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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 184, MAY 7, 1853 ***

Transcriber's note: A few typographical errors have been corrected. They appear in the text like [this](#), and the explanation will appear when the mouse pointer is moved over the marked passage. Sections in Greek will yield a transliteration when the pointer is moved over them.

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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. 184.

SATURDAY, MAY 7, 1853.

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Notes.

OLD POPULAR POETRY: "ADAM BELL, CLYM OF THE CLOUGH, AND WILLIAM OF CLOWDESLEY."

I have very recently become possessed of a curious printed fragment, which is worth notice on several accounts, and will be especially interesting to persons who, like myself, are lovers of our early ballad poetry. It is part of an unknown edition of the celebrated poem relating to the adventures of Adam Bell, Clym of the Clough, and William of Clowdesly.

There are (as many of your readers will be aware from Ritson's small volume, *Pieces of Ancient Popular Poetry*, 8vo. 1791) two old editions of *Adam Bell, &c.*, one printed by William Copland, without date, and the other by James Roberts in 1605. The edition by Copland must have preceded that by Roberts by forty or fifty years, and may have come out between 1550 and 1560; the only known copy of it is among the Garrick Plays (at least it was so when I saw it) in the British Museum. The re-impression by Roberts is not very uncommon, and I think that more than one copy of it is at Oxford.

When Copland printed the poem, he did not enter it at Stationers' Hall; comparatively few of his publications, generally of a free, romantic, or ludicrous character, were licensed, and he was three times fined for not first obtaining the leave of the Company. Nevertheless, we do find an entry of a "book" called "Adam Bell," &c., among the memoranda belonging to the year 1557-8, but it was made at the instance, not of Copland, but of John Kynge, in this form:

"To John Kynge, to prynte this boke called Adam Bell, &c., and for his lycense he geveth to the howse"—

What sum he gave is not stated. Again, we meet with another notice of it in the same registers, under the date of 1581-2, when John Charlwood was interested in the undertaking. I mention these two entries principally because neither Ritson nor Percy were acquainted with them; but they may be seen among the extracts published by the Shakspeare Society in 1848 and 1849.

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No impressions by Kynge or Charlwood having come down to us, we have no means of knowing whether they availed themselves of the permission granted at Stationers' Hall; and, unless I am deceived, the fragment which occasions this Note is not from the presses of either of them, and is of an earlier date than the time of Copland; the type is much better, and less battered, than that of Copland; at the same time it has a more antique look, and in several respects, which I am about to point out, it furnishes a better text than that given by Ritson from Copland's edition, or by Percy with the aid of his folio manuscript. I am sorry to say that it only consists of a single sheet; but this is nearly half the production, and it comprises the whole of the second, and two pages of the third "fit." The first line and the last of the portion in my hands, testify to the greater antiquity and purity of the text there found; it begins—

"These gates be shut so wonderly well;"

and it ends,

"Tyll they came to the kynge's palays."

It is "*wonderous* well" in Copland's impression, and palace is there spelt "pallace," a more modern form of the word than *palays*. Just afterwards we have, in my fragment,

"Streyght comen from oure kyng,"

instead of Copland's

"Streyght *come nowe* from our king."

Comen is considerably more ancient than "come nowe;" so that, without pursuing this point farther, I may say that my fragment is not only an older specimen of typography than Copland's impression, but older still in its words and phraseology, a circumstance that communicates to it additional interest. I subjoin a few various readings, most, if not all, of them presenting a superior text than is to be met with elsewhere. Speaking of the porter at the gate of Carlisle, we are told—

"And to the gate faste he throng."

Copland's edition omits *faste*, and it is not met with in Percy. In another place a rhyme is lost by an awkward transposition, "he saide" for *sayd he*; and farther on, in Copland's text, we have mention of

"The justice with a quest of squyers."

instead of "a quest of *swerers*," meaning of course the jury who had condemned Cloudesly "there hanged to be." Another blunder committed by Copland is the omission of a word, so that a line is left without its corresponding rhyme:

"Then Clowdysle cast hys eyen aside,
And sawe his two bretheren *stande*
At the corner of the market-place,
With theyr good bowes bent in theyr hand."

The word I print in Italics is entirely wanting in Copland. It is curious to see how Percy (*Reliques*, i. 157., ed. 1775) gets over the difficulty by following no known copy of the original:

"Then Cloudesle cast his eyen asyde,
And saw hys brethren twaine
At a corner of the market-place,
Ready the justice for to slaine."

Cloudesly is made to exclaim, in all editions but mine, "I see comfort," instead of "I see *good* comfort." However, it would perhaps be wearisome to press this matter farther, and I have said

enough to set a few of your readers, zealous in such questions, rummaging their stores to ascertain whether any text with which they are acquainted, tallies with that I have above quoted.

J. PAYNE COLLIER.

WITCHCRAFT.

Observing that you have lately admitted some articles on witchcraft, it may be interesting to make a note of two or three original papers, out of some in my possession, which were given to me many years ago by an old general officer, who served in the American war, and brought them with him to England about 1776. I send exact copies from the originals.

H. T. ELLACOMBE.

Rectory, Clyst St. George.

Whereas several persons, being by authority committed to Ipswich Goall for felony and witchcraft, and order being given that search should be made carefully upon their bodyes, to see if there nothing appeared preternaturall thereon: for that end, on July y^e 4th, 1692, a Jurie of one man and eight women were summoned to attend, and sworne to make dilligent search, and to give a true account of what they found, viz^t.—

Doctor Philemon Dance,
Mrs. Johana Diamond, midwife,
Mrs. Grace Graves,
Mrs. Mary Belcher,
Mrs. Gennet Pengery,
Ann Lovell,
Francis Davis,
Mary Browne,

Who, after search made in particular, give this account, viz^t.—Upon the body of goodwife Estue they find three unnaturall teats, one under left arme, and one on the back side of her sholder-blade, one near to her secret parts on one thigh, which, being pricked throw with a pin, remained without sense, and did not bleed.

2. Upon y^e veiwing and searching y^e body of Sarah Cloice, there was nothing unnaturall appeared on her.

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3. Upon searching y^e body of Mrs. Bradbury, there was nothing appeared unnaturall on her, only her brest were bigger than usuall, and her nipples larger than one y^t did not give suck, though her body was much pined and wasted, yet her brests seemed full.

4. Upon y^e searching y^e body of y^e wife of Giles Cory, there was severall darke moulds, one of which was upon one of her buttocks, and being pricked with a pin, it was without sence, and did not bleed.

5. Upon y^e searching y^e body of Widow Hoer, nothing appeared on her unnaturall, only her body verry much scratched, and on her head a strange lock of haire, verry long, and differing in color from y^e rest on her head, and matted or tangled together, which she said was a widow's lock, and said, if it were cutt off she should die.

6. Upon searching y^e body of Rachell Clenton, there was found an unnaturall teat on one side, something lower than just under her arme, which teat having a pin thrust throw it she was not senceable of, till by scratching her side, pricked her fingers with y^e pin y^t was then in y^e teat; neither did y^e teat bleed.

There was also ordered, with ye foresaid Doct^r, four other men, viz^t, Mr. Har. Symonds, Samuel Graves, Sen^r, Thomas Knewlton, and John Pinder, to search y^e body of Giles Cory, and they returned y^t they, having searched him, found nothing unnaturall upon him.

The truth of which I heare attest.

(Signed) THO^s WADE, J.P.

Province of Massachusettes Bay,
New England, Essex.

Anno R. R. et Reginae Gulielmi et Mariae Angliæ, &c. quarto, annoqu Dom. 1692.

The Jurors for our Sovⁿ Lord and Ladye the King and Queen present—

That Abigail Barker, wife of Ebenezer Barker of Andiver, in the County of Essex aforesaid, about two years since, at and in the town of Andiver aforesaid, wickedly, maliciously, and feloniously, a covenant with the Devill did make, and signed the Devill's Booke, and by the Devill was baptized, and renounced her former Christian baptism; and gave herselfe up to the Devill to serve him, and for the Devill to be her lord and master; by which wicked and diabollicall couvenant, shee the said Abigail Barker is become a detestable witch, contrary to the peace of our Sovereigne Lord and Lady

the King and Queene, their crowne and dignity, and the law in that case made and provided.

Sep., '92. The examination and confession of Abigail Barker, taken before John Hawthorn, Esq., and other their Majesties Justices:

Q. How long have you been in the snare of the Devil?

A. Not above two yeares and a half.

Q. At what place were you first overtaken?

A. I am at present very much bewildered.—But a little after she said as followes:—About two yeare and a half agoe she was in great discontent of mynd, her husband being abroad, and she at home alone; at which tyme a black man appeared to her, and brought a book with him, to which he put her finger and made a black mark. She saith, her memory now failes her now more than ordinary; but said she gave herself up to the Devil to serve him, and he was her lord and master; and the Devil set a mark upon her legg, which mark is black and blue, and she apprehends is a witch mark; and said that she is a witch, and thinks that mark is the cause of her afflicting persons, though she thought nothing of it then till afterwards she heard of others having a mark upon them. She sayes, that some tyme after this the black man carryed her singly upon a pole to 5-mile pond, and there were 4 persones more upon another pole, viz. Mistriss Osgood, Goody Wilson, Goody Wardwell, Goody Tyler, and Hanneh Tyler. And when she came to the pond the Devil made a great light, and took her up and dypt her face in the pond, and she felt the water, and the Devil told her he was her lord and master, and she must serve him for ever. He made her renounce her former baptisme, and carryed her back upon the pole. She confesses she has afflicted the persones that accused her, viz. Sprague, Lester, and Sawdy, both at home and in the way comeing downe. The manner thus:—The Devil does it in her shape, and she consents unto, and clinches her hands together, and sayes the Devil cannot doe it in her shape without her consent. She sayes she was at a meeting at Moses Tyler's house, in company with Mistriss Osgood, Goody Wilson, Goody Tyler, and Hanah Tyler. She said the mark above was on her left legg by her shin. It is about two yeare agoe since she was baptized. She said that all this was true; and set her hand to the original as a true confession. *Noate*, that before this her confession she was taken dumb, and took Mr. Epps about the neck and pulled him down, thereby showing him how the black man bowed her down; and for one houre's tyme could not open her lips.

I, underwritten, being appointed by authority to take the above examination, doe testify upon oath taken in court, that this is a true cobby of the substance of it to the best of my knowledge.

WM. MURRAY.

6th July, 1692/3.

The above Abigail Barker was examined before their Majesties Justices of the Peace in Salem.

(Atest.) JOHN HIGGINSON, Just. Peace.

Owned before the Grand Jury.

(Atest.) ROBERT PAYNE, Foreman.

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6th January, 1692.

SPRING, ETC.

Our ancestors had three verbs and three corresponding substantives to express the growth of plants, namely, *spring*, *shoot*, and *sprout*,—all indicative of rapidity of growth; for *sprout*, (Germ. *spruessen*) is akin to *sport*, and denotes quickness, suddenness. The only one of these which remains in general use is *shoot*: for *sprout* is now only appropriated to the young growth from cabbage-stalks; and *spring* is heard no more save in *sprig*, which is evidently a corruption of it, and which now denotes a small slip or twig as we say, sprigs of laurel, bay, thyme, mint, rosemary, &c.

Of the original meaning of *spring*, I have met but one clear instance; it is, however, an incontrovertible one, namely,

"Whoso spareth the *spring* (*i. e.* rod, switch), spilleth his children."—*Visions of Piers Plowman*, v. 2554., ed. Wright.

Perhaps this is also the meaning in—

"Shall, Antipholus,
Even in the spring of love thy *love-springs* rot?"
Com. of Errors, Act III. Sc. 2.

and in "Time's Glory"—

"To dry the old oak's sap and cherish *springs*."
Rape of Lucrece.

