

From the accounts of an Aberdeen merchant which have been published, it would appear that these vessels were imported from the continent. I have often discussed with brother antiquaries in Scotland the advisability of having the metal of these vessels analyzed, but the following difficulties stand in the way:—

1. The examination of a single specimen, which might probably be sacrificed for the purpose, would not be satisfactory or decisive.

2. Collectors would object to have their specimens disfigured by removing any large portion of them.

3. Although they might not demur from filings or scrapings being taken from their examples in such a way as not to injure the general appearance, the quantity so obtained would be so small as to render a quantitative analysis, which would alone be of any value, impossible, except in the hands of a first-rate analytical chemist. This of course would entail no small expense, and hence the entire difficulty in the matter, which however may be obviated by a more general ventilation of the subject.

A kindred question, which it would be most interesting to investigate, arises from a statement I have seen made that bronzes of the Roman period manufactured in Britain may be distinguished from those of the continent by containing a minute portion of gold.

Could not the School of Mines in Jermyn Street undertake the investigation of these points? They are very interesting, and quite in their way.

GEORGE VERE IRVING.

Your correspondent is mistaken in supposing that no analysis of the mediæval composition of this metal has been published. In the introduction to Waller's magnificent work on *Monumental Brasses*, the analysis of Flemish brass, now preserved in the Museum of Practical Science in Jermyn Street, is thus given:—"Copper 64; zinc 29.5; lead 3.5; tin 3=100."

Flanders was early celebrated for the manufacture of plates of latten called "cullen" plate, from Ceulon or Cologne, where such plates were principally made. Waller says the sheets of metal were cast to near the size required, in a mould formed of two cakes of loam; there was no hammering except by wooden mallets—an operation known as "planishing," the object of which is to get rid of any twist or bend. The average size of the sheets is generally from two feet six inches to two feet eight inches, but there is one at Higham Ferrers, Northamptonshire, somewhat over three feet; and the Flemish brass just alluded to has plates measuring three feet two inches by one foot ten and a half inches. The thickness or gauge is about one-eighth of an inch, but, being always unequal, varies much in the same plate. The mode of manufacture was not calculated to produce a substance of homogeneous structure. Thus it is often found full of air-bubbles and flaws, and a brass much worn will show a number of small holes upon its surface.

Many persons consider that France is the country in which the monumental brass originated, for the enamelled metal work of Limoges is of early date, and of great celebrity. As early as 1150 an enamelled plate was placed in the church of St. Julien at Le Mans, to the memory of Geoffrey Plantagenet. This is now preserved in the museum of that town, and is engraved in Stothard's *Monumental Effigies*. It must, however, be remembered that these were all of small size, not laid upon the floor; and of copper, not brass, the latter not bearing the heat required for fusing the metallic oxides.

The manufacture of brass was not introduced into England till the latter half of the sixteenth century. Queen Elizabeth granted a patent (Sept. 17, 1565) to William Humfrey, Assay Master of the Mint, and Christopher Shutz, "an Almain," to search and mine for calamine, and to have the use of it for making all sorts of battery wares, cast works, and wire of latten. In 1584 a lease of works at Isleworth was granted to John Brode. In the Introduction to Norden's *Description of Essex* (p. xiii. London Camden Society), the mill is described as follows:—

"*Thistleworth* or *Isleworth*, a place situate upon the Thamise. Not far from whence betwene it and Worton is a copper and brass myll wher it is wrought out of the oar, melted, and forged. The oar or earth wherof it is contrived is brought out of Somersetshire from Mendipp, the most from a place called Worley Hill. The carriage is by wayne, which can not but be very chardgeable. The workemen make plates both of copper and brasse of all scyces, litle and great, thick and thyn, for all purposes. They make also kyttles. Their furnase and forge are blown with great bellows, rayseed with the force of the water, and suppressed agayne with a great poyes and weyght. And the hammers wherwith they work their plates are very great and weightie, some of them of wrought and beaten iron, some of cast iron of 200, 300, some 400 weight, which hammers so massye are lifted up by an artificial engine, by the force of the water, in that altogether semblable to the iron myll hammers. They have snippers wherwith they snyppe and pare their plates, which snippers being also of a huge greatnes, farr beyond the powr of man to use, are so artificially placed and such ingenious devises therunto added, that by the mocon of the water also the snippers open and shut, and performe that with great facilitie which ells were very harde to be done."

JOHN PIGGOT, JUN.

ANCIENT CANALS AT SUEZ.

(2nd S. iii. 464.)

In a map of Egypt given in the *Travels of Linschooten*, A.D. 1576, two canals from Suez connecting the Red Sea with the Mediterranean are given, one of which, running in a straight line northwards to the Mediterranean, is marked "a Dyche begonne in Ancient tyme, and somewhat attempted of late by Sinan, the Bassa, to ioynne both Seas together;" while the other, running in a westerly direction into the Nile, is marked "a Dyche called Fossa Traiana," the Fossa Trajana of Wilkinson's Map of *Ægyptus Antiqua*.

Tytler in his *Elements of History*, not at hand to refer to, says that in 1497 the Venetians, after an ineffectual project of cutting through the Isthmus of Suez, failed in an attempt to interrupt the Portuguese fleet at the mouths of the Red Sea and Persian Gulf; and in p. 356, "History of the Ottoman Empire," *Encyclopædia Metropolitana*, it is stated that Selim, the second emperor of the Turks, 1566-1574, projected the important enterprise of cutting a ship canal through the Isthmus of Suez.

The names Sinan and Osman, both of whom held office as pasha successively during the reign of Amurath III., the successor of Selim, nearly correspond with Sinan, the Bassa, referred to by Linschooten, but no mention whatever of this very important undertaking is given in either Knolles, or Cantemir's *History of the Turks*.

Queries:—Are the two separate canals given by Linschooten to be found in other maps of the period referred to; and does M. Lessep's canal, now being cut, follow in any part the course of either?

In what works are accounts of the attempt

made by the Venetians to reopen the canal in 1487, and the subsequent one, near a century afterwards, by Sinan, Bassa, to be found? and was the canal running in a straight line from the Red Sea into the Mediterranean at any time navigated by the Venetians?

R. R. W. ELLIS.

Starcross, near Exeter.

COLBERT, BISHOP OF RODÈZ.

(3rd S. xii. 226, 272, 317.)

While the bishop was clearly a Cuthbert of Castlehill, Inverness, it by no means follows that he belonged to the family of "Colbert, Marquis de Seignelay," of which A. S. A. thinks "there can hardly be a doubt." It does not appear whether he bore the titular name "De Seignelay" during *life*, or if it was given to him after *death*. In the former case, it may have been complaisance on the good bishop's part towards his supposed French cousins; if the latter, then the assumption by the De Seignelays of the bishop as a relative was in perfect accordance with the proceedings of their great ancestor. M. Michel devotes a page or two to a most amusing account of "les efforts puérils," which the Financier made "pour se rattacher à la noblesse," and of their total discomfiture. Though quite a man of the people, being the son of a wine-merchant at Rheims, Colbert pretended descent from the kings of Scotland through a fictitious Richard Colbert, a "preux chevalier," said to have been buried at Rheims in 1300, with this inscription on his tomb:—

"En Ecosse j'eus le berceau,
Et Rheims m'a donné le tombeau."

He also made his master write to Charles II. to cause inquiries to be made in Scotland about his supposed ancestors. Charles replied to Louis that nothing had been found except a name resembling that of Colbert among very small people ("le plus petit peuple"), and that the minister was deceived by his pride (*Les Ecossois*, i. p. 36, note). This rebuff, said to have been due to the influence of Lauderdale, was got over after Colbert's death, and his family in 1686 obtained an attestation of their descent from the Cuthberts of Castlehill (ratified by a Scottish Act of Parliament), which is said on high authority to be "a tissue of *fable* and *grandiloquence*" (Riddell's *Reply to the Partition of the Lenoir*, 1835, pp. 73-4.)

Colbert's weak point, or "manie," as M. Michel styles it, was a frequent subject of raillery on the part of Louis XIV. It was shared by another great man of the era preceding—Sully, the minister of Henry IV., who claimed descent from the Scottish Bethunes, and relationship to James Beaton, the last Roman Catholic Archbishop of Glasgow, who died in France in 1603. On this Michel remarks (ii. pp. 140-1), "Pour mon compte,

j'y crois peu," and proceeds to show how Sully's father was a mere adventurer, who *said* he came from Scotland, and obtained, not in the most honourable way, the heiress of Rosny. The Sullys, however, bribed the eminent genealogist, André du Chesne, to attach them to the Bethunes of Flanders, the root of the Scottish Beaton.

M. Michel, besides these, has collected many instances showing the curious fashion among his countrymen, both high and low, of commencing their pedigrees with a Scottish ancestor. The kindred practice is notorious in our own country of commencing a "doubtful" pedigree either with a Norman who "came in" with the Conqueror, or with a Saxon who was "at home" at the time.

ANGLO-SCOTUS.

HOMERIC TRADITIONS AND LANGUAGE.

(3rd S. xii. 245, 354.)

I beg MR. NICHOLSON'S acceptance of my sincere reciprocation of regret that I misunderstood what I considered the slighting personalities of his letter. Indeed I felt them so strongly, that I *would* not have replied at all were it not that his and my letters appeared in a public English journal; and I was afraid that if I did not reply, your nation, so famous for the noble art of self-defence, might think I was a man who wrote about what he did not understand, and that I fled when I met my match. I shall not absolutely deny MR. NICHOLSON'S charge of my being "un-generous," but I assure you that several of your readers (utter strangers to me, and, from their style and address, I presume them to be Englishmen,) took the same meaning from MR. NICHOLSON'S letter that I did. I say this to show merely that my error did not arise from an obliquity exclusively Irish.

I have received no information from your correspondents on the subjects of my five questions regarding Homeric traditions and language. The matter remains exactly as I found it; and the cause is only too plain, namely, except MR. NICHOLSON, none of your correspondents have read MR. PALEY'S *Introduction*. I beg leave to conclude this matter with five observations which will answer MR. NICHOLSON, and justify my having asked the questions.

1. If any of your readers will refer to Dr. Donaldson's admirable edition of Pindar, he will find that the words λέγειν and γράφειν never mean "to read" or "to write" in Pindar. For all I know, the arts of reading and writing may have been known in Egypt or Peru B.C. 900; but those arts cannot have been known in Greece at that date: for Pindar, who flourished B.C. 490, was not acquainted with them.

2. That the traditions contained in Pindar, the

Tragics and the Cyclis, are older than those contained in our *Iliad* and *Odyssey*, is evident; because those contained in the former are more cruel, indecent, and uncouth than those contained in the latter.

3. That our *Iliad* and *Odyssey* were preserved merely by means of human memory, is a thing unparalleled; and David Hume has proved, more than a century ago, that a singular phenomenon can neither be argued from nor assumed.

4. The stories narrated in our *Iliad* and *Odyssey* are ignored by Pindar and the Tragics, who probably never saw those poems; and, more extraordinary still, those stories are almost ignored by Lucilius, Ovid, and Virgil, who must have seen those poems.

5. Our *Iliad* abounds with incongruities of language and tradition. I shall give one instance of each.

(A.) At so early a stage as lines 105, 106, and 107, of the first book, we have —

Μάντι κακῶν, οὐ πά ποτέ μοι τὸ κρήγγον εἶπας.
Αἰεὶ τοι τὰ κακ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι.
Ἔσθλων δ' οὔτε τί πω εἶπας ἔπος οὔτε τέλεσσας.

In the first of these lines we have (i.) the Attic use of the article, (ii.) the unusual word κρήγγον, never again repeated in our *Iliad* or *Odyssey*; and I am not acquainted with it elsewhere, except in Theocritus, *Id.* xx. 19, (iii.) εἶπας, not requiring the digamma; in the second line we have (iv.) the article again, and (v.) in the third line we have the same εἶπας, requiring the digamma!

(B.) The compiler of our *Iliad* and *Odyssey* ascribes to the heroes their Homeric character, but essentially alters their characters and actions to suit his own dramatic purposes. In Æschylus' *Myrmidons*, Sophocles' *Ajax*, and the Scholiast on the *Philoctetes*, the character of Achilles is described as inhumanly abominable; and, accordingly, the compiler of our *Iliad* (xx. 467-8) thus characterises Achilles: —

Οὐ γὰρ τι γλυκὺς ἄνηρ ἦν, οἷδ' ἀγανόφρων,
Ἄλλὰ μάλ' ἐμμεμαῶς.

But, according to the compiler of our *Iliad* (xxiv. 157-8), Achilles —

Οὔτε γὰρ ἐστ' ἄφρων οὐτ' ἄσκοπος οὐτ' ἀλιτήμων,
Ἄλλὰ μάλ' ἐνδουκέως ἰκέτω περιφύσσειται ἀνδρός.

In short, according to the compiler, after burying Patroclus, Achilles embraced the Quaker persuasion!

I assert fearlessly that these two incongruities (A. and B.) are too grotesque, and are utterly un-Homeric. I could furnish a vast number of similar incongruities, but "N. & Q." should not be turned into a *Clavis Homerica*.

One word of explanation, to prevent misunderstanding. Let none of your readers suppose that I wish to disparage the genius who compiled our

Iliad and *Odyssey*, and who certainly was not Homer. I consider the compiler to be the greatest genius I know of. Next to the compiler, I should place his editor—Mr. Paley of Cambridge. The synthetical genius of the compiler is almost equalled by the analytical genius of his editor, the English Longinus —

"Whose own example strengthens all his laws,
And is himself that great sublime he draws."

THOS. L'ESTRANGE.

6, Chichester Street, Belfast.

THE BAYONET (3rd S. xii. 287, 364.)—Your correspondent, SEBASTIAN, will find an account of a crossing of bayonets in Sir John Stuart's Despatch of July 6, 1806, which gives a report of the battle.

E.

LATIN POEM (3rd S. xii. 308.)—I have much pleasure in directing the attention of J. B. W. to Crofton Croker's *Killarney Legends*, edition of 1831, p. 57. The poem in question runs as follows: —

"Quam pulchra sunt ova,
Cum alba et nova
In stabulo scite leguntur,
Et a Margery bella—
Quæ festiva puella!—
Pinguis lardi cum frustis coquantur.
"Ut belles in prato
Aprico et lato
Sub sole, tam læte reident
Ova tosta in mensa,
Mappa bene extensa,
Nitidissima lance consistent."

The following is the rendering into English: —

"O 'tis eggs are a treat
When, so white and so sweet,
From under the manger they're taken,
And by fair Margery,
Och! 'tis she's full of glee,
They are fried with fat rashers of bacon.
"Just like daisies all spread
O'er a broad sunny mead,
In the sunbeams so beautifully shining,
Are fried eggs well displayed
On a dish, when we've laid
The cloth, and are thinking of dining."

LIOM F.

The "certain mediæval Latin poem," and "the English version of it," which J. B. W. is anxious to find, were both written by me for insertion in one of the legends of the late Mr. Croker's *Fairy Legends of the South of Ireland*. They will also be found in the appendix to Bohn's edition of my *Fairy-Mythology*.

THOS. KEIGHTLEY.

DEAF AS A BEETLE (3rd S. xii. 299.)—Has it yet been pointed out, in connection with the origin of this saying, that Falstaff, in describing Poinis, speaks of him as having "no more conceit in him than is in a mallet"? It would seem from this that the common wooden implement here named

was a familiar illustration of want of sense in Shakspeare's day, as block or post is in our own. And between the mallet and the beetle is no great difference. I may remark that Mr. Charles Knight, in a note on the passage in his Pictorial Edition, explains mallet as being another form of maulard, but this seems to me making a difficulty needlessly.

ALFRED AINGER.

BURIAL OF LIVING PERSONS (3rd S. x. 89, 139, 236, 279).—To obviate this "abuse and dangerous evil," spoken of in Alban Butler's *Life of Saint Camillus*, and which R. & M. (279) seem incredulous about, a custom obtains in the Campo Santo at Munich, of leaving corpses, with the lid of the coffin off, exposed on a marble slab for a day or two, with strings fastened to the hands and feet, so that the least motion of the body causes a bell to ring, which being heard by a person set there purposely to watch night and day, any poor creature thus prematurely sent *ad patres* may be rescued.

P. A. L.

"OUT OF GOD'S BLESSING INTO THE WARM SUN" (3rd S. xi. 413).—Fuller in his account of Yorkshire, in the *Worthies of England*, vol. iii. p. 391, after describing its extent and situation, adds:—"Indeed, though other counties have more of the warm sun, this hath as much as any of God's [temporal] blessings." And then he proceeds to show what these blessings are. The first edition of Fuller's *Worthies* was published in 1662, in folio; but I have quoted from the new edition by Dr. Nuttall, in 3 vols. 8vo, 1840. W. H. W. T. Somerset House.

PASSAGE IN ST. JEROME (3rd S. xii. 330).—The passage in the original is as follows:—

"Quoties enim illum considero, toto corpore contremisco; sive enim comedo, sive bibo, sive aliquid aliud facio, semper videtur illa tuba terribilis sonare in auribus meis: Surgite, mortui, venite ad iudicium."

I am unable at present to give the reference. I have seen the passage quoted as from St. Jerome on St. Matthew: but it does not occur in his commentary on Chapter xxiv., where one would expect to find it. Nor have I found it after a careful search through his comments on the various passages of the greater and lesser prophets, and of the psalms, where it would seem likely to occur. St. Jerome undoubtedly wrote the above of himself, and described himself as thus affected by the thought of the great day of judgment, during his retirement in the latter part of his life in his monastery at Bethlehem. F. C. H.

COMPARISONS ARE ODIOS (3rd S. xii. 278).—A language so rich in proverbs as the Spanish undoubtedly is could scarcely be without its version of the above. I have found it in the Dictionary of the Spanish Academy (*reducido á un tomo*) quarta edicion, 4to, Madrid, 1803, p. 504. It will

probably be found in any edition of the same work at the word "*odioso*":—

"Toda comparacion es odiosa. Expr. vulg. con que se vituperan algunos cuentos y similes, que se suelen traer en la conservacion (*sic*) para zaherir á alguna persona. Omnis comparatio tedium parit."

Which may be translated thus:—

"All comparison is odious; a common expression, used for censuring any stories and comparisons which people are accustomed to bring into conversation when they wish to disparage another."

The word *conservacion* is evidently a misprint for *conversacion*. The source of the Latin form is not given. H. J. FENNELL.

Dublin.

"THE SCHOOL OF PATIENCE" (3rd S. xii. 309.) I fear that not only the titlepage, but also the "Epistle Dedicatory" and the address "To the Reader," are wanting in the copy of this book possessed by W. E. A. A. My copy is complete; the dedication is to the Earl of Warwick, and is signed "D. L." The address "To the Reader" says:—

"The Author was wondrous fruitfull in procreation of children (Books). . . . Many, if not most of them, were born in Germany at Court, with great joy and comfort; and now, having gotten lawfull authoritie from Superiors, they generally consented to travel. One of the eldest of them (*Considerations of Eternitie*) was made Denizen a good while since in this Kingdom; and I, since meeting with two other of the younger (*Prodrum Eternitatis* and *Gymnasium Patientie*), brought them home, and having taught them to speak English, did the best I could to procure them a freedom as well."

The engraved titlepage of this excellent little volume is—

"The School of Patience, in three Books. By H. Drexelius. Cambridge: Printed by Roger Daniel, Printer to the University, 1640, and are sold at the Angel in Popes head alley.—W. Marshal, scul."

At p. 153, he mentions his book called *The Marigold*.

Henley.

JOHN S. BURN.

DUTCH TRAGEDY (3rd S. xii. 24).—The author, very inaccurately cited, is not "Laclerque," but De Clercq, who, in his notice of the Baroness de Lannoy, says:—

"Hare *Belegering van Haarlem*, haar *Leo* en *Cleopatra* geven hare eene regelmatigte aanspraak op de hulde van het nageslacht. Reeds hier is de toon overal hooger gestemd; doch ook, hetgeen misschien de verhessing wel eens vergezelt, enigzins overdreven. De naam van Vaderland en vrijheid ontmoet men overal, en wanneer *Ripperda* op het antwoord van *Quiryn*: "Gij spreekt eens krijgsmans taal," zegt 'Ik spreek als Nederlander,' vindt man, dat Lannoy, even als Dubelloy in zijne treurspelen, het nationale karakter op eene idealische hoogte wilde verheffen en gelijk deze, bij voorbeeld, eenen zijner Fransche helden aan eenen Italian, die *Bayard* tot verraad helf willen overhalen, doet zeggen:

"Vous n'êtes pas Français, on peut vous pardonner," eindigt ook op eene dergelijke wijze en Spaansch bevelhebber, de *Belegering van Haarlem* met deze woorden:

“Ach! waarom bin ik niet een Betavier geboren.”—P. 304.

“Verhandelin van der heer Willem de Clercq, ter beantwoording der Vraag; Welken invloed heeft vreemde letterkunde, inzonderheid de Italiaansche, Spaansche, Fransche, en Duitsche, gehad op de Nederlandsche Taal en Letterkunde, sinds het begin der 15^e eeuw tot op onze dagen?” Amsterdam, 1826, 8vo, pp. 351.

I have not met with any work of the Baroness Lannoy except in extracts. She had a high reputation in her time, 1738-1782, and was a friend of Bouterweck, who wrote some eulogistic verses on her death. One of her admirers welcomed the siege of Haarlem with:—

“Nooit heft een Vrouwstem zoo op 't tooneel gedonderd,
Met Dichtorakels, die 't verstand te boven gaan.”

And another gives a charming sketch of her non-poetical life—

“ . . . nit aadlijk bloed geteeld:
Een Vrow die kundig is in huisselijke zaaken,
Die zich bevallig kleedt naar eisch der nieuwste smaaken,
Die 't aan behendigheid in spel noch dans ontbreekt,
En sierlijk van het weêr en van de mode spreekt.”

P. 332.

(Hofduk, *Geschiednis der Nederlandsch Letterkunde*. Amsterdam, 1867, 8vo, pp. 530.)

The American essayist seems to sneer, not at the way in which national pride is expressed, but that it should be felt by a Dutchman. Who had better ground for it than a Dutchman at the siege of Haarlem? Moreover his posterity have no reason to be ashamed of a country which has produced in art, literature, and statesmanship, Rembrandt, Grotius, Vondel, Bouterweck, and William III., and has always paid twenty shillings in the pound.

H. B. C.

U. U. Club.

PUNNING MOTTOES (3rd S. xii. 178, 276.)—The motto of the Barrys (Earls of Barrymore, and Viscounts of Buttevant, now extinct), adopted, I suppose, from their ancient possessions in the county of Cork, was, and perhaps is, *Boutex en avant*. The family crest is a bull's head.

E. L. S.

NOTHING NEW (3rd S. xii. 306.)—I think a very amusing reference to the use of crinoline in the time of Homer, before the taste for female beauty had “degenerated from the Hottentot to the Medicean Venus,” will be found in an article on that poet which appeared in *Blackwood* many years ago; I think it was in vol. xlii., but I have not the means of verifying this at hand.

RUSTICUS.

CARRING = CARRION (3rd S. ix. 97, 165.)—Your correspondent MR. CAMPBELL thinks that Mr. Halliwell is wrong in interpreting *carring* = carcase, and suggests *carrion* as the true meaning. The following quotation from “The Vision of Piers Plowman” will show that Mr. Halliwell is right. Piers is making his will, and says:—

“The Chirche schal haue my Careyne · And kepe mi Bones.”
(Pass. vii. line 84, of Early English Text Society's edition.)

H. FISHWICK.

DRAWINGS (3rd S. xii. 24.)—Let me recommend A. F. B. to try india-rubber for mounting his drawings. It is the best thing to mount photographs with that I know of, as it never creaks the paper. It may be procured in shilling boxes at Matthews', Charing Cross, London. Δδ.

LARGE PAPER COPIES (3rd S. xii. 25.)—Dr. Dibdin in a note in page 492 of the new edition of his *Bibliomania*, published in 1842, says it is rarely one meets with books printed on large paper in this country before the year 1600. He is speaking of a large paper copy of *Scot's Discovery of Witchcraft*, 1584, which he states is probably unique. This is the only work on large paper previous to 1600 mentioned by Dibdin.

W. H. W. T.

Somerset House.

AUSTRALIAN BOOMERANG (3rd S. xi. 334.)—Your correspondent should consult an able article on this subject by Professor Joseph Lovering, of Harvard University, in the *American Almanac* for 1859, pp. 67-76.

S. W. P.

New York.

DETACHED BLACK-LETTER LEAF (3rd S. xii. 307.)—Probably the passage found by W. C. B. may be the “*sylva*” on part of the second book of Justinian's *Institutes*, in which the subjects are treated of which appear in the fragments quoted. My copy of the *Institutes* is “Lugduni, apud Antonium Vincentium, M.D.LIII.,” with the annotations of Sylvester Aldobrandini. I have not found in it the “*sylva*” of W. C. B.'s fragments. The following passages are from the text of the *Institutes*, on the capacity of a *prodigus* to make a will. They are from the chapter—“*Quibus non est permissum facere testamentum*”:—

“Item prodigus, cui bonorum suorum administratio interdicta est, testamentum facere non potest.”

Just before it is laid down: “Item furiosi, quia mente carent,”—with much more. But this, I think, will be sufficient to direct W. C. B. to further search.

ff. is one of the abbreviations of reference in civil law. In the Oxford edition, 1679, of Lyndwood's *Provinciale*, an explanatory list of these abbreviations is given. Thus—

“IN JURE CIVILI. — Jurisconsulti veteres pro *Pandectis* posterunt literam Græcam Π, quam ex incuria vel ignorantia succedanei scriptores mutarunt in H et tandem in ff. Et sic allegantur *Digesta* seu *Pandecta*: ff. de danno infecto, *l. si finita*. Id est, in libro Digestorum, sub titulo de *danno infecto*, in lege quæ incipit, *si finita*.”

The case of the late Mr. Windham was an illustration of the wisdom of the civil law, and

the defect of our own. Those who wished to save his estates were compelled to endeavour to prove him to be *furiosus*. With, I suppose, a very general assent of opinion against them, they failed. He was not *furiosus*. But he was clearly *prodigus*. If the provision as to the *prodigus* had existed in English law, a series of unfortunate events, before and after his case in court, which were published from time to time in the newspapers, might have been prevented. D. P.

Stuarts Lodge, Malvern Wells.

JUDGE PAGE (3rd S. i. 153.)—How is it that there is a confusion as to the Christian name of the hanging judge? In *All the Year Round*, Sept. 7, 1867, he is called Sir Gregory Page; and it is stated that he was one of a committee of the House of Commons who examined Bambridge the cruel and extortionate warden of the Fleet Prison; but Bambridge's case was inquired into in 1728, and Page became a judge of the Court of Exchequer ten years before. Upon this promotion to the judicial bench he gave a massive silver flagon to Steeple Aston church, for use at celebrations of the Holy Communion. It is still in excellent preservation, and inscribed with Baron Page's true Christian name, *Francis*, as is his monument also. In 1842 I entered the vault where he was interred, I cannot say *buried*, and brought up for the inspection of my wife and others the incised coffin-plate, easily removed from the decayed outer coffin whereon I afterwards replaced it. This was about the time that Whitehead published his novel of *Richard Savage*, in which he called the judge Sir Arthur Page. I have not been able to verify the Christian name by reference to his baptismal register, nor do I know where he was born. He was seven years old when his father was presented by Eton College to the vicarage of Bloxham, Oxfordshire, which he held twenty-eight years, till his death in May, 1696, twelve years before his son obtained a seat in Parliament. His name is regularly printed Francis in the headings of *Strange's Reports*, so that I am at a loss to know why he is called Arthur and Gregory. I believe there was a Sir Gregory Page an M.P. at a later period, but no connection of the judge's. In 1729 Sir Francis Page presided at the trial of Bambridge, and at that of his successor as warden, John Huggins.

WILLIAM WING.

Steeple Aston, Oxford.

[There is an excellent account of Sir Francis Page in *Foss's Judges of England*, viii. 143.—Ed.]

SERGEANTS' ROBES (3rd S. x. 5, 199; xii. 220.) MR. WORKARD is probably aware that at least one living serjeant of the old school regularly appears in court in "purple garments" on red-letter days. I believe he is the only one; but at any rate this privilege of his rank will so soon belong only to

past history that my learned friend is worth commemorating in your pages.

While I am on this subject I may add a piece of explanation on a point evidently "not generally known" among your unprofessional readers. One often finds it stated, as if it were a privilege of serjeants, that they are entitled to be addressed as "Brothers" by the Bench. As a matter of fact this is no privilege at all, but the consequence of an old custom (I believe I may say necessity) of selecting the Common Law Judges from the members of Serjeants' Inn. Originally, of course, barristers *simpliciter* (including Queen's Counsel) were mere students, not eligible for the ermine at all. As this state of things gradually altered, and serjeants little by little lost their old monopolies and rights, the practice as to judicial appointments changed too, while the ancient theory was retained. Accordingly every judge created now-a-days from the ranks of Q. C.'s, or stuff gowns, is first made a serjeant—in other words a member of the *brotherhood* of Serjeants' Inn. And in this Inn all dine together on certain days in every Term, as equal members of the fraternity which once represented the entire legal profession.

R. C. L.

The Temple.

"MARIUM VICE-PRÆFECTUS (3rd S. x. 7.)—The Duke of Wellington was also a *landsmann*, and yet he was "Master of the Cinque Ports," as was after him, if I mistake not, Lord Palmerston.

P. A. L.

ION, MONA, JUNO, ETC. (3rd S. xii. 262.)—If BUSHLEY HEATH desires to see his theory carried out, let him read Bryant's *Antient Mythology*, sub *vocibus*.

J. WILKINS, B.C.L.

ESPEC (3rd S. xii. 317.)—As the Hustings Court at Oxford is of limited jurisdiction, I apprehend that both plaintiff and defendant were inhabitants of Oxford, and that it could not take cognisance of any cause affecting estates in the Northern counties, even if all cases of freehold, mayhem, and treason, were not expressly exempted from its cognisance by the charter constituting the court. Middleton, or Middleton Stoney, is a parish in Oxfordshire where Lord Jersey had a seat, and bred his celebrated horse Bay Middleton, winner of the Derby in 1836. Most probably, therefore, William de Middleton came from that village. If "le Espec" was a local name, I should rather have expected to find "de l'Espec."

J. WILKINS, B.C.L.

THEOBALD WOLFE TONE (3rd S. xii. 254, 289.) Captain Cuttle's territory being no fit arena for politics or personalities, I hasten to apprise MR. PINKERTON that my allusion to the *quo* and the *quomodo* of Tone's death resembles rather Byron's post-obit mention of that of Lord Castlereagh than the language or the temper of an Orange

Lodge. His recollection of my former assurance ("N. & Q." 3rd S. viii. 175) might have satisfied him that he may sit therein, and among its most distinguished members, without hearing a sentiment or a suggestion which could offend a fellow-Christian, be he even one of those who deny them Christian fellowship.

Thus far in the vindication of my brethren: and now a few words on my own part. If MR. PINKERTON takes the trouble of a moment's revision, he will see that I have neither applied to that eminent person, John Philpot Curran, the bad grammar of "a *homines trium literarum*," nor placed him in the Chancellor's list of ninety-eighters. It may be that I have treated too hastily the chronology of a tenpenny-bit, or its capability as the death-means of the illfated convict in comparison with a sharpened shilling or a concealed penknife; but surely it was no falsification to say that the cart was at the prison door when his advocate warned the Court of King's Bench that he was in peril of immediate execution, while the writ of habeas corpus was being made out. The *αποθάωσια* filially and honourably vindicated by his son, as preferable to the hangman's hands, but perverted by the faction into "assassination in his cell," was constantly and universally scouted as a deed villainous alike and useless.

MR. PINKERTON'S knowledge of my name enables me to sign this communication with my usual trilaterals. E. L. S.

PRIOR'S POEMS (3rd S. xii. 291, 319.)—T. H. C. has misunderstood me. I did not allude to the edition which the Editor's word was sufficient to satisfy me of, that of 1727. My assertion concerns the first issue of 1725, which appears to me, as far as my copy goes, not to have had the plate which the prurency of the publisher of the third edition, 1827 (possessed by T. H. C.) furnished to a gross public.

I take this opportunity of asking the correction of a printer's error: for babble read bubble, Dean Swift's tale ridiculing the South Sea juggle.

J. A. S.

Carisbrook.

THE FIGHTING FIFTH (3rd S. xii. 265.)—The Marquess of Londonderry thus narrates the charge of the 5th Regiment at the battle of El Boden:—

"They marched up in line, firing with great coolness; and, when at the distance of only a few paces from their adversaries, brought their bayonets to the charging position, and rushed forward. This is, I believe, the first instance on record of a charge with the bayonet being made upon cavalry by infantry in line."—*Narrative of the Peninsular War*, &c. 4to, Lond. 1828, p. 599; 8vo, Lond. 1856, p. 284.

Lord Londonderry served through the Peninsular War as a cavalry officer of distinction, and

was therefore no mean authority on such a question. H. J. FENNELL.

Dublin.

The 3rd, or "Fighting," division of the Peninsular War, commanded by Picton, was composed of the 5th (not *then* Fusiliers), 45th, 74th, 77th, 83rd, 88th, and 94th regiments.

Picton's division at Waterloo was the 5th, and he fell while cheering on its left brigade (Kempt's) to its decisive charge against the *infantry* division of Donzelot. No cavalry had taken part in the attack on this portion of the position, and the feat of "charging a solid square (qr. column?) of cavalry" has been unattempted even by that infantry which Bugeaud considered "la plus redoutable de l'Europe," and which Foy "had never seen yield." At El Boden, the 5th, in line, retook guns from cavalry, also in line; and Ridge, not Picton, led them.

The conspicuous gallantry of the *new* 3rd division at Waterloo would have rendered the changing of the number under which they had distinguished themselves a most ungracious act on the part of the duke. Not one of Picton's old Peninsular battalions was even present in the battle. The veterans of Spain and Portugal were scarce on that eventful day; but the defeat of repeated attacks of successive columns of cuirassiers by the 30th, 33rd, 69th, and 73rd regiments, proved that they were fully capable of maintaining the fame of their illustrious number, with its "honourable addition" of "the Fighting Division," won against a brave enemy in many a hard-fought field.

F. C. B.

LEVESELL (3rd S. x. 508; xi. 488, ETC.)—

"LEVECEL be-forne a wyndowe, or other place. Umbraculum."—*Prompt. Parv.*

In Ducange we find—

"Lovia, Lobia, Laubia, Laupia, Lobium = Porticus operata ad spatium idonea ædibus adjuncta : Galerie : ex Laub, Theuton. folium [cf. also Laube, an arbour, and Laubhutte], quod ejusmodi deambulatoria in prædiis rusticis foliis obducantur et operiantur. Jo. de Janua et Breviloq. : 'Deambulatorium, quod proprie dicitur Lobium,' quod fit juxta domos ad spatium," &c.

These cognates strengthen the opinions I expressed as to the meaning of *levecel*, and establish an etymology in which I had not believed, namely, that *levecel* = leaf-cell. Our lobby (*lobium*) has fallen away even in a greater degree from its derivation sense, except that, as an agricultural technical, it still signifies a confined space for cattle enclosed by a hedge, or the like. From the words "before a wyndowe" and "Umbraculum," it is not improbable that *levecel* may have been used also to signify an awning or window-shade put up pent-wise, and that the "gaye leueshell at the taverne" may have meant, not the separate booth or shed, nor yet the pent or verandah in front, but the gaily-striped pent or verandah

like awning which is still seen abroad. Under

"Umbellum," in Ducange, is the explanation:—
"Umbraculum ad arcendos solis ardores, pilei species, σκιάδιον."

And again we have—

"Umbellum et Umbraculum dicitur quod ex pellibus compactum est, quodque expandi aut contrahi solet ad arcendos pariter solis ardores, ejuſmodi σκιάδια describuntur ab Aristoph. in Avibus. Umbrale also is given as = velum, canopium, in Neerol. abbat. Altorf. in Alsat."

Rowley's (Chatterton's) use of *levesell* is not inconsistent with the above etymology, but requires a more certain example to justify it.

B. NICHOLSON.

West Australia.

BAPTISMAL SUPERSTITION: BAPTISING BOYS BEFORE GIRLS (3rd S. xii. 184, 293.)—

Some years ago, when on a certain occasion I was about to baptize a child (a little girl), it was suggested that another child (a little boy), who was also a cousin of the first child, should be baptized by me at the same time, and out of the same christening bowl. To this the grandmother of the little girl strongly objected, alleging that the proposed arrangement, if carried out, would "take away the luck" from *her* grandchild, the little girl, and even cause a beard to grow on the young lady's face, which, she assured me, she had often known to be the case, and that this was the reason why some women had beards. Of course I refused to give any sanction to such a "superstition," and insisted upon baptizing the two children at the same time, and out of the same christening-bowl; but at the urgent and passionate entreaty of the little girl's grandmother, I consented to baptize the little boy first, which, she said, might prevent him from "taking away the luck" from the little girl.

Now, I have been led to think that most of our "superstitions," as we call them, had originally some reason as their foundation; in fact, were "reasonable," as the old nurse said. What can have been the origin of this particular "superstition" to which I have now alluded?

CLASSON PORTER.

Larne, Ireland.

I have heard old people in the south, west, and north of Scotland, ascribe as a reason for christening a boy before a girl that to reverse this order would make the girl of a masculine nature and have a beard, while the boy would become effeminate.

SETH WAIT.

SILVER CHALICE (3rd S. xii. 309.)—I derived the statement of the Pakefield chalice being dated 1337 from Mr. Nall's *Great Yarmouth and Lowestoft* (Longmans, 1866), but am sorry to say this is not correct, as I have just received a letter from the rector, who says neither his churchwardens nor himself have ever heard or seen anything of it.

JOHN PIGGOT, JUN.

ENLISTMENT MONEY (3rd S. xii. 170, 260.)—This is the "earnest," or symbol of the bargain between the soldier or officer on behalf of his sovereign and the recruit. It is an alteration of the old northern customs of "hand-shaking" and "licking-of-thumbs," and is, as your note implies, the *rei interventus* after the bargain has been arranged, which prevents either party resiling, and bars the plea of *locus penitentie* in Scotland.

It is the "instrument money" of notarial acts, in old Scotch infeftments or instruments of sasine of heritable or real property; in instruments or deeds of possession, of moveable or personal property, in protests on bills of exchange, for non-implementation of obligations, or against wind and weather in maritime affairs.

The shilling is a legal tender, and is the only coin used as instrument money. SETH WAIT.

HOBBS THE SURGEON (3rd S. xii. 264, 356.)—I think that a reply to Mr. W. D. CHRISTIE'S query may probably be obtained by a reference to the original medical report of the last illness of King Charles II., which he cites from Sir Henry Ellis as being in the possession of the Society of Antiquaries. Only a fragment of this document is given in the *Original Letters*, and in this the sixteen signatures of medical men in attendance are all those of *physicians*. We know, however, that the king received a great deal of surgical "assistance," such as the application of hot irons to his head, bleeding from the jugular vein, &c.; and that the autopsy must have been made by surgeons, the seniors of whom doubtless signed the official report of the appearances discovered after death. Still, with nearly every accessible detail of the king's last illness before me, I find mention only of one surgeon—Pierce, Chirurgeon-Major to the king's person, and Pepys's intimate. A verbatim copy of the medical report in question has never, I believe, appeared in print. Certain of its details are still very useful to enable us to form an absolutely unquestionable opinion upon the causes of the king's death. A page of "N. & Q." might well be devoted to it.

I have long searched in vain for "a very interesting letter by Mr. [Dr.] Fraser, one of the medical attendants, to Sir Robert Southwell in the *London Monthly Miscellany*, p. 383, cited by Lingard; and should be very grateful to any reader of "N. & Q." for a transcript.

CALCUTTENSIS.

"THE WAEFU' HEART" (3rd S. xii. 108.)—It is not very likely that Miss Blamire could either give or withhold the sanction of her name to a song which appeared in 1824, seeing that she had been dead for twenty-eight years before that time. The great proportion of Miss Blamire's songs were published anonymously, and indeed

few people knew anything about her till in 1842 there was published a volume entitled—

"The Poetical Works of Miss Susanna Blamire, 'the Muse of Cumberland,' now for the first time collected by Henry Lonsdale, M.D. With a Preface, Memoir, and Notes by Patrick Maxwell. Edinburgh."

Mr. Stenhouse, in his notes to the *Musical Museum*, says:—

"Both the words and music of this elegant and pathetic song were taken from a single sheet, printed at London about the year 1788, and sold by Joseph Dale, No. 19, Cornhill, 'sung by MASTER KNYVETT.' From these circumstances I am led" [continues he] "to conclude that it is a modern Anglo-Scottish production, especially as it does not appear in any of the old collections of our songs. If it be an imitation of the Scottish style, it is a very successful one."

Mr. Maxwell had no doubt as to the paternity of the song. From the dates given above, it will be seen that Miss Blamire was forty-one years of age when the song is first ascertained to have appeared. Miss Blamire's sister was married in 1767 to Colonel Graham of Gartmore in Perthshire, and from that time Susanna resided very much in Scotland. Hence her command over the Scottish as well as the Cumbrian dialects. It is not surprising that neither Smith nor Purdie knew who was the author of this song, as none of Miss Blamire's songs were ever published in her lifetime with her name. It was only after 1842 that the world knew to whom it was indebted for some of the sweetest and most pathetic songs in our language.

JAMES HOGG.

Stirling.

BISHOP TAYLOR'S WORKS (3rd S. xii. 333.)—With regard to the use of "leaned" (= "we were supported by") in the sentence "We leaned upon rhubarb and aloes," it may be worth observing that Elbow uses the word in the same sense, with a quibble:—

"... my name is Elbow: I do lean upon justice."

Measure for Measure, Act II. Sc. 1.

JOHN ADDIS (JUNIOR).

Rustington, Littlehampton, Sussex.

MARY, QUEEN OF SCOTS (3rd S. ix. 132, 150, 432, 256.)—In the new edition of Ronsard's *Œuvres Complètes*, par P. Blanchemain, there is an *Étude sur la Vie* of the poet prefixed, in which the following passage occurs:—

"Marie Stuart, sa belle Reine bien-aimée, qu'il eut la douleur de savoir prisonnière, mais dont il n'eut pas à déplorer la mort, lui envoya en 1583, par le Sieur de Nau, son secrétaire, un buffet qui avait coûté deux mille écus. Ce meuble était surmonté d'un rocher représentant le Parnasse d'où Pégase faisait jaillir l'Hippocrène, avec cette inscription:—

"À RONSARD L'APOLLON DE LA SOURCE DES MUSES."
"Noble remerciement de l'infortunée Reine, à celui dont les vers charmaient sa captivité."

J. MACRAY.

JANE LEAD (3rd S. xii. 309.)—J. H. DIXON will find information about Jane Lead in "N. & Q."

2nd S. v. 93. In that article MR. BARRY alludes to *The English Mystics* as a work he was then engaged upon. Can any correspondent say whether this work was ever published, and by whom? *

Some account of Jane Lead and her writings may also be found in Poiret's *Catalogus Auctorum Mysticorum*, 41, 49, 58. S. S.

See a notice of this seeress and mystic in Howitt's *Ennemoser*, vol. ii. p. 224. Howitt seems to set down all the works named by him to 1690, but this is an error. In Bohn's *Lowndes*, a long list of her works is given, but most of the dates are wanting. No doubt Mr. Christopher Walton, from the rich treasures of his wonderful collection of mystics and theosophists, could give a perfect list. Q. Q.

"NAKED TRUTH" (3rd S. xii. 329.)—Your correspondent will find an account of the reasons that led to the publication of *Naked Truth* in the seventh volume of Somers's *Tracts*; in Wood's *Athenæ Oxonienses*, and Kippis's *Biographia Britannica*, under the "Life of Bishop Croft," and also the controversy that followed its production. The animadversions of Dr. F. Turner, afterwards Bishop of Ely, and the "modest survey of the work" in question by Bishop Burnet, are in my possession, and also the severe strictures on Dr. Turner by Andrew Marvell.

Lex Talionis is ascribed to Dr. Gunning, Bishop of Chichester, as well as to Dr. Lloyd, Dean of Bangor, and Philip Fell, a fellow of Eton College. A second part of *Naked Truth* was written by Mr. Hickeringham of Colchester, and a third and fourth part, by other hands, followed. No reply was written by Bishop Croft to any of the pamphlets that assailed his book. His life and actions shed a lustre on his administration of the diocese of Hereford, of which he was a native; but the noble castle and estate which bear his name, and were once his, have passed from his descendants into other hands. THOMAS E. WINNINGTON.

SPANISH ARMADA (3rd S. xii. 331.)—Probably "possess the *roomes*" is "possess the *rooms*," i. e. take their places. JOB J. B. WORKARD.

Miscellaneous.

NOTES ON BOOKS, ETC.

Memoirs of Sir Philip Francis, K.C.B., with Correspondence and Journals. Commenced by the late Joseph Parkes, Esq. Completed and edited by Herman Merivale, M.A. (In two volumes.) (Longman.)

These two volumes exhibit in a very striking way the indomitable zeal and well-directed research with which the late Mr. Parkes pursued the object which he had in view. They show no less plainly that, while the apparent object was a Life of Sir Philip Francis, its real one was to establish the identity of Francis and the writer of the celebrated *Letters of Junius*. Mr. Parkes

[* Mr. Barry's work was not published.—ED.]

was a sturdy Franciscan, who saw Junius here, Junius there, and Junius everywhere, and was ready to anathematise every one who did not share his belief." Mr. Merivale, to whom, on the lamented death of Mr. Parkes, the completion of the work was very wisely entrusted, though entertaining the opinion that Francis was Junius, enters upon the examination of the evidence in a calmer and more critical spirit; and we cannot but think that the book will be far more popular in its present form, than it ever would have been if Mr. Parkes had been spared to complete it. The book is one of very considerable interest, and the vast amount of new materials which Mr. Parkes has gathered together for the biography of his hero throws much new and important light upon the political history and party struggles of the stirring scenes in which that able but unamiable statesman took a part. One thing is certain: no one will rise from a perusal of the book with a higher or better opinion of Francis. While to many, its great attraction will be the new evidence to be found in it, intended to prove Francis's connection with the Junius Letters. Mr. Parkes has certainly exhibited great acuteness and ingenuity in tracing a number of minute facts corroborative of his own views. "The Francis papers, however," we are quoting Mr. Merivale, "contain no word of confession on his part as to the authorship of Junius. Nor do they contain, as far as I have been able to ascertain, any direct evidence of it whatever." The greater part of these deductions are therefore based upon the assumption that Francis wrote not only the *Candor* Pamphlets as well as the *Junius Letters*, but all the letters of mark and ability which appeared in the columns of Woodfall's paper for several years. But those who feel that Francis's acknowledged writings, though numerous, are of inferior interest and ability to those which are thus ascribed to him, may well doubt whether works of so distinct a character were written by the same pen. The book will assuredly be widely read, and probably lead to a reopening of that vexed question, Who was Junius?

History of the Commonwealth of England from the Death of Charles I. to the Expulsion of the Long Parliament by Cromwell: being Omitted Chapters of the History of England. By Andrew Bisset. Vol. II. 8vo. (Murray.)

In these "Omitted Chapters of the History of England," as it pleases Mr. Bisset to term them, the old story of the doings of the Rump of the Long Parliament from 1649 to 1653 is told, with such additions as Mr. Bisset has found applicable to his purpose among the Minute and Order Books of the Council of State. The additions are of course acceptable, but do not quite come up in importance to what we should have anticipated. The attractive matter in these pages is the narrative of the great doings of Blake and Cromwell,—the victory of Worcester and the naval triumphs over De Witt, De Ruyter, and Van Tromp. With the aid of Dixon's recent biography, due honour is paid to the memory of Blake—"the great, the wise, and the valiant," as he was designated by Dr. Johnson; and the character of the other hero—"as great by land as Blake by sea"—is sifted and analysed, probed and anatomised, in a sharp incisive manner. Mr. Bisset has one quality which he never allows his readers to forget. He delights to dwell on the crimes attributed to all sovereign persons, and he expresses his opinions respecting them in terms which cannot be mistaken. James I. stands pre-eminent among his aversions: "In one place we have him described as a "compound of blood and mud"; in another, he is "a profligate coward, who, from his childhood to his latest hour, had never felt one throbb of generous feeling or of manly indignation." Nor do other kings or queens fare much better. Scandal about Queen Elizabeth is one of the staple commodities of the book; and James II. is de-

scribed as having been "only remarkable for the hardness of his heart and the softness of his brains," and this not in boyhood or in youth, but "when he attained all the manhood he ever had." By the aid of passages such as these, Mr. Bisset keeps up the interest of his discursive narrative. His reading is extensive, his style easy, and he guides his readers on from one great deed to another, the climax of his indignation being attained when Cromwell by his celebrated *coup-d'état*—or, as Mr. Bisset terms it, "by an act of gigantic villany"—enthroned himself as the representative of the nation—or, in the words of Mr. Bisset, as "an incarnate lie." Mr. Bisset has many of the qualities which belong to the office of the historian, but he does not, it will be perceived, consider calmness and temperance of language to be amongst them. Be it so. It is well that all shades of thought should find expression. It is between the endless concussion of opposing sentiments that Truth ultimately makes her slow but certain way.

The Public Schools: Winchester—Westminster—Shrewsbury—Harrow—Rugby. Notes of their History and Traditions. By the Author of "Etonia." (Blackwood.)

It is difficult to imagine a book which addresses itself to a larger class of intelligent and sympathising readers than the volume in which the author of *Etonia* has republished the pleasant and telling sketches of Winchester, Westminster, Shrewsbury, Harrow, and Rugby. While, from the tact and ability with which the writer has woven together his mingled web of tradition, history, and personal anecdote, it is difficult to imagine a book which will be received with greater favour by all old public schoolmen.

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, whose names and addresses are given for that purpose:—

NARRATIVE OF THE LIFE OF A GENTLEMAN LONG RESIDENT IN INDIA. 1778.

THE IRENAEUS; OR, JUSTICE OF THE PEACE'S MANUAL. 1771.

A LETTER TO THE DUKE OF GRAFTON ON THE PRESENT SITUATION OF AFFAIRS. Aldon, 1768.

PEARSON'S POLITICAL DICTIONARY. 8vo. 1792.

MEMOIRS OF J. T. SERRER, MARINE PAINTER TO HIS MAJESTY. 8vo. 1826.

Wanted by Mr. W. Smith, 7, York Terrace, Charles Street, Albany Road, Camberwell, S.

BOUCONTE BOSCHEREL.

NICHOLS'S BIBLIOTHECA TOPOGRAPHICA. Vol. IX. 4to. No. 4.

SPENSER'S (W.M.) POEMS. Published between 1830-40.

Wanted by Mr. Henry Sugg, 32, Henrietta Street, Covent Garden.

PROCTOR'S (JOHN) HISTOIRE OF WYATTS REBELLION. 16mo. 1555.

CHRONICLE OF QUEEN JANE. Camden Society, 1850.

DIVINE GOVERNMENT, by Dr. Southwood Smith.

(VERMOR'S) HISTORY OF CHESHIRE, 3 Vols. Large paper.

LAST OF THE OLD SQUIRES.

TAYLOR THE WATER POET'S WORKS. Folio. Fine copy, 1630.

Wanted by Mr. Thomas Bect, Bookseller, 15, Conduit Street, Bond Street, London, W.

Notices to Correspondents.

W. F. TERGAERTS (Weymouth.) You have one of the twelve separate copies of Malou's reprint of the Poem, which appears in vol. vi. of the 1821 edition.

E. B. NICHOLSON, Margaret Roper, the daughter of Sir Thomas More, is alluded to by Tennyson.

HARFRA.—"And what's impossible can't be,
And never, never comes to pass,"

is from the "Water Fiend" in Cobnan's Broad Grins.

TRUS. The office of Serjeant Plumber (not Plumer) was connected with His Majesty's Board of Works. Joseph Roberts, who died on April 10, 1744, enjoyed the patent only.

W. WINTERS. The allusion by Pope is doubtless to Queen Eleanor's cross at Waltham.—Anne ASCHAM was born at Kelsey in Lincolnshire, and does not appear to have resided at Waltham Abbey.

SCRUTATOR. For the early use of the cant term Cove, in the sense of a man, consult Nares's Glossary and Hotten's Slang Dictionary.

L. The phrase, "There is a rod in pickle for you," has reference to a practice which formerly prevailed of soaking in brine that terrible instrument of punishment, to keep it supple.

OLD MORTALITY. The epitaph on Rebecca Rogers of Folkestone appeared in "N. & Q." 1st S. xii. 424, and is printed in *Antiquary's Chronicle of the Tomb*, p. 229, with a curious note on the chimney-money—a tax levied in 1662, and abolished in 1659.

HENRY GWYN. "The Loss of Richmond Hill" is by William Upton, the poet of Vauxhall Gardens, 1788-9. "N. & Q." 2nd S. vii. 6.

F. C. G. There are many translations of the enigmatical epitaph in *Lavenham churchyard*; some have appeared in "N. & Q." 1st S. vii. 342, 331, & 32.

G. H. OF S. Sir Wm. Hamilton's *Etruscan Antiquities*, edited by D'Hancarville, Naples 1767, made 4 vols. royal folio. The original cost is not stated in any of the bibliographical works we have consulted. Its price at sales has varied from 20l. to 53l. 11s.

J. O. HALLEWELL. Aeron Hill's lines on a "Woman's Will" are printed in "N. & Q." 3rd S. vii. 300.

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LONDON, SATURDAY, NOVEMBER 23, 1867.

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Notes.

THE CANON MURITH.

Switzerland has its "Murithien Society," of which several distinguished English botanists are honorary members. Many have asked "What is the meaning of 'Murithien'?" The following "notes" supply the answer to their "queries":—

Murith, from whom the society derives its name, was "the Linnæus of the Alps." As I am not aware of any biographical work (in English) which gives a good account of this great and remarkable man, in the following brief memoir I have endeavoured to supply the deficiency. The authority for my statements is principally a little brochure printed in 1862 at St. Maurice (Vallais), and entitled—

"Discours adressé à la Société Murithienne du Vallais, à l'ouverture de la séance tenue à St.-Brancher, dans la maison de M. Emonet, berceau de Murith, le 2 septembre 1862; par M. P. C. Tessier, chanoine du Grand-St.-Bernard, président de la Société, membre de la Société Hal-lérienne de Genève, etc. etc."

Laurent Joseph Murith was the son of Joseph Murith and of Anna Maria Castella of St. Brancher (a corruption of St. Pancrace), a small dirty town at the entrance of the romantic and too-little-visited Val d'Entremont, a sweet valley where the beautiful and soft are mixed with the wild, the savage, and the grand. Murith was born here in 1742. His parents were in humble circumstances: they

were only one degree above the rank of peasants. But, if their means were moderate, they were ample for their station in life. If they possessed not wealth, they were removed from the privations of poverty. The property they cultivated was not ample, but it was their own. The house now called "the birth-place of Murith" is not wholly so. The old mansion wherein the philosopher first saw the light was partially destroyed to make way for a more comfortable and commodious edifice. There is a tradition, and seemingly well authenticated, to the following effect:—When the foundation-stone of the new house was laid, the father directed a trowel held by his infant son. There are also good grounds for believing that some of the rooms of the old mansion, including that in which the philosopher was born, were grafted into the new building. In the "birth-room" is an oil painting of Murith; it is a coarse work, the production of some amateur or country artist, but those who remember Murith say that the likeness is admirable.

At a very early age Murith seems to have been a lover of learning, and to have made great proficiency as a classic student. He would repose on the hill sides or by the foaming Dranse, tending his flock, and at the same time reading his Horace or Virgil. We are not informed where his first studies were made. There was no school in the miserable village. Home education was out of the question; his parents could read and write, that was all. The probability is that he received his first classic rudiments from the curé of St. Brancher, and that the rest was the result of self-culture. M. Tessier does not indulge in freaks of fancy on these matters. Nothing is known; he is silent. However, it is certain that at the age of eighteen Murith was a good classic scholar. It was the wish of his parents that he (their only child) should embark in commerce, or follow some secular profession. He chose to be a priest. On September 11, 1760, he was admitted as a novice in the congregation of the Great St. Bernard. On September 22, 1761, he became a lay brother of the order, and on September 20, 1762, he received the ordination of a sub-deacon. We are not told when he received the deaconate and the priesthood; the omission is no matter. His amiable manners and lively jocose disposition, united to a fervent piety, endeared him to the community. When matters of importance were before the chapter, we are told that the advice and counsel of the lively young priest were often taken and acted upon instead of the opposite opinions of older and graver heads. The funds of the convent being much impoverished, it was resolved that an appeal should be made to France. Murith was selected for the purpose. He accordingly visited Alsatia and the Vosges. He was so excellent a beggar, and so well received, that he returned to

St. Bernard with a heavy purse. This was about 1773.

In 1775 he was chosen to fill the offices of "clavendier" and "prieure-claustreal." His duties now were to receive strangers, and supply their wants during their stay at the hospice. As a priest, Murith was indefatigable in the studies that were necessary to a proper fulfilling of his duties. So satisfactory was his conduct, that he obtained (unsolicited and unexpected) from the pope the honorary distinction of "notaire apostolique," and also a theological degree. But, assiduous as were his ecclesiastical studies, laborious as were his duties as a hospitaller, he found leisure for general literature and science. But we will here quote the words of his biographer:—

"Pendant qu'il travaillait à acquérir les connaissances nécessaires à son état, il demandait à la lithologie et à la minéralogie une récréation pour son esprit et une diversion à ses études ecclésiastiques. Bientôt les corps simples non métalliques, puis les corps simples métalliques, ensuite les corps composés binaires, et enfin les corps composés ternaires vinrent en ordre se ranger dans le domaine de ses connaissances. Alors les rochers en masses, les montagnes à flancs déchirés, les blocs détachés de leur souche, les cailloux errants dans les vallons, tout fut mis à contribution pour former une magnifique collection minéralogique, qu'il compléta pendant sa vie et qui est conservée dans un cabinet au Grand-St.-Bernard."—*Discours de Tessier*, pp. 7, 8.

Murith did not rest satisfied with the pursuits enumerated by Tessier. From an examination and investigation of the hidden and exposed wonders of the material universe he passed on to the study of animated existence. His biographer informs us that he occupied himself with conchology, ornithology, and entomology; indeed, with zoology in general. In all these branches he became a proficient. Some of his collections are at St. Bernard. Unfortunately one of the most valuable (the entomological) has not been properly preserved: it has so suffered from decay and mildew and damp, as to have become almost useless to the student. Murith was also an archæologist and a numismatist. With the assistance of two of his convent brethren, John Joseph Ballet and Jerome Darbellay, he formed the cabinet of coins and medals that is now preserved at St. Bernard. Murith compiled a work on the antiquities of the Vallais. This he entrusted to a stranger with whom he had incautiously formed an acquaintance, and in whom he had placed confidence. Murith's work was to have been published periodically, and his friend had a sum of money "on account." The result was that Murith was duped by a swindler, of whom—and of what was of much more importance, the MS.—all traces were lost. Murith had no duplicate copy, and of the lost work nothing remains except a few fragmentary notes inserted in the third volume of the "Transactions" of La Société royale des Antiquaires de France, 1821, p. 503.

Although almost every science, physical and natural, entered into the studies of Murith, botany is the one to which he seems to have been the most devoted. In 1810 he published at Lausanne his *Guide du Botaniste qui voyage dans le Vallais*, 4to. Of this work a large impression was issued; but so favourably was it received by the scientific world, that now we find "est complètement épuisé, et ne se trouve plus en librairie." (*Flore Vallaisanne*, par J. E. D'Angreville, Geneva, 1863.)

The work of Murith produced a great sensation in the botanic world, and led to his honorary admission into the Linnæan and several other societies at St. Petersburg, Berlin, Paris, &c. To make the *Guide* as perfect as possible, Murith was not content with what he had gleaned in his own solitary rambles, but he made numerous excursions with his scientific friends, and particularly with members of the Thomas family of Bex—a race which has produced three generations of distinguished geologists, mineralogists, and botanists.

Murith at the time of his decease was engaged in the preparation of a new and enlarged edition of his *Guide*; the MS. (a small portion of the intended work) was, in 1861, placed in the hands of the late M. D'Angreville, by whom it was inserted in his *Flore Vallaisanne*, and without any acknowledgment of the original author.

Murith passed the latter years of his laborious life first as the parish priest at Liddes (Vallais), and lastly as the prior of the conventual church of Martigny. Here he was the principal of an extensive scholastic establishment. During his residence at Martigny he had a visit from Napoleon I. (then first consul), and he accompanied him to the city of Aoste. This was in May, 1800.

Murith was the second person who made the ascent of a Swiss mountain. The first was Saussure, who chose Mont Blanc. Murith selected Velan, the conical mount that is seen above Martigny, terminating the valley of the Bas Vallais. His companions were two chamois hunters; one turned faint-hearted, and would not go beyond a certain distance; the other persevered, and reached the summit along with Murith. The philosopher remained for some hours on the mountain, and made a number of interesting barometrical observations, which were inserted in M. Bourrit's well-known work, *Passage des Alpes*.

In October, 1815, he was invited by the illustrious Gosse to assist in the foundation of the "Société Helvétique des Sciences Naturelles" at Mornex, near Geneva. But, alas! his health was failing; he declined the invitation in an affectionate letter, in which he said, "I cannot be with you; but inscribe my name amongst the founders." This was done, and it is the pride of a society now so large and so flourishing that one of their original members was the great "Linnæus of the

Alps"—a man who had rendered such eminent services to science, and added another name to the immortal memories of Switzerland.

Murith, in his latter years, visited France and England. In our country he was the guest of the University of Oxford, and of the learned societies of the metropolis. The date of these visits does not appear. He died at Martigny on October 9, 1816, and was buried in the conventual and parochial church of Martigny. I must here quote the touching remarks of Canon Tessier:—

"Dans l'église, où il a été inhumé, aucune inscription, aucun monument, ne rappellent sa mémoire. Sur son tombeau on ne voit pas même, comme sur la tombe du pauvre villageois, le petit tertre surmonté de la croix de bois, et orné de l'humble parure du souvenir et de la douleur. Cependant sa renommée le fait survivre à lui-même, et les années, maîtresses de tant de choses, ne semblent qu'ajouter à l'éclat de sa couronne."—*Discours*, pp. 12, 13.

And yet let it not be said that Switzerland has done nothing to perpetuate the memory of Murith. In 1860 was founded at St. Maurice the Murithienne Society, the original founders of which were the Canons Tessier, De la Soie, Boccard, and Beck; M. D'Angreville and M. Thomas. One Englishman was present—viz. the author of this paper, JAMES HENRY DIXON.

St. Maurice, Oct. 1867.

As an appendix to the above memoir, the editor inserts, from a Manchester paper, the following sonnet from the pen of his correspondent:—

"THE BIRTHPLACE OF MURITH, IN THE VAL
D'ENTREMONT (VALLAIS).

"Mid the wild hills of Entremont is seen
A peasant's cottage in the narrow dell,
Where rolls the Dranse, thro' fields whose emerald
green

Blends with the gentian's blue and fox-glove bell:

There halts the pilgrim, while rude shepherds tell
Of Murith and his birthplace. Here his hour
Of youthhood fled, long ere St. Bernard's cell

Received its prior; for here the boy did glean
Deep solemn truths from rock and stream and flower,
Glacier and snow-crowned peak and forest bower.

So was prepared the future priest and sage,
The great Linnæus of his land—a name
That faith and science greet with joint acclaim,—

An Alpine star to many a distant age.

"Florence, May, 1867."

DATE OF CARDINAL POLE'S DEATH.

The exact day of the death of Cardinal Reginald Pole, Archbishop of Canterbury, in the month of November, 1558, does not appear to be distinctly fixed. It is allowed that he survived his sovereign and cousin, Queen Mary, and she certainly died about 5 A.M. of Thursday, November 17, 1558, at St. James's Palace; but he is variously said to have survived her sixteen hours, a day, and two days, according to different authorities. Richardson's

Godwin (*De Præsulibus Angliæ Commentarius*, p. 151) states, "tertia sequentis noctis hora exspiravit, videlicet Novembris 17, natūs annō 58 et sex menses," and also recalls a coincidence between his death on the same day as his sovereign, and that of one of his predecessors in the primacy, Trithona, Deusdedit, or Adeodatus, who died July 14, 664, as did also Ercombert, Saxon King of Kent. Rapin (*History of England*, ii. 274) records that "Cardinal Pole followed her" (Queen Mary "within sixteen hours"; Rose's *Biographical Dictionary*, xi. 175), "he expired in sixteen hours after her"; Hardy (*Le Neve's Fusti Ecclesie Anglicanæ*, i. 25) has "17th Nov. 1558"; and Willement (*Heraldic Notices of Canterbury Cathedral*), also "17th November"; while, on the other hand, Cooper (*Athenæ Cantabrig.* i. 184) says that "he died between five and six of the morning of the 19th of November, 1558, two days after Queen Mary"; Chalmers (*Biographical Dictionary*, xxv. 118), "seized with an ague which carried him off Nov. 18, 1558, the day after the death of Queen Mary"; Stubbs (*Registrum Sacrum Anglicanum*, p. 82), and Hole (*Brief Biographical Dictionary*, edit. 1865, p. 351), both assign the 19th of November, 1558, as the date of his death; and these two last writers are very careful in their dicta, and worthy of all credit. Here there are discrepancies, varying from sixteen hours to two days, and giving respectively, "Thursday, 17th, Friday, 18th, and Saturday, 19th, of November, 1558, as the correct date of death: and the inscription on the cardinal's tomb at Canterbury affords no assistance, as it was (or is?) only "Depositum Cardinalis Poli"; but it is a remarkable fact, deserving of notice, that none of his successors have been interred within their cathedral church during the three centuries which have since elapsed.

From a comparison of the various conflicting statements, I feel inclined to fix the exact period of Cardinal Pole's death as having been shortly before midnight—taking the "third hour of the night" to be 11 P.M.—of Thursday, 17th of November, 1558— or between eleven and twelve o'clock of that day, in the morning of which the queen had expired.

There appears no sufficient ground for supposing that he survived either till Friday, the 18th, or until Saturday morning, the 19th of November; but I submit the question to "N. & Q." for discussion in its columns, where, if anywhere, it will meet with the correct elucidation.

In conclusion, I would ask what is the proper spelling of the Cardinal's family name, *Pole*, *Pool*, or *Poole*; and was it not pronounced *Poole*, whether written so or not? A. S. A.

Allahabad. E. I.

AN ADDITION TO THE POETRY OF ANGLING.

In an interleaved copy of C. Bowlker's *Art of Angling* (Ludlow, 1806), I find the following MS. poem, which never having been published, as far as I am aware, may not be without interest to the angling bibliophile. It is in the handwriting of Mr. White of Crickhowell, an angler, and one of the earliest collectors of books on the sport, and is thus headed:—

"The following is a truly descriptive poem on taking a Salmon in the River Usk, near Crickhowell, by Joseph Heely, Esq.:—

"'Twas May the second, eighty-seven,
The morning mild, and just eleven,
When down to Usk I gaily trod
With winch and fly, and line and rod;
A soft and genial western breeze
The water wav'd and wav'd the trees.
Entranc'd I view the lovely scenes,
That rise from woods, or hills, or plains,
Or gushing rills, in sportive play,
As down the shelving rocks they stray,
While low-tun'd birds, on bush or wing,
In rural concert jocund sing,

"But when in view the rolling stream,
The salmon's favorite haunt, doth gleam,
Unheeded then the woods, the hills,
The birds, the plains, or gushing rills;
O'erjoyed with quicken'd step I move
To meet the sport I fondly love.
Where Yengolth's* silver current ends,
And with the Usk her beauty blends;
Delighted there, with dextrous art,
The whizzing line around I dart—
Now here, now there, with anxious mind,
Nor leave one stream untry'd behind;
When in fam'd Cambolt † pool at last,—
A Rise!—I strike—I hook him fast!

"No gladder, Shobden's wealthy Peer ‡
Eyes his fat oxen, or his deer;
Nor Peereess, when her alms she gives,
Nor those her charity relieves,
Nor Gripus, when he views his store,
And counts and counts it o'er and o'er;
Nor Stella, just commenc'd a bride,
Trimmi'd out in all her nuptial pride,
Than I, to feel—O bliss divine!
A salmon flound'ring at my line.

"Sullen at first he sinks to ground,
Or rolls in eddies, round and round,
Till more inflam'd he plunging sweeps,
And from the shallow seeks the deeps;
Then bends the Rod, the Winch then sings,
As down the stream he headlong springs;
But turn'd with fiercer rage he boils,
And plies, indignant, all his wiles,
Yet vainly plies—his courage flown,
And all his mighty prowess gone,
I wind him up with perfect ease,
Or here, or there, or where I please,

Till feeble and exhausted grown
His glitt'ring silver sides are shown.
Nor e'en one final plunge he tries,
But at my feet a captive lies.
His tail I grasp with eager hand,
And swing with joy my prize to land."

Mr. White adds:—

"The writer of the above poem used to visit (from Worcestershire) this favorite spot (Crickhowell) every summer for the sake of fishing. He wrote and published *The Beauties of Hagley and the Leasows*, 12mo, 1777, and two volumes on *Modern Gardening**, which are yet extant. I think he died at Ludlow in the year 1797."

Of Mr. White himself there is this to be said, that he was probably the first compiler of a *Bibliotheca Piscatoria*. I have the MS. of his list in my possession. It is headed "A Catalogue of All the Books that have been published on the Art of Angling," and bears date (*circa*) 1806-7, thereby taking precedence of the Ellis list published in the *British Bibliographer* in 1811. He was a contemporary and friend of Moses Browne, to whom he presented a duplicate copy of Roger North's *Treatise on Fish and Fish-ponds*—"a work which he (Moses Browne) had often before sought for without success." Mr. White seems to have been a clergyman or country gentleman, well up in all matters piscatorial, but a little heterodox in his ideas on syntax and orthography, as were the majority of his clan at that epoch.

T. WESTWOOD.

DANTE'S "LONZA."

The word *lonza* in Dante's first canto is still commonly rendered or interpreted *panther* or *leopard*. (*Vide* Longfellow, Ford, W. M. Rossetti, Johnston, and the *Comento Analitico* of the late G. Rossetti.) This exposition rests, I believe, on the notion that *lonza* is an abbreviation of *leonza* (as three of the Vernon texts give, unmetrically, *leonza* or *leonca* in the very line—

"Una l. leggiera & presta molto");

and that *leonza* is a derivation of *leo*, and a sort of cousin to the Latin *leopardus*. But *leonza* cannot be connected with *leo* unless through the Greek *λεοντιον* (*z*, Italian, being formed from *ti*, *di* or *e*); and to suppose that the leopard or the panther has ever been called *λεοντια* would be a purely gratuitous conjecture. On the other hand, Diez derives *lonza* from the Greek *λόγξ*, *lymz*, and finds the change of the vowels (*o* for *v*) quite consistent with the habits of the Italian language, as evinced in *borsa*, *tomba*, *torso*, from *βύρρος*, *τύμβος*, *θύρρος*. I am myself persuaded that *lonza* is both derived from *λόγξ*, *lymz*, and means in Dante this more European animal.

* A river that falls into the Usk two miles above Crickhowell.

† Cambolt, in the British, signifies an elbow or bend. This pool holds, it said, salmon (*sic*) all the year.

‡ Lord Batman [? Bateman].

[* This work is entitled "Letters on the Beauties of Hagley, Envil, and the Leasows, with Critical Remarks: and Observations on the Modern Taste in Gardening. By Joseph Heely, Esq. In two vols. Lond. 12mo, 1777."—Ed.]

Our poet's description has no connection of any real significance with the text Cary quotes about the lion, the wolf, and the leopard (*leo, lupus, pardus*), Jer. v. 6. Still less has it any apparent special connection with Brunetto Latini's account of the panther ("bestia taccata di piccole tacche bianche e nere." Vide *Com. Anal.*) But the description continually reminds us of what Virgil has said of lynxes. Compare

"Che di pel maculato era coperta"

with

"Maculose tegmine lynceis" (*Æn. i. 323.*)

Compare again

"Di quella fiera [a] la gajetta pelle"

with

"*Varia* Bacchi lynceis" (*Georg. iii. 264.*)

The last phrase will help us to understand the moral symbolism of Dante's *lonza*, which, according to the old commentators, meant *lasciviousness*. Against this view the *Com. Analitico* very reasonably argues, that the panther is not by any means a recent animal for its sexual appetites:—

"Nessun naturalista ha mai appropriato alla Lonza una tal caratteristica che la distingua da altri animali, siccome molti han fatto del capro, dello scimmione, del gallo, della colomba, del passero, e di qualche altro; ed in vero a nessun de' tanti commentatori eruditissimi, che han seminato di citazioni le lor carte, è bastato l'animo di rapportare una antica o moderna autorità intorno a quella pretesa lascivia della lonza: e l'avrebbero sicuramente fatto ove l'avessero potuto."

But if the panther cannot mean lasciviousness, the lynx, as an animal much connected with the worship of Bacchus, may have stood for the "sin of the palate," if it was here noted as the lowest "lust of the flesh," or even for no other reason than as a prevalent fault among Dante's fellow citizens (see commentators on the subject of *Ciaccio*). I have no wish to exclude the Rossetian exposition of the three beasts as political emblems. I think, however, that they might, at the same time, be viewed as moral emblems, just as our Spenser's *Duessa* stands at one time for the Papal church, and at another, clearly enough, for Mary Queen of Scots. Thus the types and antitypes would be—

Lynx	Lion	Wolf
Gluttony	Pride	Avarice
[Lust of flesh	Pride of life	Lust of eye]
Florence	King of France	Pope.
		C. B. CAYLEY.

AN HEIR TO THE THRONE OF ABYSSINIA.—Some years ago I received from a lady, who knows the "parties" concerned personally, the following autograph written beneath the coats of arms of the "Augustus": "Alessandro Bridgtower (*sic*)

De Augustus de Marchesi Mazzara, erede al Trono di Abissinia." These words, written at Rome in 1864, are inscribed on a sheet of paper bearing, as I have stated before, the coat of arms of the "erede"—viz. a lion rampant in a shield in the form of a heart, on the upper part of which another lion rampant is protruding. Inscription: "Viciti Leo de Tribu Juda." Underneath is printed, "Stemma di Joannes de Augustus, e di Giorgio Bridgtower de Augustus suo Figlio." The lady to whom I am indebted for this curious told me that the young heir's pretensions spring from his mother's side, she being, or pretending to be, the granddaughter of Joannes de Augustus; that is to say, in other words, of Dr. Johnson's *Rasselas*! *Rasselas*, then, according to Madame Mazzara's account, was a *reality*. He was an Abyssinian by birth, of a princely family; he came over to England, after many adventures, lived (according to tradition) for some time at the court of George II. or Prince Frederick of Wales, and died in Italy.

Such, I believe, is the statement Madame Mazzara gives of *Rasselas*. Johnson's work was published in March or April, 1759 (Boswell); but Boswell does not mention whether it was pure fiction, or from whence his great idol "drew his subject." If Johnson should have had a model, it would indeed be strange if he should not have mentioned this to Boswell, especially if, according to Madame Mazzara, the prototype of *Rasselas* was a well-known personage who must have become as conspicuous by his dress, appearance, &c., even in London. I understand that the father of the young "erede" is a good painter, and has finished some large paintings for the future churches of his son's empire! The pretensions of the family are well known to the greatest English authority on Abyssinia, whom M. Mazzara has entrusted with a manuscript history of his family, abstracts of which, in the shape of "brochures," have been printed privately for M. Mazzara and his family. HERMANN KINDT.

FIRST CHARTERED TOWN IN AMERICA.—The first chartered town in America was York, in the State of Maine. "Sir Fernando Georges, to perpetuate his own name, gave the plantation of York the name of Georgiana, and granted it a city charter in 1641, to be governed by a mayor and eight aldermen, but no common council." W. W.

Malta.

FAIRY.—One of the earliest instances of the occurrence of the word *fairy* is in a return made of a witch at Wells, in 1438, who was delated for pretending to cure "pueros tactos vel lesos spiritibus aëris, quos vulgus Feyry appellat, quòd habet communicationem in hiis spiritibus immundis et ab eis petit responsa et consilia quando placet."

This is duly recorded in the bishop's registers, and is very different from the modern fancy of fairy-land.

MACKENZIE E. C. WALCOTT, B.D., F.S.A.

NOTES ON FLY-LEAVES.—On the fly-leaf of a Collection of Musical Tunes, by John Dowland, M.B., in MS., Camb. Univ. Dd., ii. 11, is the following specimen of alliteration:—

"Musica mentis medicina mœste."

There are also the lines—

Qu an di tris dul pa
os guis rus ti cedine vit,
II san mi Chris mul la

which have been already discussed in "N. & Q." (3rd S. x. 414, 503);* and also the following, in the same style, which I had not before seen, but which I dare say may be common enough:—

pit rem nam pit rem
"Qui ca uxo pœ ca atque dolo
ret re na ret re.

In one respect these latter verses are the more curious of the two, as they are Leonine verses, wherein *uorem* and *uore* rime to *dolorem* and *dolore*.

WALTER W. SKEAT.

Cambridge.

IMMERSION IN WARM WATER IN HOLY BAPTISM.—That the custom of immersion prevailed for about thirteen centuries seems beyond dispute. It was also administered to the child at quite as tender an age as now. I was expressing my desire so to baptize a child to a medical friend, when he at once stated his opinion that even in summer weather immersion in cold water might seriously endanger a child's life. I had once indeed heard of the baptism of a child in winter by immersion, when the procession to the font was somewhat distracted by the gurgling of warm water out of the narrow neck of a large stone bottle, but it never occurred to me to suggest this method in other cases. Nor did I suppose that the use of warm water had the sanction of antiquity. Alban Butler, in a note to his *Life of St. Zenobius, Bishop of Verona*, 362, says that, from the folio edition, 1739, of the saint's works (ii. 35, 234), it appears that it was the custom in his time to plunge the whole body in the water in baptism, and that the water was warmed: for which purpose the editors of the abovementioned folio observe that Popes Innocent I. (402) and Sextus III. (432) had adorned the great baptistry at Rome with two silver stags with taps [I presume to supply both hot and cold water].

W. H. S.

Yaxley.

BIBLE STATISTICS.—The Report of the Bible Society states that in sixty years it has distributed 53,000,000 copies of the Scriptures. This enorm-

ous number supplies but a small part of the society's field of labour. Reckoning that so many persons of the world's population are supplied with Bibles, it may be estimated that twenty times as many have still to receive the sacred word. Supposing, therefore, the population of the world to be 1,000,000,000, then the remainder requiring Bibles will be 999,947,000. One in twenty of the world's population possessing Bibles, nineteen-twentieths have still to be furnished. The society having employed sixty years in the task, it would appear that 1,200 years will be needed for completion, or say, 1,140 years; but this may probably be abridged by a more rapid contribution of funds. The sum spent already, according to the report, is 6,000,000*l.*, which multiplied by twenty gives 120,000,000*l.* as the sum necessary for supplying the world with Bibles. The sooner this sum of 120,000,000*l.* is contributed, the sooner will the great object be attained.

PHILOBIBLUS.

J. C. BRUNET.—The 262nd number of the *Bulletin du bouquiniste* of M. Aubry, which I have just received, contains an announcement of the death of Jacques-Charles BRUNET. His name requires no prefix or other designation. It will continue to be quoted as an authority in bibliographic lore wherever substantial studies are held in repute. As the *Manuel* is a cosmopolite, its utility and influence cannot be otherwise than extensive. I transcribe the note verbatim, as interesting to *literates* of all classes:—

"Au moment de mettre sous presse nous apprenons la mort du savant bibliographe J. CH. BRUNET, auteur du *Manuel du libraire et de l'amateur de livres*."

A[uguste]. A[ubry].

BOLTON CORNEY.

Barnes, S.W., 18 Nov.

Queries.

ABBREVIATIONS OF PROPER NAMES.—On looking at a will at Doctors' Commons, I was astonished to find its signature strangely abbreviated by its writer. The will was that of William Draper; his name was written in full throughout the body of the deed, but he had signed it Will: Drap: . Can any of your readers inform me whether such abbreviation of *signature* to wills or certificates was usual or of common occurrence about that period, 1600? In ordinary letter-writing abbreviations are convenient, but such curtailment in the name appended to so important a document not a little surprised me.

L. H. K.

Hanover.

ARCHITECTURE OF DOME OF THE ROCK AT JERUSALEM.—Is any other instance known of the peculiar arrangement of cornice and arching over the outer range of pillars in this building, where,

* This version is the one which I said would be found to be the correct one of these lines.

in the words of Ferguson (*History of Architecture*, l. p. 280)—

"The architrave is cut off so as merely to form a block over each of the pillars, and the frieze and cornice only are carried across from each of these blocks to the other, while a bold arch is thrown from pillar to pillar over these?"

A. B. M.

Glasgow.

RICHARD AVERY. — In Calamy's *Account of Ejected Ministers* (Palmer's edit.) vol. ii. p. 646, addenda, occurs the following notice: "Mr. Richard Avery ejected somewhere in Berkshire." Can any correspondent in "N. & Q." tell me more about him; or any Berkshire incumbent discover his name in connection with the ecclesiastical institutions to their benefices in the year 1662? There was a family of the name at Newbury about that date.

E. W.

REV. THOMAS BRETT AND THE PRINCESS OLIVE. The Rev. Thomas Brett was an ally of Mrs. Olivia Serres, and I have reason to believe published a pamphlet about 1822 in support of her impudent claim. I shall be greatly obliged for any information as to the Rev. Thomas Brett; for the full title of his pamphlet, which I have seen referred to as "*An Enquiry, &c.*," and especially for the loan of the pamphlet itself for a few days.

WILLIAM J. THOMAS.

40, St. George's Square, S.W.

THE CHAMPION WHIP.—Are any further particulars known concerning the whip mentioned in the following newspaper paragraph inserted in the *Morning Herald*, December 6, 1822, and purporting to be taken from the *Hereford Journal*? In whose possession is it now, and when was it last claimed? —

"The celebrated whip about which so much has been said, and which was awarded to E. L. Charlton, Esq., is arrived at Ludford Park, and is placed among the numerous trophies which belong to its present worthy owner. It is of antique appearance, but by no means "a splendid trophy." The handle, which is very heavy, is of silver; with a ring at the end of it for a wristband, which is made of the mane of *Eclipse*. The upper part is like all other whips, except the lash, which is made of the tail of *Eclipse*. It is reported to be the identical whip which Charles II. was in the habit of riding with, and which he presented to some nobleman, whose arms it bears, as being the owner of the best horse in England. This gave rise to the challenge, which for many years promoted admirable sport on the turf, till his present Majesty [George IV.] won it with *Ariel* in the year 1787; in whose possession it continued till Mr. Charlton challenged for it this autumn with his celebrated horse *Master Henry*."

JACOB LARWOOD.

DE LA FONTAINE-SOLARE DE LA BOISSIÈRE. — I wish for information as to Mademoiselle Marie Gabrielle Louise of this ancient family of Brittany, of whom I have seen a fine line engraving at Fort Stewart, county Donegal, and of whom there is

no record there. The countenance of the lady is of singular intelligence, and it is a fair supposition that she was in some way remarkable to have her portrait engraved. In *Livre d'Or de la Noblesse*, vol. iii., it is stated that the Marquis de la Boissière married, first, his cousin-german, Mademoiselle Marie Anne Angélique de la Fontaine-Solare; second, Mademoiselle Geneviève Hinselui; third, in 1739, Brigitte de Sarsfield d'une ancienne maison d'Irlande. Perhaps through this line the charming print I have seen made its way to Ireland. If any reader of "N. & Q." can give me information as to this Marie Gabrielle Louise, I shall be much obliged.

E. M. C.

DRYDEN REFERENCES.—In Dryden's *Britannia Rediviva* there are two notes of the author with classical references, of which I seek the sources.

1. "Some authors say that the true name of Rome was kept a secret, *Ne hostes incantantibus Deos elicerent*." Where do these Latin words come from?

