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\*\*\* START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 185, MAY 14, 1853 \*\*\*

{469}

## NOTES AND QUERIES:

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

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

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<b>No. 185.</b>	<b>SATURDAY, MAY 14, 1853.</b>	<b>Price Fourpence. Stamped Edition 5d.</b>
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#### CONTENTS.

NOTES:—	Page
English Books of Emblems, by the Rev. Thomas Corser	<a href="#">469</a>
Author of Tract on "Advantages of the East India Trade, 1720, 8vo.," by James Crossley	<a href="#">471</a>
"Ake" and "Ache," by Thomas Keightley	<a href="#">472</a>
Localities mentioned in Anglo-Saxon Charters, by B. Williams	<a href="#">473</a>
Inedited Letter	<a href="#">473</a>
A Shaksperian Book	<a href="#">474</a>
MINOR NOTES:—Shakspeare's Monument—Archbishop Leighton and Pope: Curious Coincidence Of Thought and Expression—Grant of Slaves—Sealing-wax	<a href="#">475</a>

QUERIES:—

Walmer Castle, by C. Waymor	<a href="#">475</a>
Scotchmen in Poland, by Peter Cunningham	<a href="#">475</a>
Bishop Juxon and Walton's Polyglott Bible	<a href="#">476</a>
MINOR QUERIES:—Was Andrew Marvell poisoned?—Anonymous Pamphlet by Dr. Wallis—Mrs. Cobb's Diary—Compass Flower—Nuns of the Hotel Dieu—Purlieu—Jennings Family—Latimer's Brothers-in-Law—Autobiographical Sketch—Schonbornerus—Symbol of Globe and Cross—Booth Family—Ennui—Bankruptcy Records—Golden Bees—The Grindstone Oak—Hogarth—Adamsons of Perth—Cursitor Barons of the Exchequer—Syriac Scriptures	<a href="#">476</a>
REPLIES:—	
Psalmanazar, by Rev. Dr. Maitland	<a href="#">479</a>
Consecrated Roses, &c., by William J. Thoms	<a href="#">480</a>
Campbell's Imitations	<a href="#">481</a>
"The Hanover Rat"	<a href="#">481</a>
Font Inscriptions	<a href="#">482</a>
Irish Rhymes: English Provincialisms: Lowland Scotch	<a href="#">483</a>
Pictures by Hogarth	<a href="#">484</a>
PHOTOGRAPHIC CORRESPONDENCE:—Washing Collodion Process—Colouring Collodion Pictures—Wanted, a simple Test for a good Lens—Photographic Tent: Restoration of Faded NegativesLatimer's	<a href="#">484</a>
REPLIES TO MINOR QUERIES:—Gibbon's Library—Robert Drury—Grub Street Journal—Wives of Ecclesiastics—Blanco White—Captain Ayloff—General Monk and the University of Cambridge—The Ribston Pippin—Cross and Pile—Ellis Walker—Blackguard—Talleyrand—Lord King and Sclater—"Beware the Cat"—"Bis dat qui cito dat"—High Spirits a Presage of Evil—Colonel Thomas Walcott—Wood of the Cross: Mistletoe—Irish Office for Prisoners—Andries de Græff: Portraits at Brickwall House—"Qui facit per alium, facit per se"—Christian Names—Lamech's War-song—Traitor's Ford	<a href="#">485</a>
MISCELLANEOUS:—	
Notes on Books, &c.	<a href="#">489</a>
Books and Odd Volumes wanted	<a href="#">490</a>
Notices to Correspondents	<a href="#">490</a>
Advertisements	<a href="#">490</a>

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## Notes.

### ENGLISH BOOKS OF EMBLEMS.

It is a remarkable circumstance that whilst the emblems of Alciatus Vent through almost innumerable editions, and were translated into most of the continental languages, no version of these Emblems should ever have been printed in this country, although we believe that MS. translations of them are in existence. It is remarkable also that more than half century should have elapsed after their appearance, before any English publication on this subject should have been committed to the press. Our English authors of Books of Emblems were not only late in their appearance, but are few in number, and in their embellishments not very original, the plates being for the most part mere copies of those already published abroad by Herman Hugo, Rollenhagenius, and others. The notices of the English writers on this entertaining subject are also but meagre and imperfect, and restricted to a very few works; both Dibdin, in his slight and rapid sketch on Books of Emblems in the *Bibliogr. Decam.*, vol. i. p. 254., and the writer in the *Retrospect. Rev.*, vol. ix. p. 123., having confined their remarks to some one or two of the leading writers only, Arwaker, Peacham, Quarles, Whitney, and Wither. With the exception of an occasional article in the *Bibl. Ang. Poet., Cens. Liter. Restituta*, and similar bibliographical volumes, we are not aware that any other notice has been taken of this particular branch of our literature<sup>[1]</sup>, nor does there exist, that we know of, any complete, separate, and distinct catalogue of such works.

{470}

Being anxious, therefore, to obtain a correct account of what may be termed the English Series of Books of Emblems, I inclose a list of all those in my own possession, and of the titles of such others as I have been able to collect; and I shall be glad if any of your readers can make any additions to the series, confining them at the same time strictly to Books of Emblems, and not admitting fables, heraldic works, or older publications not coming within the same category. A good comprehensive work on this subject of Books of Emblems, not confined merely to the English series, but embracing the whole foreign range, giving an account both of the writers of the verses, and also of the engravers, and the different styles of art in each, is still a great desideratum in our literary history; and if ably and artistically done, with suitable illustrations of the various engravings and other ornaments, would form a very interesting, instructive, and entertaining volume; and I sincerely hope that the time will not be far distant when such a volume will be found in our libraries.

I conclude with a Query of inquiry, whether anything is known of the present resting-place of a *Treatise on Emblems*, which the late Mr. Beloe informs us, at the close of his *Literary Anecdotes*, vol. vi. p. 406., he had written at "considerable length," from communications furnished him by the Marquis of Blandford, whose collection of Emblems was at that time one of the richest and most extensive in the kingdom, and whose treatise, if published, might perhaps prove a valuable addition to our information on this portion of our literature.

I would also inquire who was Thomas Combe, and what did he write, who is thus mentioned by Meres in his *Palladis Tamia: Wits Treasury*, Lond. 1598, 8vo., as one of our English writers of Emblems: "As the Latines have those emblematisers, Andreas Alciatus, Reusnerus, and Sambucus, so we have these, Geoffrey Whitney, Andrew Willet, and *Thomas Combe*." Is anything known of the latter, or of his writings?

THOMAS CORSER.

Stand Rectory.

*List of English Writers of Books of Emblems.*

A. (H.) Parthenia Sacra, of the Mysterious and Delicious Garden of the Sacred Parthenis: Symbolically set forth and enriched with Pious Devises and Emblems for the entertainment of devout Soules, &c. By H. A. Plates. 8vo. Printed by John Cousturier, 1633.

Abricht (John A. M.). Divine Emblems. Embellished with Etchings of Copper after the fashion of Master Francis Quarles. 12mo. Lond. 1838.

Arwaker (Edmund). Pia Desideria, or Divine Addresses in Three Books. With 47 Copper Plates by Sturt. 8vo. Lond. 1686.

Ashrea: or the Grove of Beatitudes. Represented in Emblemes: and by the Art of Memory to be read on our Blessed Saviour Crucified, &c. 12mo. Lond. 1665.

Astry (Sir James). The Royal Politician represented in One Hundred Emblems. Written in Spanish by Don Diego Saavedra Faxardo, &c. Done into English from the Original. By Sir James Astry. In Two Vols. With Portrait of William Duke of Gloucester, and other Plates. 8vo. Lond. 1700. Printed for Matthew Gylliflower.

Ayres (Philip). Emblemata Amatoria. Emblems of Love in Four Languages. Dedicated to the Ladys. By Ph. Ayres, Esq. With 44 Plates on Copper. 8vo. Lond. 1683.

Barclay (Alexander).<sup>[2]</sup> The Ship of Fooles, wherein is shewed the folly of all States, &c. Translated out of Latin into Englishe. With numerous Woodcuts. Imprinted by John Cawood. Folio, bl. letter, Lond. 1570.

Blount (Thomas). The Art of making Devises: treating of Hieroglyphicks, Symboles, Emblemes, Ænigmas, &c. Translated from the French of Henry Estienne. 4to. Lond. 1646.

Bunyan (John). Emblems by J. Bunyan. [I have not seen this work, but suspect it is only a common

chap-book. A copy was in one of Lilly's Catalogues.]

Burton (R.). Choice Emblems, Divine and Moral, Ancient and Modern; or Delights for the Ingenious in above Fifty Select Emblems, Curiously Ingraven upon Copper Plates. With engraved Frontispiece, &c. 12mo. Lond. 1721. Printed for Edmund Parker.

Castanoza (John). The Spiritual Conflict, or The Arraignment of the Spirit of Selfe-Love and Sensuality at the Barre of Truth and Reason. First published in Spanish by the Reverend Father John Castanoza, afterwards put into the Latin, Italian, German, French, and English Languages. With numerous Engravings. 12mo. at Paris, 1652.

Choice Emblems, Natural, Historical, Fabulous, Moral, and Divine. 12mo. Lond. 1772.

Colman (W.). La Dance Machabre, or Death's Duell, by W. C. With engraved Frontispiece by Cecil, and Plate. 8vo. Lond. 163—.

Compendious Emblematist; or Writing and Drawing made easy. With many Plates. 4to. Lond.

Emblems Divine, Moral, Natural, and Historical, Expressed in Sculpture, and applied to the several Ages, Occasions, and Conditions of the Life of Man. By a Person of Quality. With Woodcut Engravings and Metrical Illustrations. 8vo. Lond. 1673. Printed by J. C. for Will. Miller.

Emblems for the Entertainment and Improvement of Youth, with Explanations, on 62 Copper Plates. White Knights. 8vo. n. d., Part I.

Emblems of Mortality. With Holbein's Cuts of the Dance of Death, modernized and engraved by Bewick. Three Editions. 8vo. Lond. 1789.

{471}

Farlie (Robert). Lychnocausia, sive Moralia Facum Emblemata. Lights Morall Emblems. Kalendarium Humanæ Vitæ. The Kalendar of Man's Life. With Frontispiece and numerous Woodcuts. 8vo. Lond. 1638.

Fransi (Abrahami). Insignium Armorum Emblematum Hieroglyphicorum et Symbolorum Explicatio. No Plates. 4to. Lond. 1588.

G. (H.). The Mirrour of Majestie: or the Badges of Honour conceitedly emblazoned. With Emblems annexed. 4to. 1618. [This is the rarest of the English series; only two copies known, one perfect *pnes* me, and another imperfect.]

Gent (Thomas). Divine Entertainments; of Penitential Desires, Sighs, and Groans of the Wounded Soul. In Two Books, adorned with suitable Cuts. In Verse. With numerous Woodcuts. 12mo. Lond. 1724.