Spring afterwards came to be used for underwood, &c. Perhaps it answered to the present *coppice*,

which is composed of the springs or shoots of the growth which has been cut down:

"The lofty high wood and the lower *spring*."
Drayton's *Muses' Elysium*, 10.

"The lesser birds that keep the lower *spring*."
Id., note.

It was also used as equivalent to grove:

"Unless it were
The nightingale among the thick-leaved *spring*."
Fletcher's *Faith. Shep.*, v. 1.

where, however, it may be the coppice.

"This hand Sibylla's golden boughs to guard them,
Through hell and horror, to the Elysian *springs*."
Massinger's *Bondman*, ii. 1.

In the following place Fairfax uses *spring* to express the "salvatichi soggiorni," i. e. *selva* of his original:

"But if his courage any champion move
Too try the hazard of this dreadful *spring*."
Godf. of Bull., xiii. 31.

and in

"For you alone to happy end must bring
The strong enchantments of the charmed *spring*."
Id., xviii. 2.

it answers to *selva*.

When Milton makes his Eve say—

"While I
In yonder *spring* of roses intermix'd
With *myrtles* find what to redress till noon."
Par. Lost, ix. 217.

he had probably in his mind the *cespuglio* in the first canto of the *Orlando Furioso*; for *spring* had not been used in the sense of thickets, clumps, by any previous English poet. I am of opinion that *spring* occurs for the last time in our poetry in the following lines of Pope:

"See thy bright altars throng'd with prostrate kings,
And heap'd with products of Sabæan *springs*."
Messiah, 93.

Johnson renders the last line—

"Cinnameos cumulos, Nabathæi munera *veris*;"

and this is probably the sense in which the place has generally been understood. But let any one read the preceding quotations, and reflect on what a diligent student Pope was of the works of his predecessors, and perhaps he will think with me.

THOMAS KEIGHTLEY.

NOTES AND QUERIES ON BACON'S ESSAYS, NO. III.

(Vol. vii., pp. 6. 80.)

Essay IX. p. 21. (note a). "They used the word 'præfiscini.'" See *e. g.*, Plaut. *Asin.*, ii. 4. 84. (Weise):

"Præfiscini hoc nunc dixerim: nemo etiam me adcusavit
Merito meo."

(Leonida boasts of his integrity.)

Ditto, p. 22. (note c). "From the *Stichus* of Plautus," ii. 1. 54.

Ditto, p. 23. "Which has the character of Adrian the Emperor." See *Hist. Aug. Script.*, i. 149., *ut supr.* (Spartian. *Vit. Hadrian.* cap. 15.)

Ditto p. 26. "It was well said." By whom?

Essay X. ditto. "A poor saying of Epicurus." Where recorded?

Ditto, p. 27. "It hath been well said, 'That the arch flatterer,'" &c. By whom, and where?

Ditto, ditto. "It hath been well said, "That it is impossible," &c. By whom and where?

Ditto, ditto. "The poet's relation." Ovid. *Heroid.* xvi. 163.

Essay XI. p. 28. "Cum non sis qui fueris," &c. Whence?

Ditto, p. 29. "Illi mors gravis incubat," &c. Seneca, *Thyest.* 401. (ed. Lemaire), Act II. extrem.

Ditto, p. 31. "That was anciently spoken." By whom?

Ditto, ditto. "Tacitus of Galba." Tac. *Hist.*, i. 49.

Ditto, ditto. "Of Vespasian." Tac. *Hist.*, i. 50.

Essay XII. ditto. "Question was asked of Demosthenes." See Cic. *De Orat.*, III. 56. § 213.

Ditto, p. 32. "Mahomet's miracle." Where recorded?

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Essay XIII. p. 33. "The desire of power," &c. Cf. Shakspeare. *Hen. VIII.*, III. 2. "By that sin (ambition) fell the angels," &c.

Essay XIII. p. 33. "Busbechius." In Busbechii *Legationes Turciæ Epist. Quatuor* (Hanoviæ, 1605), p. 133., we find this told of "Aurifex quidam Venetus."—N. B. In the Index (*s. v.* Canis) of an edition of the same work, printed in London for R. Daniel (1660), *for* 206 *read* 106.

Ditto, ditto (note *b*). Gibbon (*Miscellaneous Works*, iii., 544., ed. 1815) says, "B. is my old and familiar acquaintance, a frequent companion in my post-chaise. His Latinity is eloquent, his manner is lively, his remarks are judicious."

Ditto, p. 34. "Nicholas Machiavel." Where?

Ditto, p. 35. "Æsop's cock." See Phædrus, iii. 12.

Essay XV. p. 38. "Ille etiam cæcos," &c., Virg. *Georg.* i. 464.

Ditto, ditto. "Virgil, giving the pedigree," &c. *Æn.* iv. 178.

Ditto, p. 39. "That kind of obedience which Tacitus speaketh of." Bacon quotes, from memory, Tac. *Hist.*, ii. 39., "Miles alacer, qui tamen jussa ducum interpretari, quam exsequi, mallet."

Ditto, ditto. "As Machiavel noteth well." Where?

Ditto, p. 40. "As Tacitus expresseth it well." Where?

Ditto, p. 41. "Lucan," i. 181.

Ditto, ditto. "Dolendi modus, timendi non item." Whence?

Ditto, ditto. "The Spanish proverb." What is it? Cf. "A bow long bent at last waxeth weak;" and the Italian, "L'arco si rompe se sta troppo teso." (Ray's *Proverbs*, p. 81., 4th edit., 1768.)

Ditto, p. 43. "The poets feign," &c. See *Iliad*, i. 399.

Ditto, ditto (note *y*). "The myth is related in the *Works and Days of Hesiod*," vv. 47-99., edit. Göttling.

Ditto, p. 44. "Sylla nescivit." Sueton. *Vit. Cæs.*, 77.

Ditto, p. 45. "Galba." Tac. *Hist.*, i. 5.

Ditto, ditto. "Probus." Bacon seems to have quoted from memory, as we find in Vopiscus (*Hist. Aug. Script., ut supr.*, vol. ii. 679. 682.), as one of the *causæ occidenti*, "Dictum ejus grave, Si unquam eveniat salutare, Reip. brevi milites necessarios non futuros."

Ditto, ditto. "Tacitus saith." *Hist.*, i. 28.

P. J. F. GANTILLON, B.A.

(To be continued.)

SHAKSPEARE CORRESPONDENCE.

The Passage in King Henry VIII., Act III. Sc. 1. (Vol. vii., pp. 5. 111. 183. 494.)—MR. INGLEBY has done perfectly right to "call me to account" for a rash and unadvised assertion, in saying that we must interpolate *been* in the passage in *King Henry VIII.*, Act III. Sc. 2., after *have*; for even that would not make it intelligible. So far I stand corrected. The passages, however that are cited, are not parallel cases. In the first we have the word *loyalty* to complete the sense:

" My loyalty,
Which ever has [been] and ever shall be growing."

In the second, the word *deserved* is clearly pointed out as being understood, from the occurrence of *deserve* after *will*:

"I have spoken better of you than you have [deserved] or will deserve at my hands."

I will assist MR. INGLEBY'S position with another example from *Rich. II.*, Act V. Sc. 5.:

" like silly beggars,
Who sitting in the stocks, refuge their shame,
That many have [sat] and others must sit there."

And even from a much later writer, Bolingbroke:

"This dedication may serve for almost any book that has, is, or shall be published."

Where we must supply *been* after *has*. But in the passage I attempted, and I think successfully, to set right, admitting that custom would allow of the ellipsis of the participle *been*, after the auxiliary *have*, to what can "am, have, and will be" possibly refer?

" I do professe
That for your highness' good, I euer labour'd
More then mine owne, that am, haue, and will be."

What? Add *true* at the end of the line, and it mars the verse, but make the probable correction of *true* for *haue*, and you get excellent sense without any ellipsis. I am as averse to interpolation or alteration of the text, when sense can by any rational supposition be made of it, as my opponent, or any true lover of the poet and the integrity of his language, can possibly be; but I see nothing rational in refusing to correct an almost self-evident misprint, which would redeem a fine passage that otherwise must always remain a stumbling-block to the most intelligent reader. We have all I trust but one object, *i. e.* to free the text of our great poet from obvious errors occasioned by extremely incorrect printing in the folios, and at the same time to strictly watch over all attempts at its corruption by unnecessary meddling. This, and not the displaying of our own ingenuity in conjectures, ought to be our almost sacred duty; at least, I feel conscious that it is mine.

S. W. SINGER.

"That one may smile, and smile, and be a villain."
Hamlet.

The notable quotation of this line by the Earl of Derby, in the Lords, on Monday evening, April 25, has once more reminded me of my unanswered Query respecting it, Vol. vi., p. 270.

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On the 26th February (Vol. vii., p. 217.) MR. COLLIER was good enough to say, that his only reason for not answering it was, that he had not then within his reach the copy of "N. & Q." wherein it had been proposed; politely adding, that if I would reprint the Query, he would at once answer it.

Supposing, however, that MR. COLLIER'S absence from his library would be only temporary, I deemed it less troublesome to the Editor of "N. & Q." to wait until MR. COLLIER could refer to the Query, as already printed.

Two months have since elapsed, and I now no longer hesitate to ask the Editor for an opportunity of again referring to it, trusting that a sufficient excuse will be found in the importance of the subject, as affecting the fundamental sense of a passage in Shakspeare.

A. E. B.

Leeds.

Mr. J. Payne Collier's "Notes and Emendations."—There can be no doubt that many of these emendations are rational and judicious; but I cannot help thinking, *on the whole*, that MR. COLLIER has rather overrated their value, and placed too implicit faith in the infallibility of his unknown guide. At all events, there is not a shadow of authority given for any one of the corrections, and we have therefore a full right to try them, as the lawyers would say, "upon the merits;" or, in other words, to treat them as mere speculative alterations, and to adopt or reject them, as may appear advisable in each particular case. It is difficult to conjecture what can have been the position in life, or the occupation of this mysterious annotator. That his pursuits were not purely literary, I think is plain: first, from the very circumstance of his not authenticating any of his notes, which a literary inquirer would certainly have done; and, secondly, from the very minute attention which is paid to the *business* of the scene and the movements of the actors. These considerations, coupled with the fact of his frequently striking out whole passages of the text (which a literary enthusiast would *not* have done), would at first lead us to suppose that the writer was a theatrical manager, and that the alterations were made to suit either the fancies, or perhaps the peculiar qualifications of certain performers. But in this case one can hardly suppose that the remarks would have extended to more than a certain number of plays, which were most frequently acted. Thus much, however, appears certain, that the commentaries are rather those of an *habitual play-goer*, than of a studious critic; and it will be easy to show that a great portion of the new readings he proposes are really changes *for the worse*, while a still larger number are at least unnecessary! I shall content myself with only a few instances, on this occasion, as I am unwilling to encroach too far on your space; but I can easily multiply them, if I am encouraged to renew the subject.

In the first place, I differ from MR. COLLIER entirely as to the famous passage from *Henry VIII.*, p. 324., which he brings so prominently forward as to give it special notice in his Introduction. To me, I confess, the phrase—

"To steal from spiritual *labour* a brief span,"

appears quite tame and poor in comparison with

"To steal from spiritual *leisure* a brief span,"

and, moreover, destroys all the poetry of the thought. Nor can I see the slightest difficulty in the *sense* of the original passage. The king means to say that Wolsey cannot steal from the *little leisure* afforded him by his spiritual labours "a brief span, to keep his earthly audit:" and surely this is much more poetical than the substituted passage.

In p. 323., from the same play, we have—

"to the sharp'st *kind* of justice,"

transformed to "sharp'st *knife* of justice:" but I cannot assent to this change. The obvious meaning of the poet is, that the contempt of the world, "*shutting all doors*" against the accused, is a sharper *kind* of justice than any which the law could inflict: but, to be given up to "the sharp'st *knife* of justice" could only mean, being consigned to the public executioner,—which was just what Katherine was deprecating.