3. Note on the line —

"As earth's gigantic brood by moments grow."

"Those giants are feigned to have grown fifteen eels every day." Where? CH.

HARTLEPOOL SEAL.—I have an impression of the beautiful seal of the town of Hartlepool. On the *obverse* is represented a *hart* in a *pool*, and on the reverse S. Hilda, abbess, with pastoral staff in right hand, and with a priest eucharistically vested, on each side of her at an altar, elevating the host. A bird is seen above each priest, *pecking* at the host. What does this mean?

J. PIGGOT, JUN.

JAMES KEIR, F.R.S.—Can any of your correspondents furnish any particulars as to the origin and career of the above-named? N. K.

PROVERBS.—Can you explain the following proverbs, taken from George Herbert's *Jacula Prudentum*, which to me at least are obscure? —

"Press a stick and it seems a youth."

"Water trotted is as good as oats."

"Diseases of the eye are to be cured with the elbow."

"The wind in one's face makes one wise."

"It is a sheep of *Beery*, it is marked on the nose; (applied to those that have a blow.)"

Also the following from the collection in Camden's *Remains concerning Britaine* (1637): —

"A man may love his house well, though he ride not on the ridge."

"An inch breaketh no square."

"Backare, quoth *Mortimer* unto his sow."

"The blacke ox hath not trod on his foot."

Wright (*Obsolete and Provincial Dictionary*) quotes this last saying in an affirmative form from Lyly (*Sappho and Ph.* iv. 1), and says it means,

"Worn with age and sometimes with care."
But whence its origin?

"Bate me an ace, quoth Bolton."

"Better be an old man's darling than a yong man's *weaving*."

"Draffe was his errand, but drinke he would."

"Ill egging makes ill begging."

"King Harry loved a man."

"Soon crooks the tree that good Camerill will be."

"There's more maids then Maukin."

"Where nought is to wend with, wise men flee the clog."

"Wille will have wilt, though will woe winne."

R. C. of Anthony, in his tract on "The Excellence of the English Tongue," in the latter book, informs us that—

"When we would be ridde of one, we use to say . . . a *shippe of salte for you*." (P. 42.)

And again:—

"The sweetness of our tongue shall appeare the more plainly if like two Turkeyes or the London Drapers we match it with our neighbours." (P. 43.)

What are the allusions in these quotations?

A. S. PALMER.

ST. SIMON: LETTRES D'ETAT.—In the first volume of the *Mémoires de St.-Simon* (see cap. 18) there is an account of the proceedings of M. de Luxembourg to have the date of 1581 assigned to the Duché-Pairie of Piney, that being the date of the original erection of the Duché-Pairie; but which Duché-Pairie had expired, and had been re-erected in favour of M. de Luxembourg by letters patent of a much later date. This claim was resisted by those dukes over whom, if granted, it would have given M. de Luxembourg precedence. St. Simon, then a very young man, was one of those whose precedence would have been affected by the success of M. de Luxembourg's claim, and he entered into the question with characteristic zeal. It seems that by some skillful legal strategy on the part of M. de Luxembourg, the case of the opposing dukes was brought into an apparently desperate condition, and appears to have been so considered at a consultation of the same dukes with their lawyers. One of the latter raised his voice, and asked if any of them (the dukes) had *lettres d'état*, intimating "que c'était pourtant le seul moyen de sauver l'affaire." It turned out that St. Simon had *lettres d'état*, and offered to produce them "à condition que je pourrais compter qu'elles ne seraient cassées qu'au seul regard de M. de Luxembourg." A very lively and somewhat curious account then follows of the fetching, and producing at the meeting, of the *lettres d'état*, which appear to have answered their purpose. The question proposed is, what the nature of these *lettres d'état* was? the authority from which they proceeded, and generally their purport and effect?

L. H. L.

SAXON SPADES.—If we may place reliance upon early delineations of Saxon husbandry, the spade employed was open in the centre; so as to represent a two-pronged fork, with a sharp-edged bar between the points. I am not sure that a modification of this spade might not be useful at the present day in heavy soils, and shall be glad to know if it has been already tried. M. D.

CATHARINE STRANGE?—In Lysons's *Derbyshire* (vol. v. p. 19), it is stated that Richard Dakeyne had two sons by his first wife, Catharine Strange, who was one of the favourite attendants of Mary Queen of Scots:—

"She was," says a note, "one of those who attended this unfortunate princess on the scaffold, and was particularly recommended to Queen Elizabeth."

What is the authority for this assertion? I have never elsewhere met with her name in connection with Mary; and in the circumstantial account of the tragedy at Fotheringhay, given by Miss Strickland and others, it is expressly stated that the only ladies permitted to be present on the scaffold were Jane Kennedy and Elizabeth Curle; and they are represented, with their names written over them, in a well-known old picture of the execution accompanying a full-length portrait of the queen. J. H.

THE FISH "STURBA."—Tieck, in one of his books, gives a long account of a sort of man-fish, which was found in the sea near Cadiz in 1679: a full account of it is given in Chambers's *Journal* for Sept. 15, 1855. Tieck concludes his account with the words: "then this man is even more remarkable than the so-called fish *sturba*, of which even respectable writers relate such incredible stories." What was the fish "sturba"? H. L.

VENICE IN 1848.—Is there any trustworthy account, in Italian or English, of the defence of Venice during the siege in 1848-49? K. B.

FAMILY OF WALFORD.—My direct ancestor, Giles Walford of Finchingfield, Essex, was born in 1540, and died 1625. His wife's name was Joan. All that we know about him is, that there has always been in the family a tradition that he came from Shropshire, in which county there is still a place called Walford Manor, the seat of the late R. H. Slaney, Esq., M.P. My father always told me that the family came to Shropshire from the parish of Walford, near Ross, in Herefordshire.

Cotemporary with the above Giles Walford was one Richard Walford, living in 1610 at Sibford, near Banbury. He married Christian Hickman; and his son, Richard Thomas, married as his second wife Mary Purey—from which marriage is descended my friend Mr. R. C. Walford of

Hillingdon Lodge, near Uxbridge, J.P. and D.L. for Middlesex.

Wanted, to connect the above Giles Walford and the above Richard Walford of Sibford.

E. WALFORD, M.A.

Hampstead, N.W.

WATER IN PORTSMOUTH HARBOUR.—This harbour is capable of receiving the greater portion of the British navy, where, sheltered from all storms, first-rate ships can ride at the lowest ebb without touching ground. It has been observed that in the months of March and April the specific gravity of the water in this harbour is so much increased, that, from some cause hitherto unaccounted for, the ships lying at anchor are raised about two inches higher out of the water than at other times of the year. (Charpentier's *New Portsmouth Guide*, p. 115.) How can this be accounted for?

P. H.

Queries with Answers.

E. WALSH, M.D. — May I ask some one of your many Irish readers to refer me to any source of information respecting E. Walsh, M.D.? He was the author of a small 8vo volume of 120 pages, entitled *Bagatelles, or Poetical Sketches*, and printed in Dublin in the year 1793. Was it "privately printed"?

ABHBA.

[Edward Walsh, M.D., Physician to the Forces, was a native of Waterford, graduated M.D. at Edinburgh, and commenced his professional career as physician to a West Indian packet. Dr. Walsh was in Ireland during the rebellion of 1798; and was next attached to the ill-fated expedition to Holland, of which he published a *Narrative*, with plates and maps. He afterwards went in the Baltic fleet to the attack on Copenhagen, where he escaped with a shattered hand. He next proceeded with the 49th to Canada, where he collected many valuable materials on the natural history of the country. He afterwards served in the Peninsula, and was present at the battle of Waterloo. Dr. Walsh died at his house on Summer Hill, Dublin, on Feb. 7, 1832, leaving behind him the character of a man who so passed through the world as to attach many warm friends, and was never known to have an enemy. Besides the *Narrative of the Walcheren Expedition*, he published *Bagatelles, or Poetical Sketches*: Dublin, Printed by N. Kelly, 1793, 8vo. The best account of Dr. Walsh, accompanied with a portrait, appeared in the *Dublin University Magazine*, iii. 63; and some interesting anecdotes of his professional practice may be found in the *United Service Journal*, for June, 1832.]

CAMELOT.—Where is the ancient site of "many-towered Camelot" generally supposed to be? What authority is there for supposing it to be the same as Winchester (Hants)? and was the ancient

town of *Camelford* on the same site as Winchester is?

WYKEHAMIST.

[Camelot is Camalet, or Queen's Camel, in Shropshire. See Camden's *Britannia*, i. 91 (Gough's ed. 1806), where vast intrenchments, called by the country people King Arthur's Palace, are still to be seen. It has been by common writers, as Leland says, mistaken for Winchester. Camelot was formerly famous for its geese, to which Shakespeare alludes when he makes Kent say (*King Lear*, Act II. Sc. 2):—

"Goose, if I had thee upon Sarum plain,
I'd drive thee cackling home to Camelot."

There was no ancient town of Camelford on the site of Winchester. For a good abstract of the early history of Winchester, see Murray's *Handbook of Surrey, Hants, and Isle of Wight*.]

TENNYSON'S EARLY POEMS.—I have been told that, in a volume of poems by Alfred Tennyson, published some thirty years since, there occurred the following lines:—

"Who can say, why to-day
To-morrow will be yesterday?
Who can tell, why to smell
The violet brings back the time
Of youth and joyous prime?
The cause is nowhere found in rhyme."

as well as a sonnet commencing—

"Oh! little room, my heart's delight,
Wherein to read, wherein to write,
No little room so exquisite."

I have sought for these lines in print quite in vain. Can you or any of your readers tell me where they are to be met with? CANTAB.

[Both these pieces, the first entitled "A Song," and the second "O Darling Room," appeared in Tennyson's *Poems*, published in 1833 (pp. 142, 152). They have both been suppressed in the later editions.]

DEAN GRAVES.—Can you tell me anything of the parentage and family of the well-known writer on the Pentateuch? I believe the present Bishop of Limerick is a grandson of the dean's brother. C. J. R.

[In the Memoir of Dean Graves, by his son, and prefixed to his *Works*, 4 vols. 8vo, 1840, is the following brief account of his father's parentage: "James Graves, father of the dean, was (according to the tradition of the family) descended from Colonel Graves, who commanded a regiment of horse in the parliamentary army, and volunteered his services to Ireland in 1647, where some of his sons accompanied him and remained. James was a clergyman of the Established Church in Ireland, and for thirty years vicar of the union of Kilfinnan and Darrah, in the diocese and county of Limerick."]

JACOB MORE.—I should be glad to know something about a Jacob More, of whom I have a large Italian landscape, light-toned, in the style

of Wilson, painted at Rome in 1778? Was he an artist of any note? P. A. L.

[Jacob More was born in Scotland in 1740; painted landscapes representing the Campagna and suburbs of Rome, in the style of Claude, but very inferior to him in his colouring. He died in 1795.]

Replies.

A NOTE FOR OLIVER CROMWELL.

(3rd S. xii. 322.)

Permit me to say a few words in reply to the remarks you have appended to my note.

It must be borne in mind that my contention is that more damage was done to our ecclesiastical buildings before and after the Protectorate than during the time of Cromwell's rule. With this view I will consider your authorities.

The warrant of the Earl of Manchester that you produce is dated 19th Dec. 1643. At this time Cromwell was not in power. Hume says:—

"There appeared two men on whom the event of the war finally depended, and who began about this time to be remarked for their valour and military conduct. These were Sir Thomas Fairfax, son of the lord of that name, and Oliver Cromwell."

Marston Moor, the second battle of Newbury and Naseby, had not been fought; and it was not till the beginning of the year 1649 that the king was tried and executed. The disagreement between Manchester and Cromwell in 1644 is well known. If the latter is to be entirely responsible for what the former did, we shall want some modern Whately to show, not that the first Napoleon did not exist, but that he also was responsible for the iconoclasts of the French Revolution.

But as you say "adherents of Cromwell," and it is common to use the term "Parliamentary forces," I will take a broader view, and admit every period of the Civil war, and I can still maintain the opinion that I have propounded in my former note.

Let us see by what a sweet set of lambs the Parliamentary forces were opposed. Hume says, and he quotes Rushworth, Whitelock, and Clarendon as his authorities:—

"The forces assembled by the King at Oxford, in the West, and in other places, were equal, if not superior, to their adversaries, but actuated by a very different spirit. That licence which had been introduced by want of pay, had risen to a great height among them, and rendered them more formidable to their friends than to their enemies. Prince Rupert, negligent of the people, fond of the soldiery, had indulged the troops in unwarrantable liberties; Wilmot, a man of dissolute manners, had promoted the same spirit of disorder; and the licentious Goring, Gerrard, Sir Richard Granville now carried it to a great pitch of enormity. In the West, especially where Goring commanded, universal spoil and havoc were committed,

and the whole country was laid waste by the rapine of the army. All distinction of parties being in a manner dropped, the most devoted friends of the church and monarchy wished for such success to the Parliamentary forces as might put an end to these oppressions."

And these were the men who were to protect the altars and shrines that remained after the attacks made on them in the reigns of Edward and Elizabeth. I was recently standing on the ruins of the chancel of Scarborough church, which has never been restored. By whom was this havoc effected? By the artillery of the Royalists from the castle. The sanctity of the place had no influence on them. I could point out other instances, but I should have no space left to consider the authorities you quote against me.

You say, "we have only to open Milner's *History of Winchester*." We will do so; and there is no work that will bear more on my argument. At page 400 he says:—

"Dr. Walter Curle (about 1635) set on foot and carried out many improvements. In the first place, several nuisances and encroachments were removed. The south-west end of the cathedral had been blocked up with houses and gardens, in consequence of which there was no way northward into the Close without going through the church itself, which was considered an indecency. The inside likewise of the venerable pile began also, for the first time in the space of a century, to receive certain decorations and improvements."

I see nothing about axes and hammers, but I see he states that "of the brass torn from violated monuments might have been built a house as strong as the brazen towers in old romances." The very exaggeration of the expression confutes itself. Further on he says: "The railings, altars, &c. were destroyed, particularly in the cathedral, which is even said to have been turned into a stable." (P. 412.)

But on what authority does he say this? I look at the foot-note, and he says "local tradition." Is local tradition the "authentic history" you rely upon for "a proof of the fanatical zeal displayed by the adherents of Oliver Cromwell?" What is tradition but antiquated rumour? The great master of human nature has put into the mouth of Rumour:—

"Upon my tongues continual slanders ride,
The which in every language I pronounce,
Stuffing the ears of men with false reports."

I will, however, yield this point, and accept your authority, and we will open again at page 415. He there says:—

"The preservation of the college is attributed to a conscientious sentiment of a son of Wykeham, an officer in the rebel army, who, recollecting the oath he had taken at his matriculation, interested himself so warmly in behalf of the college as to protect it from all violence. The same officer is represented as *having saved the beautiful tomb and statue of Bishop Wykeham* in the cathedral from injury." (See also vol. ii. pp. 26, 27.)

How about "axes and hammers on the carved

work of Wykeham's sacred shrine"? We know that "axes and hammers" were used by Wyatt in the removal of the tombs in Salisbury Cathedral. See Milner's pious horror of this in the appendix to the controversy between him and Sturges, p. 281.

Why not attribute the ravages of Wyatt to Cromwell? Or must we, without any sense of justice, say "it is all the same"? Let us open Milner again, and see what he says about the cathedral after the statement of the "brazen towers" in 1644, when the place was in the hands of Sir William Waller. He says:—

"The service of the church went on as prebendaries continued to be installed in the cathedral on each vacancy until late in the summer of 1645."

Again he says:—

"If there is any name that ought to be held in horror, it is that of Cromwell. King Henry's Vicar General of this name had destroyed the religious antiquities of Winchester; and the Cromwell now mentioned laid its military antiquities in the dust."

My argument is only in connection with "religious antiquities." As a question of horror, the Cromwell of one period and the other may be "all the same." As a question of historical truth and justice it is not so.

One more quotation from your authority, and I will pass on. At pages 416, 417:—

"The greatest proof of the happiness of Winchester during this time (*i. e.* the Commonwealth) is that it affords few materials for history. It was no longer a city, its bishopric being abolished and its castle and fortifications destroyed; as a country town, however, it continued upon a respectable footing. The magistrates even, who were the same that had governed it during the monarchy, were particularly favoured. This was not the case with other cities."

The second volume has only to be read by an unprejudiced person to come to the same conclusion as myself. I do not wish to depreciate "the exalted acts of Christian heroism" shown by the clergy, who then had no alternative but to give up their livings. They show in a much brighter manner than they did at the accession of Elizabeth, when, after displaying the same alacrity of change in the time of Mary, out of about eight thousand parish priests, only from eighty to one hundred preferred their creeds to their benefices.

I will now approach your other authority, and I think I shall be able to show that Master Dowsing's pious zeal ran away with his veracity. He visited Clare. The monastery at this place was one of the first that was abolished, and it had been converted into a private residence; there was therefore only the church for him to attack. He says he broke down 1000 pictures. In a small parish church of a town that could then have had only about 600 inhabitants, how could 1000 pictures after the crusades of Edward and Elizabeth have accumulated, or where could they have been

placed? Allowing that he meant saints and statues in niches, where could they have stood? The building that contains the greatest number of statues, and that comes within our ken, is the palace at Westminster. I inquired of a friend who assisted Barry in the details, how many statues there were in niches in that building, and he says about 250. Now let us allow that there are 500, and a space twice the size of the Houses of Parliament would be required for the "pictures superstitious" that Dowsing said he destroyed. Ufford at his time must have contained about two hundred inhabitants; the church there could not be very large. At Buers he broke down 600 pictures; this parish had then about 500 inhabitants. Altogether, he says, he destroyed and broke down 1740 images in three small parish churches. The statement is so preposterous that it contradicts itself.

Unfortunately the Puritans objected to stage plays, or Master Dowsing might have read what had been put into the mouth of another braggart a few years before:—

"*Fal.* But if I fought not with fifty of them, I am a bunch of radish.

"*Poins.* Pray heaven, you have not murdered some of them.

"*Fal.* Nay, that's past praying for: for I have peppered two of them . . . in buckram suits."

Verily Dowsing must have been alive at the time of the Restoration, and must have been the author of the story of the "Cats in the Barn."

The Suffolk Archaeological Society met at Clare on September 14, 1848,* when Colonel Baker exhibited several monumental brasses; and if your readers will refer to Parker's *Architectural Notes of the Churches in Suffolk*, they will see the state at the present time of the three churches favoured by Dowsing. Of Ufford it says:—

"The chancel is good, perpendicular, with open timber roof, and the original painting is perfect. The font is perpendicular, with a splendid pyramidal cover of open tabernacle work surmounted by the pelican with the original painting and gilding. There are very fine bench ends and poppies."

Surely Master Dowsing must have done his "roaring very gently," or we should not have so much left to us.

And so I take leave of your authorities. Before concluding, I will make an extract from one of, if not the most interesting books issued by the Camden Society, Dingley's *History from Marble*. He says:—

"To help on with which, the dayly Church Robberies obliterate the memories of the defunct; covetous filching and pilfrey having most sacrilegiously pickt out, eaz'd, or stolen away, for the mettall sake, most of the Inscrptions, Epitaphs, Arms, Pedigree, and historie of families upon the goodly Tombes of our worthy ancestors. O that care were taken yett to preserve what remain, for to my

* See the Journal of that Society.

knowledge, not only in Ireland but England itself, monuments of the dead are thus abused."

The editor mentions, in the descriptive table of contents, thirty-six objects out of those depicted by Dingley, which are now missing. There have been no "parliamentary forces" since his time. No matter; it is the fashion to abuse Cromwell. Let us lay the blame at his door, and say, "it is all the same." But what can be said for the value of truth, and the dignity of history under such circumstances? CLARRY.

I have been for many years engaged in the study of the history of our great Civil War, and have read much of its now forgotten literature, both in print and manuscript. It is undoubtedly true that considerable damage was done to our ecclesiastical buildings by the soldiers of the parliament and by the people who sympathised with them; but for very little of this wickedness were the leaders responsible. I believe, and could prove if it were necessary, that our churches have suffered much more from the acts of the Protestants at the period of the Reformation, from ignorant churchwardens in the last century, and from so-called church-restorers in this, than from the adherents of the Long Parliament, A.D. 1640-1660.

I hope to give, as an Appendix to the *Military History of the Great Civil War*, on which I am now at work, a catalogue of the evil deeds of this nature done by the parliament's people, with the names of the criminals as far as they can be recovered. This will, I believe, show that the spoiliations of earlier and later days have very often been attributed to men who, with all their faults, were not so regardless as we are apt to think of the history of their country and the value of its material monuments. EDWARD PEACOCK.

Bottesford Manor, Brigg.

A HIGHWAYMAN'S RIDE FROM LONDON TO YORK.

(3rd S. xi. 505.)

I was much occupied at the time this note appeared, and could not follow my inclination to write to you on the subject. My early years were spent in Yorkshire, and some of them in the near neighbourhood of a favourite residence and resort of Nevison. The story of the famous ride from London to York was often related, and always as being performed by him. It was sometimes, by those who understood horses, pronounced to be an impossibility; but still the story was too acceptable to vulgar rumour to be given up. I remember that a ballad celebrating and describing the ride was well known to the country people; but I never saw a written or printed copy, and cannot find it in any collection of Yorkshire

ballads to which I have access. I am inclined to think, with Macaulay, that the same exploit has been told of every noted highwayman. I write now, however, for the purpose of calling your attention to the fact that there was in 1840 a stone in the neighbourhood of Batley with an inscription relating to Nevison. In the *Annals of Leeds*, by Edward Parsons, published in 1834 (vol. i. p. 348), will be found the following passage, giving a much more probable account of the ride:—

"One curious circumstance connected with this vicinity remains to be recorded. At a short distance from the farm-house of Howley, near the foot-path to Morley, is a small stone with this inscription: 'Here Nevison killed Flecher, 1684.' This Nevison was one of the boldest and most successful highwaymen whose exploits ever filled the pages of the *Newgate Calendar* or excited the terror of the country. Born in Pontefract, he was well acquainted with this locality, and frequently made it the scene of his exploits. He was allured to this district by the presence of a profligate married woman, with whom he carried on a criminal intercourse. Government, towards the close of the reign of Charles II., had offered a large reward for his apprehension; and this Flecher, by the assistance of his brother, determined to effect the capture of the robber. They watched their opportunity; and while Nevison was in the farm-house, the Flechers vanquished and, as they supposed, disarmed him, and secured in the stable his horse, celebrated for its astonishing swiftness. But Nevison leaped from the window, and alighted unhurt upon a heap of manure beneath. Flecher, confident in his vast athletic power, pursued and overtook him; and after a short but desperate struggle, both fell, Nevison being undermost. But the robber had a short pistol in his bosom, with which he fired through the heart of his antagonist, who died instantly. The robber then recovered his horse, and rode with such astonishing speed to York, where he appeared on the Bowling Green, that on his trial he established an *alibi*, and was acquitted. With his subsequent exploits, with his trial and death, this history has no connection."

A correspondent in "N. & Q." says, "this Nevison was born at Upsall, near Thirsk" (2nd S. ix. 433). This is a mistake: he was, no doubt, born at Pontefract. At Upsall there is a place called *Nevison's Hall*, which was the resort of the famous highwayman. This house is about half-way between Thirsk and Upsall; or rather was, for I think it is now removed, but I have no present means of ascertaining. (See "N. & Q." 3rd S. xi. 69). Batley is in the neighbourhood of Leeds. T. B.

Shortlands.

BRUSH OR PENCIL.

(3rd S. xii. 119, 306.)

MR. PIESSE is quite correct in his use of the term "camel-hair pencil"; indeed, I should doubt whether a camel-hair *brush* would have been effective for the purpose to which he referred.

Although, however, *pencil* is the generic name for an artist's implement, it ought perhaps strictly to be confined to those capable of being brought

to a fine point, those used for throwing in broad masses of colour receiving that of *brush*.

In foreign languages the distinction is still more marked. In French, what an artist uses are called *pinceaux*. After reading H. St. J. M.'s note, I showed it to an old pupil of Horace Vernet's, and I was highly amused with his indignation: "Ose-t-on dire que Vernet peint avec une vergette ou une décrotoire? Sapristi! il faut qu'il est fou."

H. St. J. M. has a great deal to learn about the *soothing* terms of art. For instance, he will find that the ominous word *badger* becomes a *sweetener* in the case of a certain class of brush.

AN OLD MODEL.

H. St. J. M. would certainly not, I think, be supported, either by usage or etymology, in saying "clothes-pencil." Among the Romans *penicillum*, from which we have our word *pencil*, meant several distinct things: things, however, all sufficiently like one another to tell us what the word expressed to them. Thus, it meant a tuft of sponge, a tent of lint for stopping a wound, and a painter's brush. The modern application of pencil to that which would perhaps be more appropriately called a crayon, has almost put out of sight the original meaning; but there can certainly be no imputation of "affectation" to anyone who may use the word, as it was used before plumbago was discovered, or Mordant or Rowney heard of. Pencil, in physics, means also a bundle or *brush* of rays of light or heat; and *penicillum* is the name of a genus of microscopic fungi which have a *brush*-like or tufted appearance.

ACHENDE.

Dublin.

PRESSE is both correct and customary. Johnson's *Dictionary* gives us—

"*Pencil*, a small brush of hair, which painters dip in their colours."

I think more persons would ask in an artists' colour-shop for "camel's-hair or sable *Pencils*" than for "brushes." The pencil of a Rubens, the pencil of a Reynolds, the gorgeous pencil of this artist, and "the pencil dipt" of that, refer to the brush and not the blacklead, surely. P. P.

MR. PRESSE is in no way chargeable with affectation in his use of the term "camel-hair pencil," which is a perfectly correct phrase, and has been familiar to me from childhood. "Pencil" is from the Latin *penicillus*, a scouring sponge, or painter's or plasterer's brush. It is used by Pliny in this latter signification:—

"*Setarum ex his è penicillis tectoris cinis cum adipe tritus.*"—*Nat. Hist.* xxviii. cap. 17.

The Delphin editor explaining in a note:—

"*Penicilli sunt quibus parietes inalbantur.*"

Thus the only absurdity in calling a "house-painter's" or a "clothes" brush a "pencil"

arises from the fact that usage, which is the *jus et norma loquendi*, has not so willed it in modern times.

"Pencil" is the generic term; it may be held, when used alone, to designate *par excellence* a *black-lead pencil*; but there are also *slate pencils*, and *camel-hair pencils* (*penicillus camelinus*, in medical Latin), and, in optics, a "pencil of rays," signifying a collection of rays proceeding from any one point of a luminous body. Also, in medicine, the word *penicillum* or *penicillus* is used by Celsus (lib. ii. cap. 10) to signify a "pledget" of lint, to be superposed on a wound; and elsewhere, he evidently wishes to be understood by the same word a "tent" introduced into a wound to keep it open (lib. vii. cap. 7).

Since writing the above, I have opened by chance *The Life, Studies, and Works of Benjamin West*, &c., by John Galt, 8vo, 1820, from which the following passage may appear to merit extraction:—

"His drawings at length attracted the attention of the neighbours; and some of them happening to regret that the artist had no pencils, he inquired what kind of things these were, and they were described to him as small brushes made of camel's hair fastened in a quill. As there were, however, no camels in America, he could not think of any substitute, till he happened to cast his eyes on a black cat, the favorite of his father; where, in the tapering fur of her tail, he discovered the means of supplying what he wanted. He immediately armed himself with his mother's scissors, and laying hold of Grimalkin with all due caution and a proper attention to her feelings, cut off the fur at the end of her tail, and with this made his first pencil."—Page 18.

Conf. Minsheu, *Guide into Tongues, sub voc.* "Pensill" (ed. 1617, p. 356), which, together with the French *pinceau*, he derives from *peniculum* or *pingendo*, "stylus pictorius aut scrip-torius." WILLIAM BATES.

Birmingham.

ANNA MATHILDA AND DELLA CRUSCA.

(3rd S. xii. 307.)

I cannot tell S. J. what was the name of Anna Matilda. But I think the *Baviad* and *Mæviad* will give S. J. a great deal of the information which he may probably wish to have on the whole subject of the absurdest period in the history of English poetry. It was a very short one; but it is, to us who live now, surprising that it lasted those few years. Mr. Gifford gives 1785 as the date of the meeting of the writers at Florence. I have an edition of 1790 of their writings with this title:—

"The British Album, containing the Poems of Della Crusca, Anna Matilda, Arley, Benedict, The Bard, &c. &c., which were originally published under the title of the Poetry of the World. Revised and corrected by their respective authors. Second edition. Also a Poem never before printed, called the Interview, by Della Crusca, and other considerable additions."

Bell was the publisher. No one who has not read these verses can have any adequate idea of their folly, for no description can do it justice. The first volume has a good engraving of Della Crusca "engraved by Collyer from an original by Hamilton at Florence." The second has a likeness of Anna Matilda. These two people wrote verses, and praised each other till—never having met—they declared in print that they were in love. Below the picture of each are doves, bow, and quiver. At last, by some means not divulged, they met. The preface contains the following statement:—"Till chance of late procured them an interview, they were totally unacquainted with each other, and reciprocally unknown."

Accordingly, in the second volume, we have—"The Interview." Mr. Gifford suggests that "this fatal meeting put an end to the whole," and that the lady "has sunk into an old woman with the comforting reflection of having mumbled love to an ungrateful swain."

This account is certainly not borne out by the verses. It must be admitted that the portrait of Anna Matilda does not display a very attractive countenance, nor that of a lady in very early youth; but she certainly is not an old woman.

The difficulty is quite of another kind. Anna Matilda either was engaged to be married to some one else, or, which his verses disagreeably suggest, was actually a married woman. As they were undoubtedly real people, it is right to give every latitude, and suppose, if possible, the first alternative. This is Anna Matilda's reply to him when he offered himself to her in "The Interview:"—

"ILL-FATED BARD!" she cried, 'whose lengthening grief

Had won the pathos of my lyre's relief,
For whom, full oft, I've loitered to rehearse
In phrenzied mood the deep impassioned verse,
Ill-fated Bard! from each frail hope remove,
And shun the certain suicide of love:
Lean not to me, th' impassion'd verse is o'er
Which chain'd thy heart, and forced thee to adore:
For O! observe where haughty DUTY stands,
Her form in radiance drest, her eye severe,
Eternal scorpions writhing in her hands,
To urge th' offender's *unavailing* tear!

Dread Goddess, I obey!—
Ah! smooth thy awful terror-striking brow,
Hear and record MATILDA'S sacred vow!
Ne'er will I quit th' undeviating LINE,
Whose SOURCE THOU art, and THOU the LAW DIVINE.
The Sun shall be subdued, his system fade,
Ere I forsake the path thy FEAT made;
Yet grant one soft regretful tear to flow,
Prompted by pity for a lover's woe,
O grant *without REVENGE*, one bursting sigh
Ere from his desolating grief I fly.—

'Tis past,—Farewell! ANOTHER claims my heart,
Then wing thy sinking steps, for here we part;
WE PART! and listen, for the word is MINE,
ANNA MATILDA NEVER CAN BE THINE."

Then Della Crusca explains his own feelings,

which I need not perpetuate by quotation here—
The next, and last, set of verses is Anna Matilda's reply. Having inquired what she could next do after writing his elegy, she concludes thus:—

"Yes, I would court HIM *vainly fam'd*
THE KING OF TERRORS. Oh! how lightly named.
Would he not be my bosom's friend?
Would not the sighs his agonies would rend
From my torn heart, be passports bright
To bring me to the fields of living light;
Where, from the soft seraphic throng,
My DELLA CRUSCA'S powerful song
Would be the first to seize my ear,
And make me feel that HEAVEN WAS NEAR?
Come then, *pale King!* feed on our feeble breath,
O! come, thou stay'st too long—too long, ENCHANTING
DEATH.

"ANNA MATILDA."

This strain of folly, incredible if not still existing before our eyes, is dated June 19, 1789, probably in England. But other sets of verses by her are dated Paris, 1789. This, the year of the great cataclysm, which still agitates Europe, was taken by these writers as the crowning period of their career, and Paris was given as its date of place by the lady.

D. P.

Stuarts Lodge, Malvern Wells.

COMMONPLACE BOOK FROM TOM MARTIN'S LIBRARY (3rd S. xii. 163.)—I would suggest that this book may have belonged to one of the family of Coggeshall of Diss. I had, a few years since, some of Martin's collections; coming to me, it is not impossible, through the same channel as MR. RIX'S book, and which are now in the British Museum. Among them are several articles formerly belonging to members of the Coggeshall family, and signed by one or more of them.

A. F. B.

INDEX TO SERIAL LITERATURE (3rd S. xii. 350.) In the editorial note appended to MR. W. H. S. AUBREY'S query, MR. LOW'S *Index to Current Literature* is spoken of as if it was still published. Is not this an error? That most useful periodical, not meeting with a sufficient amount of support, was discontinued when it had run through twelve numbers (1859 to 1861). An index of this nature is so obviously useful that its discontinuance is greatly to be regretted.

It will doubtless be a pleasure to many of your readers to learn, on the authority of Trübner's *American and Oriental Library Record* (Oct. 15), that—

"Mr. William F. Poole, librarian of Amherst College, is preparing a new edition of his valuable *Index to Periodical Literature*, bringing it down to 1867—the former edition extending only to 1852."

WILLIAM E. A. AXON.

Strangeways.

As Homer sometimes nods, so even an able editor occasionally makes a mistake. Low's

Index to Current Literature was "commenced in 1859," but, to my own great regret, was discontinued in February, 1861, with the remark that the "limited extent of support does not appear to justify a further attempt." As an index to the reviews, magazines, and principal newspapers of 1859, 1860, and 1861, I find this index constantly useful, and much regret that so few could be found to subscribe "four shillings and fourpence per annum," and to receive (post free) quarterly a capital index of the fugitive literature of the preceding quarter. The publication cannot have been sufficiently known, or its value would have been seen, and the "amount of cost" (which seems to have been all that the publishers hoped for) would have been raised a hundred times over. My own copy has been bound up, and is so constantly useful in dates, facts, books, leaders, and reviews that I would not sell it for its weight in silver, and would gladly subscribe treble the sum for a continued issue of so indispensable and handy a guide to "current literature." Nobody now-a-days can read all the reviews and magazines, or even the "contents" as advertised, and therefore such an index to all important serial articles has often prevented my missing an interesting paper, and has secured a valuable "note." ESTE.

TO SLEEP LIKE À TOP (3rd S. xii. 345.)—Poor Curran assuredly derived our top from the French *toupie*—the humming-top; nothing to do with the whip *toupe* or *sabot*. A few nights before his death, the doctor administered a draught which "should make him sleep like a top!" "What! turn about all night?" said the worn-out patient. BUSHEY HEATH.

BARONETCY OF GIB (3rd S. xii. 274, 362.)—The procedure to which EQUUS AURATUS refers is only accidentally connected with honours and dignities. It is employed in every case where a son or more distant relative succeeds to lands held direct of the crown, and is generally a mere matter of form.

The crown issues a writ empowering a jury to assemble and try the issue who is the nearest lawful heir to A. B. The claimant produces his evidence before the jury, who make a *retour* that he has established his right to the succession.

It would be perfectly competent for a rival claimant or for the Lord Advocate, "for Her Majesty's interest," to appear and oppose; but this in practice is never done, because it is more convenient to reduce the whole proceedings by an action in the Court of Session, which was the course adopted in the well-known case of a claimant of the Stirling earldom.

In the case of a baronetcy the Lord Advocate would take similar proceedings if he saw any reason to suspect that a failure of justice had occurred.

I do not know the particulars of the Gib case, but from the use of the word *restored* I should suspect that the last holder of the baronetcy had been attainted, in which case it could not be enjoyed by any heir until the crown granted a recall of the attainder.

GEORGE VERE IRVING.

An instance of a revived baronetcy occurs to me which is not mentioned by your correspondent EQUUS AURATUS. The Right Rev. George Tomline, who was successively Bishop of Lincoln and Winchester, who died Nov. 14, 1827, was on March 22, 1823, at Haddington, in the presence of the sheriff of the county—

by a distinguished jury, of whom Lord Viscount Maitland was chancellor, served heir male in general of Sir Thomas Pretymann, Baronet, of Nova Scotia, who died about the middle of the last century; and his lordship also established his right to the ancient baronetcy of Nova Scotia, conferred by Charles the First on Sir John Pretymann of Loddington, the male ancestor of Sir Thomas. The bishop's eldest son now declines to assume this title." *Gentleman's Magazine*, 1828, vol. i. p. 202.

CORNUB.

WHART OUT: SACKLESS OF ART, ETC. (3rd S. xii. 349.)—The comma should be before, not after *out*, when the passage reads "*whart*," wert, "*out*" entirely, out and out *sackless*, innocent. "*Art and part*" must by statute be introduced in every Scotch criminal indictment except in one for concealment of pregnancy, where it would be inconsistent with the very essence of the crime. Jamieson explains the phrase—

"By *art* is understood the mandate, instigation, or advice that may have been given towards committing the crime; *part* expresses the share that one takes to himself in it by the aid or assistance which he gives the criminal in the commission of it."

Ridd, or rather *Redd*, also means counsel or advice, but in a less degree than *art*.

GEORGE VERE IRVING.

ST. MAOL-RUBHA: LOCH MAREE (3rd S. xii. 296.)—The gradual subsidence of the Celtic *Maol-rubha* into the Lowland *Simmer-ere* is curious. St. Maol-rubha = St. Maolruva (*b* and *v* being convertible) = Samalrue (St. disappearing, as in St. Maur and Seymour, *v* gliding into *u*, and the final *a* making way for the Saxonised final syllable) = Samarue (the *l* disappearing to suit the Lowland custom) = Samaree (to suit the Lowland use also where *u* or *o* is concerned), and which the natives, quite in the dark as to its origin, speedily converted into *Simmeree*, their equivalent for *Simmer-ere*. The mediæval hagiologists took up the corruption, and Latinised it into *S. Sennenarius*.

Maol-rubha is the patron saint of Nairn, where he was martyred by the Danes; also of the parish of Keith, Banffshire, where he is still commemorated—if commemoration it may be called where the saint is forgotten—by an annual fair, popularly known as *Simmeree's Fair*, which is

universally believed in the district to mean *Summer-eve's Fair*, despite its falling somewhere in the end of August or beginning of September.

A. R.

Deer, Aberdeenshire.

DUKE OF ROXBURGH (3rd S. xii. 284).—Roxburgh is found spelt with a final *e* in the following periods of the Scottish Records: in the Acts of Parliament during the reigns of James I. and II.; between 1593-1623, and between 1643-1651; in the *Acta Dominorum Auditorum* 1463-1494. The final *e* is omitted in all the other periods, and it is rather unnecessary to revive it after an interval of two centuries.

In the case of the name of his grace's seat, we have *Floores, Flooures, Fluures, Fluures, Fluaris*; and there can be no doubt that, in its original Norman, it was *Fleuurs*. Like E. C., I have seen it of late years spelt *Floors*, but I have always considered this an example of English absurd tampering with our Scotch names, against which he most properly protests. The pronunciation was always an appeal against it.*

RUSTICUS.

"LAUND" IN LANCASHIRE NAMES OF PLACES (3rd S. xii. 329).—By way of note, rather than answer to Mr. BONE's query, allow me to add that Bleasdale and Rossendale are both ancient Lancashire forests, and both have tracts of land called "the laund." This alone would suggest that the meaning given to the term by Whitaker, in his *History of Whalley*, is the correct one. The word "laund," with this meaning, occurs in Chaucer, but at this moment I cannot give the exact reference.

In the old ballad of Adam Bell (*vide Percy's Reliques*, 1st edition, vol. i. p. 149) is the following:—

"Then went they downe into a *launde*,

These noble archares thre:

Eche of them slew a hart of greece,

The best that they cold se."

The *laund* here spoken of was in the Forest of Englewood, near Carlisle.

H. FISHWICK.

MEDICAL QUERY (3rd S. xii. 347).—The "rising of the lights" is a term common enough among poor people in Norfolk. They mean by it a sensation of fulness and oppression in the chest, and choking, and imagine that their "lights," that is lungs, are rising up into the throat. Your correspondent cannot be serious in his inquiries about the ridiculous and even dangerous remedy adopted by the old woman whom he mentions. She thought her lungs were rising, and supposed that shot would naturally, by their weight, keep them down. An absurd idea of the malady naturally led to an absurd choice of remedy. It was well for her that she had ventured upon only small doses. In

my experience among the poor, I have known remedies equally foolish, and some very disgusting.

F. C. H.

I cannot inform MR. C. Y. CRAWLEY what was the ailment which the old lady at Taynton described as "rising of the lights," but I should think some affection of the diaphragm would best answer the name. I can, however, give him a parallel instance:—My father, who is in the church, was subject when a young man to a nervous catching of the breath in the throat, for which an old lady at Erith recommended him "to swallow a pound of swan shot to keep his lights down," a prescription of which I need hardly say he never made use. From this case I should suppose MR. CRAWLEY's friend failed from taking too small a dose. Another country remedy, of which I have often heard, is swallowing a young frog alive, but I do not remember for what disease, and should be glad to know if any of your readers can inform me.

M.

Hampstead.

BLESSED CUSHIONS (3rd S. xii. 344).—W. W. has fallen into a strange mistake, which has led him to some irrelevant pleasantries, wholly uncalled-for. He quotes a paragraph about a billiard-table, at which a game might have been played "if it had been blessed with cushions," and straightway wonders that "the cushions of a dirty billiard-table with a filthy cloth" should be blessed. There is no question of any such thing. All that the phrase means is, that if the billiard-table had been *supplied* with cushions, a game might have been played. To be *blessed* with plenty, with health, or any other desirable things, is a very common expression, when we mean to speak of possessing the benefit of these things; and certainly the writer quoted meant no more than that the billiard-table would have been more complete if it had been furnished with cushions.

F. C. H.

WHIPPING FEMALES (3rd S. x. 72, 155; xii. 193).—When the scandalously notorious Jeanne St. Remi, Countess de la Motte, to whom BOOKWORM alludes, and who had some of the Valois blood in her, was publicly whipped and branded on the shoulder with a red-hot iron having the shape of a fleur-de-lys, the following verses were written:—

"A la moderne Valois
Qui contestera ses droits?
La Cour des Pairs elle-même,
Quoiqu'en termes peu polis,
Lui fait par arrêt suprême
Endosser les fleurs-de-lys."

According to the popular song by Béranger—the original autograph of which I possess, written on a sheet of paper bearing the stamp of the "Ministère des finances" (where the great *chan-*

* Wood's *Douglas Peerage* has *Roxburge* and *Fleuurs*.

sonnier was once a misplaced *employé*—whipping children was still practised in France, by the Jesuits of St. Acheul, under the *Restauration*:—

“Hommes noirs, d'où sortez-vous ?
Nous sortons de dessous terre,” &c.

And each couplet ending thus:—

“Et nous fessons et nous refessons
Les jolis petits, les jolis garçons.”

P. A. L.

“JACK AND JILL” (3rd S. xii. 208).—I have casually met with the following example of the representative use of these names in a broadside printed Dec. 29, 1680, “Upon the Execution of the late Viscount Stafford,” and bitterly hostile to that unfortunate nobleman. The opening lines are:—

“Shall every Jack & every Jill
That rides in State up *Holborn* Hill
By aid of *Smithfield* Rhymes defie
The malice of Mortality ?
And shall Lord *Stafford* dye forgot ?

No, *Viscount*, no; believe it not.”

The “ride in state” I presume was to Tyburn.

JOHN W. BONE.

PUMPKIN PIE (3rd S. xii. 351).—I can assure P. P. that he need not wait for an American receipt for a pumpkin pie; and if he has not already tasted one, he has a delicious treat to come. It is one of my most favourite pies; and your readers will be familiar with the proverb that the Evil One is afraid to come into Cornwall, “for fear of being put into a pie.” When I received the last Number of “N. & Q.” I went immediately to my cook, and found she had just placed a pumpkin pie in the oven. It is made as follows:—Take a ripe pumpkin and chip off the rind or skin; halve it and take out the seed and puffy part in the centre, which is discarded; cut the pumpkin in small thin slices; fill a pie-dish therewith, add to it a half tea-spoonful of ground pimento, and a table-spoonful of sugar with a small quantity of water. Cover with a nice light paste, and bake in the ordinary way. It is much enriched when eaten by adding clotted cream and sugar. An equal quantity of apples with the pumpkin would make a still more delicious pie. EPICURE.

Penzance.

JENNER QUERIES.—May I add another to those which have already appeared? (3rd S. xii. 349.) Who was the wife of Sir Thomas Jenner, one of whose daughters, Margaret, married Sir John Darnall, Knt., Serjeant-at-law? C. J. R.

ROTTEN ROW (3rd S. *passim*).—An intelligent inhabitant of Lauder gave me yesterday the etymology of Rotten Row—a street, or lane, in that ancient burgh. He says, it is a corruption of the Celtic *Rathad n Righ*, “the King’s Road.” There is scarcely a town of any antiquity in Scotland

but has its “Rotten Row.” I do not know whether it is as common in England. London, we know, has it. L. M. M. R.

CANNING AND THE PREACHER.—In his note on “Vandyk” (3rd S. xii. 326) FITZHOPKINS has shown how the same anecdote is told of more than one person. This is of frequent occurrence. Sir James Thornhill’s wonderful preservation in falling from a scaffold while painting the dome of St. Paul’s—or, according to another version of the story, Greenwich Hospital—is precisely similar to a story told of a foreign artist, Daniel Assam, except that, in the latter case, the figure of the saint on which he was engaged is reported to have stretched forth his arm and held up the painter until assistance arrived. I have noted many other instances of the same anecdote being told of more than one person, in an article, called “The Paternity of Anecdotes,” that I contributed to the *London Review*, Jan. 20, 1866. It is always well, if possible, to trace *bon-mots* and *ana* to their sources, and to place an indisputably good saying on a sure foundation: and a case in point has just occurred with regard to the oft-quoted saying of Canning’s.

The *Times* reviewer of Oct. 28, in speaking of the new novel, *Gardenhurst*—whose plot, by the way, appears to be very similar to that in Mr. Reade’s drama of *The Double Marriage*, at the New Queen’s Theatre, says—

“Novelists must bear with us if we are brutal enough to remind them of a saying of George Canning’s. He had complimented a certain preacher on the shortness of his discourse. ‘You see,’ said the preacher, greatly pleased, ‘I did not like to be tedious.’ ‘Oh, but you were tedious,’ retorted Canning, to the discomfiture of the poor parson.”

This anecdote is given in the majority of our modern Joe Millers, though with some variations; and one of them particularises “the poor parson” to be a bishop. In Beeton’s *Wit and Humour*, we are told that—

“Legge, after his appointment as Bishop of Oxford, had the folly to ask two wits, Canning and Frere, to be present at his first sermon. ‘Well,’ said he to Canning, ‘how did you like it?’ ‘Why, I thought it rather—short.’ ‘Oh, yes, I am aware that it was short, but I was afraid of being tedious.’ ‘So you were,’ was the equivocal rejoinder.”

In its account of the closing of the Coventry Exhibition, Oct. 21, *The Times* gave Lord Clarendon’s “valedictory address”; but did not report his speech at the public *déjeuner* at the Coventry Corn Exchange, when, according to the local papers, he spoke as follows:—

“I cannot agree with your worthy Mayor that my speech was too short. It reminds me of an anecdote that occurred when I was young; indeed I was present at the time. The late Lord Canning was asked by a clerical friend of his to go and hear his sermon, and they dined together afterwards, and as evening went on, Canning

taking no notice whatever of the discourse that he had heard in the morning, his friend got perhaps a little provoked, and said, 'Canning, you've said nothing to me about my sermon.' Upon which Canning said to the dignitary—*he was a dean*—'Well, it was short.' 'Oh,' said the dean, 'it's better to be short than tedious.' 'But,' replied Canning, 'you were that too.' I would much rather be accused of making a short speech than perhaps rightly reprov'd for being tedious—(hear, hear)."

CUTHBERT BEDE.

BRITISH MUSEUM DUPLICATES (3rd S. xii. 342.) Some time back I bought at a shop in Worcester a copy of Cotton's *Posthuma*, 1651, in which is marked "Museum Britannicum Duplicate for sale, 1831." It has "T. Hargrave" written on the title-page. I am glad to hear the Museum authorities no longer sell their duplicate volumes. To exchange with other libraries would be a preferable course.

T. E. WINNINGTON.

CROWN PRESENTATION (3rd S. xii. 346.)—Your correspondent is in error if he supposes the crown presents to all vacancies in the church caused by crown promotions. It is only so on the nomination of bishops, and is, I believe, confined to English sees, that the patronage of the benefices they held vests in the queen. It was probably one of the papal prerogatives, like the custom of option by the archbishops on the appointment of a suffragan, now abolished.

T. E. WINNINGTON.

PRONUNCIATION (3rd S. xii. 361.)—Castle Bromwich is on the Warwickshire and West Bromwich in the Staffordshire side of Birmingham, and I have heard that Bromwicham was a common on which a great part of the modern town stands. Dugdale calls the place Bermingham, and Hutton thinks Bromwich the original name; for the town is very ancient, and even now old houses remain in Digbeth and Derstend, the original town, notwithstanding the constant changes that occur in so prosperous a community.

T. E. WINNINGTON.

VANDYK (3rd S. xii. 326.)—MR. FITZHOPKINS has very properly rectified the "dainty episode" *The Standard* favoured its readers with. There is surely nothing in Vandyk's world-known elevated genius and character to warrant the supposition that he ever could have rendered himself guilty of so monstrous an impropriety as to "dot with flies, bees, and maybugs" one of his great master Rubens's works, and that a "Crucifixion" too, of all subjects in the world. Heaven bless the mark!

The story of the *fly* has very generally been told of Quentin Metsis, the blacksmith of Antwerp, of whom a beautifully-wrought iron covering ornamented some years ago a well close to the cathedral. It shows his great dexterity in that kind of work, as did also (if the legend be true) the admirably painted *fly* he is said to have

brushed on an extraordinary picture by Franz de Vriendts, I believe "La Châte des Anges rebelles," in the museum at Antwerp. His masterpiece, "The Two Misers," belonging to the queen at Windsor, of which I have a fine mezzotint engraving, is well known.

Vandyk's great facility of execution has often been recorded, and it is very likely that he *could* in two hours' time paint one of those admirable small heads, in bistre and white, many of which he afterwards etched in aquafortis.

To account for the immense number of portraits by him, it has been said somewhere, "Il lui arrivait souvent d'en faire *plusieurs* dans la journée." The truth is, I believe, that it was customary with him to take up several portraits in the course of the same day, but not to finish them; allowing but one, or, at best, two hours' sitting to each person, for which purpose he had a clock before him; and for each picture he had a different palette always ready prepared, according as he intended to paint flesh or draperies.

In our time, the Spanish painter Goya is said to have likewise possessed a wonderful facility; but when you consider his sketchy and unfinished style of execution this is more conceivable.

A curious instance too is related of Lucas Giordano's marvellous rapidity of execution. Well might his father exclaim "Fa presto!"

P. A. L.

"WAY-GATE" (3rd S. xii. 140, 259.)—Thanks to MR. DIXON. It seems clear to me now that *way-gate* in *Eger and Grine* = away-gate = away going = departure?

Gate seems to mean the act of going as well as the road upon which one goes. In *Midsummer Night's Dream* (vol. i. 357), we have—

"This palpable grosse play hath well beguiled
The heavy *gate* of night."

Gate and *gait* I suppose to be originally the same word.

JOHN ADDIS, JUN.

USE OF THE WORD "PARTY" (3rd S. iii. 427, 460; xii. 365.)—The word *party*, meaning a person, is common enough in Elizabethan literature. It was not slang then.

I append (as opportunity offers) two instances of *party* used in its modern collective sense, though obscurely—

"How windy, rather smoky, your assurance
Of *party* shows, we might in vain repeat."

Ford, *Perkin Warbeck*, IV. iv.

"Fled, but followed
By Dawbeney; all his *parties* left to taste
King Henry's mercy," &c.—*Ib.* V. i.

JOHN ADDIS, JUN.

OLD SAYING: "FORSE" (3rd S. xii. 347.)—R.'s question is very obscure. The seventh century is an extremely early date. Does *forse* equal the

force used by Chaucer and others in such idioms as no force=no matter?—

“No fors,” quod he, “telleth me al your greef;”
Canterbury Tales, l. 7771 (Wright).

“I do no fors the whether of the two” (*Ib.* l. 6816),

where “do no fors”=I do not care.

“For of hir body fruit to get
They yeve no force, they are so set
Upon delight,” &c.
Romaunt of Rose, l. 4828 (Tyrwhitt),

where “yeve no force” has the same meaning.

Herbert Coleridge gives a verb—

“FORCE, v. a.=take care, heed. Leg. of St. Wolstan in Warton, H. E. P. vol. i. p. 16.”

JOHN ADDIS, JUN.

MARY MAGDALEN (3rd S. xii. 380).—The question of the three Marys in the Gospel—whether they are to be considered as three separate persons or only one, usually called Mary Magdalen,—has been pronounced by the most learned critics as interminable; and certainly I have no intention of entering upon it. I am satisfied to abide by the generally received opinion, favoured by the Church in her offices. My present object is to protest against the protests of MR. KEIGHTLEY and J. W. T. I pass by the romantic and unfounded speculations of the latter, that Magdalen was made a sinner as a foil to set off the purity of the Blessed Virgin Mary, which is really beneath criticism, to protest against the assumption that the character of Mary Magdalen has been taken away “without even a shadow of proof,” when so many able expositors have produced strong proofs in favour of their opinion, even as early as St. Clement of Alexandria, in the third century, in the first paragraph of the eighth chapter of Book II. of his *Pædagogus*; and also to remind J. W. T. that one true penitent causes more joy to the angels than ninety-nine just. F. C. H.

JUDICA, LETARE, OCULI, PALMARUM (3rd S. xii. 375).—These words do not form any sentence; but are all taken, except the last, from the first words of the introits of the masses in Lent. If CYRIL will refer to the Roman missal he will find that the introit of the 3rd Sunday in Lent begins thus: “*Oculi mei semper ad Dominum*”; the introit of the 4th, well known as *Letare* Sunday, begins thus: “*Letare* Jerusalem, et conventum facite”; and the introit of Passion Sunday, the 5th in Lent, begins: “*Judica* me Deus.” Of course *Palmarum* refers to Palm Sunday, though it does not occur in the introit of that day. The reason why the father did not name his fourth child from the first word of that introit was evidently because the introit begins with *Dominus*, which he could not have taken without irreverence. And as it appears that his first-born was a girl, he named her *Judica*, as the word has an apparent feminine termination,

though it occurs the third in the order of the Sundays. F. C. H.

These words may often be heard from the lips of foresters and sportsmen in Germany, in the form of the following doggerel:—

“*Oculi*, da Kommen Sie;
Letare, das ist das Wahre;
Judica, noch sind Sie da,
Palmarum, Trallarum!”

They refer to woodcock-shooting, and the sense may be given in English as under:—

On *Oculi* Sunday the woodcocks come,
Letare brings many a score;
On *Judica* Sunday you still find some,
Palmarum—cock-shooting is o'er.

OUTIS.

Risely, Beds.

SCENES IN ENGLISH CHURCHES DESCRIBED BY A GERMAN CLAIRVOYANT (3rd S. xii. 206).—I have a strong impression on my mind that the new Münchhausen who relates these astonishing facts is no less a person than the accomplished and liberal theologian Dr. Döllinger; but as this seems as incredible as the facts themselves, I am inclined to distrust my memory. However, they are gravely narrated by a German theologian in treating of the English Church, whose book was reviewed in *The Guardian* within the last few months. Q. Q.

Miscellaneous.

NOTES ON BOOKS, ETC.

Vivien and Guinevere. By Alfred Tennyson. Illustrated by Eighteen superb Engravings on Steel by Baker, Barlow, Brandard, Finden, Godfrey, Greatbach, Jeans, Mote, Ridgway, Sadler, Stephenson, and Willmore, from Drawings by Gustave Doré. (Moxon.)

It was a happy idea of Messrs. Moxon to summon the powerful and imaginative pencil of Gustave Doré to illustrate the deep and passionate verse in which the Laureate sings the “Idylls of the King.” Last year it was the story of Elaine which tested the power and ability of Gustave Doré. They stood the test, and the admirers of Tennyson were delighted with the possession of a splendid edition of that beautiful poem. That success has emboldened Messrs. Moxon to give them this year a companion volume containing *Vivien and Guinevere*, and it needs no ghost come from the grave, no skill of prophecy, to foretell that, in this case at least, a continuation will prove as fortunate as the original success. Where all are beautiful, it is as difficult as invincible to point out any one subject for special commendation. “*Vivien* at Merlin’s Feet,” “The Knight’s Carouse,” and “The Sea Fight,” strike us as illustrating, in a very powerful manner, the words of the poet; while in *Guinevere* we are struck with the power of drawing displayed in “The Fairy Circle,” the grace and fancy in “The Joyous Sprites,” and the deep pathos and simplicity of “The King’s Farewell.” The drawings are beautifully engraved, but those who can treat themselves to the Photographs will do well to secure such faithful replicas of the artist’s work. Our readers may be glad to know that the original drawings,

executed with the greatest care and finish in body colour, and three times the size of the engravings, are on view at Messrs. Moxons'.

History of the United Netherlands; from the Death of William the Silent to the Twelve Years' Truce, 1609. By John Lothrop Motley. Vols. III. and IV. 8vo. (Murray.)

In these volumes Mr. Motley concludes his interesting and valuable history, or rather this particular portion of it. The narrative is here brought down from 1589 to 1609, terminating with the conclusion of the twelve years' truce, by which Spain virtually recognised the independence of the United Provinces. Those twenty years were fertile in great events. The accession of Henry IV. to the throne of France, his conformity to the Church of Rome, and his triumph over the League; the administration of the Archduke Cardinal in the Netherlands; the renewed attempt of Philip II. to effect the conquest of England by an armada; his death, and that of his great contemporary Queen Elizabeth; the succession—could any contrast be greater!—of Philip III. in Spain and James I. in England; the consequent peace between the two countries; the struggles between Prince Maurice and Spinola in the field, and between the same Prince and Barneveldt in the closet, and the final triumph of the policy of peace—these are some of the leading incidents which it falls to Mr. Motley to relate in the volumes now published. In name and title, his work is indeed a history of the United Provinces only; but it is, in truth, a political history of the leading powers of Europe during a most eventful period. The story has of course been often told, but Mr. Motley throws into his repetition of it much new matter, and writes it in a spirit very different from any previous historian. This is indeed the great peculiarity and excellence of his work. In it the New World sits in judgment upon the Old; Young America, in the full consciousness of the mighty powers which it has recently put forth, passes sentence upon the institutions and the deeds of its forefathers. Some of us may not exactly agree with Mr. Motley in all his views, but we shall all unite in praising the diligence of his research, the interest of his narrative, and the manly freedom with which he expresses his opinions. A "History of the Thirty Years' War" now occupies Mr. Motley's active pen, and, in continuation of the present work and his previous *History of the Rise of the Dutch Republic*, will bring his labours to a conclusion with the Peace of Westphalia, 1648.

BOOKS RECEIVED.—

Routledge's Every Boy's Annual. An entertaining Miscellany of Original Literature. Edited by Edmund Routledge. With Illustrations. (Routledge.)

Every Boy's Book. A complete Encyclopædia of Sports and Amusements. Edited by Edmund Routledge. With more than Six Hundred Illustrations. (Routledge.)

The boys of this generation are a lucky race in having such a caterer for their amusement as Mr. Edmund Routledge. Here are two capital books for boys—sufficiently distinct to suit two distinct classes: the reading boy will prefer the *Annual*, while juvenile athletes will choose the *Every Boy's Book*; and both will be well pleased with the volumes when they get them.

Gold, Silver, Lead. A Collection of Original Stories. With numerous Illustrations. Edited by Mrs. Valentine. (Warne.)

Five-and-thirty years ago this Collection of Original Stories, from the pens of many of our best writers of fiction—many of which are striking and interesting—would have been illustrated with a few pretty engravings

and sold for twelve shillings. They are now sold for a very penny, and furnish a wonderful shilling's worth of amusing reading.

The New Edition of Mr. TIMBS'S "Curiosities of London," corrected and enlarged, in a library volume of 880 pages, with a New Portrait, will be published early next month.

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, whose names and addresses are given for that purpose:—

CAPTAIN CARVER'S TRAVELS THROUGH THE INTERIOR OF SOUTH AMERICA.

Wanted by J. P., 8, Henrietta Street, Covent Garden, S.W.

STEVENS'S ANNALS OF THE REFORMATION. 7 Vols.
HOARE'S MODERN WILTSHIRE. 6 Vols. folio.
CLIFFORD'S HARTFORDSHIRE. 3 Vols. folio.
HUNTER'S DORSETSHIRE. 2 Vols. folio.
GOUGH'S SEPULCHRAL MONUMENTS. 5 Vols. folio.
BLONFIELD'S NORFOLK. 5 Vols. folio.

Wanted by Mr. Thomas Beet, Bookseller, 15, Conduit Street, Bond Street, London, W.

Notices to Correspondents.

OUR CHRISTMAS NUMBER will be published on Saturday, Dec. 14.

BOOKS WANTED.—The following letter furnishes additional evidence of the necessity for that caution in dealing with unknown parties for books, which we have on several occasions urged upon our Correspondents:—

"Books Wanted.—A few weeks ago I advertised in the usual place of 'N. & Q.' for certain books, and in a day or two received a well-written note (enclosed herewith for satisfaction of the Editor) reporting 'two that were especially wished. The prices were moderate (15s. in all); but suspicion was created by (1) the volumes being described as quartos, while I knew they were duodecimos; (2) the postage being marked as 10s. and 8d., when 4d. or 6d. would cover both. Accordingly I sent on the note to a friend in town, who personally called at the address given, which proved to be to a grocer's shop and a post-office, but no such person as the offerer of the books resident there. On further conversation it turned out that a 'shabby genteel man, answering to the name,' had asked letters to be kept for him, and had called that morning to inquire if there were not one from Liverpool. Of course the bait in this instance did not catch; but I 'make a note of it' for the benefit of readers of 'N. & Q.' The name of the writer and address are as follows:—'W. B. Dean, 18, York Road, King's Cross, London, N.' The obliging gentleman may not fancy the honour of such publicity; but he is too deserving for me to withhold it. Perhaps he will see that he knows the next book he 'reports.' Seriously, ought not the police to pounce on such petty pilferers?" A. B. GROSART.

COLLATIONS.—The substitution of "duty" for "beauty" in the Handy Volume Edition of Shakespeare's *Lucrece*, is clearly an error. The correct line is—

"In that high taste hath done her beauty wrong."

K. P. D. E. We have no doubt a letter addressed to the care of Frederick Miller, the well-known Antiquarian Bookseller of Amsterdam will reach him.

W. H. will find in our 2nd S. xi. 23 an article which will give him the information he desires with regard to the plagiarisms imputed to Paley.

E. NORMAN. For identity of the names Elizabeth, Isabel, and Jezebel, see "N. & Q." 2nd S. xii. 522, &c.

J. T. F. Head Would Shot, among anatomists, is when the sutures of the skull, generally by the coronal, are—that is, have their edges shot over one another.—Bailey's Dictionary.

R. LUCK (Cambridge). The "Hints to Book-borrowers" are printed in "N. & Q." 1st S. v. 391.

ST. SWITRIN. The verse occurs in Bishop Ken's Morning Hymn as originally printed.

T. B. The Right of Tythes asserted, 1677, is by Thomas Comber, D.D. Dean of Durham. Thomas Ellwood replied to it in *The Foundation of Tythes Shaken*, 1678, 1720.

K. P. D. E. The metal called Pinchbeck took its name from Christopher Pinchbeck, a musical-clock maker. "N. & Q." 1st S. xii. 341; Gent. Mag. liii. 273.

A. B. The allusion in *Burritt's Walk* from London to the Land's End, is clearly to Hannah More's popular tract, *The Shepherd of Salisbury Plain*.

ERRATA.—3rd S. xi. p. 55, col. ii. line 9 from bottom for "Caribbu" read "Caribbee"; p. 86, col. i. line 16 from bottom for "Hole" read "Hole"; vol. xli. p. 402, col. ii. line 9 for "left brigade" read "right brigade."

"NOTES & QUERIES" is registered for transmission abroad.

LONDON, SATURDAY, NOVEMBER 30, 1867.

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Notes on Books, &c.

Sates.

NOTES BY THOMAS SALWEY.

In a copy of Hall's Chronicle, 1550, preserved in the library of Sir Thomas Edward Winnington, Bart., at Stamford Court, are a number of side-notes written by Thomas Salwey, many of which are reflections on the most remarkable incidents of the text, as this—

"The desier of us Englishmen is to come to hary strokes. The dicytfulness of a woman by her Beawtie bringeth a man past his understanding."

To the passage of Hall, in 17 Hen. VI., where he states that—

"Of these intemperate stormes rose such a scarcety, that wheat was sold at iiii. iiiij^d. the bushell, wine at xij^d. the gallon,"—

the commentator remarks:

"What wold Hall say nowe whete is at 6^s 8^d the bushell, and wyne 2^s the gall, in 1594."

And in reference to Cardinal Wolsey:

"A proud knave of a bochers child, and more fitter to have executed his father's occupation then to receive souche pryncely servyce."

RICHARD III.

"Kyng Recharde the thyrd did kyll kyng Hary the vijth in the towre and also kyllid hys two nevus kyng Edward the fyfth and hys brother the duke of Yorke And also he kyllid hys brother the duke of Clarens And when he had put all those out of the way and hys wyffe lyke as the boke doth report then he made hym self kyng of England," &c.

On fol. viii. of the Reign of Richard III. is this MS. side-note:—

"Alle the world did abor kyng Recharde for he did sclauder hys one mother for a myslevyng oman, And did morther his too nevys the kyng and hys brother, and mortheryd hys wyf."

QUEENS OF ENGLAND.

"The names of all the Quenes of Engyland from kyng Hary the iij to kyng Hary the viij

"First kyng Hary the iij maryd Lady Jane the wyffe of John duke of Breten.

"Kyng Hary the v: maryd lady Kateryn dawghter to the kyng of Fraunce.

"Kyng Hary the vj maryde the lady Margar. dawghter to the kyng of Svcyll.

"Kyng Edward the iij maryd the lady Elyzabeth Grey dawghter in law to Recharde Wodvyle lord Revars and dawghter to the doches of Bedford.

"Kyng Recharde the iij maryd the lady Anne dawghter to Recharde erle of Warwyke.

"Kyng Hary the vij maryde the lady Elyzabeth dawghter to kyng Edward the iij.

"Kyng Hary the viij maryd the lady Kateryn dawghter to kyng Fernando, and lady Anne Bullin, the lady Jane Semer, lady Anne of Cleve, lady Kateryn Howard, and the lady Kateryn Perr. So that thys kyng had vij wyves. The last Kateryn was the lord Latemers wyffe before the kyng mary her.

"Felype a Spanearde dyd mary quene Mary kyng Harys dawghter, and here to the Crone of Engvland."

[This last paragraph is added by the same writer, but at a subsequent time, to the foregoing.]

WIVES OF HENRY VIII.

"The vwywyssse that Kyng Hary the viij had in hys tyme

"Furst Quene Kateryne the quene of Portuygualles dauter, was devorsed from hym.

"Anne Bullen was deposed.

"Jane Semar raynyd graciously and godly.

"Anne of Cleve was devorsed.

"Cateryne Hauwarde was deposed.

"Cateryne Per rayned graciously and godly."

THE DUN COW AND BLACK BULL.

Side-note to the first leaf of Henry VIII.

"There was a provvysy [prophecy] that the donne kowe sholde ryde the blacke bulle, and so a dyd, for kyng Hary the vijth did geve the don kowe and he dyd mary Anne Bolen that dyd geve the Blacke Bull."

4 MARY: GREAT DEARTH.

"M^d ther was in the fourthe yere of the Rayne of quene Mary the grestes [greatest] darthe and scacyte of vetayle that ever was sens the conquest of Engvland that ever any man or woñan dyd se or knowe the lyke the of." (sic.)

"Item vj^s ij^d a strycke of wete then.

"Item v^s vij^d a strycke of munche come.

"Item iij^s vij^d a strycke of pece [peas] I payd for them."

5 MARY: LETTERS OF PRIVY SEAL.

"M^d that in the fyvth yere of quene Mary There wyr letters of pryvey sele send to every gentylman and fre holders for to lend her money, some forty pond, some xxx^{li} and some xx^{li} and the freholders x^{li}, a sore mater yt was to here wat mone the pepul made that they had yt to pay, and They that dyd nat pay wyr bonde by oblygacyon to apere before the p'vey Consell above atendyng upon the quenes person: and also made ther non-abelete

in wrytting sewing [shewing] wherefore and the cause for non-payment thereof, and that was fylde to the oblygacyon; and every man payd for Recording his aparens ij^s to the clarkes of the concell, and for fesheng owr every oblygacyon of thers iijij^s, the wyche was grete charge, vj^s evry man. I dyd se yt payd myself in the Cort.

"wytnes THOMAS SALWEY, for he payd xvij^s."

"M^d that Recharde Holder of Stanford dawter Anne did se a mongrell dogge

[The remainder obliterated.]

ACCESSION OF QUEEN ELIZABETH.

"*Quene Mary.*"

"M^d that after quene Mares dethe suckesedyd the lady Elyzabeth her syster by the father shee dyd change the most parte or all of the shreves of Engvlande that her syster quene Mary had pryched and namyd, & ther patentes. Shoe [so?] made wre shreves by her pointment."

1 ELIZABETH: HOT SUMMER.

"M^d that in the first yere of quene Elisabeth was a very hot somer as lytely was sene the wyche hete made suche clodes in the thry falowynge tyme and in sowynge tyme that one clode had ben enough for two men to have borne upon a baro to be byden by for. I had suche myself in my lande the wyche many men dyd se and dyd marvell ther at meche. These clodes wer in the myll fylde."

2 ELIZABETH: GREAT RAIN.

"M^d in the seconde yere of quene Elisabet was the grettes Rayne from myalmas to allholentide that ever was sene that men cowlde nat sowe ther lande."

(*Written in another page.*)

"M^d that in the seconde yere of quene Elisabeth ther was the gretes Rayne from Wetsontyde tyll hys was Bartylnwed day that no man kowde get in hys corne for Rayne. Every day that they wryt fayne to onbynde ther corne every cheffe and to dry the cheves w^t the son and spred them all I dyd spred xlvij lode of wete in the myll fylde."

4 ELIZABETH: THE LIKE RAIN.

"And also in the fourth yere of her Rayne ther was lyke Rayne every other day from mydsomer tyll [*blank*] that men kowlde nat have ther corne drye to cary."

3 ELIZABETH: PAUL'S STEEPLE BURNED.

"M^d that the fourth day of June and in the thyrde yere of the Rayne of quene Elisabeth Pors stepull was brande w^t wyldfyre the more petey."

4 ELIZABETH: MONSTROUS CHILDREN BORN.

"M^d in the fourth yere of quene Elisabeth Rayne ther wryt Chylderen borne, won at Chechester in Sussex the xxiiij day of June and in the fourth yere the Koffes [ruffs] pyuned above the yeres [ears] as women dyd wre them.

"Item another childe was borne at Muche Horkesley in the county of Essex the xxj day of Aperell in the fourth yere of quene Elisabeth Rayne w^{out} arme or lege or pryve members save stumpis. O prayse ye God and blesse hys name for his myghte hande hathe wrought the same," &c.

PHEASANTS KILLED: FRANCIS SALWEY: RICHARD HUNT, PARSON OF STANFORD.

"Be hyt had in mynde for ever that I Thomas Salway did kyll w^t a spare hawke in a mornynge fyve feysand that ys to wyt the olde feysand kocke and olde feysand hen w^t flyt a wyng and thro yng as bygg as olde peryeryngs in a pasture kallyd the low in the pache of

Sape wytnes ther unto Fraunsys Salwey gentelman, M^r Recharde Hunt person of Stanford and Thomas Rogers then servand w^t me the sayd Thomas Salwey gentelman. These hawkes wry wonderes bolde haukes, for they dyd set w^t the (*sic*) polles leynth [probably, three poles length] to me trussing ther fette not afrayde at all. I never sye the lyke. They wry thre myles from my howse prevely fett."

COMMISSION FOR CONCEALED LANDS.

"M^d that in the fourth yere of the Rayne of quene Elisabeth ther wry Comysyonars set for consyld [concealed] landes of the Churches or chapells."

5 ELIZABETH: PLAGUE IN LONDON.

"In the v yere of the Rayne of quene Elisabeth ther was sheche a plage of pestelens in London as was never sene the lyke, and therefore ther was a proclamacyon in all sheres that ther sholde be no terme at Myalmas for that cause, but Hyllary terme was kept at Hartford."

(*Written in another page.*)

"M^d that in the v yere of the Rayne of quene Elisabeth ther was a wonder marvelous plage of pestelen [ce] in London as ever was seyne, for they died by hundres and thowsans a wycke, some wyckes xvij^s a wycke and some wekes a M and iij the wyche began at mydsomer in the fythe yere and so contynuvid."

MOLDEWARPS.

"M^d that my man John Marchand did fynde and kylled v. young moldewarps upon a good fryday in Aperell, so that we may know that in that monythe they have young and nakyd they wryr and kownat se [could not see]."

6 ELIZABETH: SCARCITY OF FODDER.

"M^d that in the six yere of the Rayne of quene Elisabeth in that wynter there was moche scarcete and lacke of foder of hey and strawe as was forte yere before for they wryt fayne to throught all ther strawe beastes. I had thre sowes clene gone all."

7 ELIZABETH: FROST ON THE THAMES.

"M^d that in the sevynthe yere of the Rayne of quene Elisabeth in Januari tems [the Thames] at London was so frosen that men did shotte and pryche upon the Ise w^t ther bowes, and pleyd at the fotte ball upon the Ise, the wyche was a gret parrill and daunger for the peull and a gret wonder to se the lyke was never sene before, nat after that sort but it hathe bene seyne that it hathe byn so frosen that men hathe gone over tems w^t cart and wagyn upon the Ise."

7 ELIZABETH: GREAT WIND.

"M^d in the sevynthe yere of quene Elisabeth ther was in Marche shocke a wynd in the est that did continu a whole wycke and was so sore that it fretid away come in the toppe of the Rygge and the syde next the Est that it was clene gone and bare as thought ther had ben none sownd ther bothe wete and rye in all places."

BONES OF A GIANT FOUND NEAR COLCHESTER.

"M^d. In the vij yere of the Rayne of quene Elisabeth Ther was by a plase called Colchester in Essex a gentelman hunt a foxe after Crystommas and earthed the same fox in a sandy dry grounde and dyggid the same fox and in dyggng the same dygged up a thyne and all other bones pertynyng to a man the skull contaynyth fyve peckes of wheate in the same it is so gret. The very shyne bone from the kne to the foote rechet from the grounde to the eare of a very tall man hys tethe wyche wre taken out of the skull wre a handy bred brodde [a hand's breadth broad] and ten ynches about one of

the wyche teathe we did all see in our offes by a frynd that brought the same that had besenes in the eslekyr. The wyche tethe was my handy in brede and x ynches about the wyche was a monsther thynge to see yt should seme that he was not unburiyd thys thowsand yere all thys ys true you may tell yt of a certenty the gentilmān hathe nayled up the skull in hys halle to be sene of all men.

“Verum est quod Mathewe Salwey.”

8 ELIZABETH: PLAGUE OF CATERPILLARS.

“The somer in the vij yere of the Rayne of quene Elisabeth ther was the wonderus nowmber of katarpillas come out of Spayne and Frauns as was never seyne in Engvlande befour and they did ete wj ynches of the nether ende of the Ry eris and the tope of the ere. Ther was a man, is name is Dalo, did dwell at Wyehyn-ford, and sayd to me that ther wyr so many upon hym that he had moche a do to shefte them away of hym he did syt upon a style tourte [toward] the est and did come out of the est then w^t a esturne wynd he sayd that they wolde have fyllid all the donge waynes in any tone. They wyr like horse antis w^t wyngis. I did se them sat and ete the cres.”

GREAT SNOW: MAN LOST ON CLEE.

“M^d that ther was a Snowe fylle in Christonmas in the vij yere of the Rayne of quene Elisabeth that was so deppe that no man colde nether ryde nor goe well. Ther wyr men of thre score yeres of age that did not se such a won fourte yeres before. Men wyr drownyd bothe horse and man ther was won lost upon the Clee and fyve pondis in hys purse found dede.”

10 ELIZABETH: HOT SUMMER.

“M^d that in the tenthe yere of quene Elisabethes Rayne was the hottis Somar that ever was knowyn I did never know the like off hete in my lyffe surely and so sayd many men.

“M^d at the Wenday beft the Rogacyons wyche I had Ryppe straberyes the wyche hathe not bene seyne lyghtely.”

11 ELIZABETH: THE HERALDS' VISITATION OF WORCESTERSHIRE.

“M^d that in the leventh yere of the Rayne of quene Elysabeth in June came downe in to Worcestershire Clarencys kyng of Armes, and causyd all gentilmēn and other that wyr not gentylmen to apere before hym to shew ther armes and petegre how he is a gentilmān or else wyll proclayme them no gentilmān that canot shew nother armes nor petegre and also wyll retorne them to apere at London before the knyght marsyal in lesse they do gre and take order w^t the harold here and yt they do shew armes or petegres he wyll have for hys fe xx^s and yt a be no gentilmān he will have ^{ij} or else present hym to the knyght marsyall and he wyll send prevey sdes for them and make them fyne above at London thys sore and costely for bothe the partes they say that they oght to go in vesetacyon every seven yeres by ther laue every won in hys quarter the [that] ys to say est, west, northe, and sowthe w^t ther Commysyons the wyche be wonderus larg that ys they shall enter in to Chureches, Chapells, and howses w^t many other thynges to deface, pole down, and breke armes that be nat true. He had of me tonty [twenty] shelynges for hys fee that ys a Ryme” (*sic*. orig.)

12 ELIZABETH: ABUNDANCE OF GRASS.

“M^d that in the twelfe yere of the Rayne of Quene Elisabeth ther was suche abondauns of gras and hey as was not seyne in Threscore yeres before as men of thre-score yeres did saye.”

GREAT SNOW.

“M^d that in the twelfe yere of the Rayne of quene Elisabeth ther fylle a gret Snowe the monday after myalinas day and myals day was then fryday, so that it was upon the thyrd day after the wyche I thincke was never sene before, wetnes to it Thomas Salwey and other. It was wonder to se it in that time of yere that was not kynde.”

15 ELIZABETH: NO HAWTHORN.

“M^d. That in the xv yere of the rayne of quene Elisabeth in the moneth of Aperell ther was no treblowdy nor noe blowndy hawthorne the wyche was ever wont to be in the rogatyon wyches evermore. The will of God be fullyd in all thynges.”

A WET HARVEST.

“M^d that in the xv yere of the Rayne of quene Elysabeth ther was shuche a wet harvyst and wet wynte of rayne contynually every day or every nyete of rayne contynu that ther was susche wete [wheat] and rye on-sowyd by reson of the wette wether that ther is no man lyveand yf he war fourscore and fyfente yere that ever saw the lyke as I hard won molle say before a dosen pepull, who was of that age as he sayd, as I came from London at Whateley, my man Thomas Holder hard it as I dyd.”

16 ELIZABETH: GREAT RAIN IN LONDON.

“M^d that ther was in London the fourthe day of September was sheshe a great sheure of Rayne the wyche lastyd about two howres that canels of the stret being verye highe and full of water w^t a gret streme rendyng downe nere Dowgate. A yonge man about xx yeres of age lepinge over the water in the strett lepped to short and was caried away downe the stret and so drowned and yet ther wyr devers by hym but could not helpe hym, and the that toke him up was almost drowned also. Thys was a harde desteny to be drowned in the strett in so lettul a water. Thys was in the xvj yere of quene Elysabet rayne.”

PEG WOFFINGTON.

The writer of an article in a late number of the *Cornhill Magazine*, alluding to Margaret Woffington, observes:—

“Her training had not been of the best quality; her Irish birth was of the humblest, and she had begun life in Dublin by hanging to the legs of a rope-dancer, Madame Violante, as the latter went through her astounding performances. Mrs. Woffington was so thoroughly a lady in manner, speech, bearing, in grace, and in expression that many have doubted she *could* have been of such very humble origin, and such degraded companionship as her biographers assign to her. The fact is, that the lady was innate in Margaret. It was in her from the first, even when she carried water on her head from the Liffey to her neighbouring obscure home; that, in spite of her uncultivated youth, she should have had all the graces of a true lady has nothing remarkable in it. For about fifteen years this untaught but well-inspired Irish girl was the popular Rosalind.”

Also:—

Margaret Woffington and Mrs. Pritchard were equally unendowed by education.”

Again:—

“Even bishops, it is said, forgot her errors; and the poor of Teddington, where this Rosalind died, profit at

this moment by the active and abiding charity of Margaret Woffington."

I am one of those who doubt her very humble origin and degraded companionship; nor do I think her unendowed by education. I subjoin a letter, the original of which is in my possession, and it certainly is not the epistle of an ignorant person. Madame D'Arbly mentions as a leader of *ton* a famous Mrs. Cholmondely, who was Margaret Woffington's sister. Margaret's calligraphy is bold, free, and clear. Who Master Thomas Robinson was I am unable to conjecture; neither have I been able to procure any information upon the subject. Probably some of your correspondents may be able to unravel the mystery.

F. W. C.

Clapham Park.

"MY PRETTY LITTLE OROONOKO, —

"I'm glad to hear of y^r safe arrival in Sussex, and that you are so well placed in the noble family of Richmond, &c., for w^{ch} I have y^e most profound regard and respect. Sir Thomas Robinson writes me word y^t you are very pretty, which has raised my curiosity to a great pitch, and it makes me long to see you.

"I hear the acting poetaster is wth you still at Goodwood, and has had the insolence to brag of favours from me—vain coxcomb! I did indeed, by the persuasion of Mr. Swiny* and his assistance, answer the simpleton's nauseous lett^r—foh!

"He did well, truly, to throw my lett^r into the fire, otherwise it must have made him appear more ridiculous than his amour at Bath did, or his cudgel-playing with y^e rough Irish-man. Saucy Jackanapes! to give it for a reason for the burning my letter that there were expressions too tender and passionate in it to be shewn.

"I did in an ironical way (which the booby took in a *literal* (*sic*) sense complim^t both my self and him on the *successe* (*sic*) we shared mutually on his first appearance on y^e stage, and that which he had (all to himselfe) in the part of Carlos in *Love makes a Man*, when, with an undaunted modesty, he withstood the attack of his foes, arm^d with catt-calls and other offensive weapons.

"I did indeed give him a little double meaning touch on the expressive and graceful motion of his hands and arms as assistants to his energick way of delivering y^e poet's sentim^{ts}, and w^{ch} he must have learned from y^e youthful manner of spreading plasters when he was apprentice (*sic*). There, these I say were the true motives to his burning the Lett^r, and no passionate expressions of mine.

"I play the part of St Harry Wildair to night, and can't recollect w^t I said to the impertinent monster in my lett^r, nor have I time to say any more now, but y^t you shall hear from me by the next post; and if Swiny

[* Owen Mac Swiny, the dramatist, formerly a manager of Drury Lane, and afterwards of the Queen's Theatre in the Haymarket. He died on Oct. 2, 1754, leaving his fortune to his favourite Peggy Woffington.—E.D.]

has a copy of it, or I can recover the chief articles in it, you shall have 'em.

"I am (my Dr Black boy)
with my duty to their Graces,
y^r admirer and humble Serv^t,

MARGARET WOFFINGTON

"Saturday, X^{br} 18th, 1743."*

(Endorsement)

"For Mastr Thomas Robinson,
at Goodwood in
Sussex."