Hall (John). Emblems, with elegant Figures newly published. Sparkles of Divine Love. Engraved Frontispiece and Plates. 12mo. Lond. 1648.

Heywood (Thomas). Pleasant Dialogues and Dramas, selected out of Lucian, &c. With sundry Emblems, extracted from the most elegant Iacobus Catsius, &c. 8vo. Lond. 1637. No Plates.

Jenner (Thomas). The Soules Solace; or Thirtie and one Spirituall Emblems. With Plates on Copper, and Verses. 4to. Lond. 1631.

— The Ages of Sin, of Sinnes Birth and Growth. With the Steppes and Degrees of Sin, from Thought to finall Impenitence. Nine leaves containing nine emblematical engravings, each with six metrical lines beneath. 4to. No printer's name, place, or date.

— A Work for none but Angels and Men, that is, to be able to look into, and to know themselves, &c. It contains eight Engravings emblematic of the Senses, and is in fact Sir John Davis's poem on the Immortality of the Soul turned into prose. 4to. Lond. 1650. Printed by M. S. for Thomas Jenner.

— Wonderful and Strange Punishments inflicted on the Breakers of the Ten Commandments. With curious Plates. 4to. Lond. 1650.

Montenay (Georgette de). A Booke of Armes, or Remembrance: wherein are a hundred Godly Emblemata; first invented and elaborated in the French Tongue, but now in severall Languages. With Plates. 8vo. Franckfort. 1619.

Murray (Rev. T. B.). An Alphabet of Emblems. With neatly executed Woodcuts. 12mo. Lond. 1844.

Peacham (Henry). Minerva Britannia, or, A Garden of Heroickall Devises, furnished and adorned with Emblemes and Impressas, &c. Numerous Woodcuts. 4to. Lond. n. d. (1612.)

Protestant's (The) Vade Mecum, or Popery Displayed in its proper Colours, in Thirty Emblems, lively representing all the Jesuitical Plots against this Nation. With thirty engraved Emblems on copper. 8vo. Lond. 1680. Printed for Daniel Brown.

Quarles (Francis). Emblemes by Fra. Quarles. The First Edition. With Plates by W. Marshall and

others. Rare. 8vo. Lond. 1635. Printed by G. M. at John Marriott's.

— Hieroglyphickes of the Life of Man, by Fra. Quarles. In a Series of engraved Emblems on Copper by Will. Marshall. With Verses. 8vo. Lond. 1638. Printed by M. Flesher.

Richardson (George). Iconology; or a Collection of Emblematical Figures, Moral and Instructive. In Two Volumes. With Plates. 4to. Lond. 1777-79.

Riley (George). Emblems for Youth. Reprinted in 1775, and again in 1779. 12mo. Lond. 1772.

Ripa (Cæsar). Iconologia; or Morall Emblems. Wherein are express'd various Images of Virtues, Vices, &c. Illustrated with 326 Human Figures engraved on Copper. By the care and charge of P. Tempest. 4to. Lond. 1709.

S. (P.) The Heroical Devises of M. Claudius Paradin, Canon of Beauvieu. Whereunto are added the Lord Gabriel Symons and others. Translated out of Latin into English by P. S. With Woodcuts. 16mo. Lond. 1591. Imprinted by William Kearney.

Stirry (Thomas). A Rot among the Bishops, or a terrible Tempest in the Sea of Canterbury, a Poem with lively Emblems. A Satire against Archbishop Laud. With Four Wood Engravings. Rare. 8vo. Lond. 1641.

Thurston (J.). Religious Emblems; being a Series of Engravings on Wood, from the Designs of J. Thurston, with Descriptions by the Rev. J. Thomas. 4to. Lond. 1810.

Vicars (John). A Sight of y<sup>e</sup> Transactions of these latter Yeares Emblemized with engraven Plates, which men may read without Spectacles. Collected by John Vicars. With Engravings of Copper. 4to. Lond. n. d., are to be sould by Thomas Jenner at his shop.

— Prodigies and Apparitions, or England's Warning Pieces. Being a seasonable Description by lively figures and apt illustrations of many remarkable and prodigious forerunners and apparent Predictions of God's Wrath against England, if not timely prevented by true Repentance. Written by J. V. With curious Frontispiece and six other Plates. 8vo. Lond. n. d., are to bee sould by Tho. Bates.

Whitney (Geoffrey). A Choice of Emblems and other Devises. Englished and Moralized by Geoffrey Whitney. With numerous Woodcuts. 4to. Leyden, 1586. Imprinted at Leyden in the house of Christopher, by Grancis Raphalengius.

Willet (Andrew). Sacrorum Emblematum Centuria Una quæ tam ad exemplum aptè expressa sunt, &c. No Plates. 4to. Cantabr. n. d. (1598.)

Wither (George). A Collection of Emblems, Ancient and Moderne: Quickened with Metricall Illustrations both Morall and Divine. The Plates, 200 in number, were engraved by Crispin Pass. Folio, Lond. 1635. Printed by A. M. for Henry Taunton.

Wynne (John Huddleston). Choice Emblems for the Improvement of Youth. Plates. 12mo. Lond. 1772.

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

We must exempt from this sweeping assertion a very interesting and well-written account of works on this subject, entitled "A Sketch of that Branch of Literature called Books of Emblems, as it flourished during the 16th and 17th centuries, by Joseph Brooks Yates, Esq., F.S.A.," of West Dingle, near Liverpool, the friend of Roscoe, and the worthy and intelligent President of the Literary and Philosophical Society of Liverpool, read at their meetings, and of which two parts have already been printed in their volumes of *Proceedings*. This "Sketch" only requires to be enlarged and completed, with specimens added of the different styles of the engravings, to render it everything that is to be desired on the subject.

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

Perhaps this, and the works of Colman and Heywood, are scarcely to be considered as *Books of Emblems*.

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## AUTHOR OF TRACT ON "ADVANTAGES OF THE EAST INDIA TRADE, 1720, 8vo."

Of this pamphlet, originally published in 1701, 8vo., under the title of *Considerations upon the East India Trade*, and afterwards in 1720, 8vo., with a new title-page, *The Advantages of the East India Trade to England considered*, containing 128 pages, inclusive of Preface, the author never yet been ascertained.

{472}

Mr. McCulloch accords to it, and very deservedly, the highest praise. He styles it (*Literature of Political Economy*, p. 100.) "a profound, able, and most ingenious tract;" and observes that he has "set the powerful influence of the division of labour in the most striking point of view, and has

illustrated it with a skill and felicity which even Smith has not surpassed, but by which he most probably profited." Addison's admirable paper in *The Spectator* (No. 69.) on the advantages of commerce, is only an expansion of some of the paragraphs in this pamphlet. In some parts I think he has scarcely equalled the force of his original. Take, for instance, the following sentences, which admit of fair comparison:

"We taste the spices of Arabia, yet never feel the scorching sun which brings them forth; we shine in silks which our hands have never wrought; we drink of vineyards which we never planted; the treasures of those mines are ours which we have never digged; we only plough the deep, and reap the harvest of every country in the world."—*Advantages of East India Trade*, p. 59.

"Whilst we enjoy the remotest products of the north and south, we are free from those extremities of weather which give them birth; our eyes are refreshed with the green fields of Britain, at the same time that our palates are feasted with fruits that rise between the tropics."—*Spectator*, No. 69.

Mr. McCulloch makes no conjecture as to the probable author of this very able tract; but it appears to me that it may on good grounds be ascribed to Henry Martyn, who afterwards—not certainly in accordance with the enlightened principles he lays down in this pamphlet—took an active part in opposing the treaty of commerce with France, and was rewarded by the appointment of Inspector-General of the exports and imports of the customs. (See an account of him in Ward's *Lives of Gresham Professors*, p. 332.) He was a contributor to *The Spectator*, and Nos. 180. 200. and 232. have been attributed to him; and the matter of Sir Andrew Freeport's speculations appears to have been furnished by him as Addison and Steele's oracle on trade and commerce. It will be seen that in No. 232. he makes exactly the same use of Sir William Petty's example of the watch as is done in the tract (p.69.), and the coincidence seems to point out one common author of both compositions. But, without placing too much stress on this similarity, I find, that Collins's *Catalogue*, which was compiled with great care, and where it mentions the authors of anonymous works may always be relied upon, attributes this tract to Martyn (Collins's *Cat.* 1730-1, 8vo., Part I., No. 3130.). I have a copy of the edition of 1701, in the original binding and lettering—lettered "Martyn on the East India Trade"—and copies of the edition of 1720 in two separate collections of tracts; one of which belonged to A. Chamier, and the other to George Chalmers; in both of which the name of Martyn is written as its author on the title-page, and in the latter in Chalmers's handwriting. I think therefore we may conclude that this tract, which well deserves being more generally known than it is at present, was written by Henry Martyn.

JAS. CROSSLEY.

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### "AKE" AND ACHE.

John Kemble, it is well known, maintained that the latter was the mode of pronouncing this word in Shakspeare's days. He was right, and he was wrong; for, as I shall show, both modes prevailed, at least in poetry, till the end of the seventeenth century. So it was with some other words, *show* and *shew*, for instance. It is, perhaps, hardly necessary to observe that the sounds *k*, *ch*, *sh*, *kh* (guttural) are commutable. Thus the letter *h* is named in Italian, *acca*; in French, *ache*, in English, *aitch*, perhaps originally *atch*: our *church* is the Scottish *kirk*, &c. Accordingly, we meet in Shakspeare *reckless* and *rechless*, *reeky* and *reechy*; "As I could *pike* (pitch) my lance." (*Coriol.*, Act I. Sc. 1.) Hall has (*Sat.* vi. 1.) "Lucan *streaked* (stretched) on his marble bed." So also there were *like* and *liche*, and the vulgar *cham* for *I am* (*Ic eom*, A.-S.)

Having now to show that both *ake* and *ache* were in use, I commence with the former:

"Like a milch-doe, whose swelling dugs do *ake*,  
Hasting to find her fawn hid in some brake."  
Shakspeare's *Venus and Adonis*

"By turns now half asleep, now half awake,  
My wounds began to smart, my hurt to *ake*."  
Fairfax, *Godf. of Bull.*, viii, 26.

"Yet, ere she went, her vex'd heart, which did *ake*,  
Somewhat to ease, thus to the king she spake."  
Drayton, *Barons' Wars*, iii. 75.

"And cramm'd them till their guts did *ake*  
With caudle, custard, and plumcake."  
*Hudibras*, ii. 2.

The following is rather dubious:

"If chance once in the spring his head should *ach*,  
It was foretold: thus says my almanack."  
Hall, *Sat.* ii. 7., ed. Singer.

The *aitch*, or rather, as I think, the *atch* sound, occurs in the following places:

"*B.* Heigh ho!  
*M.* For a hawk, a horse, or a husband?  
*B.* For the letter that begins them all, *H.*"  
*Much Ado about Nothing*, Act III. Sc. 4.

"Their fears of hostile strokes, their *aches*, losses."  
*Timon of Athens*, Act V. Sc. 2.