In p. 325. the lines relating to Wolsey's foundations at Ipswich and Oxford are printed thus in the folio—

"one of which fell with him,
Unwilling to outlive the good that did it:"

that is, unwilling to outlive the virtues which prompted it,—a passage teeming with poetical feeling: but the commentator has ruthlessly altered it to—

"Unwilling to outlive the *good man* did it;"

which, I submit, not only destroys all the poetry, but is decidedly *not English!*

The next passage I would notice is from *Much Ado about Nothing*, p. 76. How, I would ask, can the phrase—

"And sorrow wag,"

be a misprint for "call sorrow joy?" No compositor, or scribe either, could possibly be misled by any sound from the "reader" into such a mistake as that! The words "and sorrow wag," I admit, are not sense; but the substitution of "call sorrow joy" strikes me as bald and common-place in the extreme, and there is no pretence for its having any authority. If, then, we are to have a mere fanciful emendation, why not "bid sorrow wag?" This would be doing far less violence to the printed text, for it would only require the alteration of two letters in the word "and;" while it would preserve the Shakspearian character of the passage. "Wag" is a favourite expression in the comedies of the Bard, and occurs repeatedly in his works. The passage would then run thus—

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"If such a one will smile and stroke his beard,
Bid sorrow wag—cry hem! when he should groan."

In p. 73. we find—

"Soul-tainted flesh," &c.

substituted for "*foul* tainted flesh;" and we are told that the critics have been all wrong, who supposed that Shakspeare intended any "metaphor from the kitchen!" If so, what meaning can be attached to the line—

"And salt too little which may season give?"

If that is not a metaphor from the kitchen, I know not what could be? I still believe that "foul tainted flesh" is the correct reading. The expression "*soul*-tainted flesh" is not intelligible. It should rather be "*soul-tainting* flesh." The *soul* may be tainted by the *flesh*: but how the *flesh* can be *soul-tainted*, I cannot understand.

Turning further back, to p. 69., we find it asserted, quite dogmatically, that the word "truths" of the folios ought to be "proofs;" but no reason whatever is offered for the change. I cannot help thinking that "seeming *truths*" is much the most poetical expression, while in "seeming *proofs*" there is something like redundancy,—to say nothing of the phrase being infinitely more common-place!

In the play of the *Tempest*, p. 4., the beautiful passage—

"he being thus *lorded*
Not only with what my revenue yielded," &c.,

is degraded into "he being thus *loaded*," &c. Can there be a moment's doubt that "lorded" was the word used by Shakspeare? It is completely in his style, which was on all occasions to coin verbs out of substantives, if he could. "He being thus *lorded*," i. e. *ennobled* "with what my revenue yielded," is surely a far superior expression to "being thus *loaded*,"—as if the poet were speaking of a costermonger's donkey!

Again, in p. 10.:

"Wherefore *this* ghastly looking?"

or, this ghastly appearance? Who will venture to say, that the substitution of "*thus ghastly* looking" is not decidedly a change for the worse?

In the Merchant of Venice, p. 118.:

"and leave itself *unfurnished*,"

is altered to "leave itself *unfinished*!" I confess I cannot see the slightest warrant for this change. The words—

"having made one,
Methinks IT should have power to steal *both his*,"

distinctly show that the author was alluding to the *eye* only, and not to the *portrait* and how could the *eye* (already *made*) describe itself as *unfinished*? Surely the sense is *unfurnished*, that is, *unfurnished* with its companion, or probably with the other accessories required to complete the portrait.

P. 119. has the line—

"And swearing 'til my very *roof* was dry,"

transmogrified into—

"And swearing 'til my very *tongue* was dry."

Now, why "this lame and impotent conclusion?" What can be a more common expression than the "roof of the mouth?" and it is just the part which is most affected by a sensation of dryness and pricking, after any excitement in speaking, whereas the *tongue* is not the member that suffers!

In *As You Like It*, p. 127., in the line—

"Mistress dispatch you with your *safest haste*,"

the last two words are made "fastest haste," which, to say the least, are tautology, and are like talking, of the "highest height", or the the "deepest depth!" Surely, the original form of words, "Dispatch you with your *safest haste*;" that is, with as much haste as is consistent with your personal safety—is much more dignified and polished address from the duke to a *lady*, and at the same time more poetical!

In p. 129.,

"The constant *service* of the antique world,"

is converted into

"The constant *favour* of the antique world:"

in which line I cannot discover any sense. If I might hazard a guess, I should suggest that the error is in the *second* word, "service," and that it ought to be "servants:"

"When *servants* sweat for duty, not for meed."

In the *Taming of the Shrew*, p. 143., the substitution of "*Warwickshire* ale" for "sheer ale" strikes me as very far-fetched, and wholly unnecessary. There is no defect of sense in the term "*sheer* ale." Sly means to say, he was "fourteen pence on the score for ale alone:" just as one speaks of "sheer nonsense," *i. e.* nothing but nonsense, "sheer buffoonery," "sheer malice," &c. Why should Sly talk of being in debt for *Warwickshire* ale at Wincot? If he kind been drinking ale from Staffordshire, or Derbyshire, or Kent, he might possibly have named the county it came from; but to talk of *Warwickshire* ale within a few miles of Stratford-on-Avon seems absurd. It is as if a man came from Barclay and Perkins's, and talked of having been drinking "*London* porter."

In p. 144., I submit, with great deference, that turning "Aristotle's checks" into "Aristotle's ethics" is the very reverse of an improvement. What can be more intelligible than the line—

"And so devote to Aristotle's *checks*;"

{452} that is, to the checks which Aristotle's rules impose upon profligacy? The idea is more poetical, and the line runs more smoothly; while the altered line is prosaic in comparison, and the metre is not correct.

My dwindling space warns me that I must very soon pause; but these examples can be extended *ad infinitum*, should another opportunity be afforded me.

The instances of alterations simply *unnecessary* are too numerous to be recorded here. I have already a list of forty odd, selected from only eight plays.

CECIL HARBOTTLE.

Minor Notes.

Local Rhymes, Norfolk.—

"Halvergate hares, Reedham rats,
Southwood swine, and Cantley cats;
Acle asses, Moulton mules,
Beighton bears, and Freethorpe fools."

Z. E. R.

"*Hobson's Choice.*"—I, the other day, in a paper of 1737, came upon the inclosed, if of interest sufficient for insertion in "N. & Q.:"

"Upon the mention of Mr. Freeman being appointed one of the four horse carriers to the university of Cambridge, we had the following paragraph:—"This was the office that *old Hobson* enjoyed, in which he acquired so large a fortune as enabled him to leave the town that ever-memorable legacy the conduit, that stands on the Market Hill, with an estate to keep it perpetually in repair. The same person gave rise to the well-known adage, 'Hobson's choice—this or none;' founded upon his management in business. He used to keep, it seems, hackney horses, that he let out to young gentlemen of the university, with whose characters being well acquainted, he suited his beast to its rider, who upon a dislike was sure to receive that answer from him, 'This or none.'"

J. W. G. G.

Khond Fable.—The following is a free version of a fable current among the Khonds of Orissa, of whom a very interesting account is given by Captain Macpherson in the *Journal of the Royal Asiatic Society* for 1852:

"A mosquito was seated on the horn of a bull, and fearing that his weight might be oppressive to the quadruped, he politely accosted him, begging that, if he felt any inconvenience, he would mention it, and professing himself ready, in that case, to remove to some other position. The bull replied, 'O mosquito, so far are you from oppressing me with your weight, that I was not even aware of your existence.'"

The moral of this is common enough, but is the fable found elsewhere in a similar *form*?

J. C. R.

Sir Thomas Fowell Buxton, Bart.—As those who have read the deeply interesting memoirs of Sir Thomas Fowell Buxton are aware, he was placed at a school in Donnybrook in the year 1802, and shortly after "entered" the University of Dublin. His success in that seat of learning, where able competitors were many in number, was brilliant; for "on the 14th of April in the same year [1807], he received his thirteenth premium, and also the highest honour of the university,—the gold medal. With these distinctions, and the four silver medals from the Historical Society, he prepared to return to England." In fact, so high did his character stand, that a proposal was made to him by the electors (which, however, he deemed it prudent to decline) to come forward as a candidate for the representation of the university in the imperial parliament, and good grounds were given him to expect a triumphant return.

Now, this man was doubtless an honour to the "silent(?) sister" in Ireland; and, as an Irishman, I feel some little degree of pride in our having educated him so well for his subsequent career. With surprise, then, do I find, on referring to the *Dublin University Calendar* for the present year, the name of a "Mr. *John Powell* Buxton" in the list of gold medallists. The editor appears to be sadly ignorant of the proper person, and cannot lay the blunder at the printer's door, having very unaccountably repeated it from year to year. I have taken the trouble of examining many volumes of the *Calendar*.

ABHBA

Anagrams.—I beg to forward the following:

"Antonius B. Magliabechius"

(He was the librarian at Florence, about the end of the sixteenth century). This name makes—

"Is unus Bibliotheca magna."

In the poems of some Jesuit father (Bacchusius, I think) the following rather offensive one is mentioned, on the celebrated father Costerus:

"Petrus Costerus Jesuita!"

i. e.

"Vere tu es asinus: ita!"

PHILOBIBLION.

Queries.

SEAL OF WILLIAM D'ALBINI.

A few years since there was published a *History of the Parish of Attleburgh, in Norfolk*, by the then rector, Dr. Barrett. It is a very handsome volume in quarto, and reflects great credit upon the learning and taste of the reverend editor.

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What I wish more particularly to allude to is an engraving of the seal of William de Albini, who was called "William with the Strong Hand;" of whom Dugdale records, that having distinguished himself at a tournament appointed by a queen of France, then a widow, she became so enamoured of him that she offered him marriage. But he, having plighted his troth to Adeliza, widow to King Henry I. of England, refused her. In revenge for this refusal, the queen of France inveigled him into a den in the garden, where was a fierce lion. Being in this danger, he rolled his mantle about his arm, and putting his hand into the mouth of the beast, pulled out his tongue by the root; followed the queen to her palace, and gave it to one of her maids to present to her. Returning to England with the fame of this glorious exploit, he was forthwith advanced to the earldom of Arundel, and for his arms the lion given him.

Amongst the many illustrations in Dr. Barrett's book is the seal of this William de Albini, representing a knight on horseback, in the usual style of such knightly seals; but in front of the knight is a young lion, and under the feet of the horse some sort of animal of the lizard kind.

In elucidation of this seal, there is a long and elaborate note, with remarks by Mr. Hawkins of the British Museum, with a view of showing that the device on this seal alludes to the story of his combat with the lion.

The attempt to establish this point appears to me amusing; for there seems nothing on the face of the seal different from the usual seals of royal and knightly rank in ancient times.

It strikes me, that the true interpretation of this device, and the introduction of the lion and the lizard-like animal under the horse's feet, may be found in the 13th verse of Psalm xci.:

"Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet."

I should like to learn from some of your correspondents, whether this Psalm, or this portion of it, was used in the solemnities attendant on the installation of a knight, which would tend much to confirm my conjecture.

SENEX.

FORMS OF JUDICIAL OATH.

The forms of an oath are different among different denominations of Christians. The Roman Catholics of the Continent swear by raising the hand; the Scotch Presbyterians follow the same practice. The Protestants of the Church of England are sworn on the Gospels; so also are the Irish Roman Catholics. The Quakers reject every form of oath, and confine themselves to a simple affirmation. Upon these points I beg leave to submit the following Queries.