COLERIDGE'S "CHRISTABEL."—Was the publication of Scott's *Bridal of Triermain* prior or subsequent to that of *Christabel*? If the latter, the theory I am about to hazard falls at once to the ground; † otherwise I think I see the key to the mystery about the "Lady Geraldine." She is described as the daughter of "Sir Roland de Vaux of Triermain," who wedded, according to Sir Walter's *Gweneth*, the enchanted Sleeping Beauty of the Castle of St. John, and daughter of King Arthur and Guendolen, as thoroughgoing a witch as any in romance. Such a pedigree as this is, I think, quite sufficient to account for the "uncanniness" and weird character of the "lofty lady" of the forest.

W. J. BERNHARD SMITH.

Temple.

AUXILIARIES. — The modern Georgian presents an example of the use of *will* as an auxiliary for the future. Brosset, in his *Continuation of Klaproth's Grammar*, speaking of the divergence of modern from literary or ancient Georgian, says there is a future formed of *wida*, which means *he will, some one will or wills*, and also *must*. He compares it with the modern Greek *θέλει, θέλει vδ.*

Some may suggest that this auxiliary is a result of Armenian influence, but I doubt very much the extent of this admitted Armenian influence. I believe there is an influence of Georgian or its precursor in Armenian.

HYDE CLARKE.

RESTORATION OF OLD BUILDINGS. — In this age of revived architectural and archaeological taste and love of antiquity, I am surprised that more attention is not given by *millionaires* and others to the numerous venerable and well-wearing structures that are scattered throughout our land, and that are capable of being made habitable at a comparatively moderate outlay. Such ancient buildings are often beautifully situated, and surrounded with all the amenities of the most picturesque scenery; for our ancestors were far from indifferent to the natural attractions of the spots where they erected their castles or palaces. In this respect I was exceedingly struck, when lately

[* Dec. 18, 1743, was on Sunday.]

[† Scott's *Bridal of Triermain* was published in March, 1813, and Coleridge's *Christabel* in 1816.—E.D.]

on a tour in Scotland, with the old palace of Linlithgow, so worthy in point of hoary grandeur and situation, on the banks of a lovely lake, of being a royal residence. True, it is now dismantled, having been barbarously set fire to in some period of civil dissension; but I hope an architect would say that its walls are still sound, and capable of forming the supports of a noble structure. I can only judge from a somewhat hasty visit to the palace. Adjoining it is one of the best preserved and most ancient Gothic churches in Scotland, which luckily escaped the fury of the reckless spoliators. A TRAVELLER.

THE RULE OF THE ROAD AT SEA.—Much has been written in "N. & Q." on the "Rule of the Road" on land. Surely the following is worth preserving:—

"SAILING RULES: AIDS TO MEMORY, IN RHYME, BY THOMAS GRAY, ASSIST. SECRETARY, BOARD OF TRADE.

"Two Steam Ships Meeting.

"Meeting Steamers do not dread
When you see Three Lights ahead—
Port your helm, and show your RED.

"Two Steam Ships Passing.

"GREEN to GREEN—OR, RED to RED—
Perfect safety—Go ahead!

"Two Steam Ships Crossing.

"If to your Starboard red appear,
It is your duty to keep clear;
To act as judgment says is proper—
To Port—or Starboard—Back—or, Stop her!

"But when upon your Port is seen
A Steamer's Starboard light of GREEN,
There's not so much for you to do,
The GREEN light must keep clear of you.

"General Caution.

"Both in safety and in doubt
Always keep a good look-out;
In danger, with no room to turn,
Ease her!—Stop her!—Go astern!"

(Extracted from *The Standard* of Oct. 28, 1867.)

JOSEPHUS.

LATE DINNERS.—People who have fallen into the modern fashion of dining at 8.30 P.M. should read and digest the following advice, addressed to the great Lord Bacon by his kind, venerable, and sagacious mother, from Goshambury:—

"Look very well to your health. Sup not, nor sit up, late. Surely I think your drinking to bedwards hindereth your and your brother's digestion very much. I never knew any but sickly that used it, besides being ill for heads and eyes. Observe well, yet in time."

Her letter is dated August 20, 1594, but modern matrons might repeat the admonition.

SYDNEY SMIRKE.

MONUMENTAL INSCRIPTION. — The following memorandum, in a modern hand, is bound up between the 196th and 197th page of the volume of Gervaise Holles Lincolnshire Collections, now

forming No. 6118 of Additional Manuscripts in the British Museum:—

"*Transcript of a Monumental Inscription in the Chapel of the Nunnery of Benedictines at Louvain, May 20th, 1792.*

"D. O. M.

Hic jacet

Guilielmus Moor

Lincolniensis

contra perduelles Regi

centurio militavit

Tandem melior Christi

miles patriam ob fidem

deserens . . . militiam

clausit et vitam

Obiit 8 Septem. A.D. 1682.

Ætatis sue 66.

Requiescat in pace."

CORNUB.

SHODDY: MUNGO.—I read in the *Third Report of the Commissioners on the Pollution of Rivers*, that *shoddy*, the produce of soft woollen rags, such as old worn-out carpets, flannels, Guerneseys, stockings, and similar fabrics, was first introduced about the year 1813, at Batley near Dewsbury. *Mungo* was adopted in the same district, but somewhat later. It is the produce of worn-out broad or similar cloths of fine quality, as also of the shreds and clippings of cloth. The term is stated to have arisen in consequence of the difficulty at first of manipulation: a manufacturer gave some of the materials to his foreman, who, after trial in the shoddy machine, came back with the remark, "It winna go"; when the master exclaimed, "But it mun go"! PHILIP S. KING.

EXECUTION OF CHARLES I.—In a long autograph letter I possess, addressed to Johann Cocceius of Leyden, July, 1651, by Johannes Huldricus, in *Eocl. Tiguri. Verbi Dei Minister*, he speaks, amongst other important events, of the death of King Charles I. which he witnessed:—

"Lugduno Batavorum Galliam, mox anno vertente Angliam Theologie practice ergo, petij, ubi, supplicio Regis securi fracti presens adstiti; tragodia inaudita, et vel auditu ne dicam visu horrenda!" [and he adds] "Ex Anglia Bataros iterum petij, propter pratarum insultus qui tum undiquaque Anglis insultabant,"

from which it would appear it was not very safe even for peaceable men to live in England in those troubled times. P. A. L.

Quæritur.

BANKERS', OR MASONS' MARKS.

In November, 1864, when I was last staying with my late cousin, the Rev. Canon Hutchinson, in the Close at Lichfield, a stranger visited the Cathedral, and passed a considerable time one morning in the pursuit of a branch of archaeological study to which I had not then turned my attention. He examined many parts of the interior

walls of the building in search of ancient masons' marks scratched or cut on the stone. The subject, to me, having the charm of novelty, induced me to make inquiry from stone-cutters and others as to the employment of such marks, whether in ancient or modern times, and whether they were merely fanciful, or were intended to answer any useful purpose. When a man is about to work a block of stone, he places it upon a stool or stout table, or more commonly a heavy junk of wood. This table or support is termed in the trade a "bank," and the men who work at it are called "Bankers." Hence it follows, by an easy sequence, that the marks of these men should be termed "Bankers' Marks." One or two reasons were given me in explanation of their use. It is plain that every man must work his different pieces of stone as to make them fit well together when they are placed in the building, and, to know those which he has himself worked, he will put his own mark upon them. This might be his own private reason for their employment, but another was also given me. The foreman or clerk of the works will sometimes require to know what work was executed by what men; for where a block of stone has been sent up to the building (among twenty others) badly shaped or carelessly worked, the foreman would require to know who did it, in order to reprimand the bad workman. The use of such marks therefore nails every bit of work upon its author. The employment of such marks in masonry is said to date from a very early period. Down to about the fourteenth or fifteenth century, I was informed, it was customary to put these marks on the outside face of the stone, where they remained visible after the building was completed; but subsequently to that time, for some reason or other (perhaps because they were thought to be unsightly), they were placed on the bed of the stone, where they are concealed. When Sidmouth parish church, in Devonshire, was rebuilt in 1860, by a whim of the clerk of the works the masons' marks were put on the outer face, where they may still be seen—that is, in such cases as where the lamentably soft stone has not decayed away.

During the process of restoring Lichfield Cathedral, nearly the whole of the interior had been scraped, so as to remove the successive coats of whitewash, by which operation any scratches still retaining the lime revealed themselves clearly upon the darker coloured stone. Mr. Yeend (pronounced Yend), the head verger, and a very intelligent man by the way, informed me that the gentleman who was engaged in the researches alluded to was named Ford, and that he had it in contemplation to bring out a book on the subject of these marks, illustrated with facsimiles of them. Having been shown some of the marks by Mr. Yeend, and fired by the newness of the subject, I set to work examining the cathedral, and made rubbings

of such as I found. As further tending to give interest to the practice amongst workmen of using such devices, I was told that men jealously adhered to them through life, and that they were frequently transmitted from father to son. Before I left Lichfield I had collected nearly thirty of them, all of which I still retain, pasted into a book, together with memorandums noting the places where they occurred. In illustration of this I will mention some of them, as, for instance, a plain cross occurring on the south side of the large south-west pier of the central tower: the fylfot on N. side of presbytery, this part of the building having been erected about 1325; the saltier, three examples on first pier (from the west door) on N. side of nave; the saltier crossed again like a cross-crosslet, on third pier, S. side of nave, built about 1250; a rude Greek A, two examples on columns E. side of N. transept, near the organ; figure like a bent bow with string, or chord and arc, two on seventh pier N. side of nave; arrow head, two on W. side of N.W. pier of central tower; arrow on E. side of N. transept; two lines conjoined, making a figure like a flail, three examples, from N. transept, built about 1240, and central tower; two flails saltier-wise, W. side of N. transept; a perpendicular line with three side lines sloping upwards out of it, two or three on fourth pier on S. side of nave; a saltier between two perpendicular lines, two on fifth pier on S. side of nave; a triangle crossed at the points, two on N. side of first pier on S. side of nave, nearly twenty feet from floor; a trefoil of three vesica-shaped figures conjoined in point, almost regular enough to have been struck with the compasses, two on S. side of S.W. pier of central tower; a trefoil of three triangles conjoined in point, one near great west door, N. side, and two behind S. half of chapter-house door; a star like eight spokes of a wheel, third pier S. side of nave; a star like six spokes of a wheel on left side of organ; a star on six points formed of two equilateral triangles, one on left of organ front on wall in N. aisle of choir, and another on left of door going to chapter-house, in same aisle; a star of five points on W. side of S.W. pier of central tower, near the floor. I may also mention rudely formed letters used as marks, such as M, V, R, W., &c. occurring in different places. They are all Roman capitals. On the wall to the left of the organ front are apparently the letters I—R, conjoined by a horizontal line. In looking for masons' marks, the inquirer ought to find at least two of the same sort, in order to be certain that the scratches are not accidental.

With regard to the modern marks used by the masons who rebuilt Sidmouth church in 1860, I may as well add that I copied the marks at the time, and I also took down the names of all the men who used them. It would be interesting now to know the names of those who had put them on

the stone-work of Lichfield Cathedral more than 600 years ago.

Such are my notes. By way of query I would ask whether Mr. Ford has gone on with his book?
P. HUTCHINSON.

ANONYMOUS WRITERS (2nd S. iii. 103.)—Under this heading MR. BOLTON CORNEY quoted some verses for your readers to identify. As this has never been done, will he now supply the author's name?
RALPH THOMAS.

BARTLET HOUSE.—In a quotation from *The Postman* for April 6, 1699 (3rd S. x. 357), Bartlet House is referred to as being "at the east end of Hyde Park." Is anything known of the place, or its occupants, previous to the above date? Whence did it derive its name?
CPL.

DR. BLOW.—I remember to have heard some time ago the following story of Dr. Blow, who was organist of Westminster Abbey about the year 1700. Once, when travelling, a foreigner showed him a piece of music, the work of some eminent composer on the Continent. Blow borrowed the manuscript, and returned it the *next day* with a second part added to it; whereupon the foreigner exclaimed, "Sir, you are the devil or Dr. Blow." Can any of your correspondents tell me the name of the musician whose work was thus supplemented, and what composition can have made Blow's name so famous on the Continent?
X. L. D.

CINQUE-PORT SEALS.—At the Congress of the British Archæological Association, held at Hastings in August, 1866, a paper was read by T. H. Cole, Esq., M.A., on the "Antiquities of Hastings," which has been printed in the volume of the *Transactions* of the Association. In his remarks upon the town-seal of Hastings, Mr. Cole alludes to the representation given on the seal of the victory gained in 1267 by Hubert de Burgh over the fleet of Prince Louis of France (the device on the seal being that of one vessel running down another), and believes the Hastings seal to be unique in this characteristic. On this point, however, he is in error, as this nautical feat is still more clearly given on the town-seal of Pevensey, a cinque-port under Hastings. The French ship on the Pevensey seal has for its solitary occupant a bishop, with mitre and pastoral staff; perhaps intended to represent Eustace le Moine, or "the Monk," who had the command of the Dauphin's fleet, but who is said to have been beheld after the engagement as a mere sea-rover, and no true knight entitled to the honours of war.

May I further draw the attention of such of your readers as have access to any collection of mediæval seaport seals, to the position of the ship's rudder in the seals of Bristol, Dover, Dun-

wich (oldest), Faversham, Southampton, Pevensey, and especially Winchelsea? Instead of projecting from the stern of the ship, the rudder in these examples passes over the side of the vessel in a way which I never heard of or ever before saw delineated. Any information upon this curious point will be of interest to me as a collector of mediæval seals.
M. D.

SIR ROBERT CLAYTON, KNT.—In 1701 the authorities of St. Thomas's Hospital, to which he had been a considerable benefactor, erected a statue in marble to Sir Robert Clayton, Knt. The work is considered to be one of great merit, but there is no record as to the artist. If any of your readers can assist me in discovering the name of the sculptor, I shall be extremely obliged.
W. R. C.

HAWK BELLS.—When were these first introduced in England?
GEORGE VERE IRVING.

GENERAL RICHARD MATHEW.—This ill-fated officer, who was outmanœuvred by Tipoo Sahib at Bednore, and murdered by him in cold blood afterwards, is supposed to have belonged to the Irish family of Mathew, the representative of which held the earldom of Llandaff. If any of the readers of "N. & Q." could give any information respecting the family to which General Richard Mathew belonged, the writer of this query will feel greatly obliged.
M. M.

MORE AND GUNNE FAMILIES.—Will any reader of "N. & Q." inform me if they can enlighten me on the following query?—Sir John More, Lord Chief Justice of England, in his will mentions the name of *Gunne*. In the State Papers of Henry VIII. Christ' Gunner or Gunier is mentioned between King Henry VII. and VIII. and Wolsey, when the latter was in Calais in 1627, and Sir T. More was acting with them, and a note in vol. i. p. 279 states that he was sometimes called *Mores*. I wish to ascertain if his real name was *Abel Gunne*. There was a William Gonel, the friend of Erasmus, and who came from Sir T. More's family, who was a learned man, familiar at Cambridge College, and was supposed to be the clergyman who was collated by Nicholas West, Bishop of Ely, to be rector of Conyngton in Cambridge, and remained rector there for many years. Can he be the same as Abel Gunner or Gunne? Any particulars explaining why Gunner was called *Mores*, &c., will be thankfully received by A. RIDGE, Mrs. Maxwell's, Stationer, Museum Street, W.C.

PHILOLOGY.—Can any of your readers tell me of any book or paper treating fully of a subject which Trench, in *English Past and Present*, touches slightly upon, viz., "words formerly good English now become provincial or vulgar"?
J. B. L.

POEM.—Can anyone oblige me with information respecting a poem, I believe Cornish, some part of which runs thus?—

“Crossbows, tobacco-pipes,
And round about you see
His wife, good dame,
And a litter of cats,
And he looked like the head
Of an ancient family.”

I may be wrong in the rhyme, but I heard it many years ago, and should like, if possible, to obtain a copy.

EDWARD COLLINS.

REFERENCE:—

“Perchance such may be *in via perficiendorum*, which Divines allow to Monastical life, but not *perfectorum*, which by them is only due to the Prelacy.”

What divines are here referred to as drawing this distinction between the life of monks and prelates? CPL.

RICHARD, KING OF THE ROMANS.—Can any one inform me whether any engraving of Richard, King of the Romans, brother of Henry III. of England, exists; and if so, whether it is to be obtained? Also, where Professor Gebauer's Life of the same prince can be procured? H. L.

ROSNY.—In a window at Charmouth I saw an old-fashioned bracket in plaster, bought a few years ago at the sale of a French lady's furniture. There was nothing remarkable about it except the inscription, which ran thus—the letters in capitals, well formed and gilt:—

“Relevez-vous, mais relevez-vous donc, Rosny. Ils vont croire que je vous pardonne.”

To what event in the life of Sully, or any other Rosny, can these words refer?

The bracket did not seem older than the period of Louis Quinze. K. B.

CROKER AND GUTHRIE FAMILIES.—Richard William Croker of Croom Castle, co. Limerick (youngest son of John Croker of Ballynaguard, by Sarah Pennefather), is said to have married, about the year 1790, Miss Guthrie. Can any of your Irish correspondents give me further information about her and the children of this marriage? I am endeavouring to complete the pedigree of the ancient family of Croker in all its branches. It became extinct in Devon, I believe, on the marriage of Mary, daughter and heir of Courtenay Croker, with James Bulteel of Flete. C. J. R.

SHARD.—“Shard-borne” or “shard-born beetle” (*Macbeth*, Act III. Sc. 2): does it, or does it not, mean born of dung? That is clearly a meaning of *shard*. See Halliwell's *Dictionary of Archaic Words*, where he cites for this meaning North, who explains *shard* by cow-dung; and Elyot, “sharde and dunge.” Mr. Halliwell says also, that Harrison calls the beetle the “turd-bug.” This is also clearly the meaning of *shard* in Dryden's lines:—

“Such souls as shards produce, such beetle things,
As only buzz to heaven with evening wings.”

Hind and Panther, Part I.

This is a description of dissenting sects, which he has before called—

“A slimy-born and sun-begotten tribe.”

Shard also means a hard shell, like the beetle's covering; and the “sharded beetle” of Shakespeare (*Cymbeline*, Act III. Sc. 3), is doubtless the hard-cased or mailed beetle. CH.

RICHARD BRINSLEY SHERIDAN.—It is recorded in the biography of Sheridan that he materially promoted his election as M.P. for Stafford in 1780 by providing places for some of his constituents at “Drury Lane and the *Opera House*.” Was Sheridan either proprietor, manager, or director of the *Opera House* as well as *Drury Lane*? And if so, was the *Opera House* in question that in the Haymarket, built by Sir John Vanbrugh *circa* 1728, and burnt down in June 1789? J. A. Peckham.

SHOOTING STARS: THE BATTLE OF SEDGMOOR.—The following lines in Dryden's “*Hind and Panther*,” part II., describing a celestial phenomenon seen by himself on the night of the battle of Sedgmoor (July 6-7, 1686), seem to be a description of a shower of shooting stars:—

“Such were the pleasing triumphs of the sky
For James his late nocturnal victory:
The pledge of his almighty Patron's love,
The fireworks which His angels made above.
I saw myself the lambent easy light
Gild the brown horror and dispel the night;”

It is singular that there is no other known contemporary allusion to what is here referred to by Dryden. Lord Macaulay has not noticed this passage in his account of the battle of Sedgmoor. Sir Walter Scott says in his note on the passage, “The author seems to allude to some extraordinary display of the *Aurora Borealis* on the evening of the battle of Sedgmoor, which was chiefly fought by night.” In a learned paper on Shooting Stars just published in the *Cornhill Magazine* the showers of July 25-30 are mentioned. CH.

SYMPREE: FRAYT'.—In a certain document, endorsed “Burg' Shaston, 1565,” relating to a tripartite division of the conventual buildings there, published in Hutchins's *Dorset* (1st edit. vol. ii. p. 21), one or two unusual words occur, e. g. *sympree*:—

“The scite & precincts of the late monastery of Shaston, with all manner of houses &c., & also the *sympree* & the ground called Park Gardens,” &c.

“Item, the ground of the *sympree* & of the Church.”

Also *frayt'*: “the great chamber next to the *frayt'*, called the *frayt'* chamber.”

I should be glad of an elucidation of these two words, which I cannot find in the glossaries.

C. W. BINGHAM.

Queries with Answers.

THE EARLDOM OF DEVON.—In an account of the see of Bristol, recently published, is the following passage respecting Bishop Henry Reginald Courtenay:—

“His family, one of the most ancient in Europe, lost for two centuries and more, through a singular circumstance, the earldom of Devon, to which they were entitled, and which was at length recovered by his son.”

What was this singular circumstance?

UNEDA.

Philadelphia.

[The earldom of Devon was in abeyance two hundred and seventy-four years. Sir Edward Courtenay, created Earl of Devon Sept. 3, 1553 (the grantee of the patent under which Viscount Courtenay in 1830 claimed the earldom) was an object of jealousy to the crown during the reign of Edward VI., in consequence of his proximity to the throne, and was confined in the Tower. Upon the accession of Queen Mary he was immediately released and received into her especial favour, which circumstance has been attributed by historians to her entertaining a personal affection for him. Not long after the patent creating him earl was issued, having incurred the queen's displeasure, he was induced to go abroad, and died at Padua in 1556, without issue. This unfortunate nobleman seemed to be born to be a prisoner; for, from twelve years of age to the time of his death, he had scarcely enjoyed four entire years of liberty.]

Sir William Courtenay, of Powderham, third Viscount Courtenay, descended from Sir Philip Courtenay, son of Hugh XI., second Earl of Devon, claimed the earldom in 1830 as heir male of the above Edward XX., fourth Earl of Devon; and the House of Lords resolved, March 14, 1834, that he had established his claim. He died unmarried at Paris, May 26, 1835, when the earldom devolved on his cousin William Courtenay, son and heir of Henry Reginald Courtenay, D.D., Bishop of Exeter.]

“THE DESERTION,” 1689.—Who was the author of “*The Desertion*,” or account of all the public affairs in England from Sept. 1688 to February following,” by a Person of Quality, 4to, London, 1689?

T. E. WINNINGTON.

[This is one of the tracts occasioned by the abdication of James II. The controversy was commenced by Bishop Burnet, in a pamphlet entitled “An Inquiry into the Present State of Affairs; and, in particular, whether we owe Allegiance to the King in these Circumstances? And whether we are bound to treat with him, and call him back again or not? Printed by Authority, 1688, 4to.” In this work King James is considered as a deserter of the crown. Jeremy Collier was one of the first to support publicly the claims of King James. This he did in a tract under the title of “The Desertion Discussed, in a Letter to a Country Gentleman, 1688, 4to,” which was the first direct attack upon the principles of the Revolution. It appears to have been written just after the Com-

mons had declared the throne vacant; and doubtless was intended to influence the decision of the Upper House. Edmund Bohun replied to Collier in the tract possessed by our correspondent, entitled “A History of the Desertion, &c.,” containing an account of all the proceedings connected with the Revolution, and a review of the king's acts, which led to the attempt of the Prince of Orange. Bohun's pamphlet is reprinted in the *State Tracts of William III.*, i. 39–98.]

EOBANUS.—A few days ago I saw in the library of a friend a small curious work, entitled—

“De tuendâ bonâ valetudine Libellus Eobani Hessi, commentariis doctissimis a Joanne Placobomo Professore Medico quondam in Academiâ Regiomontanâ illustratus. Franc. Anno M.D.LXXXII. . . .”

Of Eobanus I know little, and that not to his credit. He died in 1540. Some of his writings are mentioned in a very brief account of him in Lemprière's *Universal Biography*, but not the above. S. S. S.

[Helius Eobanus Hesseus, a Latin poet of Hesse, was born Jan. 6, 1488, under a tree in the fields, and therefore probably of obscure parents. He became, however, so famous by his poems, as to be called the German Homer. He taught the belles lettres at Erfort and Nuremberg, then at Marburg, where the landgrave of Hesse loaded him with favours. Eobanus was given to his country vice of excessive drinking, in which he prided himself. He died Oct. 5, 1540, at Marburg. A list of his works is given in the *Biographie Universelle*, ed. 1855, xii. 497, and Watt's *Bibliotheca Britannica*. His *De Tuendâ bonâ Valetudine* has been frequently reprinted, 1555, 1564, 1571, 1582, and particularly admired. The Life of Eobanus was written by Joachim Camerarius, Nuremb. 1553, 8vo.]

RAGNAR LODBROG.—Can you tell me where I can get an English version of Lodbrog's Sword Song? Also whether there is any good English poem on the death of Ignatius the martyr?

W. P. WALSH.

Sandford Parsonage, Dublin.

[By the Sword Song our correspondent no doubt alludes to Lodbrog's Epicedium, or *Death Song*, of which every stanza began “Hiuggom ver með hiaurvi” (We hewed with our swords), or, according to Olaus Wormius' Latin version, “Pugnavinus ensibus” (We have fought with swords). The following versions of this famed song have been published: (1.) “The Death-Song of Ragnar-Lodbrog, King of Denmark. Translated from the Latin of O. Wormius, by H. Downman. Latin and English. Lond. 1781, 4to.” (2.) “Lodbrokar-Quida: or the Death-Song of Lodbroc, now first correctly printed from various manuscripts, with a free English translation. To which are added the various readings, a literal Latin version, an Islando-Latino Glossary, and Explanatory Notes. By J. Johnstone. Printed at Copenhagen, 1782, 16mo.”

We have never met with any good English poem on the death of Ignatius. There is a tragely entitled *The Martyrdom of Ignatius*, by the late John Gambold, M.A.

Moravian Minister of Staunton Harcourt, Oxfordshire, 1773, 1789, 8vo.]

"EPISTOLA ENCYCLICA EPISCOPORUM 1867."—The Greek version of this interesting document is by the Venerable Archdeacon Wordsworth of Westminster. By whom is the Latin version? The papers said that the late much esteemed Bishop Lonsdale of Lichfield was to have undertaken this. Did he live to complete it? This fact, if really ascertainable, would be well worthy of preservation in "N. & Q." JUXTA TURRIM.

[It was stated in *The Church Times* of Oct. 19, 1867, that the Latin version of the Encyclical Letter was entrusted to the Right Rev. E. Harold Browne, Bishop of Ely.]

"ULTIMA RATIO REGUM."—When was "ultima ratio regum" first applied to artillery? or is the expression older, and signifying war? C. A.

[This motto was engraved on the French cannon by order of Louis XIV.]

Replies.

DESTRUCTION OF BOOKS AT STATIONERS' HALL IN THE YEAR 1599.

(3rd S. xii. 374.)

In your number for November 9, CUBER inquired whether "the entry relating to this incident which is referred to by Warton as being on the Registers of the Stationers' Company has ever been printed, as it would be very serviceable at the present time." Previous to the appearance of this query, I had made, with the permission of the authorities at Stationers' Hall, a verbatim copy of the whole of the entry, which I beg to send for insertion in "N. & Q." The original entries in the Stationers' Register are written in hands which are rather difficult to decipher, but having applied myself to the task with necessary care, I venture to say that this is a correct transcript. Warton, in his *History of English Poetry*, vol. iii. p. 394, ed. 1840, in his abstract of it, has been guilty of a remarkable oversight; for though he mentions all the works named below as having been "ordered for immediate conflagration," he omits to notice what is equally evident in the original entry (Registr. Station. C. fol. 316 b), that the *Caltha Poetarum* and *Hall's Satires* were "staid" (or reprinted), and that Willobie's *Avisa* (incorrectly entered as "Advisa") was ordered to be "called in."

The following is a copy of the "Order for Conflagration":—

"Satyres learned Hall's Satyres, viz. Virgidemiarum, or his tootheles or biting Satyres.

Pignalion with certaine other Satyres.*

The Scourge of Villanye.†

The Shadowe of Truthe in Epigrams and Satyres.‡

Snarlinge Satyres.§

Caltha Poetarum.||

Davye's Epigrams, with Marlowes Elegyes.¶

The booke againste Women, viz. of Marriage and Wyyving.**

The xv Joyes of Marriage.††

"That noe Satyres or Epigrams be printed hereafter.

"That noe Englishe Histories be printed excepte they bee allowed by some of her Maies Privie Counsell.

"That noe Playes be printed excepte they bee allowed by sooche as have authoritie.

"That all Nashes bookes and G. Harvyes bookes be taken wheresoever they maye be found, and that none of their bookes bee ever printed hereafter.

"That thoughe any booke of the nature of these heretofore expressed shalbe broughte unto you under the hands of the Lo. Archbisshop of Canterbury, or the Lo. B. of London, that the said booke shall not be printed untill the M^r or wardens have acquainted the said Lo: AR^{ch} or the Lo. B. with the same to knowe whether it be their hand or no.

"JO. CANTUAR.

"RIC. LONDON.

"Suche bookes as can be found, or are already taken of the Argumentes aforesaid, or any of the bookes above expressed, lett them bee forthwith broughte to the B. of London to be burnt.

"JO. CANTUAR.

"RIC. LONDON.

"Sit examinatu."

"Die Veneris primo Junii xli^o Re.

"The Comaundements aforesaid were delyvered att Croydon by my Lo: Grace of Canterbury and the Bishop of London under their hands to M^r Newbery, M^r Binge, and M^r Ponsobny, Wardens. And the said M^r and Wardens did there subscribe twoo coppies thereof, one remayninge with my Lords Grace of Canterbury, and thother with the Bishop of London.

"Die Lune iiii^o Junii xli^o Re.

"The foresaid Comaundements were published at Stationers Hall to the Companye and especyally to the prynters, viz. John Wyndett, Gabriell Simpson, Richard Braddoeke, Henrye Kingston, Willm. Whyte, Raphe

* By John Marston; but published anonymously, 1598.

† By Marston. First edition 1598; second ed. 1599.

‡ The title of this work, which is by Edward Guilpin, is "Skialetheia, or a Shadowe of Truth in certaine Epigrams and Satyres," 1598. Of this most rare book I found at Lamport Hall at the same time as the *Venus and Adonis* and *Passionate Pilgrime*, both dated 1599 (see "N. & Q." Oct. 12.) a remarkably beautiful copy, clean and perfect, in the pamphlet form, with edges entirely uncut.

§ "Micro-cynicon, sixe snarling Satyres by T. M. Gentleman," perhaps Thomas Middleton. London, T. Creede, 1599.

|| "One of the most exceptionable books (says Warton) of this kind (i. e. "dissolute sallies") written by T. Cutwode, appeared in 1599."

¶ "Certaine of Ovides Elegies, by C. Marlow."

** "Of Marriage and Wiving, a Controverisie between Hercules and Torquato Tasso, translated into English by Robert Tofte." London, T. Creede, 1599, 4to.

†† This anonymous work was first printed by Wynkyn de Worde in 1509, 4to. But the last edition of *Lovvendes* mentions no later edition as having come down to our times.

Flower, Thomas Judson, Peeter Shorte, Adam Islipe, Richard Feild, Edmond Bollifante, Tho. Creed, Edward Aldee, Valentyne Symes.

"These bookes presently thereouppen were burnt in the Hall, vz.—

Pigmalion.

The Scourge of Volany.

The Shadowe of Truthe.

Snarlinge Satires.

Davies Epigrams.

Marriage and Wyvinge.

15 Joyes of Marriage.

This staid —
Caltha Poetarum.
Halls Satires.

Willobies Advisa
to be called in."*

"We may wonder," says Mr. Dyce, in his *Account of Marlowe and his Writings*, p. xxxviii, ed. 1865, "at the inconsistency of the book-inquirers of those days, who condemned to the flames Marlowe's *Ovid's Elegies*, Marston's *Metamorphosis of Pygmalion's Image*, nay, even Hall's *Satires*, and yet spared Harington's *Orlando Furioso*, which equals the original in licentiousness, and is occasionally so gross in expression that it would have shocked Ariosto. The truth may be, that 'the authorities' did not choose to meddle with a translation which was not only dedicated to the Virgin Queen, but had been executed at her desire."

CHARLES EDMONDS.

136, Strand.

COLBERT, BISHOP OF RODÈZ.

(3rd S. xii. 226, 272, 317, 397.)

ANGLO-SCOTUS is mistaken in stating that an attestation of the descent of Colbert Marquis de Seignelay was ratified by a Scottish Act of Parliament in 1686. The document to which Mr. Ridell refers does appear in the proceedings of the Parliament of that year (*Act Parl. Scot.* vol. viii. p. 611), but there is no Act ratifying it. This is clear when its terms are compared with the next entry, which is a ratification in favour of George Duke of Gordone. In fact, it is neither more nor less than a *petition*, which the Parliament had the courtesy to permit their clerk to insert in the minutes in the same way as petitions are now occasionally printed with the votes of the House of Commons; but they took no further action in the matter, and expressed no opinion on its allegations. Its conclusion shows that this is its proper description:—

"All these premises we know to be most true Therefore most humbly beseech His Ma'tie and the right honourable the Estates mett in this Parliament, That they wold be pleased by their Act to command the directors of his

* "Willobie his Avisa, or the true Picture of a modest Maide and of a chast and constant Wife"; first printed in 1594, 4to. According to the last edition of Lowndes' *Bibl. Man.* it was reprinted in 1596, 1605, 1609, and 1635. The edition of 1605, London, by John Windet, 4to, purports to be "the fourth time corrected and amended"; and that of 1635, 4to, "the fifth time corrected." This enumeration leaves one edition unaccounted for, which may be one printed in this same year, 1599, and before publication ordered, as we find above, "to be called in." Extracts from the fourth edition are given by Haslewood in Brydges' *British Bibliographer*, iv. 241-259.

Ma'ties Chancellary to make and write a bore briefe to pass his Ma'ties great seal according to the tenor of the premises whereby that illustrious and most noble family of Colberts may be restored to us their friends and to their own native country. And that envious and malignant fame may be silenced and posterity better informed, and that no doubt or debate may arise concerning these our Lines of attestation, we have putt thereto our subscriptiones manual freely and unanimously as follows."

Unfortunately nothing follows, and consequently we are left in ignorance as to who the petitioners were.

The document is headed, "Warrant for a *Bore Briefe* to Charles Colbert, Marques of Seignelay."

It may be supposed that the word *warrant* indicates that an authority was granted for issuing this brief; but this is not the case, as that phrase in Scotland at the time meant no more than what we now convey by the expression, "The grounds or reasons for." A *bore briefe* is a very obsolete chancellary writ,—so obsolete indeed that it is not mentioned by either Stair or Erskine. Its meaning is, however, evident. It was a statement of the various maternal descents of the person referred to, and would be an authority for quartering the arms of these ladies on his shield, a matter at that time of some importance abroad, where the right to use at least sixteen of such quarterings was the test of the importance and rank of the person.

The Colbert pedigree, as stated in the petition, has enough of grandiloquence, and, I suspect, also of *fable*; but it would take a long time to examine the truth of its numerous links.

GEORGE VERE IRVING.

There is no doubt of the Scottish descent of the Bishop of Rodèz. He was descended from George Cuthbert, of Castle Hill; who, in consideration of his valour at the battle of Harlaw in 1411, had an addition granted to his arms, as may be seen in the Heralds' College in Scotland. John Cuthbert, Baron of Castle Hill, married Jean Hay, heiress of Dalgethy, of which marriage there was issue four sons: George, the eldest, Baron of Castle Hill; Lachlan, the second son, a major-general in the French service; Alexander, the third son, naturalised in France; and James, the fourth son, who settled in Carolina. George, the eldest son, married Mary MacIntosh of Holm, and there was issue of such marriage four sons: James, who settled in Georgia, North America; Seignelay, Bishop of Rodèz; Lewis; and George, who settled in Jamaica. Lewis, by some family arrangement, acquired the Castle Hill property, but afterwards sold it. He was the father of Seignelay Thos. Cuthbert, now living in Caledonia Place, Clifton, and has a son in orders, curate of Newton Abbots, Devon. Alexander, the third son of John Cuthbert and Jean Hay, presented a

memorial to the Lord Lyon King at Arms in Scotland about the year 1771; who, on Aug. 1, 1771, granted a certificate and testimonial of the Cuthbert descent, from a copy of which the greater part of the foregoing is taken. The original, no doubt, is in the Heralds' Office in Scotland; and a *Note sur la famille Colbert* was published at Paris, in 1863, by Didot Frères, Fils et Cie., 56, Rue Jacob, setting forth all the charters and documents establishing the descent. T. P. Clifton.

THE PALACE OF HOLYROOD HOUSE.

(3rd S. xii. 269, 351.)

I think I have said enough to prove, to any reasonable person, that Holyrood House was "burnt to the ground on all the parts thereof" in 1650; and was rebuilt by Cromwell in 1659. Why Cromwell rebuilt "an exact facsimile of these rooms," I am not supposed to know, but I know that he did so to the "full integrity." Nor do I know why Sir W. Bruce retained those Cromwell-built towers in his design of 1674. I do not think it was "to cram the public with the notion that they were the identical old rooms." Any person, unblinded by prejudice, would see in a moment that the architect saved the north-west towers to form a part of his new design, as he built other towers, at the opposite end of the building, to correspond with them. The cramming has been a subsequent idea, and I must say that it has been very well and industriously carried out; but I for one, at least, choose to reject it.

I am sorry to perceive that G., for lack of argument, has been culpable of another misrepresentation. I neither said, nor hinted, that the Bannatyne Club "were guilty of an unauthorised interpolation." I never was simple enough to suppose that "the *élite* of the literati of Scotland" collated Nicoll's manuscript. The editor of the printed book, however, may have interpolated the words "except a lytill," as from his own showing they are not in the text; and though I would be most sorry to accuse any gentleman of such a crime, yet I am justified in doing so when, in the first volume of the *Miscellany*, I find the words quoted as if they were in the text, and rendered as the "small part"; and also, in the same *Miscellany*, a disingenuous claim for part of the building after the fire still being habitable, as it was a prison; though it is well known that the prison was in, and for the dwellers in, the sanctuary of the abbey and not in the palace. Nicoll expressly says, "the whole royal part of that palace." I shall not further notice G.'s misrepresentations, but I throw the words "except a little" out of the argument altogether; if they are in the manuscript, they cannot relate to the

towers on the north-west, which comprise, according to the engraving, almost one-third of the whole building, and could not by any perversion of language be called a little or a small part.

The rest of what I said bore upon the many other shams of Edinburgh; and I gave the story I was told by a clergyman of the Church of Scotland, about the Town-guard, merely as an instance of Edinburgh credulity, G. having stated that Arnot was "by no means a credulous writer," and I understood very well what he referred to, and what he meant. I do not know whether Sir Walter Scott believed the story or not, there are exceptions to all general rules; but I know that he told, and I suppose that he believed, stories equally as incredible. What did he say about the apartments that Queen Mary dwelt in, when she was a prisoner in Lochleven Castle! He said, in the introduction to *The Abbot*, that he would give a more minute account than is to be found in the histories of the period—and he certainly did so. He represents the *garden* of the castle as ornamented with statues, and an artificial fountain in the centre!—

"Her apartments," he says, "were ascended by a winding stair as high as the second story, which was in a great measure occupied by a suite of three rooms, opening into each other, and assigned as the dwelling of the captive princess. The outermost was a small hall or ante-room, within which opened a large parlour, and from that again the queen's bed-room. Another small apartment, which opened into the same parlour, contained the beds of the gentlewomen in waiting."

Now I will consider the garden, and the fountain, and the statues, as simply the romancist's embellishments of the story; like the page finding fault with the knight of Avenel's laundress, "if there be but a speck of soot upon his band collar,"—fifty years before soap was made (A.D. 1619), or probably used, in Scotland. But the "large donjon-keep," as Scott calls it, on a story of which he says Mary was confined, its whole internal space is about twenty feet square. This is Dr. Chambers's measurement; but I, from my experience of the castle, think it less. A small space, truly, for a large parlour and three other rooms. But the truth is, that Mary was not confined in the "donjon-keep" at all; but in a round turret, on the opposite side of the court-yard. Froude describes it as something like a lime-kiln: "from seven to eight feet in diameter, the walls were five feet thick, formed of rough-hewn stone rudely plastered, and pierced with long narrow slits for windows, through which nothing larger than a cat could pass, but which admitted daylight and glimpses of the lakes and hills.

"The turret was divided into three rooms, one above the other; the height of each may have been six feet: in the lowest there was a fire-place, and the windows show marks of grooves, which it is to be hoped were fitted with glass. The communication from room to room must have been by ladders through holes in the floors; for there was no staircase outside, and no space for one within. Decency must have been difficult in such a place, and

cleanliness impossible. At the worst, she had as many luxuries as the wives and daughters of half the peers in Scotland."

With respect to Mr. IRVING's remarks, I may merely say that I have never seen the work he refers to. He, however, has not advanced a single argument to show that I am wrong in believing Nicoll's *Diary*. As Nicoll lived at the time, and most probably saw the destruction of the Palace with his own eyes, I must and will believe his account of the fire and its results, namely, that "*the whole royal part of that palace was put in a flame, and burnt to the ground on all the parts thereof*," and that it was rebuilt by Oliver Cromwell "*to the full integrity*."

WILLIAM PINKERTON.

No longer ago than November 1, I came across the old story of blood, shed in murder, remaining on a floor, and resisting all attempts to wash it out. It was at Gill's Hill Cottage, in Hertfordshire—the scene of Weare's murder by Probert, Hunt, and Thurtell in 1824. The cottage, at that time a "cottage of gentility," is now a sufficiently ghastly-looking place. It is divided into two labourers' dwellings. The poor woman who inhabits the kitchen, half-told me that her neighbour, who lives on the parlour side, has a cupboard with the blood of Weare on the floor of it; which blood can never be washed out, scrub she as she will. I did not ask to see it, because I know that the body of Weare, who was murdered in the adjoining lane, was *never brought into the house at all*, but was concealed first of all in the stable-yard, and afterwards in a pond in what was then the garden. Here you have the story of the stains of blood at Holyrood House, Tewkesbury, and, if I am not mistaken, many other places, reproduced in the village tale; and told, too, of a murder which took place only forty-three years ago. Perhaps this may be worth making a note of.

I may perhaps, at some future time, be able to tell you some curious particulars about the people who were actors in the crime.

C. W. BARKLEY.

While antiquaries are busily contending on points of architectural detail in the building and restoration of Holyrood Palace, will you permit an old correspondent to call attention again to the deplorably ruined and neglected state of the *Chapel-Royal* of Holyrood, the sacred edifice in which Her Majesty's Chaplains for Scotland are supposed to exercise their functions? It is little to the credit of the nobility and gentry of Scotland that the tombs of their illustrious ancestors should so long have been suffered to remain as monuments of devastation and neglect, when every sentiment of family and national pride and honour

—so conspicuously manifest on far less important and touching occasions—should have prompted them to their restoration and maintenance, in unimpaired beauty and dignity. What Scotsman is there who does not blush with shame and indignation, when visiting Holyrood Chapel, as I have done many times during the last fifty years, to see the same neglect, the same utter indifference, manifested regarding the melancholy story told by the mute remains of what were once the splendid records of national and family worth and honour? What has become of Sir William Molesworth's Report respecting the restoration of the chapel? Is it to be found in any blue-book? Your correspondent P. who wrote in "N. & Q." (3rd S. vi. 538) respecting the "disgraceful and melancholy example of the Cathedral of St. Giles, or High Church of Edinburgh," will be glad to learn that an influential meeting was lately held in Edinburgh respecting the better interior arrangement and restoration of the cathedral, when the best hopes were held out that the object of the meeting would be effectually carried out. For this the lovers of church architecture and antiquity are chiefly indebted to the present public-spirited and patriotic Lord Provost Chambers.

RHADAMANTHUS.

TOM SPRING AND THE PRINCE REGENT.

(3rd S. xii. 349.)

It is more than probable that the statement of George IV. driving Tom Spring to a fight is a myth. The first fight which brought Spring into any prominent notice in the prize-ring was the battle which came off on Mickleham Downs on April 1, 1818, with Painter. Spring was then looked upon as a novice—the odds being 7 to 4 upon Painter; but Spring defeated him.

Spring's next essay was with Carter, on May 1, 1819, on Crawley Downs: in which he was again the victor. In a description of the fight and its attendant circumstances, it is stated "the amateurs present were of the highest distinction, many noblemen and foreigners of rank being on the ground." No mention is made of royalty; and it is scarcely possible, vicious as the age was at that period, that the Prince Regent would even be present at the fight, much less drive down one of the combatants. His memory has sufficient to answer for, without this additional blot upon his character.

Spring, after defeating Neate (whose arm was broken) on May 20, 1823, at Andover, had a silver cup presented to him at a public dinner at the Wellington Arms, Hereford (as champion), on Dec. 3 following. He then declared he would fight no more after his engagement to meet Langan, which he had before then agreed to do.

That fight took place at Chichester on June 8, 1824, for 1000*l*. Spring defeated Langan, after a terrific struggle of one hour and forty-nine minutes. He then retired from the ring, that being his last battle. Spring was certainly one of the most respectable members of the prize-ring, if the term "respectable" can in any way be associated with such a ruffianly calling as that of a prize-fighter.

There is no record to show that Spring rose to any eminence in the days of the Regency: in fact, it is abundantly clear he did not, unless at the very fag end of it. It must be, therefore, quite improbable that the Regent, in his own carriage, would drive a pugilist through the streets of London, who had achieved but little fame, even in the annals of that disreputable field the prize-ring. It is still more improbable, after he became George IV., he would either secretly or "openly patronise pugilism."

H. M.

Doncaster.

George IV. in his younger days, together with his brothers the Duke of York and the Duke of Clarence, patronised the ring. Some of his family in the middle of last century had done the same, the Dukes of York and Cumberland, the latter of whom was a patron of the celebrated Broughton, but turned his back on him when he was beaten by Slack in April, 1750, fancying that he had sold the fight. George IV., when Prince of Wales, was present, with the Duke of York and many of the nobility, when Humphries beat Martin at Newmarket in May, 1786, where tens of thousands of pounds changed hands. He attended also a battle on the Brighton race-course on August 6, 1788, between two men named Tyne and Earl, where the latter was killed by an unfortunate blow on the temple; and the Prince then declared that he would never attend another prize-fight, and settled an annuity on the widow and family. He continued to notice the distinguished pugilist Jackson to a late period, and he was one of the pages at the time of his coronation.

It is most improbable that he should ever have noticed Tom Spring (whose real name was Winter), as his first battle was with Paynter in April, 1818, when the Prince Regent was an elderly man, and not at all likely to regard anything connected with the fancy. Spring did not assume the title of Champion until after he had conquered Neate, on May 20, 1823, when Cribb resigned it to him. At this time George IV. had been king for about three years.

The fight in Sir J. Sebright's park was in May, 1808, between Gully (afterwards Member of Parliament) and Gregson, where the former was the conqueror.

W. S.

"Mr. Jackson's first contest in public, under the patronage of the Honourable Harvey Aston, was with Fawterel, a Birmingham hero, on June 9, 1788, in a roped ring, near Brighton, which was honoured by the presence of the Prince of Wales . . . Under his majesty's sanction, it was determined to employ eighteen of the most distinguished prize-fighters of the day, who stood in the dresses of pages at the different entrances of Westminster Hall, at the coronation of George IV."—Blaine, *Rural Sports*, vol. ii. p. 1224.

I have always heard that the Prince Regent ceased to be present at prize-fights after that in which one of the combatants was killed in his presence. He is said to have pensioned the widow.

J. WILKINS, B.C.L.

MONSIEUR DE JOUX.

(3rd S. xii. 346.)

The name of the gentleman inquired for was Pierre De Joux. The title of his work is: *Lettres sur l'Italie, considérée sous le rapport de la Religion, par M. Pierre De Joux, membre de plusieurs sociétés savantes*. 2 vols. Paris, 1825. The author, when he published this work, was in his seventy-fourth year, having been born in 1752, in a small town at the foot of the Alps. At the age of eighteen, he was invited by the Marquis of Abercorn into England, where he studied theology under learned professors of the church of England. He remained in England three years, and then went to Bâle, where he studied Hebrew and the Oriental languages under Buxtorf and Herzog, and was admitted to the ministry at the age of twenty-three. After having for five years assisted the celebrated Count de Gébelin in his grand work, the *Monde primitif*, and composed, under his direction, the *Dictionnaire des Origines latines*, he worked with him at his *Origines grecques*, and *Histoire de la Parole*. Then for fourteen years he was the chief director of the second college of the Department of Leman; and next president "du consistoire réuni de la Loire Inférieure et de la Vendée," for eleven years and a half. He was then rector of the university of Bremen, during which presidency he published, in 1803, his *Prédication du Christianisme*.

When France lost the Hanseatic towns in 1813, he was deprived of his rectorship of the university of Bremen. At the end of 1815 he went to Italy, and thence he came to Scotland, and became professor of ancient languages in the academy of Dollar, near Stirling. It would be out of place in these pages to give his observations upon the Scotch and their religion, or the motives which led the author finally to become a Catholic on October 11, 1825. But he published his *Lettres sur l'Italie*, which were written for a young English nobleman, preceded by, as he describes it, "un précis apologétique des motifs qui en ont déterminé la publication, et qui expliquent mon re-

tour sincère à la religion catholique, professée par mes ancêtres." It is towards the end of this Introduction, which fills nearly fifty pages, that the account of Scottish manners occurs, alluded to by Mr. RAMAGE.

Mr. De Joux was seventy-three when he wrote his work, and he died very soon after. His daughter, Miss De Joux, was extremely displeased at her father's conversion, but his edifying death made a great impression upon her, and she made her abjuration of Calvinism before the Archbishop of Paris on December 15, 1825, and soon after published a letter to her sister, explaining the motives of her conversion. Of other members of his family I can give no information. F. C. H.

Benjamin de Joux was Protestant minister at Die in 1674, at which time he was accused of having preached that monks were drones and ought to be expelled the kingdom. In 1682 he appears as a pastor at Lyons, but in 1685 he was a refugee in London, where he continued his ministry for some time. His son James, also a refugee, became chaplain on board the Northumberland, but afterwards settled at Plymouth as a pastor. It has been said that Pierre de Joux, after whom Mr. RAMAGE inquires, was his descendant; but it appears that he was born at Geneva in 1752, and was probably of a different family of refugees who settled in Switzerland from Dauphiné. Pierre de Joux studied at Geneva, in England, and at Bale, where he was consecrated at the age of twenty-three. He subsequently went to Paris, where he was associated with Court de Gébelin. Afterwards he was director of a college in the department of Léman, then a pastor at Nantes, and finally rector of the University of Bremen, where he confesses he remained long after he changed his opinions. In 1815, and before he professed himself a Catholic, he went into Italy, and next to Scotland, where he taught in an academy at Dollar. Finally, he went back to France and avowed himself a Catholic. He died at Paris in Oct. 1825. His son Jean Marc was an Anglican clergyman in Mauritius. He wrote various works, of which a list is given in Messrs. Haag's *France Protestante*, from which the above details are abridged. There is no book about Scottish manners, but there is *Lettres sur l'Italie*, from a religious point of view, in two vols. Paris, 1825. This is probably the work inquired for, as it is "from end to end a panegyric of Catholic worship, popes, Jesuits, religious corporations," &c. The Messrs. Haag say it is a poor affair, although revised by an abbé.

B. H. C.

THE EPISCOPAL WIG.

(3rd S. xii. 205, 277, 335.)

Wigs from the time of Charles II. to the days of the Prince Regent (afterwards George IV.) were worn by laymen as well as by ecclesiastics. Those of the latter (as any one may see who will inspect the portraits at Lambeth and in several episcopal palaces) varied according to the fashion of the period during which their wearers flourished. When the powdered wig gave way among the laity to "the brown scratch," it was still retained by many deans and other church dignitaries. The Deans of Ely (Pearce), of Norwich (Turner), Dr. Barnes, Master of Peter House, Dr. Gaskin of S. P. C. K., wore the powdered wig till their deaths. So also did the Venerable Dr. Routh of Magdalen College, Oxford.

The first bishop who wished to avoid wearing it was Dr. Legge, Bishop of Oxford. In a satirical poem he is represented asking the Prince Regent to excuse him from adopting it on his elevation to the episcopal bench. The lines run somewhat in this way:—

"For then on his knees the Episcopal Prig
Was entreating the Regent to spare him the wig."

In 1831, William IV., who, unlike his predecessors, did not wear false hair, ascended the throne. Bishop Blomfield, it was said, requested his majesty's sanction for the discontinuance of the capitial appendance by the bishops. The king was indifferent in the matter, and Bishop Blomfield and other prelates relinquished their wigs. But some of the older bishops continued to wear them. Dr. Sumner, who was elevated to the bishopric of Chester on Bishop Blomfield's appointment to London, assumed a wig when wearing his episcopal vestments in church, but did not wear it in private life. I have seen him (in 1845) officiating on a Sunday morning in Durham Cathedral wearing his wig. In the evening of the same day I have seen him at worship in the Galilee without the wig. When he became Archbishop of Canterbury, I have seen him in his wig at service in the cathedral, and without it in the evening when presiding at an S. P. G. meeting in the Assembly Rooms at Canterbury. Archbishop Musgrave of York adopted the same usage. I saw his grave in a wig at the reopening of St. Mary's Church at Scarborough, and on the same day without a wig at the public luncheon. Bishop Monk, I believe, followed this rule, and probably Bishop Murray of Rochester. I have seen both in church wearing a wig, and in private life without it.

The Irish bishops discontinued the wig long before the English. In 1820 I have seen Irish prelates with their own hair powdered; but I recollect that Archbishop Stuart of Armagh (who

had been translated from an English see) usually wore a wig.

Those who are curious as to this branch of the hairdresser's art, will find, on inspection of old portraits, that the shape of the wig altered considerably between 1770 and 1830. CALVUS.

Of what value is history? I was ordained by Bishop Blomfield at Christ Church, Newgate Street, in 1837. To the best of my memory he wore a wig. Scores of your readers must remember Bagot, Bishop of Oxford. To the best of my memory he was translated to Wells in 1846, and therefore Bagot of Bath and Wells could not have left off his wig before that date. I remember Redgate, the Nottingham bowler, bowling in knee-breeches to me in 1836 or thereabouts.

The last judge who wore a wig was —

“James Allen Park,
Who to England stark-
Naked came;
But now he's a beau,
And wears fine clo',
And is not all the same.”

Eldon, C.-J. of the Common Pleas (say 1801) asked George III. to be released from wearing a wig, saying that it made his head ache, and quoted the precedent of Sir Matthew Hale. To which the king replied, “That if Eldon would wear mustachoes like his predecessors, he might drop the wig.” Therefore I do not think that Bishop Van Mildert dropped his wig till some years after his becoming a bishop in 1791.

J. WILKINS, B.C.L.

In the history of the decline and fall of the episcopal wig, one point has not been noticed. The end of the wig on bishops' heads was not abrupt, but gradual and intermittent. It was sometimes resumed on state occasions, when not generally worn. For instance, Archbishop Musgrave of York only wore his wig at visitations, confirmations, &c.; and his portrait, in full robes, hangs in Bishopthorpe Palace with his natural hair. What impresses this off-and-on habit on my memory is, that Archbishop Musgrave, who looks well with whiskers in the excellent picture at Bishopthorpe, presented a discrepancy in his appearance when the whisker on either cheek curved from under the corners of the wig.

Can any one identify the first wearer of the episcopal wig? D. D.

RAPIDLY-EXECUTED PICTURES.

In the note on “Vandyck” (3rd S. xii. 326), FITZHOPE, quoting a French work, has asked, “Can a portrait be painted in two hours?” that is,

in oil colours. Quoting an English work, I reply that it is said of Frank Hals that he painted portraits in *one* hour, for a low price, at one sitting; and that Vandyck, on his way to Rome, sat to him for an hour's portrait. When the hour and the portrait were completed, Vandyck (who was personally unknown to Hals) said to him that it was a very easy matter, and that he could do the same; whereupon Hals sat to him for an hour, expecting to have a good joke at the stranger, and to find that he had only executed a daub. Instead of this, he found a picture that surpassed his own; upon which he said “You must either be Vandyck or the devil!” Such is an abbreviation of the anecdote given at p. 52, vol. i. of *The Arts and Artists*, by James Elmes, M.R.I.A.; and it will be found to differ from the French anecdote quoted by FITZHOPE from the *Biographie Générale*, especially in abbreviating, by one half, the time for the painting of the picture. Perhaps both anecdotes are equally wrong and destitute of any real foundation.

In reference to the “question about rapidity of execution,” Mr. Elmes' work supplies the following examples:—

“A handsome young woman came before” Sir Godfrey Kneller, as a Justice of the Peace, “to swear a rape. Struck with her beauty, he continued examining her as he sat painting, till he had taken her likeness.” (I. 163.)

Rosa da Tivoli, when his purse was exhausted, would ride out with his servant to a tavern, there paint a picture, and send his servant out to sell it (I. 11); and, to decide a wager between the Imperial Ambassador, Count Martizen, and a Swedish General, he painted, in half an hour, a three-quarter size picture of a landscape, with sheep and goats and one figure. (I. 16.)

Vandyck, when in England, “worked with such rapidity as to finish a portrait generally within the day.” (II. 32.)

Tintoret dashed off a picture to show some Flemish painters “how we poor Venetian painters are accustomed to make pictures.” (III. 263.)

Examples of rapidly-executed pictures might, probably, be adduced of many other painters, from Rubens to Morland. Was not Sir Joshua Reynolds' “Puck” painted in one day? I believe that Sir E. Landseer's *Challenge* (“Coming Events cast their Shadows before”), painted for the Duke of Northumberland, was the work of a few days. The same artist's “Spaniel and Rabbit,” exhibited at the Art Treasures Exhibition, Manchester (No. 405, “English School,”) was painted in two hours and a half, according to an inscription pencilled by the painter on the stem of the tree in the picture. CUTHBERT BEDE.

A NEW CLOCK DIAL.

(3rd S. xii. 185.)

This is evidently an adaptation of Mr. William Edward Newton's invention for "Improvements in machinery or apparatus applicable to wheels or axles for counting and indicating the number of rotations made thereby." The provisional specification of this invention was deposited at the office of the Commissioners of Patents on Feb. 26, 1853, but was rendered void by reason of notice to proceed not having been given within the time prescribed by the Act.

The specification is rather long, but as it is very interesting, and describes the principle of the machine, perhaps "N. & Q." will not object to it *in extenso*:—

"In adapting the apparatus which forms the subject of the present invention to the wheel or axle of a locomotive engine or carriage, the box which contains the mechanism is fixed in the grease-box or other convenient part contiguous to the nave of the wheel or end of axletree. A small crank, which is fastened on to the rotating part of the wheel or axle, is made to take into the forked end of a lever, which forms part of the counting apparatus. By the rotation of this small crank, the forked lever is made to vibrate, and being furnished at the opposite end with a click, it will drive forward a ratchet-wheel, one tooth for every rotation of the running-wheel and its crank. This running-wheel is made to act on a train of wheel-work to show 100, 1000, 10,000 up to any required number. For convenience, the numbers are engraved on the peripheries of the counting-wheels, so that at a simple inspection the number of rotations made by the running-wheels, or axle, may be at once seen. The apparatus is equally applicable to stationary engines or machinery to show the number of revolutions performed by any of the principal wheels or shafts. When the apparatus is applied to stationary engines, I sometimes combine with it a clock, to indicate the time the engine or machine has been at work. In this case, the clock and counter may also be so combined and arranged that, immediately the machine or engine is stopped, the apparatus consequently ceases to count. A spring connected with the counting apparatus is allowed to act on an arm-lever or rod, which will stop the clock-work, so that the number of rotations made by the principal or other shaft within a given time may be seen at once."

One of these beautiful pieces of mechanism is attached to the stationary engine in the new workshops of the Stockton and Darlington Railway Company in this town, and is made to count up to 4,999,999 revolutions, when it requires to be reset, which is done at once by a key. Enlarge the capacity of the box for the peripheries, and with suitable clock-work for winding, instead of an eight-day we could have a year-day (?) clock.

GEORGE LLOYD.

Darlington.

MADAME DE POMPADOUR.

(3rd S. xii. 153, 214.)

From the contents of the following letter, written by the representative of the General Director of the Archives of the French Empire, it may be seen

that the title of Duchess can be given correctly to Madame De Pompadour, whose politico-amorous life ought perhaps to be treated with a little more leniency, and many of her faults to be looked at with a certain amount of indulgence, for the sake of the many good qualities of her heart and mind.

In reference to the reign of Louis XV. I think some of our teachers have been inclined to treat it merely as the reign of his mistresses, and therefore the less deserving of consideration; but I think the tremendous events of the great revolution in the succeeding reign require, in order to make them intelligible, a rather minute familiarity with the social condition of France, especially in the latter part of the reign of Louis XV., when discontent began to exhibit a very decided character.

In conclusion, I beg to remark that the subject of history of either sex must meet with narratives upon which it would be indelicate for the two sexes to exchange ideas, although necessary to be known by both.

Kersal Dale Villa.

RHODOCANAKIS.

"Archives de l'Empire,
B^{im} 21,211.

"Paris, le 23 octobre 1867.

"Prince,

"Par la lettre que vous m'avez fait l'honneur de m'écrire le 7 de ce mois vous me priez de vous faire savoir si Madame de Pompadour fut créée Duchesse par Louis XV en 1752; et s'il existe aux Archives de l'Empire des documents relatifs à cette création.

"Les recherches que je me suis empressé de prescrire, faites avec tout le soin désirable dans les diverses séries de nos dépôts où il y avait chance de trouver les renseignements qui font l'objet de votre demande, viennent d'être terminées. Elles n'ont produit malheureusement qu'un résultat négatif; il n'a été trouvé aucune pièce de rapport à cette création, mais bien que les Archives de l'Empire ne puissent vous fournir la solution de la question qui vous intéresse, on sait que la Marquise de Pompadour a été élevée au rang de Duchesse par brevet royal du 12 octobre 1752. Elle fut en conséquence de ce titre présentée, à cette époque, au Roi et à la Reine et eut le droit d'ajouter à ses armoiries la couronne et le manteau ducaux.

"Veuillez agréer, Prince, l'expression de mes sentiments les plus distingués, etc. etc. Le chef de Section, chargé de l'Administration des Archives de l'Empire, pendant l'absence du Directeur Général en congé.

(Sign.) HULLARD-BRÉHOLES.

"A Son Altesse

"Monseigneur le Prince Rhodocanakis, etc. etc.

"Kersal Dale Villa,

"Broughton,

"Angleterre."

AN HEIR TO THE THRONE OF ABYSSINIA (3rd S. xii. 411.)—In corroboration of MR. HERMANN KINDT's note there appears, among the recent "Papers connected with the Abyssinian Expedition" (No. 397, p. 178), a letter, written in very indifferently French, from "Fr. Alexander Ms. Marzara Bridgtower" who says he has documentary evidence (1784-95) showing that an Abyssinian

noble came to London from Poland (Polonie), where he married Mary Ursula, of the family of the Counts Schmidt. He was a great favourite of George III., who gave his son the name of "George Bridgtower," and who would have made the latter an admiral but for his being shortsighted. He however displayed great talent for music, became an excellent player on the violin, and was appointed by George IV. director of the court concerts, with a residence at Carlton House. From his intimacy with the royal family, he was mixed up with the trial of Queen Caroline; but disapproving of certain steps taken in the case, he retired into private life, and was subsequently deprived of his pension through the intrigues of a personal enemy. On the accession of her present Majesty, "Sir Bridgtower," who had been living at Bath, returned to London, and presented his daughter (the writer's mother) to the Queen, expressing a hope that a place might be found for her among the ladies of the court: an arrangement, however, which was not carried out. The writer further states, that his great-grandfather was the rightful heir to the throne of Abyssinia; that he proceeded to Dresden, Rome (where he kissed the Pope's toe), Paris, and London; and that he was known as the "Black Prince." He refers for information to Archbishop Manning, the English Consul at Alexandria, and to Monsignor Bianchieri.

PHILIP S. KING.

AGE OF THE VĀLMĪKI RĀMĀYANA (3rd S. xii. 264.)—A communication I have received from Oxford makes the important discovery, that there was recently a MS. copy, dated 1433, in the Bodleian Library:—

"Oxford.

"The MS. of Vālmiki's Rāmāyana, dated 1433 (A.D.), was formerly at the Radcliffe Library at Oxford. It formed part of the well-known Fraser collection. When the books of that library were removed to the New Museum, the Fraser MSS. were deposited for a time in the Bodleian Library. They have now been removed from that library, and are, as I am informed, offered for sale. The only way, therefore, of getting information on the points mentioned by Colonel Ellis is by applying to the Radcliffe Trustees.

M. M."

R. R. W. ELLIS.

Starcross, Exeter.

FERNAN CABALLERO (3rd S. xi. 22.)—MR. NOELL RADECLIFFE'S question should not have remained so long unanswered had I seen it before. In 3rd S. xi. 159, there is indeed an answer, but with some slight inaccuracies. Doña Cecilia Böhl Faber, whose father was born at Hamburg, was born herself in a small village of the province of Cadiz, called Bornos, and her first work, called *A Summer in Bornos*, was written there. Her first husband was the Marquis of Arco Hermoso. She married again, and there are circumstances, connected with an unexpected and violent death, too painful to be narrated here. For many years this

lady occupied an apartment in the Alcazar of Seville, which has been appropriated to her use by the Queen of Spain. It is said that she wishes to retire into a convent, but as yet this intention has not been put into execution. The reputation of Fernan Caballero, on this side of the Pyrenees, is chiefly owing to an amiable and erudite French gentleman, Monsieur Antoine de Latour, formerly preceptor to the Duc de Montpensier, and a resident in his family at Seville. Monsieur de Latour has himself written various interesting works on Andalusia and other parts of Spain. The work that Fernan Caballero prefers himself (or herself) is the *Familia de Alvareda*. I think most persons will give the palm to the first part of the *Gaviota*, which is an admirable description of popular life. The second part, which attempts to describe fashionable society, a thing for various reasons always so difficult, is immeasurably inferior.

HOWDEN.

LUNAR INFLUENCE (3rd S. xi. 8.)—I can from personal experience give a singular example of the irrefutable influence exercised by the moon over vegetable matter. There is a very excellent and beautiful species of matting made in Brazil, near the new town of Petropolis. I had often occasion to wonder why some of these mats, at the same prices and of the same appearances, lasted for only a few weeks, while others lasted as many months, and I was told as an incontrovertible fact, in which I believe from experiment, that when the canes for making the mats were cut between the new and full moon they retained their hardness, while if cut during the waning moon they rotted.

HOWDEN.

MATTHIAS SYMSON (3rd S. xii. 348.)—Matthias Symson is said to have died in 1742 in the note to Nichols's *Literary Illustrations* (vol. i. p. 357), where will be found a few of his letters to Dr. Zachary Grey.

L. L. H.

"MERCİ" (3rd S. xi. 66.)—As a person who has passed all his life among Latin races, perhaps I may be allowed to state that *merci* alone does not always have a negative sense, though it is constantly so used (as in refusing, for instance, a dish at table). The tone and gesture has a great deal to say to this, one way or the other. I only contradict S. H. as to its absolute signification, for the very fact of the verb *remercier quelqu'un* being adopted in France as a civil manner of saying that you turn off a dependant from an employment or situation, shows its negative *tendency*. The same thing exactly may be said of the Italian *grazie* and the Spanish *gracias*. The Portuguese *obrigado* is used more decidedly as a negative than either; and I well remember Marshal Beresford's anger, when he helped a dish at his dinners at Lisbon, if a Portuguese guest unwittingly answered his appeal by a mere *obrigado*, meaning *no*; at

which the marshal used invariably to say fiercely, *Obrigado si, senhor, o obrigado no?* As for the word *thanks*, it is universally now employed in the most select society—ask Lord Granville.

HOWDEN.

BISHOP KEN'S HYMNS (3rd S. xii. 327.)—Bishop Ken was by no means the first who paraphrased the original hymns. Every admirer of the *Religio Medici* of Sir Thomas Browne must have found there a beautiful hymn of thirty lines, which he terms "the Dormitive I take to bedward"; and in which nearly the whole of the Evening, and part of the Morning Hymn, are plainly embodied. As the book is so readily accessible, I quote only a few lines:—

"Let no Dreams my Head infest,
But such as Jacob's Temples blest.
While I do rest, my Soul advance;
Make me sleep a Holy Trance;
That I may, my rest being wrought,
Awake into some holy thought,
And with as active vigour run
My course as doth the nimble Sun.
Sleep is a death; O make me try,
By sleeping, what it is to die;
And as gently lay my Head
On my Grave, as now my Bed.
Howe'er I rest, great God, let me
Awake again at least with thee.
And thus assured behold I lie
Securely or to wake or die."

CALCUTTENSIS.

"THE DARK-LOOKING MAN" (3rd S. xii. 79, 250, 316.)—Similar mottoes in Mr. Barham's writings are:—

1. "Hos ego versiculos feci; tulit alter honores.
I wrote the lines:— stole them: he told stories."
(Parody on "Death of Sir John Moore.")
2. "Virginibus puerisque canto.—Horace.
Old maids and bachelors I chant to.—T. J."
(“Aunt Fanny.”)
3. "To Mrs. Hughes, who made me do 'em,
Quod placeo est—si placeo—tuum!"

The last was inscribed in a copy of the *In-goldsby Legends*, presented by their author to Mrs. Hughes, to whose encouragement the production of very many of them was in great part owing.

X. C.

THE VOW OF THE PEACOCK (3rd S. xii. 108, 336.) A. A. will find, in the Royal Academy Exhibition Catalogue for 1835, "The Chivalric Vow of the Ladies and the Peacock, D. M'Clise," with a quotation referring to its origin, which may explain the subject; but which, not preserving the catalogue, I cannot supply. This splendid pictorial achievement was the object of universal attraction, and, among other excitements, inspired the pen of the gifted L. E. L., whose volume, entitled *The Vow of the Peacock*, was published by Saunders and Otley in the autumn of the same year. The preface observes:—

"The fact of a lady in distress applying to some renowned knight for assistance, belongs as much to the history of chivalry as to its romance. Vows on the Heron, the Pheasant, and the Peacock, to do some deeds of arms, were common in the olden times."

No doubt the charming poetess had looked for authorities for her theme, beyond the picture which immediately suggested it, where the peacock, in his gorgeous plumage, was chosen as best suited to the extraordinary powers of the artist's magnificent pencil. The poem admirably describes the picture, and thence pursues an imaginary tale in which the valiant knight Leoni vows on the peacock to redress the wrongs of the unfortunate Queen of Cyprus. Perhaps Messrs. Saunders and Otley may still preserve copies of this interesting volume? BUSHEY HEATH.

POLKINHORN (3rd S. xii. 330.)—In the third edition of Burke's *General Armory* is the following account:—

"POLKINGHORNE (Polkinghorne, co. Cornwall; traceable to the year 1299. The heiress of the elder branch married, circa 1500, Williams, who took the name and arms of Polkinghorne, and was ancestor of Otho Polkinghorne, whose daughter and heir, Mary, married Thomas Glynn, of Helston, Esq., and is now represented by the Rev. Richard Gerveys (Grylls of Helston). Ar. three bars sa. Crest. An arm in armour, embowed, holding a battle-axe ppr."

In a note respecting the family of Keigwin of Moushole, in vol. ii. p. 664 of Burke's *Dictionary of the Landed Gentry*, 1852, it is stated that, in Borlase's MSS. in the possession of the late Sir John St. Aubyn, Bart., it is said that, in 1410, John Polkinghorne, of Cornwall, married Margaret, daughter of Carne Keigwin.

The name is classed by Bowditch, in his *Suffolk * Surnames* (3rd edition, 1861), among those derived from music. He met with the name in an English divorce case of Mr. and Mrs. Polkinghorne in order for trial, May, 1859.

W. H. W. T.

Somerset House, London.

PETER WILKINS (1st S. x. 212.)—

"I think I have clearly traced his [Robert Paltock's] hand in another work of fiction published shortly afterwards, to which in a future communication I may draw the attention of the readers of 'N. & Q.'"

"JAS. CROSSLEY."

As this has never been done, so far as I am aware, I beg to supply what I believe is the book referred to, and which I also believe from examination is by Robert Paltock. It is:—

"Memoirs of the Life of Parnese, a Spanish Lady of vast Fortune, written by herself . . . [62 words] translated from the Spanish MS. By R. P. Gent. Lond. for W. Owen, &c., and W. Clarke. 1751, 12mo. Dedicated to Mrs. Frances Mitchell, wife of the Member for Westbury, Wilts, Nov. 3, 1750."

OLPHAR HAMST, *Bibliophile*.

* *Suffolk County* means Boston, and its immediate vicinity, U. S.

DRYDEN'S ODE ON THE DEATH OF HENRY PURCELL (3rd S. xii. 308).—This ode was first printed in 1696 on the verso of the title-page of the music composed for it by Dr. Blow. The last line of the first stanza there reads:—

“And list'ning and silent, and silent and list'ning, and list'ning and silent obey.”

The ode was also printed, with the same reading of the line, in the collection of pieces on the death of Purcell prefixed to the volume of his songs published by his widow in 1698 under the title of *Orpheus Britannicus*. The repetition of the words might be supposed to be made by the composer, did not a comparison of the words of the ode as printed below the music with those prefixed to it suffice to dispel such an idea. Moreover, a reference to Dryden's other lyric poetry will show that it was his practice to repeat words in like manner as in this ode, and I have no doubt he wrote the line as it was first printed.

W. H. HUSK.

HEADS COVERED IN CHURCH (3rd S. xi. 137).—SAFA writes from the Army and Navy Club, and I therefore presume he is a military man, but I think he is mistaken when he says that “British soldiers, when on duty, take off their helmets or shakoos in church.” When they do so they ought not to do so, and SAFA must not confound soldiers *paraded for church*, who are in fact not on duty; and soldiers, a picket for instance, told off to guard a church, or be officially present at a ceremony. In the first instance they properly uncover themselves as performing a mere civil obligation; in the second instance it is a military duty, and their head-piece becomes a part of their accoutrement.

HOWDEN.

HAKEWELL'S MSS. (3rd S. xii. 331).—T. C. A. is a “lay-gent” most probably, or he would not lay much stress on the modern reprints which are thus stigmatised by the judges: “It is a miserable bad book,” 1 Burr. 386; “they treated it with the contempt it deserved,” 3 Burr. 1326; “is not a book of any authority,” Dougl. 79. The late John Lee, Q.C., LL.D., of Hartwell House, by Aylesbury, published a catalogue of his law library, part of which had belonged to Sir W. Lee, C.J., his ancestor. In it there is mention of Hakewell's *Modus tenendi Parliamentum* (1 vol. 12mo, Lond. 1671). Did the Chief-Justice quote from this, or had he in his possession any MSS. of Hakewell's? In the latter case they would be perhaps still preserved at Hartwell. Dame Dorothy Pakington claimed the right of nominating the burgesses of Aylesbury. Her mandate to the bailiffs to return her nominees may be seen in Lipscombe's *History of Buckinghamshire*. In another case (I forget the exact borough) the right of nominating the burgesses was assigned to a *feme-covert* by way of dower. It was said formerly that

parliament could do anything but make a man into a woman. This, however, has been done by the Interpretation Act, which makes “he” equivalent to “she” and “they.” If Mr. Mill had not been too precipitate and openly raised the question, it might have been arguable whether the new Reform Bill did not unwittingly confer the franchise and capacity of sitting in the House of Commons on females. J. WILKINS, B.C.L.

G. ANGUS (3rd S. xii. 285).—Angus of the Side, Newcastle-on-Tyne, was a well-known printer of ballads, chap and godly books, confessions, last dying speeches, &c. He was living about thirty years ago. The same sort of literature has been published in Newcastle by printers bearing the names of Marshall and Fordyce. I do not know the ballad alluded to by ALPHA; but as it was one of Mr. Angus's issues, I should not suppose it to be very old. J. H. DIXON.

CORROSION OF MARBLE (3rd S. xii. 307, 382).—Without intending to interfere with such explanations of this phenomenon as your scientific readers (to whom J. H. B. appeals) may offer, which explanations will doubtless be valuable so far as they apply, I would just suggest that the phenomenon may not exist, at least in the form which he has been led to believe.

In our climate, all polished building stones lose their surface more or less rapidly except granite, well-selected serpentine, and rocks of that nature. In London streets a very few weeks of exposure will suffice to take the gloss off those coloured marbles which some architects introduce into their elevations. The statement of J. H. B. amounts, however, to this—that there is a peculiar corrosion of the vertical surfaces and soffits of marble-work in Salisbury Cathedral, while the upper surfaces retain their polish.

Now, granting the corrosion of the vertical surfaces, my own experience would lead me to question whether the soffits or under surfaces had ever been polished at all; while, as regards the upper surfaces, there can be no doubt that where stonework is exposed to be touched by the hand, or even occasionally dusted or cleaned, the original polish will be kept up, or even a new polish will be produced on work originally rough. In Chartres Cathedral, for example, which is built of a very fine grained stone, the handrail of the tower staircase and other mouldings exposed to the touch have received the polish of ivory. And people will touch for touching sake wherever they can. Doubtless the tops of the Fleet Street posts were polished by many fingers as hearty, if less methodical, than those of the great lexicographer.

Your correspondent does not describe any case of corrosion for which the above observations may not fairly account, but it would be interesting to know whether such cases really exist; and the

circumstance that some of our church-warmers have succeeded so perfectly in reproducing the London atmosphere in their buildings, has an interest of its own.

THOS. BLASHILL.

Old Jewry Chambers.

DISRAELI'S EPIGRAM ON ALISON (3rd S. iv. 128.)—T. B. put a question in regard to this some years ago, and I believe has never obtained an answer. Perhaps it may be thought worth while to insert the following reply to it for his information, or that of other readers of "N. & Q." The passage T. B. had in his mind will be found in *Coningsby* (book iii. chap. ii.), and runs as follows:—

"Finally, Mr. Rigby impressed on Coningsby to read the *Quarterly Review* with great attention; and to make himself master of Mr. Wordy's *History of the late War*, in twenty volumes, a capital work, which proves that Providence was on the side of the Tories."

C. T. B.

HOLLINGBERRY (3rd S. xii. 329.)—In the *Evening Standard* of October 30, occurs the following notice in the list of deaths:—

"HOLLINGBERRY.—24th, at Broadwater, Sussex, Charles Hollingbery, Esq., in his 55th year."

This may afford T. W. R. a clue for farther inquiry. The arms recorded in Burke's *Armory* to the family of Hollinbury are—"Arg. a fesse sa. in chief, 3 pheons in base, a buck's head cabossed of the last." *Crest*: a buck's head."

CROWDOWN.

ARCHBISHOP SHARP OF ST. ANDREWS (3rd S. xii. 322.)—Stoneyhill, near Musselburgh, is not in Haddingtonshire, as stated by A. S. A. Both of these places are in the parish of Inveresk and shire of Edinburgh or Midlothian.

G.

Edinburgh.

ANTWERP CATHEDRAL (3rd S. xii. 328.)—I find the following references in the *Index to the Additional Manuscripts in the British Museum, 1783-1835*; possibly the documents there mentioned may contain something useful to E. H. H.:—

"Antwerp, in Holland, notes respecting the city, the cathedral (with a sketch), the Abbey of St. Michael, the Church of the Augustines, &c., 5083, f. 96; 6744, f. 51; 6759, f. 75; 6769, pp. 179, 247."

K. P. D. E.

JOHN WOLCOT, M.D.: BENJAMIN WEST (3rd S. xii. 334.)—

"On peut être sévère et pas juste."

Is not LÆLIUS very severe when, speaking of Benjamin West, he says: "Perhaps we shall next hear that he was an artist?" He, no doubt, was not a first-rate one, although he long had the honour to be President of the Royal Academy; and it would certainly have been better for his reputation had he painted less "by the acre of canvass" (as Chinnery once said of him to me at

Macao). Yet, surely many of his works were not void of artistic merit. They were at least thought so by such men as Woollett and other celebrated engravers, who have immortalised several of his historical compositions, such as "The Boyne," "La Hogue," "William Penn," "General Wolfe," &c.

P. A. L.

"WER DEN DICHTER," ETC. (3rd S. xii. 265.)—The lines—

"Wer das Dichten will verstehen,
Muss ins Land der Dichtung gehen,"—

are Goethe's, and stand at the beginning of the Introduction to "Noten und Abhandlungen zu besserem Verständniß des West-Ostlichen Divans." They occur again slightly altered in a note, called "Entschuldigung," on p. 313, of *Stimmliche Werke*, 1850.

M. M.

Oxford.

BOTSFORD IN AMERICA (3rd S. xii. 306.)—I have reason to believe that the above name was given to the place referred to by my namesakes, who left the old country and settled in Connecticut more than two hundred years ago. I had a visit some years since from the Hon. A. E. Botsford of Sackville, New Brunswick, who informed me that during the War of Independence his relatives, being royalists, were despoiled of their possessions in Connecticut, and retired to the province of New Brunswick, where their descendants are now in important positions.

J. W. BOTSFORD.

Manchester.

PEACHAM'S "COMPLEAT GENTLEMAN" (3rd S. xii. 290.)—Besides the later editions of the above work, cited in the Editorial note, there is another less generally known—

"The Second Impression, much enlarged. Imprinted at London for Thomas Constable, and are to be sold at his Shoppe in Paul's Church-Yard at y^e Crane. 1627."

It has the engraved title by Delaram, and, amongst the enlargements is the chapter on "Fishing" (2 leaves), usually supposed to have made its first appearance in the edition of 1634, which is also styled the "Second Impression," the same plate having, no doubt, been made use of.

T. WESTWOOD.

BROMWICHAM (3rd S. xii. 361.)—MR. AINGER will find many places near Birmingham in which "Bromwich" occurs, as Castle Bromwich, West Bromwich, Little Bromwich, &c.; but these places are from four to eight miles away from the present town. Brummagem or Bromicham can in no reasonable way be obtained from Hutton's hybrid etymology, "Brom" "Wych" "Ham"; and as the name of the town has the same form of "Bermyngeham," from Domesday Book downwards, Mr. James Freeman contends that it is Beorning Ham—the home of the Beorns, or

sons of Biorn or Biorn; and Mr. Sebastian Evans, M.A., agreeing with that etymology, considers that the soft *g* before *e* would make the pronunciation, in the mouth of a Midlander, naturally glide into Bermijam, Bremijam, and Bromwicham (or Brummagem), the popular form of Birmingham. Some further details will be found in the Introduction to Mr. J. A. Langford's *Century of Birmingham Life*, now "nearly ready." ESTE.

THE BRASS OF ADAM DE WALSOKE (3rd S. xii. 374).—The two compartments beneath the feet of the effigies in this brass are filled with ludicrous merry figures, as if to form a contrast between life and death. In the one on the right, the last figure is described by Mr. JOHN PIGGOT, JUN. as carrying a jackass; but neither the tail nor the ears are like those of a donkey: the animal looks more like a large dog. Before this figure is a man on horseback, whose occupation is the subject of inquiry. As the horse is galloping on, and the rider half turned, seated sideways and looking back, armed with a shield, and raising one arm apparently in self-defence, it seems intended for a man frightened and pursued by some monster. A nondescript animal is behind him, mounted on a high dressed-up something which seems to go on wheels, but it may be meant for a ghost in a white sheet. The whole of the figures seem to represent frolics at a fair.

I am glad to see the two rhyming Latin lines quoted correctly. MR. BOUTELL unaccountably puts *flax* instead of *faex*. But he has also taken a liberty with the text by giving the last word of the first line *simus*. Evidently it should have been so; but in all these cases it seems proper to copy every inscription faithfully, errors and all, and to add notes of correction. The lines stand on the brass thus:—

"Cum faex cum limus cum res vilissima sumus
Unde superbimus ad terram terra redimus."

In each of the canopies above the heads of the two large figures is represented the figure of an old man with an infant: the same is repeated three times on the brass of Robert Brauche and his two wives, by the same artist. Is it St. Joseph? In single canopies down the middle are three apostles; the rest are disposed on each side, with companion prophets in double niches. F. C. H.

BROKEN CHINA (3rd S. xii. 346).—White lead paint, mixed very thick and even, will fill up small holes and leaks in china that requires washing, but it will not answer for a large hole. It takes a long time to dry and harden thoroughly. Plaster-of-Paris, though it will not answer for anything that requires washing, is a good material for filling up spaces of missing pieces in ornamental china, even for large spaces of several inches across. When the space is large it should be lined with stout paper, pasted firmly round the edges of the

space to the inside of the piece of china. When this is dry and firm, the plaster-of-Paris is laid upon it as a temporary foundation to keep the plaster in shape and place while it is setting.

