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JANUARY 19, 1850 ***

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION FOR LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

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

No. 12.

SATURDAY, JANUARY 19. 1850.

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ORIGIN OF A WELL-KNOWN PASSAGE IN HUDIBRAS.

The often-quoted lines—

"For he that fights and runs away
May live to fight another day,"

generally supposed to form a part of *Hudibras*, are to be found (as Mr. Cunningham points out, at p. 602. of his *Handbook for London*), in the *Musarum Deliciæ*, 12mo. 1656; a clever collection of "witty trifles," by Sir John Mennis and Dr. James Smith.

The passage, as it really stands in *Hudibras* (book iii. canto iii. verse 243.), is as follows:—

"For those that fly may fight again,
Which he can never do that's slain."

But there is a much earlier authority for these lines than the *Musarum Deliciæ*; a fact which I learn from a volume now open before me, the great rarity of which will excuse my transcribing the title-page in full:—

"Apophthegmes, that is to saie, prompte, quicke, wittie, and sentencious saynges, of certain Emperours, Kynges, Capitaines, Philosophiers, and Oratours, as well Grekes as Romaines, bothe veraye pleasaunt and profitable to reade, partely for all maner of persones, and especially Gentlemen. First gathered and compiled in Latine by the right famous clerke, Maister Erasmus, of Roteradame. And now translated into Englyshe by Nicolas Udall. *Excusam typis Ricardi Grafton*, 1542. 8vo."

A second edition was printed by John Kingston, in 1564, with no other variation, I believe, than in the orthography. Haslewood, in a note on the fly-leaf of my copy, says:—

"Notwithstanding the fame of Erasmus, and the reputation of his translator, this volume has not obtained that notice which, either from its date or value, might be justly expected. Were its claim only founded on the colloquial notes of Udall, it is entitled to consideration, as therein may be traced several of the familiar phrases and common-place idioms, which have occasioned many conjectural speculations among the annotators upon our early drama."

The work consists of only two books of the original, comprising the apophthegms of Socrates, Aristippus, Diogenes, Philippus, Alexander, Antigonus, Augustus Cæsar, Julius Cæsar, Pompey, Phocion, Cicero, and Demosthenes.

On folio 239. occurs the following apophthegm, which is the one relating to the subject before us:—

"That same man, that renneth awaie,
May again fight, on other daie.

"¶ Judgeyng that it is more for the benefite of one's countree to renne awaie in battaile, then to lese his life. For a ded man can fight no more; but who hath saved hymself alive, by rennyng awaie, may, in many battailles mo, doe good service to his countree.

"§ At lest wise, if it be a poinet of good service, to renne awaie at all times, when the countree hath most neede of his helpe to sticke to it."

Thus we are enabled to throw back more than a century these famous Hudibrastic lines, which have occasioned so many inquiries for their origin.

I take this opportunity of noticing a mistake which has frequently been made concerning the *French* translation of Butler's *Hudibras*. Tytler, in his *Essay on Translation*; Nichols, in his *Biographical Anecdotes of Hogarth*; and Ray, in his *History of the Rebellion*, attributes it to Colonel Francis Towneley; whereas it was the work of *John* Towneley, uncle to the celebrated Charles Towneley, the collector of the Marbles.

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EDWARD F. RIMBAULT.

FIELD OF THE BROTHERS' FOOTSTEPS.

I do not think that Mr. Cunningham, in his valuable work, has given any account of a piece of ground of which a strange story is recorded by Southey, in his *Common-Place Book* (Second

Series, p. 21.). After quoting a letter received from a friend, recommending him to "take a view of those wonderful marks of the Lord's hatred to *duelling*, called *The Brothers' Steps*," and giving him the description of the locality, Mr. Southey gives an account of his own visit to the spot (a field supposed to bear ineffaceable marks of the footsteps of two brothers, who fought a fatal duel about a love affair) in these words:—"We sought for near half an hour in vain. We could find no steps at all, within a quarter of a mile, no nor half a mile, of Montague House. We were almost out of hope, when an honest man who was at work directed us to the next ground adjoining to a pond. There we found what we sought, about three quarters of a mile north of Montague House, and about 500 yards east of Tottenham Court Road. The steps answer Mr. Walsh's description. They are of the size of a large human foot, about three inches deep, and lie nearly from north-east to south-west. We counted only seventy-six, but we were not exact in counting. The place where one or both the brothers are supposed to have fallen, is still bare of grass. The labourer also showed us the bank where (the tradition is) the wretched woman sat to see the combat."

Mr. Southey then goes on the speak of his full confidence in the tradition of their indestructibility, even after ploughing up, and of the conclusions to be drawn from the circumstance.

To this long note, I beg to append a query, as to the latest account of these footsteps, previous to the ground being built over, as it evidently now must be.

G.H.B.

ON AUTHORS AND BOOKS, NO. 4.

Verse may picture the feelings of the author, or it may only picture his fancy. To assume the former position, is not always safe; and in two memorable instances a series of sonnets has been used to construct a *baseless fabric* of biography.

In the accompanying sonnet, there is no such uncertainty. It was communicated to me by John Adamson, Esq., M.R.S.L., &c., honourably known by a translation of the tragedy of *Dona Inez de Castro*, from the Portuguese of Nicola Luiz, and by a *Memoir of the life and writings of Camoens*, &c. It was not intended for publication, but now appears, at my request.

Mr. Adamson, it should be stated, is a corresponding member of the Royal Academy of Sciences of Lisbon, and has received diplomas of the orders of Christ and the Tower-and-Sword. The *coming storm* alludes to the menace of invasion by France.

"SONNET.

"O Portugal! whene'er I see thy name
What proud emotions rise within my breast!
To *thee* I owe—from *thee* derive that fame
Which here may linger when I lie at rest.
When as a youth I landed on thy shore,
How little did I think I e'er could be
Worthy the honours thou has giv'n to me;
And when the coming storm I did deplore,
Drove me far from thee by its hostile threat—
With feelings which can never be effaced,
I learn'd to commune with those writers old
Who had the deeds of they great chieftains told;
Departed bards in converse sweet I met,
I'd seen where they had liv'd—the land Camoens grac'd."

I venture to add the titles of two interesting volumes which have been printed subsequently to the publications of Lowndes and Martin. It may be a useful hint to students and collectors:—

"BIBLIOTHECA LUSITANA, or catalogue of books and tracts, relating to the history, literature, and poetry, of Portugal: forming part of the library of John Adamson, M.R.S.L. etc. *Newcastle on Tyne*, 1836. 8vo.

"LUSITANIA ILLUSTRATA; notices on the history, antiquities, literature, etc. of Portugal. Literary department. Part I. Selection of sonnets, with biographical Sketches of the author, by John Adamson, M.R.S.L. etc. *Newcastle upon Tyne*, 1842. 8vo."

BOLTON CORNEY.

RECEIPTS TO THE BEGGAR'S OPERA ON ITS PRODUCTION.