"Yea, fright all *aches* from your bones."  
Jonson, *Fox*, ii. 2.

{473} "Wherefore with mine thou dow thy musick match,  
Or hath the crampe thy ionts benom'd with *ache*."  
Spenser, *Shep. Cal.*, viii. 4.

"Or Gellia wore a velvet mastic-patch  
Upon her temples, when no tooth did *ach*."  
Hall, *Sat.* vi. 1.

"As no man of his own self catches  
The itch, or amorous French *aches*."  
*Hudibras*, ii. 2.

"The natural effect of love,  
As other flames and *aches* prove."  
*Ib.*, iii. 1.

"Can by their pangs and *aches* find  
All turns and changes of the wind."  
*Ib.*, iii. 2.

These, in Butler, are, I believe, the latest instances of this form of the word.

THOMAS KEIGHTLEY.

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## LOCALITIES MENTIONED IN ANGLO-SAXON CHARTERS.

When Mr. Kemble published the index to his truly national code of Anglo-Saxon Charters, he expressly stated that there were many places of which he was in doubt, and which are indicated by Italics.

It is only by minute local knowledge that many places can be verified, and with the view of eliciting from others the result of their investigations, I send you my humble contribution of corrections of places known to myself.

Bemtún, 940. Bampton, Oxon.  
Bleódon, 587, 1182. Bleadon, Somerset.  
Bóclond, 1050. Buckland, Berks.  
Brixges stán, 813. Brixton, Surrey.  
Ceomina lacu, 714. Chimney, Oxon.  
Ceommenige, 940. Idem.  
Cingestún, 1268, 1276, 1277. Kingston Bagpuxe, Berks.  
Cingtuninga gemære, 1221. Idem.  
Colmenora, 1283. Cumnor, Berks.  
Crócgelád, 1305. Cricklade, Wilts.  
Dúnnestreatún, 136. Dunster, Somerset.  
Esstune, 940. Aston-in-Bampton, Oxon.  
Fifhidan, 546, 1206. Fyfield, Berks.  
Hearge, 220. Harrow-on-the-Hill.  
Hengestesige, 556. Hinksey, Berks.  
Leoie, 1255. Bessil's-leigh, Berks.  
Monninghæma díc, 645. Monnington, Herefordshire.  
Osulfe's Lea, 404, is in Suffolk, or near it.  
Pipmynster, 774, &c., probably Pippingminster, Somerset.  
Scypford, 714. Shifford, Oxon.  
Scuccanhláu, 161, is in Berks.  
Tubbanford, 1141, 1255. Tubney, Berks.  
Whétindún, 363. Whatindon, Surrey.  
Wenbeorg, 1053. Wenbury, Devon.  
Wænric 775, and Wenrise, 556, is the River Windrush.  
Wícham (Wítham), 116, 214, 775. Witham, Berks.  
Wyttanig, 556. Witney, Oxon.  
Wurðe, Wyrðe, Weorthe, Weorthig, 208, 1171, 1212, 1221. Longworth, Berks.  
Worth, Wurthige, 743, 1121. Worth, Hants.

The following are omitted:

Hanlee, 310.  
Helig, 465.  
Pendyfig, 427.  
Stanford, 1301. Stanford, Kent.  
Stánlége, 1255. Standlake, Oxon.  
Destinctun, 805.  
Welingaford, 1154. Wallingford, Berks.  
Wanhæminga, 1135.

B. WILLIAMS.

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### INEDITED LETTER.

August 24th, 1690,  
Qu. Coll. Oxon.

Dear S<sup>f</sup>,

I heartily thank you for the favour of your letter, and to shew itt will not fail to write as often as anything does occur worth sending, if you think the accountt I give not troublesome. Dr. Adams, Dr. Rudston, and Delaune have promis'd to write this post: we remembred you both before and after your letters came w<sup>th</sup> S<sup>r</sup> John Matthews, who staid here 3 nights this weeke. Our militia is gone home cloath'd in Blew coates but many coxcombs of this city have refused to pay their quota towards the buying of them, railing against my L<sup>d</sup> Abington, who has smooth'd the mob by giving a brace of Bucks last Friday in Port Meed. J. M. has bin expected here this fortnight: the Lady that calls herselfe by his nane has bin a good while at Astrop, and has discover'd her displeasure there, that her husband as shee calls him keeps the coach so long from her at Oxford: upon hearing of w<sup>ch</sup> S<sup>r</sup> W. H. in a blunt way gave her the old name, w<sup>ch</sup> caus'd some dissatisfaction and left her smal acquaintance: I heare that the understanding between our Friend and his uncle is not so good as formerly, but I do not think it will end in Abdication. Mr. Painter is admitted Rector of Exeter. The *Naked Gospe*<sup>[3]</sup> was burnt on y<sup>e</sup> 19th in the Scholes Quadrangle. The Regents first drew up a Petition to have it censured; then some others more busy than wise tooke upon them to gett it subscribed, and went to coffee houses and taverns as well as colleges for that purpose: these proceedings being ag<sup>st</sup> statute, and reflecting upon the vice ch., gave great offence; at last he call'd a meeting of y<sup>e</sup> heads of houses, who deputed 6 to examine it: they pick'd several Proposit. w<sup>ch</sup> were read. The sentence was in this form: Propositions &<sup>c</sup> tanquā falsas et impias in Chris. Relig. et in Ecc. præcipue Anglicanā contumeliosas damnamus, plerasq; insuper hæreticas esse decernimus et declaramus, &<sup>c</sup>. This was first subscribed by all y<sup>e</sup> heads of Coll. and then condemn'd unanimously in a full convocation. The Decree is printed, but is too large to send. The Author of y<sup>e</sup> Booke has sent about a soft vindication of himselfe, that he is unwilling to be accounted a Socinian, &c. If I can gett a sight of it I will send you the contents. I do not know how far you are in the right about guessing at a Bursar: Tim. seems resolv'd to act according to y<sup>e</sup> song; but I to shew good nature even w<sup>th</sup>out a tree have promis'd to make him a Dial: and when that's done I will doe y<sup>e</sup> like at Astrop. I am

{474}

Your very humble serv<sup>t</sup>,  
W. R.

If you see Coll. Byerly, give my service to him.

Directed thus: These to George Clark, Esq., Secretary of War in Ireland.

By y<sup>e</sup> way of London.

Indorsed: W. Rooke, Rec<sup>d</sup> at Tipperary, Sept. 7th.

#### Footnote 3:[\(return\)](#)

[For some account of this work, by Arthur Bury, and the controversy respecting it, see Wood's *Athenæ*, edit. Bliss, vol. i. p. 483. William Rooke, the Writer of the letter, was of Queen's College; made B.A., May 16, 1674; M.A., Oct. 30, 1677; B.D., April 12, 1690. —Ed.]

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### A SHAKSPERIAN BOOK.

"There exists," says Mr. John Wilson, "as it were a talismanic influence in regard to the most trivial circumstances connected with Shakspeare," and yet this enthusiast has not, in his *Shaksperiana*, alluded to the dramatic works of Mary Hornby, written under, and dated from, the dear old roof at Stratford-upon-Avon!

It was my late good fortune, after filling my pockets from the twopenny boxes of the suburban



bookstalls, to find, on turning out the heterogeneous contents, that I had accidentally become possessed of *The Broken Vow*, a comedy by the aforesaid lady, who waits to be enrolled in that much wanted book, a new edition of the *Biographia Dramatica*. This *Broken Bow* which looks like a re-cooking of the *Merry Miller* of Thomas Sadler, 1766, bears to be "printed at Stratford-upon-Avon, for the Author, by W. Barnacle, 1820." Mary Hornby, following the example of the *preoccupier of the butcher's shop*, tries her hand at both tragedy and comedy; in the first line she stands charged with the perpetration of *The Battle of Waterloo*, which, I doubt not, rivalled its original enactment in its *sanguinary* character. I have not been lucky enough to fall in with this, which was a *hit*; our fair authoress, in her preface to the comedy under notice, modestly attributing its great success more to the kindness of her friends than to its literary merit.

Mrs. Hornby sustains the dignity of the drama by adhering to her five acts, with prologue and epilogue according to prescription. Looking to the prologue for the *who*, the *why*, and the *wherefore*, I am sorry to say I find no materials for the concoction of a biographical note; upon the second point, the *why*, she tells us:

"When women teem, be it with bad or good,  
They must bring forth—forsooth 'tis right they should,  
But to produce a bantling of the brain,  
Hard is the task, and oft the labour vain."

That her literary *accouchement* should not be a failure, she further says:

"Lord, how I've bother'd all the gods and graces,  
Who patronize *some* mortals, in such cases."

I take the expressive use of the word "some" here to indicate her predecessor, the ancient occupier of the tenement, who certainly was a *protégé* of the said parties.

Mrs. Hornby then goes on to relate how that during her *gestation* she invoked Apollo, Thalia, and Erato:

"Soon they arrived, with Hermes at their side,  
By Jove commission'd, as their friend and guide.  
But when the mirth-inspiring dames stepp'd o'er  
The sacred threshold of *great Shakspeare's door*,  
The heav'nly guests, *who came to laugh with me*,  
Oppress'd with grief, wept with *Melpomene*;  
Bow'd pensive o'er the Bard of Nature's tomb,  
Dropt a sad tear, then left me to my doom!"

I leave the reader to judge for himself whether the Muses really "came to laugh" with Mary Hornby, or whether, under the belief of the immortality of our Bard, they did not rather expect a pleasant *soirée* with Gentle Will, and naturally enough went off in a huff when they found themselves inveigled into a tea-party at Mrs. Hornby's.

Mr. Wilson, in the work above quoted, does condescend to notice Mrs. Hornby,—

"Who rented the butcher's shop under the chamber in which the poet was born, and kept the *Shaksperian Album*, an interesting record of the visitors to that shrine. Some of the subscribers having given vent to original stanzas suggested by the scene, those effusions," continues the lofty bookseller, "*the female in question* caused to be inscribed and printed in a small pamphlet, which she sells to strangers."

Not a word, you will see, about the poet's mantle having descended upon the shoulders of our Mary,—which was unpolite of him, seeing that both the tragedy and comedy had the precedence of his book by some years. Not having before me the later history of Shakspeare's house, I am unable to say whether our subject deserved more consideration and gallant treatment at the hands of MR. COLLIER, when he and his colleagues came into possession.

J. O.

{475}

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## Minor Notes.

*Shakspeare's Monument*.—When I was a young man, some thirty or forty years ago, I visited the monument of Shakspeare, in the beautiful church of Stratford-upon-Avon, and there copied, from the Album which is kept for the names of visitors, the following lines:

"Stranger! to whom this monument is shown,  
Invoke the poet's curse upon Malone!  
Whose meddling zeal his barbarous taste displays,  
And smears his tombstone, as he marr'd his plays.

R. F.

Oct. 2, 1810."