In a few days, when the plaster is quite dry and settled, it can be cut with a sharp knife, as smooth as the china; and if wanted, any pattern can be painted on it, in either water or oil colours. A large jar is at hand mended in this way and finished with oil colours about fifty years ago, which has stood satisfactorily. S. M. O.

Let me bring under the notice of EMKAY a cement which I think is worth trial for the purpose named. It consists of *oxide of zinc* made into a paste with a solution of *chloride of zinc*, containing ten per cent. of the salt. An oxychloride of zinc is thus formed which very rapidly hardens, becoming in a few hours as firm as marble. I can myself speak well of the applicability of this compound to many purposes, and I have little doubt that in artistic hands it can be made to replace at least small pieces of broken china. ACHENDE.

Dublin.

Either of the following recipes for broken china are good:—

1. Soak isinglass in water till it is soft, then dissolve it in the smallest possible quantity of proof spirit by the aid of a gentle heat; in two ounces of this mixture dissolve ten grains of ammoniacum, and whilst still liquid, add half a dram of mastic dissolved in three drams of rectified spirit. Stir well together.

2. Dissolve half an ounce of gum acacia in a wine-glass of boiling water; add plaster-of-Paris sufficient to form a thick paste, and apply it with a brush to the parts required to be cemented together. JOHN PIGGOT, JUN.

Plaster-of-Paris, painted over and varnished, will do as well as anything to supply the wanting pieces of pottery; but unless in ancient or very rare examples, the labour is lost. No china or pottery, unless very fine or interesting, pays for mending. ANON.

Dumoulin's French liquid glue, imported by Cooke of Cannon Street, is the desideratum which EMKAY seeks. Having tested its efficacy on the fractured rib of a porcelain toast-rack, I can say, *Probatum est*. WILLIAM GASPEY. Kenwick.

ACTION OF HORSES (3rd S. xii. 328).—If your correspondent, MR. RAMAGE, will observe horses grazing in a field he will find a solution of his question about the manner in which they move their legs. I have had this autumn a good opportunity of seeing them in a field at the rear of my house, and my attention was particularly drawn to them from having been often puzzled in trying to determine the question. As when grazing they

move leisurely, it is easily seen that they first move the fore leg, then the hind one of the opposite side, and so on—never the two exactly together, and never the two of the same side together. Frequently when they find a tuft of grass particularly to their taste, they will delay over it, and then a few seconds will elapse after moving the fore leg before they stir the hind one, or the latter will “hang poised in mid air” before being put to the ground, showing the succession clearly. Though in trotting the two legs seem to move together, I have no doubt there is an interval of time between, though not appreciable to the sight. That all horses move their legs alike, I presume there is the same certainty as that all men do; yet I have, when riding, occasionally and very rarely observed my horse for a short time moving the two legs of the same side together, and a very strange motion it was.

R. B.

I can only speak of the canter. In the cavalry riding school or *manège*, the left hind leg follows the left fore, or *vice versa*, according “to the hand you are working by.” Upon any omission of the kind the riding-master exclaims—“No! false!” and if you do not remedy the fault, horse and rider are entitled to “extra drill.”

EBORACUM.

NOVEL VIEWS OF CREATION (3rd S. xii. 374.)—The idea broached is not a new one. If H. R. A. will refer to the following work:—

“Men before Adam, or a Discourse upon the 12th, 13th, and 14th verses of the 5th chapter of the Epistle to the Apostle Paul to the Romans. By which are prov'd, that the first Men were created before Adam. London, printed in the year 1656.”

he will see the whole subject fully gone into. The work was written in Latin by Isaac de la Peyrère, a French Calvinist, in 1655. It created a great sensation, and was translated into English in the following year. It was referred to in “N. & Q.,” 3rd S. ix. 14. The book is a scarce one, but a copy appeared in a London catalogue a short time since.

G. W. N.

PICTURE OF WOE (3rd S. i. 200.)—The lines are translated from Hesiod:—

Πᾶρ δ' Ἀχλὺς εἰσπῆκε ἔπισημηγερὶ τε καὶ αἰνῇ,
Χλωρῆ, ἀστταλέη, λιμῷ καταπεπτηνῖα,
Γουνοπαγῆς, μακροὶ δ' ὄνυχες χεῖραςιν ὕψισαν.
Τῆς ἐκ μὲν ρίνων μῦξαι βέον, ἐκ δὲ παρειῶν
Αἰμ' ἀπεκείβητ' ἐράξ'· ἣ δ' ἀπληστον σεσαυῖα
Εἰσπῆκε· πολλῆ δὲ κόπις κατενέθοεν ὄρονος,
Δάκρυσι μυδαλέη.

Scutum Herculesis, vv. 263-270.

The lines noticed above, and those headed “Furies” (3rd S. xii. 107, 236), are in a translation of “The Shield of Hercules,” signed T. V., at p. 455 of *Essays by a Society of Gentlemen at Exeter*, 8vo, pp. 574. Exeter, 1796. The volume has only three plates—a monument, an urn, and a

Cromlech. Perhaps the essay, which is entitled “Some Observations on Hesiod and Homer, and the Shields of Hercules and Achilles,” was reprinted separately, with illustrations; perhaps that noted by C. P. may be wanting in my copy.

H. B. C.

U. U. Club.

FAMILY OF LESLIE (3rd S. xii. 321.)—In reply to the statement of your correspondent A. S. A., I beg to say that the family of Leslie of Kininvie is not omitted, but duly recorded at p. 606 of my *County Families*.

E. WALFORD, M.A.

Hampstead.

ARCHBISHOP SHARPE'S MONUMENT (3rd S. xii. 321, 322.)—Your correspondent A. S. A. makes some slips. He describes Randerston as “lying between the village of Queensbarns and Crail.” I am a native of the “East neuk o' Fife,” and know the district well. The place your correspondent means is Kingsbarns, not Queensbarns. A part of the adjoining district is called Kingsmuir—it was a royal forest. A. S. A. mentions John Cunningham of Barr. There was a Cunningham of Barrs: I do not remember meeting with the Fifeshire family of Cunningham of Barr in any of the old local histories. It is not correct to state that Archbishop Sharpe's monument “has suffered from neglect and sectarian malevolence.” In 1849 the structure underwent a thorough repair, and was most tastefully renovated.

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham.

JOHNSON'S “DICTIONARY” (3rd S. xii. 332.)—Mr. Campbell, the author of *Leviphanes*, was, I understand, a student at St. Andrews at the period of Dr. Johnson's visit. By his satire on the lexicographer, he sought to avenge the wrongs of his native country. My father, who studied at St. Andrews some ten years after Campbell, used to relate that the satirist represented the sage defining “a window” to a pupil in these grandiloquent terms: “A window, Sir, is an orifice cut out of an edifice for the introduction of illumination.”

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham.

NOSE BLEEDING (3rd S. xii. 271, 336.)—The late distinguished physiologist, Dr. John Reid of St. Andrews, recommended to me a very simple remedy, which I have uniformly found to be effectual—a dose, composed of fifteen drops of elixir of vitriol in a wine-glassful of water. The instant that this dose was swallowed, the hæmorrhage ceased.

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham.

The following extract from the Talmud, quoted in Kitto's *Cyclopædia* (art. “Talmud”), contains some curiously fanciful remedies for a common ailment:—

"For a bleeding of the nose, let a man be brought who is a priest, and whose name is Levi, and let him write the word Levi backwards. If this cannot be done, get a layman, and let him write the following words backwards—'Ana pipi shila bar sumte'; or let him write these words—'Taam ali beml Koseph, taam li beml pagan'; or let him take a root of grass, and the cord of an old bed, and paper, and saffron, and the red part of the inside of a palm tree, and let him burn them together; and let him take some wool and twist two threads, and let him dip them in vinegar, and then roll them in the ashes, and put them into his nose; or let him look out for a small stream of water which flows from east to west, and let him go and stand with one leg on each side of it, and let him take with his right hand some mud from under his left foot, and with his left hand from under his right foot, and let him twist two threads of wool, and dip them in the mud, and put them in his nostrils; or let him be placed under a spout, and let water be brought and poured upon him, and let them say: As this water ceases to flow, so let the blood of M. the son of the woman N. also cease."—*Gittin*, fol. 69, col. 1.

The above remedies are at the service of your correspondent, if he is disposed to try them.

B. H. C.

SIR WILLIAM WALLACE (3rd S. xii. 47.)—F. J. J. inquired in your columns whether Wallace was actually a knight? The recent publication by the British government of the facsimile of a letter to the Pope by Philip "the Fair," King of France, recommending the Scottish hero to his protection, settles the question in the affirmative. I present the letter in its original form, and add a translation:—

"Philippus Dei gratia Francorum Rex dilectis et fidelibus generitibus meis in Romanam curiam destinatis, salutem et dilectionem. Mandamus vobis quatenus Summum Pontificem requiratis ut dilectum nostrum Guillelmum le Waleis de Scotia militem recommendatum habeat in hiis que apud eum habuerit expedire. Datum apud Petrafontem dies Lune post festum omnium sanctorum."

(Translation.)

"Philip by the grace of God, King of the French, to my loved and faithful, my agents, appointed to the Roman Court, greeting and love. We command you to request the Supreme Pontiff to hold our loved William the Waleis of Scotland, knight, recommended to his favour in those things which unto him he has to despatch. Given at Pierrefont, on Monday, after the feast of All Saints."

The ignorance of some otherwise well-informed persons, respecting the claims of Wallace as a national patriot, is deplorable. I once heard an English lady, in reply to her husband, who was speaking to her of the Wallace monument, say—"Pray, my dear, who was Mr. Wallace?"

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lewisham.

JOHN KNOX (3rd S. xii. 332.)—The answer to K. I. X., about Knox playing at bowls on Sunday, is unsatisfactory. Knox did not believe all that was done at Geneva was right. He took the good and rejected the evil. Those who have said he

did play at bowls on Sunday, ought to give us their proof. They must be quite able to produce it. We have seen it twice asserted: first in a speech, in 1866, in the Established Church Presbytery of Glasgow by the Rev. G. J. Burns; and in the May or June number of the organ of the Scotch Episcopalians, called the *Scottish Guardian*, published at Aberdeen, and I believe edited by the "Rev. J. G. Cazenove, Cumbrae." They surely will prove their statement. W. O. X.

QUAKERISM (3rd S. xi. 127.)—Any person who has followed religious immigration into the States of America, must have been painfully struck by the cruel intolerance shown to the Quakers by those who had stigmatised and fled from it in England. The fact is that, in the first period of the sect, the greater portion entertained ideas respecting the second person of the Trinity which made the New-Englanders regard them as out of the pale of Christianity. This is clear from a passage in Neale's *History of the Puritans*, and the confession of faith cited by LÆLIUS was doubtlessly a sort of political as well as theological compromise, to give the Quakers a *locus standi* in the general Christian community. When Calvin burnt Servetus, he is reported to have said that, without some act of conclusive severity, the reformers, with their doctrine of private judgment, would soon cease to be Christians at all. I recall this as an analogous reason, not at all as an excuse, for the persecution of the Quakers in America. As things are at the present moment, I believe there is no more implied Socinianism in Quakerism than is to be casually found in any sect where the right of individual opinion is left unfettered. Calvin, however, was right in his prognostic, though he was wrong in his mode of action. The reformed church in France, springing directly from Geneva, is now rent in twain—a great body of it being purely rationalistic, with its priesthood, its professors, and its periodical organ. It is somewhat singular that the Quakers, who have become so numerous in the United States and in the North of England, should never have appeared in France as a sect. The payment by the government, for now above two generations, of only a certain number of recognised communions can hardly be a reason; for wherever they establish themselves, the Quakers have invariably become rich enough in a very short space of time to maintain themselves and their faith, and there is no ground for supposing that a community so peaceful, and so unargumentatively obedient to the powers that be, would not have obtained toleration. HOWDEN.

NEEDLE'S EYE (3rd S. xi. 254, 323.)—It has been said that in the dialect of Galilee the word for *camel* means also the cable of a vessel, and, when one remembers how much of the Gospel

s connected with fishermen, this marine allusion would be very natural and apposite, instead of oreed and far-fetched as it now appears. It would be interesting to know from some Semitic linguist if there is any foundation for the above statement in Hebrew or Syriac; for many of our maritime terms are taken from animals—a horse, a crane, for instance. HOWDEN.

SWIFT: "TALE OF A TUB" (3rd S. iv. 5, 55).—Has the following passage, from Selden's *Table Talk*, ever been noted as suggesting to Swift some idea of what is related in the *Tale of a Tub*?—

"Religion is like the fashion; one man wears his doublet slashed, another laced, another plain, but every man has a doublet: so every man has his religion. We differ about the trimming."—Selden's *Table Talk*, edit. Edinburgh, 1819, p. 162.

ROBT. H. NEVILL.

JAMES TELFER (3rd S. xii. 352).—As supplementary to Mr. WHITE'S kindly notice, I send the following recollections of Telfer, for which I am indebted to a friend who associated a good deal with him about the year 1854. My friend was at that date stationed in the Liddesdale district as an exciseman, and had often to visit Saughtrees in the discharge of his duties. Telfer said to him—"I once asked Sir Walter Scott for his influence to get me into the Excise. 'No, James,' said he, 'I have no influence in that quarter, and if I had I would not give it to you. You remember what ado was made about Burns. Men of a poetic temperament are not suited for excisemen. An exciseman must be a mere machine, and must do a great many things far from agreeable. I repeat, I am ready and willing to serve you in anything else, but recommend you to think no more of the Excise.' At one time of his life Telfer had thoughts of devoting himself to literature, but Sir Walter again stepped in between the poor schoolmaster and his long-cherished object. "James, my man," said he, shaking his head, "you may make literature a staff to go a pleasuring with; but never trust it as a crutch to lean on."

A very favourable critique appeared some years since in the *Gateshead Observer* on Telfer's Ballads, when he observed to my friend, "I fear the editor has mistaken geese for swans." This pithy remark shows that Telfer had outlived at least some of his romantic day-dreams. It is only proper that the leading incidents of his life should be placed on record; he was well worthy of such a mark of distinction; but I think Mr. J. H. DIXON has overrated him in asserting that "he holds a high rank among modern ballad-writers." His "Gloamye Bughte," and the "Kerlyne's Brock" (I have not seen "Our Lady's Girdle"), seem to me to be a long way below similar subjects from the pen of the Ettrick Shepherd, or Surtees (of wicked memory!), or Allan Cunningham, not to mention that admirable imitation of the old border ballad,

"A Lockerbye Licke," by the author of *Joe and the Geologist*.
SIDNEY GILPIN.

ASSUMPTION OF A MOTHER'S NAME (3rd S. xii. 60, 111, 154.)—It does not seem to have struck the person who first introduced this subject into the columns of "N. & Q.," that this assumption is liable to the very serious objection that persons who adopt their mother's maiden name may be suspected of illegitimacy, as children born out of wedlock have no right to any other surname than that of their mother. BAR-POINT.

Philadelphia.

CAMELOT (3rd S. xii. 415).—In the editorial reply to this query "Shropshire" is, I presume, a clerical error for "Somersetshire." Queen's Camel is certainly in the latter county. H. P. D.

"THE WAEFU' HEART" (3rd S. xii. 188, 317.) If L. had taken any trouble to investigate the question before sending his answer, he might have learned that Miss Blamire had been dead more than a quarter of a century before the first volume of R. A. Smith's *Scottish Minstrel* appeared in 1820, consequently his argument falls to the ground altogether. But what does he think when I tell him that not a single song or poem of Miss Blamire's, printed during her lifetime, was acknowledged by her signature? Most of them were distributed in MS. among her friends and relatives, and remained so till 1842, when they were collected (as far as they then could be), and published in a small volume. Had she bestowed as much care in preserving her productions as most authors naturally enough do, it would have been better for her fame at the present day. In this respect, however, as well as in point of genius, she bears a close resemblance to Lady Ann Lindsay and Lady Nairn. The one wrote "Auld Robin Gray," the other the "Land o' the Leal"; and it took fifty years to settle the authorship in each case, as it also did in that of the song which completes the trio, "And ye shall walk in silk attire." SIDNEY GILPIN.

"FAIR AGNES AND THE MERMAN" (3rd S. xii. 324).—The ballad of "Fair Agnes and the Merman" has been, so to speak, *re-set* by Mr. Arnold in his singularly wild and beautiful poem of "The Forsaken Merman." The heroine in the poem of "The Forsaken Merman" is named Margaret, but the plot is altogether the same. Mr. Arnold's poem begins:—

"Come, dear children, let us away,
Down away and below."

It ends—

"There dwells a loved one,
But cruel is she;
She left lonely for ever
The kings of the sea."

C. W. BARKLEY.

NAME WANTED (3rd S. xii. 347.)—I am sorry not to be able to answer Mr. DAVIDSON, who has honoured me by appealing to me. I have no doubt that the coat is the private coat of the bishop, according to the custom which prevails on the Continent.

I have a very good plate by the same artist, which shows, not arms, but an impresa. This consists of a sea in base, with a small vessel sailing to the sinister, carrying the Brabant flag at the bowsprit, the stern, the masthead, and the peak of the mainsail. This scene is enclosed in an oval cartouche, with twisted scroll-work round the edge. At the top, on a riband, with a tassel at each extremity, is the "soul" of the impresa: "MEDIO TUTISSIMUS IBI8." The whole oval and its accompaniments are laid down upon an anchor which shows its flukes outside the base of the oval. Under the ring of the anchor, at top, are the letters "I. G. M." Just clear of all engraving, on the sinister side, is the name: "L. Fruÿtiers, scul." Bryan does not mention this artist. But he mentions Philip Fruÿtiers, a painter, who also "etched some plates in a very masterly manner." Philip lived 1620-1677. The engraver of the impresa might very well have been the son of Philip Fruÿtiers, judging from the style of its execution. I give these details in the hope that they may be of any service to Mr. DAVIDSON in discovering the name of the bishop. D. P.

Stuarts Lodge, Malvern Wells.

HEAD OF CARDINAL RICHELIEU (3rd S. x. 350.) Previous to the Minister of Public Instruction having this remarkable head a second time (and it is to be hoped the last) consigned to the earth, once—

"That undiscover'd country, from whose bourne
No traveller returns,"—

a friend of mine, a clever draughtsman, got permission to make a chalk-drawing of it, which he afterwards had photographed. A striking head it is, which forcibly reminds one of what Montesquieu said of this extraordinary genius: "Richelieu a fait de Louis XIII le premier Roi de l'Europe et le second homme de France."

P. A. L.

MORRIS (3rd S. xii. 149, 254.)—Is there anything more than a coincidence in the fact that, in Italy, the old game "micare digitis" is called "mora"?
C. W. BINGHAM.

TOWN (3rd S. xii. 360.)—MR. E. MASKELL says, "that, in the north of Cornwall at least, a farmhouse is still called 'the Town-place.'" About the centre, and in the west of Cornwall, the farm buildings congregated together make up and are called the "Town-place," and not the farm-house: this being where the farmer lives, and sometimes situate some hundreds of yards from the farm buildings or "Town-place."
WM. GILL.

Miscellaneous.

NOTES ON BOOKS, ETC.

Slight Reminiscences of a Septuagenarian from 1802 to 1815. By Emma Sophia, Countess Brownlow. (Murray.)

Though Lady Brownlow, with great modesty, characterises these Reminiscences as slight, they are extremely interesting, and no one can run through her pages without rejoicing that, at Lord Camarvon's suggestion, she has been induced to

—"write this down, that's riveted,
Screwed to her memory."

Nor is it the matter alone which gives value to this little book. The glimpses of persons and events which came under Lady Brownlow's notice are, as we have already said, extremely interesting; but the tone in which the reminiscences are told, the high breeding which marks every page, give a charm to the book which is unspcakably pleasant. We trust that Lady Brownlow has not exhausted her stock of recollections.

Abyssinia and its People; or, Life in the Land of Prester John. Edited by J. C. Hotten. With a New Map and Eight coloured Illustrations by MM. Hogen and Barrat. (Hotten.)

This 'is a well-timed volume, and Mr. Hotten seems to have exercised good judgment in its compilation. Its object is to furnish the reader, at a time when public attention is so strongly directed towards Abyssinia, with a selection of trustworthy facts concerning the country and its inhabitants from the best authorities. A brief analysis of its contents will best show what claim it has to the notice of the reader. The first part presents us with a series of sketches illustrative of life in Abyssinia, selected from the writings of the chief travellers in the country. This is followed by Consul Plowden's official account of Abyssinia; whilst Part III. gives the story of the detention of the British captives. Part IV. shows us what have been the suggestions made to ensure the success of the expedition we have undertaken, the different routes, &c.; and the book is brought to a very useful conclusion by a bibliography of all the known books published on the subject of Abyssinia.

Manipulus Vocabularum. A Rhyming Dictionary of the English Language, by Peter Levins, 1570. Edited, with an Alphabetical Index, by Henry B. Wheatley. (Printed for the Early English Text Society.)

Levins' Manipulus, &c. By Henry B. Wheatley. (Printed for the Camden Society.)

Mr. Way's preface to the *Promptorium* having called Mr. Wheatley's attention to this curious and interesting English Dictionary, Mr. Wheatley proposed to edit a reprint of it as the first of the series of Old English Dictionaries projected by the Early English Text Society. A better beginning could scarcely have been made. The book is one of great value, and Mr. Wheatley has done his work of editing well and conscientiously. Some exception having been taken to its being printed by two Societies, it is well it should be known that the Council of the Camden Society, having been asked by the sister Society to cooperate in the Series of Dictionaries, by which means copies would be supplied to their respective members at a much lower rate, very properly consented to do so with respect to Levins as an experiment. Whether the Early English Text Society may desire to continue such joint publications, now that their numbers have so largely increased, or whether the Camden may consider it expedient to repeat the experiment, are questions for the decision of the respective Societies. There can be no doubt that what has been done was right and proper.

The Purgatory of Peter the Cruel. By James Greenwood. With Thirty-six Illustrations drawn on Wood by Ernest Griset. (Routledge.)

An ingeniously-conceived story by Mr. Greenwood, full of excellent fooling, but not without a moral, which is illustrated by Mr. Griset with that power of investing all animals, birds, insects, &c., with human attributes that give such force and effect to all his grotesques as to leave him unrivalled in that particular branch of art.

The Silent Hour. Essays for Sunday Reading. Original and Selected by the Author of "The Gentle Life." (S. Low & Son.)

This new volume of "The Gentle Life" Series, consisting of selected Essays by Jeremy Taylor, Barrow, Baxter, Latimer, Sandys, Isaac Walton, Massillon, John Ruskin, and the Editor, offers, as the latter well observes, pleasant, wholesome, and holy matter of reflection for that silent hour which all of us would do well to spend on that day of holy rest which separates one week from another. The book will, we are sure, be welcomed alike for its object and for the beauty of the Essay by which that object is sought to be enforced.

PALESTINE EXPLORATION FUND.—Most of our readers no doubt shared our regret at the announcement that the important explorations now in course of progress at Jerusalem were in danger of being interrupted by want of funds. We trust Mr. Grove's appeal for aid will be promptly and effectively responded to. The Society of Antiquaries at once voted fifty pounds towards the good work; Mr. Tite, one of the Vice-Presidents, has sent a hundred; and Mr. Watson, the Secretary, a very handsome contribution. Those who desire to follow these good examples should send their donations to Mr. Grove at the Crystal Palace.

Mr. ROBERT BUCHANAN is preparing a bison edition of Longfellow's Poems for MESSRS. MOXON, which is to contain a complete collection of that author's poetical works, and to appear in two volumes, uniform with the popular edition of "Hood's Serious and Comic Poems." Each volume will be prefaced by a critical essay by the Editor.

BELL LITERATURE.—The Rev. H. T. Ellacombe, a great authority on such matters, will shortly publish "A Detailed Account of the Bells in all the Old Parish Churches of Devonshire, their Founders, Legends," &c. &c.; with a Supplement, containing an Account of Bell-founding, with many illustrations; a History of various Societies of Ringers from the Guild of Ringers in the time of Edward the Confessor; the Law of Church Bells, and a List of Bell Literature; with many other articles connected with the subject.

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, whose names and addresses are given for that purpose:—

PEARSON'S POLITICAL DICTIONARY. 8vo, 1792.
NARRATIVE OF THE LIFE OF A GENTLEMAN LONG RESIDENT IN INDIA. 1778.

THE IRENAÏCH; OR, JUSTICE OF THE PEACE'S MANUAL. 1774.
A LETTER TO THE DUKE OF GRAFTON ON THE PRESENT SITUATION OF AFFAIRS. Almon, 1768.
MEMOIRS OF J. T. SERRES, MARINE PAINTER TO HIS MAJESTY. 8vo, 1826.

Wanted by Mr. W. Smith, 7, York Terrace, Charles Street, Albany Road, Camberwell, S.

NIC. DE LYRA, POSTILLÆ PÆPULÆ IN VET. ET NOV. TESTAMENTUM. Romæ, 1471-2. 5 Vols. in folio, or Vol. V.
THE ITALIAN MAGAZINE. London, 1814. 3 Vols. in 8vo.
MAGAZIN ENCYCLOPÉDIQUE. Paris, 1814. Vol. I.
ASIATIC RESEARCHES. London, 1795-1817. in 8vo. Vols. VI. to XII.
BUSTON, EXCERPTA HYEROGLYPICA. Quahirah (Cairo), 1828. Wanted the plates 3-7, 9-12, 17, 22, 31, 62-65.

Wanted by Dr. V. Natali, 29, Elgin Road, Epsewater, W.

ARCHÆOLOGIA. Vol. XXXVI. Part 2.
A LIST OF OFFICERS CLAIMING THE SIXTY THOUSAND POUNDS GRANTED BY HIS SACRED MAJESTY FOR THE RELIEF OF HIS TRULY LOYAL AND INDIGENT PARTY. 4to, 1693.

Parker Society's Books:—
HOOVER'S LETTERS AND REFLECTIONS.
WHITFOOT'S WORKS. Vols. II. and III.
NOWELL'S CATECHISM.
ATHENSUM. All before the year 1831.
COLLEGE FERRAS. 5th Edition. The supplemental volume.
ANNUAL BIOGRAPHY AND ORBITARY. 1838.
JOH. WOLFFII LECTIOMNI MEMORABILUM. Edit. 1600. The Index which was published separately.
DORMER WILLS AND INVENTORIES. Vol. I. (Surtees Soc.)
TESTAMENTA EBORACENSIA. Vols. I. and II. (Surtees Soc.)
THE INNOCENT CLEARED, or the Vindication of Capt. John Smith. London, 1648. 4to.
LILLINGDON (LT.-COL. LEAKE), REFLECTIONS ON MR. BURCHET'S MEMOIRS, or Remarks on his Account of Captain Wilmot's Expedition to the West Indies. 1704.
INDEX TO THE ROLLS OF PARLIAMENT, by Strachey, Fridden, and Updegraff. Folio, 1827.
ANTHROPOLOGICAL REVIEW. Nos. 1, 2, and 3.
THOMAS BROWN'S WORKS. 4 Vols. Dublin, 8th Edit. 1779. Vol. I.
A SELECT COLLECTION OF ENGLISH SONGS, in Three Volumes. London: Printed for J. Johnson, in St. Paul's Churchyard. 1783, 8vo. Vol. II.

Wanted by Mr. Edward Peacock, Bottesford Manor, Brigg.

Notices to Correspondents.

THE CHRISTMAS NUMBER of "N. & Q." will be issued on Dec. 14. Mr. Westwood's article on The Secrets of Angling, J. G. N.'s on Portfolio of Portraits at Athens, Vena Scritta by Mr. Ramage, and several other papers of interest are unavoidably postponed until next week.

R. II. A. B. The Trial of the Witnesses of the Resurrection of Jesus, 1729, 8vo, is by Dr. Thomas Sherlock, Bishop of London, a masterly reply to the objections of those who reject the evidence of miracles and particularly to that of Woolston.

LYNDARD. The first quotation will be found in Dryden's Conquest of Granada, Part II. Act I. Sc. 2. The second in Byron, Don Juan, canto xv. st. 13.

CYRIL. The Anniversary Sermon for the Magdalen Hospital in 1788 was preached by the Rev. George Henry Glasse, M.A., Rector of Hanwell, Middlesex.

GEORGE LLOYD, Piscator's work on St. Mattheu, 1594, is not rare. Its average price is about 12s.

J. H. B. The passage from the Vision of Piers Ploughman appeared in "N. & Q." 3rd S. xi. 173.

A. B. G. The paper sent will be found printed in Thorpe's Custumale Rotundæ, p. 88, in some of the editions of Lambard's Perambulation of Kent, and elsewhere.

ERRATA.—3rd S. xii. p. 347, col. i. line 47, for "the tumulus" read "a tumulus"; line 48, for "des Valais" read "du Valais"; p. 371, col. ii. line 11 from bottom, for "Dr. M'Caussin's" read "Dr. M'Caussland's."

"NOTES & QUERIES" is registered for transmission abroad.

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Notes.

PORTFOLIO OF PORTRAITS AT ARRAS.

At the present time, when so much attention is directed to historical portraiture, probably many of the readers of "N. & Q." will be interested in the following particulars of a volume of drawings which is preserved in the public library of Arras, and which is thus described in the catalogue of that collection, compiled by M. Jules Quicherat:—

"944. 2^e. Recueil des portraits historiques, in-folio margé Papier. Exécution du xvi^e siècle. Ce précieux recueil, fait vers l'an 1560, se compose d'une série de portraits exécutés à la mine de plomb ou à la sanguine, d'après des originaux peints, la plupart d'un très-beau caractère. Le plus ancien est Philippe de Valois; le plus moderne est celui de Charles IX. Nul doute que ces portraits n'aient été tirés du musée des Archiducs d'Autriche, comtes de Flandre. 304 pièces."

A fuller account of this volume, and a list of its contents, has been given by Mons. A. Dinaux of Valenciennes in his *Archives Historiques et Littéraires*, troisième série, 1852, iii. 149-160. This writer appears to consider that the volume in question furnished the materials from which Isaac Bullart derived the portraits published in his *Académie des Sciences et des Arts, contenant les vies*

et les éloges historiques des hommes illustres de diverses nations, published in 1682, and for which the engravers Nicolas de Larmessin and Edmunde de Boulonois were employed. These artists executed for Bullart the considerable number of 249 portraits, of which some at least, says M. Dinaux, were taken from the portfolio now at Arras, and, as he seems to infer, nearly all; for he adds the remark, that the published work contains only 249 subjects, while the portfolio has 304. M. Dinaux, however, agrees with M. Quicherat in assigning the drawings to the sixteenth century; in which case they cannot have been made for Bullart, but must have been found by him already collected. He states that above each personage is the name, in writing bearing too evidently the character of the sixteenth century to be mistaken. In one place the draughtsman is conjectured to have been an Italian, because on two pages he has left five lines of Italian: elsewhere he is suggested to have been the Flemish artist Jerome Bos, because among the five painters whose heads are brought together, towards the end of the book, he alone is modestly introduced without any term of eulogy:—

"Maistre Jehan Belleyambe, peintre excellent.
Raphael d'Urbain, peintre excellent.
Jeronimus Bos, peintre.
Maistre Rogier, peintre de grand renom.
Maistre David, peintre excellent."

These painters are followed by the historians Froissart, Monstrelet, and Commines; but the great bulk of the collection consists, as might be expected, of the sovereigns and nobility of Flanders.

I will now transcribe the inscriptions belonging to those portraits which relate to the history of England or Scotland:—

Page 10. "Henry VII roy d'Angleterre."
Page 12. "Isabeau reine d'Angleterre."
Page 13. "Isabella reine d'Angleterre, fille de Henry VIII. (C'est la fameuse Elisabeth.)"
Page 14. "Jacques roy d'Escoce IV du nom, né le 16 mars 1472, et mort le 10 septembre 1513."
Page 15. "Marguerite d'Angleterre, royne d'Escoce, seur de Henry VIII roy d'Angleterre, femme de Jacques IV, roy d'Escoce."
Page 16. "Sire Bernard Stuart, lord Ofobeny (d'Aubigny), escossois, capitaine et gouverneur général de l'armée de Charles roy de France quant il alla à Naples."
Page 17. "Jacques roy d'Escoce."
Page 22. "L'Egyptienne qui rendit santé par art de médecine au roy d'Escoce abandonné des médecins."
Page 23. "Pierre Varbeck, de Tournay, supposé pour Richard duc d'York, second fils d'Edouard IV^e roy d'Angleterre l'an 1492, fut pendu à Londres sur la fin de l'an 1499."

Page 25. "Sandre Aliberton: combatist en ung camp en la ville de Edimbourg et advint que son adversaire en glissant tombist et Sandres s'arresta en luy disant: Levez-vous; lequel se leva et se défendist, combattant en telle sorte qu'il blessa fort ledict Sandres, et fust le combat fort rayde, mais en la fin ledict Sandres mist à mort son dict adversaire."

Page 37. "Humfroid duc de Glocestre, deuxième Mary de Jacquelymne de Bavière, contesse de Haynnault."

[Followed by two portraits of Franq de Boorselle, conte d'Ostrevant, her fourth husband.]

Page 65. "Marguerite de Jorck, troisième femme de Charles de Bourgogne, dict le Téméraire."

Page 255. "Messire Jehan de Compans, de pays de Gascongne vint en Escoche pour faire combat à pied jusques ad ce que l'on verroit le sang que l'ung des deux seroit blesché."

Page 256. "Ung Chevallier d'Artois nommé Beaufort, vint en Escoche pour exercer armes, et rompist trois lances d'une corso."

Page 258. "Messire Anthoyne Darses, Sr de la Bastie en Dauphyné, appellé le chevalier blancq, vint en Escoche accompagnié de trois sieurs, assavoir Monsieur de Saint Maurice, Jehan Joffroy Sr de Dompierre, et Guillaume Dorbecke, pour faire joustes à fer moulu et tranchant. Ledict Joffroy Sr de Dompierre fut tué en ladicté joute."

Page 269. "L'archevesque de St. Andrieu, fils bâtard du roy d'Escoche, quy fust occis à la bataille avec son père contre les Anglois."

Page 270. "Thomas Valsey, cardinal d'Yorck, auteur du schisme."

Page 287. "Jehan de Mandeville, chevalier, natif d'Angleterre, grand voyageur tant par mer que par terre en plusieurs quartiers du monde, comme le peult voir par ses escripts, morut l'an 1372. Gist aux Willemis lez la cité de Liege."

The notices of the knights errant who visited Scotland (mentioned under Nos. 255, 256, and 258) provoke one's curiosity, and suggest the inquiry whether any memorials of their feats are preserved in that country. Is it probable that their portraits were drawn in Scotland, together with that of the Egyptian (No. 22) who was successful in prescribing for the King of Scots? I would further inquire of our northern friends, what is remembered of their doughty champion Sandy Haliburton (No. 25), who slew his antagonist in fair field in the good town of Edinburgh, and has Scotland any copy of his portrait? J. G. N.

"THE SECRETS OF ANGLING," BY J. D.

Sir Harris Nicolas, in his edition of Walton's *Angler* (1836, vol. ii, p. 408), examines the question of the authorship of the above rare book, and concludes by ascribing it to John Denny, a younger son of Sir Walter Denny, of the county of Gloucester, who espoused Agnes, daughter and heiress of Sir Robert Davers, or Danvers. There seems reason to doubt the accuracy of this deduction. I have been favoured by the Rev. H. N. Ellacombe, of Bitton, with a pedigree showing six descents from the above Sir Walter Denny; and Mr. Ellacombe adds a suggestion that the real author of the poem was more probably Sir Walter's great-grandson, the John Denny who was buried at Pucklechurch in 1609, four years, that is to say, previous to the publication of the volume.

The pedigree is as follows:—

Sir Walter Denny = Agnes, daughter and heir of Robt. Davers, or Danvers.

* John Denny, = Fortune, widow of Wm. Kemys, of
of Pucklechurch. Newport, and dau. of Thos. Norton,
of Bristol.

Hugh Denny, = Katherine, dau. of Edw. Trye, of Hard-
died 1559. wick, co. Gloucester; died 1583, at
Pucklechurch.

** John Denny, = Elianor, or Helena, dau. of Thos.
died 1609, buried Millet, co. Warwick.
at Pucklechurch.

Henry Denny, =
son and heir.

John Denny, = Margaret, dau. of Sir George Speke, of
eldest son and White Lackington, co. Somerset.
heir, died 1638.

John Denny, = Mary, dau. and coh. of Nat. Hill, of
owner of Bitton Hutton; died 1698, *amis plena*;
Farm; died 1660. buried at Pucklechurch.

No date is associated with Sir Walter Denny, but on referring to a more detailed pedigree from the same source, I find that his eldest son, Sir William Denny, "founded a guild in the year 1520;" we may therefore reasonably assign his birth to the latter part of the fifteenth century, or to the very beginning of the sixteenth. These premises are borne out by the fact that John, his second brother (author of the *Secrets* according to Sir Harris Nicolas), left a son, Hugh Denny, who died in 1559, and at no immature age, since he was married and had four offspring. If, therefore, Sir Harris Nicolas's assumption be correct, we must ascribe the poem to the early part, or at the latest to the middle, of the sixteenth century, whereas its style and general character belong, apparently, to a later period. Collateral evidence on the side of Mr. Ellacombe's opinion is to be found in the fact that R. I. (Roger Jackson) in his dedication of the volume to Mr. John Harborne, of Tackley, does not throw the poem far back, in a posthumous sense, but merely says,—

"This poem being sent unto me to be printed after the death of the author, who intended to have done it in his life, but was prevented by death," &c. &c.

Had the *Secrets* been in existence half a century, some allusion would surely have been made to the fact.

Mr. Carew Hazlitt, in his *Handbook to Early English Literature*, cites the bibliography of the book under notice as being "very unsettled." I had hoped he would have contributed something

to its settlement; but such is not the case. "There seem to have been four editions," he says, "the second and third undated." Undated, yes; but merely because the binder's knife has shorn away the lower part of the imprint of the only two copies of these editions that are known to be extant. There is no direct reason for supposing that they were dateless at their publication. In his description of the Bodleian copy of the first edition he appears to have been guided by Bohn's *Lowndes*, for he adopts (as I did myself, in the first instance, from want of evidence) one of the blunders of that authority.

The copy in question is not Milner's copy, which is thus described in his sale catalogue:—"Denny's *Secrets of Angling*, a Poem, augmented with many approved Experiments by Lawson, *frontispiece, date cut off.*" This was evidently, therefore, a mutilated copy of the edition of 1652, in which alone the woodcut figures as a frontispiece. The Bodleian copy, on the other hand, is complete; has no mention of Lawson on the title-page (he comes in with the second edition), and bears the imprint of 1613. It must have found its way into the library at an earlier date, for two compilers of angling-book lists, Mr. White, of Crickhowell (in 1806-7), and Mr. Appleyby (in 1820), refer to it. The former states that it was entered under the name of John Davies, of Kidwelly.

T. WESTWOOD.

JUNIUS: "CANDOR LETTERS": "IRENARCH."

In the first volume of the *Memoirs of Sir Philip Francis*, p. 344, note, a pamphlet is mentioned, printed about 1774, with the following title:—

"The Irenarch, a Justice of Peace's Manual; addressed to the Gentlemen in the Commission of Peace for the County of Leicester, by a Gentleman of the Commission."

To which is prefixed "A dedication to Lord Mansfield by another hand." Of this "singular volume" (according to Mr. Parkes), one copy only is known to exist, which belonged to Sir P. Francis.

"The *Irenarch*," he also observes, "could be written by none but Junius himself. It is one of and the last of the *Candor* and *Junius* pamphlets, and appears on the whole the most remarkable of all the *Candor* and *Junius* productions. There is no publisher's name. It is not entered at Stationer's Hall. No copy has hitherto come to light except Francis's own copy. Was it ever published, or was Francis afloat to India before its publication?"

After this exciting description, enough to inflame the cupidity of an old collector, like myself, to the verge of distraction, I was about to ring my bell and prepare for an immediate journey to London, with full intention, dark November as it is, to rummage every tract depôt in the metropolis, from Goswell Street to Hotten's in the far west, in search of this unique and most covetable

pamphlet, when it occurred to me that, after all, the tract intended, and so unhesitatingly ascribed to Junius, might only be a copy of a very common one, namely, the 1774 edition of the *Irenarch* of Dr. Ralph Heathcote, the author of *Sylva*. It corresponds exactly in title, size, date, and character with the one mentioned by Mr. Parkes, and it is most improbable that there should be two perfectly distinct tracts with every circumstance of resemblance. In Dr. Heathcote's short Autobiography (*Nichols's Literary Anecdotes*, 1812, 8vo, vol. iii. p. 539), he observes:—

"In 1771 I published *The Irenarch, a Justice of Peace's Manual*. In 1774 was published the second edition of the *Irenarch* with a large dedication to Lord Mansfield. This dedication contains much miscellaneous matter relating to laws, policy, and manners, and was at the same time written with a view to oppose and check that outrageous, indiscriminate, and boundless invective which had been repeatedly levelled at this illustrious person. But the public was disposed, perversely as I imagined, to misunderstand me. They conceived that, instead of defending, I meant to insult and abuse Lord Mansfield, and this, as should seem, because *writing under a feigned character*, I did by way of enlivening my piece, treat the noble Lord with a certain familiarity and gaiety of spirit. Upon this, in 1781, I published a third edition of the *Irenarch*, setting my name at full length, and frankly avowing my real purpose."

Sir P. Francis's copy may be without the title-page. Mr. H. Merivale will probably have seen it, and if so, can say whether my conjecture is correct, and whether the two *Irenarchs* are not identical.

I have been forcibly reminded, in carefully going over Sir Philip's *Memoirs*, which I have read with great interest, of a conversation I had with my late friend Joseph Parkes some time before his death, on the theory he so perseveringly espoused. He explained to me the variety of proof which he was bringing to bear, in his forthcoming work, in support of Sir Philip's claim, which he considered would for ever settle the subject by a process amounting to a moral demonstration. I in reply quoted Bishop Warburton:—

"Of all visionary projects, the pretending to settle a point, to end the disputes about it, is the most foolish. One half of your readers, from stupidity, cannot see it, and the other half, from malice, will not acknowledge it. So the old Mumpsimus still goes on."

I hoped, I told him, that his *Demonstration*, like many others that I could name, would not create more fresh doubts than it would afford solution of old ones, and that, as regarded myself in particular, it would not, what, however, it actually has done, convert a mere sceptic into a thorough and settled unbeliever.

JAS. CROSSLEY.

"VENA SCRITTA."

I am aware that rock inscriptions are found in various parts of Italy, and among them I may mention Corneto and Castel d'Asso, and also Ferentino, where there is a very interesting inscription on the natural rock called by the peasantry "La Fata," "the Fairy," recording the munificence of Aulus Quinctilius Pal. Priscus to the inhabitants of Ferentinum. The inscription, however, of which I am going to speak has never, so far as I am aware, been noticed by any traveller.

I had spent the night pleasantly in the hospitable house of the priest of Licenza, the site of Horace's Sabine farm, and proceeded in the morning on foot with a guide along the slopes of Campanile, the ancient Lucretilis, to the Fontana Bella, which gushes, like many other springs of Italy, suddenly from the side of the hill. This was the fourth fountain which I had seen claiming to represent the celebrated Fons Bandusia of Horace (*Carm.* iii. 13); and if coolness and picturesqueness of scenery are to decide the question, I do not hesitate to give my vote to Fontana Bella. There are indeed no trees overhanging its waters, but it is in a position where they might very well be, and where they would afford an agreeable shade to the weary oxen and wandering flocks. Its coolness and freshness are such—

"ut nec

Frigidior Thraeam nec purior ambiat Hebrus."

I had stated to my host that I intended to cross the summit of Lucretilis, and, proceeding along the slopes of the mountains, to make my way to Correse, the site of the ancient Cures, the birth-place of Numa Pompilius. Inquiring whether he could point out any interesting remains on my way, he drew my attention to a rock inscription called "Vena Scritta," "the engraved rock," as it is known among the peasantry. It is about four miles from Fontana Bella, and close to an old castle, La Sponga, which I found very picturesquely placed among the hills. Here, on the solid rock, I found an inscription like that which I had seen at Ferentinum, but the meaning is enigmatical. The rock was in its natural state, twelve feet in height, and ten in breadth. The letters are four inches in height, and at a distance of eight inches from each other. They are well formed, and most of them very distinct. The letters are the following:—

F . O . S . M . A . R . R . F . C .

There seemed to be three or four letters more, but they are nearly obliterated. The peasantry have no tradition respecting the meaning of these letters, nor yet how they came to be on a rock so far removed from human habitations; they have been there from time immemorial. On the opposite side from La Sponga rises Monte Morrone, with the remains of a Gothic castle. I have been

thus particular as to the position of the inscription, that future travellers who may have seen this note may have no difficulty in finding the spot. The marauders of Garibaldi must have passed it the other day in their approach to Tivoli.

CRAUFURD TAIT RAMAGE.

GARIBALDI FAMILY.

The following story, from the *Historia Ludiera Rhodigini*, may be interesting at the present time. He professes to take it from Sigonius *de Regno Ital.* l. 2, ann. 661:—

"Omnium verò perfidorum perfidiam vicit *Garibaldus Taurinatum Princeps*. Is enim a Gundeberto, cum fratre Pertharito de Regno Longobardorum contendente, missus ad Grimoaldum Ducem Beneventanum petiit auxilium, suasis Beneventano ut regnum sibi ex optinua fratrum discordia vindicaret. Hinc ad Gundebertum rediens, Beneventani sibi suppetias ferentis nuntiavit adventum; cauto tamen usurum consilio monet, si loriam sub veste tegat, nondum expertæ fidei ne se inermis committat. Quod ubi Gundibertus probavit, clam monet Grimoaldum, sibi sagaciter caveat, nam ejus occidenti causa, Gundebertum armatum ei occurrurum. Itaque in amplexu mutuo sentiens Grimoaldum loriam subesse, quasi de insidiis jam certus, confestim Gundebertum gladio stricto confodit. Nec ita multo post a sicariis obruncatus est Garibaldus, de ejus nomine '*Gran Ribaldo*' hodie dicitur quisquis est insigniter sceleratus." [Balthass. Bonif. Rhodigini *Hist. Ludic.* lib. viii. ch. xx. *De Principum Perjuris*, p. 243, ed. Bruxellæ, Mommart. A.D. 1656, 4to.]

"But the perfidy of all perfidious princes was outdone by GARIBALDI, PRINCE OF TURIN. This man was sent by Gundebert, who was at that time disputing the kingdom of Lombardy with his brother Pertharit [some call him *Pentharit*], to ask assistance from Grimaldi, Duke of Benevento [or Friuli]. He persuaded the Beneventan to take advantage of this quarrel between the brothers, and to seize the kingdom for himself. On his return, he reported the approach of the Duke of Benevento with supplies; but advised Gundibert to take precautions for his own safety by wearing a shirt of mail beneath his vest, and not to trust himself unarmed to one whose good faith had not yet been proved. Gundebert approved of this advice; and GARIBALDI then secretly warns Grimaldi to provide carefully for his own safety, as Gundebert meant to come armed to the meeting for the purpose of assassinating him. And so when they met, and mutually embraced, Grimaldi feeling the mail-shirt beneath the dress, and being thus convinced of the intended treachery, instantly drew his sword and pierced Gundebert through. But not long after GARIBALDI himself was slain by assassins, and from his name any remarkable villain is to this day called '*Gran Ribaldo*.'"

There are, of course, many opponents of the Italian patriot who would cordially endorse the opinion of Rhodiginus, and who would not be slow to assert that the modern bearer of the name betrays his true descent from the perfidious prince of Turin; but setting aside all party-feeling and the fanciful derivation of the expression "*Gran Ribaldo*," does, or does not, Garibaldi really belong by descent to the family of the man mentioned in this history? E. A. D.

MINIATURE OF GEORGE III.—I had this year the good fortune to meet with a very nicely-painted enamel miniature of George III. when a very young man. It seems to have been an admirable likeness, if one may judge from the strong resemblance it bears to him in after-life, as well as to the portraits of his two sisters which were exhibited among the portraits at South Kensington this year. He is represented with his hair powdered, and dressed in three roll curls on each side, and wears a coat of crimson velvet enriched with gold embroidery, together with the star and ribbon of the Garter. On the back of the miniature, painted in the enamel, is the inscription:—

1755
Gaetano
Manini. M^o
F. G. 2.

The date 1755 shows it to have been painted when he was eighteen years of age, and it is the earliest portrait of him which I remember to have seen. There is also an additional interest from the artist Gaetano Manini, Milanese. In Bryan's *Dictionary* he is stated to have been born about 1730; to have "painted history in the gaudy and frivolous style of the modern Italian school;" to have come to England a little before 1775, and to have died between 1780 and 1790. Edwards states that he was commonly called Cavaliere Manini; gives a similar description of his artistic qualities, and adds that he was an improvisatore. Neither, however, mention anything of his being a painter of portraits or miniatures, or an artist in enamel. As George III. was not in Italy in 1755, it seems clear that Manini was in England at an earlier time than the date given in those works, and moreover that he was no bad painter of miniature in enamel. I should like to know whether any other works by this artist exist. The enamel painters of that time do not seem to have been much noticed except Zincke, but there was a good school of enamel painting in England as well as on the Continent at that time. I have a very large and fine enamel by Craft, and a beautiful miniature by Bechdorf, a German: persons of whom little or nothing is known, and no mention of them made in any work. OCTAVIUS MORGAN.

10, Charles Street, St. James's.

EBENEZER BAILLIE.—Associated with the name of the poet Burns, the following newspaper extract may not be without interest in the pages of "N. & Q." I found it in *The Scotsman* of October 26, 1867:—

"A CENTENARIAN, AND COMPANION OF THE POET BURNS.—It may not be generally known that there lives at Whiting Bay, Island of Arran, a centenarian who was a companion of Robert Burns. His name is Ebenezer Baillie, and he is a native of Dalrymple, near Ayr. He was born May 7th, 1767, thus making him one hundred years and five months old. When a boy he was at school and slept in the same bed with the poet; his brother, a tailor,

also made clothes for him, and the two amused themselves writing verses together. Ebenezer came to Arran eighty years ago as a weaver, but farmed a little, and in summer employed himself at the herring fishing. He worked at weaving till he was ninety years of age. For the last six years he has mostly been confined to bed, but the other day he was sufficiently well to sit on a chair and have his likeness taken by a photographer. His faculties, we are told, are all sound; and as he is intelligent and has a correct memory, he can talk freely of events which happened ninety years ago. He has a large and well built head, has been a temperately living man, and notwithstanding his great age, has the appearance of living for some time yet.—*A. & S. Herald.*"

J. MANUEL.

Newcastle-on-Tyne.

"DIFFERENT TO."—Several years ago, I called attention in "N. & Q." to this corruption. It has spread greatly since then: in the numbers of "N. & Q." for August are three instances of it. How can one person or thing *differ* to another?

UNEDA.

Philadelphia.

THE PRONUNCIATION OF SOVEREIGN.—I was somewhat surprised the other day to hear a friend of mine defending *suvereign* as being the correct pronunciation of *sovereign*. It strikes me that this is "an exploded idea," which should be put aside with *Zoom*, *Lunnon*, and the other maltreated words lately discussed in your pages. Surely, by this time, *sovereign* has been long enough in use to be thoroughly anglicised. Granted that the word came to us through the French *souverain*, it seems to me great affectation to allow our pronunciation to be constantly referring to this etymological fact. What is the opinion of your learned correspondents?

ST. SWITHIN.

EDWARD BARTON.—Looking through some memoranda written some years ago, I came across the following inscription on the monument of Edward Barton, Ambassador of Queen Elizabeth to the Ottoman Porte, who, to avoid the plague raging during the year 1597 at Constantinople, took refuge in the adjacent islet of Halke (Χάλκη), where he, however, shortly afterwards fell a victim to the scourge, and was interred outside the principal door of the church attached to the convent dedicated to the Virgin Mary, and situated in a forest of cypress and pines, on the summit of one of its two mountains:—

"Eduardo Barton,
Illustrissimo Serenissime Anglorum Regine Oratori,
Viro Præstantissimo,
Qui post reditum à bello Hungarico quo cum
Invicto Turcar. Imperatore
Profectus fuerat,
Diem obiit pietatis ergo,
Ætatis An: 35,
Sal: verò ΜΠΧCVII.
xviii. Kal. Januar."

This Edward Barton, whom I have been unable to find noticed anywhere, was, if I am not

mistaken, the first ambassador from the English Court to the Ottoman.

It is curious that many gravestones forming the pavement of the Trinity Abbey, on the same islet of Halke, bear epitaphs without mentioning the names of the persons buried there, but simply soliciting prayers for the repose of their soul.

RHODOCANAKIS.

Bath.

A NEW WORD.—Sensation novelists have much to answer for: not content with the construction of improbable plots, they put spurious and ill-sounding words in circulation. Prominent among these verbal barbarisms is *thud*, which, to the credit of lexicographers, has not yet found its way into any dictionary. It has an affected sound, and seems the fragmentary portion of the word soap-sud, pronounced with a hisping accent, *thoap-thud*. I do not know to whom the credit of inventing this ugly word belongs, but it is satisfactory to think that it is not recognised by any masters of style, and has no place in the writings of Froude, Macaulay, Hallam, Alison, Scott, and other formers of national taste.

WILLIAM GASPEY.

Keswick.

ARMS OF THE KING OF ABYSSINIA.—In a set of French plates on heraldry, of about the end of last century, I find an engraving of the coat borne by "Roi Abyssin, ou d'Éthiopie." They are: Argent, a lion rampant gules, holding in its right paw a crucifix (the cross or, Our Saviour on it, argent). The shield is placed over two crossed scourges, and the wreath of thorns surmounts it as a crest. I suppose this is quite an imaginary coat of arms.

JOHN DAVIDSON.

Queries.

"LES AMOURS DE GOMBAUD ET DE MACÉE."—In Molière's *L'Avare*, Act II. Sc. 1, mention is made of "Une tenture de tapisserie des amours de Gombaud et de Macée."

Can you give me any information respecting Gombaud et Macée? Am I right in identifying Gombaud as *Gondebaud*, king of the Burgundians, 463-516, who slew his three brothers, and was vanquished by Clovis? He decreed "la loi Gombette."

C. F. M.

Brewood.

ANONYMOUS.—*The King's Treatment of the Queen shortly stated to the People of England* (2nd edit.); London, for W. Hone, 1820, 8vo. A comparison with *The Queen's Case stated*, 1820, seems to show that the above anonymous work is by Charles Phillips, the author of the latter. Can anyone show to the contrary? RALPH THOMAS.

BIOGRAPHICAL QUERIES.—I shall feel obliged if any of your readers can send me any biogra-

phical particulars of the following lawyers—all authors:—

BABINGTON, Richard, *On Auctions*, 1826; *On Set Off*, 1827. (Died 1829?)

BABINGTON, Zachary, *Advice to Grand Jurors*, 1677.

BACON, Matthew, *A new Abridgment of the Law*, 1736.

BALDWIN, Walter J. (a prisoner in the King's Bench), *Punishment without Crime*, 1813.

BALLANTINE, William, *Statute of Limitations*, 1810. (Died 1827-8?)

BANKS, Percival Weldon, *On Controverted Elections*, 1838. (Born 1806?) Died 1850.

BARBER, J., *On Tithes*, 1816.

BARNARD, Thomas, *Observations on . . . the Friends of the Liberty of the Press*, 1793. (*On the Poor Laws*, 1807?)

BARNARDISTON, Thomas, *Serjeant-at-Law, Reports*, 1742.

BARNES, Henry (a secondary of the Court of Common Pleas), *Practice*, 1741, 3rd edit. 1790.

BARNHAM, J. C. (solicitor, Norwich), *Questions for Law Students*, 1836.

BARRETT, C. P., *Overseer's Guide*, 1840.

RALPH THOMAS.

1, Powis Place, W.C.

BLOODY.—Any person who has mixed with the lower orders, as well as with soldiers and sailors, must have remarked how generally and offensively the epithet *bloody* is applied to all kinds of persons and things as meaning everything and yet meaning nothing, for it has nothing to say to blood. A man is a bloody fool, or a bloody rascal, without any supposition that he is an assassin. A bloody sight of clothes or money, or anything else, does not the least indicate that there is any blood upon them. Let any one translate this epithet in these phrases into any other language, and he will immediately see how absurd and incomprehensible it is, though his own ear may have got accustomed to it. Can any reader give an explanation of its origin?

HOWDEN.

CLERY.—In the *Edinburgh Review*, vol. xxxix. p. 102, mention is made of this person, the author of the well-known journal of the imprisonment of Louis XVI. and his family in the Temple, and reference is made to "his long services afterwards, and the fate he suffered for their sake"—*i. e.* the Bourbons. What was the nature of these services, what the fate he so suffered, and is there any printed memoir or other publication where these are detailed?

G.

Edinburgh.

CREST.—To what name does the following crest belong?—On a mount, under a palm-tree fructed, a lion stant, guardant. I am unable to specify the tinctures. This crest is not to be met with in any work on British Heraldry to which I have access. It may possibly be foreign, as I observe in your 2nd S. ii. 514 an account of Scipio's shield, upon which is engraved a similar device.

J. MANUEL.

Newcastle-on-Tyne.

DORKING, SURREY.—Who was the author of *A Picturesque Promenade round Dorking, in Surrey*, small 8vo. London, 1822? M. RUSSELL.
Guildford.

MR. GAY'S FABLES, WITH BEWICK'S WOODCUTS.—I have a small volume of *Fables by the late Mr. Gay*, printed in London by Savage and Easingwood, 1806, which contains sixty-nine woodcuts. Am I right in supposing that these cuts are by Bewick? In an old-book catalogue I lately saw advertised (as extremely rare), under the head of "Bewick," a copy of Gay's *Fables*, in every respect like mine except the date, which was given as 1816. H. FISHWICK.

HER.—Are there instances of the use of *her* in lieu of the genitive termination *es*, 's in old writers, with names of females, as it is common to find *his* with names of male persons? Any example given would oblige. C.

HERALDIC QUERIES.—Will any of your heraldic readers inform me what were the armorial insignia of the families of Sanceto, Venieri, Sommaniva, Rhodocanaki, Giustiniani, Carcerio, Zeno, Moconigo, Rocca, Barbarigo, Gateloussi, Acciaiuoli, Azani, Lusignan, Malatesta of Rimini, De Flor, De Yochis, Spinola, and Crispi, who reigned for centuries over the islands of Rhodes, Cyprus, Lesbos, Chios, Corfou, Naxos, Paros, &c. in the Greek Archipelago? A. D***.

INSCRIPTION AT BAKEWELL.—In July, 1858, when at Bakewell, I made a careful drawing of the mutilated top of a coped tomb in the church porch. There was no ornament or moulding by which its date could be surmised, but there were two lines of inscription (of which I enclose a tracing from my copy), one running on either side the ridge, engraved in Anglo-Saxon character. One end of the stone being gone, both lines were left imperfect, and stood thus:—

“ QNTVLA SINT HOMINVM CORPVS CVLA S . . A . .
MORS NVLLI PARENS MORS PIETATE. . . ”

The first is evidently from Juvenal (*Satire* x. l. 173.) I should be glad to know what words were added to the lines originally, in order to complete the sense and metre, and whether there are other instances of quotations from the classics on early Christian tombs. J. F.

LATIN ROOTS.—Can any of your readers kindly inform me if there is still a class-book used in the boys' department of the London University, Gower Street, for the roots of the Latin language? The words were denuded entirely, I think, of prefixes and affixes, as *cornu*, *lupus*, *vulpes*, written *corn. lup. vulp.* C. A. W.
May Fair.

MISERICORDIA.—The following happy sentence is said to be from St. Augustine:—"Misericordia

Domini inter pontem et fontem," and is of a kindred spirit with the old English apophthegm:—

"Mercy is to be found
Between the stirrup and the ground."

I want to know the origin of the latter phrase, and chapter and verse of St. Augustine? GEORGE LLOYD.

Darlington.

NAVAL SONGS.—I would feel obliged if any correspondent could tell me where I can find the words of an old English naval song, the chorus of which is somewhat to the following effect:—

"We'll rant and we'll roar
Like true British sailors;
We'll rant and we'll roar
Across the salt sea,
Until we strike soundings
In the Channel of Old England.
From Ushant to Dungeness
Are leagues —ty three."

I am under the impression they are to be found in a sea novel of some thirty or forty years old, introduced into the mouth of one of the characters. J. L.

I have an old manuscript song with these words:—

"As I walked through Bristol city, I heard a fair maid sing

In behalf of her sailor, her country, and king;
And she did sing so sweetly, and so sweetly sang she,
That of all the sorts of a calling, why a sailor for me."

The tune is so quaint and pretty that I should be obliged to any one who would give me the rest of the verses, doggerel as they may be.

HARFRA.

PRIOR OF THE LAZAR HOUSE.—In examining one of the miscellaneous volumes relating to the Duchy of Cornwall in the Public Record Office, I found the following receipt, which is, I think, sufficiently curious to deserve a place in your columns. We are in the habit of thinking that the title of Prior ceased with the Reformation. It would be interesting to know whether the head of the Lazar House of St. Leonard's is yet so distinguished. Davis Gilbert, in his *Parochial History of Cornwall*, vol. ii. p. 422, informs us that "Richard, Earl of Poitiers and of Cornwall [King of the Romans], made a free borough [of Launceston]," and granted to the townsmen the power to choose their own bailiffs. They were to pay, among other things, one hundred shillings to the lepers of St. Leonard of Launceston. This receipt is no doubt for the above payment. The seal is evidently a mediæval one. It is vesica-shaped, charged with what seems to be a saint in a Gothic niche. It is impressed on a wafer between two sheets of paper. The reference to the document is "Augmentation Office, Miscell. Books, vol. lxi." :—

"Be it known vnto all men by these pSENTs that I degory Band Prior of the hospitall or Lazer howse of Saynt Leonardes als Gylmartyn with the rest of my Bretheren and Systers doe acknowledg our selues to haue receaued of M^r Arthure Piper Mayor of the Borough of Dunheved als Launceston the whole and Intire some of v^m of lawfull mony of England due vnto vs at the feast of Saynt Michael tharعاangle now last past being the kings maties free gift to wardes the aforesaid hospitall of Saynt Leonardes als Gylmartyn wherefore I the sayd degory Band with the rest of my bretheren and Systers doe acknowledg our selues to be thereof Satisfied Contented and payd and we haue caused this our acquaintance to be made and haue here vnto fixed our Common Seale of the said howse the tenth day of October in the Raigne of our Soueraigne Lord James By the grace of god of England ffrance and Ireland king defender of the ffaith &c. the fifteth and of Scotland the one and flortith 1607."

K. P. D. E.

QUOTATIONS.—Can any of your readers tell me where the following passage occurs?—

"Scenes which often viewed
Please often, and whose novelty survives
Long knowledge and the scrutiny of years."

THOS. L'ESTRANGE.

"Foremost captain of his time,
Rich in saving common sense."

H. FISHWICK.

ST. OSBERN.—Is there such a saint in the Roman calendar? Closeburn, a parish in Upper Nithsdale, in Dumfriesshire, is supposed to be a corruption of Kil-osbern, the church of Osbern. Chalmers, in his *Caledonia* (vol. iii. p. 167), says that the "sanctologies do not recognise such a saint." Some of your correspondents may be able to say whether he is correct in this assertion. In a note he refers to an "Osbern, a vassal of Robert de Brus in 1138" (Charleton's *Whitby*, p. 94), who may have founded the chapel.

C. T. RAMAGE.

OLD TUNES.—I shall feel obliged if any of your readers can furnish me with the names of the composers and the dates of the following tunes, which are played every hour by an old hall clock which I possess. More than 130 years are estimated to have passed since its tuneful career first began; but, as this is a disputed point and warmly contested by some of my friends, I wish to ascertain the true historic facts.

The names of the tunes are engraved on the dial face, changed at pleasure, and are as follows: "Harvest Home," "God save the King," "On a Bank of Flowers," "Minuet by Senesino," "March in Scipio," "Miller of Mansfield."

E. D. SUTER.

YEMANRIE.—At the beginning of the Reve's tale, in the *Canterbury Tales*, a miller called Simkin is introduced, and afterwards his wife is described:—

"A wif he hadde, comen of noble kin:
The person of the toun hire father was.

With hire he yat ful many a pan of bras,
For that Simkin shuld in his blood allie.
She was yfostered in a nonnerie:
For Simkin wolde no wif, as he sayde,
But she were well ynourished, and a mayde,
To saven his estat of yemanrie."

What was the "estat of yemanrie" in Chaucer's time? and how far back can we trace a distinct class of yeomanry? THOS. BUTLER.

Queries with Answers.

PETER PINDAR.—It is said (*Gent. Mag.* lviii. 1044) that, "In two historical pictures by Opie representing the death of James I. of Scotland and the murder of Rizzio . . . Peter Pindar is drawn as the assassin." Is this true? If so, do the pictures still exist? CYBILL.

[The story of the head of Peter Pindar figuring in Opie's two large historical pictures has been differently narrated. The late JAMES ELMES stated in "N. & Q." (2nd S. vii. 382), that whilst Opie was engaged on the picture of "The Murder of James the First," he was greatly irritated by the satirist's malevolence, and painting a portrait of him in one of his most furious rages, substituted it upon the head of the murderer. On the other hand, a writer in the *Annual Biography* (iv. 303) informs us, that "Dr. Wolcot is depicted as one of the assassins in the picture representing 'The Death of David Rizzio,' and, by a strange whim, was actually introduced in this horrible character by Opie at his own particular request." The latter statement is confirmed by the following verse in a poem addressed to "Peter Pindar, Esq. on seeing his Portrait in two historical paintings" (*Gent. Mag.* lviii. 1044):—

"Thine, Peter, thine the strong-mark'd portrait there;
'Twas thy own choice to wear the murderer's vest;
To slay the Favourite of a Royal Fair,
And point the javelin at a Monarch's breast."

These two pictures were presented by Alderman Boydell to the Corporation of London. That of "The Murder of David Rizzio" is in the Council Chamber at Guildhall; and that of "The Murder of James the First" in the waiting-room of the same place.]

"COLLECTION UNIVERSELLE DES MÉMOIRES PARTICULIERS RELATIFS À L'HISTOIRE DE FRANCE."—I find a book with the above title in upwards of sixty octavo volumes, dated from 1785 to 1790. The book is well printed, and on good paper; and bears on the title-page "A Londres, et se trouve à Paris." Besides the *Mémoires*, there are "Notices des Editeurs, Observations," etc. The title of the book is the same with that of the great collation by Petitot of later date. I shall be pleased to learn whether the book (that is, the editor's portion thereof) bears any and what character among historical students. L. H. C.

[This *Collection Universelle des Mémoires particuliers relatifs à l'Histoire de France*, which was compiled by

Perrin, extended to seventy-two volumes—the last of which was published in 1806, but it is rarely found complete. It was held in considerable estimation, but has been in a great measure superseded by the two series of *Mémoires*, edited by Petitot and Monmerqué—the first of which consists of fifty-two volumes in fifty-three, and the second of seventy-nine volumes.]

AN OLD GEOGRAPHY. — A friend writes to ask me the value of an old geography which was lately bought at a sale in Buenos Ayres. I have not seen the work, and can only give his description of it. It is in six large folio volumes; the size about three feet by fourteen inches. It is in Latin, and was published at Amsterdam in 1654. It contains numerous plates and maps. In the maps of England every church is marked, and the coats of arms in colours of the old families in each county are given, as well as views of some of the principal places: in Somersetshire, for instance, of Glastonbury, Tor, Woodspring, Cheddar, &c. The volumes are bound in vellum. My correspondent wishes to know whether the work is rare or valuable. Perhaps the editor of "N. & Q." or some one of his learned correspondents can give him an answer.

C. T. B.

[There can be little doubt that this is an early edition of Jan Blaeu's *Grand Atlas, ou Cosmographie Blaviana*, of which the last edition is in 12 vols., Amsterdam, 1663. The book is not very frequently met with; we can, however, give no estimate of its value in a mercantile sense, but we have been assured that the maps of English counties which it contains are both very interesting and valuable.]

ANATOMICAL STATUE IN MILAN CATHEDRAL.— Could any of your numerous correspondents give me any information respecting the celebrated anatomical statue in Milan Cathedral?

"Non me Praxiteles sed
Mari finxit Agrat."

E. H. H.

[The much celebrated statue of St. Bartholomew was formerly on the outside of the cathedral. The inscription, "Non me Praxiteles, sed Marcus finxit Agrates," is adapted from an epigram in the Greek Anthology. "The sculptor Agrati," says Eustace, "may have just reason to compare himself, as the inscription implies, to Praxiteles; but his master-piece is better calculated for the decoration of a school of anatomy than for the embellishment of a church."—*Classical Tour*, iii. 148.]

PADUA.—*Patavium* is the Latin name of this city; *Padova*, *Padua*, the Italian. Padus is the name of the river Po. Arrowsmith says that one of its ancient names was *Bodincus*. Altogether this is curious. Whilst the river was called Padus, the town was called Patavium. Now it is called Po, the town is called Padua, and the first syllable *Bo* of the old name revives in Po and in Padova or Padoba by transposition. Are the

dates of these changes at all ascertainable? Is there any list of ancient geographical names with the modern names, and of modern names Latinised, further than that given by Ainsworth in his *Latin Dictionary*? C. A. W.

May Fair.

[In addition to the Latin Geographical Dictionaries referred to in "N. & Q." 1st S. i. 474; v. 235, 305; 3rd S. vii. 156, may be mentioned that by Raphael Savonarola, *Universus Terrarum Orbis*, Patavii, 1713, 2 vols folio.]

Replies.

"THE SCHOOL OF PATIENCE."

(3rd S. xii. 309.)

Your correspondent has one of a large family—

"The Separate Pieces of Jerome Drexleus, the Monk of Augsburgh, translated by R. S., and published by Daniel, at Cambridge, in 1640, with frontispiece by Marshall."

Drexleus seems to have been a great favourite in England at the period, and there are probably upwards of a dozen of his popular treatises turned out of Latin into English to meet the demand. Of these interesting little books I have the bulk; and as I know not where a list of this "great spiritualist's" works, made English, is to be found, perhaps you will indulge me by recording in "N. & Q." those which have come under my notice:—

1. "Considerations upon Eternity." The earliest and most popular. Originally printed in 1632; again, Cambridge, 1641, of the translation of Ralph Winterton, often printed thereafter (12th edit. Edin. 1752); retranslated by S. Dunster, 1710; and again as lately as 1856.

2. "The Angel Guardian's Clock." Translated [by E. H.?] At Roven, n. d. With a finely engraved title.

3. "The Fore-runner of Eternity, or Messenger of Death sent to Healthy, Sick, and Dying Men." Engraved title by Marshall, and three cuts; Dedication signed "W. Croyden." 1643.

4. "The Considerations of Drexleus upon Death. Done into English by a Fellow of the Royal Society [N. Bailey]." Three cuts by Van Hove. 1699.

[These two last the same, under different titles.]

5. "The Christian Zodiack, or Twelve Signs of Predestination unto Life Everlasting." This has twelve fine cuts by Hollar, Lowndes says. Printed for W. Wilson. 1647.

6. "The Hive of Devotion, or the Saint's Evidence for Heaven; containing XII Signs of our Election to Eternal Happiness. Written in Lat. by H. D. & translated by R. B., Fellow of Trinity C., Camb.: who hath annexed a Cordial for afflicted Consciences. P. for R. Best at Graise In Gate." 1647.

[These two are also identical under varied titles. The first is an *anon.* version; but I think we may call it R. B.'s first edition, for he offers this last as *his* enlarged translation. The same year from a different press, illustrated by a rival artist (for the engraved title bears "Cross, Sculp."), would suggest another translator; but not having both, I cannot test this.]

7. "Nicetas, or the Triumph over Incontinence." Translated by R. S. 1633.

[This is an engraved title, no place, but evidently foreign.]

8. "A Pleasant and Profitable Treatise of Hell." Printed 1633.

[My copy of this has no original title; but the engraved one, belonging most likely to a foreign original or translation, has been imported into it with the centre part cut out, and the above reprinted title fitted into its place. In like manner my book is enriched, from the same source, with nine very extraordinary cuts, most vividly representing the torments of the damned, by P. Sadeler: these are reproduced, but in a very inferior style, by Drapentier, in an edition of this book bearing the title—]

9. "Considerations upon the Eternity of Hell's Torments." 1703.

10. "A Right Intention the Rule of all Men's Actions, converted out of Drexleus by J. Dawson, Minister, Maidenhead, Berks." Engraved title by P. Stent, and two cuts. 1641.

11. "The School of Patience" (As above). 1640.

12. "The Devout Christian's Hourly Companion." Prayers, &c. 1716.

[Dedication to Mrs. Stuart, signed "Robert Samber."]

It will be seen that several of these books are translated by "R. S.": at the British Museum this is conjecturally extended to "R. S[amber.]" I have already in "N. & Q." spotted a person of this name living in London at the last date; and I apprehend the occurrence of the name in No. 12 has led to the inadvertence of assigning books bearing date from 1633 and 1716 to the same person. To collectors of emblems, Drexleus' books have great attraction: the cuts being all of that character, and, in these English translations, reproduced by our best artists. A remarkable one is that in *Eternity*, where a Scripture text hardly requiring ocular demonstration is thus treated:—Towards a *needle*, pendent from a cloud-enshrouded arm, a royal personage with uplifted sceptre, and other parties, are gazing on the inhabitants of the desert! Jeremy Taylor is said to have made much use of Drexleus; but I do not see him named in *The Holy Dying*. A. G.

THE WORD "ALL-TO."

(3rd S. xii. 372.)

On the subject of "A Tobroken Word," I beg to refer MR. HODGKIN to my letter in *The Athenæum* of October 5. The fact is simply that, wherever *alto* is found as apparently a separate word, it is by a blunder of an editor. It is common enough in MSS. to separate a prefix from its verb. Anyone who has ever seen an Anglo-Saxon MS. knows that the prefix *ge-* is far more often written separately from the word it belongs to, than it is joined to it; and an editor ought to

represent this by a *hyphen*, unless, professing to give a facsimile of the MS., he discards hyphens altogether, as in Sir F. Madden's excellent edition of *William and the Werwolf*. Hence, the mere fact of *to* or *alto* being written *apart* from the word it belongs to, is not at all surprising: it is only what we expect.

I think it is not quite safe, for the purpose of argument, to assert that "there is no instance, I believe, of the use of the word *to-trobbid*." I found *two*, in less than two minutes, in the very first book I laid my hands on. I quote from the *Wichfite Glossary*, where I find "to-truble, *to greatly trouble*, Ecclus. xxxv. 22, 23; *v. al-to-trublist*." This second reference gives: "al-to-trublist, *extremely afflicted*, Ps. lxxiii. 13; *pl. al-to-trubleden*, Dan. v. 6; *v. to-truble*."

I have only to repeat that—

"*All-to*, as equivalent to *all to pieces*, and as separable from the verb, is comparatively modern. As the force of *to* as an intensive prefix was less understood, and as verbs beginning with it became rarer, it was regarded as leaning upon and eking out the meaning of *all*, whereas in older times it was *all* that added force to the meaning of *to*."

Halliwell, I now find (for I had not noticed it before), says much the same thing:—

"In earlier writers, the *to* would of course be a prefix to the verb, but the phrase *all-to*, in Elizabethan writers, can scarcely be always so explained."

It is not the only blunder perpetrated by these later writers. Some one of them took to spelling *rime* with an *h*, and produced the word *rhyme*—thus giving a Greek commencement to a Saxon word; and this was thought so happy and *classical* an emendation, that nearly everyone has followed suit ever since.

A somewhat wider search through English literature would disclose the not recondite fact, that *all* is used before *other* prefixes besides *to*. Thus (1.) it is used before *a* (I write as it stands in the MS., omitting hyphens,) in the line—

"here of was sche al a wondred & a waked sone."
William and the Werwolf, l. 2912.

(2.) It is used with the prefix *for*—

"as weigh al for waked for wo vpon nightes,"
Id. l. 790,

which should be compared with a line just above, viz.—

"Febul wax he & feynt for waked a nightes."

(3.) It is used before the prefix *bi*; as in

"al bi weped for wo wisly him thought."—*Id.* l. 661.

Perhaps when *alto* has been *proved*, in early English, to be a complete word *in itself*, distinct from the past participle—which, oddly enough, is always found not far off it—we may hope to have an explanation of the words *alfor*, *ala*, and *albi*! But surely, the simpler explanation is that,

when the later writers looked on the *to-* as separable, they did so because they knew no better.

WALTER W. SKEAT.

Cambridge.

DATE OF CARDINAL POLE'S DEATH.

(3rd S. xii. 409.)

Lingard in his *History of England*, and Phillips in his *Life of Cardinal Pole*, both say that he survived Queen Mary twenty-two hours. But the continuator of Fleury's *Histoire Ecclésiastique* says that he survived her only sixteen hours, and the following are his references: "Ciaccon in *Vita Pontif.*—De Thou, *Hist.*—Belcarel—Victorel—Pitseus—Godwin—Camden—Pallav.—Raynald." Our Catholic Church historian Dodd also says that "he expired about four in the morning of November 18, there being only sixteen hours between their deaths." This writer always calls the cardinal *Pool*.

F. C. H.

I conceive that there can be little doubt that the cardinal died between five and six o'clock in the morning on Saturday, November 19, 1558. Henry Machyn, the diarist, was an accurate person. He lived in London, and would therefore know the truth at the time. He says:—

"The six day of November ded betwyn v and vj in the morning my lord cardenal Pole at Lambeth, and he was byshope of Canturbere; and the he lay tyll the consell sett the tyme he shuld be bered, and when and wher."—P. 178.

There is no proper spelling of the cardinal's name. In his time, men spelt surnames according to their humour. De la Pole, Atte Pole, Poole, &c. belong to that minor class of local cognomina which are derived from common objects, such as Wood, Boys, Wall.

EDWARD PEACOCK.

The catena of evidence is strongly in favour of the cardinal's death having taken place on the same day as that of Queen Mary,—it being granted that she died about 5 A.M. The following authorities are not noticed by A. S. A.:—

"He followed her within sixteen hours."—*Burnet, Hist. of the Reformation.*

"Cardinal Pole survived the queen but sixteen hours."—*Collier, Ecclesiastical Hist. of Great Britain.*

"He died the same day with the queen, about sixteen hours after her."—*Hume, Hist. of England.*

"Pole himself died about sixteen hours after her."—*Penny Cyclopædia* (referring to the Life of the Cardinal by Phillips, and the Review of the Life by Dr. Gloster Ridley.)

"Death of Queen Mary, which happened about sixteen hours before."—*Dr. Hook, Ecclesiastical Biography* (referring to Phillips's *Life*, Dodd's *Church History*, and *Biog. Brit.*)

On the other hand—

"The queen died 17 November, 1558, and the cardinal

on the following day."—*Sharon Turner, Modern Hist. of England.*

"Her friend and kinsman, Cardinal Pole, . . . survived her only twenty-two hours."—*Lingard, Hist. of England.*
H. P. D.

Does not Godwin mean by "*tertia horâ noctis*" what would have been understood anciently by that expression, viz. the third hour after sunset, or 9 P.M.? If so, he agrees with the other authorities, quoted by A. S. A., who say that the cardinal died "sixteen hours after Queen Mary," for from 5 A.M. to 9 P.M. is exactly sixteen hours.

JOB J. B. WORKARD.

CLASS.

(3rd S. xii. 242, 356.)

I thank C. A. W. and A. H. for their replies to my note on this question. I do not think we differ much in effect, though they challenge some of my statements, and in particular attack one illustration of them. I am not the first who has weakened a forcible argument by an inapt illustration, and I wish I had "overhauled my Catechism" before quoting from it.

That I have elicited so earnest and eloquent a protest as that of C. A. W. against the evils of the day, justifies me to my own mind for having raised this question in "N. & Q." Some of them arise from forgetfulness of the principle I have desired to lay down, viz. that our relation to the state, to the law, and to each other is individual and personal, and that in these respects "class" is unknown. To adapt C. A. W.'s maxim, the true private interest is the common good.

The distinction of classes made by C. A. W. is comparatively innocuous. The line between each is so shadowy, so varying, so vague—each comprehends almost as many different stations as individuals; and between the higher stations in the one, and the lower in that which precedes it, there must be so much in common, that C. A. W. himself does not attach to them the mischievous meaning which I conceive to be sometimes implied in the idea of "class."

That mischief is at its highest when "class" claims a kind of corporate existence, and when a man's duty as a citizen is dominated or modified by a supposed class-relationship. This is why I wish those who oppose the thing to avoid the word. Of course, nothing I said was intended to affect questions of social rank.

JOB J. B. WORKARD.

C. A. W., in his note, replete with melancholy truths, says: "The upper [class] consists of the governing and learned class; the middle of bankers, merchants, and shopkeepers." Now, although Byron has said somewhere, with poetic license—

"If commerce fills the purse, she clogs the brain,"—
as there is no rule without an exception, we can easily find names (taking them merely among English worthies of our day) more illustrious than Amos Cottle, and that certainly belonged to the "learned class": Roscoe, Rogers, Grote, and Hood, who, if I mistake not, began by being a shop-apprentice. P. A. L.

Your columns have recently contained notices of Thomas Love Peacock, the novelist. Surely your May Fair correspondent C. A. W., who thinks the tone of public feeling was never more degenerate in England than now, giving a fearful and dismal list of crimes and sins as disgracing especially this Victorian era, must have in his mind Peacock's Philosopher Escots in *Headlong Hall*, the deteriorationist—"quasi *es ædærorum* (in tenebras) intuens"—who always took the most gloomy view of everything. C. A. W. is clearly a deteriorationist; but as history reproduces itself, I can find a match to his letter in a document of Bishop Chadworth of Lincoln, dated October 2, 1466; who, after enumerating many evils of his own time, declares his conviction that they must perpetually increase, "quia mundus semper ad deteriora se declinat." W. WING.

EMENDATION OF SHELLEY.

(3rd S. xii. 389.)

Mr. John Wilson of 93, Great Russell Street, has favoured me with a private communication on the subject of the Shelley emendation, which I presume he approves. His notes are worth recording, as they may draw forth other enlightened observations:—

"In Mrs. Shelley's edition of the *Posthumous Poems* (1824) the line is omitted, but curiously enough, in a pirated edition of *Miscellaneous Poems by Percy Bysshe Shelley* published by William Benbow in 1826, the line is inserted, but stands—

'The breath of the moist earth is light.'

This reading is adopted in Garnett's *Relics of Shelley* (1862), and—

'The purple noon's transparent night,'

is suggested as an amendment on *light*; but this seems far-fetched, though it gets over the difficulty of the two *lights*, a repetition Shelley never could have been guilty of.

"I cannot ascertain when the poem was first printed. It is dated December, 1818.

"My copy of the *Posthumous Poems* was given by Mrs. Shelley to [a living author], and has a few MS. notes by him, one of which on the poem called 'The Question' is 'line omitted' after

'The sod scarce heaved; and that tall flower that wets.'

"The sense is complete without the line, but the other stanzas consist of eight lines each."

So far my obliging correspondent, but his communication suggests an observation or two, and I shall begin with the last topic first.

1. "The Question." A living author rightly surmised that a line was needed to complete the second stanza of "The Question," but he as wrongly mistook the place of the omission. Mr. Wilson's appreciation of the perfection of the sense as it stands forbids the notion that a line is wanting after the word "wets," while the structure of the verse shows that it is the first line that is wanting. It is the *ottava rima* of Tasso and Ariosto, and requires six lines of alternate rhymes, and a rhyming couplet to close with. I shall exhibit a complete and the incomplete verse together:—

"I dream'd that, as I wander'd by the way,
Bare winter suddenly was chang'd to spring,
And gentle odours led my steps astray
Mix'd with a sound of waters murmuring,
Along a shelving bank of turf, which lay
Under a copse, and hardly dar'd to fling
Its green arms round the bosom of the stream,
But kiss'd it, and then fled as thou might'st in a dream.