Every body is aware of the prodigious and unexpected success of Gay's *Beggar's Opera* on its first production; it was offered to Colley Cibber at Drury Lane, and refused, and the author took it to Rich, at the Lincoln's-Inn-Fields theatre, by whom it was accepted, but not without hesitation. It ran for 62 nights (not 63 nights, as has been stated in some authorities) in the season of 1727-1728; of these, 32 nights were in succession; and, from the original Account-book

of the manager, C.M. Rich, I am enabled to give an exact statement of the money taken at the doors on each night, distinguishing such performances as were for the benefit of the author, viz. the 3rd, 6th, 9th, and 15th nights, which put exactly 693*l.* 13*s.* 6*d.* into Gay's pocket. This is a new circumstance in the biography of one of our most fascinating English writers, whether in prose or verse. Rich records that the king, queen, and princesses were present on the 21st repetition, but that was by no means one of the fullest houses. The very bill sold at the doors on the occasion has been preserved, and hereafter may be furnished for the amusement of your readers. It appears, that when the run of the *Beggar's Opera* was somewhat abruptly terminated by the advance of the season and the benefits of the actors, the "takings," as they were and still are called, were larger than ever. The performances commenced on 29th January, 1728, and that some striking novelty was required at the Lincoln's-Inn-Fields theatre, to improve the prospects of the manager, may be judged from the fact that the new tragedy of *Sesostris*, brought out on the 17th January, was played for the benefit of its author (John Sturm) on its 6th night to only 58*l.* 19*s.*, while the house was capable of holding at least 200*l.*

In the following statement of the receipts to the *Beggar's Opera*, I have not thought it necessary to insert the days of the months:—

				£	s.	d.
Night	1	-	-	169	12	0
	2	-	-	160	14	0
(Author)	3	-	-	162	12	6
	4	-	-	163	5	6
	5	-	-	175	19	6
(Author)	6	-	-	189	11	0
	7	-	-	161	19	0
	8	-	-	157	19	6
(Author)	9	-	-	165	12	0
	10	-	-	156	8	0
	11	-	-	171	10	0
	12	-	-	170	5	6
	13	-	-	164	8	0
	14	-	-	171	5	0
(Author)	15	-	-	175	18	0
	16	-	-	160	11	0
	17	-	-	171	8	6
	18	-	-	163	16	6
	19	-	-	158	19	0
	20	-	-	170	9	6
	21	-	-	163	14	6
	22	-	-	163	17	6
	23	-	-	179	8	6
	24	-	-	161	7	0
	25	-	-	169	3	6
	26	-	-	163	18	6
	27	-	-	168	4	6
	28	-	-	153	5	6
	29	-	-	165	2	6
	30	-	-	152	8	6
	31	-	-	183	4	0
	32	-	-	185	8	6

Therefore, when the run was interrupted, the attraction of the opera was greater than it had been on any previous night, excepting the 6th, which was one of those set apart for the remuneration of the author, when the receipt was 189*l.* 11*s.* The total sum realised by the 32 successive performances was 5351*l.* 15*s.*, of which, as we have already shown, Gay obtained 693*l.* 13*s.* 6*d.* To him it was all clear profit; but from the sum obtained by Rich are, of course, to be deducted the expenses of the company, lights, house-rent, &c.

The successful career of the piece was checked, as I have said, by the intervention of benefits, and the manager would not allow it to be repeated even for Walker's and Miss Fenton's nights, the Macheath and Polly of the opera; but, in order to connect the latter with it, when Miss Fenton issued her bill for *The Beaux's Stratagem*, on 29th April, it was headed that it was "for the benefit of Polly." An exception was, however, made in favour of John Rich, the brother of the manager, for whose benefit the *Beggar's Opera* was played on 26th February, when the receipt was 184*l.* 15*s.* Miss Fenton was allowed a second benefit, on the 4th May, in consequence, we may suppose, of her great claims in connection with the *Beggar's Opera*, and then it was performed to a house containing 155*l.* 4*s.* The greatest recorded receipt, in its first season, was on the 13th

April, when, for some unexplained cause the audience was so numerous that 198*l.* 17*s.* were taken at the doors.

After this date there appears to have been considerable fluctuation in the profits derived from repetitions of the *Beggar's Opera*. On the 5th May, the day after Polly Fenton's (her real name was Lavinia) second benefit, the proceeds fell to 78*l.* 14*s.*, the 50th night produced 69*l.* 12*s.*, and the 51st only 26*l.* 1*s.* 6*d.* The next night the receipt suddenly rose again to 134*l.* 13*s.* 6*d.*, and it continued to range between 53*l.* and 105*l.* until the 62nd and last night (19th June), when the sum taken was 98*l.* 17*s.* 6*d.*

Miss Fenton left the stage at the end of the season, to be made Duchess of Bolton, and in the next season her place, as regards the *Beggar's Opera*, was taken by Miss Warren, and on 20th September it attracted 75*l.* 7*s.*; at the end of November it drew only 23*l.*, yet, on the 11th December, for some reason not stated by the manager, the takings amounted to 112*l.* 9*s.* 6*d.* On January 1st a new experiment was tried with the opera, for it was represented by children, and the Prince of Wales commanded it on one or more of the eight successive performances it thus underwent. On 5th May we find Miss Cantrell taking Miss Warren's character, and in the whole, the *Beggar's Opera* was acted more than forty times in its second year, 1728-9, including the performances by "Lilliputians" as well as comedians. This is, perhaps, as much of its early history as your readers will care about.

DRAMATICUS.

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NOTES UPON CUNNINGHAM'S HANDBOOK FOR LONDON.

Lady Dacre's Alms-Houses, or Emanuel Hospital.—"Jan. 8. 1772, died, in Emanuel Hospital, Mrs. Wyndymore, cousin of Mary, queen of William III., as well as of Queen Anne. Strange revolution of fortune, that the cousin of two queens should, for fifty years, be supported by charity."—*MS. Diary*, quoted in Collett's *Relics of Literature*, p. 310.

Essex Buildings.—"On Thursday next, the 22nd of this instant, November, at the *Musick-school in Essex Buildings*, over against St. Clement's Church in the Strand, will be continued a concert of vocal and instrumental musick, beginning at five of the clock, every evening. Composed by Mr. Banister."—*Lond. Gazette*, Nov. 18. 1678. "This famous 'musick-room' was afterwards Paterson's auction-room."—Pennant's *Common-place Book*.

St. Antholin's.—In Thorpe's Catalogue of MSS. for 1836 appears for sale, Art. 792., "The Churchwarden's Accounts, from 1615 to 1752, of the Parish of *St. Antholin's*, London." Again, in the same Catalogue, Art. 793., "The Churchwardens and Overseers of the Parish of *St. Antholin's*, in London, Accounts from 1638 to 1700 inclusive." Verily these books have been in the hands of "unjust stewards!"

Clerkenwell.—Names of eminent persons residing in this parish in 1666:—Earl of Carlisle, Earl of Essex, Earl of Aylesbury, Lord Barkely, Lord Townsend, Lord Dellawar, Lady Crofts, Lady Wordham, Sir John Keeling, Sir John Copley, Sir Edward Bannister, Sir Nicholas Stroude, Sir Gower Barrington, Dr. King, Dr. Sloane. In 1667-8:—Duke of Newcastle, Lord Baltimore, Lady Wright, Lady Mary Dormer, Lady Wyndham, Sir Erasmus Smith, Sir Richard Cliverton, Sir John Burdish, Sir Goddard Nelthorpe, Sir John King, Sir William Bowles, Sir William Boulton. —*Extracted from a MS. in the late Mr. Upcott's Collection.*

Tyburn Gallows.—No. 49. Connaught Square, is built on the spot where this celebrated gallows stood; and, in the lease granted by the Bishop of London, this is particularly mentioned.

EDWARD F. RIMBAULT.

SEWERAGE IN ETRURIA.

I have been particularly struck, in reading *The Cities and Cemeteries of Etruria*, of George Dennis, by the great disparity there appears between the ancient population of this country and the present.

The ancient population appears, moreover, to have been located in circumstances not by any means favourable to the health of the people. Those cities surrounded by high walls, and entered by singularly small gateways, must have been very badly ventilated, and very unfavourable to health; and yet it is not reasonable to suppose they could have been so unhealthy then as the author describes the country at present to be. It is hardly possible to imagine so great a people as the Etruscans, the wretched fever-stricken objects the present inhabitants of the Maremma are described to be.