1. What form of judicial oath was first sanctioned by the professors of Christianity as a body? It is stated in Haydn's *Dictionary of Dates*, that "oaths were taken on the Gospels so early as A.D. 528." How were they taken before then?
2. Did the practice of swearing on the Gospels prevail in England before the Reformation? If not, at what period was it introduced?
3. When was that form of oath first adopted by the Irish; and was its adoption a voluntary proceeding on their part, or enforced by legislative enactment?
4. Was the practice of raising the hand in use in Scotland before the Reformation?
5. At what period was the latter form adopted by the Continental Christians, in lieu of the more solemn oath on the Gospels?
6. Are there now, or have there been at any former period, any forms of judicial oath in use among Christians, other than the forms above mentioned?

HENRY H. BREEN.

St. Lucia.

Minor Queries.

Passage in Boerhaave.—Will any of our readers kindly oblige me by the *exact word* of a passage in Boerhaave, of which I cite the following from memory?—

"The only malady inherent in the human frame, is the decay of old age."

A FOREIGN SURGEON.

7. Charlotte Street, Bedford Square.

Story of Ezzelin.—Where is the story to be found from which Fuseli derived the subject for his remarkable picture of Ezzelin (Braccioferro) musing over the body of Meduna? It was engraved by J. R. Smith, and published by Jas. Birchel, 473. Strand, May, 1781. What has become of the original picture?

J. SANSOM.

The Duke.—Can any of your readers tell me whether Sir Arthur Wellesley's speech in the House of Commons upon Mr. Paull's charge against his brother, was the first he made in Parliament?

ROBERT J. ALLEN.

Oxford.

General Sir Dennis Pack.—This gallant officer, who, in command of the light division of the Duke's army, distinguished himself in nearly every battle of the Peninsula, and finally at Waterloo, was descended from a younger son of Simon, son of Sir Christopher Pack, Alderman and Lord Mayor of London. The family was originally from Leicestershire. Sir Christopher, having advanced money for the reduction of the Irish rebels of 1641, received a grant of land in the county of Westmeath; and his younger son, Simon, settled in Ireland about that period. From this Simon descended Thomas Pack, Esq., of Ballinakill in the Queen's County, grandfather of Sir Dennis Pack.

As I have in the press a *History of the Cathedral of St. Canice*, Kilkenny, which latter contains a monument and a fine bust of Sir Dennis Pack by Chantrey, and of which his father the Rev. Thomas Pack, D.D., was dean, any information which will enable me to complete the pedigree between Simon Pack and the above-named Thomas will be thankfully received.

JAMES GRAVES.

Kilkenny.

Haveringemere.—Gervase of Tilbury, in the 4th book of his *Otia Imperialia*, sect. 88., mentions a certain pond or mere lying near the confines of Wales, and named Haveringemere, of which the peculiarity is, that if a person passing over it in a boat utters, in a loud voice, certain opprobrious words, a commotion arises in the waters and sinks the boat. The words, as printed in the edition of Leibnitz (Leibnitii *Scriptores Brunsvicenses*, tom. i. p. 990.), are "*Prout haveringemere* aut *allethophe cunthefere*," which he explains to mean, "*Phrut* tibi, mare, et omnibus qui te transfretant." He adds with great simplicity: "Et satis mirandum, quod aquæ hujus modi concipiunt indignationes." It is plain that we ought to read, "*Phrut* Haveringemere, and alle thai that on thee fere" (*i. e.* ferry). *Phrut* or *prut* is a word of contempt, of which Mr. Halliwell gives an instance, *s. v.* Prut, from an Harleian MS.: "And seyth *prut* for thy cursing prest." Is anything known of this mere at the present day, and is there any remnant of this old superstition? Gervase wrote his book anno 1211.

C. W. G.

Old Pictures of the Spanish Armada.—At Beddington Hall, famous for its fine banqueting-hall, in which Queen Elizabeth feasted, I have heard that there used to be one or more pictures of the Spanish Armada, presented by Elizabeth herself to the family resident there. Can any reader of "N. & Q." inform me whether these pictures (if more than one) are still in existence: if so, where they are, and whether they are to be seen? A large gilt lock, also presented by Queen Elizabeth, still remains on one of the doors of the said banqueting-hall.

J. S. A.

Old Broad Street.

Bell Inscription.—The following inscription occurs on two bells formerly belonging to St. Sepulchre's Church, Cambridge. I should be glad of an explanation:

"[DE] ✠ [PVRI] SANTI EDMONDVS STEFANVS TOMMI ME FECIT [WL] 1576."

C. W. G.

Loselerius Villerius, &c.—I wish to know who was Loselerius Villerius, who edited an edition of the Greek Testament, with the Vulgate and Beza's Latin version (I think) in parallel columns. This edition seems to have been successful, as I have a copy of the third edition. The title-page of my copy is missing, but the dedication to Henry Earl of Huntingdon is dated "London, vi cal. Nov. 1573." Any information about Loselerius would be acceptable. I should also be glad to know whether the edition is considered at all valuable.

Whilst upon this subject, let me ask whether there is any list of editions of the Bible that can be looked upon as in any way complete? I have had occasion to refer to the Duke of Sussex's catalogue, but have there been unable to find all that I required. There is, for instance, in a friend's possession, a Bible which his family traditions maintain to be of great rarity. I find it catalogued nowhere, and should be glad to know if it is really so great a curiosity. It is a fine folio, profusely illustrated. I subjoin a copy of the title-page:

"The Holy Bible, containing the Old and New Testaments, &c., with most profitable Annotations on all the hard Places, and other Things of great Importance; which Notes have never before been set forth with this new Translation, but are now placed in due order, with great Care and Industry. A Amsterdam, printed for Stephen Swart, at the Crowned Bible, on the West Side of the Exchange. 1679."

S. A. S.

Bridgewater.

The Vinegar Plant.—Is it indigenous or imported? Some botanists and *savans* who have examined the subject take the former view. I should be inclined to take the latter, for the following among other reasons:—First, because it is known that many specimens of it *have been so introduced* from various quarters. Secondly, because in all the attempts to produce it that I have heard of, including some experiments made by myself, in no instance has a specimen been procured by means of any of the moulds that are of spontaneous growth in this country, which has entirely resembled the vinegar plant, or which has been so efficient in the production of vinegar. Thirdly, because in tropical and warm climates abnormal variations of vegetable productions are much more likely to originate, and to become naturalised, than in this country. If imported, perhaps some of your correspondents could say where it was originally brought from.

FRTZ.

Westminster Parishes.—What are the names of the respective parishes in the city of Westminster in 1630; how far back do their records extend; and what charge would be made for a search in them? I wish to trace a family whose ancestor was born in that city, but in what parish I am ignorant. Were any churches in *Westminster*, as distinguished from *London*, destroyed in the Great Fire?

Y. S. M

Dublin.

Harley Family.—Can any reader of your invaluable miscellany give an account of Thomas Harley, citizen of London, who died in the year 1670, ætat. fifty-six? The Thomas Harley referred to possessed good estate in the county of Leicester, particularly at Osgathorpe, Walton-on-Wolds, Snibston, and Heather. He founded a hospital at Osgathorpe, and endowed the same at 60*l.* for the maintenance and support of six clergymen's widows. Moreover he also erected a free-school, which he endowed with 60*l.* a year. He married Mary, widow of William Kemp, citizen of London. His daughter, and sole heiress, married into the family of Bainbrigg of Lockington Hall, county of Leicester; which alliance carried with it the estate of Thomas Harley into that family.

The arms of Thomas Harley are: Crest, a lion's head rampant; shield, Or, bend cotized sable.

Is the foregoing family a branch of that of Herefordshire, now ennobled; or does it come down from one of the name anterior to the time when such earldom was made patent, viz. from Sir Richard Harley, 28 Edward I.: whose armorial bearings, according to one annalist, is mentioned as *Or, bend cotized sable?*

Brian de Harley, son of Sir Robert Harley, in the reign of Henry IV., changed his crest; which was a buck's head proper, to a lion rampant, gules, issuing out of a tower, triple towered proper.

ALDRORANDUS.

Leicester.

Lord Cliff.—In 1645, James Howell published his *Epistolæ Ho-Elianæ*; amongst the letters was one on Wines, addressed to the Right Hon. Lord Cliff. Who was he? The letter is dated Oct. 7, 1634.

Y. S. M

Dublin.

Enough.—Was this word always pronounced as at present, *enuf*? I am inclined to think not; for Waller, in his poem "On a War with Spain," rhymes it with *bough*:

"Let the brave generals divide that bough,
Our great Protector hath such wreaths *enough*."

And again, in his "Answer to Sir John Suckling's Verses," he couples it with *plough*, in those anti-Malthusian lines:

"The world is of a large extent we see,
And must be peopled: children there must be!—
So must bread too; but since there are *enough*
Born to that drudgery, what need we plough?"

When did the change of pronunciation take place? Perhaps some reader of "N. & Q." can also give the etymology of the word.

ROBERT WRIGHT.

Archbishop Magee.—In a committee of the House of Lords, 1825, Lord Holland asked Archbishop Magee: "Does your grace really think that there is any person capable of holding such a monstrous opinion, as that the Roman Catholic religion is idolatrous?" The Archbishop calmly fixed his eyes on Lord Holland's countenance, and replied "My Lord, *some have sworn to it.*"—I only quote so much of the anecdote (which your readers will find in Archbishop Magee's *Works*, vol. i. p. 67., 1842) as my purpose requires.

As reported in *The Times*, on April 18, 1853, Lord Lansdown, speaking of an old committee in the House of Lords, said:

"During those two days, a right reverend prelate was examined; and he was required to state upon oath whether the Creed of St. Athanasius was necessary to salvation. The reply was, 'He would not say whether it was that, but a great many persons had sworn that it was.'"

Some correspondent may be able to state whether these two extracts pertain or not to one and the same occurrence, and which is the true version.

INDAGATOR.

Carpets at Rome.—In a cutting from a newspaper or periodical, apparently of the year 1790, narrating an accident that happened to Lady Augusta Clavering, daughter of the Duke of Argyle (whilst staying at Rome) by her muslin dress catching fire, it is said:

"Fortunately, the gentlemen did not lose their presence of mind; and there happening to be a carpet in the room, a *thing very uncommon in that that country*, they covered her with it," &c.

Can any of your readers oblige me by informing me whether it is a fact, that the luxury of a carpet was *very uncommon* at Rome at the period referred to; and when carpets were first introduced at Rome?

L. A. M.

Great Yarmouth.

Nursery Rhymes.—Can you or any of your correspondents tell me where I shall find an account of the origin of our common nursery rhymes? Is there not reason to believe that many of them are of great antiquity?

L.

Oxford.

Gloves at Fairs.—I think that I have read that at some large fair it was customary to hang out on the town-hall a large gilt glove, as a token of freedom from arrest for debt during the period that the fair lasted. Can any of your correspondents inform me if such was the case, and where? In Halliwell's *Dictionary*, "hoisting the glove" is said to be practised at Lammas Fair, in Devonshire: but why? In the east of England certain village fairs are called *Gants*,—Mattishall Gant, &c. Forby derives this from A.-S. *gan*, to go; but may it not have some reference to the French *gants*, gloves?

E. G. R.

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Mr. Caryl or Caryll.—Every one knows that the *Rape of the Lock* was written at the request of *Mr. Caryl*, stated by Pope to have been private secretary to James II.'s queen before the Revolution. It also appears in the Prolegomena to the *Life of James*, that two royal warrants issued at St. Germain's by the abdicated monarch and his son the Pretender in 1701 and 1707, are counter-signed *Caryll* as Secretary of State. Is there any doubt that this is the same person; and if not, is there any account of when and on what terms he returned to England? where he must have been again domiciled in 1711, and some years after, during which period he corresponded with Pope. His family was settled near East Grinstead, in Sussex.

C.