This has just now been brought to my mind by reading, in page 155. of the second volume of

Moore's Journal, the following account of a conversation at Bowood:

"Talked of Malone—a dull man—his whitewashing the statue of Shakspeare, at Leamington or Stratford (?)—is curious, and I conceive my version of the last line, besides being more correct, is also more pithy. It is incorrect, moreover, to call it a *statue*, as it is a three-quarters bust in a niche in the wall.

'And smears his statue as he mars his lays.'

I cannot but observe that the doubt expressed in the Diary of Moore—whether Shakspeare's monument is "at Leamington or Stratford (?)"—is curious, and I conceive my version of the last line, besides being more correct, is also more pithy. It is incorrect, moreover, to call it a *statue*, as it is a three-quarters bust in a niche in the wall.

The extract from *Moore's Diary*, however, satisfactorily explains the initials "R. F.," which have hitherto puzzled me.

SENEX.

*Archbishop Leighton and Pope: Curious Coincidence of Thought and Expression.*—

"Were the true visage of sin seen at a full light, undressed and unpainted, it were impossible, while it so appeared, that any one soul could be in love with it, but would rather flee from it as hideous and abominable."—Leighton's *Works*, vol. i. p. 121.

Vice is a monster of such hideous mien,  
As to be hated, needs but to be seen."—*Pope*.

JAMES CORNISH.

*Grant of Slaves.*—I send you a copy of a grant of a slave with his children, by William, the Lion King of Scotland, to the monks of Dunfermline, taken from the *Cart. de Dunfermline*, fol. 13., printed by the Bannatyne Club from a MS. in the Advocates' Library here, which you may, perhaps, think curious enough to insert in "N. & Q."

"De Servis.

"Willielmus Dei gracia Rex Scottorum. Omnibus probis hominibus tocius terre me, clericis et laicis, salutem: Sciant presentis et futuri me dedisse et concessisse et hac carta mea confirmasse, Deo et ecclesie Sancte Trinitatis de Dunfermlene et Abbati et Monachis ibidem, Deo servientibus in liberam et perpetuam elemosinam, Gillandream Macsuthen et ejus liberos et illos eis quietos clamasse, de me, et heredibus meis, in perpetuum. Testibus Waltero de Bid, Cancellario; Willielmo filio Alani, Dapifero; Roberto Aveneli Gillexio Rennerio, Willielmo Thoraldo, apud Strivelin."

G. H. S.

Edinburgh.

*Sealing-wax.*—The most careful persons will occasionally drop melting sealing-wax on their fingers. The first impulse of every one is to pull it off, which is followed by a blister. The proper course is to let the wax cool on the finger; the pain is much less, and there is no blister.

UNEDA.

Philadelphia.

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## Queries.

### WALMER CASTLE.

In Hasted's *History of Kent*, vol. iv. p. 172., folio edition, we have as follows:

"Walmer, probably so called *quasi vallum maris*, i. e. the wall or fortification made against the sea, was expressed to have been a member of the port of Sandwich time out of mind," &c.

Again, p. 165., note *m*, we find:

"Before these three castles were built, there were, between Deal and Walmer Castle, two eminences of earth, called 'The Great and Little Bulwark;' and another, between the north end of Deal and Sandwich Castle (all of which are now remaining): and there was probably one about the middle of the town, and others on the spots where the castles were erected. They had embrasures for guns, and together formed a defensive line of batteries along that part of the coast," &c.

To the new building of these castles Leland alludes, in his *Cyanea Cantio*:

"Jactat Dela novas celebris arces  
Notus Cæsareis locus trophæis."—Ver. 565.

There are clear remains of a Roman entrenchment close to Walmer Castle. (See *Hasted*, vol. iv. p.

Any of your correspondents who could give me any information tending to show that an old fortification had existed on the site of Walmer Castle, previous to the erection of the present edifice—or even *almost* upon the same site—would do me a very great kindness if he would communicate it, through the columns of "N. & Q.," or by a private letter sent to the Editor.

C. WAYMOR.

### SCOTCHMEN IN POLAND.

Can any of your readers throw any light on this passage in Dr. Johnson's *Life of Sir John Denham*?

{476}

"He [Sir John Denham] now resided in France, as one of the followers of the exiled king; and, to divert the melancholy of their condition, was sometimes enjoined by his master to write occasional verses; one of which amusements was probably his ode or song upon the Embassy to Poland, by which he and Lord Crofts procured a contribution of ten thousand pounds from the Scotch, that wandered over that kingdom. Poland was at that time very much frequented by itinerant traders, who, in a country of very little commerce and of great extent, where every man resided on his own estate, contributed very much to the accommodation of life, by bringing to every man's house those little necessaries which it was very inconvenient to want, and very troublesome to fetch. I have formerly read, without much reflection, of the multitude of Scotchmen that travelled with their wares in Poland; and that their numbers were not small, the success of this negotiation gives sufficient evidence."

The title of Denham's poem is "On my Lord Crofts' and my journey into Poland, from whence we brought 10,000*l.* for his Majesty by the decimation of his Scottish subjects there."

PETER CUNNINGHAM.

### BISHOP JUXON AND WALTON'S POLYGLOTT BIBLE.

In the library at this island, which formerly belonged to the Knights of Malta, there is an edition of Walton's Polyglott Bible, which was published in London in 1657. This work is in a most perfect state of preservation.

On the title-page of the first of the eleven volumes, there is written, in a bold and perfectly legible manner, the following words:

"Liber Coll. Di Joannis Bapt<sup>a</sup> Oxon Ex dono Reverendiss. in Xt<sup>o</sup> Patris Gvil<sup>i</sup> Jvxon Archiep. Cantvariensis. A<sup>o</sup> D<sup>ni</sup> 1663."

Just below, but on the right of the above, there is written in a clear hand as follows:

"Ex Libris domus Abbatialis S. Antonij Viennensis, Catalogo Inscript an. 1740. No. 11."

That the question which I shall ask at the end of this Note may be the more easily answered, it will perhaps be necessary for me to state, that in the year 1777, Rohan, the Grand Master of the Knights of Malta, succeeded in annexing the property belonging to the Order of St. Antonio de Vienna to that of Malta. In accepting of these estates, which were situated in France and Savoy, Rohan bound himself to pay the many mortgages and debts with which they were encumbered; and so large an amount had to be thus defrayed, that for a hundred years the convent would not be reimbursed for its advances, and receive the 120,000 livres, at which sum their annual rental would then be valued. Of the foundation of this Order a recent writer (Thornton) thus remarks:

"In 1095 some nobles of Dauphiny united for the relief of sufferers from a kind of leprosy called St. Anthony's fire, which society, in 1218, was erected into a religious body of Hospitallers, having a grand master for chief. This order, after many changes in its constitution, having been left the option between extinction and secularisation, or union with another order, accepted the latter alternative, and selected that of St. John of Jerusalem."

Among the moveable effects which came to the Knights of Malta by this arrangement, was a small and well-selected library, and in it this edition of Walton's Bible.

Without, therefore, writing more at length on this subject, which might take up too much space in "N. & Q.," I would simply add, that my attention was called to this work by the Rev. Mr. Howe, chaplain of H.B.M. ship "Britannia," and for the purpose of asking, At what time, by whom, and in what manner, were these volumes removed from St. John's College at Oxford, and transferred to the library of the Order of St. Antonio de Vienna in France?

W. W.

## Minor Queries.

*Was Andrew Marvell poisoned?*—I have just been reading the three ponderous quarto volumes comprising *The Works* of Andrew Marvell, as collected and edited by his townsman, Capt. Edward Thompson of Hull. In the "Life," near the end of vol. iii., we are told that the patriot died on Aug. 16, 1678, "and by poison for he was healthful and vigorous to the moment he was seized with the premeditated ruin." And again, in a summary of his merits, we are told that "all these patriot virtues were insufficient to guard him against the jesuitical machinations of the *state*; for what vice and bribery could not influence, was perpetrated by poison." This heinous crime, so formally averred against the enemies of Marvell, may have been committed by "some person or persons unknown;" but, as not a tittle of evidence is adduced or indicated by the zealous biographer in support of the charge—Query, had it any foundation in fact? In the court, and out of the court, the anti-popish, anti-prelatical Puritan had enemies numerous and bitter enough; but is there really any other ground for the abominable imputation of foul play alluded to, beyond his actually sudden death? Is the hypothesis of poison coeval with the date of Marvell's demise? If so, was there any official inquiry—any "crowner's quest?" Surely his admiring compatriots on the banks of the Humber did not at once quietly sit down with the conviction, that *thus* "fell one of the first characters of this kingdom or of any other."

H.

*Anonymous Pamphlet by Dr. Wallis* (Vol. vii., p. 403.).—Will MR. CROSSLEY have the kindness to give the title of the anonymous pamphlet which, he informs us, was published by Dr. John Wallis in defence of the Oxford decree of 1695, on the subject of the Trinity?

{477}

TYRO.

Dublin.

*Mrs. Cobb's Diary*.—Can any of your readers give me any information as to the following book, *Extracts from the Diary and Letters of Mrs. Mary Cobb*: London, printed by C. and R. Baldwin, 1805, 8vo., pp. 324.; said to be *privately printed*?

JOHN MARTIN.

Roxfield, Bedfordshire.

*Compass Flower*.—

"Look at this delicate flower that lifts its head from the meadow—  
See how its leaves all point to the north, as true as the magnet;  
It is the compass flower, that the finger of God has suspended  
Here on its fragile stalk, to direct the traveller's journey  
Over the sea-like, pathless, limitless waste of the desert."  
*Evangeline*, Part II. iv. line 140., &c.

Where can I find a description of this flower, and what is its scientific name?

In Abercrombie's *Intellectual Powers*, p. 49. edit. 1846, I find the following passage:

"The American hunter finds his way in the trackless forests by attention to minute appearances in the trees, which indicate to him the points of the compass."

Can any one tell me what these "minute appearances" are?

A. H. BATTIER.

East Sheen, Surrey.

*Nuns of the Hotel Dieu*.—What is the religious habit of the nuns at the hospital of the Hotel Dieu in Paris at the present day?

M. L.

*Purlieu*.—Some of your correspondents seem afraid that an attempt to repair the deficiencies of our English dictionaries, by research into disputed etymologies in "N. & Q.," would tend to produce too much and too tedious discussion, and fill its space too much. Could *this*, at least, not be done without much objection? Could we not co-operate in finding the earliest known mention of words, and thus perhaps trace the occasion and manner of their introduction?

At any rate, this word *purlieu* is certainly in want of some examination. Johnson has adopted the wretched etymology of *pur*, Fr. for pure, and *lieu*, Fr. for place; and he defines it as a place on the outskirts of a forest free of wood.

The earliest record in which this word occurs, so far as I have seen, is in an act of Edward III., quoted by Manwood, and it is there spelt *puraley*; and it relates to the disafforested parts which several preceding kings permitted to be detached from their royal forests.

Might I ask if any of your correspondents find an earlier use of the word; and can it be gifted with a probable paternity?