To what, then, can this great difference be ascribed? The Etruscans appear to have taken very great pains with the drainage of their cities; on many sites the cloaca are the only remains of their former industry and greatness which remain. They were also careful to bury their dead outside their city walls; and it is, no doubt, to these two circumstances, principally, that their increase and greatness, as a people, are to be ascribed. But why do not the present inhabitants

avail themselves of the same means to health? Is it that they are idle, or are they too broken spirited and poverty-stricken to unite in any public work? Or has the climate changed?

Perhaps it was owing to some defect in their civil polity that the ancients were comparatively so easily put down by the Roman power, which might have been the superior civilisation. Possibly the great majority of the people may have been dissatisfied with their rulers, and gladly removed to another place and another form of government. It is even possible, and indeed likely, that these great public works may have been carried on by the forced labour of the poorest and, consequently, the most numerous class of the population, and that, consequently, they had no particular tie to their native city, as being only a hardship to them; and they may even have had a dislike to sewers in themselves, as reminding them of their bondage, and which dislike their descendants have inherited, and for which they are now suffering. At any rate, it is an instructive example to our present citizens of the value of drainage and sanitary arrangements, and shows that the importance of these things was recognised and appreciated in the earliest times.

C.P.F.

ANDREW FRUSIUS—ANDRÉ DES FREUX.

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Many of your readers, as well as "ROTERODAMUS," will be ready to acknowledge their obligation to Mr. Bruce for his prompt identification of the author of the epigram against Erasmus (pp. 27, 28.). I have just referred to the catalogue of the library of this university, and I regret to say that we have no copy of any of the works of Frusius. Mr. Bruce says he knows nothing of Frusius as an author. I believe there is no mention of him in any English bibliographical or biographical work. There is, however, a notice of him in the *Biographie Universelle*, vol. xvi. (Paris), and in the *Biografia Universale*, vol. xxi. (Venezia). As these works have, perhaps, found their way into very few private English libraries, I send you the following sketch, which will probably be acceptable to your readers. It is much to be lamented that sufficient encouragement cannot be given in this country for the production of a *Universal Biography*. Roses's work, which promised to be a giant, dwindled down to a miserable pigmy; and that under "The Society for the Diffusion of Useful Knowledge" was strangled in its birth.

André des Freux, better known by his Latin name, Frusius, was born at Chartres, in the beginning of the sixteenth century. He embraced the life of an ecclesiastic, and obtained the cure of Thiverval, which he held many years with great credit to himself. The high reputation of Ignatius Loyola, who was then at Rome, with authority from the Holy See to found the Society of the Jesuits, led Frusius to that city, where he was admitted a member of the new order in 1541, and shortly after became secretary to Loyola. He contributed to the establishment of the Society at Parma, Venice, and many towns of Italy and Sicily. He was the first Jesuit who taught the Greek language at Messina; he also gave public lectures on the Holy Scriptures in Rome. He was appointed Rector of the German College at Rome, shortly before his death, which occurred on the 25th of October, 1556, three months and six days after the death of Loyola. Frusius had studied, with equal success, theology, medicine, and law: he was a good mathematician, an excellent musician, and made Latin verses with such facility, that he composed them, on the instant, on all sorts of subjects. But these verses were neither so elegant nor so harmonious, as Alegambe asserts ¹, since he adds, that it requires close attention to distinguish them from prose. Frusius translated, from Spanish into Latin, the *Spiritual Exercises* of Loyola. He was the author of the following works:—Two small pieces, in verse, *De Verborum et Rerum Copia*, and *Summa Latinæ Syntaxeos*: these were published in several different places; *Theses Collectæ ex Interpretatione Geneseos; Assertiones Theologicæ*, Rome, 1554; *Poemata*, Cologne, 1558—this collection often reprinted at Lyons, Antwerp and Tournon, contains 255² epigrams against the heretics, amongst whom he places Erasmus;—a poem *De Agno Dei*; and, lastly, another poem, entitled *Echo de Presenti Christianæ Religionis Calamitate*, which has been sometimes cited as an example of a great *difficultè vaincue*. The edition of Tournon contains also a poem, *De Simplicitate*, of which Alegambe speaks with praise. To Frusius was also owing an edition of Martial's *Epigrams*, divested of their obscenities.

EDW. VENTRIS.

Cambridge, Jan. 10. 1850.

[Our valued correspondent, MR. MACCABE, has also informed us that the "*Epigrams* of Frusius were published at Antwerp, 1582, in 8vo., and at Cologne, 1641, in 12mo. See Feller's *Biographie*."]

OPINIONS RESPECTING BURNET

A small *catena patrum* has been given respecting Burnet, as a historian, in No. 3. pp. 40, 41., to which two more *scriptorum judicia* have been appended in No. 8. p. 120., by "I.H.M.". As a sadly disparaging opinion had been quoted, at p. 40., from Lord Dartmouth, I hope you will allow the following remarks on the testimony of that nobleman to appear in your columns:—

"No person has contradicted Burnet more frequently, or with more asperity, than

Dartmouth. Yet Dartmouth wrote, 'I do not think he designedly published anything he believed to be false.' At a later period, Dartmouth, provoked by some remarks on himself in the second volume of the Bishop's history, retracted this praise; but to such a retraction little importance can be attached. Even Swift has the justice to say, 'After all he was a man of generosity and good nature.'"—*Short Remarks on Bishop Burnet's History*.

"It is usual to censure Burnet as a singularly inaccurate historian; but I believe the charge to be altogether unjust. He appears to be singularly inaccurate only because his narrative has been subjected to a scrutiny singularly severe and unfriendly. If any Whig thought it worth while to subject Reresby's *Memoirs*, North's *Examen*, Mulgrave's *Account of the Revolution*, or the *Life of James the Second*, edited by Clarke, to a similar scrutiny, it would soon appear that Burnet was far indeed from being the most inexact writer of his time."—Macaulay, *Hist. England*, vol. ii. p.177, 3rd. Ed.

T.

Bath.

QUERIES

SAINT THOMAS OF LANCASTER.

Sir,—I am desirous of information respecting the religious veneration paid to the memory of Thomas, Earl of Lancaster, cousin-german to King Edward the Second. He was taken in open rebellion against the King on the 16th of March, 1322, condemned by a court-martial, and executed, with circumstances of great indignity, on the rising ground above the castle of Pomfret, which at the time was in his possession. His body was probably given to the monks of the adjacent priory; and soon after his death miracles were said to be performed at his tomb, and at the place of execution; a curious record of which is preserved in the library of Corpus Christi College, at Cambridge, and introduced by Brady into his history of the period. About the same time, a picture or image of him seems to have been exhibited in St. Paul's Church, in London, and to have been the object of many offerings. A special proclamation was issued, denouncing this veneration of the memory of a traitor, and threatening punishment on those who encouraged it; and a statement is given by Brady of the opinions of an ecclesiastic, who thought it very doubtful how far this devotion should be encouraged by the Church, the Earl of Lancaster, besides his political offences, having been a notorious evil-liver.

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As soon, however, as the King's party was subdued, and the unhappy sovereign, whose acts and habits had excited so much animosity, cruelly put to death, we find not only the political character of the Earl of Lancaster vindicated, his attainder reversed, his estates restored to his family, and his adherents re-established in all their rights and liberties, but within five weeks of the accession of Edward the Third, a special mission was sent to the Pope from the King, imploring the appointment of a commission to institute the proper canonical investigation for his admission into the family of saints. His character and his cause are described, in florid language, as having been those of a Christian hero; and the numberless miracles wrought in his name, and the confluence of pilgrims to his tomb, are presumed to justify his invocation.

In June of the same year (1327), a "king's letter" is given to Robert de Weryngton, authorising him and his agents to collect alms throughout the kingdom for the purpose of building a chapel on the hill where the Earl was beheaded, and praying all prelates and authorities to give him aid and heed. This sanction gave rise to imposture; and in December a proclamation appeared, ordering the arrest and punishment of unauthorised persons collecting money under this pretence, and taking it for their own use.