"Of *Flora's painted darlings* was no dearth—
There grew pied windflowers and violets,
Daisies, those pied Arcetri of the earth,
The constellated flower that never sets,
Faint oxlips, tender bluebells, at whose birth
The sod scarce heav'd; and that tall flower that wets
Its mother's face with heaven-collected tears,
When the low wind, its playmate's voice, it hears."

What is this "tall flower"—foxglove? To prevent the necessity of printing this second stanza over again, I have supplied in italics a line in the proper place to fill up the *lacuna*, not as Shelley's, but as embodying a sentiment that would fairly introduce the poet's own lines which follow. A reference to the poet's MS., if in existence, would possibly lead to the completion of the verse as Shelley designed it. Our next observation will take the shape of a question.

2. Did Shelley write the fifth line, supplied in Moxon's edition, of the "Stanzas written in Dejection at Naples?" And this suggests another, From what edition did Benbow pirate his of 1826? The legitimate edition of the poet's widow herself did not contain the line, but some other trustworthy edition probably did; and for ourselves we entertain no doubt that the line is Shelley's. It completes the verse; it completes the sense; and it breathes the Shelley spirit.

To account for these and other hiatus, we have but to remember the poet's method of composition, which was to omit a line or an epithet here or there when it did not readily present itself in the heat of composition, and pass on with the remainder of his work till the muse was in a more indulgent humour, when the omission would be happily filled up. This will account for some misprints or mistakes in the posthumous poem.

3. I have to add another very obvious emendation for Mr. Moxon. In the verses beginning—

“When Passion’s trance is overpast,”

the last verse reads thus in all the editions to which I have access:—

“After the slumber of the year
The woodland violets reappear;
All things revive in field or grove
And sky and sea; but two which move
And for all others, life and love.”

In the last line *for* should be *form*—

“All things revive in field or grove
And sky and sea; but two which *move*
And *form* all others, life and love.”

4. In my last paper, after *Shelleyan* read “Shelley’s ear was perfect.”

I find in Benbow’s edition the reading “*up in the earth*,” which conveys no sense, but at the same time establishes the solution of *upon into up in*. A friend has obliged me with this little volume since I wrote my first note on Shelley.

O. T. D.

O. T. D.’s reading of “slight” for “light” is an improvement, but there are some things in the concluding five lines that I am quite unable to appreciate the beauty of:—

“The breath of the moist air is slight
Around its unexpanded buds;
Like many a voice of one delight,
The winds, the birds, the ocean floods,
The city’s voice itself is soft, like Solitude’s.”

What does the pronoun *its* refer to in the second line? What is “a voice of *one* delight”? As Shelley had a perfect ear, does “Solitude’s” rhyme with “floods,” or is it like the “buds” above, hanging upon nothing and quite unattached?

C. A. W.

May Fair.

THE MERCERS.

(3^d S. xii. 252.)

I rather suspect it is a mistake stating that mottoes were not in use before the latter part of the sixteenth century. Being too blind for research, I can only speak from memory; but believe that mottoes will be found upon arms, armour, banners, &c., long before the abovementioned date occasionally. However, let that pass. “Ye Gret Poul” can hardly be called a motto, as it is merely descriptive of the crest, and may or may not have been adopted at the same time with it—the “Great Poul or Fowl” being its simple meaning. With respect to the crests themselves, the following is related:—That for commemoration of the victories gained by the so-called Pirate John over the English fleet, several branches of the Mercer family adopted various significant crests:—one a ship tossed in a stormy sea; Aldie that of a heron

with an eel in its mouth; whilst that of Innerpeffery, from which I descend, has a sailor’s arm brandishing a cutlass. Though unable to trace this Innerpeffery branch further than 1374, whilst of the Aldie we have 1323, about forty-six years prior, yet the Innerpeffery is supposed to be the main stem from which the latter derives.

Of the ancient state of the Innerpeffery branch of the family we have but meagre account. It seems to have broken down about 1483. Of the Aldie branch we glean fuller accounts from various sources. There is no reason whatever to suppose that because the names are somewhat similar that we are in any way connected with the Mercours of France or the Merciers of England. I have in my possession the armorial bearings of the former, which differ entirely from those borne by the Mercers in the fourteenth century, as shown upon the silver cup mentioned. In *The Athenæum*, 1856, p. 1314, it is said that in the original arms of Mercers two cross pates were in chief, and one in base, and that on the marriage of one of Aldie and a Murray of Athole, the latter was removed and placed in chief, the star of Athole replacing in base.

Mr. Lower, in his book on *English Surnames*, places Mercer as amongst those derived from trades, as “Mason, Carpenter,” &c.; but, having been challenged to produce proofs of this being the case, has hitherto failed to do so.

ANGLO-SCOTTS accuses the “pirate” of ingratitude for attacking Scarborough after his father had been released. It was no ingratitude at all; for his father was not voluntarily released, but only by the influence of a powerful border nobleman. He says besides that John Mercer was a “pirate” in the true sense of the word, because the countries of England and Scotland were not then at war. How then comes it that the old man, his father, was seized whilst on his passage from France, and why did his sovereign confer on this “pirate” both honours and rewards after his victory at Scarborough? Although all the historical documents speak of the “pirate” as John, yet the pedigrees in our possession show that this must have been a mistake. John was a merchant, and ambassador to England and France, in which latter country he was a great favourite of Charles the Wise. It was he who was seized whilst on his passage from France. The so-called “pirate” must, therefore, have been his son, Sir Andrew Mercer, who was shown by the same pedigree to have been a naval commander of some celebrity. That the Mercers of Perthshire are a very ancient race there can be no doubt. My own conjecture is that the family or clan, arriving either as immigrants or vikings, settled themselves peaceably or by force on the country adjacent to the River Tay; and accordingly we find the ancient tower or stronghold of the chiefs still

(or at least was in the beginning of the nineteenth century) in existence as a ruin at Pittenreich. The following popular and very ancient couplet attests the antiquity of the race:—

“Sae Sycker tis as onie thing on Earth,
The Mercers aye are aulder than Auld Perth.”

The old chronicles, speaking of the presentation of Mills to William the Lyon, tell us that the family came originally from Germany (Moravia), without, however, adducing any proof of the same.
A. C. M.

FRANKLIN'S PRAYER BOOK (3rd S. xi. 496).—This work, though rare, is still to be met with; there is at least one copy in this city, brought from England a few years ago by an eminent divine since raised to the episcopate. The work furnishes reasons for the abridgments made in it; thus the burial service is shortened that the attendants at funerals may not take cold from standing upon the damp ground. The catechism contains but two questions and the answers to them,—“What is your duty to God?” “What is your duty to your neighbour?”
UNEDA.
Philadelphia.

GANG-FLOWER (3rd S. xii. 375).—The following extract from one of a series of papers in an early volume of *Sharpe's London Magazine*, headed “A Christmas Party in the Country,” gives the information sought for by A. A.:—

“The *Polygala vulgaris*, or Milkwort, has been called cross-flower, not because it is cruciform, for in fact it is a papilionaceous flower, but because it blooms about the 3rd of May, the feast of the Invention (or finding) of the Cross; and my often-quoted friend Gerarde says it may be called Rogation-flower, ‘because the maidens who do walk in procession in Rogation week do use it in their garlands.’”

“Gang-flower, Rogation-flower, flourishing about Rogation time.”—Coles' *English Dictionary*.
S. L.

ALTON (3rd S. xii. 373).—Being a resident in the neighbourhood of Alton, Hants, I can inform your correspondent M.D. that the town of Alton lies in a broad valley, to which the word “pass” is quite inapplicable; the hills rise in very gentle slopes from the valley, through which one branch of the river Wey flows.

Alton is an ancient town, though the buildings in it are for the most part modern, and there is less that is picturesque or old than is usual in towns of the same antiquity.

I think M.D. is mistaken as to Alton being on the direct route from London to Weyhill; the most direct road is by Bagshot and Basingstoke.

WILLIAM WICKHAM.

“MARIUM VICE-PRÆFECTUS” (3rd S. xii. 401).—In most other periodicals a slight mistake would not deserve remark, but I think it requires to be

“noted” when P. A. L. speaks of the “Lord Warden” (gardien) as “Master of the Cinque Ports.”
H. R. J.

SHENSTONE (3rd S. xii. 337).—Is it not believed that Shenstone laid out the grounds at Brasted Park, near Sevenoaks, for his friend Dr. Turton? A monument to Shenstone now stands in that part of the shrubbery called the “Rookery” at Brasted Park. Both Shenstone and Dr. Turton came from Birmingham.
R. S. P.

SCALTON BELL (3rd S. xii. 391).—The inscription on this bell, inquired after by Mr. JOHN PIGGOT, JUN. is “+ Campana . Beate v Marie.” A florid letter M is placed between each word instead of a stop. On the lower part of the bell are the letters A . V . E . R . with the initial M as before. There is also a bellfounder's device on an escutcheon, inscribed “+ Johannes Copgraf me fecit.” The letters are old Gothic. See a fuller description in the *Journal of the Archaeological Institute*, vol. xiv. p. 284, in a communication by
H. T. ELLACOMBE.

Mr. Lukis unfortunately took the inscription on trust from a friend who had misread it. It occurs in the bordure of a very pretty little founder's shield, of which I possess a cast, kindly given me by Mr. Lukis, and appears to be as follows:—

+ IOI COPGRAF . ME FECI + T.

The first word may be IOHANNES, but is not evidently so on my cast. Copgrave is in the neighbourhood. The shield, which is of an elegant and neat form, bears within the bordure in pale a pastoral staff turned to the sinister side. On the dexter side what appears to be a cannon erect, the mouth downward; on the sinister side in chief a church bell, and in base a laver-pot.

The College, Hurstpierpoint.

J. T. F.

EPITAPHS ABROAD: HERO OF BEAUGÉ (3rd S. x. 274, 335, 498).—The “Two Knights in the Shock of the Charge” mentioned by ANGLO-SCOTUS (335) as being in the Horse Armoury at the Tower, if not an *old* bronze, as stated by J. R. C. (498), I suppose to be, from ANGLO-SCOTUS's description, the well-known group by C^t de Nieuwerkerke, the clever sculptor and Surintendant des Beaux-Arts. If so, he no doubt could give his authority as to the “Chronique d'Anjou.”
P. A. L.

THE DUKE OF MARLBOROUGH'S GENERALS (3rd S. x. 384).—In reply to H. C.'s query, the names of Cadogan and Collier must be added to the list. I have a letter of John Churchill's, signed “Prince et Duc de Marlborough d'Helchin” (1706), relative to General Cadogan; also one of the latter (1710), in which Cadogan speaks of—

“Le Général Collier, qui commande un corps de troupes du Coste de Courtray, et qui marche présentement pour rejoindre l'armée.”

Cadogan (afterwards Earl) shared the fortune and disgrace of Marlborough. He was most devoted to him, and at the siege of Menin enabled him to escape by giving him his horse, but was taken prisoner in his stead. After Marlborough's death he succeeded him as Grand Master of the Ordnance. Cadogan was as clever a diplomatist as an able general. In 1717 he negotiated an alliance between England, France, and Holland. After which treaty he was raised to the peerage.

P. A. L.

SINGULAR SWISS WILL (3rd S. xii. 368.)—The original of this is the testament of Mrs. Margaret Thompson of Boyle Street, Burlington Gardens, who died on April 2, 1776. It is in Mr. Timbs's *English Eccentrics*, vol. i. p. 170.

GEORGE VERE IRVING.

BROCK (3rd S. xii. 242, 300, 360.)—There are at least three animals (*vide* Halliwell) of which this word is the designation, and the question is to which of them the proverbial saying "sweats like" refers.

1. The insect, the cuckoo spit. This has in its favour the authority of Brockett, who, in his *Glossary of North Country Words*, while noticing it adds, "Hence probably the common vulgar expression 'To sweat like a brock.'" In Jamieson's *Dictionary* we find "To broight, to be in a fume of heat, to be in a state of violent perspiration and *panking*. *Lanarks.* v. Brothe, from which it is probably come." Now this insect, although it may be said to *sweat* and foam, does not *pank*.

2. The badger. The general epithet applied to this animal is *stinking*. "Stinkis as they were brokis" is the expression used by Sir David Lindsay. But *stinking* is a consequence of *sweating*, as witness the answer attributed to a 'Badian lady: "Me no dance; for when me dance me sweats, and when me sweats me stinks." Therefore, the badger has a *strong* case.

3. "An inferior horse, a jade," which, being of course out of condition, would perspire powerfully, as the Yankees say, and after all has perhaps the best claim of the three.

GEORGE VERE IRVING.

THE RULE OF THE ROAD (3rd S. xii. 130, 226.) "Keep to the right," is the general rule of the road in the United States. The following extract is from a little law book on the Law of Roads, &c. in Pennsylvania, published in 1848:—

"Usage in Pennsylvania has settled that travellers meeting on a road are bound to take, respectively, the right of the road. In England a contrary usage prevails, and it has often been desired that the English practice, as the most reasonable, should be here adopted: for so long as drivers sit to the right of their vehicles, which side allows them the freest use of their whips, so long will it be more convenient for meeting vehicles to pass on each other's right hand, as the danger of collision between them is thereby lessened."

UNEDA.

GIVING LAW (3rd S. xii. 346.)—Till the various Procedure Acts rendered legal proceedings somewhat less dilatory, "law" and "delay" used to be thought convertible terms. So I suppose they are used in this phrase. JOB J. B. WORKARD.

MOTTOES OF ORDERS (3rd S. xii. 222, 294.)—Add "Sublimi feriam sidera vertice," motto of the "most noble and antient order of Falconry." See *Proceedings Soc. Antiq.* 2nd S. iii. 424.

JOB J. B. WORKARD.

SYMBOLICAL RECORDS (3rd S. xii. 371.)—I remember seeing in the temple of Honam, Canton River, opposite the factories, the four colossal figures, with ten or twelve arms to each, mentioned by S. P. At the time of Lord Amherst's embassy, the Chinese authorities, rather than allow his numerous retinue to pass the precincts of the town, warehoused *pro tem*, these monstrous idols to make room for the *Fankwey* or foreign devils, as we are irreverently yclept. But what can you expect from people who thus reverence their own household gods?

P. A. L.

BAPTISMAL SUPERSTITION (3rd S. xii. 184, 293, 403.)—I think the question, "What can have been the origin of this particular superstition?" has already been sufficiently answered by MR. BUCKLEY's reference to mediæval practice. But, although the subject is too strictly theological to be discussed in "N. & Q.," I hope I may be permitted to refer to the words of St. Paul: "*Adam was first formed, then Eve.*"

J. T. F.

The College, Hurstpierpoint.

PRIOR'S POEMS (3rd S. xii. 246, 291, 319.)—If J. A. G. had only given me credit for the ability to describe what I had before my eyes, with some degree of accuracy, this note would not have been rendered necessary. The last sentence of his remarks is full of errors. The hiatus in my copy *does* include pages 91-96, as I stated. There *was* an engraving, a fragment of which still remains to attest its former existence;—besides, I now know the subject of this, and that it is to be found in other copies. The pages torn from my copy do not contain the commencement of "The Babbie, a Tale," which is to be found on p. 97—at least "The Bubble," for so the word ought to be spelt—so that, in my copy at least, this is *not* on the last leaf of the "Curious Maid." I am obliged for the information given in these pages in answer to my inquiry.

WILLIAM BATES.

SACKLESS: ART AND PART: RIDD (3rd S. xii. 349.)—Scottish law terms. Sackless = innocent. Art and part = action or complicity. Ridd, *qy.* redd = counsel or advice.

JOB J. B. WORKARD.

SILVER CHALICE (3rd S. xii. 309.)—This communion cup is mentioned in Gillinger's *Historical and Descriptive Account, &c.* 1804, but when

Suckling wrote his *History of Suffolk*, in 1846, was "no longer to be heard of." It seems, therefore, to have disappeared between these dates. T. P.

"COMPARISONS ARE ODIOSUS" (3rd S. xii. 278.)—I have a strong impression on my mind that this subject was brought forward in "N. & Q." several years ago, and that I communicated my notion of the origin of the expression at the time. Unfortunately I cannot find any note of it; but of this I am certain, that the phrase occurs, *totidem verbis*, either in Ariosto's *Orlando Furioso* or in Bojardo's *Orlando Innamorato*. The exact words are "*ma le comparazioni son tutte odiose*." They are used in reference to the comparative merits of Orlando and some other hero of the poem. Both authors abound in pithy philosophical reflections.

M. H. R.

HARTLEPOOL SEAL (3rd S. xii. 413.)—I think that the two priests saying mass, one on each side of St. Hilda, are in memory of the double monastery—one of men, the other of women—which she founded at Whitby, as a priest would of course be required to officiate in each. It is not mentioned in the description of the seal what kind of bird appears above each priest; but these birds are probably introduced in allusion to the wild geese which St. Hilda banished for ever on account of the great damage they did to the lands of her monastery, as related in her acts in Capgrave.

F. C. H.

PICTURE ATTRIBUTED TO LADY JANE GREY (3rd S. x. 131, 132.)—Looking at the engraving alluded to by MR. JOHN GOUGH NICHOLS (132), which appeared in Pickering's annual (*The Bijou*), by T. A. Dean, after Lucas de Heere, I am the more disposed to think with him that it is not the portrait of the ill-fated wife of Lord Guilford, inasmuch as Lucas de Heere, to whom it is attributed, was born at Ghent in 1554, the very year of Lady Jane Grey's execution! Moreover, this illustrious Protestant, the enlightened and highly-gifted correspondent of the great reformer Bullingerus (see her Latin letters in the public library at Zurich) was not likely to read her prayers in a missal, with images of saints on it, as is the one beside the damsel. On the other hand, I own I cannot share Mr. J. G. N.'s "conviction that this portrait is purely a religious picture, and undoubtedly intended to represent Mary Magdalen," and that from the mere fact that the painter placed on the carpeted table, in an evidently elegant apartment, a rich and highly-wrought cup, Benvenuto Cellini style, which would, in MR. NICHOLS'S opinion, "sufficiently imply the box of spikenard." There is, it seems to me, nothing scriptural in this picture. I was unfortunately not able to see the National Portrait Exhibition at South Kensington, and should much

like to know whether there is more authenticity in a "true and faithful pourtraicture" of Lady Jane Grey, of which I have an engraving before me. It is life-size, with a dark velvet head-dress enriched with pearls. The engraving is by R. W. Sievier, from the original by Hans Holbein, in the collection of Colonel Elliott of Nottingham, published in 1822 by John Brydone. Lady Jane Grey was but seventeen when she died; this looks like a somewhat older person.

There is another point on which I am sorry to differ from Mr. JOHN GOUGH NICHOLS (at least a namesake of his), who published in 1829 a book of *Autographs of Royal, Noble, and Learned Persons*, in which I find it stated that "Ferdinand I., Emperor of Germany, who succeeded his brother Charles V., was the younger son of Maximilian." They were both sons of Philip of Austria (Maximilian and Mary of Burgundy's son) called "The Handsome," and Joanna, called "Crazy Joanna," daughter of Ferdinand and Isabella. P. A. L.

SHARKS (3rd S. xii. 348.)—Dr., Raleigh would appear to have derived his information at second-hand from an article on Jonah in the *Bibliotheca Sacra*, vol. x. Andover (U. S.) 1853, p. 750. Some of the stories of the Mediterranean shark there related would appear to have had their birth in the hyperbolic West, rather than in the grave and cautious East. They are professedly to be identified by a reference to Bochart, *Hierozoicon*, iii. 688 (Lips. 1796), and Eichhorn, *Einleitung*, iii. p. 266 (Leips. 1803). The latter writes in German, and I am unable to quote him with any satisfaction; but with Bochart I have been more successful. It will be seen that the most is made of *capere potuerit* and *reperit sint*:—

"Sed et in Oceano et Mari Mediterraneo non infrequenter occurrunt. Mediocrem unam se vidisse scribit *Rondeletius* in *Santonico* littore, que mille librarum pondus non excesserit, gula tamen tam patentis, ut hominem etiam obesum capere potuerit. Quod P. Gillio fidem adstruit, referenti, Nicææ et Massiliæ captas fuisse lamias quater mille librarum, in quarum ventriculo loricati homines integri reperti sint."

The particular story referred to by your correspondent is also said to be mentioned in Müller's edition of *Linnæus*. JUXTA TURRIM.

PLATES ON PEW DOORS (3rd S. xii. 393.)—During the prevalence of the erroneous opinion that a person may "own" a pew as he may a house, it was quite common to put on the door a brass plate with the occupant's name, often with the addition "owner of this pew," sometimes with heraldic insignia. Many such plates are still to be seen in such of our churches as retain their last-century pews, particularly in towns. In some villages the names are painted in large letters on the wood. Washington may have had a silver plate, *honoris causa*, or the plate may have been

silvered over by some enthusiastic admirer since his death.

J. T. F.

The College, Hurstpierpoint.

SOURCE OF QUOTATION WANTED (3rd S. xii. 294, 383.)—The Cambridge men of Boswell's time and before would not have been capable of calling the Greek given by Malone an Iambic line. But the arrangement which I suggested, or something like it, was, I think, the line intended, and might, before Porson, have deceived persons who knew Greek otherwise fairly. LORD LYTELTON has not observed that a dactyl in the fifth foot is not necessary. By reading *Θεός* as a monosyllable you obtain a hephthemimeral cæsura, but at the expense of the fault of a spondee in the fourth foot. This alone would show the line to be spurious. I have never seen the verb *ἀποφρενέω* except in this place. This also shows the corrupted state of the quotation. How did the line end? I asked no question about *φρενέω*. But as LORD LYTELTON says, and may be right in saying, that there is no such word, it is as well to mention what amount of assertion there is on the other side. The *ΑΕΞΙΚΟΝ ἙΛΛΗΝΟΡΩΜΑΙΚΟΝ*, published at Basle in 1563, having on its title-page, among others, the names of Conrad Gesner and Robert Constantine, gives this, "*φρενέω, docere, admonere.*" There is no blunder between this word and *φρενέω* or *φρονέω*, for all three stand in their proper alphabetical places. I did not say that the faulty line was in any part of Euripides. I said that I was not able to say whether such a statement exists among his fragments. Something was seen by the persons mentioned in Boswell. We want to know what.

D. P.

Stuarts Lodge, Malvern Wells.

SEEING IN THE DARK (3rd S. xii. 106, 178, 392.) The stories about seeing in the *dark* originate in the loose way in which people often use words. Darkness is a vague term, and we often employ it in conversation to imply a *very trifling amount* of illumination. This is granted, and the question really is, may not the human eye, under *certain circumstances*, be able to distinguish objects under this very trifling amount of illumination, as well as the bat or owl? Few maintain that the human eye in its normal and constitutional state can do this; for, as Isidore says,—

"*νυκτακλία est passio qua per diem visus patentibus oculis denegatur, et nocturnis irruentibus tenebris redditur, aut versâ vice (ut plerique volunt) die redditur, nocte negatur.*"—*Orig.*, lib. iv. cap. viii.

Of "subjective vision" I know nothing—no example save in those who refuse to credit the statements of your correspondent HARRERA, and others who *have known* instances where, under the circumstances, objects—inscriptions could be plainly distinguished. The subjective vision of such incredulous eye-sophists is plainly that of

those who, though eager for light, rub their eyes in the *dark*, and take the resulting optical delusions for real flashes. In these days of "leaps in the dark" it is manifest that this subject is of all but paramount importance. In any case we have the consolation that we are not abandoned to the owls and moles, and I hopefully await the confirmation of the statement of your Melbourne correspondent respecting the two Scaligers. J. WETHERELL.

I know as well as OPHTHALMOSOPHOS that it would be impossible for any eyes to see in absolute darkness, and that there are as many shades of what we call darkness as of black or any other colour. Also I said nothing about the lady I mentioned having congestion of the brain, since I do not know what was really her complaint; I am only certain that she had headaches, that when unwell she could see farther by daylight than other people, and that what she saw, or thought she saw, when the candle was out, were no strange apparitions, but the furniture which was actually in the room. I should add that she was a person of sound judgment, far from being timorous or what is usually called fanciful. HARRERA.

JUNIUS (3rd S. ix. 85.)—MR. C. ROSS very curtly contradicted me upon insufficient grounds. At this lapse of time I can *quietly* tell him that Mr. Smith, the editor of the *Grenville Papers*, after long and careful inspection, states that the letters sent to Woodfall were copied from an original MS., and Charles Butler, in his *Reminiscences*, states that government spies tracked the messenger employed by Junius, and found him to be Isaac Reed, the editor of *Shakspeare*, who then resided in Staple Inn. Upon these grounds, coupled with the express words of Junius, I said that there was an author, a copyist, and a messenger. The Editor of "N. & Q." asks me, "By whom and where it is acknowledged that George the Third knew the author of the Letters." I did not allude to the story of General Desaguliers found in Wraxall, but to Sir David Brewster, who advocated the claims of Laughlin Maclean in the *North British Review* for 1849, and therein stated that the secret was known to the King and Lord Mansfield. JOHN WILKINS, B.C.L.

TOBACCO IN SANSKRIT (3rd S. xii. 376.)—It is not Tamalipta, but Tamalika, another and later name for what we call Tumlook, that Professor Wilson derives from *Tamâla*; and it is in Tamalika and its synonym, Tamolipti, that we are to seek the source of the corrupted Tumlook (*recte*, Tamoluka), which name none but an intrepid etymologist would think of tracing to *tamâla* + the Arabic *mull*, region. There are several quasi-Sanskrit words for tobacco, as *tâmrakrîta*, &c., all of recent origin. But *tamâla*, a term of numerous meanings, does not appear to be accepted in literature as one of them, although some Pundits of the

present day ignorantly find in it the origin of the foreign vocable. I have often heard them repeat a Sanskrit stanza, to the effect that, Brahmâ being once requested to name the most esteemed of vegetable products, the word *tamâlu* (understood to import tobacco) was emitted from each of his four mouths.

"Tobacco, it is probable, was unknown to India, as well as to Europe, before the discovery of America. It appears from a proclamation of Jahângir, mentioned by that prince in his own memoirs, that it was introduced by Europeans into India either in his or in the preceding reign. The truth of this is not impeached by the circumstance of the Hindus having names for the plant in their own language: these names, not excepting the Sanscrit, seem to be corrupted from the European denomination of it, and are not to be found in any old composition."—[H. T. Colebrooke], *Remarks on the Husbandry and Internal Commerce of Bengal*. London ed. of 1806, p. 12.

ILLADES.

BARK HART HOUSE, ORPINGTON, KENT (3rd S. xii. 244.)—I have an old print representing Bark Hart House (then a boys' school), with the spire of the church in the background. The margin has been so closely cut, that only the following letters remain in the corners:—"dlin Bark Hart House L Hassels Academy." K. J.

CHRISTIAN NAMES (3rd S. xii. 264, 291.)—A statement of F. C. H., from his learning and long experience, requires no confirmation; but it may be worth while to quote Miss Yonge's opinion on this subject:—

"The increasing devotion to the Blessed Virgin is indicated by the exaggerated use of *Mary* in Roman Catholic lands, the epithets coupled with it showing the peculiar phases of the homage paid to her."

JUXTA TURRIM.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Continuity of Scripture, as declared by the Testimony of our Lord and of the Evangelists and Apostles. By Sir William Page Wood, Vice-Chancellor. (Murray, 1867.)

This little volume chiefly consists of an almost exhaustive collection of parallel passages in the Old and New Testament, with a preface indicating their controversial importance in establishing the authority of the Hebrew Scriptures. We note with interest our author's promise of a more critical reply to their assailants on another occasion; but here he writes for orthodox believers, and contents himself for the most part with pointing out his own grounds of faith. Here lies the chief value of the brochure. It is a personal profession by one of our highest legal luminaries, of his own unshaken faith in Holy Scripture, and of his reasons for rejecting with aversion such criticism upon it as is to be found in the "Essays and Reviews," and in similar more recent publications.

Wonderful Inventions, from the Mariners' Compass to the Electric Telegraph Cable. By John Timbs. *With numerous Engravings.* (Routledge.)

In one respect, at least, Mr. Timbs is like Coleridge—he is "a man of infinite title-pages"; but he differs from the philosopher in this, among other points, that his title-

pages are followed by the books. His new volume, dedicated to the history of the marvellous discoveries in science—in electricity, chemistry, and mechanical science, which have of late years added so much to the world's progress and our individual comforts, is characterised by the industry in collecting materials, and tact in putting them together, which have earned for Mr. Timbs the place he now holds among compilers of books for the million.

The History of Monaco, Past and Present. By H. Pemberton. (Tinsley.)

Now that Monaco has become the resort of so many of our health-seeking and pleasure-seeking countrymen, there can be little doubt that a popular sketch of its past and present history—which is all that the work before us claims to be considered—will find ready welcome from a large number of readers.

Dingley's History from Marble.

Such of our readers as are interested in Genealogy and Topography, but are not members of the Camden Society, will be glad to learn that the Council, at their last meeting, decided that copies of the admirable photo-lithographed fac-simile of Sir T. Winnington's interesting MS., with its innumerable drawings of arms, monuments, antiquities, &c., should be sold to the public. Copies of the First Part may therefore now be had, at the price of 18s., from Messrs. Nichols of Parliament Street, the Publishers to the Society.

BOOKS AND ODD VOLUMES

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

OUR CHRISTMAS NUMBER (32 pages), to be published on Saturday next, will contain among other interesting and appropriate articles—

Lancashire Recusant Ballads.
Old Sayings as to various Days.
Old Proverbs.
West Highland Legend.
Roundells and Games of Fruit Trenchers.
Lord Sinclair and the Men of Guildbrand Dale.
Lines by John Phillipot, &c. &c.

W. M. M. *A portable one-volume octavo edition of Don Quixote in Spanish was published at Madrid in 1850.*—The New Bath Guide is by Christopher Anstey.—We are assured that the softness of leather in old cracked binding cannot be restored.

WILLIAM KELLY (Leicester). The old sea song contributed by Mr. Charles Sloman, entitled "The Stormy Winds do blow," is printed with the music in Chappell's Popular Music of the Olden Time, ii. 742.

F. A. MALLISON. The subject of "plain song" had better be discussed in some church or musical periodical.

"NOTES & QUERIES" is registered for transmission abroad.

CURE (this week) OF AN OLD AND DISRESSING COUGH BY DR. LOOOCK'S PLEASANT WAFERS.—From Mr. Soars, of Goose Gate, Nottingham, Nov. 25, 1867. "It gives me the great pleasure to bear testimony as to the efficiency of Dr. Loock's Wafers. A gentleman troubled for a long time with a constitutional cough tried one box of the Wafers, and was entirely cured by them." Dr. Loock's Wafers give instant relief in asthma, consumption, coughs, colds, and all disorders of the breath and lungs. To Singers and Public Speakers they are invaluable for clearing and strengthening the voice, and have a pleasant taste. Price 1s. 1½d. and 2s. 6d. per box. Sold by all Druggists

LONDON, SATURDAY, DECEMBER 14, 1867.

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Notes.

A WEST HIGHLAND LEGEND.

Mrs. Grant, in her *Essays on the Superstitions of the Highlanders*, has made the following remark:—

"The Highlands, though fertile in hardy and determined spirits, scarcely ever produced a Romeo, who had hardness enough to incense his kindred by chusing a Juliet from an adverse tribe" (i. 47).

One of the exceptions to the rule is to be found in the Dunaverly legend of "Macdonald and the King of Innisheon's Daughter," which I gave in *Glencereggan* (i. 126. Longman, 1861), and which was afterwards rewritten in elegant and characteristic verse by Mr. Francis Alexander Mackay in "A Legend of Kintyre," published in *Lays and Poems in Italy*, &c. (Bell and Daldy, 1864), and republished in the collected edition of his *Poems, Pastorals and Songs*, p. 98 (Fullarton, 1866). This legend, although abbreviated and varied as to the names and some of the incidents, is evidently identical with the legend of "Macdonald and the Virgin of the Soft Hair," which was first published (in Gaelic) in February, 1830, in No. 10 of *The Gaelic Messenger—Teachdair Guidhealach*. This was a monthly periodical, commenced in 1829, by McPhun of Glasgow, under the editorship of the late Rev. Norman Macleod, D.D.,

minister of Campbelton (1808-1825), and afterwards of St. Columba's, Glasgow, where he died, Nov. 25, 1862. (An account and anecdotes of him will be found in my book of West-Highland stories, *The White Wife*, pp. 185-192, S. Low & Co. 1865. He was the father of Dr. Norman Macleod, editor of *Good Words*, &c.)

In the editorial labours of his Gaelic magazine Dr. Macleod was greatly assisted by his former co-presbyter, the (late) Rev. D. Kelly, minister of Southend, Cantire; and it is surmised that Mr. Kelly was furnished with the legend of "The Virgin of the Soft Hair" by (the late) Mr. Donald Mackay, joiner, Dunglass, Southend. I am indebted for the English translation to Mr. F. A. Mackay of Edinburgh, who received it from the translator, the Rev. Henry Beatson, minister of Barra. As no English version of the legend has hitherto been printed, it may prove acceptable for the Christmas number of "N. & Q."

CUTHBERT BEDE.

MACDONALD OF DUNAVERTY AND THE VIRGIN OF THE SOFT HAIR.

Of old, Ireland was divided into many small kingdoms, and each king had supreme authority over his own division. At that era it happened that Mac-fionn, King of Antrim, was going with Caovala (*Caonhala*, "mild brow"), the jewel, or virgin, of the soft hair, and heiress of his kingdom, to a great feast which a renowned chief on the other side of Ireland was giving to the potentates and nobles of the land. Mac-fionn had with him but a small retinue, as he did not expect any annoyance on his journey. As he was travelling through a wide solitary moor, who met him but a powerful savage man to whom he had formerly refused to give his daughter in marriage. This was O'Docherty, King of Innisowen, who had with him a strong force.

Mac-fionn understood his intention, and drew up his own men in a circle, placing his daughter for protection in the midst. Mac-fionn was severely wounded, and the most of his people fell in the affray. O'Docherty lifted the soft-haired virgin before him on his steed, and notwithstanding her shrieks, bore her off, thinking that he had at last obtained what he had so long wished for.

In those ages there was much mutual communication and close intimacy between the northern portion of Ireland and Argyle. It happened that a young handsome Highlander, in the full garb of his country, and girt with his sword, was journeying through the same moor to the very entertainment to which the King of Antrim had been going. This courageous youth heard the piercing screams of Caovala, and made for a narrow mountain pass where he confronted O'Docherty, and bade him release the virgin of the soft hair. O'Docherty alighted from his horse, when he and the Highlander grappled with each other. After

many wounds were given on both sides, the Highlander at length was victorious, and left O'Docherty extended on the mead. In the twinkling of an eye he and Caovala were mounted on the steed, and made for the house of her father, the castle of Bally-gali, three miles from the place where the town of Larne is now built, and where its crumbling ruins may still be seen.*

The valiant Highlander and the virgin of the soft hair were not long in the castle when Mac-fionn came, borne by his people, who, hearing what had occurred, went to his aid, and brought him home. It is easy to understand that Mac-fionn rejoiced greatly when he found his daughter, free and uninjured, rescued from O'Docherty. He proffered thanks, and that frequently, to the Highlander, entreating him to remain with him for the defence of his castle till he himself should be cured of his wounds, and able to pursue with vengeance O'Docherty, who had waylaid him with such despicable treachery.

During the six weeks that the Highlander remained at Bally-gali in company with Caovala, the virgin of the soft hair, the Highlander's heart was with her from the first day that he saw her, and to all appearance she entertained the same feelings towards him. When Mac-fionn was restored to health, the Highlander asked leave to converse with him in his own chamber. That was granted.

"I am," he said, "young Angus Macdonald, the Lord of Cantire. Much strife and warfare has been between those from whom we are descended. Bestow upon me now the hand of your daughter, and perpetual friendship shall be established between our families."

The King of Antrim became highly incensed; and, whenever he could give utterance, he called in his attendants: "Seize this presumptuous man, and cast him down into the strongest place of confinement, and shut its iron portals so that he shall not escape."

It was useless for Macdonald to resist; he followed them down to the dark place, where he heard the bars and chains of iron firmly fastened upon him. He threw himself on a truss of straw which they had left him, pondering how he might avenge this inhospitable outrage, which he deserved not. About midnight he heard the chains which were on the door unclosed, and the bolts withdrawn. He determined that they should not put him to death unavenged. He seized a great rod of iron that he found in the place, and stood in a corner, with his back to the wall, awaiting for those who, as he thought, were coming to destroy him. He was astonished to see that there came

only an old man, with a faint light in his hand. "I am," he said, "the foster-father of Caovala, the lovely virgin of the soft hair; she has sent me to liberate you, and to give full assurance to the handsome Highlander that she will never forsake him. Follow me!" he said; "here is your sword. There is a swift galley, and a crew whom the drifting surge of the sea will not daunt, waiting to convey you to your own country."

Macdonald reached the shore, and found everything as promised to him. He embarked, and, a short time after, he saw light gleaming from the high tower of Dunaverty, and before daybreak he was in his own elegant abode in the magnificent Mauchre-more.

When Mac-fionn understood that his daughter would marry none of her suitors, and that the affections of her heart were with young Macdonald, he built a strong square tower upon a rock in the sea, under a high promontory, close to his own house, and from which they could sink with stones any boat that would approach. In an upper chamber the lovely virgin of the soft hair was confined, under the care of men in whom her father had confidence, for he determined that no female should have access to her.

The patience of young Angus was completely exhausted, and he determined to find out the place where his beloved Caovala of the soft hair was confined. He left Cantire when the evening was far advanced, and, in the darkness of the night, went ashore alone on the rock where stood the tower in which she was confined. He came below the window of her apartment. The night was calm; nothing was to be heard save the heavy swell of ocean, and murmur of the little waves as they rippled on the shore. The guards were apparently asleep, and young Angus Macdonald commenced to lilt a beautiful sonnet which Caovala had been accustomed to hear from him. Ere he advanced far, the lovely virgin of the soft hair opened her window, and with her melodious voice joined in the chorus.

They consulted together, and she consented to go with him. It was difficult for him to reach the window. At last he attained it, and with the strength of his arm broke the bars which detained her, and speedily had her in the gallant Cantire bark. The wail of the bagpipe was heard in Mac-fionn's residence as he bore away the heiress of the family, and next day they were married. In a short time her father came to her. They were reconciled; and through this marriage, the Clan Donald obtained possession of the Antrim lands, which they hold to the present day.

* Ballygally Head, and Larne on L. Larne, are distant nearly forty miles, across the North Channel, from the Mull of Cantire.

LORD SINCLAIR AND THE MEN OF GULDBRAND DALE.

FROM THE DANISH OF EDWARD STORM.

The interest attached to the *subject* of the enclosed Danish Ballad will, I trust, despite the roughness of the translation, induce you to find room for it in "N. & Q."

In 1612, during the Calmar war, the Swedes engaged a band of Scotch mercenaries, under the command of one of the Sinclair family, to make a diversion in their favour by landing on the coast of Norway, as told in the following ballad. If the poet has not exaggerated the number of the men engaged in the fray, it is more than probable that some tradition relative to it has been and still is current in Scotland as well as in Norway. Can any of the Scotch readers of "N. & Q." give us the Scotch version of what appears to have been a singularly disastrous enterprise?

Risely, Beds.

OUTIS.

Lord Sinclair sailed o'er the deep salt sea,
And steered to Norway's shore;
In Guldbrand Dale a grave found he
When the bloody fight was o'er.

Lord Sinclair sailed o'er the wave so blue
Swedish gold to win a good hoard;
Heaven help thee Scot! I tell thee true
Thou shalt die by a Northman's sword.

The moon in the sky above shone clear,
The waves murmured softly below,
When a mermaid's warning voice ye might hear,
And it told of coming woe:

"Steer back thy bark to Scotland's shore,
Thou Scottish chief so bold!
For com'st thou to Norway, never more
Shalt thou thy home behold."

"Be silent, witch!" did Lord Sinclair say,
Thy song is ever of sorrow;
If e'er on thee my hand I lay
Thou never shalt see the morrow!"

He sailed for a day, he sailed for three
With the men that with gold he had won,
And joyous were they the land to see
When brightly rose the sun.

Lord Sinclair stood on Romsdale coast,
A gladsome man was he then,
And behind him trod his martial host,
Full fourteen hundred men.

With fire and sword they ruthlessly lie
Through Guldbrand's peaceful Dale,
They heeded no grandsire's piteous cry,
They heeded no grandchild's wail.

The babe in its mother's arms they slay
While it smiled at the gleaming blade,
And sad was the fate as she fled that day
Of many a Northern maid.

Quick flashed the beacon's ruddy light
From each summit far and near,
And forth each Dalesman rushed to fight
For his home and children dear.

"Our warriors are all with the king's array,"
The Guldbrand Dalesmen cry;
"But shame on the craven who fears to-day
For his fatherland to die."

From Vaage they hasted, from Lessoe and Lom,
Each man with his axe in his hand,
And in Brydaby together they come
To fight the Scottish band.

A torrent rolls its foam-capped wave
In Ringen's rocky glen,
And its waves so wild shall be the grave
Of slaughtered Scottish men.

The water elves laughed joyously
As they eagerly grasped their prey,
For the Northmen's blows fell furiously
In Ringen glen that day.

The first that fell was the Lord Sinclair,
And when they saw him bleed,
The Scotsmen cried in wild despair—
"God help us in our need!"

"Strike home! ye valiant Northmen all,"
Was the Dalesmen's answering cry,
And fast the Scottish warriors fall,
And in their gore they lie.

The raven flapped his jet-black wing
As he mangled the face of the slain,
And Scottish maids a dirge may sing
For the lovers they'll ne'er see again.

No one of the fourteen hundred men
E'er returned to his home to tell
What peril awaits the foe in each glen
Where the stalwart Northmen dwell.

A pillar stands where our foemen lie
In deadly fight o'erthrown,
And foul fall the Northman whose heart beats not
high
When he looks on that old grey stone.

CURIOUS CUSTOM IN ITALY.

As I was strolling through Venusia, the birth-place of Horace, I met with an intelligent inhabitant, with whom I had an interesting conversation on various points; among other things, he inquired, laughing, if I had ever heard of the following mode of discovering whether a youth or maiden is without knowledge of the other sex. He said that the custom was not unknown to southern Italy, and maintained that it was an excellent criterion. Measure the neck of a marriageable youth or maiden correctly with a ribbon; then double the length, and bringing the two ends together, place the middle of it between the teeth. If we find that it is sufficiently long to be carried from the mouth over the head without difficulty, it is a sign that the person is still a virgin, but if not, we are to infer the contrary.

Is this what Catullus (*Nuptiæ Pelei et Thetidos*, line 377) refers to in the following couplet?—

“Non illam nutrix orienti luce revisens,
Hesternò collum poterit circumdare filo.”

He knew that the idea was known to the modern inhabitants of Taranto, where the particular nature of their food was believed to have the effect of exciting the sensual appetite in a strong degree. At Taranto I heard nothing of this, but my host, Cavaliere d'Ayala, who was distinguished by his intelligence, said the parents found it necessary to be cautious as to the kind of food they gave their children, as both the climate and the fish of their bay were believed to have an exciting effect. In fact he allowed that Horace's epithet, “molle Tarentum,” was as applicable in the present day as it was in ancient times.

In reference to the exciting nature of the food and the effect it has on the human system, an old priest whom I met at Taranto told me that the maddening excitement of the Tarantismo was in a great measure so produced. He had no belief in the extraordinary stories that are told respecting the “Tarantolati,” except that it is occasionally assumed, and where the affection is real, it arose from constitutional hysterics. It is the young that show such symptoms; and as to the food, he said that shell-fish was abundant, and also snails, of which they made great use in soup. Such kind of food was peculiarly exciting to the nervous system, and produced, in his opinion, much of that excitability for which his countrymen were remarkable. He quoted two lines which were sung to the air of a common tune of the “Tarantati,” to show the feeling of the more intelligent of his countrymen respecting the knavery that was often mixed up with these scenes. The lines are—

“Non fu Taranta nè fu Tarantella,
Ma fu lo vino de la carratella”

—“It was neither the Taranta nor the Tarantella, but it was the wine from the barrel,” that caused the excitement. I would ask some of your medical correspondents whether shell-fish and snail-soup are known to the faculty to be of an exciting nature to the human system; and whether the measurement of the ribbon, of which I speak, is known to the medical faculty? If there be no foundation for the belief, it is a strange idea to have got into the heads of men. It was evidently known to the ancients, as the lines of Catullus show.

CRAUFURD TAIT RAMAGE.

LANCASHIRE RECUSANT BALLADS.

During a recent visit to Lancashire, I disinterested from among other domestic relics a manuscript collection of metrical compositions that has been in the possession of my family for some generations, and includes the following ballads:—

1. “An Excellent Song composed concerning Mr. John Fewlus, Priest of the Society of Jesus, who was executed at Lancaster since the Reformation.” (29 stanzas.)

2. “An Excellent Song: composed on Sir Thomas Houghton, of Houghton Tower, Baronet, when he was driven off from his Estate at Houghton Tower. Since the pretended Reformation.” (21 stanzas.)

The latter of these compositions records an interesting passage of family history not to be found, so far as I can ascertain, either in the baronetages—from Wotton's downwards—or in the county histories: the subject of it being the exile of Mr. Thomas Houghton, eldest son and successor to the estate of Sir Richard Houghton, Knt. The additions, “Sir” and “Baronet,” are a mistake of the minstrel's: the first baronet in the family was Mr. Thomas Houghton's nephew Sir Richard, and there has been no Sir Thomas, whether baronet or knight, to whom the ballad can relate.

Dodd's *Church History* supplies a brief account of this

“Thomas Houghton, Esq., of Houghton Tower, near Preston, in Lancashire; who, being zealous for the old religion, went abroad towards the beginning of Queen Elizabeth's reign; and died at Liege June 3, 1580.”

Within the last few years, the family has resumed the ancient form of its name, “De Houghton.”

The ballad incidentally preserves the recollection of an honourable trait in the character of Mr. Houghton's half-brother Richard:—

“My brethren all did thus me cross, and little regard my fall,

Save only one that rued my loss, that was Richard of Park-hall:

He was the comfort that I had, I found his diligence,
He was as just as they were bad, this cheer'd my conscience.”

From this Richard Houghton of Park Hall descended the Mr. John Houghton who, about one hundred and fifty years later (in 1710), succeeded to the estates of the Daltons of Thurnham; and, relinquishing his own family name, assumed that of Dalton.

The other “Excellent Song” relates to the execution, for conscience sake, of the Rev. John Thulis and Roger Wrenno', or Wrennall, at Lancaster, March 18, 1615-16, of which there is a highly interesting and graphic account in Chaloner's *Memoirs of Missionary Priests*. Neither “Thulis” nor “Fewlus” occurs in the Rev. Dr. Oliver's *Collections* relative to the Scotch, English, and Irish Jesuits; and I have sought in vain in other quarters for any corroboration of the statement that the priest to whom the ballad has reference was of that Order.

The mistakes, among others, of “Fewlus” for “Thulis,” “one Leonard Stout” for “one Wrennall stout,” and “legion” for “allegiance,” seem to indicate that these ballads were originally

written down from recitation. The manuscript itself comes from the neighbourhood to which they relate; and has descended to me, through my mother (*née* Crombleholme), in a cover formed of a marriage settlement of the year 1717, to which my kinsmen William Crombleholme of Fairsnape, in Bleasdale, and the Rev. Richard Crombleholme, Vicar of the parish of St. Michael's-on-Wyre, are parties. The writing of the ballads is clearly of the latter part of the eighteenth century.

I find no mention of either of these compositions in Mr. Halliwell's *Catalogue of Broad-sides, Ballads, &c., in the Chetham Library*; and, taking into consideration the nature and tendency of their subject-matter, and the probable deterrent effect of the penal laws against Catholics upon printers and vendors, it appears not unlikely that they have never been in print. My manuscript abounds with manifest false readings, and I shall esteem it a great favour if any reader of "N. & Q." can either direct me to other extant copies, printed or written, or be so obliging as to advise me in what Collection, in the British Museum or elsewhere, there is a special likelihood of my finding recusant ballads.

JOHN W. BONE.

FOLK LORE.

GERMAN SUPERSTITION.—I have been told, by a relative who was residing in Silesia and Riga in 1830-4, that if two friends met, and one complimented the other upon their good looks, the one complimented would immediately exclaim: "Ach, Gott bewahre! sagen sienicht so,"—and immediately spit three times over the left shoulder, in order to avert an attack of sickness.

W. S. J.

ISLE OF THANET SUPERSTITION.—A friend of mine, residing in the neighbourhood of Ramsgate, informs me that a custom prevails among the lower classes, that anyone wishing to wash their hands in water that some one else has previously used for that purpose, he or she (as the case may be) must first make the sign of the cross on the water with their forefinger, to avert misfortune.

W. S. J.

TAP-ROOM GAME.—While walking in a very remote corner of Essex lately, I found, in a wayside inn, a game which I had never seen before. One of the occupants explained to me that it was called the Tap-room Game, but my inquiry as to whether it was an old game was answered by the vacant stare which any question about the past always excites in the faces of agricultural labourers. An iron ring was suspended from the ceiling by a string about a yard long. In the wall was an iron hook, and the art consisted in taking hold of the ring, standing as far as possible from the wall,

and swinging it on to the hook. Greater skill still was displayed if the performer stood under the hook, swung the ring against the ceiling, and caused it to rebound and attach itself to the hook. It may not be unadvisable to place this game on record in "N. & Q."

J. S. C.

SWALLOW SUPERSTITION.—A lady was mentioning, the other day, a superstition relating to this bird which I do not remember to have heard before, and which is opposed to the general notion of good luck attending it. She was visiting the sick child of a poor woman—a girl about twelve years old—and the child had said something about a hope of soon being able to get out again, when the mother replied, "You know you never will get well again;" and, turning to my informant, said—"A swallow lit upon her shoulder, ma'am, a short time since, as she was walking home from church, and that is a sure sign of death."

G. A. C.

ASSEMBLY ROOM RULES.—The following are printed, framed, and hung up in the old-fashioned "Museum" at Derby. There is no date, but the names of the ladies signing the document might be a clue to it if desired. The copy is an exact one.

"Rules to be observed in the Ladies' Assembly at Derby.

1. No Attorney's Clerk shall be admitted.
2. No Shopkeeper or any of his or her family shall be admitted, except Mr Franceys.
3. No Lady shall be allowed to Dance in a long white Apron.
4. All young Ladies in Mantua's shall pay 2s. 6d.
5. No Miss in a Coat shall Dance without Leave from the Lady of the Assembly.
6. Whoever shall transgress any of these Rules shall be turned out of the Assembly Room.

"Several of the above-mentioned RULES having of late been broke through, they are now Printed by our Order and Signed by Us the present LADIES and Governours of the Assembly.

(Signed in writing)—

"Aune Barnes.
Dorothy Every.
Elizabeth Eyre.
Bridget Bailly.
R. Fitzherbert.
Hester Mundy."

Referring to dances, can any of your readers explain the passage in Selden's *Table-Talk*:—

"The Court of England is much altered. At a solemn dancing, first you had the grave measures, then the *corantos* and the *galliards*, and this is to keep up with ceremony; and at length to *Trench More* and the *Cushion Dance*: then all the company dance, lord and groom, lady and kitchen-maid, no distinction. So in our Court in Queen Elizabeth's time, gravity and state were kept up. In King James's time, things were pretty well; but in King Charles's time, there has been nothing but *Trench More* and the *cushion dance, omnium gatherum, tolly, polly, hoite come toite.*"

Are all the italicized words dances, or only expressions signifying the confusion which prevails

in "*Trench More*," and the "*Cushion Dance*," whatever they may be?

The passage is from a tiny edition of 1789.

MARGARET GATTY.

"HANS IN KELDER," OR "JACK IN THE KITCHEN."—On the origin of this phrase, confer the following, cut from the column of "Echoes from the Continent," in *The Standard* of Nov. 20, 1867:—

"Christenings recall to my memory a charming legend, that of a silver cup, which adorned the defunct Paris Exhibition, under the number 178. Among the toasts drank in Holland at the private banquets during the two last centuries, the one called 'John in the Cellar' was seldom passed over. If there was amongst the company a lady nursing the sweet hope of soon becoming a mother, they drank the health of the invisible guest, of John in the Cellar. A special cup was used for that toast. On the foot of the cup there is a small hemispherical raising, pierced through at the sides and shut on the top by a hinged lid. That raising contains a small child figure with a floater at the feet—a hollow ball or a piece of cork. When the cup is filled up the wine enters the secret hole, and raises up the child figure, which, having no other issue, lifts up at last the lid, and shows itself entirely. Of course the symbolical cup was always filled up with much cheering."

X. C.

LA SENTENCE DU COQ.—I have translated the following from the French paper, *L'Impartial du Nord*. Does any reader of "N. & Q." know the origin of the custom alluded to?

"There are certain old customs for which originally some good reason may have existed, but at the present day must appear utterly absurd, and in their observance frequently degenerate into licentiousness, causing considerable mischief. We here allude to '*La Sentence du Coq*,' a custom which is annually practised on the Tuesday of the Ducasse d'Hergnies (Condé), and causes every year serious recriminations among the people there. Towards the evening, a man dressed in the old-fashioned style, wearing a pigtail and metal buttons, and proclaiming himself to be the interpreter of a cock that is perched on a chair near him, recounts to the assembled crowd the doings and peccadillos of the inhabitants which have taken place there during the past year."

J. INGRAM LOCKHART.

ANSERINE WISDOM.—A curious piece of folklore has lately reached me from the fen district lying near Sleaford, Lincolnshire. There is an observant individual living in that favoured region, who can any autumn tell his neighbours whether the weather of the next spring will be good or bad for farming operations. An experience of thirty years teaches him that when the breast-bones of his geese are dark-coloured a genial spring is not to be looked for, but that when the bones are of light complexion a favourable season may be expected.

ST. SWITHIN.

EATING VEAL ON GOOD FRIDAY.—The family and predecessors of a friend of mine have made it their practice from time immemorial to dine upon veal on Good Friday, but they cannot give me

any reason therefor. Can any of the readers of "N. & Q." say whether this custom is observed elsewhere, and why?

M. D.

OLD SAYINGS AS TO VARIOUS DAYS.—The following are from Minshew. Of course, Old Style is meant:—

"Decr 13, the shortest day of the year:—

'A la Saincte Luce,
Du saut d'une puce.'

At the day of Saint Lucie,
The day leaps the leape of a flea.

'El dia de San Barnabé,
Dixo el sol, Aquí estaré.'

The sunne said upon S. Barnabie's day,
Here will I make my stay."

There used to be a saying in Surrey: "On Twelfth day, the day is lengthened the stride of a fowl." Are any of these sayings in use at present?

A. A.

Poets' Corner.

UNLUCKY DAY.—I was not aware until reading the following sentence that the curious superstition to which it refers influenced people on shore, having previously thought it was chiefly confined to those who follow the sea:—

"A singular statistical fact has just been published by Monsieur Minard. Friday is considered such an unlucky day in France, that not only is the number of travellers by rail much smaller on that than on other days, but the difference is also sensibly felt in the receipts of the omnibuses."

It is not so in America: how, I would ask, may it be in England? *

W. W.

Malta.

A CROMLECH.—Passing lately through the village of Stoke-Bishop, a little beyond the western side of Durdham Down, I observed in an angle of a field immediately facing the road to Westbury a remarkably fine cromlech. The cap-stone, which appears to weigh about a couple of tons, rests against the last remaining support. Two former "supports" are lying prostrate by the side of it, as well as a third stone, which stood probably at the head of the monument, to indicate the burial-place of a chieftain. Being a stranger in the neighbourhood, I inquired of the first passenger whom I met (a labourer) what name the stone in question bore, and what was known of it. He replied, that it had not stood very long in its present position; that an old man in the village had assured him it had been brought into the field under very mysterious circumstances; in short, that *it had been found there one morning!* This is a repetition of an old-wives' tale, as common in the East as in the West. A second labourer, to whom I appealed for information upon the subject, said that nothing whatever was

[* Ten articles on "Friday an unlucky day" appeared in the first and second series of "N. & Q."—Ed.]

mown about the stone; that some thought it very ancient indeed, and others that it was quite modern. It is unquestionably a monument of great antiquity; and I should be glad to hear, therefore, through the medium of "N. & Q." whether it has been noticed by any archaeological society, and when? W.

DICTIONARY OF CUSTOMS (3rd S. xii. 206.)—1. *Lifting* on Easter Monday and Easter Tuesday. In the parishes on and round a hill called Mow Cop, which lies on the boundary between Cheshire and Staffordshire, on Easter Monday men *lift* women in chairs, and carry them about; and on Easter Tuesday women treat men in the same manner. And this they do in remembrance of the resurrection.

2. *Souling* on All Souls' Eve. There also on All Souls' Eve children go in bands from house to house, singing ballads, such as those below. Some kind of *cake* may once have been made for them, but they now get only common biscuits, nuts, apples, pears, and the like. These, however, and all else that is given to them, perhaps even beer, they call a *soul's cake*, *soul-cake*, or *sou'-cake* [pronounced *sowl's cake*, *sowl-cake*, or *sow-cake*.]

The following they chant to a pretty tune:—

"Ye gentlemen of England, I'd have you to draw near
To these few lines which we have penned, and quickly
you shall hear
Sweet melody of music upon the evening clear.

"God bless the master of this house, the mistress also,
Likewise the little children that round your table go.
God bless your men and maidens, your cattle and your
store,

And all that is within your gates we wish you ten
times more.

"Step } down into your cellar and see what you can find:
Go }
If your barrel be not empty, we hope you will prove
kind:

We hope you will prove kind with your *apples* and
{ strong } beer,
{ your }

And we'll come no more *a-souling* until
{ this time next } year."
{ another }

The last stanza is sung also by the *guisers* in the parishes of Astbury, Rode, and Lawton at Christmas, *mutatis mutandis*.

What comes next is in recitative:—

"One for Peter, one for Paul,
One for Him as made us all.
Up with your kettles and down with your pans,
Give us a *sou'-cake*, and we'll begone."

This is sung in Knotty Ash and West Derby, near Liverpool:—

"Soul! soul! for an apple or two;
If you have no apples pears will do.
One for Peter, two for Paul,
Three for Him who made us all.

So pray, good dame, a *soul's cake*."

RICARDUS FREDERICI.

THE SEVEN AGES OF MAN.—In one of the upper chambers of the Gate House at West Stow Hall, near Bury St. Edmunds (*Proceedings of the Suffolk Arch. Instit.* i.) were some rude distemper paintings of the time of Queen Elizabeth, representing four of the seven ages of man. One, a youth hawking, has this inscription, "Thus doe I all the day;" another, a young man making love to a maiden, is described, "Thus doe I while I may;" the third is a middle-aged man, looking at the young couple, with this inscription, "Thus did I when I might;" and the fourth, an aged man hobbling onwards, and sorrowfully exclaiming, "Good Lord! will this world last for ever?" Are other instances known of this mode of treating "the Seven Ages of Man."

JOHN PIGGOT, JUN.

LOCAL PROPHECY.—Can any one explain the following local prophecy? It is given in the first number of the *East Anglian*, but no information was given respecting it. The person who sent it to that periodical said a friend copied it from an old court-book of the Manor of Shimpling Thorne, between Bury St. Edmunds and Sudbury:—

"'Twixt Lopham forde and Shimpling Thorne
England shalbe wonne and lorne."

JOHN PIGGOT, JUN.

THE FOUR AGES OF MANKIND.—A friend has given me the following quaint lines, which he learned from a jolly mason, many years ago, to trot out to a fine Bacchanalian melody:—

"An ape, a lion, a fox, and an ass,
Resemble the face of a man and a glass;
Nimble as apes till twenty-and-one,
Bold as a lion till forty be gone,
Crafty as foxes till threescore and ten,
They then become asses, and are no more men.

"A dove, a hen, a magpie, a crow,
Resemble the face of a woman also;
Harmless as doves till twenty-and-one,
Hatching like hens till forty be gone,
Chattering like magpies till three score and ten,
A crow's an ill *oman*—and so is a wo-man."

Can any of your contributors say who was the author of the verses, and where they and their music are to be seen in print? G. H. OF S.

A WEDDING IN HOLDERNESS.—Can you find room to reprint this?—

"A correspondent of *The Athenæum* writes:—'At a wedding in Holderness, in Yorkshire, the other day, at which my granddaughter assisted, a ceremony was performed there I had not observed before; perhaps some of your correspondents may explain its origin. As soon as the bride and bridegroom had left the house, and had the usual number of old shoes thrown after them, the young folks rushed forward, each bearing a tea-kettle of boiling water, which they poured down the front door-steps, that other marriages might soon follow, or, as one said, "flow on."—G.'"

CORNUB.

FAIRFAX: NATURAL SON.

In looking over Mr. Charles Knight's pretty little edition of Fairfax's *Tasso* (published in his Shilling Series, 1844), I was somewhat surprised to find (vol. i. p. 41) that he supposed Fairfax was an illegitimate son, from the fact that Dods-worth, a contemporary of Fairfax, mentions him "as a natural son of Sir Thomas Fairfax, &c." Mr. Knight tells us that Douglas, in his *Peagee*, distinctly says he "was born to Sir Thomas by Dorothy his wife, daughter of George Gale, of Ascham Grange, Esq.," and that—

"Bryan Fairfax, in his account to Atterbury, does not hint, of himself, at any supposition of Edward being an illegitimate son; and his mention of the friendship in which he lived with his elder brother, Sir Thomas the first Lord Fairfax, almost precludes the probability of the correctness of such an opinion."

I dare say Mr. Knight has long since seen reason to remove the baton sinister from good Edward Fairfax's escutcheon. He was undoubtedly the legitimate son of his father, if the only reason to the contrary is the use of the term "natural son."

In Elizabethan days (and I think long after), *natural* meant *true*, *legitimate*. When the term first became attached to illegitimate, I cannot say. It would be curious to find out.* Chapman, in book iii. 259, makes Helen call Castor and Pollux "my natural brothers" (ἀδελφοὶ φυσικοὶ in the Greek), or, as Dr. Hawtrey well translates it, "own dear brethren of mine." And if you would have a better proof, see Chapman again, *II.* xiii. 165-6:—

"He was lodg'd with Priam, who held dear
His natural sons no more than him,"

i. e. his *own* sons. Now our present use of the term is a *non-natural* use. A man's *natural* son is not his *own*, according to law; he is nobody's son. But not to trifle: I believe, with a little trouble, I could place my hand upon many authorities to prove that, in Fairfax's day, the word *natural* was used for *legitimate*, and *never* as at present used. I wish you would find a corner in "N. & Q." thus to vindicate the position of one of our greatest (if not *the* greatest) of English translators. He was no more born on the wrong side of the blanket (to use an old Berkshire term) than you or I, Mr. Editor.

I think it a pity that, from want of examination as to the use of a word, Mr. Knight should have started a hint which has no doubt, like a dandelion-seed, been wafted all over the world, and will be perpetuated in biographical dictionaries, &c.; but let us hope your wide-spread little journal will correct the error and restore the fair fame of "Dorothy, daughter of George Gale of

Ascham Grange, Esq.," the lawful wife of Sir Thomas Fairfax, and we hope, from the sweetness of his character, the not unnatural mother of Edward Fairfax, translator of Tasso. R. H.

NATHANIEL BACON.

There were unfortunately several persons of this name, about the same period, which has been the source of much confusion. A long article was written by some one who signed "J. F." (who was this?) in the *Genl. Mag.* 1825 (part i. p. 20), in which he showed that Nathaniel Bacon of Shribland was in all probability the author of *An historical discourse, &c.*, 1647, which was attributed by Oldys to Nathaniel Bacon—the Virginian rebel according to early English writers, but *patriot* according to modern American writers. With the latter I agree. This Nathaniel Bacon went to America about the age of thirty, in the year 1673, Jared Sparks tells us in his *Library of American Biog.*, but he does not appear to have seen a tract I shall presently quote, for he says: "All that can be gathered is, that he was a native of London,"—which he was not. As Dr. Sparks has a rather full biography of Bacon in his work just mentioned, I doubt not that the following quotation will be acceptable in the event of a future edition.

In "Strange news from Virginia; being a full and true account of the life and death of N. B. Esq. . . . Lond., printed for W. Harris, 1677, 4to, pp. 8," we are told that

"He was the son of Mr. Thomas Bacon, of an ancient seat known by the denomination of Freestone-Hall, in the County of Suffolk, a gentleman of known loyalty and ability. His father, as he was able, so he was willing, to allow this his Son a very Gentle Competency to subsist upon; but he as it proved having a Soul too large for that allowance, could not contain himself within bounds; which his careful Father perceiving, and also that he had a mind to Travel (having seen divers parts of the World before), consented to his inclination of going to Virginia, and accommodated him with a stock for that purpose, to the value of £1800 *Starling* as I am credibly informed by a Merchant of very good worth, who is now in this City, and had the fortune to carry him thither . . . That Plantation which he chose to settle in is generally known by the name of *Curles*, situate in the upper part of *James River*."

Dr. Sparks quotes a suspicion that Bacon was poisoned, and this tract says:—

"It is reported by some that this Mr. Bacon was a very hard drinker, and that he dyed by imbibing, or taking in too much Brandy. But I am informed by those who are Persons of undoubted reputation, and had the happiness to see the same letter which gave his Majesty an account of his death, that there was no such thing therein mentioned: he was certainly a person indued with great natural parts, which notwithstanding his juvenile extravagances he had adorned with many elaborate acquisitions, and by the help of learning and study knew how to manage them to a Miracle; it being the general vogue of all that knew him, that he usually spoke as

* Several articles on the term *natural*, or *legitimate*, have appeared in "N. & Q." 1st S. iv. 161, 326; vi. 445; 2nd S. vii. 436, 475; viii. 190; 3rd S. viii. 409.—[Ed.]

much sense in as few words, and delivered that sense as opportunely as any they ever kept company with:—therefore, as I am my self a lover of Ingenuity, though an abhorrer of disturbance or Rebellion, I think fit, since Providence was pleased to let him dye a Natural death in his Bed, not to asperse him with saying he kill'd himself with drinking."

"The work given by Watt, as an account of his life and death, is no doubt the *News*, &c., above referred to; which, therefore, should not be included in the works of the other "N. B." (See also "N. & Q.," 2nd S. xi. 202.)

"A single sheet seems to have been published the year before, with much the same title as the above, *News*, &c.

RALPH THOMAS.

1, Powis Place, W.C.

EARL OF KILDARE'S PETITION.—In Mr. Gilbert's valuable *History of the Viceroy's of Ireland*, I have just noticed a correction of a supposed error committed by me in my *Letters and Papers of the Reigns of Richard III. and Henry VII.* The instructions to John Estrete, printed in vol. i. of that publication (p. 91), were attributed by me to Henry VII. rather than to Richard III., to whose reign they are assigned in the Cottonian Catalogue, on the ground of their general character, which seemed to my mind to betray the policy of a Tudor rather than the carelessness of a Plantagenet. I might have added, what seems to me not unimportant, that while the document mentions the Earl of Kildare in true diplomatic language as the king's "cousin," it speaks of King Edward IV. without calling him "his grace's brother." Mr. Gilbert, however, points to a document on the Patent Rolls of Richard III. in proof that a request made by Kildare, and mentioned in the instructions, was actually granted in that reign. The subject of that request was a grant of the manor of Leixlip, in the county of Kildare, which the king actually gave to the earl on Aug. 6, 1484, 2 Rich. III.

This certainly looks, at first sight, like conclusive evidence; but, on closer scrutiny, I am inclined to think it is rather in favour of my view than otherwise. On reference to the Calendar of the Patent Rolls of Richard III., in the 9th Report of the Deputy-Keeper of the Public Records, it will be seen that Richard's grant of the manor is only for life; whereas Kildare's suit, as appears in the instructions, was to have it granted to him and his heirs male—a petition rather more likely to have been preferred *after* it was granted to him for life than before.

JAMES GAIRDNER.

MORAL COURAGE.—There is a well-known fact regarding a gentleman who lived in Musselburgh, and whose descendants still do so. It occurred towards the close of last century, and is as fol-

lows:—The churchyard of the parish of Inveresk lies between the village of that name and the town of Musselburgh which is in the parish; and there is a footpath from the one place to the other, through the churchyard, which is open at all times. In a dark winter night, at a late hour, this gentleman, who had been at supper with a friend in Inveresk, was going home quite alone, and in passing through the churchyard he perceived at some distance amidst the graves a figure in a white dress, which on his approach ran to a flat tombstone, and disappeared under it. Nothing daunted, he went up to the tombstone, looked below it, and drew from its concealment the figure he had seen, which proved to be a lady of insane mind, an inmate of a neighbouring lunatic boarding-house, from which she had made her escape. He wrapt his great coat round her, and, after some inquiries, discovered her place of residence, to which he restored her.

It may be said with truth that not one man in five hundred would venture to do the like, thus confirming the justice of Dr. Johnson's observation, that though we deny in our words a belief in supernatural appearances, we confess it by our fears.

G.

Edinburgh.

CHIEF: HEAD.—This strikes me as being a good instance of a pair of words which are etymologically identical, and at the same time quite unlike each other. Yet their identity is easily traced. *Chief* is, through Fr. *chef*, from the Lat. *caput*; which again is no other than the Greek κεφαλή, O. N. hofuð, Mæso-Goth. *haubith*, A.-S. *heafod*. From the A.-S. *heafod* come the Old Eng. forms *heuede*, *heued*, *hed*; the latter of which is now spelt *head*, some ingenious person having suggested the introduction of an *a*. The identity of the Lat. *caput* with the A.-S. *heafod* is interesting as involving *three* changes: one from *e* to *h*, as in *cornu*, a *horn*; another from *p* to *f*, as in Lat. *ped-*, Eng. *foot*; and lastly, from *t* to *d*, as in the word last mentioned, or in the Lat. *decem*, Eng. *ten*.

WALTER W. SKEAT.

Cambridge.

NATIONAL PORTRAITS, KENSINGTON, 1867.—It may interest some of your readers to know that the portrait 293, George Berkeley, Bishop of Cloyne, was by the Rev. William Peters, LL.B., F.R.S., R.A.

EBORACUM.

ARCHBISHOP WHATELY.—It seems unaccountable that in neither of the memoirs of this eminent prelate's life (his daughter's or Mr. Fitzgerald's) is there the least mention of his having visited Scotland in 1846. In October or November of that year (I cannot exactly remember which month), he read an address to the Philosophical Institute of Edinburgh; and he also preached to

a crowded audience in St. Paul's Episcopal Chapel in York Place of that city.

The archbishop's dissertation on the "Rise, Progress, and Corruptions of Christianity," prefixed to the last edition of the *Encyclopædia Britannica*, is only to be found in a perfect shape in that publication, which, generally speaking, is not very accessible. It is extremely interesting and able, and well merits being published separately.

G.
Edinburgh.

MRS. PROZZI'S "THREE WARNINGS."—A curious parallel to this apologue is narrated by Chardin (*Voyages en Perse*, Amst. 1711, tom. ii. p. 387):—

"Les consolations que les Persans se donnent à la mort de leurs amis, sont sages et sensées et d'une bonne philosophie. . . . Je me souviens d'un conte que j'ouïs faire un jour en pareille occasion. 'L'Ange de la mort,' disoit-on, 'avoit contracté amitié avec un homme, à qui il promit, par grâce, d'avertir de sa mort deux ans auparavant. Après quinze ans, le messager funeste vint dire, 'Il faut mourir aujourd'hui.' L'homme, bien surpris, se mit à le traiter de faux trompeur. 'Quelle perfidie!' s'écria-t-il. 'Tu m'avois promis de m'avertir deux ans d'avance, et tu viens tout d'un coup, me dire 'Il faut mourir aujourd'hui?'"

"Tu te plains à tort," répondit l'Ange, 'puisque je t'ai diverses fois averti, et particulièrement au tems marqué. J'enlevais tes père et mère, il y a cinq ans; ton frère aîné il y en a trois; et ton cadet il y en a deux. N'étoit-ce pas assez t'avertir de penser à toi, et que je viendrois incessamment te faire payer la dette?'"

W. E. A. A.

Strangeways.

TALLEYRAND AND COBBETT.—In the number of *The Athenæum* of Nov. 23, 1867, there is a review of Sir Henry Lytton Bulwer's work entitled *Historical Characters*. The reviewer says:—

"Towards the close of last century, two men were seated together in a modest room in Philadelphia: one was an Englishman, his companion a Frenchman. One was of peasant birth, the Frenchman was of princely family. The Englishman was teaching his language to the Frenchman—the one was William Cobbett, the other was Talleyrand."

This is a very curious and piquant statement; but, as happens with many curious and piquant statements, its accuracy may be doubted. In the first volume of the *Selections from Cobbett's Works*, published by his sons, there occurs a letter under the date of May, 1797, from Cobbett, very curious and very characteristic, and quite worthy of the attention of Sir Henry Lytton Bulwer. This letter tells of the application of Talleyrand to become Cobbett's pupil, and of the scornful and absolute refusal of the latter. The narrative of the whole transaction is given by Cobbett in such terms as to render any renewal of Talleyrand's proposal in a high degree improbable.

The matter is now of no possible importance, except that it gave occasion for an early and extremely characteristic specimen of Cobbett's manner.

C. H. I.

Queries.

THE AMARA KOSHA.—1. What is the date of the earliest MS. extant of this celebrated Sanskrit *Lexicon*?

2. Who were the parents of Amara Singh, the author, and to which of the Rājput tribes did he belong?

3. From what materials was the *Alphabetum Brammhanicum seu Indostanum* (Romæ, typis Propag. Fide, 1771), compiled?

4. Has a catalogue of Sanskrit MSS. in the Vatican library ever been published? and if so, where is it to be found? R. R. W. ELLIS.
Starocross, near Exeter.

THE BLACK SOCIETY.—Wanted some particulars respecting this society, the motto of which is "O mors, ero mors tua." J. MANUEL.

To DODGE.—What is the derivation of this word? Johnson says:—"Probably corrupted from *dog*: to shift, and play sly tricks, like a dog." But this is very unsatisfactory; and accordingly Latham omits it, but puts nothing in its place. And neither of them gives the meaning which it seems to have in the following passage, and which is, I think, to *trudge*:—

"My asthmatical disorder, which had not given me such disturbance since I left Boulogne, became now very troublesome, attended with fever, cough, spitting, and lowness of spirits; and I wasted visibly every day. I was favoured with the advice of Dr. Fitzmaurice, a very worthy sensible physician settled in this place: but I had the curiosity to know the opinion of the celebrated Professor F—, who is the Boerhaave of Montpellier. . . . F— is, in his person and address, not unlike our old acquaintance Dr. Sm—ie; he stoops much, *dodges* along, and affects to speak the *patois*, which is a corruption of the old *Provençal* tongue, spoken by the vulgar in Languedoc and Provence."—*Travels through France and Italy*. By T. Smollett, M.D. Vol. i. pp. 175-6.

D.

"DIES IRÆ."—Can any one inform me by whom the "Dies Iræ" has been translated other than Alford, Trench, Irons, Wortley, Slater, Lord Roscommon, and Dean Hook? Also, can any one tell me by whom the translation of the same Latin poem was made, a few lines of which appear in *Uncle Tom's Cabin*, where St. Clare sings—

"Think, O Jesus, for what reason," &c.—

on his death-bed? Where is the remainder of this translation to be met with?

CLEMENT M. SAUNDERS.

Clifton.

THE ECCLESIASTICAL COLOURS.—Had not the English custom of using yellow for Lent some reference to the court mourning in the East spoken of by your correspondent, *ante*, p. 357?

J. C. J.

GEORGE FARN.—In Fordyce's *Local Records*, 1867, under date Oct. 12, 1833, is the following

curious advertisement taken from the *Newcastle Courant*:—

"This is to give notice that that gifted man, George Farn, Goose Merchant, has been preaching the gospel under the sanction of the Mayors of Ripon and Newcastle, having his character signed by a member of Parliament, and has been received with great attention by thousands of people, and is allowed to be a great doctor of divinity, a man taught by the Spirit of God. This singular man will preach at Gosforth, on Sunday first, in the open air."

What became of him?
Newcastle-on-Tyne.

J. MANUEL.

POSITION OF THE FONT IN A CHURCH.—In the small church of Milverton, near Leamington, Warwickshire, the font is placed inside the communion rails. I should like to know if this is the case in any other church. I have never seen it elsewhere. Milverton church is also remarkable for its wooden tower, and very low-ceiled roof.

E. GUIN.

HYDE AND CAPPER FAMILIES.—I am desirous of ascertaining the parentage of Elizabeth Hyde, who married, Jan. 2, 169 $\frac{2}{3}$, Richard Capper of Lincoln's Inn, Barrister-at-law, and died May 26, 1727, aged fifty-two. She was buried at Bushey, Herts; and Clutterbuck, in his brief account of the Capper family, erroneously calls her *Sarah* Hyde. "John Hyde, Esq.," who was living in 1728, was her brother, but I have not access to the Hyde pedigrees in Hoare's *Wiltshire* to ascertain whether either name occurs in them.

Colonel James Capper, about whom inquiry has been made (3rd S. vi. 109), was a grandson of the above Richard Capper, being the youngest son of his only son Francis Capper, of Lincoln's Inn and of Bushey, by his wife Mary, daughter of Thomas Bennet, who married Elizabeth, daughter of James Wittewrong, of Rothamsted, co. Herts.

C. J. R.

LONGEVITY OF LAWYERS.—MR. WEIR asked, twelve years ago (1st S. xii. 86), if experience justified the assertion made in the *Life of Edward Lord Clarendon* (p. 32, Oxford ed. 1826), that lawyers usually live to more years than any other profession, and that it was imputed to the exercise they give themselves by their circuits, as well as to their other acts of temperance and sobriety. I have not yet seen this query answered; and, with MR. WEIR, very much doubt if the statement is correct. May not this longevity rather be accounted for by the fact that lawyers, being so constantly employed in studying the troubles of others, have less time to think of their own? Peace of mind bringeth long life.

W. W.

Malta.

THE LATE REV. JOHN MITFORD.—Can you or any of your readers inform me what has become of the valuable literary collections left by the

above distinguished scholar? In his latest publication, the correspondence of Gray with Mason and others, 1853-5, he says he has a store of valuable papers which he hopes soon to publish in a small volume, and specifies some of them. But since his death in April, 1859, nothing more has been heard of them. In the *Gentleman's Magazine* of July, 1859, there is a memoir of him, but no mention of them, nor even of the names of his executors. These could of course be found by a search in Doctors' Commons, but it would save much trouble if any of your correspondents could supply the desired information.

LITERARIUS.

A MORPETH COMPLIMENT.—What is the origin and meaning of this expression? J. MANUEL.

PELL-MELL.—A very extraordinary derivation of this word is given in *Minshev's Dictionary*:—

"*Pille-Maille*, such a box as our London 'Prentices beg to put money into before Christmas, à Gal. *Piller*, i. e. pill or polle, and *maille*, i. e. a halfpenny."

Can any of your readers remember the word "maïlle" used in the above sense? It generally signifies a portmanteau or budget. It may, however, be the etymology of the name of the game pell-mell, which, like tennis in old times, or billiards in our own, was a sad gambling game, and pillaged many a man's budget.

A. A.

Poets' Corner.

PRIDEAUX FAMILY AND EARLS OF MARCH.—Did the Prideaux family of Orcharton, Devonshire, ever intermarry with the Earls of March? The Visitation of Devonshire of 1665, and Burke's *Royal Families and their Descendants*, say they did; but I find no evidence of it in the *Extinct Peerages*, or in Eyton's *Shropshire*, which gives the descent of the Mortimers.

P. A. C.

Junior Carlton Club.

QUOTATIONS WANTED.—

1. "Justice n'est pas justice, justice c'est l'équité." A phrase which I have seen quoted many many times, and which is attributed to Catherine II. of Russia. Did she ever say or write it?

2. "L'ordre agrandit l'espace." Has Leibnitz written this?

3. "On fait de l'ordre avec du désordre." Who is the author of this paradox?

4. "Non possumus." Is it true that Clement VII. first used the words in answer to the well-known proposals of King Henry VIII. and Wolsey in the divorce controversy?

5. "L'Italia farà darsè" was not, I think, the device of Cesare Balbo according to Von Treitschke. If I mistake not, his was—"Wait, wait, always wait." Was it then, as Reuchlin maintains (*Geschichte Italiens*, ii. 1, p. 155), used by Pareto, Minister for Foreign Affairs in Pied-

mont during the year 1849, against the policy of intervention advocated by the French radicals?

6. "Nos amis les ennemis." Who said this?

H. L. TIEDEMAN.

Amsterdam.

Whence are the following:—

"Revolving in his altered soul
The various turns of chance below;
And now and then a sigh he stole,
And tears began to flow."

"The body to the dust,
And the soul to God who gave it."

(I am, of course, aware of the verse in Eccl. xii.)
CYRIL.

"Had I a wish to curse the man I hate,
Attendance and dependence be his fate:
For ever busy, ever in a crowd,
Be very much a slave, and very proud."

ALFRED AINGER.

"O weep not so! we both shall know
Ere long, ere long, a happier doom.
There is a place of rest below,
Where thou and I shall surely go;
And sweetly sleep, released from woe,
Within the tomb."

LYDIARD.

HUGH SAWYER.—Can any reader of "N. & Q." tell me where I shall find an account of Hugh Sawyer, who, during the third crusade under Baldwin and his family, had a coat of arms granted him in 1310 for distinguished services rendered to his sovereign in the field of battle? Address, H. A. B., Mr. Lewis, Bookseller, Gower Street, Euston Square.

SCOTTISH LEGAL BALLAD.—Many years ago I heard an Edinburgh advocate of eminence, since dead, recite in a private party a ballad of considerable length, in which the legal notabilities of the Scottish Bench and Bar were sarcastically and pungently characterised. The period was about the middle of the last century; and the dialect the racy court Scotch, which, down to that time, and even considerably later, was universal in the best Edinburgh society. A single verse only has stuck to my memory:—

"Says Pitfour, wi' a wink, and his hat all aje,
'I remember a Case in the year 'Fifty-three:
'The Magistrates o' Banff, *contra* Robert Car,"—
I remember it weel, I was then at the Bar."

"Pitfour" was James Ferguson of Pitfour, in Aberdeenshire—one of the Lords of Justiciary at the period, an eminent lawyer, and a worthy man. Can any of your correspondents help me to the rest of the ballad, mention its title, and say whether it exists in print? A. R.
Deer, Aberdeenshire.

Queries with Answers.

A. W. PUGIN.—I have turned up and perused with much interest a very remarkable pamphlet entitled *An Earnest Address on the Establishment of the Hierarchy*, by A. W. Pugin. Dolman, 1851. On the back of the title-page is the following advertisement:—

"Preparing for press, A New View of an Old Subject, or The English Schism impartially considered. By A. W. Pugin."

May I ask whether such a book was published? I cannot help thinking that, if one might judge from the other pamphlet, it would be well worth reading.
E. H. A.

[Mr. Pugin's work on "The English Schism" was not published, and at the date of his death (Sept. 14, 1852) was left unfinished. The following is a full copy of its proposed title-page: "Preparing for publication in parts at intervals, richly illustrated, An Apology for the separated Church of England since the reign of the Eighth Henry. Written with every feeling of Christian charity for her children, and honour of the glorious men she continued to produce in evil times. By A. Welby Pugin, many years a catholic-minded son of the Anglican Church, and still an affectionate and loving brother and servant of the true sons of England's Church." Some extracts from the original manuscript are given by Mr. Benjamin Ferrey in his *Recollections* of A. W. Pugin, 1861, pp. 430-453. No copy of the *Earnest Address* is to be found in the Catalogue of the British Museum; it has now become "very rare"!]

CARDINAL POLE "DE UNITATE ECCLESIE."—When was this work first published by the author? Has he left any record of his motives in publishing it? Phillips (*Life of Reg. Pole*, i. 150) says that it was never made public till 1555, after the death of Henry VIII., and then only because it had been surreptitiously put forth by Verger in Germany. Is this correct? GRD.