The tracing of the earliest known mention of disputed words is a task capable of being finished, and might perhaps be attended, in many cases, with happy results. It would rid us probably of

*Jennings Family.*—Some time since I requested as a great favour that your correspondent PERCURIOSUS would kindly inform me where I could get a sight of the Spoure MSS. I repeat that I should feel greatly obliged if he would do so: and as this is of no public interest, I send postage envelope, in the event of PERCURIOSUS obliging me with the desired information.

J. JENNINGS-G.

*Latimer's Brothers-in-Law.*—In Bishop Latimer's first sermon, preached before King Edward VI., we find the quaint martyr-bishop magnifying the paternal prudence for having suitably "married his sisters with five pounds, or twenty nobles, apiece;" but neither the editors of the sermon, nor the writers of several biographical notices of Latimer consulted by me, and in which the extract appears, give any account of the fortunate gentlemen whom the generous parent thus doubly blessed with his twofold treasure.

Can you, or any of your readers, oblige by furnishing the *names* of Bishop Latimer's brothers-in-law, or by giving some references or brief account of them?

\* \*

*Autobiographical Sketch.*—A fragment came into my possession some time ago, among a quantity of waste paper in which books were wrapped, which, from the singularity of its contents, I felt desirous to trace to the book of which it forms a part, but my research has hitherto proved unsuccessful. It consists of two leaves of a large octavo sheet, probably published some twenty years back, and is headed "Autobiographical Sketch of the Editor." It commences with the words: "The Commissioners of the Poor Laws will understand me, when I say, that I was born at Putney, in Surrey." The pages are of course not consecutive: so after an allusion to the wanderings of the writer, I have nothing more up to p. 7., at which is an account of a supposed plot against the lord mayor and sheriffs, concocted by him with the assistance of some school-boy coadjutors; the object of which appears to have been, to overturn the state-coach of the civic functionary, as it ascended Holborn Hill, by charging it with a hackney coach, in which sat the writer and certain widows armed with bolsters in pink satin bags. The word having been given to "Charge!" this new kind of war-chariot was driven down the hill at full speed, gunpowder ignited on its roof, and blazing squibs protruded through its back, sides, and front. The ingenious author declares that the onslaught was crowned with complete success; but here, most unfortunately, the sheet ends: and unless you, Mr. Editor, or some of your correspondents, will kindly help me to the rest of the narrative, I must, I fear return unexperienced to my grave. I have omitted to mention, that the date of this event is given as the 4th of July, 1799.

{478}

CHEVERELLS.

*Schonbornerus.*—Can any of your readers give me information about a book I became possessed of by chance a short time ago, or tell me anything respecting its author, for whom I have vainly sought biographical dictionaries? The volume is a duodecimo, and bears the following title-page:

"Georgii Schonborneri Politicorum, Libri Septem. Editio ad ipsius Authoris emendatum Exemplar nunc primum vulgata. Amsterodami: apud L. Elzevirium, anno 1642."

It is written in Latin, and contains as many quotations as the *Anatomy of Melancholy*, or Mr. Digby's *Broad Stone of Honour*.

H. A. B.

*Symbol of Globe and Cross.*—Can any one oblige me with an explanation of the mysterious symbols on a seal not older than the last century? It contains a globe, bearing a cross upon it, and a winged heart above, with the legend "*Pour vous.*"

C. T.

*Booth Family.*—Can any of your Lancashire correspondents afford information bearing on the families of Booth of Salford, and Lightbown of Manchester? Is any pedigree extant of either of these families, and what arms did they bear? Humphrey Booth founded, I believe, a church in Salford about the year 1634, the patronage of which still remains, as it might seem, in the family, the *Clergy List* describing it as in the gift of Sir R. G. Booth.

There is a Booth Hall in Blackley, a small village lying by the road side, between Manchester and Middleton; and from the *inquisitio post mortem* of Humphrey Booth, 12 Car. I., it appears that he died seised of lands in Blackley as well as Salford.

Is there any evidence to connect him with this hall, as the place of his residence?

A JESUIT.

Jesus College, Cambridge.

*Ennui.*—What is our nearest approach to a correct rendering of this expression? Some English writer (Lady Morgan, I believe) has defined it "mental lukewarmness:" but, if it be true, as La-Motte Houdart says, that—

"L'ennui naquit un jour de l'uniformité."

the above definition would seem to indicate rather the cause of *ennui* than *ennui* itself.

HENRY H. BREEN.

St. Lucia.

*Bankruptcy Records.*—Where can I search for evidence of a bankruptcy, probably about 1654? The Chief Registrar's indices do not go back nearly so far.

J. K.

*Golden Bees.*—Napoleon I. and II. are said to have had their imperial robes embroidered with golden bees, as claiming official descent from Carolus Magnus. Query, what is the authority for this heraldic distinction, said to have been assumed by Charlemagne?

JAMES GRAVES.

Kilkenny.

*The Grindstone Oak.*—Can any of your topographical correspondents state what is the earliest mention made of an oak tree well known in this part of the country, and the destruction of which by fire, on the 5th of November, 1849, was the subject of regret to all who had seen or heard of it? It was called the *Grindstone Oak*, and had been a denizen of the forest of Alice Holt, as many suppose, since the days of the Confessor. It measured thirty-four feet in circumference, at the height of seven feet from the ground; and is mentioned by Gilbert White, in his *History of Selborne*, as "the great oak in the Holt, which is deemed by Mr. Marsham to be the biggest in this island."

L. L. L.

Near Selborne, Hants.

*Hogarth.*—About the year 1746, Mr. Hogarth painted a portrait of himself and wife: he afterwards cut the canvass through, and presented the half containing his own portrait to a gentleman in Yorkshire.

If any of your numerous readers are in possession of any portrait of Mr. Hogarth, about three feet in length, and one foot eight inches wide, or are aware of the existence of such a portrait, they will confer a favour by addressing a line to

J. PHILLIPS,  
5. Torrington Place, London.

*Adamsons of Perth.*—Can any of your Scottish correspondents inform me what relationship existed between Patrick Adamson, titular Archbishop of St. Andrew's, and the two learned brothers, Henry Adamson, author of the *Muses' Threnodie*, and John Adamson, principal of the college at Edinburgh, and editor of the *Muses' Welcome*; and whether any existing family claims to be descended from them? They were all born at Perth. Henry and John were the sons of James Adamson, a merchant and magistrate of the fair city. Probably the archbishop was a brother of this James Adamson, and son of Patrick Adamson, who was Dean of the Guild when John Knox preached his famous sermon at St. John's. Mariota, a daughter of the archbishop, is said by Burke to have married Sir Michael Balfour, Bart., of Nortland Castle Orkney. Another daughter would appear to have become the wife of Thomas Wilson, or Volusenus, as he calls himself, the editor of his father-in-law's poems and other publications.

E. H. A.

*Cursitor Barons of the Exchequer.*—Will you allow me to repeat a question which you inserted in Vol. v., p. 346., as to a list of these officers, and any account of their origin and history? Surely some of your correspondents, devoted to legal antiquities, can give note a clue to the labyrinth which Madox has not ventured to enter. The office still exists—with peculiar duties which are still performed—and we know that it is an ancient one; all sufficient grounds for inquiry, which I trust will meet with some response.

EDWARD FOSS.

*Syriac Scriptures.*—I am very anxious to know what editions of the Scriptures in Syriac (the *Peshito*) were published between Leusden and Schaaf's New Testament, and the entire Bible in 1816 by the Bible Society.

B. H. C.

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## Replies.

### PSALMANAZAR.

(Vol. vii., pp. 206. 435.)

Having long felt a great respect for this person, and a great interest in all that concerns his history, I am induced to mention the grounds on which I have been led to doubt whether the letter in the *Gentleman's Magazine*, to which MR. CROSSLEY refers, is worthy of credit. When I first saw it, I considered it as so valuable an addition to the information which I had collected on the subject, that I was anxious to know who was the writer. It had no signature; but the date, "Sherdington, June, 1704," which was retained, gave me a clue which, by means not worth

detailing, led me to the knowledge that what thus appeared in the *Gentleman's Magazine* for February, 1765, had issued from "Curll's chaste press" more than thirty years before, in the form of a letter from the person now known in literary history as "Curll's Corinna," but by her cotemporaries (see the index of Mr. Cunningham's excellent *Handbook of London*) as Mrs. Elizabeth Thomas, sometime of Dyot Street, St. Giles's, and afterwards of a locality not precisely ascertained, but within the rules of the Fleet, and possibly (though Mr. Cunningham does not corroborate this) at some period of her life resident in the more genteel quarters which Curll assigns to her. To speak more strictly, and make the matter intelligible to any one who may look at it in the Magazine, I should add that the first paragraph (seventeen lines, on p. 78., dated from "Sherdington," and beginning "I dined," says the letter writer, "last Saturday with Sir John Guise, at Gloucester") is part of a letter purporting to be written by her lover; while all the remainder (on pp. 79-81.) is from Corinna's answer to it.

The worthless and forgotten work of which these letters form a part, consists of two volumes. The copy which I borrowed when I discovered what I have stated, consisted of a first volume of the second edition (1736), and a second volume of the first edition (1732). The title of the second volume (which I give as belonging to the earlier edition) is:

"The Honourable Lovers: or, the second and last Volume of Pylades and Corinna. Being the remainder of Love Letters, and other Pieces (in Verse and Prose), which passed between Richard Gwinnett, Esq.; of Great Shurdington, in Gloucestershire, and Mrs. Elizabeth Thomas, Jun., of Great Russel Street, Bloomsbury. To which is added, a Collection of familiar Letters between Corinna, Mr. Norris, Capt. Hemington, Lady Chudleigh, Lady Pakington, &c. &c. All faithfully published from their original Manuscripts. London: printed in the Year M.DCC.XXXII. (Price 5s.)"

The title-page of the first volume (second edition) differs principally in having the statement that the book was "printed for E. Curll" (whose name does not appear in the earlier second volume, though perhaps it may have done so in the first of that earlier edition), and an announcement that the fidelity of the publication is "attested, by Sir Edward Northey, Knight."

The work is a farrago of low rubbish utterly beneath criticism; and I should perhaps hardly think it worth while to say as much as I have said of it, had it not been that, in turning it about, I could not help feeling a suspicion that Daniel Defoe's hand was in the matter, at least so far as that papers that had belonged to him might have come into Curll's hands, and furnished materials for the work. It would be tedious to enter into details; but the question seemed to me to be one of some interest, because, in my own mind, it was immediately followed by another, namely, whether Daniel had not more to do than has been suspected with the *History of Formosa*? Those who are more familiar with Defoe than I am, will be better able to judge whether he was, as Psalmanazar says, "the person who Englished it from my Latin;" for the youth was as much disqualified for writing the book in English, by being a Frenchman, as he would have been if he had been a Formosan. He acknowledges that this person assisted him to correct improbabilities; but I do not know that he anywhere throws further light on the question respecting the help which he must have had. Daniel would be just the man to correct some gross improbabilities, and at the same time help him to some more probable fictions. Under this impression I recently inquired (see "N. & Q.," Vol. vii., p. 305.) respecting the authorship of *Pylades and Corinna*, and the possibility that it might be the work of Defoe; but I believe that my question has not been answered.