In 1330, the same clerical personages were sent again to the Pope, to advance the affair of the canonization of the Earl, and were bearers of letters on the same subject from the King to five of the cardinals, all urging the attention of the Papal court to a subject that so much interested the Church and people of England.

It would seem, however, that some powerful opposition to this request was at work at the Roman see. For in the April of the following year another commission, composed of a professor of theology, a military personage, and a magistrate of the name of John de Newton, was sent with letters to the Pope, to nine cardinals, to the referendary of the Papal court, and to three nephews of his Holiness, entreating them not to give ear to the invectives of malignant men ("commenta fictitia maliloquorum"), who here asserted that the Earl of Lancaster consented to, or connived at, some injury or insult offered to certain cardinals at Durham in the late king's reign. So far from this being true, the letters assert that the earl defended these prelates to the utmost of his power, protected them from enemies who had designs on their lives, and placed them in security at his own great peril. The main point of the canonization is again urged, and allusion made to former repeated supplications, and the sacred promise, "Knock, and it shall be opened unto you," appealed to. The vindication of the Earl from the malicious charge against him is omitted in the letters to two of the cardinals and the lay personages. Were these the two cardinals who fancied themselves injured?

This, then, is all I can discover in the ordinary historical channels respecting this object of ancient public reverence in England. The chapel was constructed and officiated in till the dissolution of the monasteries; the image in St. Paul's was always regarded with special affection; and the cognomen of *Saint* Thomas of Lancaster was generally accepted and understood.

Five hundred years after the execution of the Earl of Lancaster, a large stone coffin, massive and roughly hewn, was found in a field that belonged of old to the Priory of Pomfret, but at least a quarter of a mile distant from the hill where the chapel stood. Within was the skeleton of a full-grown man, partially preserved; the skull lay between the thighs. There is no record of the decapitation of any person at Pomfret of sufficient dignity to have been interred in a manner showing so much care for the preservation of the body, except the Earl of Lancaster. The coffin may have been removed here at the time the opposite party forbade its veneration, from motives of precaution for its safety.

Now, I shall be much obliged for information on the following points:—

Is any thing known, beyond what I have stated, as to the communications with Rome on the subject of his canonization, or as to the means by which he was permitted by the English church to become a fit object for invocation and veneration?

What are the chief historical grounds that endeared his memory to the Church or the people? The compassion for his signal fall can hardly account for this, although a similar motive was sufficient to bring to the tomb of Edward II., in Gloucester Cathedral, an amount of offerings that added considerably to the splendour of the edifice.

Are any anecdotes or circumstances recorded, respecting the worship of this saint in later times, than I have referred to?

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What is the historic probability that the stone coffin, discovered in 1822, contained the remains of this remarkable man?

I have no doubt that much curious and valuable matter might be discovered, by pursuing into the remote receptacles of historical knowledge the lives and characters of persons who have become, in Catholic times, the unauthorised objects of popular religious reverence after death.

RICH. MONCKTON MILNES.

26. Pall Mall, Jan. 12th.

[To this interesting communication we may add that "*The Office of St. Thomas of Lancaster*," which begins,

"Gaude Thoma, ducum decus, lucerna Lancastræ,"

is printed in the volume of "*Political Songs*" edited by Mr. Wright for the Camden Society, from a Royal MS. in the British Museum.—MS. Reg. 12.]

SHIELD OF THE BLACK PRINCE—SWORD OF CHARLES I.

In Bolton's *Elements of Armories*, 1610, p. 67., is an engraving of a very interesting shield, of the kind called "Pavoise," which at that period hung over the tomb of Edward the Black Prince, at Canterbury, in addition to the shield still remaining there. Bolton says, "The sayd victorious Princes tombe is in the goodly Cathedral Church erected to the honour of Christ, in Canterburie; there (beside his quilted coat-armour, with half-sleeves, Taberd fashion, and his triangular shield, both of them painted with the royall armories of our kings, and differenced with silver labels) hangs this kind of Pavis or Target, curiously (for those times) embost and painted, and the Scutcheon in the bosse being worne out, and the Armes (which, it seemes, were the same with his coate armour, and not any particular devise) defaced, and is altogether of the same kinde with that upon which (Froissard reports) the dead body of the Lord Robert of Dvras, and nephew to the Cardinall of Pierregoort, was laid, and sent unto that Cardinale, from the Battell of Poictiers, where the Blacke Prince obtained a Victorie, the renowne whereof is immortale."

Can any of your correspondents inform me when this most interesting relic disappeared? Sandford, whose *Genealogical History* was published some sixty or seventy years later, says, "On an iron barr over the Tombe are placed the Healme and Crest, Coat of Maile, and Gantlets, and, on a pillar near thereunto, his shield of Armes, richly diapred with gold, all which he is said to have used in Battel;" but he neither mentions the missing "Pavoise," engraved in Bolton, or the scabbard of the sword which yet remains, the sword itself having been taken away, according to report, by Oliver Cromwell. Did that unscrupulous Protector(?) take away the "Pavoise" at the same time, or order his Ironsides to "remove that bauble?"—and how came he to spare the helmet, jupon, gauntlets, shield, and *scabbard*? I have strong doubts of his being the purloiner of the sword. The late Mr. Stothard, who mentions the report, does not quote his authority. I will add another query, on a similar subject:—When did the *real* sword of Charles the First's time, which, but a few years back, hung at the side of that monarch's equestrian figure at Charing Cross, disappear?—and what has become of it? The question was put, at my suggestion, to the official authorities, by the secretary of the British Archæological Association; but no information

could be obtained on the subject. That the sword *was* a real one of that period, I state upon the authority of my lamented friend, the late Sir Samuel Meyrick, who had ascertained the fact, and pointed out to me its loss.

J.R. PLANCHÉ.

FRATERNITY OF VAGABONDES—REV. MR. GENESSE—RED MAIDS.

[We have for some time past been obliged, by want of space, to omit all the kind expressions towards ourselves, in which friendly correspondents are apt to indulge; but there is something so unusual in the way in which the following letter begins, that we have done violence to our modesty, in order to admit the comments of our kind-hearted correspondent. We have no doubt that all his questions will be answered in due course.]

Never, during my life (more than half a century), do I remember hailing the appearance of any new publication with such unfeigned delight. I had hugged myself on having the friendship of a certain "BOOKWORM," possessing a curious library, of some three or four thousand volumes; how much must I have rejoiced, therefore, at finding that, through the medium of your invaluable journal, my literary friends were likely to be increased one hundred-fold; and that, for the small sum of three pence weekly, I could command the cordial co-operation, when at a loss, of all the first scholars, antiquaries, and literary men of the country; that without the trouble of attending meetings, &c., I could freely become a member of the "Society of Societies;" that the four thousand volumes, to which I had, previously, access, were increased more than ten thousand-fold. It is one of the peculiar advantages of literary accumulation, that it is only by diffusing the knowledge of the materials amassed, and the information gained, that their value is felt. Unlike the miser, the scholar and antiquary, by expending, add to the value of their riches.

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Permit me to avail myself of the "good the bounteous gods have sent me," and make one or two inquiries through the medium of your columns. In the first place, can any of your readers inform me by whom a pamphlet, of the Elizabethan period, noticed in the *Censura Literaria*, and entitled *The Fraternity of Vagabondes*, was reprinted, some years since?—Was it by Machelle Stace, of Scotland Yard, who died a brother of the Charter-House?

In the second place, can any of your clerical readers tell me where I can find any account of the late Rev. Mr. Genesse, of Bath, author of a *History of the Stage*, in ten volumes, one of the most elaborate and entertaining works ever published, which must have been a labour of love, and the labour of a life?