Early Reaping-machines.—Have the former Numbers of "N. & Q." contained an account of the invention of a reaping-machine in the last century, similar in design and construction to the one lately invented in America? A friend of mine has in his possession a work, entitled *The Complete Farmer, or a General Dictionary of Husbandry*; containing the various methods of improving the land, &c., together with great variety of new discoveries and improvements, the 4th edition, by a society of gentlemen. There is no date on the title-page; but from internal evidence, I am led to think that the work was not published before 1780. If it be thought desirable, I shall be happy to send an extract from the work, giving an account of the machine, or, if drawings be admitted into the pages of "N. & Q.," the work might be sent to the Editor.

H. D. W.

Minor Queries with Answers.

"*Diary of a Self-Observer.*"—

"Augustine's *Confessions* may be in some degree compared with the *Private Diary of a Self-Observer* (*Geheimes Tagebuch von einem Beobachter seiner selbst*) which has in our own days been read with so great eagerness and sympathy. Not as if the celebrated author of the latter work did not in many ways deserve a preference above the African bishop," &c.—Schroëckh's *Kirchengeschichte*, xv. 376.: Leipzig, 1790.

What is the book here meant, and by whom was it written?

J. C. R.

[This *Diary* is by the celebrated John Caspar Lavater, author of *Essays on Physiognomy*. In 1769 he commenced it under the title of *Secret Journal of a Self-Observer*. In the following year it fell into the hands of a stranger, and from him it was transmitted to Zollikofer, with such alterations, however, as to conceal the real author. Zollikofer, thinking that it contained much useful matter, had it printed; and among others, sent a copy of it to his friend Lavater, who was beyond measure astonished at the sight. However, as it was now before the world in a somewhat disfigured state, Lavater edited it with the necessary alterations, and with an additional volume: Leipsic, 1771 and 1773. In 1795, the German original was translated into English by the Rev. Peter Will, of the Reformed German Chapel in the Savoy, in two vols. 8vo. Prefixed to the second volume is a letter from Lavater to the editor, with the editor's reply. See Chalmers's *Biographical Dictionary*, s. v., and Heisch's

Jockey.—Mr. Borrow, in his Introduction to *The Gypsies of Spain*, says:

"The English gypsies are constant attendants at the race-course. What jockey is not? Perhaps jockeyism originated with them, and even racing, at least in England. Jockeyism properly implies *the management of a whip*; and the word *jockey* is neither more nor less than the term, slightly modified, by which they designate the formidable whip which they usually carry, at present in general use amongst horse-traffickers under the title of jockey-whips."

Can any of your correspondents give the derivation of *jockey*?

Q. Q.

[Most etymologists derive it from *Jackey*, a diminutive of the Scotch term *Jock*, or *Jack*, John: primarily, a boy that rides horses.]

Boyle Lectures.—In that valuable and well-executed work, now publishing by Darling of Great Queen Street, called the *Cyclopædia Bibliographica*, a list of the preachers of the Boyle Lecture is given. The list is very nearly complete, the preachers during the following years only being marked "Unknown:"—1729, 1733-5, 1746, 1753-5, 1764-5. With these few omissions, the names of preachers from 1692 to 1807 are given without exception. Will some of your correspondents kindly supply the hiatus above referred to? Possibly the lectures for those years were not printed, as was the case very frequently (see columns 405. 406. *Cyc. Bibl.*)—so there may be some slight difficulty in identifying the preachers.

W. SPARROW SIMPSON, B.A.

[The same omissions occur in the *Oxford Catalogue*, 1837, so that it is a probable conjecture they were never printed.]

Replies.

THE DISCOVERY AND RECOVERY OF MSS.

(Vol. iii., pp. 161. 261. 340.; Vol. iv., p. 282.; Vol. vii., p. 354.)

I am glad to see that a subject to which I have at various times attempted to turn public attention, has at least been responded to by one voice. When the "N. & Q." was first established, I felt that there was now at least one place where it was possible to print historical documents of various kinds, and no one can deny that at various times very interesting and important papers have been made publicly available, which might otherwise have escaped notice. I may instance a very interesting account of the inquest on Chatterton, which I have myself, in a sketch of that ill-fated youth's fate, been the first to make use of for biographical purposes.

It is still my conviction that at some time or other an association for such purposes will be formed, and I must attain earnestly entreat those persons whose position would command assistance, and whose learning and opportunities would aid the cause I am advocating, to give some sign of their favourable intention toward such a scheme. I must once more place this very important matter before the eyes of the public; I trust that my appeal may not be in vain.

See how in other cases, when something offers itself promising amusement and instruction, societies can be formed and spring into life and activity at once. For instance, I might adduce the beautiful and useful processes of photography; within the short space of a few months the art has been brought to a high decree of excellence: a Photographical Institute is, I believe, now in active working, there is a photographical journal, besides the continued and unwearying co-operation of "N. & Q." itself. Why may not historical documents have something of the same sort? For a slight sum (but a few shillings a year), if the reading public were willing, such a society might be founded, and many invaluable documents of every description placed where they would be available for the historian, for the archæologist, for the editor, and for the general inquirer.

Let me hope that something may be proposed; I have myself hunted through dusty MS. folios, quartos, duodecimos innumerable, and my investigations have not been wholly useless.

If there be any who look with a favourable eye upon these hints, I shall be glad to hear from them.

KENNETH R. H. MACKENZIE.

68. Mortimer Street.

"THE WHIPPIAD."

(Vol. vii., pp. 393. 417.)

Perhaps a few lines from a fellow-collegian of Reginald Heber, during his last years of residence at Brazenoze College, may throw light on this discussion.

My contemporary MS. copy of *The Whippiad* contains Heber's *own notes*, additional ones by myself, explanatory of places and persons mentioned, autographs of the latter, and Blackwood's printed

copy (the subject of inquiry), No. 333., July, 1843.

The *notes* subjoined to Blackwood's printed copy are *Heber's notes*, varying only from my MS. copy in immaterial points.

As to the *epigram* mentioned in p. 417., the two first stanzas were by Heber, and written (as I think) after his election to All Souls. The third was attributed to Mr. Wilson, the learned High Master of Clithero School.

Very many *jeux d'esprit* by Heber, relative to convivialities and passing events in Brazenoze and All Souls, live in the memory and MSS. of his surviving friends; but their amiable author would doubtless have wished them to be forgotten, with the subjects to which they related. The forbearance of Mr. Halliwell made him vainly anxious for the suppression of *The Whippiad*.

I subjoin from Heber's autograph a Song for a Bow Meeting, near St. Asaph, in or about 1808. It has an airy freshness, and is (as I believe) unpublished.

LANCASTRIENSIS.

I.

The Soldier loves the laurel bright,
The Bard the myrtle bough,
And smooth shillalas yield delight
To many an Irish brow.
The Fisher trims the hazel wand,
The Crab may tame a shrew,
The Birch becomes the pedant's hand,
But Bows are made of yew.

CHORUS.

The yew, the yew, the hardy yew!
Still greenly may it grow,
And health and fun
Have everyone
That loves the British Bow.

II.

'Tis sweet to sit by Beauty's side
Beneath the hawthorn shade;
But Beauty is more beautiful
In green and buff array'd.
More radiant are her laughing eyes,
Her cheeks of ruddier glow,
As, hoping for the envied prize,
She twangs the Cambrian bow.

The yew, the yew, &c.

III.

The Fop may curl his Brutus wig,
And sandy whiskers stain,
And fold his cravat broad and big;
But all his arts are vain.
His nankeen trowsers we despise,
Unfit for rain or dew,
And, pinch'd in stays, he vainly tries
His strength against the yew.

The yew, the yew, &c.

IV.

The heiress, once, of Bowdale Hall,
A lovely lass, I knew—
A Dandy paid his morning call,
All dizen'd out to woo.
I heard his suit the Coxcomb ply;
I heard her answer—"No;"
A true love knot he ne'er could tie,
Who could not bend a bow.

The yew, the yew, &c.

Leaving the philosophy of this question for the *savans*, I beg to add the following to the alleged cases already referred to. Dr. Lindsley has compiled a table of nineteen instances, from the *Dictionnaire de Médecine*,—not, however, of *spontaneous* combustion exactly, but of something akin to it; namely, the rapid ignition of the human body (which *per se* is not combustible) by contact with flame, as a consequence of the saturation of its tissues by alcohol:

No.	Works in which they are reported.	By whom.	Date of Occurrence.	Age of the Individual.	Extent of the Combustion.	Immediate Cause when known.	Habit of Life.	Situation of the Remains &c.
1	<i>Actes de Copenhagen</i>	Jacobeus	1692	—	The whole body, except the skull and last joints of the fingers	—	Abuse of spirits for three years	Upon a chair.
2	<i>Annual Register</i>	Blanchin de Verone	1763	62	Except the skull, a part of the face, and three fingers	Took fire through sitting near a lamp	Indulged in frequent fomentation of camphorated spirits	Upon the floor.
3	<i>Ibid.</i>	Wilmer	—	50	Except thigh and one leg	A light upon a chair near the bed	Took a pint of rum daily	Upon the floor near the bed.
4	<i>Ency. Method.</i>	—	—	50	Except a few bones	—	Habitually drunken.	
5	<i>Acta Medica</i>	—	—	—	Except the skull and fingers	—	She drank brandy as her only drink	
6	<i>Mem. on Spon. Com.</i>	Lecat	1744	60	Except a part of the head and limbs	A pipe which she was smoking	A drunkard	Near the chimney.
7	<i>Ibid.</i>	<i>Ibid.</i>	1745	—	<i>Ibid.</i>	A fire	Habitually drunken	Upon the hearth.
8	<i>Ibid.</i>	<i>Ibid.</i>	1749	80	A charred skeleton only left	Fire of the hearth	Drank brandy only for many years	Sitting on a chair near the fire.
9	<i>Jour. de Méd.</i>	—	1779	—	Except a few bones, a hand, and a foot	A foot-stove under her feet	A drunkard.	
10	<i>Ibid.</i>	—	1782	60	<i>Ibid.</i>	A fire of the hearth	<i>Ibid.</i>	Upon the hearth.

11	<i>Revue Médicale</i>	Julia Fontenelle	1820	90	Except the skull and a portion of skin	A candle	Abuse of wine and Eau de Cologne	In bed.
12	<i>Ibid.</i>	<i>Ibid.</i>	1830	66	Except the right leg	<i>Ibid.</i>	<i>Ibid.</i>	In the same bed. Both burnt together.
13	—	Gen. William Kepland	—	Very old	Almost wholly consumed	A lighted pipe	—	Upon the floor.
14	<i>Journal de Florence</i>	Joseph Battaylia	1786	—	Skin of right arm and right thigh only burnt	—	—	Upon the floor. He lived four days after.
15	<i>Revue Méd.</i>	Robertson	1799	—	Combustion incomplete	—	Abuse of brandy	Upon a bench.
16	<i>Ibid.</i>	M. Marchand	—	—	Hand and thigh only burnt	—	—	Cured.
17	<i>Journal Hosp. Hamp.</i>	—	—	17	One finger of right hand only burnt	A candle	—	Cured.
18	—	Alph. Devengee	1829	51	Muscles of thighs, superior extremities and trunk burnt	A footstove	Abuse of spirits	Upon a chair.
19	<i>Dic. de Médecine</i>	—	—	—	Combustion almost complete	A footstove	<i>Ibid.</i>	Upon the floor.

The following case is related, on the authority of Dr. Schofield, Upper Canada, in the *Journal of the American Temperance Union* for March, 1837:—A young man, aged twenty-five, had been an habitual drunkard for many years. One evening at about eleven o'clock he went to a blacksmith's shop: he was then full of liquor, though not thoroughly drunk. The blacksmith, who had just crossed the road, was suddenly alarmed by the breaking forth of a brilliant conflagration in his shop. He rushed across, and threw open the door, and there stood the man, erect, in the midst of a widely-extended silver-coloured flame, bearing, as he described it, exactly the appearance of the wick of a burning candle in the midst of its own flame. He seized him by the shoulder, and jerked him to the door, and the flame was instantly extinguished. There was no fire in the shop, and no articles likely to cause combustion within reach of the individual. In the course of a short time a general sloughing came on, and the flesh was almost wholly removed in the dressing, leaving the bones and a few of the large blood-vessels standing. The blood nevertheless rallied round the heart, and life continued to the thirteenth day, when he died, a loathsome, ill-featured, and disgusting object. His shrieks and cries were described as truly horrible.