[Cardinal Pole's work on *The Unity of the Church* appears to have been first printed at Rome by Anthony Bladus about the year 1536, for it is stated by Strype (*Life of Cranmer*, ed. 1812, i. 63), that "the other book that came out this year [1536] was occasioned by a piece published by Reginald Pole, intituled *De Unione Ecclesiastica*; which inveighing much against the king for assuming the supremacy, and extolling the pope unmeasurably, he employed the archbishop, and some other bishops, to compile a treatise, called the Bishops' Book, because devised by them." A large paper copy of this edition is in the Grenville library, with the following MS. note: "In Strype and in the *Biographia Britannica* this book is quoted as having given great alarm to Henry VIII., though the cardinal promised him not to publish it. Latimer preached against it, Cranmer was ordered to answer it, and Henry having failed in inveighing Pole into England, offered fifty thousand crowns for his head

and the pope gave the cardinal guards at Rome to secure him from danger. Lord Oxford could never obtain a copy. Having been *suppressed* by the author, this edition is rare."]

BARRINGTON BOURCHIER.—I have lying before me a beautiful perfect copy of *The History of King Henry the Seventh*, by Francis Lord Verulam, London, 1641. On the fly-leaf is an autograph in a fine bold hand, "Barrington Bouchier," 1676. Perhaps some of your correspondents can inform me who the said Barrington Bouchier was, and if of a Yorkshire family? J. WILKINSON.

[Barrington Bouchier, Knt., of Beningsbrough, Yorkshire, born in 1654, was the son of Sir John Bouchier, one of the judges of Charles I. In the *Calendar of State Papers* (1660-1, p. 557) is "A petition of Barrington Bouchier to the king, that having been always loyal himself, and his father dying before conviction or attainder, he may be permitted to enjoy the lands left him by his ancestors, free from all penalties and forfeitures." This was not only granted, but we find him set down as possessing 1000*l.* a-year among such as were designed to have been Knights of the Royal Oak.]

A STANZA COMPLETED.—Where are the following lines to be found?—

"The sun's perpendicular heat
Illumined the depths of the sea,
And the fishes, beginning to sweat,
Cried, 'Goodness, how hot we shall be!'"

HARFRA.

[It is related that Dr. Mansel, then an under-graduate of Trinity College, Cambridge, by chance called at the rooms of a brother Cantab, who was absent, but had left on his table the opening of a poem, which was in the following lofty strain:—

"The sun's perpendicular rays
Illumine the depths of the sea."

Here the flight of the poet, by some accident, stopped short, but Dr. Mansel, who was seldom (if we may credit fame) lost on such occasions, illuminated the subject by completing the stanza in the following very facetious style:—

"The fishes beginning to sweat,
Cried 'D—n it, how hot we shall be!'"

MORS MARYNE.—

"This yere (1459) were taken four grete Fysshes by-twene Ereteh and london, that one was callyd mors maryne, the second a swerd Fyssh, the other tweyne were whales."

So wrote Caxton in his continuation of *Polychronicon* (sign. 55. 2.) I ask, What is the modern name of the "mors maryne?"

WILLIAM BLADES.

[The "mors maryne" in modern zoology, is the morse, or walrus (*Trichechus Rosmarus*), the sea-horse and sea-cow of the British; and the *vache marine*, *cheval marin*, and *bête à la grande dent*, of the French. It is a native of the Icy Sea and Northern Ocean, Spitzbergen, Nova Zembla, Hudson's Bay, Gulph of St. Lawrence, &c., and rare on the north coasts of Britain.]

Replies.

ROUNDELS AND CHEESE OR FRUIT TRENCHERS.

(3rd S. xi. 18. &c.)

Our Elizabethan ancestors were, as is well known, fond of inscribed posies, and placed them anywhere and everywhere—in bedrooms, kitchens, and parlours, on painted hangings, and on chimneys, over water-taps, in rings, and around cheese trenchers. These trenchers were made and sold, as plates and other wares are still sold, in sets of a dozen, and their posies therefore were in sets of the same number. Thus in Webster's *Northward Ho!* (iii. 1), when, after some labour of intellect and with much ostentatious pride, Doll announces her ridiculously commonplace device to "her city poet" Bellamont, she says, "I'll have you make twelve posies for a dozen of cheese trenchers"—a request to which he ironically replies, "Fore God, a very strange device and a cunning one." The coincidence of the numbers afterwards gave origin to the conceit of making each trencher represent a month, and, as was to be expected, the idea seems to have become fashionable and popular, for old porcelain cheese plates may be found in most collections, where each design represents a labour or pleasure of the month, with a distich conformable thereto. At the "banquet" given by *Weatherwise* to Lady Goldenfleece in Middleton's *No Wit, no Help like a Woman's*, we have (ii. 1):—

"*Pep.* You took no note of this conceit, it seems, madam?

L. Gold. Twelve trenchers, upon every one a month! January—February—March—April—

Pep. Ay, and their posies under 'em."

The conceit, therefore, would appear to have been introduced (in England) about the time of the production of this play, in whatever year between 1600 and 1627 that may have been.

From the intent and nature of these everywhere inscribed posies—they being moral, instructive, proverbial, humorous, and sarcastic—and from the paucity of books, their use became not only habitual but fashionable, and those approved of were taken down in table-books and committed to heart, to be used as wisdom's utterances, apt and pat to the purpose. Painted hangings being novel, cheap, and common, "right painted cloth answers" were common also. In like manner, trenchers afforded a large supply, since at each house the sitter at table found a new set, and had them under his eye when cheerful conversation and light topics were required, and when each was the more ready to converse and try to shine. Moreover, it was the custom for the first dishes of a "banquet," that is of a collation or dessert, to be "dishes of invention," not meant to be then eaten, but only admired; and

sometimes, at least, it was the custom for the guests to enter the room before even these dishes were placed on the table, with the view of bringing them in with greater parade and show. There was, therefore, time which required to be filled up. What, then, more likely than that these trencher-posesies, being in fashion, and before their eyes, they should recur to them, that each should read out the verses before him, and that apt and unapt allusions should be commented on, and applied to the reader either prophetically or otherwise? What also more likely than that such an amusement should become an approved pastime, and the trenchers and their posesies be used as a sort of lottery conversation cards? Now this *à priori* likelihood actually occurred. In the scene just quoted, before the bringing in of "the dishes of invention"—the twelve zodiacal signs—by six of the tenants, a good deal of conversation goes on, and when in the course of it attention is called to the new conceit of the trenchers, Lady Goldenfleece, by word of mouth, selects, because "she's the spring lady," and therefore best befitting her. Pepperton then takes it up for her, and reads the posie aloud. Overdone, another of the suitors, probably because it is a warm month, and next to the spring lady, selects June, and finds the verse to be—

"This month of June use clarified whey
Boil'd with cold herbs and drink alway."

Whereupon L. Goldenfleece and Pepperton have each their little fling at him in—"Drink't all away he should say," and "Twere much better indeed and wholesomer for his liver." Afterwards Sir Gilbert (*ἀσπερματιούχος*), having chosen September as being "a good one here, madam," it is evident, by the lady's little homily, that either by witticisms which have been omitted, or were left to be supplied by the players, or by significant laughter, his rivals allow his chosen verses to be most appropriate to his own case.

If now we suppose that some ingenious person, some Cremer junior, took a hint from this fashionable amusement, and on it formed a game which could be played at any time, and with means more handy than trenchers, we have, as I take it, the history of the invention of "Roundels." As may be seen at a glance, they are not trenchers, but they are the representatives of trenchers. Their shape and material, their number, the posesies, and the sentimental devices, and the zodiacal signs marked on some of them, all argue this origin. Once introduced, the modes of play would soon be varied, and the posesies being varied accordingly, they might be used as lottery conversation cards, as lotteries for social gamblers at Christmas tide, or as a laughable means of fortune-telling. The following passage may refer either to these roundels or to the original trenchers, but more probably to the roundels. Valentine, rating his

gulls with comic fury, says (*Wit without Money*, iv. 5):—

"You think you have undone me; think so still,
And swallow that belief, till you be company
For court-hand clerks and starv'd attorneys,
Till you break in at plays like 'prentices.

Till water-works and rumours of New Rivers
Ride you again, and run you into questions,
'Who built the Thames?'—till you run mad for lot-
teries,

And stand there with your tables to glean
The golden sentences, and cite 'em secretly
To serving-men for sound essays;—till," &c.

Beaumont and Fletcher, iv. 177, ed. Dyce.

B. NICHOLSON.

LINES BY JOHN PHILLIPOTT.

(3rd S. xii. 390.)

These are but the first of six stanzas which in my boyhood I met with, I think in some periodical, under the title of—

"A FRAGMENT WRITTEN ABOUT THE TIME OF
JAMES 1st."

"Like as the damask rose you see,
Or like the blossom on a tree,
Or like the dainty flower of May,
Or like the morning of the day,
Or like the sun, or like the shade,
Or like the gourd which Jonas had;
Ev'n such is man, whose thread is spun,
Drawn out, and cut, and so is done.
The rose withers, the blossom blazeth,
The flower fades, the morning hasteth,
The sun sets, the shadow flies,
The gourd consumes, and man—he dies!

"Like to the grass that's newly sprung,
Or like a tale that's new begun,
Or like the bird that's here to-day,
Or like the pearled dew of May,
Or like an hour, or like a span,
Or like the singing of a swan;
Ev'n such is man, who lives by breath,
Is here, now there, in life and death.
The grass withers, the tale is ended,
The bird is flown, the dew's ascended,
The hour is short, the span not long,
The swan near death—man's life is done!

"Like to a bubble in the brook,
Or in a glass much like a look,
Or like a shuttle in a weaver's hand,
Or like the writing on the sand,
Or like a thought, or like a dream,
Or like the gliding of a stream;
Ev'n such is man, who lives by breath,
Is here, now there, in life and death.
The bubble's out, the look's forgot,
The shuttle's flung, the writing's blot,
The thought is past, the dream is gone,
The water glides—man's life is done!

"Like to a blaze of fond delight,
Or like a morning clear and bright,
Or like a frost, or like a shower,
Or like the pride of Babel's tower,

Or like the hour that guides the time,
Or like to beauty in her prime;
Ev'n such is man, whose glory lends
This life a blaze or two, and ends!

"Like to an arrow from the bow,
Or like swift course of waterflow,
Or like that time 'twixt flood and ebb,
Or like the spider's tender web,
Or like a race, or like a goal,
Or like the dealing of a dole;
Ev'n such is man, whose brittle state
Is always subject unto Fate.
The arrow's shot, the food soon spent,
The time's no time, the web soon rent,
The race soon ran, the goal soon won,
The dole soon dealt—man's life is done!

"Like to the lightning from the sky,
Or like a post that quick doth hie,
Or like a quaver in a short song,
Or like a journey three days long,
Or like the snow when summer's come,
Or like the pear, or like the plum;
Ev'n such is man, who heaps up sorrow,
Lives but this day, and dies to-morrow.
The lightning's past, the post must go,
The song is short, the journey's so,
The pear doth rot, the plum doth fall,
The snow dissolves—and so must all!"

JOSEPH RIX, M.D.

St. Neots.

PROVERBS.

(3rd S. xii. 413.)

To save space, I number the proverbs as MR. PALMER has put them down.

4. I know no other instance of this. Is it connected with the proverb, "The weathercock's beak is still in the wind's eye"? (see Heywood's *Fyrst Hundred of Epigrammes*, 75.) Heywood tells a very good story (*ibid.* 10) of a fox staring admiringly at St. Paul's weathercock. Reynard thus explains his admiration:—

"My noddying and blyssing breedth of wonder,
Of the witte of Poules wethercocke yonder.
There is more witte in that cock's onely head,
Than hath bene in all mens heades that be deade.
As thus, by common reporte this we fynde,
All that be dead, did die for lacke of wynde.
But the wethercock's witte is not so weake
To lacke wynde: the wynde is euer in his beake.
So that while any wynde blowth in the skie,
For lacke of winde that wethercocke will not die."

See also Ray (from Fuller) on the proverb, "The Tracys have always the wind in their faces."

6. Occurs in Heywood's "Dialogue conteyning the Number of the Effectuall Proverbs, &c." Spenser Soc. p. 50:—

" . . . a man may loue his house well
Though he ryde not on the rydge:"

where the meaning is that given by Ray—

"A man may love his children and relations well, and yet not cocker them, or be foolishly indulgent to them."

7. Heywood has two epigrams upon this ("Epigrammes upon Proverbs" 4 and 5), of which the first is—

"An inche breakth no square: which sins thou hast
hard tell,
Thou doest assay how to breake square by an ell."

Ray says, "Some add, 'in a burn of thorns,'" and parallels it with the French proverb, "Pour un petit ni avant ni arriere."

8. A very common proverb. "Baccare" occurs in *Taming of the Shrew*, Act II. Sc. 1, whereon see the Variorum Commentators. It is certainly earlier than Jack Cade, or I should be disposed to connect it with that pseudo-bastard-Mortimer. Heywood has three epigrams upon it, and uses it once in his "Dialogue, &c.," before quoted. Its meaning is simply "Back!" and its point burlesque grandiloquence.

9. Not uncommon. Heywood (besides epigrammatising it) uses it ("Dialogue, &c." p. 14) of a newly-married couple—

"Abye (quoth I) it was yet but hony moone.
The blacke oxe had not trode on his nor hir foote."

In Lodge's *Rosalynd* ("Shakespeare's Library," p. 32), it occurs thus—

" . . . they traveled by the space of two or three dayes without seeing anye creature, being often in danger of wilde beasts, and payned with many passionate sorrows. Now the black oxe began to tread on their feet, &c."

It seems to be used of affliction of any kind, bodily or mental. See Nares, Ray, &c.

10. Ray tells a story of Queen Elizabeth under this proverb, of which the gist is contained in the following epigram quoted by Nares:—

"A pamphlet was of Proverbs pen'd by Polton,
Wherein he thought all sorts included were;
Untill one told him, *Bate m' an ace, quoth Boulton*.
Indeed (said he) that proverbe is not there."

(*The Mastive*, by H. P.)

It is not uncommon, though Heywood, like Polton, has missed it.

11. Heywood ("Dialogue, &c." p. 65), has—

" . . . it is better to be
An olde mans derlyng, than a yong mans werlyng."

Ray has "snarlyng." The meaning is evident. Heywood's old widow uses the proverb in complaining of her young husband's cruelty.

12. Heywood ("Dialogue, &c." p. 26) puts it into the mouth of a rich miser when a poor relation visits him:—

" . . . draffe is your errand, but drinke ye wolde."

Ray has, "Draffe was his errand, but drink he would have." The meaning is, "Humble as you seem, you want to beg money." The *hogwash* is in opposition to the *wine*.

13. Ray explains—

"Evil persons, by enticing and flattery, draw on others to be as bad as themselves."

14. Ray explains—

"Valiant men love such as are so, and hate cowards."

15. For *Camerill*, Heywood ("Dialogue, &c." p. 77) has *Camok*, and Ray *Gambrel*. Nares explains "*Camok*. A crooked tree; also a crooked beam, or knee of timber, used in ship-building, &c." He explains "*Gambrel*. A stick placed by butchers between the shoulders of a sheep newly killed." Ray parallels this with the under-written proverb, which is paired with it by Lyly in his *Endymion* (as quoted by Nares):—

"But timely, madam, crooks the tree that will be a camock, and young it pricks that will be a thorn."

16. Heywood uses this in his "Dialogue, &c." p. 26, and has also a neat epigram on it (*Epigrammes upon Proverbs*, 159):—

"There be no maydes than Malkyn, thou saist true Jone.

But how may we be sure that Malkin (is) one?"

Ray adds to the proverb, "and more men than Michael." The meaning is clearly, "there are more marriageable women than one in the world." The Scotch proverb, however, "There's mair maidens nor maukins," seems to have a different meaning; taking up "Malkin" in its offensive sense. See "the kitchen malkin" in *Coriolanus*, Act II. Sc. 1, and again *Pericles*, Act IV. Sc. 4.

17. Heywood ("Dialogue, &c." p. 26) has *wed* instead of *wend*:—

"Where nought is to wed with, wise men flee the clog."

Is not *wend* a misprint?

18. Heywood ("Dialogue, &c." p. 28) has *will* instead of *wilt*:—

"But lo, wyll wyll haue wyll, though will wo wyn."

Ray, however, has *wilt*. *Wilt* I suppose to be for *will't*, unless we may take it as a substantive. The meaning is clearly "Will will have its will, though it win woe thereby."

JOHN ADDIS, JUNIOR.

Rustington, Littlehampton, Sussex.

"Water trotted is as good as oats."—Giving a horse on a journey a drink of water, provided you trot afterwards, is as good as a feed of oats.

"The wind in one's face makes one wise."—Makes one wrap up, a precaution which might be neglected if the wind was on the back.

"A man may love his house well, though he ride not on the ridge."—He may love his clan or family well, although he is not head or chief of it.

"The black ox hath not trod on his foot,"—is at this day applied frequently in Scotland to an unfeeling person, and means that he has never experienced misfortune. It occurs also in another form: "He has never kent trouble."

"Better an old man's darling than a young man's warling," is also found in Scotland with a like variation,—"*Better an auld man's daintie than a young ane's dad about.*"—Better marry an old man who will pet you, than a young one who will ill use you.

"Draffe was his errand, but drinke he would."—He was sent to the brewery or distillery for a load of grains, but he would fiddle there.

"Ill egging makes ill begging," is also Scotch, and means bad instigation or prompting makes a bad petitioner.

"King Henry loved a man," should be, "loved to look upon a man," *i. e.* was an admirer of masculine beauty. Sir Walter Scott says somewhere that one of King Henry's successors had the same taste.

"Soon crooks the tree that good camerill will be."—A camerill is the stick by which a carcass is hung up. It is generally of a bent form, and is therefore stronger if made of a naturally bent piece of wood than if fashioned out of a straight piece.

"There's more maids than maukin."—Said by a disappointed lover.

"There is as good fish in the sea as ever came out of it."

"There are maidens in Scotland more lovely by far,
Will gladly be bride to the young Lochinvar."

"Where nought is to wend with, wise men flee the clog." When there is nothing to get on with, wise men avoid the inconvenience. It is a caution against imprudent marriages.

"Wille will have wilt, though will woe winne." A wilful man will have his way, cost what it may.

"It is a sheep of Beery, it is marked on the nose."—A sheep is often marked on the nose to show to what barn it belongs. The saying might be rendered, "He belongs to the Beery lot; he is marked on the nose." GEORGE VERE IRVING.

The following from Camden's Collection are thus explained:—

6. "A man may love his house well, though he ride not on the ridge"—

"A man may love his children and relations well, and yet not cocker them, or be foolishly fond and indulgent to them."—Ray, *Proverbs*, ed. 1768, p. 123.

7. "An inch breaketh no square." Some add "in a burn of thorns"—

"Pour au petit n'avant n'arrière."—*Gall. Ray*, p. 125.

In John Heywood's *Three Hundred Epigrammes upon Three Hundred Proverbs* (London, 1566, No. 4) is "Breakyng of square"—

"An inche breakth no square: whiche sins thou hast hard tell
Thou doest assay how to breake square by an ell."

Otherwise —

'An inche breakth no square : thou breakst none, though it doo.
Thou rather bringst square then breakst square betweene twoo.'

Wright (*Dict. of Obs. and Prov. English*, in v. "Square") says : —

"(8) *All squares*, all right. *To break squares*, to depart from an accustomed order. *To break no squares*, to give no offence, to make no difference. *To play upon the square*, to play honestly.

"If you think it fair
Amongst known cheats *to play upon the square*,
You'll be undone."—Rochester's *Poems*.

And Halliwell (*Dict. of Archaic and Prov. Words*, in v. "Squares") gives the phrase, "*How go the squares?*" how goes on the game, as chess, the board being full of squares." The proverb probably originated in some game of this kind. Antony says : —

"I have not kept my square; but that to come
Shall all be done by the rule."

Ant. and Cleop. Act II. Sc. 3.

8. "Backare, quoth Mortimer unto his sow."—This again is from John Heywood, *ibid.* 194.

Of Mortimer's Sow.

"Backare, quoth Mortimer to his sow.
Went that sow backe, at that bidding trow you?"

Otherwise —

"Bacare, quoth Mortimer to his sow : se
Mortimers sow speakth as good Latin as he."

Otherwise —

"Backare, quoth Mortimer to his sowe :
The bore shall backe first (quoth she) I make a vowe."

Howel takes this from Heywood, in his *Old Saws and Adages*, and Philpot introduces it into the proverbs collected by Camden.

Farmer, note on *Taming of the Shrew*, Act II. Sc. 1 : —

"Let us, that are poor petitioners, speak to ;
Baccare ! you are marvellous forward."

Here Steevens quotes from John Grange's *Golden Aphroditis* (1577) : —

"Yet wrested he so his effeminate bende to the siege of backward affection, that both trumpet and drumme sounded nothing but *Baccare, Baccare.*"

Toone, in his *Etymological Dictionary*, supposes that the word is a corruption of "*back there*," go back ; but it is apparently the comparative of *back*, as we have "*Backer*, adj. farther back.—*West*," given by Wright in his *Dict. of Obs. and Prov. English*.

9. "The blacke oxe hath not trod on his foot."
John Heywood, *ibid.* 79, "The Black Oxe" : —

The black Oxe never trode on thy fote :
But the dun asse hath trode on both thy feete.
Whiche asse and thou, may seeme sproong of one roote ;
For the asses pace and thy pace are meete."

Bailey, Halliwell, and Wright agree as to the

meaning of this proverb ; and Halliwell refers to Nares, p. 44, whose explanation (whatever it may be, for I have not his work to refer to), is not deemed satisfactory by Toone. "For," says he :

"It is derived from an historical fact, and signifies that a misfortune has happened to the party to which it is applied. The saying is deduced from the Ancient Britons, who had a custom of ploughing their land in partnership, and if either of the oxen died or became disabled during the operation, the owner of the land was compelled to find another animal, or give an acre of land to the aggrieved partner, which acre was usually styled *erw yr uch ddu*, 'the acre of the black ox,' and many single acres in Wales now bear this title, and hence the proverb arose."

Some of your Welsh correspondents will perhaps be able to throw further light on this account of the origin of the saying.

10. "Bate me an ace, quoth Bolton."—Ray, p. 176, says : —

"Who this Bolton was, I know not, neither is it worth enquiring. One of this name might happen to say, *Bate me an ace*, and for the coincidence of the first letters of these two words, *Bate* and *Bolton*, it grew to be a proverb. We have many of the like original, as *v. g.* *Sup Simon*, &c., *Stay quoth Stringer*, &c. There goes a story of Queen Elizabeth that, being presented with a collection of *English Proverbs*, and told by the author that it contained all the *English Proverbs*, Nay, replied she, *Bate me an ace, quoth Bolton* ; which proverb, being instantly looked for, happened to be wanting in his collection."

11. "Better be an old man's darling than a young man's warling."—Bailey (ed. 1755), in v. "Warling."

"This word is, I believe," says Johnson, "only found in the following adage, and seems to mean one often quarrel'd with." *Warling from War.*

"Ill egging makes ill begging."—Ray, p. 101 :

"Evil persons, by enticing and flattery, draw on others to be as bad as themselves."

15. "Soon crooks the tree that good camerill will be."—Ray, p. 93, writes *gambrel*, and says : —

"A gambrel is a crooked piece of wood on which butchers hang up the carcasses of beasts by the legs, from the Italian word *gamba*, signifying a leg. Parallel to this is that other proverb : 'It early pricks that will be a thorn.' Aedo in teneris assuescere multum est."

Wright gives both *cambril* and *gambril* ; and Halliwell quotes from Blount *cambren*.

16. "There's more maids than Maukin."—Ray, p. 133, more fully —

"There are more maids than *Maukin*, and more men than *Michael*, i. e. little Mal, or Mary."

Toone, however, says : —

"*Malkin*, a mop made of rags used for cleansing out ovens, and hence a slut or dirty drab is so called. It is the English translation of the French *escullion*, and not a diminutive of *Mary*, as Johnson and others supposed."

The meaning of the proverb is, that there are plenty to choose from. W. E. BUCKLEY.

The second expression quoted from Richard Carew's "Epistle concerning the Excellencies of the English Tongue," has been already explained in "N. & Q." 2nd S. iii. 168, 200, 257, 514."

P. W. TREPOLPEN.

Many affections of the eyes are only aggravated by the rubbings of fidgetty fingers, therefore say the wise ones: "Diseases of the eye are to be cured with the elbow." You may rub away with that, as much as you like—and can.

"The wind in one's face makes one wise," because it blows to one the scent of much that is before, and gives one a foreknowledge of what is to be encountered.

ST. SWITHIN.

A NOTE FOR CROMWELL: DOINGS OF THE PURITANS (3rd S. xii. 322, 380).—I suppose Bishop Hall is a reliable authority. He tells us how the Parliamentarians behaved in Norwich Cathedral, at all events:—

"What clattering of glasses! What beating down of walls! What tearing up of monuments! What pulling down of seats! What wresting out of iron and brass from windows and graves! What defacing of arms! What demolishing of curious stonework that had not any representation in the world, but only of the cost of the founder and skill of the mason! What tooting and piping on the destroyed organ pipes," &c. &c. "Neither was it any news on this Guild day," he concludes, "to have the Cathedral, now open on all sides, to be filled with musketeers, waiting for the Major's return, drinking and tobacco-baconing (*sic*) as freely as if it had turned alehouse."

He writes May 29, 1647.

P. P.

As I always like to consult the authorities quoted by my opponents, I shall be much obliged if CUTHBERT BEDE will inform me from what source he gets the statement that Cromwell and his soldiers at Durham "danced upon the marble slab of the altar so as to leave thereupon the imprint of iron-heeled boots"?

A Puritan to dance is something new to me. Certainly not "on the light fantastic toe," or the marble must have been very *soft* "to receive an imprint."

CLARRY.

WILLIAM DOWSING (3rd S. xii. 417).—CLARRY seems to have mistaken the sense in which Dowsing used the term "pictures," if he supposes that statues were meant. The "pictures" destroyed by the great iconoclast were generally paintings on glass, as is evident from the following entry of his doings at Toft:—"We destroyed 27 superstitious pictures in the windows, 10 others in stone." (Carter's *History of Cambridgeshire*.) In a window of perpendicular character, each of the tracery lights, as well as the principal ones, might be reckoned as containing a separate "picture," so that there is no reason to doubt when we are told of the destruction of one hundred pictures in

a single church. Even when the number rises to one thousand, I cannot agree with CLARRY in regarding the statement as "so preposterous that it contradicts itself," though I fully allow that Dowsing may have been prone to exaggerate the results of his mission. The Reformers, though sufficiently destructive themselves, certainly left enough for Dowsing to work his "godly thorough Reformation" upon; and he in turn left much that has been preserved until now, as well as much that has been allowed to perish by neglect, or destroyed by churchwardens in their zeal for "restoring and beautifying."

E. S. D.

Dowsing's *Journal*.—All the printed copies of this *Journal* make the statement as given by you (p. 322) and by CLARRY (p. 417); but I am in possession of an old MS. copy of the *Journal*, evidently written before the date of the earliest printed edition of 1786, wherein various differences may be observed, thus:—

(MS.) No. 107. "Cove, wee broke down four superstitious pictures," &c.—Printed copies say *forty-two* superstitious, &c.

(MS.) No. 111. "Blyford, twenty superstitious pictures and St. Andrew's Cross in the window," &c.—Printed copies say *thirty*, and St. Andrew's Cross is not mentioned.

(MS.) No. 114. "Allhallows, Dunwich, twenty cherubims," &c.—Not, as printed copies say, "twenty-eight." And other variations, but sufficient are here given to prove that, in some instances, mistakes must have occurred by some one, either the transcriber or printer. C. GOLDING. Paddington.

"FAIR AGNES AND THE MERMAN" (3rd S. xii. 324).—There is a long German ballad by Volks-thümlich called *Der Wassermann*, the first in the *Deutsches Balladen-Buch*, Leipzig, 1852, which is very similar to the Danish. The German, differing as it does in some points, may be taken from the ancient Danish one. Every second line of each verse is the same—

"Von der Burg bis an das See,"

and the last line of each verse ends, with a few exceptions—

"Der schönen Agnese"

in the German ballad. The story, as it is there set forth, is as follows:—

Agnese is the daughter of the King of England, with whom a merman falls in love. He builds a bridge of gold for the fair Agnese to walk on, and whilst she is doing so he pulls her down to himself. After having lived seven years with him and borne him seven sons, she hears the church-bells in England, and obtains permission to go to church on the condition of her returning again. She receives on her arrival in England great reverence from all, and is eating with her father and mother, when an apple falls into her *lap*, which

she begs her mother to throw into the fire, when forthwith the Wilde Wassermann stands before Agnese, and proposes that since she will not return, a division should be made of the children. He should take three and she should take three, and the seventh should be divided between them:

"Nehm ich ein Bein und du ein Bein,
Du schöne Agnese."

The *ruse* answers: rather than accede to this barbarous manner of solving the difficulty, Agnese, more tender-hearted than her Danish prototype, prefers remaining in the sea, the last line ending "Ich, arme Agnese." B. C.

ACHE OR AKE (1st S. vii. 472; ix. 351, 409, 571; x. 54, 252.)—Some ten years ago there was a discussion whether this word should be pronounced in one syllable, as we do now; or in two, as was the habit of John Kemble. It may perhaps contribute something in favour of the single syllable ("ake") that Caxton, in his English version of *The Book of the Knight of La Tour-Landry*, published in 1483 A.D., makes *ake* the past tense of *ake*. It occurs in the story of "The Knight that had Two Daughters": whereof the eldest "was wonder deuot, for she wolde neuer ete nor drinke till she had saide her matins"; whereas the "yonger was so cherished, that she dede what she wolde; and saide that, till she had broken her fast, her head *ake*," (chap. v. p. 8).

An edition of Chaucer's translation of the *Knight of the Tower* has just been edited for the Early English Tract Society by Thomas Wright, Esq., M.A., F.S.A., &c. J. EMERSON TENNENT.

CANNING AND THE PREACHER (3rd S. xii. 423.) Since writing the note printed on the page here mentioned, I find that other and varying versions of the anecdote were given in "N. & Q.," (3rd S. vii. 339, 385). Of course, Lord Clarendon's version must now be accepted as the correct one.

CUTHBERT BEDE.

VIEUX-DIEU (3rd S. xi. 116.)—MR. WOODWARD will find an answer to his query in Bescherelle's *Grand Dictionnaire de Géographie Universelle*, in which he may read (article "Vieux-Dieu") the following:—

"*Vieux-Dieu*, ham. de Belgique, prov. et arr. d'Anvers, etc. V.-D. est ainsi nommé d'une idole payenne qu'on y adorait avant l'introduction du christianisme."

H. TIEDEMAN.

PETER MANTEAU VAN DALEM (3rd S. xii. 346.) This gentleman seems to be completely unknown in Holland. The great biographic dictionary of Van der Aa (a very copious and well-informed work) only mentions him as the author of two works, the titles of which follow:—*De Bybel of de voornaamste stukken des Oude en Nieuwe Testaments*, berymt en op Psalmen gebracht met de Gebeden. Middelburg, 1686, 8vo; and, *Geeste-*

lyke Gezangen, 8vo. How the author of these purely religious writings could be Engineer-General in Sir Thomas Fairfax's army is a mystery for me. I shall send MR. PEACOCK'S query for insertion to the Dutch *Notes and Queries*.

H. TIEDEMAN.

THE SUBLIME AND RIDICULOUS (3rd S. xii. 349.) I do not believe Napoleon's phrase to constitute a plagiarism in the ordinary sense of the word. He may have been quite original, supposing that he knew nothing about Paine's, Blair's, or Longinus' words. A Chinaman may have invented gunpowder before Schwartz, but if the latter did never hear anything about it, his discovery is in itself just worth as much as that of his Chinese predecessor. Breen cites in his *Modern English Literature* about forty parallel passages of the same idea—"Du sublime au ridicule il n'y a qu'un pas." *The New Dictionary of Quotations* (published by Shaw and Co.) makes a present of the phrase also to Sièyes. Where and when did this gentleman ever say "Il n'y a qu'un pas du sublime au ridicule"? It is a pity that this work never gives the source of its information. I read in it, for instance—"Non est tanti," Lat. CICERO." Well, am I to read the complete writings of the famous orator all through in order to find the quotation? How can I verify whether it is correct or not? The book loses much of its value in this way. Can any reader of "N. & Q." indicate to me a good *English Dictionary of Quotations* in which the sources are correctly given?*

H. TIEDEMAN.

Amsterdam.

REGISTRUM SACRUM AMERICANUM (3rd S. xii. 284.)—A. S. A. and others of your readers may be glad to know that I have compiled an "Ordo successioneis Episcoporum Americanum," which is, I believe, correct, but will not be published without careful revision. To it will be appended a brief biographical sketch of each of the bishops. Information and advice will be thankfully received by

JUXTA TURRIM.

44, Great Tower Street, London, E.C.

LETRES DE PHILIPPE DE COMMINES; CORRESPONDANCE DE MONTELL (3rd S. ix. 388.)—Although they say "comparisons are odious," I cannot help making one between the wording of these two notes. The first says—"Un exemplaire sera offert aux personnes qui voudraient bien communiquer une copie de lettres inédites." The second,—"Les noms des personnes qui auront envoyé des communications seront mentionnés en tête du volume." Now it strikes me, as much as the former is gratifying to lovers of historical researches, so much is the latter humiliating, being a sort of bait thrown out to human vanity. Previous

* Friswell's *Familiar Words*. Second Edition. See "N. & Q.," 3rd S. x. 120.—ED.]

to reading these two paragraphs in "N. & Q.," having been told that Mr. Kervyn de Lettenhove was desirous to have copies of unpublished letters of Philippe de Commines, and happening to possess one, I had much pleasure in transcribing it for him, *pro bono publico*, and without expecting anything in return. I was therefore the more agreeably surprised to receive, a short time after, the first volume of this very interesting work. Of Monteil I possess no letter, but if I did I own I should not have felt inclined to send a copy of it with the condition that I should see *my name in print*.

P. A. L.

QUOTATION WANTED (3rd S. xii. 265.)—A quotation was asked for by MR. OVERALL six or seven weeks ago, which I believe has not yet been verified by any correspondent of "N. & Q."—

"Or praise the court, or magnify mankind,
Or thy grieved country's copper chains unbind."

These lines are in Pope's *Dunciad*, book I., very near the beginning. They refer to Swift.

JONATHAN BOUCHIER.

FLORENTINE CUSTOM (3rd S. xi. 501.)—This custom, intended to commemorate the rending of the veil of the Temple, has considerably expanded at Seville from the "*fragor et strepitus aliquantum*" cited by F. C. H. I have heard a volley of musketry fired from different recesses in the upper part of the cathedral, the vibration of which seemed to me unpleasantly dangerous for the building, and not unlikely to produce the reality of what it was typifying.

HOWDEN.

YANKEES (3rd S. xii. 469.)—According to MR. GEORGE VERE IRVING, an inferior horse "would perspire powerfully, as the Yankees say." If a foreigner were to speak of "the pronunciation *orse*, as the English say," he would, however, be accused, and justly, of a libel. A part is not to be confounded with a whole; and yet, when we meet with an English skit at a barbarism peculiar to any quarter of America, it is much too commonly expressed in terms which imply that the prevalence of the barbarism is as wide as the American nation.

The phrase, "perspire powerfully," one would scarcely hear to the north of Virginia.

Again, however many acceptations the word *Yankee* may have in cis-Atlantic and trans-Atlantic usage, none of them points to any *uneducated* portion of the people of the United States. Why, then, in a journal of colourless politics like "N. & Q.," could not MR. IRVING have taken pains to be inoffensive? As he seems to have meant simply American, it would have been better had he written American. There is no over-sensitiveness in taking umbrage at a term in print, necessarily comprehending yourself, which a man would never think of applying to you to your

face. That *Yankee* in English mouths is dyslogistic, I need not trouble myself to prove. In a limited and transient sense, it was at one time of daily occurrence in *The Times* newspaper; which, however, since its return to something of civility to America, coincident with the close of the late war, has dropped it.

The analogue of "John Bull" is "Brother Jonathan"; and I am not aware that any disparagement lurks in either, as a jocose expression.

ILIADES.

[In printing this communication, we take upon ourselves to assure ILIADES, that we feel certain MR. IRVING meant as little offence to our American friends when he used the phrase, as we did when we inserted it.]—ED. "N. & Q."]

Miscellaneous.

NOTES ON BOOKS, ETC.

Golden Thoughts from Golden Fountains, arranged in Fifty-two Divisions. Illustrations by Eminent Artists, engraved by the Brothers Dalziel. (Warne.)

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The Golden Sheaf. Poems contributed by Living Authors. Edited by the Rev. Charles Rogers, LL.D. (Houlston & Wright.)

This is a volume of similar character, but with less pretence. It is not illustrated, but, consisting of poems not before published, puts forth the attraction of novelty, in addition to that furnished by the merits of many of the contributions.

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To select those localities in the wild and romantic scenery of Scotland, which her Poets have rendered famous, and to illustrate faithful photographs of these spots by the poems which have hallowed them, is a good idea, well carried out in this handsome and interesting little volume.

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How completely Cavendish has superseded Hoyle, is proved by the fact that Cavendish has already reached its eighth edition. What more can be said for it, than that this edition is considerably enlarged, beautifully printed, and ought to be studied thoroughly by everyone who shares Mrs. Battle's love for the noble game.

No Thoroughfare. By Charles Dickens and Wilkie Collins.

There is little use in calling attention to this Christmas Number of *Household Words*; for what reader, who can get a copy of Charles Dickens's annual, waits to read what the greatest critic can say about it? All therefore that we need do, is to express the pleasure which we have

derived from the joint production of these skilful tellers of stories, and in making the acquaintance of "Joey Ladle," one of "The Master's" happiest conceptions.

Storm-Bound. Christmas Number of "Tinsley's Magazine." (Tinsley.)

Mr. Edmund Yates is as unlike as possible to Canning's Knife Grinder; for, whereas that ill-clad historical personage came away from his last night's drinking at the Chequers without a story to tell, Mr. Yates, when "Storm-bound" at Calais, picks up a dozen as good stories as any moderate man would care to read: the first, "The Queen's Messenger's Story," by the author of *Guy Livingstone*; and the last, "The Manager's Story," by Palgrave Simpson, being among the best of them.

CHILDRENS' BOOKS.—We have now to call attention to a number of works suited to younger readers—and they are as varied in their character as are the children of a large family in age and disposition. *Stories of the Gorilla Country* by Paul du Chailin (Low), will delight youthful lovers of adventure and natural history; who will be well amused with Charles H. Ross' *Book of Cats, a Chit Chat Chronicle, with Illustrations by the Author* (Griffith & Farrer), which illustrations might perhaps be called not inaptly, Kit Cats. Mr. William Jones's *Treasures of the Earth, or Mines, Minerals and Metals* (Warne), is a valuable and amusing summary of this important branch of industrial life; as is, for younger readers, Mr. E. S. Jackson's elementary book on Geology, *The Cabinet of the Earth Unlocked* (Jackson and Walford). A very interesting and amusing book for scientific juveniles is one by M. Piessé (who claims the credit of having introduced Christmas Trees into England), *Chymical, Natural, and Physical Magic* (Longman); and a somewhat similar volume, which will interest older readers, F. Marion's *Wonders of Optics*, in which the extraordinary effects and principles of Magic Lanthorns, Dioramas, Panoramas, and Spectroscopes are explained. *School Days at Saxenhurst by one of the Boys* (A. & C. Black), is a new book of the popular "Tom Brown" school. Lastly let us commend, for younger children, *Archie Blake*, by Mrs. Eiloart (Routledge) and *The Little Oxleys, their Sayings and Doings*, by Mrs. Burton (Routledge); while Routledge's *Coloured Scrap Book*, with its infinite number of well executed, well selected, and gaily attractive plates, has almost its only rival in *Schnick-Schnuck—Trifles for the Little Ones* (by the same publishers), with its pretty coloured pictures, as graceful as the verses by which they are illustrated.

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When Lord Campbell declared that it ought to be made a penal offence to publish a book without an Index, the opinion did justice to that strong common sense which was his great characteristic.

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operation of all Students of Art and Men of Letters. It is a step in the right direction. Nor can we doubt, if the attempt be crowned with the success which may reasonably be anticipated, and which it assuredly deserves, that it will eventually be followed by other divisions of that great desideratum—a UNIVERSAL CATALOGUE.

It is, therefore, with great satisfaction that we announce to our readers that arrangements have been made with the Department of Science and Art for the publication of the UNIVERSAL ART CATALOGUE in our columns. NOTES AND QUERIES will, for that purpose, be enlarged to thirty-two pages on and after Saturday the 4th of January—four of which pages will, from that time, be devoted weekly to such Catalogue.

This Catalogue, it will be remembered, is in its present form (though of course not complete) as complete as all the resources at the command of the Department of Science and Art can make it; and far more complete and extensive than any similar Catalogue ever committed to the press.

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Notices to Correspondents.

L. AND M. A.: JONICS.—All would depend upon the treatment of the subject. As a Correspondent, Cautus, whose communication is unavoidably postponed till next week, advises, our Junius Correspondents must confine themselves to facts and precise references, and not indulge, as has been too often the case, in guesses and inferences.

E. F. (Inverness). The story of the Heir of Thirlestane will be found in Burke's Family Romance, i. 1-8.

References to other Correspondents in our next.

ERRATA.—3rd S. xii. p. 74, col. ii. line 21 for "are" read "agere"; p. 442, col. i. line 20 for "naked game" read "naked from Scotland game"; p. 446, col. i. line 21 from bottom for "reprints" read "Reprints."

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LONDON, SATURDAY, DECEMBER 21, 1867.

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Notes.

THE LETTERS OF GOTTLIEB SCHICK
(1779-1812).

In consequence of my query regarding Coleridge's visit to Rome in 1806 (3rd S. xii. 281), I have received two private communications, inquiring whether any of Gottlieb Schick's "charming letters" have ever been translated into English. I am not aware that this has been the case, with the exception of some extracts from them, published in two reviews of Professor Haack's work, *Beiträge aus Württemberg zur neueren Deutschen Kunstgeschichte*, von Professor Dr. A. Haack, Stuttgart, 1863; in which Schick's letters, one hundred and fourteen in number, appeared for the first time collected. These two reviews are in *The Reader*, October, 1863, and in Colburn's *New Monthly Magazine*, May, 1864: in the latter publication in an article called "Two German Painters." Another letter of Schick's appeared in facsimile in *The Autographic Mirror*, together with a short biographical notice of the painter, and an English and a French translation of the said letter. I believe, in vol. ii. of the former publication (1864), and in another number of the same volume, is also a facsimile reproduction of a pen-and-ink sketch of Schick's, representing a visit of Alexander von Humboldt to some Indians on the Ori-

noco. Schick was intimately acquainted with Wilhelm von Humboldt, Alexander's renowned brother; and, after the latter's return from his South-American travels in 1805, met the great traveller at his brother's house in Rome. Schick was at that time already well known as a true artist of the highest aspirations, though only twenty-six years of age. Two of his pictures (now both at Stuttgart), "David playing before Saul," a splendid composition, in which the heads and figures of Saul, David, and Jonathan remind us of the happiest efforts of the great old masters, and "Noah's Sacrifice," had created a *furor* at Rome. Joseph Koch, the German painter,* whose works, says Friedrich von Schlegel—
"in his best time, are the most remarkable in the entire cycle of modern German art, from the deep feeling concentrated in them, and the luxuriant richness of nature which they represent."

The two Schlegels—Ludwig Tieck and his gifted brother Friedrich the sculptor—Madame de Staël—English, French, Italian, and German artists—had hailed in him one full of the highest aspirations to free the high art of painting from the trammels of allegory and conventionalism. It was, therefore, but natural that Alexander von Humboldt, that great and pure admirer of nature and of all that tends to reveal her influences, should be delighted with the young artist and his works. At the house of his brother Wilhelm, he himself charmed everyone by his conversational powers, by his glorious and warm descriptions of the land and the people he had visited in his travels (1799-1805); and on such evenings, when all that was great in art, literature, and science thronged round him under the hospitable roof of his brother, Schick followed the narrator's account with his pencil. The sketch spoken of was thus executed, and a similar one appeared in the *Geograph. Ephemeriden* in 1807.

"This sketch," Humboldt writes, "is from the pencil of the noble Schick, a high-minded German artist whom I met at Rome, and whom I may be allowed to number amongst my friends; and it is so spirited (*genialisch*) that anyone who might have been with us could not have represented it more faithfully."—Vide *Beiträge*, p. 28.

In the same year, 1805, August Wilhelm von Schlegel visited Rome with Madame de Staël, and wrote a glorious account home to Goethe of the young painter's "Noah." This great work was then exhibited in the Pantheon, and "all Rome went to see it." Amongst the visitors was Kotzebue, too, who has written a most absurd account of the picture in his *Travels in Italy*, for which piece of impudence Friedrich

* Born 1768; died 1829. He was the first who explored Dante. His frescoes—the subject is taken from Dante's "Purgatory"—in the Villa Massimi at Rome, are full of the spirit and genius of a Michael Angelo.

Müller, the poet-painter, has severely chastised him in a well-written pamphlet: "Quomodo huc intrasti, non habens vestem nuptialem?"

Goethe must have thought of Kotzebue when he wrote: "Hang the dog! he is a critic!" But August Wilhelm von Schlegel's account will always be remembered by all artists with true gratitude:—

"I cannot praise the artist more highly," he says, amongst other things, "than by saying that he has most deeply felt the importance and symbolical depth of his subject, and that he has explained all and everything without becoming methodical. Here then appears, once more to refresh our minds, that noble expression of piety which has almost altogether disappeared from modern painting. But by no means in a monotonous manner. In the angels, this feeling of piety is full of ethereal glow [*Gluth*]; in the men and women represented, according to their age and sex, it is more resigned or enthusiastic, more respectful or confiding," &c. &c.

And his brother Friedrich von Schlegel wrote, fourteen years later, in his *German Paintings exhibited at Rome in 1819*:—

"The first, however, who justly claims the highest place in our retrospective of the regeneration of art—he who commenced the struggle—lives no more. Schick of Stuttgart, striving throughout his whole life with oppression, died ere his lofty talent, known and acknowledged too late, brought him the meed of fame to which he was so justly entitled. First formed in David's school, he ever retained the manner and vigorous design he had imbibed from that master, certainly the first in his peculiar style; and although rising unsupported in the new career his genius marked out for himself, he discovered, after long years of apprenticeship, that, as guides to perfection, other and higher models were needed—models which, among his contemporaries and the school in which he had been formed, might be sought in vain: those he desired to study existed only in the earlier masters, whose works, by no vicissitudes of time destroyed or superseded, still excite the wonder and command the admiration of all beholders. The portraits of the children of [Wilhelm] von Humboldt, which excited so much attention at Rome, will bear comparison with those of Leonardo or Titian, and could not be deemed unworthy a pupil either of Raphael or Leonardo. His talent is yet more strikingly apparent in the 'Apollo and Shepherds,' a large picture now in the royal palace at Stuttgart, and which formerly adorned the chamber of the deceased Queen. The rich working of this composition, crowded with figures most beautifully arranged, the clear brilliancy and soft grace of the colouring, and the freshness and vigour of the whole, make it worthy the best periods of the older masters."

This statement is, to some extent, false and overdrawn, as Schick did not retain the manner of David's school, and as his genius and achievements were certainly recognised by the best critics during his lifetime; but, referring to the critique on "Apollo," every one must confess that his "Letters" are equally full of the "clear brilliancy," the "soft grace," the "freshness and vigour" he has shown in that picture. He was a master of the pen as well as of the pencil. Some twelve years ago, in an admirable biographical

essay on Schick, published in the *Allgemeine Zeitung*,* David Friedrich Strauss drew the public attention to these truly charming letters; which, to some extent, equal the best writings of the great German writers. As an epistolary work, they are only second to the letters of Goethe and Schiller. Considered as an autobiography of a highly poetical mind, they are of the greatest value; but their value still increases, when we consider that they were written by an artist who will certainly be reckoned as one of the very first painters of the eighteenth and nineteenth centuries. Considered as mere literary compositions, they are distinguished by their graceful style and pure language. The descriptions contained in them are vivid, truthful, lifelike, and highly poetical; their tone is simple, hearty, and nevertheless full of elevation. The letters addressed to Dannecker, whose pupil in the art of modelling Schick had been, fill us with the highest admiration for both master and pupil. Some letters to Schelling, the philosopher, are equally beautiful in their expressions and sentiments, and show us, as well as the letters to Dannecker, how truly grateful the noble heart of the painter felt for his "Masters." The greater number of the letters, which extend over a period of ten years, and almost all of which were written from Italy (1802-1811), are addressed to his brothers and sisters at Stuttgart; and in them the suavity of his temper, the genial warmth of his heart, the great persuasion of his high calling, open all the secret stores of his earnest and loving young mind. To be an artist—to become a great artist, and to be recognised as such, not only by his contemporaries but by future generations—such was his aim; but at the same time, to be and to remain in the hearts of those he loved and venerated—a loving dear friend and companion—was equally his wish.

I am persuaded that, if so gifted and qualified a translator from the German as Lady Wallace, for instance, would take these letters in hand, they would, together with letters from other German painters, form an equally attractive study of German life and art as her translations of letters written by celebrated musicians.

The admirable volume in which Schick's letters are embodied, Professor Haack's *Beiträge*, contains, besides some excellent papers on German painters and engravers, and on art, a number of letters of another great Württemberg painter, Eberhard von Wächter (forty-one letters); which contain most interesting matter as regards life and art, which latter seemed to the writer of them the true life. Schiller, addressing himself to his Muse, says:—

* And since then, in Strauss's *Kleine Schriften*, 1862— a book in which the author of the *Life of Jesus* shows himself as an admirable art-critic.

"What I should be without thee, I know not; but horror assails me,
Seeing that without thee hundreds and thousands
become!"

How equally true of True Art;—and let us glory
in those who so nobly have opened her portals
to us! HERMAN KINDT.

A GENERAL LITERARY INDEX: INDEX OF AUTHORS: HERMES TRISMEGISTUS.

"Hermes, surnamed Trismegistus, or Thrice Great, a highly celebrated Egyptian legislator, priest, and philosopher, flourished, as some think, about the year of the world 2076 [2670] in the reign of Ninus, after Moses. He is said to have written 36 books upon Theology and Philosophy, and 6 upon Medicine; but they are all lost. There are two Dialogues, however, that go under his name, the one entitled *Poemander*, and the other *Asclepius*, but which are now supposed to have been the work of some anonymous Christian writer in the second century. . . . There are many other supposititious pieces and fragments of works which pass under the name of Hermes Trismegistus." (Watt.)

The Hermes here intended is the second of that name. (See Dupin's *Universal Library of Historians*, vol. i. pp. 34-36; Cumberland's *Sanchoiatho*, pp. 186-7; and Jackson's *Chronological Antiquities*, vol. iii. p. 94.) "The first, Thoth, Hermes, or Mercury, the founder of learning among the Egyptians, is generally supposed to have lived in the times of the patriarchs, or considerably before Moses." (Cudworth's *Intellectual System of the Universe*, by Harrison, i. 544.) "That all the Egyptian gods were younger than the patriarchs, or at least borrowed names given to them, is generally asserted by the learned, specially that Mercury or Hermes was Joseph." (Gale's *Court of the Gentiles*, part II. b. i. c. 2.) Diodorus Siculus describes him as the secretary of Osiris, the son of Saturn; he is generally supposed to have been the son of Menes or Mison, the Misraim of Holy Writ, who, according to Cumberland, is the same as Osiris. (Cf. Fourmont, *Réflexions Critiques sur l'Histoire des Anciens Peuples*, pp. 7, 8; Faber's *Dissert. on the Cabiri*.) Chereimon (ap. Josephum), an Egyptian *ἱερογραμματῆς* himself, makes Joseph and Moses to have been sacred scribes; so also does Manetho, who says Moses' Egyptian name was Osarsyph, and that he was called so from Osiris. According to Artapanus (ap. Euseb. *Præp. Evang.* ix. and x.) he was taken for a priest of Heliopolis, and the same person as Mercury. Those very pillars were at Heliopolis, from which the doctrine of Mercury was pretended to have been collected. (See Dodwell's *Two Letters of Advice*.) "A particular local worship in Heliopolis had been dedicated to this bull (the sun-bull of Osiris) since the time of Menes; and this very town in which, according to the Egyptian tradition, Moses is said to have been the priest of Osiris (therefore of the golden calf) is besides always considered specially connected with the Jews." (Lepsius, *Introduction to the Chronology of the Egyptians*.) Brucker also thinks Hermes is no other than Moses. Cf. *Goodwin's Moses and Aaron*, ed. a Reizio, Bremæ, 1685. Innetii *Demonstrat. Evangel.* p. 122, *sqq.*, and Buddæ *Hist. Eccles. Vet. Test.* p. 344. Patricius, the editor of the *Pymander*, supposes Hermes to have been "coetanus Mosi, sed paulo senior."

Ludovicus Vives, in his *Commentary on Augustine de Civitate Dei*, lib. xviii. observes, "Artapanus believed that Moses gave letters to the Egyptians, and that Moses was that Mercurius (for so the Egyptians call him), who,

as it is manifest amongst all the Latin and Greek authors, taught the Egyptians letters." See Warburton's *Divine Legation*, b. iv. sect. 4, who believes that Moses enlarged the alphabet, and altered the shapes of the Egyptian letters; "all hieroglyphic writing was absolutely forbidden by the second commandment, hieroglyphics being the great source of their idolatries and superstitions. But now alphabetic letters being taken by the Egyptians from their hieroglyphic figures, retained, as was natural, much of the shapes of those characters; to cut off, therefore, all occasion of danger from symbolic images, Moses, as I suppose, altered the shapes of the Egyptian letters. Wise insists that the Egyptians had no alphabet in the time of Moses and Cadmus. (See his *Enquiries concerning the first Inhabitants, Language, &c. of Europe*," pp. 758, 104-109.) Astruc was of the same opinion as Warburton. (*Conjectures sur les Mémoires dont il paraît que Moïse s'est servi pour composer le livre de la Genèse*. Bruxelles (Paris) 1753.)

"The Egyptians assuredly did not receive any pure letter-alphabet as a heritage from Asia, whether it were one formed out of figures or names of gods, or such words as ox, house, door, &c. Kham [or Thoth] first learned to write hieroglyphics in Egypt." (Bunsen). "Athanasius Kircher," remarks Fabricius (*Bibl. Gr. lib. i. c. xii.*), "non dubitat hieroglyphicas Ægyptiorum literas ab Hermete fuisse repertas. Ad, si placet, Plutarchum ix. *Sympos*. De literis Alphabeti Graeci et Copti cum Characteribus Hermetico (ut putat) Zoographicis collatis; vide eundem, t. iii. *Ætîp.* p. 47 *sqq.*" [Obel. *Panph.* lib. ii. c. 6.] This has been disputed by Wachter in his *Natura et Scriptura Concordia*, 4to, Lipsiæ et Hafniæ, 1752, sect. iii. c. 2, who maintains that letters were derived from the form and acts of the organs of speech. (Cf. Pownall's *Treatise on the Study of Antiquities*, App. No. 2.) "In this sense (Kircher's) the Phœnician alphabet is also hieroglyphical. The idea that the one we possess rarely exhibits traces of the pictorial representation of the ox for Aleph, the house for Beth, the door for Daleth, &c., is well founded. There is unimpeachable evidence that the letters representing the gods were hieroglyphics, in which the serpent-forms predominated." (Bunsen, iv. 294; cf. Euseb. *Præp.* lib. i. c. ult.; Pignorii *Mensa Isiaca*, p. 13.) Among the Egyptians animal figures take such a prominent place as symbols, that the Greeks called hieroglyphics animals. (*Ibid.* p. 638; cf. Clemens Alex. *Strom.* lib. i.; Martianus Capella, lib. ii. 137.) The oldest Phœnician historian, Sanchoiatho, who was contemporary with Solomon, gives us a genealogy of the patriarchs from Adam, or Protopogus, as he calls him, to Taant, Athoth, or Hermes, the successor of Menes, the first King of Egypt. In a passage of this very curious history, preserved by Eusebius, this author distinctly states that picture-writing was invented by Ouranus, King of Phœnicia, who appears to have been contemporary with Misor or Misraim, the son of Ham; and that Taant, the son of Misor, improved upon and abbreviated the picture-writing of Ouranus, and carried with him, when he succeeded as king of Egypt, this improved picture or symbolical writing into that country. (Cf. Palmer's *Egyptian Chronicles*, i. 50.)

"It should seem, on the whole," observes Morris, "that the original of the Hebrew alphabet was something hieroglyphic, for the names of the letters have a meaning which approximates more or less closely to the most ancient form of those letters with which we are acquainted. Thus the ancient *mêm* seems to have originally been a symbol for 'water,' which the word *mêm* means. The ancient *wan* resembled a fish, and *tau* in the Phœnician and Hebrew, as given in a table at the end of Ewald's *Arabic Grammar*, was a cross; the word seems to mean a brand or mark in this form. And the same is the case

with other letters." (Cf. *Hebrew Characters derived from Hieroglyphics*, &c., by Dr. J. Lamb, 1855.) Whether the ancient enuchial was taken from the Phœnician, or the Phœnician from the enuchial, is uncertain; but it is probable that there was but *one* source of these and other alphabets, and "it seems allowable, when the matter is so obscure, to think there is something in the tradition (Plato, *Phædr.* § 131; *Phileb.* § 23; comp. Kennicott, *Diss.* ii. p. 148 [168]), which ascribed the invention of them to Theuth or Divinity (see Ast on *Phædr.* l. c.) indicative of a divine origin, and possibly faintly speaking of Moses as having been the instrument to convey the invention to men. For if, upon looking at the transition from hieroglyphics to letters as Ideler gives them (tab. ix.), such transition should appear easy to us, the first suggester must have been no ordinary person. It is impossible for us who have grown up in the habitual use of an alphabet to form, perhaps I may say, the remotest conception of the depth of mind required to suggest that transition." (Morris's *Essay towards the Conversion of Learned and Philosophical Hindus*, p. 66 *seq.*)

BIBLIOTHECAR. CHETHAM.

THE REV. G. BRAITHWAITE: OLD JENKINS,*
ETC.

I find in Lysons's *Cumberland*, p. lii., the following paragraph:—

"The Rev. G. Braithwaite, who died curate of St. Mary's at the age of 110, is said to have been a member of the cathedral for upwards of 100 years, having first become a member of the Establishment as a chorister."

I find on reference to the Chapter books that his age cannot have been more than one hundred, nor less than ninety-eight. In one account of him I have seen it stated that he *sung* in the cathedral for a hundred years. Substitute ninety for a hundred, and, in a certain sense, both these statements may be true. He filled consecutively and continuously the offices of chorister, lay clerk, minor canon, and curate of St. Mary's. The latter office does not make a person a *member* of the cathedral. But the *duty* is performed *in* it; and as for singing, he may possibly have joined in a psalm at the age of a hundred, ninety-nine, or ninety-eight.

An inquiry has been made by one of your correspondents about the date of Henry Jenkins' deposition in a cause in the Exchequer. This deposition is kept in the office of the King's Remembrancer, and the date is April, 1665. The age given in it differs by seven years from that which was afterwards assigned. Probably Haller may have had this circumstance in his mind when he says that Jenkins "satis probabiliter pervenit" to the age of 160. Jenkins might possibly know that he was twelve years old at the time of the battle of Flodden, and yet, before the judge questioned him on this point, not have been able to tell precisely what his age was: in the same way that Robert Bowman, who died at the age of

118 (perhaps a month or two less, perhaps a year or two more), did not know exactly what his baptismal age was until Dr. Barnes consulted the register. I should like to know whence the account of Jenkins' testimony given in Hone was originally derived. Is it contained in one of the Year Books?

Whilst I am on the subject of centenarians, allow me to correct an inaccurate observation of yours affecting the credibility of Mary Downton. She states that she walked with her mother to church to be baptized when she was four years old,—a circumstance about which there is no improbability, especially in her case. You, however, make her say that her mother was "churched," which of course she was not on that occasion, nor probably on any other, being the mother of a base-born child.

But to recur to H. Jenkins. Hone gives an engraving of him taken from an engraving of Worldidge's, which was taken from an original picture by Walker. Now, according to Bryan's *Dictionary of Painters*, Walker died *before* the Restoration, according to Beaton about 1670. If the former date is correct, of course the picture must have been taken at least ten years before Jenkins' death, and therefore before he gave evidence in courts of justice. His great age, however, would no doubt have been a matter of sufficient wonder and notoriety to cause his picture to be taken even before the latter occurrence.

C. G. V. HARCOURT.

Abbey, Carlisle.

CONJECTURAL EMENDATIONS IN THE HEBREW SCRIPTURES.

I wish to propose two conjectural readings of passages in the Hebrew Bible which I think worthy of notice. The first is probably original; in the second I find I have been anticipated by Jahn, but as his suggestion is rejected by recent scholars on apparently insufficient grounds, I think it worth while to bring it forward again with some arguments in its favour.

1. The last clause of verse 9 (verse 8 English Bible) of Psalm lxxxv. must seem very unnatural, in its connection with the rest of the verse, to any one familiar with Hebrew poetry. I propose instead of וְאֵל יִשְׂרָאֵל לֵב סֶלָה, to read וְאֵל יִשְׂרָאֵל לֵב סֶלָה לְכַסְּפָה, to read וְאֵל יִשְׂרָאֵל לֵב סֶלָה. On referring to the LXX. I find my conjecture partially confirmed. The reading of their original must certainly have been וְאֵל יִשְׂרָאֵל לֵב סֶלָה. Not being able to see any clear sense in these words, the translators have broken loose from grammar, and rendered καὶ ἐπὶ τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίαν. If in the unmeaning reading followed by the LXX. we change וְאֵל יִשְׂרָאֵל into יִשְׂרָאֵל, the passage becomes clear, and the parallelism is restored.

* Old Jenkins will form the subject of special inquiry in an early Number of our New Series.—E.]

2. In Zech. xi. 7, 11, we find the expressions לֹדְוֵי עֲנִי and בְּעֵינֵי עֲנִי . The suggestion of Jahn was simply to join two words into one, without altering a letter, writing לֹדְוֵי עֲנִי and בְּעֵינֵי עֲנִי , and rendering in verse 7 "for the dealers in sheep," and in verse 11 "the dealers in sheep." The alteration proposed in the text has the authority of the LXX.* As to the rendering, an esteemed English commentary dismissed it with the remark that it "is plausible, but cannot be philologically sustained." The writer of that commentary translates the received reading by the exclamation, "Truly miserable sheep," although there is no instance where לֹדְוֵי has the meaning of *truly*, so that his objection is applicable to his own version. The argument against Jahn's explanation is, that בְּעֵינֵי (originally meaning "Canaanite," and afterwards used occasionally in the sense of "merchant"), never so far loses its primitive sense as to mean "trader in" an article before the name of which it is placed in *regimine*. It is true we never meet with another instance of this construction. But it is in an author like Zechariah, who wrote when the language was fast becoming corrupted, that we should naturally expect to find innovations of this kind; and, compared with some others that we do find there, this is a very slight innovation indeed. And it is obvious that this explanation gives a far more clear and connected sense than any which is founded on the existing reading. C. Q. R. M.

SCIPIO'S TOMB, A TRAP FOR PORCUPINES.

While I was at Naples I made a pilgrimage to the tomb of Scipio Africanus the elder, which is supposed to have been situated at Patria, where a few huts are found four to five miles beyond the ruins of Cumæ. You pass along the Via Domitiana, the huge lava blocks of which are still found here and there; and on the left you see the remnants of the canal which it is said the mad Nero had begun to cut, and which he intended should end at Ostia, the mouth of the Tiber. Of this mad scheme Tacitus (*Ann.* xv. 42) says, "Manent vestigia irritæ spei," but to the eye it appears a lake, being much broader than would be at all likely if it had been intended merely for a canal.

It is of the tomb of Scipio, however, of which I wish to speak, and the use to which I found it put. When I saw in what way the present degenerate race employed it, I was forcibly reminded of the base uses to which Shakspeare (*Hamlet*, Act V. Sc. 1) imagines the dust of Cæsar might be turned:—

"Imperial Cæsar, dead and turn'd to clay,
Might stop a hole to keep the wind away."

So the tomb of Scipio is now used as a trap in which they catch porcupines. The following is the method they pursue:—They dig holes, and cover them slightly with straw and earth, when the porcupines passing over drop in, and are thus caught. This is the only part of Italy where I heard of porcupines, though I believe that they are found in other parts of the country. What kind of ground is suited to them, perhaps some of your correspondents will be able to tell us. The land along the coast here is marshy from the overflowing of the rivers known to the ancients as Clanius and Liternus, being covered with low brushwood, such as it was in the time of Strabo (v. 243). I saw nothing of any pine wood, *Gallinaria pinus*, such as Juvenal (iii. 305) talks of as the abode of brigands, but I found the name still lingering in the "Pineta di Castel Volturno." If this be the spot where Scipio passed his voluntary exile, I cannot praise his taste, as it lies low, and must from the natural lay of the ground have been always subject to malaria fever. The peasantry who tend the cattle in these marshes have all a pale sickly look. The cattle are plump and healthy: to man alone nature seems to have forbidden this spot. You find a few straggling huts for the herdsmen, and where hunters leave their horses when they come down from Naples, *pescare quaglie*, "to fish quails," as they say in Italy, when they mean to shoot quails.

The tomb is now called *Le Rotte*, "the ruins." It is a vaulted chamber fifteen feet by twelve, plastered with pozzolana, the cement found at Pozzuoli, mixed with pieces of brick, and is more than half filled with earth. There are no columbaria in the walls, and nothing indeed to show that it was ever a tomb. It is evident that some large building has been connected with it, and at a short distance from Le Rotte there are six large mounds, rising like towers, called "Torioni;" but it is impossible to say from their appearance what they were originally, and there have been no excavations. I made every inquiry respecting the inscription "Ingrata Patria" giving name to the spot, but it has long since disappeared if it ever existed. About two miles distant I found a spot called "Pitafio"—that is, "Epitaphio," where sepulchral inscriptions have been found; and it seems not unreasonable to suppose that Scipio may rest here, if his body was not conveyed to Rome to be placed in the tomb of his family. CRAWFORD TAIT RAMAGE.

THE MSS. OF THOMAS DINGLEY.—May I be allowed once more to state in the pages of "N. & Q." that I have not hitherto been able to recover any trace of the Commonplace book of Thomas Dingley and his friend Theophilus Alye,

which was sold in the year 1864 from the shop of Messrs. Lincoln in London (described at p. 42 of my Introduction to Dingley's *History from Marble*). Though advertised publicly in *The Times* newspaper and elsewhere, it would seem that the present possessor of this MS. volume has not become aware of my inquiry. Since my Introduction to the first volume of Dingley's *History from Marble* was printed, I have met with the following passage at p. 74 of *The English Topographer*, written in 1720 by Dr. Richard Rawlinson:—

"In a private Hand is a Collection of the Monuments, &c. in the Cathedral Church [of Hereford], made by Mr. Dingley in 1680, which has preserv'd some few Inscriptions now lost; but is most remarkable for the fine Draughts of Monuments, and the original Characters wherein the Inscriptions are wrote."

I am not able to determine whether this alluded to the *History from Marble*, now in Sir Thomas Winnington's library, or to a book containing only the monuments at Hereford, and therefore a duplicate copy of that portion of Dingley's work. If the latter, which I am inclined to suspect from the mention of the exact date, 1680, I should be glad to ascertain that it is still preserved. Mr. Gough does not notice it in his *British Topography*, nor any of Dingley's productions. I fancy that the "private hand" may have been Rawlinson himself, or some one nearly connected with him, and that it was actually the groundwork of the 8vo volume which goes by his name, viz. *The History and Antiquities of the Cathedral Church of Hereford*, 1717, which would account for the close correspondence I have found between that book and the *History from Marble*, both in the description of the monuments at Hereford and in the copies of their inscriptions.

JOHN GOUGH NICHOLS.

SLANG PHRASES: FEEDER.—This seems to have been the former equivalent for "crammer":—

"A feeder . . . a person who crams into the head of a candidate for a degree certain ideas which, if he can remember . . . will bring him off with credit."—*Gent. Mag.*, lvii. 869.

None but schoolboys now use "thick" as meaning "intimate": yet the word must once have been commoner, for the Bishop of Carlisle is made to say (*Gent. Mag.*, lvii. 745): "We begin now . . . to be pretty thick."

"Pert" seems to have formerly been equivalent to our "sharp." The author of *Tales of To-day* (1825) quotes an advertisement from a newspaper of 1697, of a servant wanting a place: "a pert boy, can write, read, and be very well recommended."

CYRIL.

VITALITY OF TRADITIONS: THE JUMART.—The jumart, or hybrid between the bovine and equine race, is still believed in through all the southern countries. There was a reputed jumart at Seidenkene, near Smyrna, in Asia Minor, during my

stay there, and I heard of another. The jumart came into Smyrna several times, and I had made preparations to get a photograph, but it always escaped me. The description fully conforms to that given in books of natural history of the alleged jumart. This one was said to be the offspring of an ass and a cow; whereas the jumarts recorded in books are said to be the offspring of bulls with mares and she asses. The existence of the jumart is doubted by most naturalists. The alleged jumarts as yet examined have been hinnies.

HYDE CLARKE.

32, St. George's Square, S.W.

WHAT BECOMES OF PARISH REGISTERS?—

"In making the extracts necessary for my purpose, I found that the early registers of this parish (Christ Church, Hants) had been destroyed, as I was informed, by the late curate's wife; who made kettle-holders of them, and would most likely have consumed the whole parish archives in this homely way, but that the fortunate and timely interference of the present clerk rescued what now remain from destruction."—*Bell's Huntingdon Peerage*, p. 295.

E. H. A.

SINGULAR DISCOVERY OF A CROMWELLIAN DOCUMENT.—Please preserve the following relic of Oliver Cromwell in your pages; I have cut it from the *Leeds Mercury* of December 7, 1867:—

"A curious old military pass has been recently discovered pasted to the cover of a copy of the first edition of George Fox's *Journal*, a folio volume printed in 1694. The fly-leaf had been pasted over the document, and thus concealed it. Mr. H. T. Wake, bookseller, of Cocker-mouth, who found the pass in the book, has carefully restored it, and the reading is as follows:—

'Permitt the Bearer hereof, George Illingworth, of Kirkbye, Esqr., to passe about his lawful occasions, he being no ways disaffected towards the P-liamente.— Given under my hande and seale this 1 day of February 1648.

'O. CROMWELL.

'To all officers and souldiers and others whom it may concerne.'

"The signature is a fine bold one, but the seal is torn away.—*Carlisle Journal*."

EDWARD PEACOCK.

Bottesford Manor.

MARRIAGE OF WOMEN TO MEN.—In marriage announcements, fashionable and unfashionable, I frequently see, instead of the bridegroom married to the bride, the bride married to the bridegroom: as, "By the Rev. A. B., assisted by the Rev. B. C., Anne, daughter of John Smith, Esq., to Thomas Jones, Esq." These announcements are becoming increasingly prevalent; and Jewish fashionables have taken to them. I cannot find any principle in which this inversion proceeds. One may be pretty sure that it is not because the bride acknowledges herself to be older than the bridegroom. Some are heiresses, but the others are not; some are of superior station to the bridegroom, but some are not; and, as before said, no principle can be traced. It may be in connection

with the two recent attributes of the nuptial knot—"assistant clergymen" and "no cards"—as these are not uncommonly introduced in such advertisements; and the ladies are not doctorettes, and do not require a husband to nurse the baby, nor is there evidence that the "breeches" have passed in the marriage settlement. As one of those who are not versed in the mystery of marrying women to men, I submit it to your readers.
L. K.

FRAGMENTS OF POTTERY IN CELTIC TUMULI.—Dr. Ferdinand Keller, in one of his valuable archaeological summaries, mentions the occurrence of fragments of pottery in Celtic tumuli; and that so regularly that, when he found none, after penetrating a couple of feet into what he had supposed might be a barrow, he at once abandoned further research as useless. He supposes that the Celts broke their vessels (to them objects of value), and placed the fragments on the graves as offerings to the dead.

A curious corroboration of the correctness of this view may be found in the fifth number (1866) of the *Missions Blatt aus der Brüdergemeine* (Moravian Missions' Journal); in which there is a detailed account of a journey to the tribe of Aukaner Indians in Dutch Guyana, undertaken by a certain Johannes King, himself a native of the tribe in question, but who had become a Christian, and in baptism received the name of John King. From his journal I translate the following passage:—

"In the morning they (the Aukaner) brought plates, calabashes, spoons, cups, &c., laid them on the banana leaves, and with sticks broke them all into small pieces (*scherben*), exclaiming: 'These we break for the dead, that they may take them with them.'

Nothing is more natural than that superstition should manifest itself by like observances in all ages and countries.

OUTIS.

Risely, Beds.

POPIANA.—In the *Reliquie Hearnianæ*, published by Dr. Bliss, occurs the following passage (p. 90):—

"'Twas a memorable saying of my Lord Bacon, that a little learning makes men atheists, but a great deal reduces them to a better sense of things."

Does not this point to the original of the famous line:—

"A little learning is a dangerous thing"?

P. W. TREPOLPEN.

LANGUAGE FOR ANIMALS.—The application of words to animals comes so naturally to us in our language, that it hardly suggests any considerations of interest. "Puss! Puss!" will bring any cat in England to the call; but when we want to be familiar with a French or German cat, our

language is at fault, and we can make no impression on our feline friend.

Dog-language is more useful to make acquaintance with a dog, or to drive him off; but without horse-language we often get on but badly, and not unfrequently, beyond oaths, the chief portion of the vernacular of a country an English traveller acquires is the horse-language.

It is very awkward not to know these terms. To meet in a narrow street or a small road between hedgerows in Turkey, when on horseback or afoot, a string of camels, and not to know the "open sesame" to clear the way, may bring the packs of all the camels banging on our unlucky sides and heads. At the word "Ach!" (open), the civil beasts most commonly turn to the other side, and leave room for the passenger. Some people think the word is "Ooch!" but this means "Fly!"

A barking dog, over most parts of Turkey and Greece, will turn tail at the ominous cry "Oost!" which is so often accompanied by a stone.

I have been struck with a copious animal vocabulary in Georgian, as for cats, *tsùtsi*; then there are calls for horses, goats, hogs, cows, geese, and fowls.

HYDE CLARKE.

32, St. George's Square.

Queries.

AMERICAN "NOTES AND QUERIES."—There are two American magazines for this purpose. Can any of your correspondents inform me of their title, their mode of publication, and their publisher?

H. TIEDEMAN.

Amsterdam.

THOMAS BENTHAM AND SAMUEL SMITH.—It will very much oblige if any reader of "N. & Q." could inform me of any public or private library wherein I might see either or both of the following books: (1) *On the Temptation of Christ*, by Thomas Bentham, 1591; (2) *On Hosea, Chapter VI.*, by Samuel Smith, 1617. Also the latter's *Christian's Guide*.

A. B. GROSART.

308, Upper Parliament Street, Liverpool.

CURATE AND CONDUCT.—I find a person so described about ninety years ago. Was the phrase a common one? Did it mean "curate in sole charge of," &c.?

CYRIL.

DEGREES OF CONSANGUINITY.—A decree of divorce was issued in Scotland, in 1541, against a man and his wife on account of "their being related in the fourth and fourth degrees of consanguinity." What were the degrees of relationship between them?

ANGLO-SCOTUS (2).

FOREIGN DRAMATIC BIBLIOGRAPHY.—Is there any work, in either the English, French, or German languages (the only three with which I am acquainted), which contains a catalogue of all the

serious dramas of historical or legendary interest of the northern nations of Europe, especially the Russian, Swedish, Danish, and French, similar to Mr. W. C. Hazlitt's *Dramatic Bibliography of England*, and Von Schack's of *Spain*?

I am engaged on a work of singular poetical interest (at least to me), a "History of Poetical Inventions," with especial reference to the drama; tracing the *history* and development of every celebrated dramatic (or poetical) theme through its various authors, from its earliest to its latest dramatist. My knowledge at present is limited to the English, Spanish, and German dramas, with a *partial* knowledge of the French. But it is probable that much of these has been derived from other nations, or been developed by them into new and perhaps improved forms.

The subject has already been amply treated, and perhaps exhausted, in the case of Shakspeare and Milton; also of Virgil in Heyne's edition, especially his "Disquisitio de rerum in *Aeneide tractatarum Inventione*." It has also been occasionally touched on in "N. & Q.," as in the notices of Falconer's *Shipwreck*, and the *Cid* of Corneille and Calderon.

ARCHÆUS.

FRENCH KING'S BADGE AND MOTTO.—Fleming, in his famous work on Prophecy, says, "the French king takes the sun for his emblem, and this for his motto—*Nec phœribus impar*." (Edit. of 1809, p. 41; edit. of 1849, p. 75.)

Can any of your readers supply evidence corroborative of either part of this statement?

W. ROBINSON.

Cambridge.

DAVID GARRICK.—I see, among your notices in this volume, a "Life of David Garrick" announced as just ready for publication. The other day, whilst looking on, and listening to the sound of horns and the huntsman's exhilarating "Tallyho!" as the hounds dashed along through our peaceable valley, the beautiful lines started again into my memory, where they were lodged some forty years ago, which were put into the mouth of King Henry VI., in the Tower, in Shakspeare's play of *King Richard 3^d* :—

"What is there in this world but Grief and Care!
What noise and bustle do Kings make to find it,
When Life is a short Chase—our game—Content:
Which most pursued is most compell'd to fly;
And he who mounts him on the swiftest Hope
Shall often put his Courser to a Stand:
While the poor peasant from some distant hill,
Undanger'd and at ease, views all the sport,
And sees Content take shelter in his Cottage."

These lines are as applicable at the present day as they were four hundred years ago. Are they really by the great English Roscius, as I was assured when I first heard them? P. A. L.

BISHOP GROSSETÊTE. — Being in possession of evidence almost conclusive as to the parentage of

the celebrated Grossetête, Bishop of Lincoln, 1234-53, I am desirous, before giving it to the world, of adding to it, if possible, the confirmation derivable from his armorial bearings; and for that purpose would be glad to obtain information respecting any *seal* that may exist of his official dignity, from which they may be deduced. There is one seal of the bishopric of Lincoln in the British Museum assignable to his date, but it presents only the arms of the see, and may have been issued at an early period of his episcopacy, after which he may have had one executed with his own personal bearings in pale, in like manner as several other bishops of the same and subsequent ages. I have been told that several charters, grants, or leases bearing his signature, and possibly his seal, are to be found in the archives of the cathedral of Canterbury and elsewhere. The arms—those of Copley—asccribed to him in the recently-published *Blazon of Episcopacy* are merely *inferred* from the, now known to be false, presumption of his connection with that family.

T. M. M.

INDIAN BASKET TRICK.—Has any reasonable explanation of the famous Indian "basket trick" ever been suggested? A relative who has lately returned from India had a description of it from an officer who had actually seen it performed; and I must confess it positively, to use an expressive phrase, staggers one! Though no believer in spiritualism or animal magnetism, it seems difficult to account for this trick on merely *natural* grounds. I may add that, on the above occasion, the regimental doctor subjected some of the blood to analysis, and it was *really* human blood. Perhaps some Anglo-Indian will reply to this query.

YOUNG ITALY.

IRISH STAR CHAMBER.—In 1562 Queen Elizabeth instructed her Lord Lieutenant that a place should be appointed in Ireland "like the Star-Chamber at Westminster" for the open hearing and determining of great riots, perjuries, and such like public offences; and that the Lord Lieutenant and other principal officers of that realm should devise means for that purpose. Can any of your correspondents inform me whether such a court was appointed, and what became of it?

JOHN S. BURN.

The Grove, Henley.

EARLY MS.—I have found a MS. consisting of 202 pages. It contains—

1. A Kalender (in French).
2. The Hours of the Blessed Virgin.
3. The Penitential Psalms.
4. A Litany of the Saints.
5. The Way of the Cross.
6. The Dirge.

There are also some other devotions, and a short office (evidently deficient at the beginning) con-

taining a lesson from each of the four evangelists, commencing with St. John. With the exception of the Kalendar, all is in Latin. There are pictures of—

- a. The Annunciation.
- b. The Nativity.
- c. David kneeling.
- d. A Calvary.
- e. The B. V. M. surrounded by nine apostles.
- f. A group of monks and nuns.

There is also another picture, which evidently does not belong to the volume. The illuminations are chiefly remarkable for the quantity and the brilliancy of the burnished gold employed, the letters being evidently those of the fifteenth century. I should be glad of any information respecting the date of the MS. and its value.

J. T. WATSON.

MAWE: SURNAME.—A family called De la Mawe lived in Suffolk in the time of Edward I. (See *Rotuli Hundredorum*, vol. ii. pp. 168, 169). Can any one suggest the origin of their surname? It is clearly one of the class like De la Pole, De la Mare, De la Le, De la Field, derived from some common object, not from territorial possessions. I do not think Mawe occurs in any of the glossaries with a meaning that will help me.

CORNUB.

THE OPERA HOUSE.—Half a century ago and more I was told by Mr. Waters, for some time lessee of the Opera House, that there were pipes opening into the orchestra by which the sound was conveyed to all parts of the house, and hence its extraordinary merits. Can any of your readers give me any further information on the subject?

SEPTUAGENARIUS.

TOM PAINE.—It is said, in the *Protestant Dissenters' Magazine* (ii. 167), that—

“A small French piece, entitled ‘*Le Christianisme dévoilé*, par feu M. Boulanger’ (‘*Christianity Unveiled*, by the late M. Boulanger,’ London, 1767), contains the substance of Paine’s *Age of Reason*; and that his witticisms are at best the poor plagiarisms of a miserable performance . . . not written by M. Boulanger.”

Have any of your readers seen this book? If so, is the *Age of Reason* suspiciously like it?

CYRIL.

HOW TO RESTORE PARCHMENT OR VELLUM INJURED BY FIRE.—I shall be much obliged if any one will kindly inform me how and by what process I can best unfold a large vellum MS. roll which by the action of fire has become distorted and perfectly hardened.

C. J.

PASSAGE IN “BOOK OF CURTESYE.”—Can any one give me an illustration of the following lines from a MS. *Lyttil Johan, or the Book of Curtesye*, supposed to be that printed by Caxton?—

“Like to a prysoner of saynt malowes,
A sonny busshie able to the galowes.”

The lines are part of the description of a rough rude serving-youth. F. J. FURNIVAL.

WM. PECK'S MSS.—Where are the manuscript collections of W. Peck, the historian of the Isle of Axholme? In 1815 he published the first volume of his topographical account of that district. In the advertisement he says, “the topography of the separate parishes will succeed as soon as possible.” It never did “succeed,” however. I have reason to believe that they would be found of considerable interest. K. P. D. E.

PYNACKER.—Is there a catalogue of this painter's works, or most noted works? Have they been engraved or etched *seriatim*, or sparsely? Are any of them engraved in the French *Musée*?

SIGISMUND THE SEEKER.

REEVESLY.—Is a chartulary of the Abbey of Reevesly, Lincolnshire, known to be in existence? If so, where? K. P. D. E.

THE SABRE.—As your valuable miscellany does not contain any information anent this weapon, I venture to inquire if it is known by whom, in England, the steel was manufactured and forged, and the instrument finished for the first supply to British troops?

J. MANUEL.

Newcastle-on-Tyne.