And, in the third and last place, I find, in the *Bristol Gazette* of the early part of last month, the following paragraph:—"THE RED MAIDS, 120 in number, enjoyed their annual dinner in honour of the birthday of their great benefactor, Alderman Whitson. The dinner consisted of joints of *veal* (which they only have on this occasion), and some dozens of plum puddings. The mayor and Mayoress attended, and were much pleased to witness the happy faces of the girls, to whom the Mayoress distributed one shilling each."

Can any of your curious contributors give me any account of these *Red Maids*?—why they are so called, &c., &c.?—and, in fact, of the charity in general?

It will not be one of the least of many benefits of your publication, that, in noticing from time to time the real intention of many ancient charitable bequests, the purposes of the original benevolent founder may be restored to their integrity, and the charity devoted to the use of those for whom it was intended, and who will receive it as a charity, and not, as is too often the case, be swallowed up as a mere place,—or worse, a sinecure.

ARTHUR GRIFFINHOOF, JUN.

THE NAME OF SHYLOCK.

Dr. Farmer has stated that Shakspeare took the name which he has given to one of the leading characters in the *Merchant of Venice* from a pamphlet entitled *Caleb Shilloche, or the Jew's Prediction*. The date of the pamphlet, however, being some years posterior to that of the play, renders this origin impossible. Mr. C. Knight, who points out this error, adds—"Scialac was the name of a Marionite of Mount Libanus."

But "query," Was not *Shylock* a proper name among the Jews, derived from the designation employed by the patriarch Jacob in predicting the advent of the Messiah—"until *Shiloh* come"? (Gen. xlix. 10.) The objection, which might be urged, that so sacred a name would not have been applied by an ancient Jew to his child, has not much weight, when we recollect that some Christians have not shrunk from the blasphemous imposition of the name *Emanuel* ("God with us") upon their offspring. St. Jerome manifestly reads SHILOACH, for he translates it by *Qui mittendus est*. (*Lond. Encyc.* in voc. "Shiloh.") Now the difference between *Shiloch* and *Shylock* is very trivial indeed. I shall be very glad to have the opinion of some of your numerous and able contributors on this point.

But, after all, Shylock may have been a *family name* familiar to the great dramatist. In all my researches on the subject of *English surnames*, however, I have but once met with it as a generic distinction. In the *Battel Abbey Deeds* (penes Sir T. Phillipps, Bart.) occurs a power of attorney from John Pesemershe, Esq., to *Richard Shylok*, of Hoo, co. Sussex, and others, to deliver seizin of all his lands in Sussex to certain persons therein named. The date of this document is July 4, 1435.

MARK ANTONY LOWER.

TRANSPOSITION OF LETTERS.

I should be obliged if any of your readers would give me the reason for the transposition of certain letters, chiefly, but not exclusively, in proper names, which has been effected in the course of time.

The name of our Queen Bertha was, in the seventh century, written Beorhte.

The Duke Brythnoth's name was frequently written Byrthnoth, in the tenth century.

In Eardweard, we have dropped the *a*; in Ealdredesgate, the *e*. In Aedwini, we have dropped the first letter (or have sometimes transposed it), although, I think, we are wrong; for the given name Adwin has existed in my own family for several centuries.

John was always written Jhon till about the end of the sixteenth century; and in Chaucer's time, the word *third*, as every body knows, was written *thridde*, or *thrydde*. I believe that the *h* in Jhon was introduced, as it was in other words in German, to give force to the following vowel. Certain letters were formerly used in old French in like manner, which were dropped upon the introduction of the accents.

B. WILLIAMS.

Hillingdon, Jan. 5.

PICTURES OF QUEEN ELIZABETH AND CHARLES I. IN CHURCHES.

Your correspondent "R.O." will find two pictures of Charles I. of the same allegorical character as that described by him in his note (*anté*, p. 137.), one on the wall of the stairs leading to the north gallery of the church of St. Botolph, Bishopsgate, and the other in the hall of the law courts in Guildhall Yard. I know nothing of the history of the first-mentioned picture; the latter, until within a few years, hung on the wall, above the gallery, in the church of St. Olave, Jewry, when, upon the church undergoing repair, it was taken down, and, by the parishioners, presented to the corporation of London, who placed it in its present position. In the church of St. Olave there were two other pictures hung in the gallery, one representing the tomb of Queen Elizabeth, copied from the original at Westminster, the other of Time on the Wing, inscribed with various texts from Scripture. Both these pictures were presented at the same time with the picture of Charles I. to the corporation, and are now in the hall in Guildhall Yard. The representation of Queen Elizabeth's tomb is to be met with, I believe, in some other of the London churches. The picture in Bishopsgate Church is fully described in the 1st vol. of Malcolm's *Londinium Redivivum*, p. 243., and the St. Olave's pictures are mentioned in the 4th vol. of the same work, p. 563. Malcolm states he was not able to find any account of the Bishopsgate painting in the parish books. Hitherto I have not been able to discover anything connected with the history of the St. Olave's pictures, which, as the old church was destroyed in the great fire of 1666, were doubtless placed there subsequently to that year. I shall be glad if any of your readers can throw any light as to the time when, and the circumstances under which, such pictures as I have mentioned, referring to Queen Elizabeth and Charles I., were placed in our churches.

JAMES CROSBY.

FLAYING IN PUNISHMENT OF SACRILEGE.

In the *Journal of the Archæological Institute*, for September, 1848, there are some most interesting notes on the subject of "Flaying in Punishment of Sacrilege," by Mr. Way. Since then I have felt peculiar interest in the facts and traditions recorded by Mr. Way. Can any of your correspondents, or Mr. Way himself, give any further references to authors by whom the subject is mentioned, besides those named in the paper to which I allude? A few weeks ago I received a piece of skin, stated to be human, and taken from the door of the parish church of Hadstock, in Essex. Together with this I received a short written paper, apparently written some fifty years ago, which ascribes the fact of human skin being found on the door of that church, to the punishment, *not of sacrilege*, but of a somewhat different crime. The piece of skin has been pronounced to be human by the highest authority. As the above query might lead to some lengthy "notes," I desire only to be informed of the titles of any works, ancient or modern, in which distinct mention, or allusion, is made of the punishment of flaying.

Winchester.

MINOR QUERIES.

Pokership or Parkership.—In Collins' *Peerage*, vol. iv. p. 242., 5th edition, 1779, we are told that Sir Robert Harley, of Wigmore Castle, in 1604, was made Forester of Boringwood, alias Bringwood Forest, in com. Hereford, *with the office of the 'Pokership,'* and custody of the forest or chase of Prestwood for life. The same word occurs in the edition (the 3rd) of 1741, and in that edited by Sir Egerton Brydges in 1812 (vol. iv. p. 57.).

If *Pokership* be not a misprint or misreading of the original authority, viz. *Pat. 2. Jac. I. p. 21.*, for *Parkership*, can any of your readers tell me the meaning of "the *Pokership*," which is not to be found in any book of reference within my reach? I like the "NOTES AND QUERIES" very much.

Audley End, Jan. 9. 1850.

BRAYBROOKE.

Boduc or Boduoc on British Coins.—I observe there is a prevailing opinion that the inscription on the British coin, "Boduc or Boduoc," must be intended for the name of our magnanimous Queen Boadicea. I am sorry to cast a cloud over so pleasant a vision, but your little book of QUERIES tempts me to throw in a doubt.

Although the name Budic is not met with in the pedigrees of England, commonly given by Welsh heralds, yet it is often found among the families of the Welsh in Brittany, and as they are reported to be early descendants of the Welsh of England, there can be little doubt that the name was once common in England. I beg leave, therefore, to *query*, Whether the inscription is not intended for a Regulus of Britain of that name?

P.

The Origin of the word Snob.—Can any of your valuable correspondents give me the origin or derivation of the word Snob?

When, and under what peculiar circumstances, was it first introduced into our language?