Some information will be found in Nos. 44. and 56. of an old magazine called *The Hive*,—a book which may be found in the British Museum. Two cases have occurred recently, one in 1851 at Paris, and one last year somewhere in the north. Both may be found by reference to the newspapers.

SHIRLEY HIBBERD.

MAJOR GENERAL LAMBERT.

(Vol. vii., p. 269.)

LORD BRAYBROOKE speaks of a *tradition* of Major-General Lambert's having been imprisoned in Cornet Castle, in the island of Guernsey, after the Restoration. The following documents, copies of which exist in Guernsey, will prove that he really was kept as a prisoner in that island:

CHARLES R.

Upon suite made unto us by Mrs. Lambert, for liberty for herself and children to goe to and remaine wth her husband Collonell Lambert yo^r prisoner, Wee, graciously inclyninge to gratifye her in that request, have thought fitt to signify our royall pleasure to you in that particular, willing and requiring you, upon sight hereof, to suffer the said Mrs. Lambert, her three children, and three maid-servants, to goe and remaine wth the said Mr. Lambert, under the same confinement he himselfe is, untill o^r further pleasure be knowne. And for soe doinge this shalbe y^r warrant. Given at our Court at Whitehall, the 17th day Febr., 1661/2.

By his Ma^{ty's} Comand,
EDW. NICHOLAS.

To our right trusty and welbeloved Counsellor S^r Hugh Pollard, K^{nt} and Bar^t, Governo^r of our Island of Guernsey and Castle there, or to other our Governo^r for y^e tyme beinge, and in his absence to his Deputy Governo^r.

This is a true copie of his Ma^{ty's} Warrant.

(Signed) HUGH POLLARDE.

[In dorso.]

The King's order for Lambert's children.

In 1662, Christopher Lord Hatton was appointed Governor of Guernsey, upon which the following warrant was issued:

CHARLES R.

Our will and pleasure is, That you take into your custody the person of John Lambert, commonly called Collonell Lambert, and keepe him close prisoner, as a condemned traytor, untill further order from us, for which this shall be your warrant. Given at our Court at Hampton Court, this 25th day of July, 1662.

By his Ma^{ty's} Comand,
EDW. NICHOLAS.

To our trusty and welbeloved Councillor y^e Lord Hatton, Governor of our Island of Guernsey, and to the Lieutenant Governo^r thereof or his Deputy.

Lambert to Guernsey.

Four months later the following order was issued:

CHARLES R.

Our will and pleasure is, That from sight hereof you give such liberty and indulgence to Collonell John Lambert your prisoner, within the precincts of that our island, as will consist with the security of his person, and as in your discretion you shall think fitt; and that this favour be continued to him till you receive our order to the contrary, allwayes understood, that he the sayd Collonell Lambert show himself worthy thereof in his comportment, and entertaine noe correspondencies to the prejudice of our service, for which this shall be your warrant. Given at our Court at Whitehall, November the eighteenth, one thousand six hundred sixty-two,

By his Ma^{ty's} command,
HENRYE BENNET.

To our trusty and well-beloved Counsellor the Lord Hatton, our govern^r of our Island of Guernsey, to his Leiftenant Governour, or other officer commanding in chief there.

Liberty of the Island to Mr. Lambert.

[In dorso.]

The King's order for Mr. Lambert's liberty.

In Rees's *Cyclopædia*, art. AMARYLLIS, sect. 27., *A. Sarniensis*, Guernsey lily, I find the following statement: "It was cultivated at Wimbledon, in England, by General Lambert, in 1659." As Guernsey, during the civil wars, sided with the Parliament, it is probable that Lambert procured the roots from some friend in the island.

The exact date of his arrival as a prisoner in Guernsey is fixed by a sort of journal kept by Pierre Le Roy, schoolmaster and parish clerk of St. Martin de la Bellouse in that island, who says:

"Le 17^e de 9vembre, 1661, est arrivé au Château Cornet, Jean Lambert, général des rebelles sectères en Angleterre, ennemy du roy, et y est constitué prisonnier pour sa vie."

There is no tradition in the island of his having died there. I remember to have read, but cannot at present remember where, that he died a Roman Catholic.

EDGAR MACCULLOCH.

Guernsey.

[Lambert was removed to the island of St. Nicholas, at the entrance of Plymouth Harbour, in 1667, where his death took place during the *hard winter* at the close of 1682 or commencement of 1683.—See "N. & Q"., Vol. iv., p 340. Probably some of our readers in that neighbourhood might, by a reference to the parish registers, be enabled to ascertain the precise date of that event.]

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THE "SALT-PETER-MAN."

(Vol. vii., p. 377.)

Your correspondent J. O. asks for information to No. 4. of his notes respecting the "salt-peter-man," so quaintly described by Lord Coke as a troublesome person. Before the discovery and importation of rough nitre from the East Indies, the supply of that very important ingredient in the manufactory of gunpowder was very inadequate to the quantity required; and this country having in the early part of the seventeenth century to depend almost entirely upon its own resources. Charles I. issued a proclamation in 1627, which set forth that the saltpetre makers were never able to furnish the realm with a third part of the saltpetre required, especially in time of war. The proclamation had reference to a patent that had been granted in 1625 to Sir John Brooke and Thomas Russel, for making saltpetre by a new invention, which gave them power to collect the animal fluids (ordered by the same proclamation to be preserved by families for this purpose), once in twenty-four hours in summer, and in forty-eight hours in winter. This royal proclamation was very obnoxious and inconvenient to the good people of England, increased as it was by the power granted to the saltpetre makers to dig up the floors of all dove-houses, stables, cellars, &c., for the purpose of carrying away the earth, the proprietors being at the same time prohibited from laying such floors with anything but "mellow earth," that greater facility might be given them. This power, in the hands of men likely to be appointed to fulfil such duties, was no doubt subject to much abuse for the purposes of extortion, making, as Lord Coke states, "simple people believe that Lee (the salt-peter-man) will, without their leave, breake up the floore of their dwelling-house, unless they will compound with him to the contrary." The new and uncertain process for obtaining the constituents of nitre having failed to answer the purpose for which the patent was granted, an act was passed in 1656, forbidding the saltpetre makers to dig in houses or lands without leave of the owner: and this is the point to which the learned commentator of the law, in his *Discoverie of the Abuses and Corruption of Officers*, alludes, when "any such fellowe if you can meete with all, let his misdemeaner be presented, that he may be taught better to understand his office." In England, up to about the period when these curious acts of parliament were passed, the right of all soil impregnated with animal matter was claimed by the crown for this peculiar purpose; and in France the rubbish of old houses, earth from stables, slaughter-houses, and all refuse places, was considered to belong to the Government, till 1778, when a similar edict, to relieve the people from the annoyances of the saltpetre makers, was made.

J. DECK.

Cambridge.

METRICAL PSALMS AND HYMNS.

(Vol. iii., pp. 119. 198.)

In reply to your correspondent ARUN, who inquired about the origin and authority of metrical psalms and hymns in churches, in addition to an extract from one of Bishop Cosin's letters on the subject, I referred also to the treatise commonly known as Watson's *Deduction*, but of which treatise Heylin was in fact the author. I have recently met with a passage in Heylin's *History of the Reformation* (ann. 1552, Lond., 1674, p. 127.) which seems to contain the rudiment or first germ of the *Deduction*, and to which ARUN therefore (if not already acquainted with it) may be glad to be referred:

"About this time (says Heylin) the Psalms of David did first begin to be composed in English meetter by one Thomas Sternhold, one of the grooms of the Privy Chamber; who, translating no more than thirty-seven, left both example and encouragement to John Hopkins and others to dispatch the rest:—a device first taken up in France by one Clement Marot, one of the grooms of the bedchamber to King Francis the First; who, being much

addicted to poetry, and having some acquaintance with those which were thought to have enclined to the Reformation, was persuaded by the learned Vatablus (professor of the Hebrew tongue in the University of Paris) to exercise his poetical phancies in translating some of David's Psalms. For whose satisfaction, and his own, he translated the first fifty of them; and, after flying to Geneva, grew acquainted with Beza, who in some tract of time translated the other hundred also, and caused them to be fitted unto several times; which hereupon began to be sung in private houses, and by degrees to be taken up in all the churches of the French, and other nations which followed the Genevian platform. Marot's translation is said by Strada to have been ignorantly and perversely done, as being but the work of a man altogether unlearned; but not to be compared with that barbarity and botching, which everywhere occurreth in the translation of Sternhold and Hopkins. Which notwithstanding being first allowed for private devotion, they were by little and little brought into the use of the church, *permitted rather than allowed* to be sung before and after sermons; afterwards printed and bound up with the Common Prayer Book, and at last added by the stationers at the end of the Bible. For, though it is expressed in the title of those singing psalms, that they were set forth and allowed to be sung in all churches before and after Morning and Evening Prayer, and also before and after sermons; yet this allowance seems rather to have been a *connivance* than an *approbation*: no such allowance being anywhere found by such as have been most industrious and concerned in the search thereof. At first it was pretended only that the said Psalms should be sung before and after Morning and Evening Prayer, and also before and after sermons; which shows they were not to be intermingled in the public Liturgie. But in some tract of time, as the Puritan faction grew in strength and confidence, they prevailed so far in most places, to thrust the *Te Deum*, the *Benedictus*, the *Magnificat*, and the *Nunc Dimittis*, quite out of the church. But of this more perhaps hereafter, when we shall come to the discovery of the Puritan practices in the times succeeding."

J. SANSOM.

Oxford.

THE SIGN OF THE CROSS IN THE GREEK CHURCH.

(Vol. vii., p. 380.)

The cross, X, in the Greek Church, represents the initial of Χριστὸς, the Messiah, the symbolic affixing of which (sealing) before and after baptism indicates that the name of Christ is imposed on the believer, who takes his new or Christian name at baptism. This mark on the forehead refers to Revelation vii. 3., xiv. 1., xxii. 4. The longer catechism of that church, in answer to the question, "What force has the sign of the cross, used on this and other occasions?" says, "What the *name* of Jesus Christ crucified is, when pronounced with faith by the motion of the lips, the *very same* is also the sign of the cross, when made with faith by *the motion of the hand*, or represented in any other way." The authority quoted is Cyril of Jerusalem (*Cat. Lect.* xiii. 36.).

In the Western Church the cross, †, represented the σταυρὸς whereon Christ suffered.

Both these crosses are now found in the Greek Church; and the Latin form, †, has at least been used therein nine centuries, for in Goar's *Rituale Græcorum* may be seen (pp. 114, 115, 126.) the icons of Saints Methodius, Germanus, and Cyrillus, whose vestments are embellished with Latin crosses. The Latin cross is marked on the sacramental bread of the Greek communion,—which bread is also impressed with an abbreviation of the words on Constantine's labarum: "Jesus Christ overcome." (Eusebius's *Life of Constantine*, lib. i. c. 25.: compare with Goar's *Rituale Græcorum*, p. 117.)

The Latin cross, †, is rarely found on the sepulchres in the catacombs at Rome,—the most ancient Christian memorials; but, instead of it, a combination of the letters XP prevails, as the monogram for "Christ." Aringhi, in his *Roma Subterranea* (Romæ, 1651) says:

"Illud autem fatendum nobis est, nullatenus ante felicissima Constantini Magni ad fidem traducti tempora crucem publicæ populorum venerationi expositam fuisse."—Vol. ii. lib. vi. c. xiv. p. 546.