I have already trespassed unreasonably on your columns; but still I must beg, in justice to a man whose character, as I have said, I very highly respect, to add one remark. When his imposture is referred to, it is not always remembered that when he came to this country he was not his own master. It seems that he rambled away from his home in the South of France, when about fifteen years old; that he spent about two years in wandering about France and Germany, and astonishing people by pretending to be, at first a converted, and afterwards an unconverted, Formosan; that when performing this second, pagan, character, he arrived at Sluys, where a Scotch regiment in the Dutch service, under Brigadier Lauder, was stationed; that the chaplain, named Innes, detected the fraud, but instead of reproving the lad for his sin and folly, only considered how he might turn the cheat to his own advantage, and render it conducive to his own preferment. The abandoned miscreant actually went through the blasphemous mockery of baptizing the youth as a convert from heathenism; named him after the brigadier, who stood godfather: claimed credit from the Bishop of London for his zeal; and was by the kind prelate invited to bring his convert to London. The chaplain lost no time in accepting, was graciously received by the bishop and the archbishop, snapped up the first piece of preferment that would answer his views (it happened to be the office of chaplain-general to the forces in Portugal), and made off, leaving his convert to bear the storm which was sure to burst on him, as best he might. That a youth thus tutored and thus abandoned, before Johnson was born, should have lived to attract his society, and win from him the testimony that he was "the best man" whom he had ever known, gives him a claim to our respect, which seems to me to be strengthened by everything which I have been able to learn respecting him.

S. R. MAITLAND.

Gloucester.

Had G.'s Query referred solely to the consecration of *The Golden Rose*, I might have given him a satisfactory answer by referring him to Cartari's essay on the subject entitled *La Rosa d'Ora Pontificia, &c.*, 4to. 1681, and to the account (with accompanying engraving) of the *Rose, Sword, and Cap* consecrated by Julius III., and sent by him to Philip and Mary; and to Cardinal Pole's exposition of these Papal gifts, which are to be found in the 1st volume of F. Angeli Rocca, *Opera Omnia* (fol. Rome, 1719). In the authors to whom I have referred, much curious information will, however, be found. I take this opportunity of saying, that as I am about to submit a communication on the subject of *The Golden Rose* to the Society of Antiquaries, I shall feel obliged by any hints which may help me to render it more complete; and of putting on record in "N. & Q." the following particulars of the ceremonial, as it was performed on the 6th of March last, which I extract from the *Dublin Weekly Telegraph* of the 9th of April.

"On Sunday, the 6th [March, 1853], the Benediction of the Golden Rose, was, according to annual usage, performed by the Pontiff previously to High Mass, in the Sistine Chapel, celebrated by a cardinal, at which he assists every Sunday during Lent. To the more ancient practice of blessing, on the fourth Sunday of 'Quaresima,' a pair of gold and silver keys, touched with filings from the chains of St. Peter (which are still preserved in Rome), the Holy See has substituted that of the Benediction of the 'Rosa d'Oro,' to be presented, within the year, to some sovereign or other potentate, who has proved well deserving of the Church. The first positive record respecting the Golden Rose has been ascribed to the Pontificate of Leo IX. (1049-53); but a writer in the *Civitta Catolica* states that allusion to a census levied for its cost may be found in the annals of a still earlier period. The Pontiffs used formerly to present it annually to the Prefect of Rome, after singing Mass, on this Sunday, at the Lateran, and pronouncing a homily, during which they lifted the consecrated object in one hand whilst expounding to the people its mystic significance. Pius II. (1458) is the last Pope recorded to have thus preached in reference to and thus conferred the Golden Rose; and the first foreign potentate recorded to have received it from the Holy See is Fulk, Count of Anjou, to whom it was presented by Urban II. in 1096. A homily of Innocent III. also contains all explanation of this beautiful symbol—the precious metal, the balsam and musk used in consecrating it, being taken in mystic sense as allusion to the triple substance in the person of the Incarnate Lord—divinity, soul, and body. It is not merely a single flower, but an entire rose-tree that is represented—the whole about a foot in height, most delicately wrought in fine lamina of gold. This being previously deposited between lighted candelabra, on a table in the sacristy, is taken by the youngest cleric of the camera, to be consigned to his Holiness, after the latter has been vested for the solemnity, but before his assuming the mitre. After a beautiful form of prayer, with incense and holy water, the Pontiff then, holding the object in his hand, imparts the Benediction, introducing into the flower which crowns the graceful stem, and is perforated so as to provide a receptacle, balsam of Peru and powder of musk. He then passes with the usual procession into the Sistine, still carrying the rose in his left hand; and during the Mass it remains beneath the crucifix over the altar. If in the course of the year no donation of the precious object is thought advisable, the same is consecrated afresh on the anniversary following. Some have conjectured that the Empress of France will be selected by Pius IX. to receive this honour in the present instance; but this is mere conjecture. On a former occasion, it is true, the Golden Rose was conferred by him on another crowned head of the fairer sex—one entitled to more than common regards from the Supreme Pastor in adversity—the Queen of Naples."

WILLIAM J. THOMS.

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## CAMPBELL'S IMITATIONS.

(Vol. vi., p. 505.)

It is curious that two of the passages pointed out by MR. BREEN, as containing borrowed ideas, are those quoted by Alison in his recent volume (*Hist. Eur.*, vol. i. pp. 429, 430.) to support his panegyric on Campbell, of whose "felicitous images" he speaks with some enthusiasm.

The propensity of Campbell to adapt or imitate the thoughts and expressions of others has often struck me. Let me then suggest the following (taken at random) as further, and I believe hitherto unnoticed, illustrations of that propensity:

1. "When front to front the banner'd hosts combine,  
Halt ere they close, and form the dreadful line."  
*Pleasures of Hope.*

"When front to front the marching armies shine,  
Halt ere they meet, and form the lengthening line."  
*Pope, Battle of Frogs and Mice.*

2. "As sweep the shot stars down the troubled sky."  
*Pleasures of Hope.*



"And rolls low thunder thro' *the troubled sky*."  
Pope, *Frogs and Mice*.

3. "With meteor-standard to the winds unfurl'd."  
*Pleasures of Hope*.

"The imperial *standard* which full high advanc'd,  
Shone *like a meteor* streaming *to the wind*."  
Milton, *Par. Lost*, i. 535.

4. "The dying man to Sweden turn'd his eye,  
Thought of his home, and clos'd it with a sigh."  
*Pleasures of Hope*.

"Sternitur infelix alieno vulnere, cœlumque  
Aspicit, *et dulces moriens reminiscitur Argos*."  
Virgil, *Æn.*, x. 782.

5. "... Red meteors flash'd along the sky,  
And conscious Nature shudder'd at the cry."  
*Pleasures of Hope*.

"... *Fulsere ignes, et conscius æther*."  
Virgil, *Æn.*, iv. 167.

6. "In hollow winds he hears a spirit moan."  
*Pleasures of Hope*.

Shakespeare has the *hollow whistling* of the southern *wind*.

7. "The strings of Nature crack'd with agony."  
*Pleasures of Hope*.

"His *grief* grew puissant. and *the strings of life*  
Began *to crack*."—Shakspeare, *King Lear*.

8. "The fierce extremes of good and ill to brook."  
*Gertrude of Wyoming*.

"... And feel by turns the bitter change  
Of *fierce extremes, extremes* by change more *fierce*."  
Milton, *Par. Lost*, ii. 599.

9. "His tassell'd horn beside him laid."  
*O'Connor's Child*.

"... Ere th' odorous breath of morn  
Awakes the slumbering leaves, or *tassell'd horn*  
Shakes the high thicket."—Milton, *Arcades*.

10. "The scented wild-weeds and enamell'd moss."  
*Theodric*.

Campbell thinks it necessary to explain this latter epithet in a note: "The moss of Switzerland, as well as that of the Tyrol, is remarkable for a bright smoothness approaching to the appearance of enamel." And yet was no one, or both, of the following passages floating in his brain when his pen traced the line?

"O'er the *smooth enamell'd green*  
Where no print of sleep hath been."  
Milton, *Arcades*.

"Here blushing Flora paints *th' enamell'd ground*."  
Pope, *Winsdor Forest*.

W. T. M.

Hong Kong.

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## "THE HANOVER RAT."

(Vol. vii. p. 206.)

*An Essay on Irish Bulls* is said to have found its way into a catalogue of works upon natural history; with which precedent in my favour, and pending the inquiries of *naturalists, ratcatchers,* and *farmers* into the history of the above-named formidable invader, I hope MR. HIBBERD will have no objection to my intruding a bibliographical curiosity under the convenient head he has opened for it in "N. & Q."

My book, then, bears the appropriate title, *An Attempt towards a Natural History of the Hanover Rat, dedicated to P\*\*\*m M\*\*\*\*\*r, M.D., and S—y to the Royal Society*, 8vo., pp. 24.: London, 1744.

The writer of this curious piece takes his *cue* from that remarkable production, *An Attempt towards a Natural History of the Polype*, 1743; in which the learned Mr. Henry Baker, in a letter to Martin Folkes, of 218 pages, 8vo., illustrated by a profusion of woodcuts, elaborately describes this link between the animal and vegetable creation, and the experiments he practised upon the same: commencing with "cutting off a polype's head," and so on through a series of scientific barbarities upon his *little creature*, which ended only in "turning a polype inside out!"

{482}

Following the plan of Mr. Baker, the anonymous author of *The Hanover Rat* tells us, that, after thirty years' laborious research, he had satisfied himself that this animal was not a native of these islands: "I cannot," he says, "particularly mark the date of its first appearance, yet I think it is within the memory of man;" and finding favour in its original *mine affamée* state with a few of the most starved and hungry of the English rats from the common sewer, he proceeds to show that it *did* extirpate the natives; but whether this is the best account, or whether the facts of the case as here set forth will satisfy your correspondent, is another thing. According to *my* authority, the aboriginal rat was, at the period of writing, sorely put to it to maintain his ground against the invading colonists and their unnatural allies the *providers*; and the present work seems to have been an effort on the part of one in the interest of the former to awaken them to a sense of their danger. In his laudable attempts to rally their courage, this advocate reminds them of a similar crisis when their country was infested with a species of frog called *Dutch frogs*: "which no sooner," says he, "began to be mischievous, than its growth and progress was stopped by the natives." "Had we," he continues, "but the same public spirit with our ancestors, we need not complain to-day of being eaten up by *rats*. Our country is the same, but alas! we feel no more the same affection for it." In this way he stimulates the invaded to a combined attack upon the common enemy, and we need not tell *our* readers how successfully, nor how desperate the struggle, the very next year; which ended in the complete ascendancy of the *Hanover rat*, or reigning family, over the unlucky Jacobite native. Under his figure of a rat, this Jacobite is very scurrilous indeed upon the Hanoverian succession; and, continuing his *polyopian* imitations, relates a few coarse experiments upon *his subject* illustrative of its destructive properties, voracity, and sagacity, which set at nought "all the contrivances of the farmer to defend his barns; the trailer his warehouse; the gentleman his land; or the inferior people their cup-boards and small beer cellars. No bars or bolts can keep them out, nor can any gin or trap lay hold of them."