In the town in which I reside, in the north of England, the word Snob was formerly applied to a *cobbler*, and the phrase was in use, "*Snip the tailor, and Snob the cobbler.*"

I cannot discover how and why the word Snob was enlarged into its present comprehensive meaning.

Explanations of many of the slang phrases met with in the dramatic works of the last century, such as, "Thank you, sir, I owe you one," "A Rowland for an Oliver," "Keep moving, dad," &c. &c. would perhaps give much light upon the manners of the times, and an interesting history might be compiled of the progress of slang phrases to the present day.

ALPHA.

Mertens, Martins, or Martini, the Printer.—Can any of your correspondents inform me what was really the surname of Theodoric Mertens, Martins, or Martini, the printer of Louvain, and who was a friend of Erasmus? In a small volume of his, now before me, printed in 1517, the colophon gives: "Lovanii apud Theodoricum Martinum anno MDXVII mense April;" while, on the reverse of *the same leaf*, is a wooden block, of his device, occupying the whole page, and beneath it are inscribed the words "Theodoricus Martini." This appears to put *Mertens* out of the question.

W.

Queen's Messengers.—I should esteem it a favour conferred if any of your readers could give me any memoranda touching the early origin of the corps now termed Queen's Messengers, the former "Knights caligate of Armes." The only mention that I have read of their origin is a brief notice in Knight's *London*, No. 131. p. 91; but doubtless there exists, did I know what works to consult, many more voluminous a history of their origin and proceedings than the short summary given in the work of Mr. Knight. In whose reign were they first created? and by whom were they appointed? In fact, any data relating to their early history would very much oblige,

J.U.G.G.

Bishop Lesly of Ross' Epitaph.— *Machoreus or Macorovius, "De Prælio Aveniniano."*—Would any of your readers be so kind as to favour me with a copy of the Latin epitaph of Bishop Lesly, of Ross, inscribed on his tomb in the abbey church of Gurtenburg, near Brussels?

Can any one furnish the *entire* title and imprint of a Latin poem, *De Prælio Aveniniano*, said to have been written in 1594, by a Scottish Jesuit named Alexander Macorovius, or Machoreus? Any particulars concerning this author would gratify

LLEWELYN ST. GEORGE.

The Word "Cannibal."—When was the word *Cannibal* first used in English books?—To what language does it belong?—and what is its exact meaning?

W.

Sir William Rider.—"H.F." would feel obliged by a reference to any work containing an account of Sir William Rider and his family. He was Lord Mayor of London in 1600; and his daughter Mary was married to Sir Thomas Lake, of Cannons, Secretary of State temp. James I. He wishes more particularly to ascertain the date of Sir William Rider's death.

The Word "Poghele."—What is the etymology and precise meaning of the word "Poghele" (pronounced Poughley), or rather the first part of it, which occurs occasionally as the name of a place in the county of Berks, and perhaps elsewhere?

W.

Duncan Campbell.—Was the Duncan Campbell, of whom memoirs were written by Defoe, a real or an imaginary person? If the former, where can one find any authentic account of him?

L.B.

Boston de Bury de Bib. Monasteriorum.—Can any of your correspondents give me a reference to the original MS. of *Boston de Bury de Bibliothecis Monasteriorum*?

P.

Cazena on the Inquisition.—Can any one tell me what is the public opinion of Cazena's work on the Inquisition? I see Limborch and many others quoted concerning that tribunal, but never Cazena. Is the book scarce?—or is it not esteemed? I never saw but one copy.

P.

The Reconciliation, 1554.—In 1554, Cardinal Pole directed a register to be kept in every parish of all the parishioners who, on a certain day, were to be reconciled to the Church of Rome and absolved. (Burnet's *Ref.* vol. iii. p. 245.)

The Bishop of London's Declaration thereon (Feb. 19. 1554) runs thus:—

"And they not so reconciled, every one of them shall have process made agaynst him accordyng to the canons, as the case shall requyre; for which purpose the pastours and curates of every paryshe shall be commanded by their archedeacon to certyfye me in writinge of every man and woman's name that is not so reconciled."

Have any of your readers at any time seen and made a *note* of such a register?

The most probable place of deposit would be the Bishop's Registry, but I have never yet been fortunate enough to meet with one of these curious returns.

J.S.B.

Darkness at the Crucifixion.—The following passage, in a volume of Lectures by the Rev. H. Blunt, has fallen under my notice:—

"It was this Dionysius (the Areopagite) of whom the earliest Christian historians relate that, being at Heliopolis, in Egypt, at the time of our Lord's crucifixion, when he beheld the mid-day darkness which attended that awful event, he exclaimed, 'Either the God of Nature suffers, or the frame of the world will be dissolved.'"

Having very limited opportunity of studying the ancient historians, I should be greatly obliged if you would inform me from what work this account is derived; or refer me to any authors, *not* having embraced Christianity, who give a description of the crucifixion of our Saviour; and especially with reference to the "darkness over all the earth" at the time of that event, mentioned by St. Luke, who also adds, that "the sun was darkened." Your kindly consenting, as you did in your second number, to receive queries respecting references, has induced me to trouble you so far.

S.A.M.

[Our correspondent will find much that is to his purpose, both in the way of statements and of reference to original authorities, in Lardner's *Jewish and Heathen Testimonies*, chap. xiii. of the Heathen Authors; vol. ii. p. 125. of the original 4to. edition; or vol. vii. p. 370. of the 8vo. edition of his works by Kippis, 1788.]

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High-Doctrine.—In the Cambridgeshire fens there are a great number of Dissenters, and I believe Cromwell's Ironsides were chiefly recruited from those districts. On the higher lands adjoining are the old parish churches; and in conversation it is not uncommon to hear the tenets of the Church of England described as *High land Doctrine*, in contra-distinction to the *Low land*, or Dissenters' doctrine.

The thing is amusing, if nothing else, and I heard it while staying some few years ago with my brother, who lives on the edges of the Cambridgeshire fens.

E.H.

Wife of Robert de Bruce.—In the Surrenden Collection is an interesting roll, entitled "Liberatio facta Ingelardo de Warlee Custodi Garderobe, 7 E. 2."

It is, as its title imports, the release to the keeper of the wardrobe, for one year's accounts, aa^o. 7 E. 2.

I shall probably be able to send you therefrom a few "notes" illustrative of the history of that time.

As a commencement, I think that the subjoined "note" will interest your historical readers.

It appears that the unfortunate wife of Robert Bruce was then consigned to the care of the Abbess of Barking, with an allowance of 20s. per week for the same. She was, I believe, the daughter of Henry de Burgh, Earl of Ulster, and died in 1328. In the above roll there is the following entry:—

"Cs liberati Anne de Veer Abbatisse de Berkyng, per manus domini Roberti de Wakfeld clerici, super expensis domine Elizabethe uxoris Roberti de Brus, percipientis per ebdomadum xxs., et ibidem perhendinantis."

"Cs liberati Johanni de Stystede valletto Abbatisse de Berkyng, per manus proprias, super expensis Domine de Brus in Abbathia de Berkyng perhendinantis."

It does not appear, in the above roll, how long the hapless queen remained in the abbey.

LAMBERT B. LARKING.

Ryarsh Vicarage. Dec. 14. 1849.

The Talisman of Charlemagne.—I beg to refer your correspondent, on the subject of Charlemagne's Talisman, to what professes to be a correct representation of this antique relic, in *The Illustrated London News*, of March 8th, 1845; but it is not there described as "a small nut, in a gold filigree envelopment," and gives the idea of an ornament much too large for the finger or even wrist of any lady: that paper says,—

"This curious object of vertu is described in the Parisian journals as, 'la plus belle relique de l'Europe;' and it has, certainly, excited considerable interest in the archæological and religious circles of the continent. The talisman is of fine gold, of

round form, as our illustration shows, set with gems, and in the centre are two rough sapphires, and a portion of the Holy Cross; besides other relics brought from the Holy Land."