THE SKYRACK OAK.—In the village of Headingley, near Leeds, Yorkshire, there stands all that remains of an ancient oak-tree, known as the “Skyrack Oak.” The county of York is divided into sections called “Wapentakes,” or, as some say, “Wapon-tacks”; and the division in which stands the Headingley oak is named from the venerable tree, “The Wapontake of Skyrack.” Most probably the Skyrack Oak was the place where the men of the district, a sort of local militia, periodically mustered to show that they were well armed with weapons of defence. Hence the term “Wapon-tack,” or, as it is called in Scotland, “Wapon-schaw.” There is a place near Worksop, in Nottinghamshire, called “Shire-Oaks”; and I conjecture that “Skyr-Ack” has the same meaning: for in old writings, *shire*, which means a share, is sometimes spelt *scire* and *skire*. *Ack* evidently means oak, which is commonly pronounced in the Yorkshire dialect *yack*. Upwards of fifty years ago, when I first saw the Skyrack Oak, it was a large and venerable ruin, throwing out a coronet of slender green boughs: now, as I am informed by the courteous landlord of the Skyrack Hotel, close by the tree, it puts forth no leaves, but is clad in ivy. It is of interest to know when, and in whose reign, Yorkshire was divided into Wapontakes, as it is quite possible that the Skyrack Oak may have witnessed the event.

G. H. OF S.

Queries with Answers.

CROMWELL AND MORLAND.—Can any correspondent of "N. & Q.," who is well read in the literature and history of the Commonwealth, inform me who is M. Guizot's authority for the following charge which he brings against Cromwell in his life of the Protector, and which I for the present take the liberty of regarding as an atrocious libel? At p. 433 of the English translation of M. Guizot's book (ed. 1860), I find the following passage:—

"Cromwell was ever ready to form sudden suspicions, and to take extreme precautions: one night he went to confer secretly with Thurloe on a matter of great importance, and all at once he perceived Thurloe's clerk, Samuel Morland, sleeping on a desk in a corner of the room; fearing that he might have overheard them, Cromwell drew a dagger, and was about to despatch him, if Thurloe had not, with great entreaties, prevailed on him to desist, assuring him Morland had sat up two nights together, and was certainly fast asleep."

As I have for long been accustomed to regard Oliver Cromwell as one of the greatest of rulers and best of men, I have been considerably startled by this terrible accusation. One is of course tolerably accustomed to the charges of "hypocrisy," "cruelties in Ireland," "regicide," "self-seeking ambition," &c. &c., under which the memory of the great Protector lay buried, until the light of Mr. Carlyle's genius put to flight the whole flock of Royalist night-birds for ever. These tales are still, I believe, popular in the nursery, where children are taught to weep over the fate of the "martyr-king," but it is a new idea to me that Cromwell ever figured as a midnight stabber of sleeping men! JONATHAN BOUCHIER.

[M. Guizot's authority for his statement is no other than James Welwood, M.D., who was no "royalist night-bird," but "an author," says the Earl of Chatham, "strongly attached to republican principles." It was in the beginning of the year 1657, that Thurloe, Cromwell, and Sir Richard Willis, formed a design of ruining King Charles II. at one blow, by sending over messengers with plausible letters, to invite him to come over in a single ship, with only his brother and a few more, to a certain port in Sussex upon an appointed day, where they were promised to be received and supported by 500 foot at their landing, and 2000 horse within one day after. Here is Welwood's account of the conspiracy: "The Protector coming late at night to Thurloe's office, and beginning to give him directions about something of great importance and secrecy, he took notice that Mr. Morland was in the room, which he had not observed before; and fearing that he might have overheard their discourse, though he pretended to be asleep upon his desk, he drew a poniard, which he always carried under his coat, and was going to dispatch Morland upon the spot, if Thurloe had not with great entreaties prevailed with him to desist, assuring

him that Morland had sat up two nights together, and was now certainly fast asleep." (Welwood's *Memoirs*, edit. 1700, p. 11, edit. 1820, p. 98.) Consult also for other narratives of this plot, Eachard's *History of England*, edit. 1720, p. 728; Birch's *Life of John Thurloe, Esq.* prefixed to Thurloe's *State Papers*, p. xv.; *Biographia Britannica*, ed. 1763-6, Supplement, p. 237; and Chalmers's *Biographical Dictionary*, xxii 416.]

SIR WILLIAM HAMILTON.—Sir William wrote a biography, or a criticism or comment on some biography of Luther. The question to which an answer is desired is, in what form does Sir William's work exist? that is, as a separate book, or as an article in some periodical publication? and if the former, by whom published and at what date? and if the latter, in what publication, and in what number thereof?

Sir William also published (I think) a bulky pamphlet on the Free Kirk question. Of this the date of the publication, and the name of the publisher are desired to be known. I. H. C.

[Sir William Hamilton's remarks on the heterodox opinions of Luther appeared in an article on "The Admission of Dissenters to the English Universities," printed in the *Edinburgh Review* of Oct. 1834 (vol. lx. pp. 202-230). This article is reprinted, with additions, in Sir William Hamilton's *Discussions of Philosophy and Literature, Education and University Reform*, second edition, Lond. 1853, 8vo, pp. 479-559. Sir William's remarks on the Free Kirk question may be found in his pamphlet entitled "Be not Schismatics, Be not Martyrs by Mistake. A Demonstration that the Principle of Non-Intrusion, so far from being Fundamental in the Church of Scotland, is subversive of the Fundamental Principles of that and every other Presbyterian Church Establishment." Edinb. Maclachlan & Co. 1843, 8vo.]

AGGAS'S MAP OF LONDON, 1560.—In Mr. Bohn's excellent edition of *Lowndes*, it is stated that there is a copy of this very rare map in the Sloane Collection in the British Museum. I have a reduced copy of it, "done from a print engraven on wood in S^r Hans Sloane's Collection, and copyed in small, 1738." Did Sir Hans Sloane's collection of prints and maps form part of the original collection of the British Museum, and can you give me a reference to the old woodcut map?

J. O. HALLIWELL.

[It is doubtful whether Aggas's Map of London, 1560, is in the Sloane Collection at the British Museum. At any rate it has never been seen either by the Keeper of the Maps, or by the gentlemen connected with Manuscript and Print departments. We believe the only copy of the original map is in the possession of Mr. John Crace, No. 14, Wigmore Street, London, W., who would no doubt gladly favour our correspondent with a view of it. Sir Hans Sloane's library was removed to Montague House during the years 1756-7, together with the Harleian and Cottonian Collections.]

"**ROCK OF AGES.**"—A few years ago was published a volume of Latin versions of hymns, among which was (it was stated in a review of the book) a version of "Rock of Ages," by Mr. Gladstone. I should be exceedingly obliged if you could give me the title of this book or the publisher's name, as I have inquired of several booksellers and can get no information respecting it. T. S.

[The work was published in 1861 by B. Quaritch, 15, Piccadilly, and entitled *Translations* by Lord Lytelton and the Right Hon. W. E. Gladstone. The hymn will be found at p. 143. See "N. & Q." 2nd S. xi. 319.]

LOLLARD AND OTHER MARTYRS.—Where can I find anything like a complete list of these martyrs for religion in England? Δ.

[We doubt whether any list is extant of these martyrs. The Religious Tract Society published three editions of the following work: "*The Lollards* ; or, some Account of the Witnesses for the Truth in Great Britain, from A.D. 1400 to A.D. 1546.]"

BUCCLEUCH DUKEDOM.—Does the present Duke of Buccleuch claim the title of Duke of Monmouth? S.

[There has been no regrant of the title of Monmouth since the forfeiture of the Duke of Buccleuch's unfortunate ancestor. A new grant of the Scotch titles was issued on November 17, 1687.]

"**LA MARSEILLAISE.**"—Where can I find the complete words of this national song?

Amsterdam.

H. TIEDEMAN.

[The complete words of "La Marseillaise" will be found in *Chansons Nationales et Populaires de la France*, par Du Mersan, Paris, 1850, pp. 353-356.]

Replies.

SIR RICHARD PHILLIPS.

(3rd S. xii. 394.)

I agree with MR. HAMST in thinking that the career of Sir Richard Phillips might be made the groundwork of a very interesting biography. But who shall write it? One cannot but wish that some account of the life of the enterprising author and publisher had been written by himself. In Holland and Everett's *Memoirs of Montgomery*, vol. iv. p. 283, occurs a notice of his introduction to the "Christian Poet" when he visited Sheffield during his "tour" in 1828. On that occasion I saw a good deal of him, and heard him relate many anecdotes illustrative of those "tricks of trade" which are now so inseparably connected with his name. He certainly was a fine specimen of a very able feeder, and of an inordinate snuff-taker, having his waistcoat pocket constantly replenished with the "titillating dust." As an entirely self-made man, as the conductor of an

instructive magazine, and especially as the originator and publisher of so many elementary books for the young, he ought not to be forgotten.

J. H.

The "Rev. C. C. Clarke" was editor of a work dedicated to the Royal Society, under date Sept. 1828, and consisting entirely of selections from the *Philosophical Transactions*, pp. xx-700. The copy I have is marked "Second Edition, printed for Whittaker, Treacher, & Co., Ave Maria Lane," but the type shows that it is only a reissue with a new title-page. The title is *The Treasury of Natural and Experimental Philosophy*, but it does not follow that that was the original title. The preface ends with the following words, which are pretty strong evidence of identity between the Rev. C. C. Clarke and Sir Richard Phillips: "The Editor has prepared 500 questions for the use of schools, on its contents." JOB J. BARDWELL WORKARD, M.A.

An account of Sir R. Phillips's discovery of an early panel portrait of Chaucer, in a lumber-room of Cromwell's House, Huntingdon, 1802, will be found in Elmes' *Arts and Artists*, iii. 70. It is there stated that Sir Richard made this picture the basis of his gallery of original portraits of English poets and men of letters. Where is this portrait now? CUTHBERT BEDE.

To me, who well knew the late William Mavor, LL.D., it is not a little amusing to find the name of "Mavor, W^m," mentioned as a possible pseudonym of Sir Richard Phillips.

William Mavor was no myth. He was of Scotch descent, having Anglicised his name from M'Ivor. He held the honorary distinction of domestic chaplain to the Earl of Moira; had been vicar of Harley, Berkshire, and rector of Honesfield, Oxfordshire, and when I knew him, was rector of Bladon-cum-Woodstock, Oxfordshire, as well as master of the Woodstock Grammar School. He was many times mayor, and for seven years was alderman and magistrate of that borough, as well as a county magistrate.

On retiring from the county bench, he was much pressed to continue his services to the county, but his reply was, "I have been head gamekeeper to the Duke of Marlborough long enough." From that we gather his ideas of what was a chief part of a country justice's work thirty years ago, before the presence of reporters in justice rooms, and newspaper leaders, had modified the severity of laws still sufficiently severe.

I have on the table whereon I write a book entitled—

"General View of the Agriculture of Berkshire. By William Mavor, LL.D. London: printed for Richard Phillips, 1809."

So that Phillips was probably Mavor's pub-

lisher; and he undoubtedly produced so many elementary and educational works, that the mural tablet on the outer wall of Woodstock church informs us truly that by these "he, being dead, yet speaketh."

I have in my possession a scurrilous election squib of 1816, in which Mavor's talent is said to consist "in puzzling things naturally plain."

He was living in 1837, as his name appears in a printed poll-book of a contested Oxfordshire election of that date, but he must have died soon after.*

WILLIAM WING.

Steeple Aston, Oxford.

It may interest MR. HAMST to know that *Mavor's Spelling-book* was really written by the Rev. William Mavor, rector of Woodstock in Oxfordshire, some thirty years ago.

MR. WING should know that his neighbour Sir Gregory Page Turner, of Ambrosden, near Bicester, in the same county, is the representative of Sir Gregory Page, M.P. J. WILKINS, B.C.L.

JUNIUS: SIR P. FRANCIS.

(3rd S. xii. 457, 471.)

There seems to be little doubt that the question so warmly discussed fifty years since, when Mason Good's edition of Junius was published—*Who was Junius?*—will be reopened by the appearance of Messrs. Parkes and Merivale's *Life of Sir P. Francis*.

I for one shall not object to it, for the question is a question both of great literary and great historical interest. But if it is to be discussed, at least in "N. & Q.," I warn you, Mr. Editor, that a heavy responsibility will rest upon you if you do not keep a sharp eye upon the disputants, and insist upon their quoting edition, page, and volume of their respective authorities; and not admit those random assertions, Junius wrote so and so, when perhaps the words are only in a letter or pamphlet which Good or Parkes has without the slightest authority attributed to Junius, or that George III. knew Junius, as DR. WILKINS asserted, who, in reply to your challenge, says Sir David Brewster has stated so in the *North British Review*. As to what was Sir David's authority he gives not one word. There are two points in reference to the Francis-Junius theory on which, if any of your readers can give me any such precise information as I am contending for, with chapter and verse, I should be greatly obliged;

but I want, as I have said, precise information, and for that only shall I feel grateful.

1. I have heard it asserted that Francis owed his Indian appointment to George III. Is there any evidence of this? Mr. Parkes does not seem to be aware of it.

2. I have seen it stated in print that Sir Philip Francis, when offered a peerage, declined it because his eldest son was born out of wedlock. Where is this statement to be found? I cannot find it in any of the books to which I have reference at the present moment, and it is entirely at variance with the account of his early marriage given by Mr. Parkes.

CAUTUS.

[In return for our correspondent's very sensible advice which, as a general rule, we shall be quite prepared to act upon, we will furnish him with a reference which is probably the one of which he is in search. Sir F. D'warris, in his *Some New Facts*, &c. (1850), p. 15, writes:—

"Sir Philip Francis might, too, Du Bois said, have had a peerage from Lord Grenville, but Francis did not wish it, as his eldest son was born out of wedlock; so Sir Philip was made a Knight of the Bath." From Du Bois' long connection with Francis this story has gained credence which it appears not to have deserved, for Mr. Parkes shows that Francis was married at St. Martin's-in-the-Fields on February 27, 1762; while his only son Philip (his fourth child) was not born till 1768.]

MR. WILKINS's communication, referring as it does to something which I wrote, I believe, more than a year ago, comes upon one like a tune from the frozen horn in *Baron Munchausen*.

Like Rip van Winkle, MR. WILKINS descends among us with his thoughts and feelings of the past fresh upon him, totally unconscious of all that has been going on during his protracted absence. Even his little vendetta with me about my "curtness"—quite an hallucination, by the bye—crops up in his first sentence, as if it were carried over from only last week. The lapse of time has not removed one, at least, of MR. WILKINS's failings. He is still, unfortunately, too ready to accept inferences and rumours for facts; and even those he deals with in a very loose way. Surprised at the allegation that "Charles Butler, in his *Reminiscences*, states that government spies tracked the messenger employed by Junius, and found him to be Isaac Reed, the editor of *Shakespeare*, who then resided in Staples Inn," I turned to the volume, and found nothing to support the statement. The only passage in the text bearing upon the point is the following:—

"It was also mentioned to us,* from very good authority, that Lord North had declared that government had traced the portage of the letters to an obscure person in Staples Inn; but could never trace them further."

To this passage a note is appended in these words:—

* Butler and Wilks.

[* The Rev. William Mavor, LL.D., died on Dec. 29, 1837, in the eightieth year of his age. The inscription on his tablet fixed on the west front, near the porch of the church at Woodstock, is printed in the *Gentleman's Magazine* for Sept. 1841, p. 252.—Ed.]

"This expression (*sic*) has been confirmed to the Reminiscent within these few weeks by a person present when it was spoken; with the additional circumstance that a gentleman in Staples Inn, to whom it referred, was afterwards said to be the celebrated Isaac Reed, famed for his literary acquaintance among all ranks of persons."

Thus it appears that, instead of Mr. Butler being the authority for the alleged fact, he knew nothing about it except what a "person" told him. This leaves the matter just where it was.

Having pen in hand, I may, perhaps, be permitted to notice Sr. SWITHIN's objection to the pronunciation of *sovereign*. We have no law for pronunciation but custom; and in this matter, at least, are warranted in saying that "whatever is, is right." If we were always to give the sound of *o* to the fourth vowel, English would become an unknown tongue to Englishmen. The next generation, if their ears were educated to the sound, might be able to understand each other; but we, now living, could not hope to do so. It is worthy of notice that, in the very communication in which ST. SWITHIN objects to the *u* sound of the *o* in *one* word, he, unconsciously, uses *five* words in which the vowel has that sound: namely, *somewhat, other, word, thoroughly, and London*; though he actually seems to think that, in the last word, the vowel has the sound of *o* in *on*. Think of any one saying *London*!

Apropos of the notion of pronouncing words "as they are spelt"—I use the phrase for want of a better. As a relative of mine was passing along Holborn, some years ago, he was accosted by a young Scotsman, who asked him to be good enough to direct him the way to the "Thames." The first syllable he pronounced as the same letters are sounded in Thane, and the last syllable as the last syllable in Hercules. My relative assured him that there was no place of that name in London. Whereupon the young man produced a map of London, and pointed to the word "Thames" inscribed upon the sinuous course of our river. C. Ross.

THE NAME "HUDIBRAS."

(3rd S. xii. 368.)

The early King of Britain, whom Milton calls "Rudhuddibras or Hudibras," is stated in the fabulous history to be the father of Bladud, the inventor of the hot springs at Bath, and the grandfather of the far more famed King Lear. Thus there can be obtained a far better notion of this imaginary monarch in connecting him with his grandson Lear, than in mentioning that he is said to have built certain cities; "but this" (says Milton) "by others is contradicted."

I remember in my early days feeling not a little surprise at finding in Spenser's "chronicle

of Briton kings, from Brute to Uthyr's rayne," the lines—

"Next Huddibras his realm did not encrease,
But taught the land from wearie wars to cease;"
(B. ii. canto x. st. xxv.)

but this was when I did not know the Welsh language and its old chronicles, and was still unacquainted with the veracious *details* given by Geoffry of Monmouth. In Geoffry's *History* (ii. § 9) Huddibras and his twenty-nine years' reign are mentioned; but in the Welsh copies (whether taken from Geoffry or *vice versa*, but still I believe *originating* in the same age) his name is not Hudibras, but in the shorter copy "Run baladr bras," and in the longer "Run paladr vras" (see *Myvyrian Archaology*, reprint, pp. 441, 485*), meaning *Run of the powerful spear*. I do not know how this name was made into Hudibras or *vice versa*, but so the names stand in the Latin and Welsh copies. From *Run* (which is the *whole name* given him in Welsh) is formed, I suppose, the first syllable of *Rudhuddibras* in Milton. At his founding of Shaftesbury, Geoffry says:—

"Ibi tunc aquila locuta est, dum murus edificaretur; eujus sermones si veros esse arbitraretur sicut cetera, memorie tradere non diffugerem."

Most would, I suppose, be quite as willing to believe the eagle as to credit Geoffry. I do not know if the utterance of the eagle is extant in Latin, but it is so in Welsh; and in the *Myvyrian Archaology* (reprint, p. 561) it is given from a copy in the British Museum.

I have sometimes thought whether this piece of rhodomontade suggested *Hudibras* as the name for a vainglorious boaster; but I want further information.

When or where is the name *Rudhuddibras* first found? LÆLIUS.

Spenser, in b. ii. canto x. following Robert of Gloucester, gives—

"A chronicle of Briton Kings
From Brute to Uther's rayne; "

and at stanza xxv., after mentioning the second Brute, called by him and Drayton Greenshield, continues:—

"His son King Lud, by father's labour, long
Enjoyed an heritage of lasting peace,
And built Cairlell, and built Cairleon strong.
Next Huddibras his realm did not encrease,
But taught the land from wearie wars to cease."

Milton appears to have followed Spenser. But the author of the *Faerie Queen* has introduced another Hudibras, bk. ii. canto ii. st. xvii.:—

* I quote the Denbigh reprint (now in course of publication in parts), as I have now no access to the original edition. The altered arrangement of the text of these chronicles is confusing to those familiar at any time with the form in which they were first printed.

"He that made love unto the eldest dame
Was hight Sir Hudibras, an hardy man;
Yet not so good of deedes as grace of name.

Stern melancholy did his courage pas,
And was, for terrou more, all arm'd in shynyng brass."

Did Butler select this worthy to give a name to his hero? * Webster's *Dictionary*, in the "Vocabulary of Names of Fiction," says that he (Butler) is supposed to have borrowed the name from one of the Knights of the Round Table.

I would close this note with a query: Was Spenser the writer of the verses that head each canto? Are they prefixed to the editions published in his lifetime? That of 1612 has them, as I have a copy of that. J. A. G.

DR. BLOW.

(3rd S. xii. 433.)

The story which X. L. D. has heard of Dr. Blow is merely a variation of an oft-repeated tale concerning the famous Dr. John Bull, which is related by Antony à Wood (*Fasti Oxonienses*, i. 235, edit. Bliss) in these terms:—

"Dr. Bull," says he, "hearing of a famous musician belonging to a certain cathedral (at St. Omer's, as I have heard), he applied himself as a novice to him to learn something of his faculty, and to see and admire his works. This musician, after some discourse had passed between them, conducted Bull to a vestry, or music school joyning to the cathedral, and shew'd to him a lesson or song of forty parts, and then made a vaunting challenge to any person in the world to add one more part to them, supposing it to be so compleat and full, that it was impossible for any mortal man to correct or add to it. Bull thereupon desiring the use of ink and rul'd paper (such as we call musical paper), pray'd the musician to lock him up in the said school for 2 or 3 hours; which being done, not without great disdain by the musician, Bull, in that time or less, added forty more parts to the said lesson or song. The musician thereupon being called in, he view'd it, tried it, and retr'y'd it. At length he burst out into a great ecstasy, and swore by the great God that he that added those 40 parts must either be the Devil or Dr. Bull, &c. Whereupon Bull making himself known, the musician fell down and ador'd him."

Dr. Blow's reputation, like Bull's, appears to have extended to the Continent in his lifetime. Amongst the commendatory verses prefixed to the collection of Blow's songs, &c., published by him in 1700, under the title of *Amphion Anglicus*, is "A Pindaric Ode on Dr. Blow's Excellency in the Art of Music," by Mr. Herbert, in which we are told that

"His *Gloria Patri* long ago reach'd Rome,
Sung, and admir'd too, in St. Peter's Dome;
A Canon—shall outlive Her Jubilees to come."

This *Gloria Patri*, it may be assumed, is the canon which terminates the *Jubilate* of Blow's Service in G, and is engraven on his monument in Westminster Abbey. W. H. HUSK.

[* See "N. & Q." 3rd S. xii. 368.]

Your number of Nov. 30 contained two distinct anecdotes in which the devil did duty, if ever he performs a duty in this way. "You are Dr. Blow or the devil" was one; "You are Vandyke or the devil" was the other; and we may add Sir Thomas More, who overhearing, on coming into the house, the eloquent voice of a newly arrived stranger, exclaimed—"Aut Erasmus, aut Diabolus." To increase doubt and not establish faith or certainty seems to be more especially the devil's line of business in general. C. A. W.

May Fair.

The following lines prefixed to Dr. Blow's *Amphion Anglicus*, which was published in 1700, seem to show that his name was well known on the Continent previous to that date:—

"His '*Gloria Patri*' long ago reached Rome,
Sung, and revered too, in St. Peter's dome."

Probably his fame as an imitator is connected with the following story:—The king (Charles II.) much admired the duet "Dite o cieli," by Carissimo, and asked Blow if he could imitate it: in compliance with which request, he composed in the same measure and key the song, "Go, perjured man." He is said to have composed anthem when only a chapel boy. R. F. W. S.

The story that X. L. D. refers to Dr. John Blow belongs rather to Dr. John Bull. It is told by Antony à Wood. Dr. Bull, while travelling abroad, heard of a famous musician at St. Omer, and applied to him as a novice to see and admire his works. The musician showed him a piece of music in forty parts, and challenged anyone in the world to add one more part to it. Dr. Bull begged for pen, ink, and paper, and to be locked up for two or three hours; at the end of which time, he had added forty more parts. The musician thereupon, being called in, "burst out into a great ecstasy," and declared that "he that added those forty parts must either be the Devil or Dr. Bull." Sir John Hawkins copies this story from Wood, and remarks upon the exclamation: "Perhaps it was suggested by the recollection of that of Sir Thomas More: 'Aut tu es Erasmus, aut Diabolus.'" WM. CHAPPELL.

WHITE'S "BEAUTIES OF HAGLEY," ETC. (3rd S. xii. 410.)—It appears that the Mr. White here mentioned published two works; the one entitled *The Beauties of Hagley and the Leasowes*, 12mo, 1777; and the other—

"Letters on the Beauties of Hagley, Envil, and the Leasowes, with Critical Remarks: and Observations on the Modern Taste in Gardening. By Joseph Heely, Esq. In Two Vols. Lond. 12mo, 1777."

I possess a copy of a small book, apparently of that date (pp. 142), entitled—

"A Description of Hagley, Envil, and the Leasowes, wherein all the Latin Inscriptions are Translated and every particular Beauty described. Interspersed with Critical Observations. Birmingham: Printed by M. Swinney for the Author," &c.

There is neither date nor author's name. The first pages are taken up by a dissertation on gardening and "the modern taste universally adopted in the disposition of objects in parks and pleasure-grounds." Is this book also by Mr. White?

CUTHBERT BEDE.

ACTION OF HORSES (3rd S. xii. 328, 448.)—R. B.'s observations are very correct as to the natural action of horses, but there is an artificial one I have often seen practised among the Spaniards of Manilla, as also among the Arabs of Algeria, which consists in fastening the legs of young horses so as to accustom them—without preventing their gait—to put both legs of the same side forward, instead of alternately, to walk amble. This mode, if less agreeable to the eye, is much easier to the seat. Napoleon I., especially in the latter years of his marvellous imperial career, when his body had become more unwieldy, used to ride in that way during his long weary marches in the campaign of 1814, so admirably depicted by Meissonier, with his all-observing eye, in one of those gems of his we lately saw at the Universal Exhibition in Paris.

P. A. L.

The answer to MR. RAMAGE'S query would depend upon the pace. Lawrence on the Structure and Economy of the Horse, 8vo, has diagrams to illustrate the different paces, which, if I remember right, are cleverly done, but it must be twenty years since I had the book in my hands. P. P.

FRAYT' (3rd S. xii. 434.)—This is an abbreviation of *fraytoure*, *fraternity*, the brethren's chamber, the refectory or hall of a monastic establishment. In the *Glossary of Architecture*, under "Frater-house," the following passages are quoted:—

"Freytoure, refectorium."—*Prompt. Par.*

"Thanne ferd I in to fraytoure."—*P. Ploughman's Crede*, 403.

"William Lord Latimer in his will, 1381, bequeaths sundry pieces of plate to the Convent at Gisburn . . . 'qu'ils soient en le freytoure pour servir le dit Priour et Convent perpetuelment.'"—*Test. Ebor.* p. 114.

"In the south alley of the Cloysters is a large hall called the *Frater-house*. In this *Frater-house* the prior and the whole convent held the great feast of St. Cuthbert in Lent."—*Antient Rites of Durham*, p. 128.

Sympree.—I have not found another instance of the use of this word. It seems to be a corruption of *saint pré*, the holy ground, *campo santo*, which is sometimes styled the cloister-garth—"the body of Saint Cuthbert was again translated out of the cloister-garth." (*Antient Rites of Durham*, p. 114, quoted in Parker's *Glossary*.) It might thus mean a churchyard or cemetery.

W. F. BARKLEY.

QUALIFICATIONS FOR VOTING (3rd S. xii. 130.) The information which ANTIQUARY requires as to the qualifications of voting under the old system will be found in the Parliamentary Return, No. 82, of 1867: "A List in alphabetical order of the Boroughs in England and Wales previous to the Reform Bill of 1832, and stating the nature of the suffrage existing in each borough."

PHILIP S. KING.

ROTTEN ROW (3rd S. xii. 423.)—The only places that I know of in Yorkshire where this name exists or did exist are Holbeck and Morley, near Leeds; Halifax, Otley, and Wakefield, where the old "Ratten Row" has become Bread Street. I find it said that a writer in the *Archæologia*, x. 61, states that the name was to be met with at three places in this county—York, Sedburgh, and Darlington. There is no Ratten Row at York, and if there is at either of the remaining places a directory does not show. There is the bare legend of the name at another place or two in this county. The fact is, that owing to the word "Ratten" or "Rattan" identifying itself with *Rat* in the Yorkshire vernacular everywhere, the popular disposition is to get rid of the obnoxious name, and where this has not been done a "Ratten Row" with us has a degenerated deplorable aspect indeed.

C. C. R.

CURIOUS TENURE (3rd S. xii. 207.)—The grant was to the Earl of Abergavenny in tail male. Similar grants, even of peerages, have been made. The earldom of Devon was one, and I think there were five others—one of which is before the House of Peers now. But such grants of land or peerages were most unusual.

J. WILKINS, B.C.L.

DORCHESTER, Co. OXFORD (3rd S. xii. 346.)—I apprehend the origin of the saying to which MR. BEISLY refers is about as truthful as the derivation of the name of the Isle of Thanet given by Isidore of Seville (*Originum* lib. ix. c. 2): *Θάνατος*, a *morte serpentum*, because it inflicted death on every serpent that came within its confines.

J. WILKINS, B.C.L.

SAXON SPADES (3rd S. xii. 414.)—I think that M. D. is entirely mistaken in his idea of the form of the Saxon spades. Although the representation of an object may be only in outline, we must not infer that the middle is all hollow. Perhaps M. D. has concluded that they were made "so as to represent a two-pronged fork, with a sharp-edged bar between the points," from the fact that the drawing which he has seen may have been devoid of shading in the centre. I wish I had the opportunity at the present moment of examining the Bayeux Tapestry, as I did with much interest some time ago. Several spades in the hands of Saxons are given there. They occur

also in many old illuminations. My own feeling on this point (which is not new to me) has been, and is, that the handle and blade, together about a yard long, were made of wood—apparently one piece of wood; that the handle was set in one side of the blade, and not in the middle like the modern spade; that the cutting edge was not square, but round; and that this cutting edge was defended with a piece of thin iron, or other metal, of the shape of a horseshoe, or half a letter O. A reference to any good drawing of the tapestry, or any illumination where Saxon rural subjects occur, but especially the tapestry, will illustrate what I mean.

P. HUTCHINSON.

WRITING KNOWN TO PINDAR (3rd S. xii. 397.) Granted that Dr. Donaldson has satisfactorily proved that *λέγειν* and *γράφειν* never mean "to read" or "write," in Pindar: that no more proves that Pindar could not read or write, than the non-occurrence of the word "telegram" in the Wellington despatches proves that the duke never sent or received a telegraphic message. Herodotus was born B.C. 484. He wrote (quoting from Rawlinson's translation)—

"Paper rolls also were called *from of old* parchments by the Ionians, because formerly, when paper was scarce, they used instead the skins of sheep and goats, on which materials many of the barbarians are even now wont to write."—Book v. chap. lviii.

Herodotus is not prophesying, but speaking of things within his own actual knowledge. I apprehend that the words, "from of old," refer to times antecedent to Pindar, or 490 B.C.; and prefer the words of a contemporary historian to the conjectures of a modern critic. Homer certainly (*Iliad*, i. 168) shows that in his time the Greeks wrote on folding wooden tablets.

J. WILKINS, B.C.L.

BIBLE STATISTICS (3rd S. xii. 412.)—If ever one had to point to an instance of statistics run mad, no better example could be found than this article of PHILIBIBLUS.

1. He appears to assume that no Bibles were ever printed except by the Bible Society.

2. That a Bible once issued must last for ever. He makes no allowance for wear and tear, and a well-used but often-thumbed Bible will not last a lifetime. He makes no allowance for the fact, that many persons have more, and frequently more, than one copy. Wilful and careless destruction he takes no note of: far less that of the loss by various accidents, by fires, hurricanes, shipwrecks, &c. Take the latter cause alone, our wreck charts give on a yearly average 1100 of these disasters. Take on an average only three Bibles lost in each, and extend it over sixty years, and you have from that cause alone a loss of about 200,000 copies; and this is but one of the smallest causes of loss, compared with the

others alluded to, and is confined to the shores of the United Kingdom. The loss on existing copies, even by wear and tear, will increase in proportion to the length of time since they were largely issued. How many copies now in existence will be found at the end of 1100 years? Why, they will be more valuable than an uncut Fifteener is now.

Since the above was written, a friend, more conversant with statistics than I presume to be, has given me the following calculations:—The average existence of a Bible, or other book of the cheaply printed class, looking to wear and tear *alone*, cannot be put higher than 150 years, and is in fact much less. Consequently, before the expiration of 1100 years, every copy already issued will require to have been replaced about eight times, making a tidy total of 421,000,000 copies; which divided by 800,000 issued annually during the last sixty years, would require, at the present rate of issue, a period of 408½ years to replace—to say nothing of the loss which must occur in the earlier issues of the 1100 years referred to.

RUSTICUS.

PHILIBIBLUS is all abroad in his statistics. He makes a clerical error where, assuming that each of the 53,000,000 of Bibles already distributed has reached one reader, and one only, he gives the "remainder requiring Bibles" as 999,947,000 instead of 947,000,000: but to proceed on such an assumption at all, and to carry it out by so extraordinary a process of multiplication into equivalents of time and money as that he employs, are wonderful feats of logic and arithmetic.

JOB J. B. WORKARD.

"ALBUMAZAR": THE TOMKINS FAMILY (3rd S. ix. 178, 259.)—MR. EDWARD F. RIMBAULT, in a note which I fancy fully settles the Shakespearian authorship of *Albumazar*, speaking of Tomkins, says "Tomkjs is a mere clerical error," which it probably is; but in a Latin letter I possess, addressed by Gilbert Burnet, Bishop of Salisbury, to Justell of Paris, he says that he sends it by Dominus Tomkinsonus Cantabrigiensis, a man of great learning. I should like to know whether in writing Latin it was customary to suppress the *n*? or are both to be considered as clerical errors? This name, I imagine, stands for Tomkinson; or is it one of the musical and poetical family of Tomkins?

P. A. L.

LUNAR INFLUENCE (3rd S. xi. 8; xii. 444.)—I have lately met with a singular superstition respecting lunar influence, which is perhaps worth noting. During the last harvest two or three young girls were retiring to rest, and one of them was admiring the moon, which was near the full and shining brightly in at the window. On seeing this the eldest cried out, "Pull down the blind, and shut it close, or else the moon will drive usj mad.

Don't you see how round and bright it is? it will take our senses away. This harvest moon is strong." The blind was down instantly, for the moon's influence was accepted without question.
T. T. W.

JENNER QUERIES (3rd S. xii. 423.)—Sir Thomas Jenner's wife was Anne, the daughter and heir of James Poe, the son of Dr. Leonard Poe, physician to Queen Elizabeth and her two successors; and by her he had two daughters and eleven sons, from one of whom descended Sir Herbert Jenner-Fust, the late Dean of the Arches. See Foss's *Judges of England*, vii. 243.
D. S.

MUSICAL HISTORY (3rd S. xii. 376.)—A score of Stradella's oratorio, *San Giovanni Battista*, is amongst the manuscripts in the library of the Sacred Harmonic Society. Should H. E. W. desire to see it, he may do so by placing himself in communication with me.
W. H. HUSK.

RICHARDSONS OF RICH HILL (3rd S. xii. 286.) In answer to an inquiry in a recent "N. & Q.," I am able to state that John Richardson (the second son of Edward, who married Miss Sacheverel, and thereby acquired the Rich Hill estate, in the co. of Armagh) married Anne Beckett; who she was it seems impossible to ascertain, as no marriage settlements or other documents to establish her family connections now exist.
C. M. E.

YANKEES (3rd S. xii. 469, 492.)—ILLIADES is entirely mistaken in supposing that I used this word in a sense as wide as the *American nation*. I hope I know better. The fact is that I picked up many years ago the phrase I used, "powerfully, as the Yankees say," from an esteemed friend who was born and bred in Virginia. Whether it properly belongs to the southern or north-eastern States is a question as to which ILLIADES and my friend are evidently at variance; and it is not for me, who never crossed the Atlantic, *talent componere litem*. I am extremely sorry if my use of a phrase which has long been familiar should have given offence to any one; but I can assure ILLIADES that I only used it proverbially, and without any immediate reference to any portion of the American nation.
GEORGE VERE IRVING.

[In the year 1828 there appeared at Portland in America, *The Yankee and Boston Literary Gazette*, edited by J. Neale and J. W. Miller.—Ed.]

In reference to the note of ILLIADES, I venture to ask by what name in America the national air is called, which in this country is known as "Yankee Doodle"? Is it "Brother Jonathan Doodle"? Or if a correspondent of "N. & Q." speaks of "Yankee Doodle," does he run the risk of giving offence to ILLIADES and other sensitive Americans?
H. P. D.

"VENICE IN 1848-9" (3rd S. xii. 414.)—The fullest account of this history is in the *Life of Daniel Manin*, the President of the Provisional Government, written in French by Henri Martin, and translated and published in English in 2 vols. about ten years ago. There is also an interesting account of the same from an opposite point of view in the *Quarterly Review* for December, 1849, containing among other things, a much fuller and fairer account of the very liberal offer made by the Austrian Government in May, 1848, offering to both Lombardy and Venetia *all but* merely nominal independence (*more than is now enjoyed by Hungary!*), and insantly rejected by the provisional governments of both, under the delusion that, by fighting it out, they would be able to gain what they have at last now, independence in name as well as reality. Yet so determined were the Italians in this view, that even the mild and estimable Count Saffi, in a long conversation with me in 1860, justified this course.

For those who can read German, there is a full and probably more impartial account of the state of Venice in the *Conversations-Lexicon*, article "Venedig."

There is also a very able and conciliatory "Address to the German Nation," entitled also "Germany, Austria, and Italy," in defence of the Italian Revolution, and calling on Germany to take part with, instead of against Italy, by H. Stieglitz, a German poet who, like Byron, had fixed his residence in Venice, and died there the very day the Austrians entered it, August 24, 1849. It is dated May, 1848, and is in the British Museum in German and Italian.
W. D.

"LORD SINCLAIR AND THE MEN OF GULDBRAND DALE" (3rd S. xii. 475.)—An English version of this song was printed about fifty years ago, with its noble tune, in a Collection (or Selection) of Danish and Norwegian Melodies, folio, the pianoforte accompaniment by—Stokes. Quoting the first stanza from memory, it ran thus:—

"Across the sea came the Sinclair brave,
And he steer'd for the Norway border;
In Guldebrand valley he found his grave,
And his merry men fell in disorder."

WM. CHAPPELL.

"GAB" (3rd S. xi. 337.)—MR. SKEAT says that the origin of this term is lost in the dimness of antiquity. It is doubtlessly Norman French, and is to be found in the same sense, namely, *gaber*, to talk much and idly, in the "Chanson de Roland," supposed to have been written a little before William's descent on England.
HOWDEN.

QUOTATION WANTED (3rd S. xi. 470.)—There are two slight inaccuracies in this answer. The lines are not in a canonet by Lope de Vega, but in his play of *El Marques de las Navas*. This metre and distribution of rhyme is in Spanish

called *redondilla*, and is constantly used by the old dramatists to conclude a scene or an act. It was the father of the late Lord Holland, not the late Lord Holland, who translated these verses in his *Life of Lope de Vega*. HOWDEN.

GREY HORSES IN DUBLIN (3rd S. xi. 508.)—This saying is certainly not confined to Dublin. I recollect when I was studying in Paris as a boy, that it was a common remark, passed into a proverb among the students of the "Pays Latin," that you could not pass the Pont Neuf without meeting a white or grey horse. HOWDEN.

BISHOP OF MADURA (3rd S. xi. 510.)—Surely this is a mistake. Madura is at the extreme south of the Indian Peninsula, where Catholicism was early established, and where the Jesuits had a college. HOWDEN.

DRYDEN REFERENCES (3rd S. xii. 413.)—The reference is to Pliny, *Nat. Hist.* l. iii. c. 9. Pliny is enumerating different cities of Latium, and continues thus:—

"Superque Roma ipsa cujus alterum nomen dicere arcanis ceremoniarum nefas habebatur: optimaque et salutari fide abolitum enuntiavit Valerius Soranus, luitque mox penas."

The real name, according to Macrobius, was kept secret from the notion that no city could be taken till its tutelary gods had first been called from it, and in this evocation the real name of the city had to be used. As long, therefore, as this name was kept secret, the entry was safe.

Pliny speaks to much the same effect, *Nat. Hist.* xviii. 4. :—

"Verrius Flaccus auctores ponit, quibus credat in oppugnationibus ante omnia solitum a Romanis sacerdotibus evocari Deum ejus in tutela id oppidum esset: promittique illi eundem, aut ampliorem apud Romanos cultum. Et durat in pontificum disciplina id sacrum: constatque idem occultatum, in ejus Dei tutela Roma esset ne qui hostium simili modo agerent."

From these passages it appears that not only the name of the city was kept secret, but also the name of the tutelary god, for a similar reason.

The secret Latin name was said to be *Valentia*.

The form of evocation is given by Macrobius, and one of Plutarch's *Questiones Romanæ* is—

"Cur tutelarem Romæ Deum masne sit an femina, dicere nefas est: cum Valerium Soranum male perisne narrent qui illud edidisset." (*Vid. Harduin in Plin. ad loc.*)

D. J. K.

RICHARD, KING OF THE ROMANS (3rd S. xii. 434.)—The only portrait of Richard of any description which I have hitherto seen, is that afforded by his seal, of which a very fine impression is in the Manuscript Room at the British Museum, and engravings of it (not very like) may be found in Speed's *Chronicle*, and Sandford's *Genealogical History*. An engraving of his seal

as Earl of Cornwall, which presents only an armed figure, may be seen in Dugdale's *Monasticon*, vol. i. pp. 583-4. A small illuminated portrait of Henry d'Almayne, the eldest son of Richard, is prefixed to his Memoir in Capgrave's *Illustrious Henries*, Cott. MS., Tib. A. viii. HERMENTRUDE.

SILVER PLATE ON THE DOOR OF A PEW (3rd S. xii. 393.)—I do not remember ever having seen a silver plate on the door of a pew, but I saw several brass ones in the parish church of Darlington, before its recent restoration. That which pointed out the pew connected with an hotel in the town was as large and conspicuous as an ordinary door-plate, and, to alter Hood a little,—

"Door plates were not more brazen."

It is some years since I have been in Newark church, but I believe my memory is not playing me false when it prompts me to say that many of those who appropriated sittings after the restoration of that noble edifice caused their crest or monogram to be painted below the poppyhead next which they sat. ST. SWITHIN.

Eighteen years ago I saw such plates, engraved with the proprietor's name, in St. Nicholas's church, Durham. CUTBERT BEDE.

CELTIC OR ROMAN ORNAMENTS (3rd S. xii. 374.) Does MR. DIXON appeal to me for a reply? Then he pays me too great a compliment. Setting this aside, however, it must be obvious that the risk would be great in any one who would venture to pronounce upon the nice distinctions in Celtic or Roman ornamentation, on objects which he has not seen. In the remote periods of all ancient nations the devices were for the most part simple; and in many instances those of different nations not very dissimilar from each other when placed side by side. That is to say, the devices may not have been very unlike, but the style and arrangement were so much so, that any casual observer would see the difference, and would readily assign one object bearing them to one nation, and another to another. The parts may be much alike, but the whole in each case very different. Dots, zig-zags, spirals, circles, these simple figures are known to have been used by the people of many ancient nations, cut on rocks, or marked on their shields, weapons, trinkets, utensils, or the skin of their own bodies. But the difference between Celtic or Roman work (or that of any other people) would be manifest in the style and arrangement of the ornamentation, as well as in the object on which they are found. The articles produced at the meeting of the Swisse Romande Society are very interesting, and from MR. DIXON'S lucid description I incline to the feeling that they are not Roman; but without seeing the objects it would be hazardous to give a decided opinion as to their nationality. P. HUTCHINSON.

PETER AND PATRICK (3rd S. xii. 107.)—The Editor says that in Scotland Peter is continually used as a *nom d'amitie* for Patrick, but the reverse never occurs. Such was my own opinion when I read the statement. I have since made inquiry on the subject, and have been assured that sometimes Patrick is used for Peter. The friend from whom I had my information knows a gentleman whose name is Peter, who is as often called Patrick as he is called Peter. D. MACPHAIL.
Johnstone.

RICHARD BRINSLEY SHERIDAN (3rd S. xii. 434.) By a fortuitous circumstance I am enabled to afford your correspondent J. A. the information he requires. In my collection I have the portrait of Sheridan, in his twenty-fifth year, painted in 1775 by Sir Joshua Reynolds, P.R.A., and to it is attached the original contract, dated the 3rd July, 1780, entered into between Sheridan as Director of the King's Opera House, of the one part, and Auguste Vestris (the celebrated dancer) of the other part, duly signed by both, stamped, and attested. In it Sheridan is described in Italian as "Impresario del Teatro dell' Opera de sua Maestà Britannica in Londra," and below in French as "Directeur de l'Opéra de Londres."

The Opera House in question is the one alluded to by J. A., and an engraving of its exterior as it existed immediately before its destruction in June, 1789 (made from an original drawing by the late Wm. Capon), may be seen in Smith's *Historical and Literary Curiosities* (Bohn, 1840), wherein it is mentioned that Ridant's Fencing Academy was over the entrance hall, and that the front was built of red brick rusticated with good gauged work.

It was always reported that Signor Carnivalli set fire to the theatre, and he is said to have confessed the act when at the point of death.

HENRY F. HOLL.

King's Road, Clapham Park.

In *Sheridaniana*, 1826, p. 144, the following passage occurs, ushering in some anecdotes of Sheridan's connection with the Italian Opera. The chapter is headed "1793," showing that the house referred to is not the one which was burnt down in 1789:—

"Mr. Sheridan," says Kelly, "appointed Stephen Storace and myself joint directors of the Italian Opera, with a *carte blanche*; but he was proprietor, and of course consulted on all important points."

H. P. D.

BAIRN (3rd S. xii. 177.)—J. C. J. asks if *bairn* is used in Scotland to signify a female child. I believe the word was originally applied to *boys* only, but now it is applied to both boys and girls. *Bairns* is synonymous with *weans*, i. e. children.

D. MACPHAIL.

Johnstone.

HALTON (3rd S. xii. 373.)—There is also an Halton in Craven. S. J.

BISHOP GEDDES (3rd S. xii. 383.)—I have a song-book in which the song "It was a wee bit wiflike was comin' frae the fair" is ascribed to "Geddes, who was a Roman Catholic bishop." I think this is a mistake; and that Geddes who wrote that humorous effusion was a Scotch Catholic priest of the same name, perhaps family, but not the bishop. S. J.

"THE SABBATH" NOT MERELY A PURITAN TERM (3rd S. xi. 50, 220.)—I have recently met with a still earlier instance of the use of Sabbath for Sunday in an inventory of church plate and vestments of the year 1552, which is printed in the Ritual Blue Book, p. 149:—

"Item, a Coope of purpull velvett with aungells, Floweres de luces, and other Floweres therupon for Saboth dayes."

E. S. D.

GRIFFIN (3rd S. xi. 504.)—MR. SKEAT says that the word *Griffin*, used to designate a Welshman, is apparently a corruption of *Griffith*. I conceive that a much more simple and obvious derivation is the Griffin (Griffin to the vulgar eye, though Cockatrice in the Heralds' Office), which was emblazoned on the ancient shield of the Principality. HOWDEN.

HAWK BELLS (3rd S. xii. 433.)—Hawking was known in England in the eighth century; for Winifred or Boniface, Archbishop of Mons, who was himself a native of England, presented to Ethelbert, King of Kent, one hawk and two falcons; and a king of the Mercians requested the same Winifred to send him two falcons that had been trained to kill cranes (Warton's *Hist. Eng. Poet.* vol. ii. p. 221). We have no positive information of the exact date of the introduction of hawk bells; but being such a simple contrivance, they were probably in use at a very early period. The *Boke of S. Albans* says:—

"There is great choice of sparrow-hawk bells, and they are cheap enough; but for gos-hawk bells, those made at Milan are called the best; and indeed, they are excellent: for they are commonly sounded with silver, and charged for accordingly. But we have good bells brought from Dordrecht (Dort) which are well paired, and produce a very shrill but pleasant sound."

If silver was really mixed with the metal, it certainly would not have improved their tone; though it has been a popular error that silver, mixed with the metal when bells are cast, adds much to the sweetness of the tone. The same book says that the bells should not be too heavy, to impede the flight of the bird; and that they should be of equal weight, sonorous, shrill, and musical; not both of one sound, but the one a semitone below the other. In a flight of hawks it was arranged that the different bells varied in

tone, so that "a consort of sweet sounds" was produced.

In Heywood's play (*A Woman killed with Kindness*, 3rd edit. 1617) one of the characters, speaking of a hawk flying, says:—

"Her bells, Sir Francis, had not both one waight,
Nor was one semitune above the other.
Mei thinks these Millane bells do sound too full,
And spoile the mounting of your lawke."

Two specimens of hawk bells, discovered in the bed of the Thames, are engraved in *The Book of Days* (ii. 212), and I have one found some time ago in Norfolk. JOHN PIGGOT, JUN.

MASONS' MARKS (3rd S. xii. 431.)—Very little that is reliable seems to have been written on this interesting subject. The Rev. Mr. Woodford, Swillington, Leeds, published a collection of marks in the *Freemasons' Magazine* of 1862. I notice that many of the most ancient marks are identical with letters of the old Teutonic or Runic alphabet; and the system may possibly have originated in initial letters of that alphabet, which Rask says was used late into Christian times in stone carving on account of its greater adaptability. I hope to see some one follow out an inquiry in this direction. JOHN YARKER, JUN.

MR. P. HUTCHINSON will find some remarks on this subject, with plates of English and foreign examples, by Mr. G. Godwin, in the *Archæologia*, vol. xxx. p. 113. C. R. M.

MEDICAL QUERY (3rd S. xii. 422.)—Under the signature J. D., I sent a year ago to the *Medical Times and Gazette* a letter containing a query as to the real nature of the seizure which our fathers and grandfathers so frequently spoke about as "gout in the stomach," but which people are never said to die of now-a-days. I added another query, as follows:—

"And what was the *rising of the lights*, which used to figure in the bills of mortality as a *fatal disease*? So lately as the year 1814, I find it mentioned there as a cause of death. There must be practitioners still living who remember being called in to treat such a malady, and they could tell us, in modern language, what this *rising of the lights* really was."

To these two queries I never received any reply. Perhaps some veteran Medicus who reads "N. & Q." may be able to explain the matter. JAYDEE.

MOUSQUETAIRES (3rd S. xi. 313.)—I think I am able to give H. D. M. some more detailed information on this subject than he has yet received.

The *Mousquetaires* were, properly speaking, cavalry, but they performed a great part of their service on foot.

They consisted latterly of two companies, but, at first, only of one. The original company was created by Louis XIII. in 1622. The second company was created in 1660. The first company

was called *Mousquetaires gris*, on account of the colour of their horses. The second company went by the name of *Mousquetaires noirs*, for the same reason. These companies took military rank immediately after the *Scotch* companies.

The strength of these companies varied between 200 and 300 men each. They had colours of their own, and belonged to the *Maison du Roi* as being supposed of noble descent.

In 1673 they were given a red uniform, and from this circumstance were often called, in military and common parlance, "*la Maison rouge*." The first company had gold lace on their coats, and the second silver.

The *Mousquetaires* were suppressed in 1775. They re-appeared on the first restoration of Louis XVIII., but were re-suppressed, or rather re-formed, on his second restoration, and took the general name of *Garde-du-Corps*. HOWDEN.

PHOTOGRAPHY AS APPLIED TO WOOD ENGRAVING AND ETCHING (3rd S. xii. 392.)—Mr. Talbot's plan mentioned in *Knight's Cyclopaedia* ("*Arts and Sciences*," v.) is to pour upon a steel plate a mixture of bichromate of potash and gelatine, so as to obtain by drying a fine sensitive film; upon this film a positive photographic drawing is placed. Now, by exposure to light, the gelatine becomes hardened or nearly insoluble wherever the light has fallen through the positive picture. An engraving acid poured upon the plate will now etch only the shaded parts of the plate, and thus an engraved surface is obtained, to be printed from with printer's ink. Mr. Pretsch, instead of etching the plate obtained by the action of the light on the gelatine compound, acts upon it by liquids; and, what is most remarkable, gets a grained image in relief, from which a mould is taken for the purpose of being electrotyped to form the copper-plate to print from. By proper manipulation Mr. Pretsch can produce plates fit to print by the method called surface-printing, as with an ordinary wood block. Impressions taken from these plates by proper means can be conveyed to porcelain or glass, and burnt in by the enameller in the usual manner.

JOHN PIGGOT, JUN.

F. M. S. should communicate with Mr. Pouncy of Dorchester, by whose recently-patented process a photographic picture, in perfect gradation of light and shade, is produced in carbon or any oil colouring matter, which can easily be transferred to wood, copper, or any other surface. I have repeatedly seen the operation successfully performed. R.

DANTE'S "LONZA" (3rd S. xii. 410.)—The learning and ingenuity displayed by MR. CAYLEY make it a formidable matter to combat his arguments; but, with due respect to his authority, I think I can offer some reasons in support of the

popular opinion that it was the *panther* Dante alluded to, and not the *lynx*. In the first place, if there be one characteristic more striking than another in our author, it is the condensed force of his similes: he never uses one word more in describing an object than is necessary to make his description graphic. Now let us see whether the *lynx* theory bears out this truth. The expressions used by Dante in describing the prominent features of the animal are these—*leggiera*. Now, it is needless to tell an Italian scholar that this word means more than lightness and agility. It means *gracefulness*. I never heard that the *lynx* was celebrated for this. The panther is, on the contrary, noted for the extreme elegance of all its movements. We next have *molto presta*, of which I will only say that though the *lynx* may be swift (its movement is described as consisting mostly of peculiar bounds on all fours), yet the panther is much swifter. Next, there is the *pel maculato*, or spotted hide, a well-known characteristic of the panther, and certainly not of the *lynx*. The latter is of a grey colour—a sober hue—with the tips of its ears black, and perhaps a few black spots, but not sufficient to entitle it to the general epithet of a spotted animal. Lastly, we have an allusion to its skin as *gajetta pelle*. The full expression of the adjective here is *gay* or *bright* as well as pretty, and cannot possibly be applicable to the *lynx*. My views are taken from the notes to the Verona edition of 1750. The *commento* is that of Pompeo Venturi. That author describes the panther as “*libidinoso*,” and I have always understood that the sexual instinct is strong in the feline race. The allusion to lust of this sort is to my mind more natural in an Italian than one to drunkenness would be, most southern nations being worshippers of Venus rather than Bacchus. Baretti translates *lonza*, *panther*; and there are three distinct words in Italian for *lynx*—viz. *lince*, *lupo-cerviere*, and *cerviere*. If Dante meant a *lynx*, why did he not use one of these?

M. H. R.

USING FRENCH EXPRESSIONS (3rd S. xii. 310.) I send you two instances of an English writer using French expressions, from the letters of Mr. James Howel, published in the first volume of *Elegant Extracts*. The first is in letter xxx. date Dec. 3, 1630:—

“How, many years ago, my Lord Willoughby and he with so many of their servants (*de gaieté de cœur*) played a match at foot-ball,” &c.

The second in letter xxxix. Aug. 2, 1644:—

“You have knocked him down with a kind of Herculean club, *sans ressource*.”

S. L.

SERGEANTS' ROBES (3rd S. xii. 401.)—I am able to state on the best authority that sergeants, at the occasion of their creation and on the first

day of every term, wear purple gowns. I saw one gentleman of recent creation in Westminster Hall, on the first day of the present term, wearing his purple gown and full-bottomed wig. The ordinary robe of the sergeants at sittings in *banco* is a black cloth gown; at *nisi prius*, a silk gown like that of the Queen's Counsel. On state occasions and lord mayor's dinners they wear scarlet. The party-coloured gowns (“both deep colours”), which were formerly worn every day at Westminster and on circuit by sergeants during the first year after their creation, were discontinued about a hundred years ago.

The judges dine with their brethren the sergeants on the first and last days of every term in Sergeants' Inn Hall, Chancery Lane. Individual judges dine there on other days also, if it suits their convenience to exercise that right of membership.

JOB J. B. WORKARD.

The Temple.

PAIR OF BEADS (3rd S. x. 327; xi. 486.)—The following extract furnishes another instance of the use of the word *pair* in the sense of *set*. It is from John Dunton's *Letters from New England*, recently printed for the Prince Society of Boston, Massachusetts. Dunton was the celebrated publisher of the *Athenian Mercury*, &c. &c.:—

“And indeed she has done very odd things, but hitherto such as are rather strange than hurtful; yea, some of them are pretty and pleasing; but such as I think can't be done without the help of the Devil. As for instance: she'll take 9 sticks and lay 'em across, and by mumbling a few words, make 'em all stand up an end, like a pair of Nine Pins.”—P. 114.

There is certainly no “duality” in a set of nine pins.

UNEDA.

Philadelphia.

CONOLLY (3rd S. xii. 374.)—This name seems to be Celtic, though Sir Jonah Barrington inclined to a different opinion. It was generally written with the “O.” Conghalagh, Conghalaidh, O'Conolly, &c., is a surname derived from Conghalagh, son of Mahon, son of Kennedy, son of Lorcan, of the race of Cas. The construction of the name appears Celtic, viz. Con-ghal-aidh, which may be rendered “A wise and valiant chief.” The O'Conollys are stated to have been Princes of Tara, but there is very little notice of the family in any of the books of annals.

LIOM. F.

ELECTION OF MAYOR OF GARRETT (2nd S. v. 316.)—If LIBYA, who made inquiry relating to the mock elections for the borough of Garrett, will communicate with T. BLACKMORE, The Hollies, Wandsworth, S.W., he will receive a satisfactory answer to his question.

TOADS: THE OLD ARMS OF FRANCE: FLEURS-DE-LIS (3rd S. x. 316, 372, 476.)—As Mr. CHARLES BOUTELL rightly states (p. 316), the

number of the fleurs-de-lys was not fixed in the shield of France ancient. It was King Henry V. of England who, by the folly of Charles VI. of France, the wickedness of Isabeau de Bavière, and the connivance of the Duke of Burgundy—having married Catherine, the daughter of the King of France—became regent of the realm and heir to the crown, to the detriment of the king's son; it was Henry V., I say, who first limited to *three* the previously unlimited number of fleur-de-lys on the scutcheon of France (see *Le Blanc* and *Ruding*), and so it remained until our time.

"Les anciens Crapauds prendront Sara" (*Aras*).
P. 476.

It is said that the Spaniards, when in possession of the town of Arras, wrote over the gate with modest assurance—

"Quand les Français prendront Arras,
Les Souris mangeront les Chats,"—

but subsequently, the French having driven them out, the French commander wittily turned the tables as well as the gates upon them, by simply erasing the *first* letter of the *fourth* word. It then read thus:—

"Quand les Français rendront Arras,
Les Souris mangeront les Chats."

And they have it still. P. A. L.

"THE LORD MAYOR'S SHOW" (3rd S. xii. 341.)—The composition of this piece of satire may in all probability, from internal evidence, be assigned to the year 1698 or thereabouts. The satirist alludes to the manner in which

"The *Polanders* piped when their Cubs were a dancing."

Now Ned Ward, in his *London Spy*, the first edition of which was published in 1698, also refers to these peripatetic musical performers as being then well known in town.

In one of the nocturnal explorations made by the hero and his friend, they suddenly come upon the City Waits, who are described as making

"a noise so dreadful and surprising, that we thought the Devil was riding or hunting through the City, with a pack of deep-mouthed hell-hounds, to catch a brace of Tallymen for breakfast." . . . "Under these amazing apprehensions, I asked my friend what was the meaning of this infernal outcry?"

He is informed that—

"these are the City Waits. . . the topping tooters of the town; and have gowns, silver chains, and salaries for playing *Lilla Bulera* to my Lord Mayor's horse through the City. 'Marry,' said I, 'if his horse liked their music no better than I do, he would soon fling his rider for hiring such bugbears to affront his ambleship. For my part, when you told me they were Waits, I thought they had been the *Polanders*; and was *n ver so afraid* but that their bears had been dancing behind them.'" (3rd edit. 1706, p. 36.)

Doubtless, other allusions to these foreign visitors will be found in the light literature of the

period. They were evidently well-known characters in the streets; and, like the Bavarian broom-girls of the last generation, had their day—to be in time succeeded by some other attractive form of vagabondage.

WILLIAM KELLY.

Leicester.

HOOR-GLASSES IN PULPITS (1st and 2nd S. *passim*.)—In connection with this subject, the following, which is at present going the round of the papers, may be worthy of preservation in the pages of "N. & Q.":—

"It is announced that the Queen has fixed in the pulpit of the Chapel Royal, Savoy, a sand-glass of the measure of eighteen minutes. This is but the revival of an old custom, hour glasses having been in common use in the puritanical days of Cromwell.

"The paragraph which chronicles this royal recognition of the desirability of short sermons concludes with the expression of a wish that all Her Majesty's clerical subjects will accept this wholesome hint, and that all 'aggrieved parishioners' will subscribe to supply the pulpit of their churches with this admirable sermon meter."

J. MANUEL.

Newcastle-on-Tyne.

CORSIE, CORZYE, CORSEY (3rd S. xii. 390.)—I think "care" will convey the idea intended, in the three passages cited by your correspondent:—

1. "This sharp *care* so fed upon her gall."
2. "No *cares* shall grieve thee, &c."

Corsie here is *anxious care*, excess of caution; from *caveo*, *cautus*. Thus we get the full meaning of what we now call "cauterizing, or corroding care," which, in poetical phrase, like a vulture, preys on the vitals. The vulture feeds on flesh; it is called the "Carrion-bird," and so may be a "corsie" from feeding on the human corse or corpse. Thus we come to No. 3:—

"The discontent . . . that we may take the spleen and venom (*i.e.* the care [which refers to discontent above]) that causes the mischief) from it."

A. H.

WALFORD FAMILY (3rd S. xii. 414.)—Lands in Wethersfield (adjoining Finchingfield) were enfeoffed for the reparation of Wethersfield church by Robert Walford of that parish, husbandman. The deed is dated April 17, 1574.

Robert Walford, a woolstapler, of Castle Heddingham, is given in Boyne's *Traders' Tokens* of 1660, &c. as a tradesman there. I have the token in my *Essex Collections*. These facts may be of interest to the Walford family. C. GOLDING.

Paddington.

THE PRONUNCIATION OF SOVEREIGN (3rd S. xii. 459.)—The etymological pronunciation of this word is undoubtedly erroneous now. There could hardly be any doubt about this matter from the moment the *u* of *soverain* dropped out of the spelling. "Envelope," though still spelt as in French, is now Anglicised into *Enn-velope*, but

high-bred ladies of twenty years ago were horrified at the sound. *Rendezvous* is Renny-voose irrevocably, and the Frankish *obleege* has quailed under the hard English *in oblige*. C. A. W.
May Fair.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Life of Thomas Telford, Civil Engineer. With an Introductory History of Roads and Travelling in Great Britain. By Samuel Smiles. (Murray.)

As the traveller now passes over all the principal roads in the kingdom almost as smoothly as if they were so many bowling-greens, he little thinks that, at the beginning of the present century they were in such a condition that the Highlander's complementary couplet to Marshal Wade might have been applied to them—

"Had you seen these roads before they were made,
You'd have down on your knees and have blessed"

Thomas Telford; for to Telford, among other things, the country is indebted for great improvement in our system of road-making, and his name will ever be associated with the great highways constructed by him in North Wales and the Scotch Highlands. In this interesting little volume, Mr. Smiles has somewhat enlarged the "Life of Telford" originally published in his *Lives of the Engineers*, and fitly introduces an account of Telford's great engineering works—his Highland Roads and Bridges, Caledonian and other Canals, Menai and Conway Bridges, Docks, &c.—by a view of the state of our roads and mode of travelling before his time. This record of Telford's honourable and useful life, might be placed with advantage in the hands of every lad destined to earn his bread by honest labour.

Curious Myths of the Middle Ages. By S. Baring-Gould, M.A. Second Series. (Rivingtons.)

That, on his first visit to the varied field of mediæval mythology, Mr. Baring-Gould should have culled as samples of its richness the most brilliant of the flowers that bloomed in it, is scarcely to be wondered at. But it shows how fertile is the soil when he is enabled to cull from it so goodly a second crop as that which he here presents to us. The myths treated of in the present volume are twelve in number. They vary in interest: those of "St. George," and "The Piper of Hameln" being perhaps the most so. But the other ten—St. Ursula and the Eleven Thousand Virgins; The Legend of the Cross; Schamir; Bishop Hatto; Melusina; The Fortunate Isles; Swan Maidens; The Knight of the Swan; Sangreal; and Theophilus—are all curious and well worth reading.

Count Lucanor; or, the Fifty Pleasant Stories of Patronio, written by the Prince Don Juan Manuel, A.D. 1335-47. First done into English by James York, Doctor in Medicine. (Pickering.)

Remembering the very interesting account of the collection of tales written by Don Juan Manuel under the title *El Conde Lucanor*, which appeared in the *Foreign Quarterly* some years since, it has been matter of wonder to us that the work has never been translated into English. But, as we learn from the Introduction to this the first English version of this remarkable book, written, be it remembered, in the fourteenth century, the first complete edition of the original appeared only seven years ago under the superintendance of Don Pascual de Gavango. Whether as a picture of Spanish life, at the time it was written, whether for its antique simplicity, or for its

bearing on the history of Fiction, the book is one which well deserved to be translated.

Enoch Arden. Poema Tennysonianum Latine redditum. (Moxon.)

Enoch Arden, admirably translated into Latin verse by the Margaret Professor of Divinity. Was ever higher tribute paid to living poet, than that which Mr. Selwyn has offered to the Laureate in this handsome volume?

BOOKS RECEIVED.—

We have a number of small works waiting for notice, which notice must for obvious reasons be but brief. First and foremost are two little volumes of Messrs. Low's Bayard Series, which we can specially commend; the first consists of *The Essays of Abraham Cowley*, which are not half so well known as they deserve; the second is a charming story, which we suspect will be as new to many of our readers as it was to ourselves—*Abdallah, or the Four-leaved Shamrock*, translated from the French of M. Laboulaye, the eminent French Jurist.—*The Genealogy of the Family of Cole* is a carefully compiled little volume, privately printed, and appropriately dedicated to the Earl of Enniskillen.—*A Collection of Private Devotions for the Hours of Prayer*, compiled by Bishop Cosin (Parker), and *The Definitions of the Catholic Faith and Canons, and Discipline of the First Four General Councils of the Universal Church, in Greek and English* (Parker), are sufficiently characterised by their respective title-pages.—*National Honours and their Noblest Claimants*, by J. E. Bigsby, LL.D. The noblest claimants, according to Dr. Bigsby, are men of letters: this is an opinion not universally adopted by men of letters themselves.—Messrs. Letts's various utilitarian Annuals for 1868 continue to merit the patronage which their variety and utility have so generally secured for them; we have now to notice several different issues, foremost among them being *The Diary for 1868; The Office Calendar; Clerical and Mercantile Tablet Diary; Letts's British Tariff; and Letts's Parliamentary Register and Almanack.*

UNIVERSAL ART CATALOGUE.

When Lord Campbell declared that it ought to be made a penal offence to publish a book without an Index, the opinion did justice to that strong common sense which was his great characteristic.

What an Index is to one Book a Catalogue is to all Books.

No one who has had much to do with literary or historical research could for a moment doubt the vast utility of one great General Catalogue of all Books. But the preparation of such a Catalogue must necessarily involve great cost and much labour, and take years to accomplish; and if ever it be accomplished will only be brought about by the preliminary publication of a series of special Catalogues.

It was on this, among other grounds, that we thought, and still think, the project of a UNIVERSAL ART CATALOGUE one well deserving the encouragement and co-operation of all Students of Art and Men of Letters. It is a step in the right direction. Nor can we doubt, if the attempt be crowned with the success which may reasonably be anticipated, and which it assuredly deserves, that it will eventually be followed by other divisions of that great desideratum—a UNIVERSAL CATALOGUE.

It is, therefore, with great satisfaction that we announce to our readers that arrangements have been made with the Department of Science and Art for the publication of the UNIVERSAL ART CATALOGUE in our columns. NOTES AND QUERIES will, for that purpose, be enlarged to thirty-two pages on and after Saturday the 4th of January—four of which pages will, from that time, be devoted weekly to such Catalogue.

This Catalogue, it will be remembered, is in its present form (though of course not complete) as complete as all the resources at the command of the Department of Science and Art can make it; and far more complete and extensive than any similar Catalogue ever committed to the press.

Brought, through the medium of "N. & Q.," under the eyes of a numerous body of readers, who, as experience has shown, are especially qualified and peculiarly willing to assist in the discovery and preservation of bibliographical facts, it cannot be doubted that the errors and omissions inseparable from a first attempt to compile such a Catalogue will be gradually done away with, till the work be brought as near perfection as any work merely human can be; and the result will be that great desideratum for lovers and students of art, throughout the whole civilised world,—a work which may fairly claim to be considered a

UNIVERSAL ART CATALOGUE.

* * For further particulars, as to the object and nature of the Catalogue, see our advertising columns.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of price, &c., of the following Book to be sent direct to the gentlemen by whom it is required, whose names and address are given for that purpose:—
GROSE'S ANTIQUITIES. Vol. VI. Large 8vo, published by Hooper, 1785.

Wanted by *Mr. H. T. Cooke & Son*, Bookseller, Warwick.

Notices to Correspondents.

UNIVERSAL ART CATALOGUE.—The pagination of this portion of each number will be separate; so that it may form a complete work in itself.

A LONDON PRIEST.—Will our Correspondent say where a letter may be addressed to him?

We have to repeat that it is quite impossible for us to send private replies to Querists.

F. G. W. (Oxford). "Upwards of" certainly means (not less) but more than, indefinitely, to a greater or higher number. So thought Shakespeare, where *Queen Katharine says to King Henry VIII.*—

—Sir, call to mind
That I have been your wife in this obedience
Upward of twenty years."

Henry VIII. Act II. Sc. 4.

O. H. W. H. Ireland's work, David Rizzio, does not appear to have been published.

R. C. S. W. *Contemporary* (not cotemporary) is considered the correct spelling. See "N. & Q." 1st S. xii, 415.

C. W. M. The origin of the phrase "apple-pie order" is to be found in the once familiar "cap-à-pied."

E. F. A. M. The word *Honorificabilitudinitas* has been noticed in "N. & Q." 3rd S. viii. 386; and its early Latin use in vol. x. p. 179.

THOMAS WARNER. Longman and Luker, violin makers, are certainly unknown to fame.

CHALK DOWN. The Common Prayer-Book of 1601 is of no particular value.

ERRATA.—3rd S. xii. p. 461 col. 1. line 21, for "Sancto" read "Sanuto;" and line 26, for "De Yochis" read "De Tochis."

"NOTES & QUERIES" is registered for transmission abroad.

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LONDON, SATURDAY, DECEMBER 28, 1867.

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Notes.

DID JOHN WESLEY WEAR A WIG?

Much has lately been written in "N. & Q." on the episcopal wig. I would venture now to ask, Did John Wesley wear a wig? the answer to which question I imagine to be in the negative. There is an anecdote of an old lady who went to hear a popular out-door preacher of the past century; and, on being asked as to the sermon, replied, that the crowd prevented her from getting sufficiently near for hearing, but that she was amply gratified, for she "saw his blessed wig." I forget the preacher's name whose head was covered by this anecdotal wig: perhaps it was George Whitefield, whose portraits represent him as wearing a small "bob" wig.

What is the authority for the received portraits of John Wesley? I have three engravings of him now before me—full-face and three-quarter; and they agree, in every respect, with the profile portrait of him given, without a painter's name, as the frontispiece to Southey's *Life* (the edition of 1846, edited by the Rev. C. C. Southey). In all these the long hair falls low upon the shoulders, and its two rows of curls are so regularly arranged and neatly trimmed, as to suggest the idea of a wig. This was in Wesley's old age, when we read of him that, in the street of a crowded city, he attracted notice by "his long hair, white and

bright as silver." (Southey, ii. 397.) This would seem to refer to his own hair, and not that of a wig. I fancy that Wesley had as great an antipathy to wigs as he had to tea; and, while he considered that he injured his health by drinking tea, his mother thought that his constitution was impaired by his wearing his hair to so great a length. So, here was an instance of tea *versus* hair. The tea he readily gave up and heartily denounced; but he was a very Absalom for his long locks, and refused to part with them. When an Oxford undergraduate, he permitted them to flow over his shoulders in an unkempt state; and when remonstrated with for the singularity they caused in his appearance, he replied that the money employed in the vile fashion of powdering and dressing the hair would be much better bestowed upon the poor. "As to my hair," he said, "I am much more sure that what this enables me to do is according to the Scripture, than I am that the length of it is contrary to it." Eventually he condescended to adopt the middle course proposed by his brother Samuel, and to cut it somewhat shorter, "by which means the singularity of his appearance would be lessened without trenching upon his meritorious economy." (Southey, i. 63.)

That exceedingly careful writer, Mrs. Charles, has, I think, made a little slip in her description of John Wesley: "a small man, rather thin, with the neatest wig," &c. (*Diary of Mrs. Kitty Trevelyan*, p. 41.) But, elsewhere, she quotes John Nelson's description of Wesley preaching at Moorfields: "As soon as he got upon the stand, he stroked back his hair." (See also Southey's *Life* for this.) In 1743, when Wesley was so brutally attacked by the mob at Walsall, they caught him "by the hair" and dragged him from the door of the house. Afterwards, cowed by his boldness and words, one of the ringleaders said, "Follow me, and not one soul here shall touch a hair of your head." (Southey, i. 393.) All this is adverse to his wearing a wig. Wesley also, in preaching on dress, inveighed against men "wearing gay, fashionable, or expensive perukes"; and although he did not, in precise words, condemn the wearing of wigs, yet, when he was asked, in the Conference of 1782, if it were well for the preachers to powder their hair and to wear artificial curls, he merely said, that to "abstain from both is the more excellent way." The portraits of him, however, convey the idea that his long and carefully-curved hair is a wig; or, if not a wig, how were those curls produced? Wesley would appear to have thought the employment of a perukier a sinful waste of money. Whence, too, that portrait? who was the painter?

There is a picture by an American artist, Mr. Geo. Washington Brownlow, representing Wesley preaching on his father's tomb in Epworth church-

yard, June, 1742. It is a charming picture, in the style of Frith, and worthy of that artist; and it has been photographed on a large scale by Mr. C. Thurston Thompson. In this picture we have the familiar figure of Wesley, with his aged features and long silvery hair with its two rows of curls. This is clearly an error, as Wesley was only thirty-nine years old at the time. He preached in the evening: but the lighting of this picture is certainly not later than the noonday hour (as determined by the position of the church); and the hearers of Wesley do not answer to his own description of the scene, either in numbers or in the way in which they evinced their feelings—groaning, dropping down as dead, &c. This, however, was not very well adapted for a pleasing picture; and probably the painter may have designedly committed the anachronism of making Wesley nearly half a century older than he really was, in order that he might present to the public the figure with which they were most familiar. When Mr. Marshall Claxton painted the picture of "Wesley and his Friends at Oxford"—engraved by Bellin—he avoided this anachronism, and represented a young man. But, I have been told that this very truthfulness injured the sale of the engraving, would-be purchasers saying "What! that John Wesley! why, he had long white hair," &c. So that he passed from Scylla to Charybdis. How, too, did Mr. Claxton get his portrait of the youthful Wesley? had he any authentic portrait to guide him? or did he construct it from internal consciousness, as the German did with the camel?

One more note on Wesley's hair, and I have done.

In the *Life* of the poet Crabbe, by his son, we are told that, one evening, Crabbe went to a dis-senting-chapel at Lowestoft—

"to hear the venerable John Wesley on one of the last of his peregrinations. He was exceedingly old and infirm, and was attended, and almost supported in the pulpit, by a young minister on each side. The chapel was crowded to suffocation. In the course of the sermon he repeated, though with an application of his own, the lines from Anacreon—

"Oft am I by women told,
Poor Anacreon! thou grow'st old;
See, thine hairs are falling all,
Poor Anacreon! how they fall!
Whether I grow old or no,
By these signs I do not know;
But this I need not to be told,
'Tis time to *live* if I grow old."

"My father was much struck by his reverend appearance and his cheerful air, and the beautiful cadence he gave to these lines; and, after the service, introduced himself to the patriarch, who received him with benevolent politeness."

Crabbe was afterwards much annoyed by the preaching of the Wesleyans in his own parish of Muston. He mentions Wesley and his followers

in *The Borough*, Letter IV., at the close of which letter he describes a sermon of Wesley's, of whom he speaks in the highest terms:—

"Their John the elder was the John divine."

CUTHBERT BEDE.

DIFFERENT STATE OF PROOF ENGRAVINGS.

In a recent Catalogue of Works of Art ("The valuable Stock and Collection of Works of Art of the late Mr. John Clowes Grundy," Manchester, November, 1867), the different appellations of proof engravings seem to me worthy of being put together and preserved in "N. & Q.":—proof—proof engraving with all the margin, unmounted—remark proof—artist's proof—artist's proof on India paper—proof before any letters, and publication line (this was a most splendid specimen of Desnoyer's "Vierge aux Poissons," after Raphael, marked in the Catalogue as "extremely rare," *vide* p. 69)—remark proof with the white jewel (a fine specimen of Biondi's "Magdalene," after Carlo Dolce)—India proof—lettered proof—artist's proof before the line—unfinished engraver's proof—proof: first state—brilliant proof—India print—proof before any letters—India proof before letters—proof before line or border—proof with the arms (a fine impression of Garavaglia's "Madonna della Sedia," after Raphael)—original artist's proof—engraver's proof with the burr—print with the number on the plate—India proof: first state—first proof on India paper—remark proof with white stick (a splendid specimen of Raphael Morghen's "Noli me Tangere," after Barocccio)—proof retouched—original impression before the comma (an excellent specimen of Raphael Morghen's "Last Supper" after Da Vinci)—lettered proof—impression before the retouch—engraver's proof with the burr, and before the border—proof before the publication line and date—unfinished proof—engraver's proof with the burr on the margin—India open letter proof—proof in the first state, with the burr—presentation proof with engraver's autograph—autograph proof—first proof: original print—middle plate—engraver's proof, touched on by the painter (by Turner)—original subscriber's copy—open letter proof—artist's proof signed by the painter—artist's proof signed by the painter and the engraver—proof of the second plate—private plate: proof (T. Landseer's "Man proposes and God disposes," after Sir E. Landseer)—signed artist's proof—very first proof.

HERMANN KINDT.

"OUR OWN CORRESPONDENT."

As the history of the nineteenth century will be chiefly compounded from newspapers, and *The Spectator* has prophesied a permanent duration to "N. & Q.," I write to put future historians on their guard against supposing that all newspaper correspondents are such as they describe themselves. The penny provincial press delights in smart outlines of the week's work in Parliament, by "an independent member," or "a silent member," and when the membership is not directly asserted, it is implied by the correspondent saying, "we listened impatiently," "we divided," &c. &c. Not having a seat in the House, I cannot from my own knowledge say that these articles are not written by those who have; but, as I often sit in Westminster Hall, I feel warranted in noticing some strange things which appeared in one of the best country papers on Saturday, Nov. 30, in a letter headed "Gossip in Westminster Hall, by a Bencher of the Back Benches." After a well-deserved eulogy on a living judge, who, by the way, was appointed during the ministry of Lord Palmerston, the barrister says:—

"There are Judges and Judges. The public out of doors are very apt to imagine that when a man becomes a Judge he casts his slough like a caterpillar, and becomes a full-blown Judge—wise, judicious, discreet—on the instant. When Judges were chosen for other than political reasons, this might have been partially true. But if it ever was true, it is an error now, so gross that no being above twelve years of age should entertain it. Let me concede that Lord Palmerston was a great statesman, wise, and anything else you please; and I will say, that if all his best acts and virtues were massed together they would not balance the mischief caused by the *mode of appointing Judges he introduced*. It may be nothing to have political thimble-rigging extolled as a virtue, but when that thimble-rigging is extended to a wholesale corruption of justice, by the exaltation of inferior and incapable men—poisoning the waters of truth in the well—then, if the nation could see it, the country is in as fair a way of declining, as by any process I can conceive. *Lord Palmerston cared nothing for justice, or, in his cynicism, believed that any politician sufficed for the bench. But we here see the difference.*"

The three chiefs have generally been active politicians. When a vacancy occurs, it is usually, not invariably, filled by the Attorney or Solicitor-General. The twelve puisne judges are appointed by the Lord Chancellor, and I never heard that any Premier of our time had interfered even to influence the selection. I may say that if there had been any such gossip, I must have heard it.

From the same letter I take one more bit of gossip, which may have been uttered in Westminster Hall, by some barrister who thought that knowledge of law might be inferred from ignorance of literature:—

"But here, before going further, I am tempted to moralise. Where are all the poet laureates buried? Where are the works of all the poets that even Samuel Johnson has immortalised? Who has read Sprat's poems, or Tickell's? Probably one reader in Birming-

ham; but who else in the habitable globe? Mr. Tennyson is a great man; but will it be believed—I had it from an eye-witness—that when Southey's 'Thalaba' was published a queue of expectant readers waited for hours the arrival of the coach that was to bring the first impression to Edinburgh? *But then Southey was laureate*, and, perhaps, fifty years hence it will be as hard to find believers in 'Maud' as in 'Thalaba.' Of course we are wiser. The Tennyson admirers think this nonsense. But have you read 'Thalaba'?"

The first edition of "Thalaba" was published at Bristol by Biggs and Cottle in 1797. Of its success, Southey says in his preface to the edition of 1837, p. xii:—

"I was in Portugal when the first edition of 'Thalaba' was published. Its first reception was very different from that with which 'Joan of Arc' had been welcomed. In proportion as the poem deserved better it was treated worse."

Southey was not laureate till 1813, when he succeeded Pye. AN INNER TEMPLAR.

CENTENARIANISM: MR. WILLIAM PLANK.

The following letter is from *The Standard* of November 9, 1867. Perhaps the writer of it, or some one acquainted with the facts, will furnish the readers of "N. & Q." with such further particulars as will satisfactorily prove that Mr. William Plank is now in his 101st year:—

"A Centenarian—A Schoolfellow of the late Lord Lyndhurst.

"TO THE EDITOR.

"Sir,—I have thought it worthy of public record that Mr. William Plank, an old inhabitant of this town, has this day attained the remarkable age of 100 years, having still the use of all his faculties, with the exception of that of vision, which he lost eleven years ago. He has been an inhabitant of Harrow, occupying the same house, 56 years. He is the son of James and Hannah Plank, of Wandsworth, Surrey, where he was born on Saturday, Nov. 7, 1767, and baptised Nov. 29 of the same year. It may be of further interest to record that for a year (viz. in 1780) he was a schoolfellow of the late Lord Lyndhurst. They were at the school of Mr. W. Franks, of Clapham. Mr. Plank left in 1781, leaving young Copley still at the school.

"Mr. Plank was originally intended for commercial pursuits, and was bound apprentice at Salters' Hall, City, on the 22nd March, 1782, to his elder brother, a calico printer and a member of the Salters' Company. Mr. Plank is and has been for many years 'father' of the Salters' Company. He was admitted to the freedom and livery of the company and the city on the 20th October, 1789, and therefore may be considered almost to a certainty the father of the City of London. I saw him out walking, with the assistance of a friend, the day before yesterday, and at his house to-day. He is quite cheerful, and well able to receive the congratulations of his friends and neighbours.—I am, Sir, your obedient servant,
"WM. WINKLEY, F.S.A."

"Harrow, Nov. 7.

"P.S.—Before he came to Harrow he was frequently ailing."

H. FISHWICK.

[This is the best authenticated case of centenarianism which has yet been produced in our columns. Mr. Plank

had been for many years "Father" of the Salters' Company, and at the dinner after the Monthly Court held by them for the transaction of business on the 7th November last, the presumed centenary of Mr. Plank's birth, the Company received from him the following telegram:—

"Mr. Plank, Harrow, to the Master Warden and Court of Assistants.

"Mr. Plank has this day completed his 100th year, and is in good health and spirits. A party of friends dine with him to-day."

To this telegram an answer was returned, announcing "That the Company were then drinking the health of their centenarian colleague."

Mr. Plank died twelve days after, viz. on the 19th November.