Luckily for us living in these latter days, we can extract amusement from topics of this nature, which would have subjected our forefathers to severe pains and penalties; and looking at the character and mischievous tendency of *The Hanover Rat*, I am curious to know if Mary Cooper, the publisher, was put under surveillance for her share in its production; for to me it appears a more aggravated libel upon the reigning family than that of the *Norfolk Prophecy*—for the publication of which, Boswell says, the great Samuel Johnson had to play at hide and seek with the officers of justice.

The advent of both Pretenders was preceded by *straws* like these cast out by their adherents, to try *how the current set*. The present *jeu d'esprit*, however, is a double-shotted one: for, not content with tampering with the public allegiance, this aboriginal rat seems more innocently enjoying a laugh at the Royal Society, and its ingenious *fellow* Mr. Baker, in as far as regards the aforesaid elaborate treatise upon *polypes*.

J. O.

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## FONT INSCRIPTIONS.

(Vol. vii., p. 408.)

MR. ELLACOMBE desires examples of these. I can supply the following:—

At Bradley, Lincolnshire, is a very large font, of the Decorated period, with this inscription round the bowl in black letter:

"Pater Noster, Ave Maria, and Criede, leren ye chyld yt es nede."

This is an early instance of the use of *English* for inscriptions. The sketch was engraved in the work on *Baptismal Fonts*.

At Threckingham, Lincolnshire, I believe I succeeded in deciphering an inscription round the font, which was said to have been previously studied in vain. It is somewhat defaced; but in all probability the words are,—

"Ave Maria gracia p... d... t..."

*i. e.* of course, "plena, dominus tecum." The bowl of the font is Early English; but the base, round which the inscription runs, appears to be of the fifteenth century.

At Burgate, Suffolk, an inscription in black letter is incised on the upper step of the font:

"[Orate pro an—b'] Will'mi Burgate militis et dñe Elionore uxoris eius qui istum fontem fieri fecerunt."

Sir William Burgate died in 1409. It is engraved in the *Proceedings of the Bury and West Suffolk Archæological Institute*.

At Caistor, by Norwich:

"Orate pro animab ... liis ... ici de Castre."

At Walsoken, Norfolk:

"Remember the soul of S. Honyter and Margaret his wife, and John Beforth, Chaplain."

with the date 1544.

At Gaywood, Norfolk, is a font of Gothic design, lust probably of post-Reformation date. On four of the eight sides of the bowl are these inscriptions:

"QVI . CREDIDE  
RIT . ET . BAPTI  
ZATVS . FVERIT  
SALVVS . ERIT."

"VOCE . PATER  
NATUS . CORPORE  
FLAMEN . AVE.  
MAT. 3."

"CHRISTVM . IN  
DVISTIS . QVOT  
QVOT . BAPTI  
ZATI . ESTIS."

"I . AM . THY . GOD  
AND . THE . GOD  
OF . THY . SEEDE.  
GEN."

{483}

At Tilney, All Saints, Norfolk, is an inscribed font so similar to the one last mentioned that they are probably the works of the same designer.

On the *cover* of the font at Southacre, Norfolk, is this inscription:

"Orate p. aia. Mri. Ricci. Gotts et dñi Galfridi baker, Rectoris huj' [ecclie qui hoc] opus fieri fece<sup>t</sup>."

I may take the opportunity of adding two *pulpit* inscriptions; one at Utterby, Lincolnshire, on the sounding-board:

"Quoties conscendo animo contimesco."

The other at Swarby, in the same county:

"O God my Saviour be my sped,  
To preach thy word, men's soulls to fed."

C. R. M.

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## IRISH RHYMES—ENGLISH PROVINCIALISMS—LOWLAND SCOTCH.

(Vol. vi., pp. 605, 606.)

MR. BEDE, who first called attention to a class of rhymes which he denominated "Irish," seems to take it ill that I have dealt with his observations as somewhat "hypercritical." I acknowledge the justness of his criticism; but I did, and must still, demur to the propriety of calling certain false rhymes peculiarly *Irish*, when I am able to produce similes from poets of celebrity, who cannot stand excused by MR. BEDE'S explanation, that the rhymes in question "made music for their Irish ear." If, as he tells us, MR. BEDE was not "blind to similar imperfections in English poets," I am yet to learn why he should fix on "Swift's Irishisms," and call those errors a national peculiarity, when he finds them so freely scattered through the standard poetry of England?

Your correspondent J. H. T. suggests a new direction for inquiry on this subject when he conjectures that the pronunciation now called *Irish* was, "during the first half of the eighteenth century, the received pronunciation of the most correct speakers of the day;" and MR. BEDE himself suggests that *provincialisms* may sometimes modify the rhymes of even so correct a versifier as Tennyson. I hope some of your contributors will have "drunk so deep of the well of English undefiled" as to be competent to address themselves to this point of inquiry. I cannot pretend to do much, being but a shallow philologist; yet, since I received your last Number, I have lighted on a passage in that volume of "omnifarious information" Croker's *Boswell*, which will not be deemed inapplicable.

Boswell, during a sojourn at Lichfield in 1776, expressed a doubt as to the correctness of Johnson's eulogy on his townsmen, as "speaking the purest English," and instanced several provincial sounds, such as *there* pronounced like *fear*, *once* like *woonse*. On this passage are a succession of notes: Burney observes, that "David Garrick always said *shupreme*, *shuperior*." Malone's note brings the case in point to ours when he says, "This is still the vulgar pronunciation in Ireland; the pronunciation in Ireland is doubtless that which generally prevailed in England in the time of Queen Elizabeth." And Mr. Croker sums up the case thus:

"No doubt the English settlers carried over, and may have in some cases preserved, the English idiom and accent of their day. Bishop Kearny, as well as his friend Mr. Malone, thought that the most remarkable peculiarity of Irish pronunciation, as in *say* for *sea*, *tay* for *tea*, was *the English mode, even down to the reign of Queen Anne*; and there are rhymes in Pope, and more frequently in Dryden, that countenance that opinion. But rhymes cannot be depended upon for minute identity of sound."—Croker's *Notes*, A.D. 1776.

If this explanation be adopted, it will account for the examples I have been furnishing, and others which I find even among the harmonious rhymes of Spenser (he might, however, have caught the brogue in Ireland); yet am I free to own that to me popular pronunciation scarcely justifies the committing to paper such loose rhymes as ought to grate on that fineness of ear which is an essential faculty in the true poet; "here or awa'," in England or Ireland, I continue to set them down to "slip-slop composition."

It may not be inappropriate to notice, that among Swift's eccentricities, we find a propensity to "out-of-the-way rhymes." In his works are numerous examples of couplets made apparently for no other purpose but to show that no word could baffle him; and the anecdote of his long research for a rhyme for the name of his old enemy Serjent *Betsworth*, and of the curious accident by which he obtained it, is well known; from which we may conclude that he was on the watch for occasions of exhibiting such rhymes as *rakewell* and *sequel*, *charge ye* and *clergy*, without supposing him ignorant that he was guilty of "lèse majesté" against the laws of correct pronunciation.

When I asked MR. BEDE'S decision on a *palpable Cockneyism* in verse, I did so merely with a view, by a "*tu quoque* pleasantry," to enliven a discussion, which I hope we may carry on and conclude in that good humour with which I accept his parenthetic hint, that I have made "a bull" of my Pegasus. I beg to submit to him, that, as I read the *Classical Dictionary*, it is from the *heels* of Pegasus the fount of poetic inspiration is supposed to be derived; and, further, that the *brogue* is not so *malapropos* to the *heel* as he imagines, for in Ireland the *brogue* is in use as well to cover the *understanding* as to *tip the tongue*. Could I enjoy the pleasure of MR. BEDE'S company in a stroll over my native mountains, he might find that there are occasions on which he might be glad to put off his London-made shoe, and "to *wear* the *brogue*, though *speak* none."

A. B. R.

P.S.—The *postscriptum* of J. H. T. respecting the pronunciation of English being preserved in Scotland, goes direct to an opinion I long since formed, that the Lowland Scotch, as we read it in the *Waverley Novels*, is the only genuine unadulterated remains we have of the Saxon language, as used before the Norman Conquest. I formed this opinion from continually tracing what we call "braid Scotch" to its root, in Bosworth's, and other Saxon dictionaries; and I lately found this fact confirmed and accounted for in a passage of Verstegan, as follows:—He tells us that after the battle of Hastings Prince Edgar Atheling, with his sisters Margaret and Christian, retired into Scotland, where King Malcolm married the former of these ladies; and proceeds thus:

"As now the English court, by reason of the abundance of Normannes therein, became moste to speak French, so the Scottish court, because of the queen, and the many English that came with her, began to speak English; the which language, it would seem, King Malcolm himself had before that learned, and now, by reason of his queen, did more affecte it. But the English tounge, in fine, prevailed more in Scotland than the French did in England; *for English became the language of all the south part of Scotland*, the Irish (or Gaelic) having before that been the general language of the whole country, since remaining only in the north."—Verstegan's *Restitution of Antiquities*, A.D. 1605.

Many of your accomplished philological readers will doubtless consider the information of this Note trivial and puerile; but they will, I hope, bear with a tyro in the science, in recording an original remark of his own, borne out by an authority so decisive as Verstegan.

A. B. R.

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## PICTURES BY HOGARTH.

(Vol. vii., pp. 339. 412.)

In reply to AMATEUR, I can inform him that at the sale of the Marlborough effects at Marlborough House about thirty years ago, there were sold four or five small whole-lengths in oil of members of that family. They were hardly clever enough for what Hogarth's after-style would lead us to expect, but there were many reasons for thinking they were by him. They came into the

possession of Mr. Croker, who presented them, as family curiosities, to the second Earl Spencer, and they are now, I presume, in the gallery at Althorpe. One of them was peculiarly curious as connected with a remarkable anecdote of the great Duchess. Horace Walpole tells us in the *Reminiscences*, her granddaughter, Lady Bateman, having persuaded her brother, the young Duke of Marlborough, to marry a Miss Trevor without the Duchess's consent:

"The grandam's rage exceeded all bounds. Having a portrait of Lady Bateman, she blackened the face, and then wrote on it, '*Now her outside's as black as her inside.*'"

One of the portraits I speak of was of Lady Bateman, and bore on its face evidence of having incurred some damage, for the coat of arms with which (like all the others, and as was Hogarth's fashion) it was ornamented in one corner, were angrily scratched out, as with a knife. Whether this defacement gave rise to Walpole's story, or whether the face had been also blackened with some stuff that was afterwards removed, seems doubtful; the picture itself, according to my recollection, showed no mark but the armorial defacement.