The rest of the description much resembles your correspondent's, and asserts the talisman to be at that time the property of Prince Louis Napoleon, then a prisoner in the château of Ham.

S.A.M.

Sayers the Caricaturist.—In Wright's *England under the House of Hanover*, vol. ii. p. 83 *n.*, it is stated that James Sayer, the caricaturist, "died in the earlier part of the present century, no long time after his patron, Pitt." In *Sepulchral Reminiscences of a Market Town*, by Mr. Dawson Turner (Yarmouth, 8vo. 1848), p. 73 *n.*, the caricaturist is called Sayers, and is said to have died on the 20th of April, 1823.

C.H. COOPER.

Cambridge, Dec. 29. 1849.

May-Day.—To what old custom does the following passage allude?

"It is likewise on the first day of this month [May] that we see the ruddy milk-maid exerting herself in a most sprightly manner under a pyramid of silver tankards, and, like the virgin Tarpeia, oppressed by the costly ornaments which her benefactors lay upon her."—*Spectator*, No. 365.

MELANION.

[Our correspondent will find much curious illustration of this now obsolete custom in Strutt's *Sports and Pastimes* p. 357. (ed. Hone), where the preceding passage from the *Spectator* is quoted; and we are told "these decorations of silver cups, tankards, &c. were borrowed for the purpose, and hung round the milk pails (with the addition of flowers and ribands), which the maidens *carried upon their heads* when they went to the houses of their customers, and danced in order to obtain a small gratuity from each of them." In Tempest's *Cryes of London* there is a print of a well-known merry milk-maid, Kate Smith, dancing with the milk pail decorations upon her head. See also Hone's *Every Day Book*, i. p. 576.]

Dr. Dee's Petition.—There is no mention of Dr. Dee's petition to King James in the list of his works in Tanner's *Bibliotheca Britannica*; but in Beloe's *Anecdotes*, vol. ii. p. 263., is an account of the preface to a scarce work of his, in which he defends himself from the charge of being a conjurer, or caller of divels, &c.

Tanner mentions his *Supplication to Queen Mary for the Recovery of Ancient Writings and Monuments*.

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I fear, however, that your correspondent is acquainted with these more easily obtained accounts of Dr. Dee's works.

the *Dictionary* of M. l'Abbé Ladoocat states that he died in England, A.D. 1607, at the age of 81; so that his petition to James must have been made at the close of his life.

HERMES.

Lines quoted by Goethe.—I beg to inform your correspondent "TREBOR," that he will find the lines quoted by Goethe in his *Autobiography*, in Rochester's *Satire against Mankind*.

J.S.

Queen Mary's Expectations.—Most persons have heard of the anxiety of Queen Mary I., for the birth of a child, and of her various disappointments; but many may not be aware that among the Royal Letters in the State Paper Office, are letters in French, prepared in expectation of the event, addressed by Queen Mary, without date, except "Hampton Court, 1555" (probably about May), to her father-in-law, the Emperor Charles V., to Henry II., King of France, to Eleonora, Queen Dowager of France, to Ferdinand I., King of Bohemia, to Mary, the Queen Dowager of Bohemia, to the Doge of Venice, to the King of Hungary, and to the Queen Dowager of Hungary, announcing to each the birth of her child, the word being so written *fil*, as to admit of being made *filz*, or of an easy alteration to the feminine *fille*, if necessary.

Ken's Morning and Evening Hymns.—I saw it mentioned in a review in the *Guardian* some few weeks ago, as one merit of the last edition of the Book of Common Prayer, published by Eyre and Spottiswoode, that it had restored Bishop Ken's Morning and Evening Hymns to their original purity.

I have no means of accurately testing this assertion by reference to any undoubted version of the date of the original publication, but I have no doubt that this might easily be done through the medium of your paper; and I think you will agree with me that, if it should be substantiated, not only is credit due to the Queen's printers, but also that it is an example which ought to be followed, without exception, in all future editions of the Prayer Book.

The variations, which I have noted in the ordinary version of the Hymns, as given in other Prayer Books, are too numerous to be inserted here, not to mention the omission of several stanzas, three in the Morning Hymn, together with the Doxology, and one in the Evening Hymn.

If they be false readings, no doubt they have been allowed to creep in inadvertently, and need only pointing out to be corrected. It occurred to me that this might be done more effectually in your columns, and I venture to hope that you will not consider it a task unworthy the high aim which you have in view in your admirable publication.

OXONIENSIS.

[Bishop Ken's Morning and Evening Hymns have been restored in Messrs. Eyre and Spottiswoode's last rubricated edition of the Common Prayer, as far as was practicable; they were carefully collated with the original, and all variations corrected, except those which would materially affect immemorial use. The entire hymns are of great length, but all those verses which have been at all generally sung in churches are to be found in the edition to which we refer.

We may take this opportunity of noticing that the Queen's printers have lately restored the lesser Saints' Days to the kalendar in their smaller editions of the Common Prayer. We are not aware of any other similar editions in which the kalendar appears thus complete.]

Etymology of "Daysman."—What is the etymology of *Daysman*, which, in the Book of Job, and in some of our provincial dialects, means a mediator or arbitrator?

MARK ANTONY LOWER.

[NARES defines *Daysman*, an umpire or arbitrator, from his fixing a day for decision; and adds, "Mr. Todd shows that *day* sometimes meant Judgment." Jacob, in his *Law Dictionary*, tells us, "Days-man signifies, in the North of England, an arbitrator or person chosen to determine an affair in dispute, who is called a *Dies-man* or *Days-man*." Jacob's definition may be again illustrated from NARES:—"In Switzerland (as we are informed by Simlerus) they had some common arbitrators, or *dayesmen*, in every towne, that made a friendly composition betwixt man and man."—Burton, *Anat.*]

Roland Monoux.—In answer to your correspondent "M", p. 137., the monumental brass in his possession is, no doubt, from the church at *Edmonton*, Middlesex. Lysons (*Environs of London*, vol. ii. p. 263.), in his description of Edmonton Church, says, "Near the door is a brass plate, with some English verses to the memory of ROLAND MONOUX (no date)." He subjoins, in a *note*, "arms—on a chevron betw. 3 oak-leaves as many bezants, on a chief 2 anchors, a market for difference. On the brass plate are some English verses, nowise remarkable."

These arms (omitting the *chief*) are those borne by the Baronet Monnox of Sandy in Bedfordshire (extinct in 1814), who was descended from Sir George Monox, of Walthamstow, Lord Mayor of London, who died in 1543, to whom and his lady there are brasses in Walthamstow Church. ROLAND of Edmonton was doubtless of the same family. I am not able to give an opinion of the *date* of the brass in question; but it might be readily conjectured from the style of its execution.

Your readers will, I am sure, all unite with me in commendation of your correspondent "M's" correct feeling in offering to restore this monument to its original site. I hope "M's" example will find many followers. There are hundreds of these pillaged brasses in the hands of "collectors," and your admirable publication will have effected a great public good, if it shall have been instrumental in promoting their restoration.

Cambridge, Jan. 1. 1850.

E. VENTRIS.

Ancient Motto.—In reference to a query (No. 6. p. 93.), and a reply (No. 7. p. 104.), permit me to remark, that St. Augustine, the celebrated Bishop of Hippo, was the person who caused to be engraved on his table the distich against detractors. Possidius, in his Life of that Father (S. Augustini, *Opera Omnia*, Paris, 1690, vol. x. part ii. p. 272.), gives the verses—no doubt an adaptation of Horace—thus:—

"Quisquis amat dictis absentum rodere vitam
Hanc mensam indignam noverit esse sibi."

The Benedictine editors subjoin two readings of the pentameter:—

"Hac mensa indignam noverit esse suam."
"Hanc mensam vetitam noverit esse sibi."