The following statement from Humphrey's *Montfaucon* (vol. x. part ii. book iii. cap. 1. p. 158.) is very clear as to the form of the cross:

"The cross, made with beams put together, had the shape of the Samaritan *tau*, says St. Jerome, whose words are these: 'In the oldest *Hebrew* letters, which the Samaritans now make use of, the last, which is *tau*, had the form of a cross.' This *tau*, like a cross, was like the T of the Greeks, according to Paulinus, who says that the shape of the cross is expressed by the Greek letter *tau*, which stands for three hundred. The cross of our Lord was something different from the letter *tau*; the beam that was fixed in the earth crossing that which was athwart it above, and made as it were a head by rising above it: such a cross we see in the medals of Constantine the Great, in this form, †, and such is it found described in the most ancient Christian monuments; this is the form of the cross which St. Jerome means, when he compares it to birds flying, to a man swimming, and to a man praying to God, with his arms extended."

The Greek church has retained *both* forms: the Latin Church, in its ignorance of the Greek language, has lost the more important symbol. These forms were probably invented by Constantine, who used

Birmingham.

The difference between the manner in which the members of the Greek and those of the Latin Church used to sign themselves with the sign of the cross is this: both used the right hand, the thumb and first and second fingers open, and the third and fourth closed; both began at the forehead, and descended to the breast: but in crossing that vertical line by an horizontal one, from one shoulder to the other, the *Greeks go from the right to the left*, but the *Latins from the left to the right*. It is said, that in the Latin Church, up to the thirteenth century, the cross line was traced indifferently from either shoulder.

Whilst there is this difference between the Greek and Latin sign of the cross when made upon oneself, there is also a difference between the two when made upon others. The Latin *Benediction* is given with the thumb and the first two fingers open; the third and fourth fingers remaining closed. This arrangement of the the fingers is symbolical of the Trinity: the three open fingers signifying the three divine persons, and the two closed fingers being emblematic of the two natures of Christ.

The Greek benediction is given with the forefinger entirely open; the middle finger slightly bent, the thumb crossed upon the third finger, and the little finger bent.

In the present day, however, in the Latin Church, a person making on himself the sign of the cross, employs the right hand entirely open, instead of three fingers only. And as it has been thought desirable to make a distinction between the benediction given by a bishop and a priest, bishops reserved to themselves the right of blessing with three fingers; and priests give the benediction with the hand entirely open.

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J. C. B. will find this subject fully treated in Didron's *Christian Iconography*, Bohn's edition, pp. 405. 412.; and an illustration of the Latin benediction at p. 205., and the Greek benediction at p. 176.

CEYREP.

PHOTOGRAPHIC NOTES AND QUERIES.

New Developing Fluid.—DR. DIAMOND has reported very favourably of the developing fluid, which I spoke of in "N. & Q." of March 12 as "being simple, inexpensive, and keeping good a length of time." In accordance with what I then stated, I herewith give the readers of "N. & Q." the benefit of it, and leave them to form their own opinion of its value after trying it:

- Protosulphate of iron — 12 grs.
- Nitrate of lead — 8 grs.
- Water — 10 drs.
- Acetic acid — ½ dr.

Dissolve the protosulphate of iron in the water; then throw in the nitrate of lead in powder; stir with glass rod until it is dissolved; keep stirring while pouring in the acetic acid, and for a few minutes afterwards. Let the precipitate subside, then filter. I have used nothing else for positives on glass since I discovered the preparation. I have not tried it for developing in the wax-paper or other paper process. The liquid is colourless as water when first made. By long keeping it will change colour, but throws down no deposit, nor loses its properties. If those gentlemen who try it would give their opinions of it, I should be obliged.

J. L. SISSON.

Edingthorpe Rectory.

[Since this was in type, MR. SISSON has written to say, that he has been informed that the use of nitrate of lead has already been recommended by MR. W. BROWN. MR. SISSON was not aware of that fact, but is unwilling to appear in any way to appropriate to himself the suggestion of another.—ED.]

Photographic Tent.—Can any of your readers inform me how, or where, to procure an *effective tent* for photographic operations out of doors? All those I have yet seen are sadly wanting in the two great essentials—*portability* and *cheapness*. If any one could suggest the means for supplying the desiderata, it would prove in the coming season a boon to photographers at large, and confer a favour on

M. F. M.

Mr. Wilkinson's simple mode of levelling Cameras.—The following ingenious suggestion appears in the 3rd Number of the *Journal of the Photographic Society*, and deserves to be widely circulated. "My plan is to place a T-square on the bottom of the camera, and draw one perpendicular line on each side (exactly opposite to each other), either with paint or pencil; or the ends of the camera itself will do if perpendicular to the base. Then, having two musket bullets attached to a silk thread, simply hang them over the camera, and everything required will be attained much quicker by these plumb-lines, and with accuracy equal to the spirit-levels. The advantage of the simple contrivance of two bullets suspended by threads is, that when the thread is laid across the camera, it is at once seen whether the thread touches all the way down both sides; if not, one or other side of the camera is raised, until the thread lies close on each side: this gives the level crossways. The other perpendicular of the line is then sought for, and the back or front of the camera raised or lowered, until the thread cuts the line drawn below. Here then we have the most perfect line that can be

obtained, at the expense of two bullets and a bit of silk, answering every purpose of the best spirit-level, and applied in one-half the time. It has since occurred to me, that as we sometimes require to measure the distance for stereoscopic pictures, this thread ought to be about three feet long; and we might as well make three knots, and then we should have the measure of a three-foot rule always with us. It has also occurred to me, that in taking portraits you sometimes require to have a measure of time; and by a little modification we have here the most accurate chronometer that can be produced. Instead of three feet, I make it thirty-nine inches and the decimal necessary, say two-tenths from the centre of support to the centre of the bullet. I then get a pendulum which vibrates to second exactly, from the point of suspension to the point of oscillation. I hang it by a pin, and I there have a chronometer of the greatest possible accuracy; and I can employ it for taking portraits of one, two, three, or four seconds: it will vibrate for a minute. Consequently I have a mode of levelling my camera with the greatest accuracy, a measure of time, and a measure of distance; and all at a cost considerably under one penny."

Antiquarian Photographic Club.—This association for the interchange of photographic views of objects of antiquarian interest, has now nearly attained the number of members to which it is proposed to limit it. For the few remaining vacancies preference will be given, for obvious reasons, to parties resident in varied localities. Any gentlemen or ladies desirous to join the club, may send their names, with specimens of their skill, to the *Honorary Secretary*, care of Mr. Bell, 186. Fleet Street. The amount of the annual subscription is not yet fixed, but as all that can be required will be to meet the expenses incident to the receipt and interchange of the photographs, it must necessarily be very limited.

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Replies to Minor Queries.

Erroneous Forms of Speech: Mangel Wurzel (Vol. vii., p. 329.).—Against the dictum of E. G. R., I beg insertion of the following quotation from the *Agricultural Gazette*, March 4, 1848, p. 166.:

"Mangold wurzel is simply the German of *beet-root*. 'Mangel wurzel,' on the other hand, is one founded on an idea, which, though absurd, did not the less effectually answer the object of those who introduced the plant. 'Scarcity root,' or 'Famine root,' made a good heading to an advertisement."

And Rham, *Dictionary of the Farm*, p. 62.:

"The German name is 'Mangold wurzel,' or 'Mangold root;' but it is sometimes pronounced 'Mangel wurzel,' which means *scarcity root*; and, by a strange translation, it is called in French *racine d'abondance*, as well as *racine de disette*. The name of field-beet is much more appropriate."

I hope E. G. R. will, however, not insist on classing those who say and write "mangold" with those who would write "reddishes, sparrowgrass, and cowcumbers." I should be sorry to be suspected of any one of the three last; but "mangold" I will say and write till the authority of the best German scholars decrees otherwise.

GEO. E. FRERE.

The Whetstone (Vol. vii., pp. 208. 319.).—Herbert, in his *Typographical Antiquities*, vol. ii. p. 1144., cites a book entitled, *Fower great Liers striving who shall win the Silver Whetstone. Also a Resolution to the Countreyman, proving it utterly unlawful to buy or use our yearly Prognostications*, by W. P.: 8vo., printed by R. Waldegrave; no date.

H. C.

Charade (Vol. vi., p. 604.).—

"By mystic sign and symbol known,
To Daniel, wise and meek, alone,
Was Persia's coming *wo* foreshown.

"And in great Cæsar's proudest day,
The Gospel held a mightier sway,
And *man* shone forth with purest ray.

"But when, in Babylonia chain'd,
Man of his deepening *wo* complain'd,
A *woman* conquering both, in faithful Esther reign'd."

SOPHRONIA SPHYNX.

Parochial Libraries (Vol. vi., p. 432. &c.; Vol. vii., p. 392.).—*Totnes* may be added to the list of places containing parochial libraries. The books are placed in presses in the vestry room of the church, and so preserved from loss and damage to which they were formerly subjected. The collection is principally composed of works of divinity published in the seventeenth century, the age of profound theological literature. I noticed amongst the goodly array of weighty folios, the works of St. Augustine, the *Homilies* of St. Chrysostom, works of St. Ambrose, St. Gregory, &c., the works of the high and mighty King James, Birckbek's *Protestant Evidence*, and Walton's *Polyglott*. Nothing is known of the history and formation of this library. Inside the cover of one of the volumes is the following inscription:

"Totnes Library. The gift of Mr. Thomas Southcott, July 10. 1656."

I found the following incorrect and antiquated piece of information respecting this library in a flimsy work, published in 1850, entitled, *A Graphic and Historical Sketch of the Antiquities of Totnes*, by William Cotton, F.S.A., *note*, p. 38.:

"I know not what the library contains. I believe nothing more than theological lumber. It is always locked up, and made no use of by those who keep it, and it is inaccessible to those who would wish to examine it. I was once there by accident, and looked into some books, which were all on Divinity."

J. M. B.

Tunbridge Wells.

Judge Smith (Vol. vii., p. 13.).—Judge Smith lived towards the close of Queen Elizabeth's reign, and was noted for severity against witches. His monument is in Chesterfield Church. He belonged to the ancient family seated at Dunston Hall, near that town, which I believe has lately ended in co-heiresses. The late Sir J. E. Smith was of the same family: his father, a considerable merchant of Norwich, married a Kindersley descended from Geoffrey,—who was queried in Vol. vi., p. 603., and is ancestor of the present Vice-Chancellor.

Z. E. R.

Church Catechism (Vol. vii., p. 190.).—B. H. C. will confer a favour by printing the Latin original of the Catechism.

Z. E. R.

Charade attributed to Sheridan (Vol. vii., p. 379.).—Several years ago, I think in 1818 or 1819, a friend gave me some verses nearly similar to those communicated by your correspondent BALLIOLENSIS, and requested me to ascertain if they were Mrs. Piozzi's, as my friend had been told that they were written by that lady. Soon afterwards I asked Mrs. Piozzi if she ever wrote a riddle on a gaming-table. She replied, "Yes, a very long time ago." She immediately repeated a line or two, and, after some consideration, recited the following, which, she assured me, were her original composition. These lines, it will be observed, differ somewhat from those attributed to Sheridan, but they were probably the basis of those, and also of other versions of the riddle, which, I believe, are in existence. This statement so thoroughly removes all uncertainty about the author of the original, that I trust you will deem it worthy of insertion in your journal.

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"A place I here describe, how gay the scene!
Fresh, bright, and vivid with perpetual green,
Verdure attractive to the ravish'd sight,
Perennial joys, and ever new delight,
Charming at noon, more charming still at night.
Fair pools where fish in forms pellucid play;
Smooth lies the lawn, swift glide the hours away.
No mean dependence here on summer skies,
This spot rough winter's roughest blast defies.
Yet here the government is curs'd with change,
Knives openly on either party range,
Assault their monarch, and avow the deed,
While honour fails, and tricks alone succeed;
For bold decemvirs here usurp the sway;
Now all some single demagogue obey,
False lights prefer, and hate the intruding day.
Oh, shun the tempting shore, the dangerous coast,
Youth, fame, and fortune, stranded here, are lost!"