We have ascertained that Mr. William Plank was apprenticed to Mr. James Plank to learn the trade of a calico printer, on 28th May, 1782, at which time he must have been upwards of fourteen years of age; and the indenture has this endorsement: "Took up his freedom in the Salters' Company, Oct. 20th, 1789," at which time Mr. Plank must have been upwards of twenty-one years of age.

The Register of Wandsworth shows that William, son of James and Hannah Plank, was christened 29th November, 1767. The only evidence which is wanting to establish that Mr. Plank was a centenarian is the proof that he was born on the 7th November; but common repute may surely suffice upon this point; and if so, Mr. Plank had unquestionably attained, at the time of his death, the remarkable age of one hundred years and twelve days!—ED. "N. & Q.,"

ROD OR SLIT IRON.—In Beecroft's *Companion to the Iron Trade*, 1857, p. 249, is contained the following note:—

"The first mill erected in England for slitting iron into nail-rods was erected at Kirkstall Forge, near Leeds, about the year 1594."

Newcastle-on-Tyne.

J. MANUEL.

DEAN SWIFT: BROB-DIN-GRAG.—Old "N. & Q." should be the repository for the following note, which appears in the *Daily News* of Nov. 30:—

"Sir,—Saturday, Nov. 30, 1867, will be the 200th anniversary of Dean Swift's birth. Let it be marked in your columns by the insertion of the following extract from this month's *Fraser*, which corrects a long-standing error, and obliterates a juvenile difficulty: 'It is very strange that the printer's mistake of Broddingnag (which Swift himself pointed out in the letter from Captain Gulliver, prefixed to the edition of 1727) should be perpetuated to this day. Let this unpronounceable and blundering word be universally dropped for the future, and the oft-mentioned country of giants be known by its true name of BROB-DIN-GRAG.—I am, &c. "A. J." Penge.

E. S.

GOLD IN AUSTRALIA.—In the *Freemason's Magazine* for June, 1793 (p. 63), there is a paragraph referring to a reported discovery of gold at Port Jackson. This would be from some other publication, and relate to the year 1792.

HYDE CLARKE.

"THE PRICKE OF CONSCIENCE."—In the preface to the valuable edition of this specimen of old English literature, lately published by Mr. Morris, no reference is made to several MSS. of the poem contained in the Douce collection of MSS. in the Bodleian Library. I am unable to speak as to the importance of the Douce MSS.; but as it is most likely, from his silence regarding them, that Mr. Morris was unacquainted with the existence of the MSS. in question, I venture to mention them as being probably worthy of notice by Mr. Morris, in the event of a new edition of his work being required. Several other productions of Richard Rolle, of Hampole, are enumerated in the Douce Catalogue, and might "furnish material for the study of a most important English dialect, the published vocabulary of which is confessedly very meagre; and the influence of which upon the classical or written language has as yet received but little attention." (See Mr. Morris's Preface.)

J. MACRAY.

Oxford.

"HYMNS FOR INFANT MINDS," FIRST EDITION. It may be well to record what appears to be unknown to the Rev. J. Taylor, author of *The Family Pen*, a lately published account of the Taylor family, that the above work was first published in 1810, 18mo, front. (dated June 20), title, preface, and contents, pp. viii.-100. It contains seventy hymns; while the 35th edition, 1844, the last revised by Mrs. Gilbert (Ann Taylor) has ninety-three, the additions being Nos. 4, 8, 12, 16, 20, 24, 25, 29, 33, 37, 38, 39, 44, 48, 49, 50, 54, 58, 64, 70, 77, 84, 91. In this there are many alterations, but no hymn in the original edition is omitted. A curious illustration of the rarity of first editions of children's books is furnished by the fact, that the earliest in the possession of that indefatigable collector of the works of our British poetesses, the late Rev. F. J. Stainforth, was the eighth, dated 1816.

EDWARD RIGGALL.

Bayswater.

Queries.

ATTAINERS OF 1715 AND 1745.—Where can I find an account of these attainders? I am told that a Scotchman of the name of Bewley was beheaded in 1745, in the cause of the Stuarts. Perhaps some of your readers can authenticate the fact with Christian name and title? Δ.

AUCH ICH IN ARCADYEN!—This is the motto of Goethe's Italian diary. Is it a quotation from some of his other works, or is he quoting it from some other author? I am aware that many of his pithy sayings may be traced elsewhere.

C. T. RAMAGE.

AUTHORS' FAVOURITE WORKS.—In the recently written preface to the "Charles Dickens" edition of *David Copperfield*, Mr. Dickens honours his readers with a new and most interesting confidence, to the effect that of the numerous "children of his fancy" David Copperfield is elected to the prominent position of "favourite."

To an ardent lover of any special author such a statement would invest the work in question with an additional value and importance; and could a list be compiled of works distinguished by the acknowledged preference of their respective writers, I think it would be the means of imparting much gratification to every gradation of reader and student. Can any reader of "N. & Q." furnish me with any authenticated data of this description.

EDWARD C. DAVIES.

Cavendish Club.

CHARLES I. AT OXFORD.—In the *Parliamentary History* (edit. 1807, vol. ii. col. 598) mention is made of the proceedings of King Charles I.'s Parliament at Oxford, "printed there by Leonard Litchfield with the King's authority." Will some one give me the exact title of this book?

CORNUB.

THE COUNTESSSES OF HEREFORD.—Have any of your genealogical correspondents ever tried to disentangle the confusion of the Bohun pedigree during the 13th century? Of three Earls and five Countesses, the mutual relationships baffle my genealogical acumen? These are—Earl Henry (son of Earl Humphrey), second Earl of Hereford, d. 1220; Earl Humphrey, his son, third Earl, d. 1239; Earl Humphrey, his son, fourth Earl, d. 1275; Countess M—— (initial only given), who was divorced and had re-married Roger de Dantes before 12 H. III.; Countess Matilda, heiress of Essex, m. 1228, d. 1236; Countess Matilda, daughter of Ralph, Count of Eu; Countess Matilda de Auenesbiry, d. 1273; Countess Matilda, daughter of Ingelmar de Fienes, who was cousin of Queen Eleanor (qm. which?), and d. before her husband, on St. Leonard's day (year provokingly omitted).

The fact that all, or all but one, of these ladies were called Matilda imparts an additional element of difficulty. The only one of them who can with confidence be assigned to any Earl in particular is the heiress of Essex, who was the wife of that Humphrey who died in 1239. But even here the dates connected with her children are inexplicable. We find an Alice, daughter of Humphrey, Earl of Hereford, who was married to Roger de Tony in 1239, her father then living. As one of the Earls died in this year, she might have been the daughter of either of the two. She does not appear in the Chronicle of Walden as daughter of the elder; and the Roll which records the marriage expressly states that she was the daughter of the younger, the son of Matilda of Essex.

Yet, according to the Chron. Wald., as Matilda was married in 1228, and her son Humphrey born in 1231, he can only have been eight years old when his daughter was married to Roger de Tony. Again, Ralph, the youngest son of Matilda of Essex, was born (on the same authority) in 1239, three years after the decease of his mother.

Will anybody help me out of the labyrinth?

HERMENTRIDE.

MORTLAKE.—At this place, in Surrey, there was but one pottery existing in 1831, though at some time earlier there were two at work. The former one appears to have been a small affair of white stoneware, belonging to Joseph Kishire. The other pottery, for delf ware, had been worked by Wagstaffe & Co. I think this firm succeeded Price shortly before 1811. I am led to consider that Price succeeded Searles somewhere about 1800. I should be glad to know if this be correct; also if Searles founded the factory; if so, in what year; and also what became of his family. I was informed in my younger days that the brown "Toby" jugs were invented at this pottery, I presume either by Searles or by his predecessors, if there were any.

W. P.

NUREMBERG.—In the lower and frightful "oubliettes" yet to be seen by the curious, in the Prison Tower at Nuremberg, is a range of dungeons used so late as the 17th century. Over the door of each is a symbol representing (*inter alia*) either a horse, a stag, a hare, a dog, a stork, a camel, a cock, or a cat. Will any of your correspondents explain the reason of those hieroglyphics being so placed, and their meaning, and whether any similar instance can be cited.

J. A.

Peckham.

POLKINGHORNE.—What is the meaning or derivation of the name of Polkinghorne? Is Polquhairn the old Scotch version of Polkinghorne? I met with the name of Polquhairn Ranking in a note in *Bell on the Laws of Scotland*, vol. ii. p. 966.

PAKEHA.

Karauri, New Zealand.

JOAN, POSSELLIUS.—I send the title of what I fancy must be a rare as well as interesting little volume, and shall be glad to know anything further respecting its author. Was it in use as a school book?

"Apothegmata Græco-latina Joan. Possellii quondam Professoris Academiæ Rostochianæ, celeberrimi inter Græcos et philologos nostri seculi facile principis. Hactenus a multis multum expedita. Editio prorsus nova, elaborata opera Joan. Possellii filii, Græcæ lingue in Rostochiensis academiæ Professoris.—Excudebat G. D. impensis Gulielmi Nealand, apud quem prostant venales sub signo Coronæ in vico vulgo vocato Duck Lane, MDCLII."

E. H. A.

SHERIFFS' FIRE BUCKETS.—In the pages of *The City Press* of Dec. 7, 1867, there is a state-

ment "that all they (the Sheriffs of London) get in turn from the citizens are six fire buckets—a strange present truly, if what one hears is true." This is the return for all *their* outgoings, the Guildhall dinner, the Old Bailey dinners, the carriages, the gold chains, &c. Is this gift a fact? and if so, what was the origin of it? W. P.

SR. SIMON.—M. Jules Favre, in his speech on the Roman Question, in the French Legislative Assembly (*Times*, Dec. 5th), said the following:—

"One of the most eminent speakers, Monseigneur de Paris (laughter)—pardon, Gentlemen, I speak like M. de St. Simon: since we are brought back to his epoch we may be permitted to use his language (laughter, and approbation on the left of the speaker):—Monseigneur de Paris recognises that the intervention is an expedient," &c.

Why the laughter? Why the cheers? What was the language of St. Simon? Will some one please to elucidate, for
DEPUIS LA REVOLUTION.

SMITH (THE POKER ARTIST).—What is known of this genius, who used the poker instead of the brush, and *burned* where others daubed? At the back of the western gallery in the fine old church of Skipton-in-Craven is a clever "Annunciation" from the irons of Smith. I have heard that he was a native of Skipton. He certainly had his studio in the castle there, immediately over the grand entrance. He was a man of talent, and "real Smiths" fetch a good price at the London picture-shops. Was he the inventor of the art?
STEPHEN JACKSON.

"THE SNOW."—Would any of the readers of "N. & Q." have the goodness to furnish me with the name of the author of a short poem on "The Snow," of which this is the first stanza?—

"What angel is passing from heaven,
With her white robe trailing in air,
Cold as the form to the grave that is given,
Pale as the face of Despair?"

D. M. MAIN.

60, Hill Street, Garnet Hill, Glasgow.

TRANSLATIONS.—Will some correspondents kindly answer the following queries?—

Which is the best Italian translation (in verse) of *Paradise Lost*?

Who is the best Italian translator of *Shakspeare*?

Is there any literal prose translation in our language of the *Purgatorio* and *Paradiso* of Dante? Dr. Carlyle has, I believe, limited his labours to the *Inferno*.

Whose is the best *German-English* and *English-German Dictionary*?
JONATHAN BOUCHIER.

WALKLEY'S CATALOGUES OF PEERS, BARONETS, AND KNIGHTS.—In the list of baronets published by Thomas Walkley in 1652, is "Dame Mary Bolles of Ardworth" (p. 107). Was this lady a widow, or did she get on the list in her own right? There must have been more baronets' widows than

herself. In the same book it appears that, on the 23rd September 1635, the Earl of Lindsey knighted on board His Majesty's Royal ship the "Marehonor," John Lord Pawlet of Hinton St. George; John Pawlet his son; James Douglas, the son of the Earl of Morton; John Digby; Charles Howard, son and heir of Sir Francis Howard of Bookham, Surrey; and Elias Hicks, one of the gentlemen Pensioners to His Majesty. What was his authority to confer knighthood? On July 5, 1632, Anthony Vandike was knighted. Martin Van Tromp, Admiral of Holland, was knighted at Dover, in February, 1641. The same work contains a catalogue of knights made from April 12, 1625, to the end of 1641. Another catalogue contains a similar list from 1641 to April 1646.
T. F.

WOLWARDE.—In the following line (*Pricke of Conscience*, l. 3514)—

"And fast and ga wolwarde, & wake,"—

does *wolwarde*=woolward (*i. e.* "without linen"), or the Anglo-Saxon *wol-weard*=plague-ward?

Going without linen seems to have been a common form of penance (see Halliwell); but the editor of the version of the Philological Society glosses *wolwarde*=wretched, plagued.

JOHN ADDIS, JUN.

Rustington, Littlehampton, Sussex.

Queries with Answers.

THOMAS FRYE, born in Ireland 1710, died in London 1762, was a portrait-painter, and engraved in mezzotint, besides other known portraits, about twenty, nearly the size of life, known as *Frye's heads*. They are evidently portraits, but it is not known of whom, except his own (marked *Ipse*), King George III., and Queen Charlotte. Can any of your readers supply the names of the persons, and identify them with the portraits, or give any particulars of Frye himself?
SUBSCRIBER.

Warwick.

[Thomas Frye was born in or near Dublin in 1710, but came very early to London, where he practised portrait-painting in oil, crayons, and miniature. The companion of his journey was Michael Stoppelaer, an artist also as well as player, but more celebrated for his Irish blunders than his acting. In 1734 Frye had the honour to paint a full-length likeness of Frederick, Prince of Wales, now in Saddlers' Hall, Cheapside. His genius was not confined to this art; but, it is said, he was the first manufacturer of porcelain in England, and that he spent fifteen years in bringing it to perfection at Bow. Here his constitution suffered from constantly working among furnaces, which compelled him to retire into Wales, where his health was perfectly restored. On his return to London he resided in Hatton Garden, and re-

su ned his profession as an artist, to which he now acted mezzotinto engraving. He died of a consumption, brought on by intense application, on April 2, 1762. A list of Frye's portraits is given by Nagler, *Künstler-Lexicon*, iv. 515; but we fear the anonymous ones cannot now be identified. There is an excellent account of this artist in the *European Magazine*, xiv. 397, with a portrait. See also Pilkington's *Dictionary of Painters*.]

BATTLE AT WIGAN.—Is there any book or pamphlet that gives particulars of the battle of Wigan Lane on August 25, 1651, when the Earl of Derby and his forces were defeated by Colonel Lilburne—"In which conflict the Lord Widdrington, Sir Thomas Tildesley, Col. Trollop, Col. Beinton, Lieut.-Col. Galliard (faithful subjects and valiant soldiers), with some others of good note, were slain,"—or any particulars of the Sir Thomas Tildesley or his family? SUBSCRIBER.

[The following pamphlet of eight pages, containing the imprimatur of Henry Scobel, Clerk of the Parliament, is entitled "A great Victory, by the blessing of God, obtained by the Parliaments Forces against the Scots Forces, commanded by the Earl of Derby, on the 25 of August, 1651, near Wigan in Lancashire, certified by a Letter from Col. Lilburne, and two Letters from Chester: also a Letter from Col. Birche to Mr. Speaker. 1500 totally routed: Earl of Derby wounded and pursued towards Bolton: Lord Widdrington mortally wounded and taken prisoner: 400 prisoners taken, amongst which many officers and gentlemen of note. Slaine, three knights and divers colonels, and other considerable officers and gentlemen; with a list of the chief particulars of the victory." Lond. 1651, 4to. A copy of this rare pamphlet is in the British Museum. There is a biographical notice, accompanied with a portrait, of that gallant loyalist, Sir Thomas Tyldesley, in Baines's *History of Lancashire*, edit. 1836, iii. 610, and the inscription on his monumental pillar, marking the spot where he fell in Wigan Lane, is printed with an illustration at p. 546 of the same volume.]

WALTHAM-ON-THE-WOLDS.—Can you inform me about the time the last markets were held at Waltham-on-the-Wolds, a town five miles from Melton Mowbray, in Leicestershire, and why such markets were discontinued? It is still represented as a market town in some almanacs and other books. E. S. CLARK.

Manchester.

[Nichols says (*Leicestershire*, vol. ii. pt. i. p. 382) that the small market at Waltham was kept up in 1591, when Wyrley visited this town; but is now [1795] wholly discontinued. There is still a fair held upon the 19th of September, for horses, horned cattle, hogs, and goods of all sorts.]

PISHOBURY.—In Horace Walpole's *Anecdotes of Painting*, Pishobury in Hertfordshire is said to have been built by Inigo Jones for Sir Walter

Mildmay. Does it still exist? and was it built "before he had seen any good buildings," or after? P. A. L.

[The mansion-house built by Inigo Jones for Sir Walter Mildmay was afterwards rebuilt upon the same site by Jeremiah Milles, Esq. in the year 1782, and finished in 1784, under the direction of James Wyatt, Esq. It is now the residence of Henry Coldicott, Esq.]

Replies.

THE PALACE OF HOLYROOD HOUSE.

(3rd S. xii. 269, 351, 438.)

In my former note I confined my observations to other authorities than Nicoll. Since, however, MR. PINKERTON *now* rests the whole question on that account, I have no hesitation in saying that in my opinion, so far from proving, it clearly disproves the burning of Queen Mary's rooms at that period.

"The whole royal part of that palace was put in a blaze and burnt to the ground in all parts thereof."

From this it is evident that the *whole* palace was *not* burnt, but only the *royal part* thereof. This clearly means the state apartments, or the portion occupied by royalty in the time of Charles I. and II. Now the crucial question is, were Queen Mary's rooms included in these apartments? MR. PINKERTON has still to prove the affirmative of this; in fact, it is a matter to which he has not as yet adverted. My impression is that the probability is all the other way. The period from 1550 to 1650 is marked by a great change in buildings in reference to the matter of comfort. We are well aware of the exquisite architectural taste of the first Charles, and there can be as little doubt that his father had in his own way a great appreciation of comfort. Their residence in England, which was in advance of Scotland in these particulars, must have led them to desire to have the same advantages in their Scotch palace during any visits they might pay to it. We have therefore strong reason to believe that during this period more modern additions were made to Holyrood, in a very different style from the massive but gloomy work of James V. These would become known as the state apartments, or the *royal part*, and would remain as distinct from the older portion of the building as the state apartments at Windsor now are from the Round Tower. It is also probable that their walls were removed when the palace was rebuilt in a certain degree of accordance with the general style of its oldest portion.

MR. PINKERTON is also, it appears to me, led away by giving too literal a sense to the expressions of a Scotch writer of the time of Nicoll. In Lesly's *Account*, p. 478, of the raids of Sir Ralph

Evars and Sir Brian Latoun in the years 1544 and 1545, we are informed: "In the same [1544] year, Melrose was *destroyit* and again *pillaged* the next year." The same strong mode of expression still lingers in remote districts. In one of these a man not many years ago was injured by an explosion of gunpowder, and a lad was hurriedly sent for the medical man of the village, to whom he exclaimed: "Doctor! doctor! you maun come this instant, for Jamie so-and-so has had his head blawn off." "My good lad," replied the doctor (a cool Peninsular veteran), "what is the use of my being in a hurry if the poor fellow has had his head blawn off?" "Oh doctor, but you maun come, as they think you will be able to save his een." I am happy to add that the *een* were saved.

GEORGE VERE IRVING.

MR. PINKERTON "thinks he has said enough to prove to any reasonable person" that Holyrood House was burnt to the ground in 1650, but the evidence adduced has led me to quite a contrary opinion.

The passage from Nicoll may fairly enough be disputed; that the palace was "*repaired* to the full integrity," does not necessarily imply that it was entirely burnt down. The improbability that the rooms in the north-west tower were planned by Cromwell to correspond with the account of Rizzio's murder, still remains; and the preservation of that portion of the building by Sir W. Bruce in 1674 would rather lead to the conclusion that it was never burnt, but that it is what it has always been considered, the work of James V. I do not write, however, merely to reiterate what your correspondent G. has already fully and clearly stated, but to give an extract from a work first published in 1693, and even MR. PINKERTON will surely allow that it confirms what has been said. I refer to John Slezer's "*Theatrum Scotiæ*, containing the Prospects of his Majesty's Castles, Palaces, &c. London, 1718." At page 6 he says: "The fore part of the palace is terminated by four high towers, two of which towards the north were built by King James the Fifth and the rest by King Charles the Second." W. R. C.

Glasgow.

I feel no inclination and assuredly less necessity to notice the new remarks of MR. PINKERTON, but am quite willing to leave to the judgment of your readers the justice of his charge against me of misrepresentation, and the extent of his own credulity.

MR. BARKLEY's argument seems to involve an obvious *non sequitur*. The strength of it is in the fact (which to note it he puts in italics), that in the case of Weare, *the body was never brought into the house at all*, while he appears to forget that the room in which the murder of Rizzio was perpetrated is *in* the house, and is yet existing and identified. G.

EPISCOPAL WIGS.

(3^d S. xii. 335.)

The bishops laid aside their wigs during the Reform agitation of 1831-2, when the animosity of the mob was being constantly excited against them by the more unscrupulous portion of the Radical press. It became unsafe for a bishop to appear in the streets of London, and I especially remember the outrageous manner in which the Bishop of Peterborough was insulted by the rabble on the occasion of his preaching one Sunday at St. Bride's church. I have not a newspaper file to refer to, but it must have been in 1831 or 1832. Very shortly after this event the episcopal wigs disappeared.

Those who are too young to remember the Reform agitation can hardly imagine the virulence with which the bishops were then assailed. Not only was their right of sitting in the House of Lords objected to, but the low journals and caricaturists selected them as special objects of insult and ribaldry. In the coarse caricatures of Grant and others, the typical bishop was a fat, bloated man, with a bottle-nose, intent upon all kinds of self-indulgence and tyranny. I remember seeing on the show-bill outside the office of *The Satirist* newspaper in the Strand, a woodcut of three bishops in their robes hanging on a gibbet. About the same time Carile, at his house at the corner of Bouverie Street, used to exhibit a life-sized effigy of a bishop, with robes and mitre, and by his side a black figure with horns, &c., to represent the devil. These signs of the times escape the notice of the historian, but are perhaps worth putting on record in a corner of "N. & Q."

JAYDEE.

The late Archbishop of Canterbury wore his wig when he was Bishop of Chester, when he wore his lawn sleeves. I have seen him in his wig at a confirmation or consecration, and have lunched with him afterwards, the wig and canonicals being then laid aside. P. P.

In reply to the question "What is the use of history?" I should say, very little, unless we are enabled to weigh the evidence, and distinguish it from tradition and fiction. For this, I like to see authorities cited at the foot of the page. A very high one is required to authenticate the anecdote of George III. and Lord Eldon; the request being contrary to the character of the one, and the answer somewhat above the wit of the other. Moreover, the king has no authority over the dress of the judges.

James Allen Park wore his wig in court, but not even on circuit when the bar dined with the judges. On Saturday, Nov. 23, all the judges in the Queen's Bench and Exchequer wore wigs, and in my forty years' experience at the bar I have

never seen a judge in court without one. For the benefit of future historians who will consult "N. & Q." it is expedient to fix the date at which wigs were still worn, as they may soon be abolished as ritualistic. AN INNER TEMPLAR.

I observed in one of your late numbers an enquiry whether the late Bishop Bagot or the late Bishop Blomfield was the first bishop to lay aside the custom of wearing the wig. This change is due to the first of these two.

Bishop Bagot, shortly after his consecration as Bishop of Oxford, obtained the consent of the king (George IV.) to appear at court without the bishop's wig. Having obtained this consent, Bishop Bagot laid aside the use of the wig on ordinary occasions. Bishop Blomfield and others followed, but I cannot say in what order. Some bishops ceased to wear the wig altogether; others continued to wear it on important occasions.

CHARLES C. CLERKE, Archdeacon of Oxford.

OXONIENSIS contradicts JOSEPHUS in the matter of the Archbishop of Canterbury's wig, and states that "certainly during the last few years of his life he laid it aside." Permit me to say that on February 26, 1860, I heard a sermon from Dr. Sumner, in Bermondsey Old Church, and that he wore a wig on that occasion. I remember it the more distinctly because it was answerable for at least one of the trains of thought which passed through my mind while listening to his grace. Here is a church, I reflected, not without historical associations and some architectural pretension, but on the whole, perhaps as ugly and disgusting as any in London; here is an elaborate theological discourse, but remarkable not at all less for its dulness than for its inconclusiveness in more senses of the word than one; and here, lastly, is an archbishop—but surely in the most curiously grotesque vestments ever worn in the discharge of an ecclesiastical function. J. F.

It seems that bishops were not always recognisable by their wigs or private costume in the last century. In *Boswell's Life of Johnson*, ed. Croker, vol. viii. p. 271, it is stated "that Johnson did not find out that the person who talked to him was a prelate; if he had, &c.," when the doctor had disagreed with the Bishop of Exeter in conversation, rather rudely no doubt. If bishops had always worn their wig, and, as now, their apron, peculiarly cut coat, and gaiters, Johnson could hardly have failed to have recognised one of their order. When was the apron first introduced? and though we have heard much as to who *last* wore the episcopal wig, it has not been stated who *first* did so. R. C. S. W.

EMENDATION OF SHELLEY.

(3rd S. xii. 389, 406.)

Shelley's poems are a sort of literary measles; every literary man suffers an attack of them some time in his life. I suffered such in the year 1839, and found utterly unintelligible the last five lines of his "Stanzas written in dejection near Naples," Dec. 1818. As they stand in his published works they are still unintelligible, and I wish to know if any one can give a better explanation than that which I am now going to offer. The whole stanza is—

"Some might lament that I were cold,
As I when this sweet day is gone,
Which my lost heart, too soon grown old,
Insults with this untimely moan;
They might lament—for I am one
Whom men love not—and yet regret
Unlike this day, which when the sun
Shall on its stainless glory set
Will linger, though enjoyed, like joy in memory yet."

If my failing to perceive the meaning of the last five lines be considered by some to arise from my own want of perspicacity, I am kept in countenance by Mr. Francis T. Palgrave, who, in his beautiful *Golden Treasury*, p. 223, inserts the little poem, with the exception of the last stanza, above-quoted in full.

Having weighed well the meaning of the last five lines, I venture to give it as my opinion that their meaning is this: Mankind might lament me *though* they do not love me; but men's regret for me would be *more* transitory than the memory of the transitory day now passing over me.

If this be the meaning of those last lines, then they should be altered into something of the following kind:—

"They might lament, *though* I am one
Whom men love not,—yet *such* regret
'S unlike this day, which, when the sun
Shall on its stainless glory set
Will linger, though enjoyed, like joy in memory yet."

I do not mean to say the foregoing are the exact words Shelley wrote. Those I despair of restoring. I offer them merely as the best explanation, and the best restoration of the present thoroughly corrupt and deplorably obscure text; adding only the friendly admonition of genial Horace—

"Si quid novisti rectius istis
Candidus imperti; si non, his utere mecum."

One word of explanation as to the serious and frequent misprints in Shelley's poems. More than half of Shelley's poems were written during what I may call his *imprisonment* in Italy, from 1819 to 1822; during which time, owing to his absence from England, he was unable to correct the proofs of his own poems. The truth is that his wife, Harriet Westbrook, was a woman of no force of character, although beautiful, accomplished, and most amiable. The consequence was that she

obtained no ascendancy over him, and he deserted her. But Miss Mary Wollstonecraft Godwin, though anything but a beauty, was a girl endowed with powerful force of character. In England she found herself and Shelley *deconsidered* in the social world; and when he went—Wednesday, March 11, 1818—to reside in Italy, she resolved and determined never to return. In August, 1819, Shelley writes to his friend Mr. Peacock:—

“I most devoutly wish I were living near London What are mountains, trees, heaths, or even the glorious and ever-beautiful sky, with such sunsets as I have seen at Hampstead, to friends?”

I could multiply quotations from Shelley's letters, showing how he groaned under his Italian imprisonment. His absence, in that sunny jail, caused his principal poems to have been very inaccurately printed.

THOS. L'ESTRANGE.

P.S. Your correspondent C. A. W. wishes the *whole* of Shelley's little poem to be made intelligible to earthly human beings! Let me remind C. A. W. of poor Shelley's own words on his “Epipsychidion”—“You might as well go to a gin-shop for a leg of mutton, as expect anything human or earthly from me.”

I, for one, repudiate O. T. D.'s emendation. His “slight” seems to me simply a slight on Shelley. My conviction is that the poet left the line as we possess it. Similar instances of carelessness are not rare in his pages, notwithstanding the delicacy of his musical ear; whereas I defy O. T. D. to present us with a precedent for his “slight breath,” however skilled he may be in sleight of hand. Furthermore and seriously, I think it is time all reverent and modest men should protest against the modern practice of cobbling and tinkering the works of writers who are no longer here to defend their own. Let us tinker and cobble our own verses—they no doubt need it hugely—but let us leave the great dead poets in peace, if we would escape the sin of sacrilege. Surely it is more becoming to take the shoes off our feet on holy ground than to ride over it roughshod, or to delve and dibble in it as if it were any man's acre. Such, at least, is my opinion, if O. T. D. and his fellow workers in the same field will forgive my fashion of expressing it.

T. WESTWOOD.

SIR ANDREW MERCER.

(3^d S. xii. 252, 467.)

If ANGLIO-SCOTUS will consult Seton's *Scottish Heraldry*, he will find, at p. 211—

“The adoption of the motto as an accessory to the heraldic achievement, which had been pretty common during the latter portion of the fourteenth century, gradually became more and more extended.”—

and at p. 144, “mottoes have not been found on Scottish seals earlier than the sixteenth century.”

ANGLO-SCOTUS has given the *French* version of the story of John Mercer: the *English* will be found in Walsingham's *Chronicle* (p. 24), Frankfort edition, 1603. Thomas Mercer held lands of the Abbot of Scone, in Perth, *cir.* 1280. His son John flourished from 1328 to 1380: he was a burghess of Perth, a merchant and banker; was on several occasions Commissioner in Parliament for the burgh, and Provost of Perth; was ambassador to Flanders in 1366, and to England in 1378; was a personal friend and confidential adviser of Charles the Wise of France, and acted as Chamberlain of Scotland during the illness of Sir Walter Byger in 1376, and was, on his death, appointed “Receptor pecuniarum Regis”; and gave up this office on Oct. 20, 1377. He married Ada, daughter of Sir Andrew Murray of Tullibardine, by whom he had Andrew, Robert, and other children.

Early in 1376, leaving the duties of his office to his son Andrew, he went to France on private business; on his return, having been wrecked off the Northumberland coast, he was seized by the English and imprisoned in Scarborough Castle. Earl Douglas, the Warden of the Marches, sent a remonstrance to Edward III., complaining of the enormity of seizing “mon homme,” as he styles him, “contre la vertue de noz grantz trews” (*i. e.* the truce of 1357).* On this remonstrance, the prisoner was released without ransom, or, as Walsingham says:—

“Cito post deliberatus fuerat ad magnum damnus totius regni et omnium incolarum. Nam si redemptus fuisset captivorum more regem et regnum inestimabili pecunia dives effecisset.”

To indemnify himself for his losses, he, in his capacity of King's Receiver, deducts 2000 merks from the ransom of King David, payable to England on June 24, 1377. He fitted out a fleet at his own charges; with these, and some French and Spanish ships under his command (hence, probably, his title of Admiral), his son Andrew attacked Scarborough in 1377, as related in Walsingham; and cruised in those seas until his capture, prior to January 1, 1377-8, by John Philpot, a citizen of London; at which date he, Andrew, as “Armiger carissimi consanguinei Regis Scotorum,” gets a safe conduct to return to Scotland. Showing that the Duke of Lancaster, to spite Philpot, had released his prisoner and sent him home with an especial safe conduct.

As to the arms: Sir Andrew's seal, in the beginning of 1355, bore the Murray arms; later in that year he was knighted, and bore the arms now borne by the family thus described:—

* See Pinkerton's *History of Scotland* (vol. i. p. 16). and Appendix (p. 441), where the letter is given.

"On MERCER's scutcheon, in a field of gold,
 Three crosses-patee gules in chief beheld:
 In base an azure star; a fesse gules too,
 Charged with three bezants glittering to view;
 'Crux Christi nostra'—graven on the scroll—
 'Corona,' forms the legend 'neath the whole.
 Of gold and bezants, the great wealth we trace,
 In him who held the High Thesaurer's place.
 The crosses-patee and the legend tell
 Of BARCLAY, noble beyond parallel;
 In MURRAY's silver star to azure turned,
 The TULLYBARDINE lineage is discerned.
 The fesse, the belt—of naval chieftainrie—
 Marks of SIR ANDREW, first of Scotland's three,
 The crest—a stork's head—couped—in beak maintains
 A water-serpent writhing in death's pains.
 The stork, with heralds, filial love designs;
 The serpent, wisdom and success combines;
 While our ancestral slogan, 'Ye Gret Pule,'
 Of Scarborough's capture speaks, and England's dule.
 Then, MERCEES, bear ye bravely, do no shame,
 Nor blot the scutcheon of our ancient name,
 For 'sycker 'tis as onie thing on erthe,'
 'The MERCEES aye are aulder than auld Pearth.'
 Strive, sternly strive, till called to lay life down,
 Through God's good grace, to make
 CHRIST'S CROSS OUR CROWN."

Scotland's three Andrews were—Sir Andrew Mercer, 1385; Sir Andrew Wood, 1484; and Sir Andrew Barton, 1520.

In 1378, Sir Andrew obtained from the crown the lands of Balleve and Balladoes; which, as well as Aldie, Meiklour and Tullybeagles, all acquired prior to 1364, are still in the female representatives of the family. Countess Flahault was fifteenth in descent from John Mercer. There are three other families lineally descended from John: the heads of these are, one the fifteenth, the other two fourteenth, in descent.

THE SEANACHIE.

"N. & Q." FROM A SICK ROOM.

I have had the misfortune to be suffering from very severe illness, and am now at a dull seaside town, where no books are to be had. During my sickness I have, however, duly received "N. & Q."; and your readers will at once believe me when I say its numbers have been no small solace to me. May I venture a few remarks on some of the late articles, and may I be pardoned if, in the absence of authorities, or from lack of memory, I should fall into any errors?

UNKNOWN OBJECT IN YAXLEY CHURCH (3rd S. xii. 128, 362.)—It seems probable that Mr. PIGGOT's suggestion is correct. He will find a very beautiful woodcut of a wheel hung with bells in the manner he describes in Mr. Street's *Gothic Architecture in Spain*, which that gentleman sketched in one of the cathedrals there.

MASONRY (3rd S. xii. 371.)—Is your correspondent correct in stating that Austria is the only

country where Masonic lodges are forbidden? I have always been told no secret societies are tolerated in any Roman Catholic countries, on the ground of their interference with the duties of the confessional. I know, a short time ago, Masonry was proscribed in Italy with the utmost rigour.

BRASSES (3rd S. xii. 374.)—A kind friend, a most able analytical chemist, has promised to make an analysis of any portions of brasses which may be sent to your office with the particulars, place, name, date, &c. The best way will be to cut off a small piece weighing fifteen to twenty grains with a cold chisel, somewhere where it would not interfere with the figure, and send it sealed up.

DR. BLOW (3rd S. xii. 433.)—The story, as I remember it traditionally, is this. The composition alluded to was in *ten* parts, and the composer while exhibiting it defied any one to add another part. The doctor desired to be left for a few hours with pen and ink, and added *ten* other parts instead of one. All this, however, would be thrown into the shade by Tallis's Anthem in forty real parts. I have heard this latter extraordinary composition is extant in MS., but have forgotten where. Perhaps some of your readers could inform us.

WENCE: WHENCE (3rd S. xii. 131, 384.)—I did venture to suggest that two words so like in spelling and in sound might, in some degree, have something to do with each other. I thought (though I did not like to say so without some investigation) that names for "the road by which thou *wendest*," and "the place from which thou *wendest*," might have something in common. We are now told that "wents" are derived from the A.-S. *wendan*; but the other word is traced to the Meso-Gothic *hwathro*, and such a storm was poured on my poor devoted head as no writer in "N. & Q." ever sustained. "Wild hypotheses"—"unscholarly"—supposition that the unlucky writer was capable of maintaining Mary Queen of Scots to be the Mary vulgarly called the sanguinary (by the way, if the former really was accessory to the murder of her husband, the appellation would not be ill deserved)—that with him "accuracy is of no consequence." Such an attack was never seen in the peaceful and friendly pages of "N. & Q." before. Your correspondent asks, "Why should the making suggestions *precede* investigation?" Simply because the suggestor may not have it in his power to investigate. He may be too busy, or away from his home and books, or too ill, or there may be many other reasons why the task of investigation should be taken up by others than the suggestor. Nay, I conceive this to be the great use of "N. & Q." It is not a vehicle for controversy, an arena for faction-fights, but "a medium of intercommunica-

tion for literary men." However, *transeat cum cæteris*. If any friendly correspondent will inform me in the meantime, I can only say I shall be under the same obligation I have often been before to correspondents of "N. & Q." If not, I must wait patiently till I can get back to my Junius, Skinner, Bosworth, &c., and satisfy myself whether *whence* is more probably to be derived from *wend* than from *hwathro*.

RULE OF THE ROAD AT SEA FOR SAILING VESSELS. (3rd S. xii. 139, 469.)—You have already given the laws for steam-boats. The pilots where I am all tell me the rule is, in meeting, for each sailing-vessel to port her helm. The stem of each of course tends to starboard, and the distance between each vessel increases every moment. Of course they pass each other on the port side. The rule, when one vessel crosses the track or course of another, is that the one on the port tack shall give way to the one on the starboard tack.

SACKBUT (3rd S. xii. 331.)—This word is the old name for a trombone. MR. CHAPPELL first showed this fact from a passage in Burton's *Anatomy of Melancholy*, and subsequently his view has been confirmed by a passage in Mersennus, where the instrument is not only described but figured in a woodcut. As these instruments are always of brass, the meaning of the phrase quoted by your correspondent is simply "he could blush no more than if his face was brazen."

FENIAN.—The "bare armed Fenians" are mentioned by Hector McIntyre in the *Antiquary*, and these no doubt allude to men of Celtic race. Is there any other mention of the word in Ossian or any published work, or did Sir Walter Scott borrow it from verbal tradition among the Highlanders?

"GRANDY NEEDLES" (3rd S. xii. 329.)—I have often seen in the country villages in the South of England what is called "threading grandmother's needle." It is done thus. Two persons, generally young girls, stand opposite each other holding hands. The others run between them in single file, stooping their heads as they pass under the outstretched arms." The pace, as your correspondent suggests, is a kind of dance, and is accompanied by a sort of song, the burden of which, as I recollect, is "we go out to play and thread our grandmother's needle." The idea seems to be this:—the two leaders who stand and hold out their arms represent the eye of a needle, and the line who pass through in Indian file the thread.

A. A.

(of) Poets' Corner.

ORIGINAL MS. OF "EIKON BASILIKÆ" (3rd S. xii. 1.)—Having seen to-day the July number of "N. & Q.," I lose no time in replying to the inquiry of your correspondent as to whether the original MS. of the *Icon* mentioned by Sir Thomas Herbert is among the papers at Worsbrough. I can find no trace of its ever having been in the possession of my family. About twenty-five years ago the MSS. in this house, of which there was a large collection, were carefully looked over by a well-known antiquary, and if the original of the *Icon* had been here it would most probably have been discovered and preserved among the other relics of Charles I. and Sir Thomas Herbert. Should I at any time meet with anything likely to throw light on the subject, I shall have much pleasure in communicating it.

W. H. MARTIN EDMUNDS.

Worsbrough Hall, Dec. 19, 1867.

QUOTATIONS FOUND (3rd S. xii. 462, 484.)—The verses MR. L'ESTRANGE inquires after will be found in Cowper's "Task," book i., but in a somewhat different form:—

"Scenes must be beautiful, which daily viewed
Please daily, and whose novelty survives
Long knowledge, and the scrutiny of years."

W. R. C.

"Foremost captain of his time,
Rich in saving common sense."

Tennyson's "Ode on the Death of the Duke of Wellington," v. 31, 32. M.

"Nos amis, les ennemis."

See the "refrain" to Béranger's song "L'Opinion de ces Demoiselles." H. W. HIGGINS.
Arts Club.

"Revolving in his altered soul
The various turns of Chance below;
And now and then a sigh he stole,
And tears began to flow."

CYRIL will find the above lines in Dryden's "Alexander's Feast, or the Power of Music." This ode is undoubtedly a very fine one, but if I may venture to differ from so great a critic as Lord Macaulay, I hardly think we can call it, as he does, the finest in the English language.

JONATHAN BOUCHIER.

SECRETS OF ANGLING, BY J. D. (3rd S. xii. 456.)—My son, the Rev. H. N. ELLACOMBE, in his correspondence with MR. WESTWOOD, appears to me to have omitted to mention one strong *internal* proof of evidence in favour of J. Dennis being the author of the *Secrets of Angling*, viz., that the river Boyd runs through the property at Bitton, which belonged to the Dennis family, viz., the Court Farm, or, as it is now sometimes called, Dennisses. And in his opening poem he invokes that little stream in these words:—

"And thou, sweet Boyd, that with thy wat'ry sway
Dost wash the cliffs of Deighton and of Wick,
And through their rocks with crooked winding way,
Thy mother Avon runnest soft to seek," &c.

I quote from my edition by W. Lauson, reprinted by Triphook, 1811.

The Dennis pedigree is, I believe, correct. More may be seen about this family in *Nichols's Herald and Genealogist*, vol. iv. p. 209, recently published.
H. T. ELLACOMBE.

DENNIS OR DENNYS (3rd S. xii. 456; iv. 53.)—On page 456 the pedigree of Dennys gives the name of the wife of the last John as "Mary, dau. and coh. of Nat. Hill of Hutton; died 1698 *annis plena*; buried at Pucklechurch."

The name *Hill* is probably an error of a transcriber or the printer. The real name is *Still*. The monument at Pucklechurch, which was put up to commemorate her, her son, and an infant grandson, by her daughter-in-law Dorothy Cotton, her son's widow—describes her as "*annis et virtutibus plena*." At page 53, iv., I gave details which I will not repeat here.

But I wish to add to what I said there, that I have since obtained the first edition of Guillim, 1610—11, the only edition published during his life. In that, contrary to the blazon which I quoted from the first issue of 1660, this is given: "He beareth *Gules, a Bend Ingrailed Azure* betweene three *Leopards Heads Or, Jessant Flowers de lices* of the second, by the name of Dennys."

But the bend in the woodcut annexed is carried over the fleur-de-lys in dexter chief.
D. P.
Stuarts Lodge, Malvern Wells.

AMERICAN "NOTES AND QUERIES" (3rd S. xii. 501.)—At the commencement of the year 1857 two numbers only appeared of the *American Notes and Queries*, edited and published by William Brotherhead, Philadelphia.

In January, 1857, there was also published at Boston (C. B. Richardson) *The Historical Magazine and Notes and Queries*, concerning the Antiquities, History, and Biography of America, edited by John Ward Dean, which is now in progress.
J. Y.

THE RULE OF THE ROAD (3rd S. xii. 236.)—The difference between the practice in England and "the rest of the world" (by which I suppose A. A. means the continent of Europe) in respect of this particular, may be rationally explained with reference to the position of the party driving, which is, and should be, so that in passing another vehicle, whether in the same or an opposite direction, he shall have it *next to himself*. In England, where the habit of driving from a seat or box generally prevailed, and where consequently (the exigencies of the operation requiring the right arm to be free) the driver occupies the extreme right of the driving-seat, this condition

necessitated the adherence to the left side of the road. On the Continent, where all public vehicles were wont to be driven by *postillions*, whose proper seat is on the left or near horse, the same condition involved a recurrence to the opposite or right side of the road. Any one who was in the habit of travelling at home and abroad as an outside passenger in the days of stage-coaches and *diligences*, will at once recognise the propriety of this explanation.
T. M. M.

ANONYMOUS IRISH BOOKS (3rd S. xii. 225.)—In answer to the inquiry of Ev. PH. SHIRLEY respecting the authorship of certain Irish works, MR. MACGRAY has referred (xii. 295) to a memorandum in the handwriting of Malone on the title-page of a copy of one of them—the *Letters from an Armenian in Ireland*—in the Bodleian Library, wherein the authorship is assigned to "Edm. Sexton Pery, Esq.," afterwards Speaker of the House of Commons. I much doubt the accuracy of this assignment. In the Irish collection of the late W. Monck Mason, Esq., author of the *History of St. Patrick's Cathedral* (and which was sold at Sotheby's, March 29-31, 1858,) was a copy of the work, the title-page of which was supplemented with the name of "Judge Hellen," author of another publication, likewise anonymous, entitled *Observations on a Speech delivered Dec. 26, 1769, in the House of Lords, Ireland, &c.* 1770, of which also a copy similarly inscribed with his name was in the same collection. Both these copies are now in the library of the British Museum, *sub. tit.* Robert Hellen.

In the sale catalogue of the collection referred to, comprising upwards of 3000 pamphlets and broadsides systematically arranged and separately recorded, are several, of which (having been published anonymously) the authors' names, extrinsically ascertained, are supplied in brackets. The other work alluded to by Ev. PH. SHIRLEY, the *Modest Apology, &c.*, is not however among them.
T. M. M.

PROVERBS (3rd S. xii. 413, 487.)—In illustration of "King Henry loved a man," a friend refers me to a passage in Fuller's *Worthies*, where he speaks thus of the three Palmers of Augmering:—

"These three were knighted for their valour by King Henry VIII. (who never laid his sword on his shoulders who was not a man)," &c.

In illustration of "Where nought is to wend [wed?] with, wise men flee the clog," I find in *Winter's Tale*, Act IV. Sc. 4, l. 662:—

"The prince himself is about a piece of iniquity, stealing away from his father with his clog at his heels,"—
where the clog is Perdita.
J. O.

"As nice as a nun's hen."—This phrase, in the poem on "Women," edited by Mr. Halliwell from the Lambeth MS. (306) in *Reliquia Antiqua*

(i. 248), and by me in *The Wright's Chaste Wife*, Early English Text Society (1865, p. 25), is found in *The Proverbs and Epigrams of John Heywood*, just issued by the Spenser Society (p. 43):—

"She tooke thentertainment of the yong men
All in daliaunce, as nice as a nuns hen."

Proverbs, 1562.

F. J. FURNIVALL.

"Draffe was his errand, but drink he would."—This brings to my remembrance (by a remote association, I allow) an anecdote which was told by Sir Walter Scott, in a company where a gentleman was present who repeated it to me. A Scotch laird had a servant named Thomas, who had been with him for many years, and the master was present at the servant's funeral. As they were lowering the body into the grave, the master was moved even to tears, and said with a sob: "O Tammas, Tammas, I could have trusted you wi' untold gold!" but immediately appearing to recollect, he added, wiping his eyes—"but no' wi unmeasured whiskey." G.

Edinburgh.

THE MOTHER OF GRATIAN (3rd S. xii. 392).—The story is given in the *Life of Gratian*, prefixed to the *Decretum*, fol. Lugd. 1572. C. P. E.

BLAEU'S ATLAS (3rd S. xii. 463).—I possess a copy of Blaeu's *Atlas*, folio, six vols., published in Amsterdam, 1654. There is a copy in the House of Commons' Library. Not only are the English and Scotch maps of the greatest possible interest to all topographical inquirers, but the maps of other countries and their districts are equally curious. I may add, some years ago I was offered a large price by a learned friend if I would part with my copy. THOS. E. WINNINGTON.

"VIA PERFICIENDORUM" (3rd S. xii. 434).—C. P. L. wishes to know what divines draw a distinction between monks who are in *via perficiendorum*, and prelates who are *perfecti*.

Your correspondent will find the question treated of by St. Thomas Aquinas, *Summ. Theol.* 2^{nda} 2^{ndae}, q. 134, art. 5 and 6.

He says—

"Homines statum perfectionis (*i. e.* monastic life) assumunt non quasi profitentes seipsos perfectos esse, sed profitentes se ad perfectionem tendere Episcopi autem (St. Thomas expressly excludes "prelati" as such) quia sunt in statu perfectionis," &c.

He quotes from St. Dionysius, *Eccles. Hierarch.* cap. 5:—

"Dionysius attribuit perfectionem episcopis tanquam perfectioribus; et attribuit perfectionem religiosi quos vocat monachos vel θεραπευτάς, id est, Deo famulantes, tanquam perfectis."

And again—

"Dionysius dicit 'Pontificum quidem ordo consummatus est et perfectivus, sacerdotum autem illuminativus.'"

D. J. K.

QUAKERISM (3rd S. xii. 450).—Will you allow me to set LORD HOWDEN right as to a matter of fact alluded to in his article on Quakerism? In the latter part of it he comments on what he supposes is the case, that "the Quakers have never appeared in France as a sect." I wish to inform him that there are, and have been for years, small bodies of Friends living at Nismes, and also at Congenies, Fontanès, and one or two other villages in that part of France, where Protestantism has most flourished. As to why they are not more numerous, I presume the causes are various; but I think the fact that "the government only pays a certain number of recognised communions," as hinted by LORD HOWDEN, cannot be one, because not thinking it right to make the preaching of the Gospel a matter of payment, they, of course, neither pay their ministers nor ask the government to do so. Their peace principles may probably be one cause as not likely to find many advocates among a people so warlike as the French. R. B.

KEATS AND "HYPERION" (3rd S. xi. 363; xii. 196).—I beg to remind T. S. N. that Gray has

"Hyperion's march they spy, and glittering shafts of war."

And again,—

"Twice hath Hyperion roll'd his annual race."

Drummond has the penult. long,—

". . . That Hyperion far beyond his bed
Doth see our lions ramp, our roses spread."

as has West (*Pind.*, *Ol.* viii. 22)—

"Then *Hyperion's son*, pure foot of day,
Did to his children the strange tale reveal."

pointing probably to the real form of the word (as Liddell and Scott say) = *Ἵπεριών*, and *not* as if *ἵπερ ἰών*.

Our old poets have not been very particular as to quantity. Spenser has Pylades, Amphion; Gascoyne has Thalia; Turberville has Abydos; and there are hosts of other examples.

W. D. B.

I should be glad if MR. THOMAS KEIGHTLEY would refer me to the line of Gray's poetry which he ventures to assert was Keats' authority for accentuating "Hyperion" on the *e* rather than on the *i*.

In Gray's *Progress of Poetry*, towards the middle, we read:—

"Till down the eastern cliffs afar
Hyperion's march they spy, and glittering shafts of war."

The word in question must here be reckoned as a trisyllable, as must also the word "glittering," and the letter *e* should be elided from both words; and until MR. THOMAS KEIGHTLEY brings evidence to the contrary, I believe that Gray's classical scholarship must have obliged him to read it "Hyperion." T. S. N.

A HIGHWAYMAN'S RIDE FROM LONDON TO YORK (3rd S. xii. 418.)—Permit me to reply to the concluding remarks of your correspondent T. B. upon this subject, and to say that Nevison House, in the township of Upsall, still stands. It has the appearance of being built about the reign of Charles II., and of being of a better class than those usually occupied by tenant farmers of that time. It had a centre and two wings, the latter long fallen into decay. A partition wall, doing duty for a main one, fell in the other day, and I as owner rebuilt it, preserving as before therein the large iron initials W. N. and the reversed horse-shoes. I have no sort of authority to say "Swift Nick" was born at Upsall, but I do maintain such a hypothesis is as good as Pontefract or Wakefield. When Mr. Grange was about to publish his *Vale of Mowbray* great trouble was taken by several gentlemen and myself to glean any information relative to this freebooter, whom Macaulay does not neglect to hand down to future ages. "N. & Q." and every other available source were applied to without any avail. All we did find out was that neither at Pontefract nor Wakefield did any official record exist of Nevison being born at either place. In the parish register, South Kilvington, in which the township of Upsall is situated, are—

"1711. Eliz. y^e daughter of M^r Will. Neveesson, bapt. Nov. 7."

"1720. M^r William Nevison, bur. Mar. 26."

It seems to me, therefore, that the birthplace of Nevison is as difficult to identify as that of Homer.

EDMD. II. TURTON.

HOMERIC TRADITIONS (3rd S. xii. 372.)—MR. L'ESTRANGE is uneasy because Sophocles ascribes to Ajax the preservation of the Grecian fleet from fire, whilst Homer ascribes it to Patroclus. *The Times* of November 25, 1867, says that the convict Larkin was supported on the scaffold at Manchester by a prison warder and the hangman's assistant. The *Daily Telegraph* says that he was supported by the warder only. The *Morning Advertiser* says that the hangman's assistant only held up the sufferer. When three special correspondents, specially admitted to give a correct description, cannot unanimously describe what passed before their eyes, I do not think that Mr. L'ESTRANGE need wonder at the disagreement between Homer and Sophocles describing a fact known to them only by tradition.

J. WILKINS, B.C.L.

INTRODUCTION OF CABBAGES INTO ENGLAND BY SIR A. ASHLEY (3rd S. xii. 287.)—Hartlib (writing 1650) states that old men, then living, remembered the first gardener who came into Surrey to plant cabbages and cauliflowers, and to sow turnips, carrots, parsnips, and early peas—all of which at that time were great wonders, as having

few or none in England but what came from Holland or Flanders. This gardener came from Sandwich with cabbages raised from seed, brought from Artois by the Flemish emigrants in 1661. Sir Anthony Ashley's cabbages, therefore, had not spread widely in the vicinity of London.

"2 colley-flowers cost, in 1619, three shillings' (bill of fare for the inauguration dinner of Dulwich College, in Lysons's *London*). As eighteenth-century was the price then paid for mowing an acre of hay, which now costs five shillings, cauliflowers must have been a rarity at that date also.

J. WILKINS, B.C.L.

BIBLIOGRAPHICAL NUTS: WARD AND ALEXIS OF PIERMONT (3rd S. xii. 389.)—The editorial note given with my communication on the above subject alleges, and, so far as my means of reference go, correctly, that the edition of the *Secrets of Alexis* of 1614-15 is unknown to bibliographers. I can vouch, however, for the existence of such an edition, for I possess a copy of it. It is divided into five parts, and has three titles, the third serving for the last three parts. The second and third titles have the date 1614, but the first and general title 1615. The imprint is as follows:—

"London: Printed by William Stansby for Richard Meighen and Thomas Iones, and are to be sold at their shop with-out Temple-Barre vnder St. Clement's Church, 1615."

348 leaves, not including table, 14 leaves.

The objection that there exists no trace of Ward's having written any substantive work on angling, is scarcely one at all, Lauson being in precisely the same case, while even Markham was but a trader in other men's wits, as far as his treatises on the sport are concerned. The three men are not unfairly linked, and it must be remembered that at the period in question (Hockenhull's verses were probably written before the advent of Walton, and certainly of Venables) a triad of original angling writers would have been hard to find.

T. WESTWOOD.

LINLITHGOW PALACE (3rd S. xii. 430.)—"A TRAVELLER" seems unaware of the fact that, about three years ago, it was proposed to partially restore this palace by converting its principal apartments into a county hall and public offices. The proposal was seriously entertained, but was ultimately abandoned, out of deference to the wishes of Scottish antiquaries.

CHARLES ROGERS, LL.D.

2, Heath Terrace, Lēwisham, S.E.

JAMES TELFER (3rd S. xii. 451.)—I corresponded with Telfer, and published a sketch of his life, with two of his songs, in 1859, in the fourth volume of the *Modern Scottish Minstrel*. Telfer was, as stated by your correspondent, a man of strong literary tastes, and of no inconsiderable genius. He subsisted for many years

on some twenty pounds a-year as teacher of an adventure school in Liddesdale. I have met several persons who were acquainted with him—all of whom spoke most kindly of his talents and amiable disposition. Yet with the single exception of his dear friend, Mr. Robert White of Newcastle, a man of large-hearted benevolence, I believe few persons sought to mitigate to him the pressure of poverty. About ten years ago I originated an association in Scotland for the relief of literary Scotsmen in circumstances of indigence. Lord Chancellor Campbell became our president. Lord Brougham and the present Lord Bishop of London gave their hearty encouragement to the scheme; and Sir Archibald Alison, Bart., became one of our vice-presidents. There were about two hundred members, and our fund was fully 200*l.* per annum. But some petty differences occurred. I thought of allowing one of the dissentient parties to rule the institution in their own way, by retiring from the management. After rescinding the original purpose of the institution, they allowed it to fall to pieces. The remaining funds and the books of the society, which was termed the Scottish Literary Institute, are, I believe, in the hands of a lawyer or accountant in Glasgow. I have never ceased to regret the downfall of this institution. I do so now, when I think of the indigent condition of James Telfer.

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LADY NAIRN (3rd S. xii. 451).—MR. SIDNEY GILPIN refers to Lady Nairn. Beside the "Land o' the Leal," she was the author of "Caller Herrin," "The Laird o' Cockpen," "My ain kind dearie O," "O weel's me on my ain man," "Kind Robin lo'es me," "Saw ye nae my Peggy," "Gude nicht and joy be wi' ye a'," "Cauld kail in Aberdeen," "He's owre the hills that I lo'e weel," "The Lass o' Gowrie," "There grows a bonnie brier bush," "John Tod," "Will ye no come back again?" "Jamie the Laird," "The Hundred Pipers," and other popular songs. I had the satisfaction of publishing a memoir of Lady Nairn in the *Modern Scottish Minstrel* (vol. i. 1855), from information supplied by her ladyship's relations and surviving friends. She was a gentlewoman of remarkable diffidence, and to the last refused to be known as a song-writer. She died in 1845, at the age of seventy-nine.

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LINKUMDODDIE (3rd S. xi. 77, 491; xii. 361).—The communication of V. S. V. is an instance of how statements are intensified in the process of being repeated by one person after another, like the old story of the three black crows. V. S. V. asserts *positively* that the place is situated so and

so. The learned historian of the county of Peebles most carefully guards himself by an "are said."

No one, however, has brought forward an inhabitant of the place as the prototype of Willie Wastle, which, considering the date when Burns wrote, is hardly conceivable if the poet referred to a real person and a real place.

The records are entirely silent as to the existence of such a place. It at the same time must not be passed without notice, that the succession to the lands of Polmood, to which it appears to belong, was an exciting subject some fifty years ago, when the idea of being *sub* to *Polmood* sent many a one to consult the lawyers.

The fact is that Linkumoddie, like so many names which are household words in Scotland, was a creation of the poet's brain, like the "Habies How" of Ramsay, about which so much ink has been spilt, to say nothing of the numerous attempts to give a local habitation and a name to the scenes of Sir Walter Scott's novels, about which a book, and an entertaining one, might be written.

GEORGE VERE IRVING.

WILLIE WASTLE (3rd S. xi. 77, 491; xii. 361.) Another Willie Wastle figures in the following rhyme, long familiar to Scottish children, sent by the governor of Home Castle, when summoned to surrender by Colonel Fenwick, commander of Cromwell's troops in 1650:—

"I, Willie Wastle,
Stand firm in my castle,
And a' the dogs o' your town,
Will no' pull Willie Wastle down."

W. R. C.

NOVEL VIEWS OF CREATION (3rd S. xii. 374).—The theory propounded by your correspondent seems to bear a close resemblance to that which is maintained in M'Causland's *Adam and the Adamite*. May I be allowed to ask another question in connection with this subject? In St. Anselm's *Cur Deus Homo* (book i. chap. xviii. sect. 6) the following sentence occurs:—

"Si autem tota creatura simul facta est, et dies illi, in quibus Moyses istum mundum non simul factum esse videtur dicere, aliter sunt intelligendi, quam sicut videmus istos dies in quibus vivimus; intelligere nequus quomodo facti sint Angeli in illo perfecto numero."

The context sufficiently explains what is meant by the perfect number of the angels; but I should be glad if any of your readers could throw some light on the theory of simultaneous creation which is here propounded, and the non-literal acceptance of the Mosaic narrative which it seems to involve.

RESUPINUS.

MISERICORDIA (3rd S. xii. 461).—MR. LLOYD wishes to know the origin of what he calls an "old English apophthegm"—

"Mercy is to be found
Between the stirrup and the ground."

I suppose that the source of the lines is the epitaph which Johnson quoted to Boswell from Camden's *Remains*. (*Vide Croker's Boswell's Life of Johnson*, c. lxxvi. p. 729) :—

"*Boswell*. When a man is the aggressor, and by ill usage forces on a duel in which he is killed, have we not little ground to hope that he is gone to a state of happiness?"

"*Johnson*. Sir, we are not to judge determinately of the state in which a man leaves this life. He may in a moment have repented effectually, and, it is possible, may have been accepted of God. There is in Camden's *Remains* an epitaph upon a very wicked man, who was killed by a fall from his horse, in which he is supposed to say—

"Between the stirrup and the ground
I mercy ask'd, I mercy found."

Malone adds a foot-note :—

"In repeating this epitaph Johnson improved it. The original runs thus :—

"Betwixt the stirrup and the ground
Mercy I ask'd, mercy I found."

ST. SWITHIN.

For the origin of the latter phrase, see Camden's *Remains*, p. 387 :—

"A gentleman falling off his horse, brake his neck, which suddain hap gave occasion of much speech of his former life, and some in this judging world judged the worst. In which respect a good friend made this good epitaph, remembering that of Saint Augustine, *Misericordia Domini inter pontem et fontem* :—

"My friend, judge not me,
Thou seest I judge not thee :
Betwixt the stirrup and the ground,
Mercy I askt, mercy I found."

HERMENTRUDE.

THE WORD "ALL-TO" (3rd S. xii. 464.)—May I add two quotations of great importance?

The first is—

"*Al to-tare* his a-tir that he *to-tere* might."
William and the Werwolf; l. 3884.

That is, "he completely tare-in-pieces his attire, whatever of it he could tear-in-pieces."

And, if this be not thought decisive enough as to the separation of the *al* from the *to*, here is another more decisive still—

"For hapnyt ony to slyd and fall,
He suld sone be *to-fruschyt all*"
Barbour's Brus, ed. Jamieson, p. 207.

That is, "For, if any one had happened to slide and fall, he would soon have been broken-in-pieces utterly."

WALTER W. SKEAT.

Cambridge.

YEMANRIE (3rd S. xii. 462.)—This question turns on the etymology of *yeoman*. In opposition to the theory that derives it from *young man*, a better idea is to explain the root *yeo* by the German *gau*, *Mæso-Gothic gawi*, Anglo-Saxon *ga*, a province or shire. What the Anglo-Saxon *ga* was, and, by way of consequence, what a *yeoman* was, will be found explained at great length in Turner's *History of the Anglo-Saxons*.

WALTER W. SKEAT.

"PERISH COMMERCE! LET THE CONSTITUTION LIVE" (3rd S. ix. 453.)—These memorable words, long ascribed to Wm. Windham, but first pronounced by George Hardinge, the Welsh judge, sound very like the often-quoted "Périssent les colonies plutôt qu'un prince," and "Périsse l'univers, pourvu que je me venge;" in Cyranos's *Agrippine* (1653); who may very possibly have taken the idea from Corneille's *Rodoque* (1648): "Tombe sur moi le ciel, pourvu que je me venge."

P. A. L.

SHELLEY'S "TALL FLOWER" (3rd S. xii. 466.)—I think the foxglove is not the flower alluded to. It blossoms in summer, and he enumerates only spring flowers. I should rather suppose him to mean the daffodil, or its congeners, the jonquil and narcissus. The daffodil is remarkable for holding wet, and scattering it when agitated by the wind.

F. C. H.

LITERARY PSEUDONYMS (3rd S. viii. 498.)—Has not your correspondent, W. CAREW HAZLITT, made a mistake in saying "Prefixed to Richard Grenaway's (which, by the way, is spelled Grenewey) translation of the *Annales of Tacitus*, 1598, there is an epistle signed 'A. B.'?" I have this edition of the *Annales* in my library. It is dedicated in sufficiently laudatory terms "To the Right Honorable Robert Earle of Essex and Ewe." There is a short address to the reader by Grenewey, but no epistle. Bound up in the same volume with the *Annales*, there is "The Ende of Nero and Beginning of Galba. Power Bookes of the Histories of Cornelius Tacitus. The Life of Agricola. *The Second Edition*, MDCXVIII." This translation was written by Sir Henry Saville, and first appeared in 1591. Sir Henry dedicates his work to Queen Elizabeth, and following the dedication is "A. B. to the Reader." This is no doubt the epistle referred to by your correspondent. Its energy and boldness of language quite prepare me to believe that "A. B." was the Earl of Essex. The importance of minute accuracy in "N. & Q." forms my excuse for this note.

Dalkeith.

J. S. G.

"HISTORY OF HADDINGTON" (3rd S. x. 168.) This work appeared in 1844, in 8vo, with the following title-page :—

"The Lamp of Lothian; or, the History of Haddington, in connection with the Public Affairs of East Lothian and of Scotland, from the Earliest Records to the Present Period. By James Miller, . . . Haddington: Printed and published by James Allan, and sold by Oliver and Boyd, Edinburgh. 1844."

J. S. G.

MODERN ORIGIN OF SANSKRIT LITERATURE : AGE OF THE VĀLMĪKI RĀMĀYANA (3rd S. xii. 444.)

1. In the very important copy of this work discovered by M. M. at Oxford, is the date A.D. 1433, given for it, described in the work itself as

being of the Christian era; and if not, from what corresponding Indian era has it been taken?

2. Does the work referred to contain any other dates, and can it be made use of for verifying upwards of sixty historical dates given separately in the *Bâl* and *Âdhbhutya*, or the *Adhyâtma Râmâyana*, both purporting to be derived from the great original work by *Vâlmiki*?

3. Are the births of the brothers *Lava*, the founder of the *Bargujar* dynasty of *Lahor*, and *Kusa* of *Kussoor*, that of the *Kachchwâhâs* of *Kachchwâgâr* and *Jaipur*, separately accounted for, or are they described in it as being twins?

4. What account does it give of the name, parentage, and tribe, of the chief to whom it is dedicated, or of the writer by whom it was transcribed?

R. R. W. ELLIS.

BARONETCY OF GIB (3rd S. xii. 274, 362, 421.) To obviate further unnecessary discussion, I beg to state the following facts, which I learned in Edinburgh the other day on the very best authority. The patent creating Henry Gib of Carriber (in Linlithgowshire) a baronet about 1635, has been long lost, and the dignity became dormant or extinct at his death without issue, about 1650. His *soi-disant* successor has made numerous inquiries regarding his descent and supposed relationship to Sir Henry, but has never presented his case publicly before the proper tribunal—the Court of the Sheriff of Chancery in Edinburgh.

Even this step, though it were to result in proving collateral relationship to Sir Henry, would still be far from establishing a right to the dignity, which, in the absence of the patent, must be presumed to have been taken to heirs male of the body of the patentee. It is entirely on public grounds that I state these facts, having no personal knowledge of the claimant; but at present he has clearly not established his right to dub himself "Baronet of Falkland."

MR. IRVING (p. 421) has very strangely misled *EAUES AURATUS* regarding the obsolete mode of service before a jury. The old writ or "brieve" of inquest from the crown, with its attendant "retour" by the jury, were abolished twenty years ago by the act 10 & 11 Vict. c. 47, and a claimant now presents a petition either to the sheriff of the county where his ancestor was domiciled, or (in certain specified cases) to the sheriff of Chancery, whose judgment supersedes the old procedure. (Seton, *Scottish Heraldry*, p. 304, note.) Mr. Seton's remarks on sham baronets are worth reading. ANGLIO-SCOTUS.

CROKER FAMILY (3rd S. xii. 434.)—Besides completing the pedigree of this family, it would be well if C. J. R. would test the truth of that which is in print. The Crokers of Ballinagarde, in the county of Limerick, from whom sprang

the late Thomas Crofton Croker's branch, are deduced from Edward, a younger son of Thomas Croker of Trevellas, in Cornwall, and his wife Margery Gyll. Now, the visitation of Cornwall of 1620 allows only two sons of this Thomas and Margery—John and Hugh; so that if they had a brother Edward, he must have been born after 1620. But Edward, said to have come to Ireland, had a son born about 1624, and a grandson born in 1653; so that he (Edward) could not have been born after 1620, the date of the visitation, which may be seen in the Harleian MS. 1142. The visitations are particular in containing all of the existing generation. It therefore will require strong evidence to support the above extraction of the family.

It is so easy to set a graft on an old stock, that the point of divergence of branches is peculiarly open to suspicion. Many families who migrated to Ireland have been tacked to old English pedigrees without, I fear, any warrant. The Bernards, now represented by the Earl of Bandon, have been lately deduced by Sir Bernard Burke from a supposed very ancient and important and knightly family of Bernard of Acornbank, in Westmoreland, who, I verily believe, never existed. At least they are not noticed in Nicholson and Burns' History of that county, nor in any of the manuscripts in the British Museum which have been indexed by Mr. Sims,—nor, I may add, in Sir Bernard Burke's *Armory*. Acornbank was the seat of the Dalston family. C. D.

SEEING IN THE DARK (3rd S. xii. 106, 471.)—HARFRA says, that in the case of the lady he mentioned, he "said nothing about her having congestion of the brain." Certainly he did not use this precise form of words, but he told us (3rd S. xii. 178) that she was "troubled with blood to the head." Now really this is a distinction without a difference; for one knows it was not an irregularity in the circulation of blood through the bones, or other parts composing the human head, that could influence this lady's sight. It could be affected only by the blood-supply to the brain and eyes, and therefore HARFRA'S "blood to the head" and my "congestion of the brain" are really synonymous terms.

MR. WETHERELL quotes *Isidore* as if he were an authority on this subject of seeing in the dark. Now all that *Isidore* of Seville in his *Origines* had to do, was to give definitions of various words; and in the course of his work he explains the meaning of the word *Nyctalopia*, as used by writers on eye-diseases. He does not pretend to give any medical opinion of his own. The physiological views of ophthalmic writers anterior to the seventh century, when *Isidore* of Seville flourished, have of course no value whatever at the present day. OPHTHALMOSOPHOS.

MR. GAY'S FABLES, WITH BEWICK'S WOOD-CUTS (3rd S. xii. 461).—I have not the least doubt that the wood-cuts in the small volume of *Gay's Fables*, printed in 1806, are by Bewick, having been familiar with them at that date, when we used to read *Gay's Fables* as a school-book. The wood-blocks have, moreover, been wonderfully preserved, and done service in various editions, even so recently as 1834. For I have a small copy printed in that year for Longman and Co., and from early recollections I am sure of the identity of each one of the wood-cuts. I have also an edition of that favourite old book, *The Looking-glass of the Mind*, taken from Berquin's *Ami des Enfants*, which has also the original wood-cuts by Bewick. The engravings in both these works are very valuable, not only for their originality and spirited, though rude, execution, but for their exhibiting accurate delineations of the dress and habits of the latter part of the last century.

F. C. II.

INSCRIPTION AT BAKEWELL (3rd S. xii. 461).—The passage of Juvenal referred to (x. 172, 3) is

"Mors sola fatetur
Quantula sint nominum corpuscula,"

and the words "sola fatetur" are probably those wanting to complete the first line of the inscription. The second line requires such a word as "perit," "death is swallowed up in piety," or perhaps "minor;" as, however small our mortal bodies may be, yet death, though subject to none, is yet overcome by, and so becomes less than piety. The writer having quoted one classical author, may have had in his mind another, and the "Victor jacet pietas" of Ovid (M. i. 149), would supply an ending to the epitaph in the word "jacet." Adopting Gifford's version of the passage from Juvenal, the whole may be paraphrased thus:—

"Death, the great teacher, Death alone proclaims
The true dimensions of our puny frames;
Yet death, that now obedience yields to none,
His conqueror in piety shall own," &c.

W. E. BUCKLEY.

THE NAME OF SHEFFIELD (3rd S. ix. 409).—I think W., the friend of your correspondent H. J., is likely to be correct in his assumption that the name of Sheffield is a corruption of the Danish "Skjev-Ejfeld," signifying a "sloping hill or mountain." At Leeds, just on the outskirts of the town, there is, leading down from the locality of Woodhouse to Woodhouse Carr, a piece of ground which has been known as "Shay Field," for "time out of mind," as the saying runs. There are buildings there now, which may have given another name to the place, but they are only of recent erection, and "Shay Field" is in everybody's mouth yet thereabouts. The field was a

very long one, was an easy even slope from top to bottom, and was, in short, a smooth hill-side, needing more breath to get up than old people could well spare. The peculiar character of the ground is continued on both sides, and will be above a quarter of a mile in extent, forming a high knoll at one and another point, for a good deal of it remains grass land. "Shay Field" was the only enclosure about that was not strictly private property, as the congregation of pig-sties at the bottom sufficiently evidenced; hence the limited application of the local name.

C. C. R.

PRAYING FOR HUSBANDS (3rd S. viii. 205).—At least the tradition of this as an old custom may be inferred from the talk in some of the villages of North Yorkshire. The servant-girls will tell you how that once one of their number stipulated with a bargaining mistress at a statute-hiring, that she should be allowed ten minutes every day at noon to go pray for a husband in. The following story is current in one quarter:—"Mrs. S.—, who had lived as housekeeper with a Catholic family near York (names and places being specified) for many years, had engaged one servant who became an object of curiosity to the rest of the maids; for as regularly as noon came, she would leave off work and go to her chamber. By-and-by it was whispered about that their fellow-servant spent the time in praying for a husband. One day one of the men hid himself in a closet adjoining the devotee's room, and waited her arrival. At the usual time she came, and kneeling before her little framed picture of the Virgin and Child, began, and continued for a length of time: 'A husband! a husband! sweet Mary, a husband! Send him soon, an' he may be owt but a tailor'—ought but a tailor. 'Nowt [nothing] but a tailor!' the man at last shouted. She responded at once: 'Ho'd thee noise, little Jesus, an' let thee mother speak.' 'Nowt but a tailor!' as sharply replied the man again. 'Nay, owt but a tailor, owt but a tailor, but a tailor rather than nowt, good Lord.'" I beg to share responsibility here with somebody—I don't care who.

C. C. R.

JEAN ETIENNE LIOTARD (3rd S. ix. 473).—In reply to J.'s query, I cannot say "whether Liotard painted life-size portraits in oil while in England"; but I saw in his family in Amsterdam, a few years ago, a large room hung round with a considerable number of life-size crayons (pastel) by him, which were full of life: one amongst others in a Turkish costume—a portrait of himself.

P. A. L.

DORKING, SURREY (3rd S. xii. 461).—I have the second edition of this work, published 1823, by John Timbs.

D. D. H.

DEATH OF CHARLES II. (3rd S. xii. 264.)—The following entry occurs in an ancient register of the Chapel Royal, Whitehall:—

“King Charles the 2 { Feb^{ry} 2^d
168^z”

“Candlemas day being Monday. Bee it remembered that his Maty was seisd wth a most violent fit of apoplexy, w^{ch} terminated in an intermitten fever, of w^{ch} hee dyed about 12 the friday following, being febr. 6th.”

J. WILKINS, B.C.L.

JOHN DE CRITZ (3rd S. ix. 470.)—I can find nothing in Flemish biographies or others (excepting Horace Walpole's (G. Vertue's) *Anecdotes of Painting*) about the said *John de Critz*, who seems, at all events, to have been very well off in the world, as we see he could bear without flinching a royal debt of 2,158*l.* 13*s.*, “having been due vnto him a long tyme since in his Mat^e greate wardrobe.”

P. A. L.

COUTHLY (3rd S. x. 129.)—“Couth,” in South Yorkshire, is used in the sense of *keen*. “He's couth eniff at a bargain,” is a phrase sometimes heard.

C. C. R.

PELL-MELL (3rd S. xii. 483.)—Your learned correspondent A. A. has indeed unearthed a curiosity. Clearly the 'prentice-box, or Christmas-box, was so called from *pillar* and *malle*, spoil-box or polling-box, to contain the spoil or black mail levied by them. Mail means rent or tribute, and is *mal* in Saxon. It also means a *spot*, macula, mole, but the round tribute could hardly designate a halfpenny. Can Minshew possibly mean that it is a box that “the prentices buy to put money [*i. e.* a halfpenny] into,” &c., “à Gal. pillar, *i. e.* pill or polle, and maille”? The words may be only out of order. Was a halfpenny the 'prentice toll levied? Can any archæologist tell?

C. A. W.

The French expression describing poverty, of “ni sou ni maille,” will help to answer the latter part of A. A.'s query.

LYDIARD.

Miscellaneous.

NOTES ON BOOKS, ETC.

Men of the Time: A Dictionary of Contemporaries, containing Notices of Eminent Characters of both Sexes. Seventh Edition, revised and brought down to the present Time. (Koutledge.)

That a work of such obvious popular interest should reach a seventh edition, and in due time a seventeenth and a seventieth, may well be expected—more especially since every fresh editor seems to vie with his predecessors in giving it completeness. Mr. G. H. Townsend, to whom the present edition has been entrusted, has introduced into it two entirely new features calculated to enhance its value as a work of general reference. The first is a Key to Assumed Names, which is capable of being yet further extended; and the second, a Biographical Index

of those who have passed away from among us, showing the dates of their births and deaths, and a reference to the preceding editions in which their respective memoirs are to be found. Both these add to the utility of this most useful book.

The Bible by Coverdale, MDXXXV. Remarks on the Titles; the Year of Publication; the Preliminary; the Water-Marks, &c., with Fac-similes, by Francis Fry, F.S.A. (Willis & Sotheran.)

Mr. Fry, who has devoted so much time and research to the history of the earliest English versions of the Scriptures, here presents to Bibliographers a small volume on the subject of Coverdale's Translation of the Bible, the date of its composition and publication, peculiarities of title-pages, variations in the Dedication, and other minutiae connected with the Edition, which, illustrated as they are by fac-similes, make it a very interesting little book.

The Mad Folk of Shakespeare. Psychological Essays by John Charles Bucknill, M.D., F.R.S. Second Edition, revised. (Macmillan.)

Eight years ago we bore testimony to the interest of these Essays, in which Mr. Bucknill brings his experience as a professional man, to bear upon Shakespeare's knowledge of abnormal states of mind; and we are glad to see our judgment confirmed by such a recognition of the value of the writer's labours as is shown by the call for a second revised edition of them.

The Boy's Own Book: a Complete Encyclopædia of Sports and Pastimes, Athletic, Scientific, and Recreative. (Lockwood & Co.)

Between 600 and 700 pages devoted to In-door and Out-door Sports, Illustrations of Natural History, Scientific Recreations, Games of Skill, and Parlour Conjuring, profusely illustrated with well-executed woodcuts, make up a book which any boy will be well pleased to call his own.

BOOKS AND OLD VOLUMES

WANTED TO PURCHASE.

Particulars of price, &c., of the following Book to be sent direct to the gentlemen by whom it is required, whose names and address are given for that purpose:—

THE BURNISH PAPER. 70 Vols., by Thos. Park, F.S.A. Published by Sharpe, 1815. The vol. containing Milton's “Paradise Lost.”

Wanted by Mr. E. Walford, 27, Bouverie Street, E.C.

THE ENGLISH BIBLE. Part 1. Genesis. 4to, sewed, 1853.

Wanted by Mr. Robert B. Blackader, 36, Trinity Square, Southwark.

Notices to Correspondents.

OUR NEW YEAR'S NUMBER, which will be the First of a New Series (the Fourth) of Notes and Queries, will be a double number, consisting of forty-eight pages, and in addition to the first part of

THE UNIVERSAL ART CATALOGUE

will contain, among many other interesting papers—
Caricatures of James Ward of Ipswich, by Mr. Bruce.
Churchyard and Fortunate, by Mr. J. Payne.
George Turberville—a New Year's Gift, by Mr. Bolton Corney.
Anthony Munday's Maiden of Confolens, by Dr. Rimbauld.
Lambeth Library and its Librarians, by Mr. William J. Thoms.
Ancient Drinking Glass.
The Author of “The Cherrie and the Slae.”
Inedited Letter of Oliver Cromwell.
Mason's Portrait of Gray, &c. &c.

OUR THIRD SERIES being now completed, gentlemen who desire to make up their sets are recommended to make early application for any numbers they may require for that purpose, as the numbers on hand must shortly be made up into volumes.

LECTOR. The prayer attributed to Prince Eugene, but composed by Pope Clement XI., is printed in “N. & Q.”—the English version in 3rd S. v. 491, and the original Latin in vi. 50.

ERRATUM.—3rd S. xi. p. 220, col. ii. line 5 from bottom for “70” read “10.”

“NOTES & QUERIES” is registered for transmission abroad.

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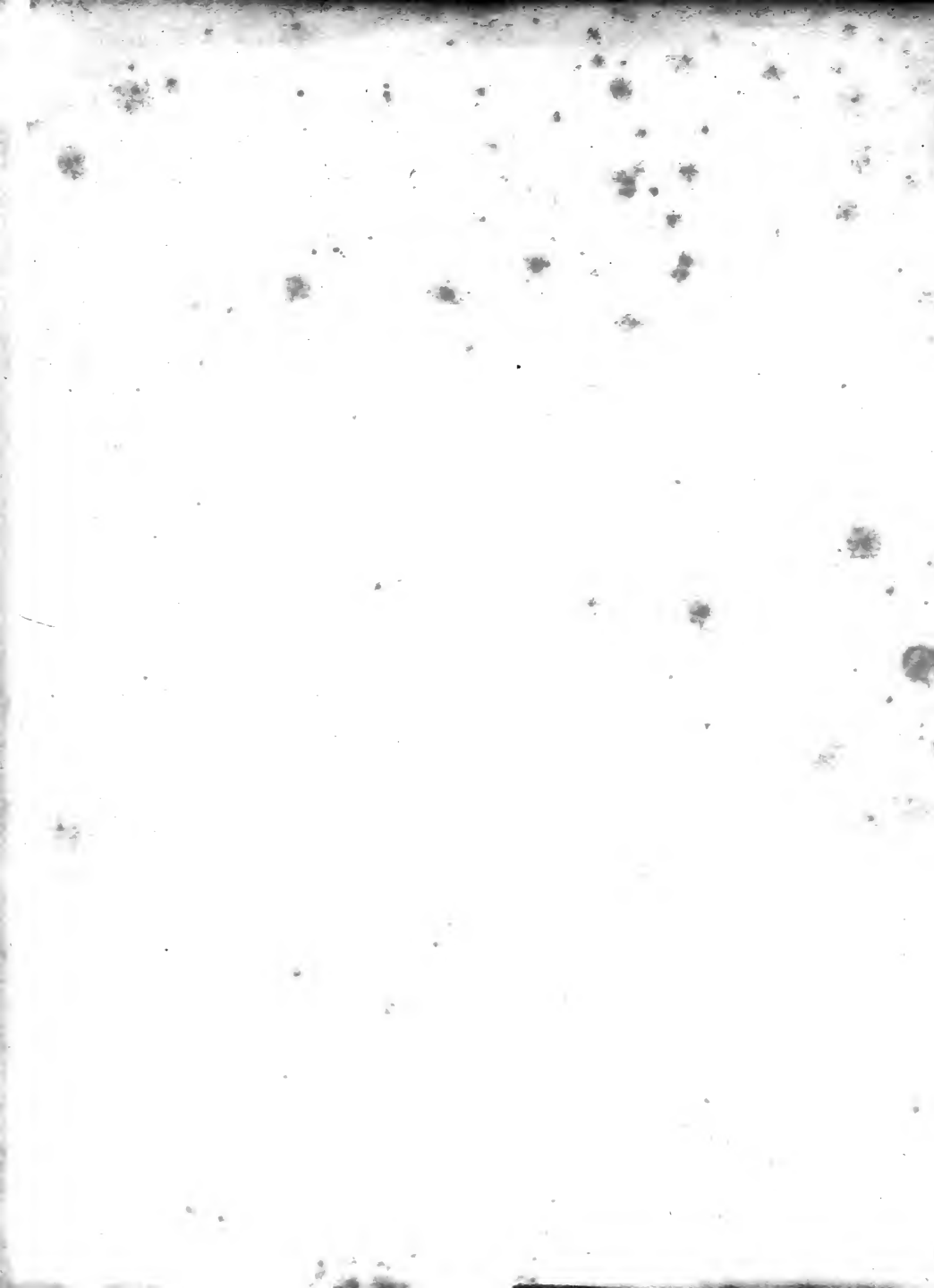
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