LLEWELYN ST. GEORGE.

Mr. Cresswell and Miss Warneford.—At p. 157. of the "NOTES AND QUERIES," your correspondent "B." inquires about a pamphlet relating to the marriage, many years ago, of Mr. Cresswell and Miss Warneford. "P.C.S.S." cannot give the precise title of that pamphlet in question; but he is enabled to state, on the authority of Watts (*Biblioth. Brit.*), and on that of his old friend Sylvanus Urban (*Gent. Mag.* vol. xvii. p. 543.), that it was published in London, towards the end of the year 1747, and that the very remarkable and very disgraceful transactions to which it refers were afterwards (in 1749) made the subject of a novel, called *Dalinda*, or *The Double Marriage*. Lond. 12mo. Price threepence.

The gentleman who was the hero of this scandalous affair was Mr. Thomas Estcourt Cresswell, of Pinkney Park, Wilts, M.P. for Wootton Bassett. He married Anne, the sole and very wealthy heiress of Edward Warneford, Esq. As it cannot be the object of the "NOTES AND QUERIES" to revive a tale of antiquated scandal, "P.C.S.S." will not place upon its pages the details of this painful affair—the cruel injury inflicted upon Miss Scrope (the lady to whom Mr. Cresswell was said to have been secretly married before his union with Miss Warneford)—and the base and unmanly contrivance by which, it was stated, that he endeavoured to keep possession of both wives at the same time. Miss Scrope appears to have retained, for a considerable time, a deep sense of her injuries; for in 1749 she published a pamphlet, in her own name, called *Miss Scrope's Answer to Mr. Cresswell's Narrative*. (Lond. Baldwin. Price 2s. 6d.)

If "B." should be desirous of further information, he is referred, by "P.C.S.S.," to the *General Evening Post* of Oct. 3. and 31. 1747, to the *Gentleman's Magazine* for that month and year, and to the same work, vol. xix. pp. 192. 288.

P.C.S.S.

MISCELLANEOUS

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Little as public attention has of late years been devoted to commentating upon Pope, his writings and literary history, there are no doubt many able and zealous illustrators of them among lovers of literature for its own sake: and many a curious note upon the Bard of Twickenham and his works will probably be evoked by the announcement, that now is the moment when they may be produced with most advantage, when Mr. Murray is about to bring forth a new edition of Pope, under the able and experienced editorship of Mr. Croker. Besides numerous original inedited letters, Mr. Croker's edition will have the advantage of some curious books bought at the Brockley Hall sale, including four volumes of Libels upon Pope, and a copy of Ruffhead's Life of him, with Warburton's manuscript notes.

No one has rendered better service to the study of Gothic architecture in this country than Mr. J.H. Parker, of Oxford. The value of his admirable *Glossary of Terms used in Architecture*, is attested by the fact, that it has already reached a fourth edition, and that another will soon be called for. But we doubt whether he has done any thing better calculated to promote this interesting branch of Archæology than by the production of his *Introduction to the Study of Gothic Architecture*, which—originally written as part of a series of elementary lectures recommended by the Committee of the Oxford Architectural Society to be delivered to the junior members, and considered useful and interesting by those who heard them— is now published at the request of the Society. A more interesting volume on the subject, or one better calculated to give such a knowledge of it, as is essential to any thing like a just appreciation of the peculiar characteristics of our church architecture, could scarcely have been produced, while its compact size and numerous illustrations fit it to become a tourist's travelling companion.

We have great pleasure in directing attention to the advertisement inserted in another column respecting some improvements about to be introduced into the GENTLEMAN'S MAGAZINE. This

venerable periodical has maintained its station uninterruptedly in our literature from the year 1731. From the times of Johnson and Cowper it has been the medium by which many men of the greatest eminence have communicated with the public. At all times it has been the sole depository of much valuable information of a great variety of kinds. We are confident that under the new management it will put forth fresh claims to the favour of the public. Many writers of high reputation in historical and antiquarian literature are henceforth to be enlisted in its service. We shall look for the forthcoming number with great interest.

Scheible, of Stuttgart, who is doubtless known to our readers as the publisher of some very curious works illustrative of the popular literature of Germany of the sixteenth and seventeenth centuries, has just commenced a new Library of Magic, &c., or *Bibliothek der Zänber-Geheimnisse-und Offenbarungs-Bucher*. The first volume of it is devoted to a work ascribed to that prince of magicians, our old familiar, Dr. Faustus, and bears the imposing title *Doktor Johannes Faust's Magia Naturalis et Innaturalis, oder Dreifacher Höllenzwang, leiztes Testament und Siegelkunst*. It is taken from a MS. of the last century, filled with magical drawings and devices enough to summon back again from the Red Sea all the spirits that ever were laid in it. It is certainly a curious book to publish in the middle of the nineteenth century.

Messrs. Sotheby and Co. will sell the extensive and valuable Collection of MSS. in all languages formed by the late Mr. Rodd, on Monday the 4th of February, and five following days. The catalogue deserves the attention of all collectors of manuscripts, as it is, as far as circumstances will admit, a classified one. There are upwards of one thousand lots in the sale—many of a very curious and interesting character. There are Greek and Latin versions of the Scriptures, manuscripts of the 13th century, Ruding's original collections for his *History of the Coinage of Great Britain*; which work, it is stated, contains only a very small portion of the materials he had brought together. One lot consists of a mass of documents and papers contained in eight large packing cases, and weighing from ten to fifteen hundred weight, of the families of Eyre, of Derbyshire and Berkshire, and their intermarriages from the reign of Henry II. to the present time. Well may Mr. Sotheby talk of their proving a source of amusement to any person having room to sort them, and time to devote to their arrangement.

Messrs. Puttick and Simpson, of Piccadilly, commence their sales on Monday next, with a four days' miscellaneous sale of works on theology, history, classics, voyages and travels, and standard works in foreign and English general literature. They have some important sales coming on, of which our readers shall have due notice.

We have received the following new Catalogues:—

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LEYBOURN'S MATHEMATICAL REPOSITORY. New Series. Vols. IV. V. VI. London. 1819, 1830, 1835.

THE LIVERPOOL APOLLONIUS. No. I. by J.H. SWALE. 1823.

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

NOTICES TO CORRESPONDENTS.

T. will find every information upon the Bibliography of Proverbs in M.G. Duplessis' Bibliographie Parè miologique, 8vo., Paris, 1847.

MR. HICKSON'S interesting Paper upon "Marlowe," in our next number.

The Sale Catalogue of Dr. Graham's Library reached us too late for notice.

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Still, amidst many minor alterations, we have kept an unweakened hold upon certain main subjects. HISTORY, BIOGRAPHY, and ARCHÆOLOGY have never been neglected, and our OBITUARY has grown into a record which, even we ourselves may say, has become a permanent and important portion of the literature of our country.

The changes we are now about to introduce have for their design a more strict adherence to what we look upon as our peculiar path. We shall henceforth devote ourselves more particularly—we may say almost exclusively—to the great subjects we have mentioned. Space that has been given to other matters will be curtailed, variations in type and arrangement will afford additional room, and all that can in any way be gained will be devoted to our main and peculiar purpose.

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In principles and general tone of management we have nothing to retract, nothing to alter. History is Truth, or it is a mere delusion. The discovery and the establishment of Historical Truth, in all its branches, are our objects, and we shall continue to pursue them, as we have done in times past, faithfully and honestly, but, as we purpose and intend, more diligently and more undividedly.

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Footnote 1: [\(return\)](#)

I presume in his *Bibliotheca Scriptorum Societatis Jesu*.

Footnote 2: [\(return\)](#)

Duthilloeul, according to Mr. Bruce, says 251.

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*** END OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 12,
JANUARY 19, 1850 ***

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