J. S. S.

Bath.

Gesmas and Desmas (Vol. vii., pp. 238. 342.).—The names of the two thieves crucified with our blessed Saviour are variously written. In the verses quoted by A. B. R. (p. 238.) they are written *Gesmas and Desmas*. In the edition of the Gospel of Nicodemus, quoted by W. C. H. (p. 342.), *i.e.* the edition of "William Hone, Ludgate Hill, 1820," the names are written *Gestas and Dimas*. He also gives an authority for the spelling "*Dismas and Gestas*." I find them written in the edition I have of the Gospel of Nicodemus, *i. e.* "Hutman's, London, 1818," *Dismas and Gesmas* (pp. 87, 88.). Elsewhere I have met with them written as in the following verse, *Gistas and Dismas*:

"Gistas damnatur, Dismas ad astra levatur,"

which I have ventured to translate:

"Gistas to hell—with Dismas all goes well;"

or perhaps better thus:

"Gistas goes down, Dismas receives a crown."

The names of these two men in early life is said to have been *Titus* and *Dumachus*: see the *Evangelium Infantiaë*, quoted by Hutman (p. 13.).

CEYREP.

Lode (Vol. v., pp. 345. 350.).—There is in Gloucester a church and parish called Saint Mary de Lode, touching which Mr. Fosbroke (*History of City of Gloucester*, p. 341.) observes:

"This parish is said to have derived the adjunct of *Lode* from the Severn formerly running near it; and this may have been the fact, but it is not easy to give a satisfactory explanation of the term."

I would remark, that as the term *Lode* may be considered a general name for any navigable river, that if it be a fact that the river Severn did formerly run near the parish in question, it appears to me not difficult to give a satisfactory explanation of the term by which such parish is distinguished from St. Mary de Crypt and St. Mary de Grace.

C. H. COOPER.

Cambridge.

Epitaphs imprecatory (Vol. vii., p. 256).—I have no doubt that the churchyards of Scotland will furnish many examples of the embittered feelings which religious persecution produced, during the latter half of the seventeenth century; and as a specimen I forward the following, which is found in the churchyard of Dalgarnock, in Dumfriesshire. The Duke of York alluded to was afterwards James II.; and the descendants of Mr. Harkness are still most respectable inhabitants of the parish of Closeburn, which has been united to Dalgarnock:

"Here Lyes the body of JAMES HARKNESS, in Locherben, who died 6th Dec. 1723, aged 72 years.

"Belo this stone his dust doth ly,
Who indured 28 years
Persecution by tierry
Did him pursue with echo and cry
Though many a lonesome place,
At last by Clavers he was taen
Sentenced for to dy;
But God, who for his soul took care,
Did him from prison bring,
Because no other Cause they had
But that he ould not give up
With Christ his Glorious King.
And swear allegence to that beast,
The duke of York I mean.
In spite of all there hellish rage
A natural death he died
In full assurance of his rest
With Christ ieternalie."

The following may be given as an example of a punning epitaph. It is found in St. Anne's churchyard, in the Isle of Man, and is said to have been written by Sir Wadsworth Busk, who was for many years attorney-general of the island:

"Here, Friend, is little Daniel's Tomb,
To Joseph's age he did arrive;
Sloth killing thousands in their bloom,
While labour kept poor Dan alive.
Though strange yet true, full seventy years
Was his wife happy in her *Tears*."

DANIEL TEAR died December 9th, 1787, aged 110 years."

C. T. R.

Straw-bail (Vol. vii., pp. 85. 342.).—The origin of the expression "a man of straw" may be traced to those mannikins or effigies representing the human figure, which are (or used to be) paraded in the streets during the Carnival in most continental countries. These mannikins were generally stuffed with *straw*; and hence, in legal phraseology, "a man of straw" denotes the semblance of a man—a person of neither substance nor responsibility, who is put forward to screen a real delinquent, or bear the brunt of a prosecution. Such, at least, is the origin commonly assigned by the French to their "homme de paille," the prototype of our "man of straw."

HENRY H. BREEN.

St. Lucia.

How to stain Deal (Vol. vii., p. 356).—If C. will apply by letter or otherwise to Mr. Henry Stevens, 54. Stamford Street, Blackfriars Road, he will learn every particular, and be furnished with samples of its effect on common deal, as now very extensively used in churches, school-rooms, &c.

Detached Belfry Towers (Vol. vii., pp. 333. 416.).—Add to the list, Marston Morteyne in Bedfordshire, not far from Ampthill, and Gunwalloe, in Cornwall, about five miles south of Helston. Gunwalloe tower appears to be much older than the church, and faces the south-west angle of the nave, from which it is distant about fourteen feet.

J. M. B.

Tunbridge Wells.

CAMBRENSIS has forgotten that the *cloich teachs* (bell-houses), or round belfries, peculiar to Ireland, and which have become famous as "round towers," are almost always separate from the churches.

JAMES GRAVES.

Kilkenny.

To your instances of detached belfries in England add Magdalene College and New College in Oxford, and Woburn in Bedfordshire.

H. C.

Thurles.

Detached church-towers exist at Beccles, Suffolk, and at East Dereham, Norfolk.

G. J. C.

Oxford.

Miscellaneous.

NOTES ON BOOKS, ETC.

The anniversary of the Camden Society on Monday last, when Mr. Peter Cunningham, Sir F. Madden, and Sir C. Young were elected on the Council, was distinguished by two departures from the usual routine: one, a special vote of thanks to Sir Harry Verney for placing his family papers at the service of the Society; and the other, a general expression of satisfaction on the part of the members at the steps taken by the Council to bring under the consideration of the Commission appointed to inquire into the laws regarding matters testamentary, the great impediments thrown in the way of all historical and literary inquirers by the authorities in the Prerogative Office.

It does not require the skill of an Œdipus to divine that in giving us so graphic a picture of *The Vicar and his Duties*, the Rev. A. Gatty has had the advantage of sketching from the life, and that his portraiture of

"A good man of religioun
That as a poore Persone of a toun;
But riche he was of holy thought and werke."

is as much a true effigy, though taken with pen and ink, as if he had put that capital parish priest, the Vicar of Leeds, before his camera. To the many friends of Dr. Hook, this little volume will be deeply interesting.

BOOKS RECEIVED.—Pulleyn's *Etymological Compendium, or Portfolio of Origins and Inventions. Third Edition, revised and improved*, by Merton A. Thoms. This new edition of a very popular and useful little book has had the advantage of a thorough revision, and contains much new and interesting information.—Longman's *Traveller's Library* has lately been enriched by two of Mr. Macaulay's brilliant essays, viz. on *Lord Byron* and *The Comic Dramatists of the Restoration*, and by a carefully compiled life of *Marshal Turenne* by the Rev. T. O. Cockayne: while Mr. Murray has added to his valuable collection of *Railway Readings*, a reprint of *The Life of Lord Bacon*, by his noble biographer Lord Campbell.—*Reynard the Fox, after the German Version of Göthe, with Illustrations* by J. Wolf. Part V. This translation is kept up with spirit, and the present number carries us to *The Pardon* of the wily transgressor.—Mr. Bohn has put forth numerous fresh claims on the favour of poor scholars: in his *Standard Library* he has given a third volume of *Miss Bremer's Works*, containing *Home* and *Strife and Peace*; in his *Classical Library* he continues the translation of *Aristotle* in *The Politics and Economics*, translated by G. Walford, M.A.; in his *Antiquarian Library*, he has continued in his series of translations of Early English Chronicles by giving us in one volume a translation of *Henry of Huntingdon*, and also of the *Gesta Stephani*; while he will have done good service to naturalists and keepers of aviaries and cage birds by the edition of Bechstein's *Cage and Chamber Birds* and Sweet's *Warblers*, which he has included in the same volume of his *Illustrated Library*.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

JACOB'S ENGLISH PEERAGE. Folio Edition, 1766. Vols. II., III., and IV.

GAMMER GURTON'S NEEDLE.

ALISON'S EUROPE. (20 Vols.) Vols. XIII., XX.

TILLOTSON. Vols. I., II., IV., V., XI. 12mo. Tonson, London, 1748.

LIVY. Vol. I. 12mo. Maittaire, London, 1722.

ANNALS AND MAGAZINE OF NATURAL HISTORY. Vols. I., II., III., IV., V., XIX., XX. 5s. each. The above in Parts or Monthly Numbers will do.

THE AVIARY, OR MAGAZINE OF BRITISH MELODY.

A COLLECTION OF DIVERTING SONGS, AIRS, &c. both published about the middle of last century.

CHURCHMAN'S SHEET ALMANAC: all the Years.

GRETTON'S INTRODUCTION TO TRANSLATION, &c. Part II.

VIEWS OF ARUNDEL HOUSE IN THE STRAND, 1646. London, published by T. Thane, Rupert Street, Haymarket. 1792.

PARKER'S GLOSSARY OF ARCHITECTURE. 2nd Edition.

PICKERING'S STATUTES AT LARGE. 8vo. Edit. Camb. From 46 Geo. III. cap. 144. (Vol. XLVI. Part I.) to 1 Wm. IV.

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EUROPEAN MAGAZINE. Nos. for May, 1817; January, February, May, June, 1818; April, June, July, October, and December, 1819.

STANHOPE'S PARAPHRASE OF EPISTLES AND GOSPELS. London, 1732. Vols. III. and IV.

THE LAWYER AND MAGISTRATE'S MAGAZINE, complete, or single Volumes, *circa* 1805-1810.

TODD'S CYCLOPÆDIA OF ANATOMY AND PHYSIOLOGY.

PHELP'S HISTORY AND ANTIQUITIES OF SOMERSETSHIRE. Part 4., and Parts 9. to end.

BAYLE'S DICTIONARY. English Version, by DE MAIZEAUX. London, 1738. Vols. I. and II.

SWIFT'S (DEAN) WORKS. Dublin: G. Faulkner. 19 volumes. 1768. Vol. I.

TRANSACTIONS OF THE MICROSCOPICAL SOCIETY OF LONDON. Vols. I. and II.

ARCHÆOLOGIA. Vols. III., IV., V., VIII. Boards.

MARTYN'S PLANTÆ CANTABRIGIENSES. 12mo. London, 1763.

ABBOTSFORD EDITION OF THE WAVERLEY NOVELS. Odd Vols.

THE TRUTH TELLER. A Periodical.

R. MANT'S CHURCH ARCHITECTURE CONSIDERED IN RELATION TO THE MIND OF THE CHURCH. 8vo. Belfast, 1840.

J. L. PETIT'S CHURCH ARCHITECTURE. 2 Vols.

CAMBRIDGE CAMDEN SOCIETY'S TRANSACTIONS. Vol. III.—ELLCOTT ON VAULTING.

QUARTERLY REVIEW, 1845.

COLLIER'S FURTHER VINDICATION OF HIS SHORT VIEW OF THE STAGE. 1708.

CONGREVE'S AMENDMENT OF COLLIER'S FALSE AND IMPERFECT CITATIONS. 1698.

BEDFORD'S SERIOUS REFLECTIONS ON THE ABUSES OF THE STAGE. 8vo. 1705.

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Notices to Correspondents.

J. N. C. *will see by this week's Number, that the line to which he refers is from Hamlet.*

K. R. H. M.'s *communication was marked for insertion before we received his Note.*

W. F. *We were quite unable to attend to your wishes this week.*

STUPIDITAS. *We have never known such failures to take place as you describe. In all probability you have not perfectly immersed your paper in the saline solution. Half a drachm of muriate of soda, and the same quantity of muriate of barytes and muriate of ammonia, dissolved in a quart of water, forms a very excellent application for the paper, previous to the use of the ammonio-nitrate.*

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