I much wonder this style of small whole-lengths has not been more prevalent; they give the general air and manner of the personage so much better than the bust size can do, and they are so much more suited to the size of our ordinary apartments.

C.

Referring to AN AMATEUR'S inquiry as to where any pictures painted by Hogarth are to be seen, I beg to say that I have in my possession, and should be happy to show him, the portrait of Hogarth's wife (Sir William Thornhill's daughter), painted by himself.

LYNDON ROLLS.

Banbury.

The late Bishop Luscombe showed me, at Paris, in 1835, a picture of "The Oratorio,"—a subject well known from Hogarth's etching. He told me that he bought it at a broker's shop in the Rue St. Denis; that, on examination, he found the frame to be English; and that, as the price was small—thirty francs, if I remember rightly—he bought the piece, without supposing it to be more than a copy. Sir William Knighton, on seeing it in the bishop's collection, told him that Hogarth's original had belonged to the Dukes of Richmond, and had been in their residence at Paris until the first Revolution, since which time it had not been heard of; and Sir William had no doubt that the bishop had been so fortunate as to recover it. Perhaps some of your readers may have something to say on this story.

J. C. R.

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## PHOTOGRAPHIC CORRESPONDENCE.

*Washing Collodion Process.*—In "N. & Q.," No. 153., p. 320., your valued correspondent DR. DIAMOND states "that up to the *final* period of the operation, no washing of the plate is requisite. It prevents, rather than assists, the necessary chemical action."

{485}

Now, in all other instructions I have yet seen, it is directed to wash off the iron, or other developing solution, *prior* to immersing in the hypo., and after such immersion, again to wash well in water. I shall feel greatly obliged if DR. D. will be kind enough to state whether the first-named washing is requisite, or whether the properties of the hypo., or the beauty of the picture, will be in any way injured by the previous solutions *not* having been washed off, prior to the fixings.

C. W.

[We have submitted this Query to DR. DIAMOND, who informs us that he never adopts the practice of washing off the developing fluid, and considers it not only needless, but sometimes prejudicial, as when such washing has not been resorted to, the hyposulphite solution flows more readily over the picture, and causes none of the unpleasant stains which frequently occur in pictures which have been previously washed, especially if hard water has been used. But besides this, and the saving of time, the doing away with this unnecessary washing economises water, which in out-door practice is often a great consideration. DR. DIAMOND would again impress upon our readers the advantage of using the hyposulphite over and over again, merely keeping up its full strength by the addition of fresh crystals of the salt from time to time, as such practice produces pictures of whiter and softer tone than are ever produced by the raw solution.]

*Colouring Collodion Pictures* (Vol. vii., p. 388.)—A patent has just been taken out (dated September 23, 1852) for this purpose, by Mons. J. L. Tardieu, of Paris. He terms his process *tardiochromy*. It consists in applying oil or other colours at the back of the pictures, so as to give the requisite tints to the several parts of the photograph, without at all interfering with its extreme delicacy. It may even, in some cases, be used to remedy defects in the photographic picture. The claim is essentially for the application of colours at the back, instead of on the surface of photographs, whatever kind of colours may be used. It is therefore, of course, applicable only to photographs taken on paper, glass, or some transparent material.

A. C. WILSON.

*Wanted, a simple Test for a good Lens.*—As all writers on Photography agree that the first great essential for successful practice is a good lens—that is to say, a lens of which the visual and

chemical foci coincide—can any of the scientific readers of "N. & Q." point out any simple test by which unscientific parties desirous of practising photography may be enabled to judge of the goodness of a lens? A country gentleman, like myself, may purchase a lens from an eminent house, with an assurance that it is everything that can be desired (and I am *not* putting an imaginary case), and may succeed in getting beautiful images upon his focussing-glass, but very unsatisfactory pictures; and it may not be until he has almost abandoned photography, in despair at his own want of skill, that he has the opportunity of showing his apparatus, manipulation, &c. to some more practised hand, who is enabled to prove that *the lens was not capable* of doing what the vendors stated it could do. Surely scientific men must know of a simple test which would save the disappointment I have described; and I hope some one will take pity upon me, and send it to "N. & Q.," for the benefit of myself and every other

COUNTRY PRACTITIONER.

*Photographic Tent—Restoration of Faded Negatives.*—In Vol. vii., p. 462., I find M. F. M. inquiring for a cheap and portable tent, effective for photographic operations out of doors. I have for the last two years, and in mid-day (June), prepared calotype paper, and also the collodion glass plates, for the camera, under a tent of glazed yellow calico of only a single thickness: the light admitted is very great, but does not in the least injure the most sensitive plate or paper. It is made square like a large bag, so that in a room I can use it double as a blind; and out of doors, in a high wind, I have crept into it, and prepared my paper opposite the object I intended to calotype.

I should be glad if any of your readers would inform me how a failed negative calotype can be restored to its original strength. I last year took a great number, some of which have nearly faded away; and others are as strong, and as able to be used to print from, as when first done. The paper was prepared with the single iodide of silver solution, and rendered sensitive with aceto-nitrate sil. and gallic acid in the usual way. I attribute the fading to the hyposulphate not being got rid of; and the question is, Can the picture be restored?

Are DR. DIAMOND'S *Notes* published yet?

S. S. B., Jun.

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## Replies to Minor Queries.

*Gibbon's Library* (Vol. vii., p. 407.).—I visited it in 1825, in company with Dr. Scholl, of Lausanne, who took charge of it for Mr. Beckford. It was sold between 1830 and 1835, partly by auction, partly by private sale in detail.

JAMES DENNISTOUN.

*Robert Drury* (Vol. v., p. 533.).—I am afraid that the credit attachable to Drury's *Madagascar* is not supported or strengthened by the announcement that the author was "every day to be spoken with" at Old Tom's Coffee House in Birchin Lane. *The Apparition of Mrs. Veal*, and other productions of a similar description, should make us very doubtful as regards the literature of the earlier part of the eighteenth century. Might not a person have been suborned to represent the fictitious Robert Drury, to the benefit of the coffee-house keeper as well as the publisher? I am induced to express this suspicion by a parallel case of the same period. *The Ten Years' Voyages of Captain George Roberts*, London, 1726, is universally, I believe, considered fictitious, and ascribed to Defoe; yet at the end of the work we find:

"N. B.—The little boy so often mentioned in the foregoing sheets, now lives with Mr. Galapin, a tobacconist, in Monument Yard; and may be referred to for the truth of most of the particulars before related."

W. PINKERTON.

Ham.

*Grub Street Journal* (Vol. vii., p. 383.).—MR. JAMES CROSSLEY, after quoting Eustace Budgell's conjectures as to the writers of this paper, leaves it as doubtful whether Pope was or was not one of them. The poet has himself contradicted Budgell's insinuation when he retorted upon him in those terrible lines (alluding to his alleged forgery of a will):

"Let Budgell charge low Grub Street to my quill,  
And write whate'er he please—except my will!"

ALEXANDER ANDREWS.

*Wives of Ecclesiastics* (Vol. i., p. 115.).—In considering "the statutes made by Anselm, Archbishop of Canterbury, Thomas, Archbishop of York, and all the other bishops of England," ann. 1108, interdicting the marriage of ecclesiastics, might it not be worth investigating, by such of your correspondents as are curious on the subject, what had been the antecedents of the several bishops themselves?

With respect to Thomas II., Archbishop of York, it is historically certain, that he was the *son* of an ecclesiastic, and likewise the *grandson* of an ecclesiastic (his *father* being one of the bishops who concurred in these statutes). Neither does it seem altogether unlikely that Thomas himself also had spent some part of his early life in bonds of wedlock, since we learn from the *Monasticon*

(vol. iii. p. 490. of new edit.), that "Thomas, *son of Thomas (the second of that name), Archbishop of York*, confirmed what his predecessors, Thomas and Girard, had given," &c. If this be correct, as stated<sup>[4]</sup>, the conclusion is inevitable; but possibly some error may have arisen out of the circumstance, that Thomas I. and Thomas II., Archbishops of York, were uncle and nephew.

J. SANSOM.

**Footnote 4:**[\(return\)](#)

Robertus Bloëtus also, who was still Bishop of Lincoln, and Rogerus, Bishop of Salisbury, appear to have had sons, though, perhaps, not born in wedlock; but query.

*Blanco White*.—In Vol. vii., p. 404., is a copy of a sonnet which is said to be "on the Rev. Joseph Blanco White." This sonnet is one which I have been in search of for some years. I saw it in a newspaper (I believe the *Athenæum*), but not having secured a copy of it at the time, now ten or twelve years ago, I have had occasion to regret it ever since, and am consequently much obliged to BALLIOLENSIS for his preservation of it in "N. & Q." "It is needless," as he well observes, "to say anything in its praise." I should add, that my strong impression is that this sonnet was written *by* Blanco White.

H. C. K.

— Rectory, Hereford.

*Captain Ayloff* (Vol. vii., p. 429.).—Your correspondent will find a short notice of Capt. Ayloff in Jacob's *Poetical Register* (1719-20, 8vo., 2 vols.), and two of his poetical pieces—"Marvell's Ghost" and the "Cambridge Commencement"—in Nichols's *Collection of Poems* (vol. iii. pp. 186-188.), 1780, 12mo. There is considerable vigour in his "Marvell's Ghost;" and had he cultivated his talent, he might have taken a respectable place as a poet amongst the writers of his time.

JAS. CROSSLEY.

*General Monk and the University of Cambridge* (Vol. vii., p. 427.).—I cannot doubt that "W. D." was Dr. William Dillingham, Master of Emmanuel College, and Vice-Chancellor of the University, from November 1659 till November 1660.

The election to which his letter relates took place April 3, 1660. The votes were:

Lord General Moncke — 341  
Thomas Crouch, M.A., Fellow of Trin. Coll. — 211  
Oliver St. John, Chancellor of the University — 157

The Vice-Chancellor, in his accounts, makes this charge:

"Paid to two messengers sent to wait on y<sup>e</sup> Lord Generall about y<sup>e</sup> burgesship, 4*l*. 10*s*."—*M. S. Baker*, xl. 59.

On the 22nd of May, General Monk, who had been also chosen for Devonshire, made his election to sit for that county.

C. H. COOPER.

Cambridge.

In reply to LEICESTRIENSIS, I beg leave to inform him that "W. D." was Wm. Dillingham, D.D., master of Clare Hall, and at the time Vice-Chancellor of the University of Cambridge. The letter in question, which was the original draft, was, with a variety of other family papers, *stolen* from me in 1843.

J. P. ORD.

P.S.—Query, from whom did the present possessor obtain it?

*The Ribston Pippin* (Vol. vii., p. 436.).—The remarks of your correspondent H. C. K., respecting the uncertain origin of the Ribston pippin, reminded me of a communication which I received about fifty years ago, from one of the sisters of the late Sir Henry Goodricke, the last of the family who possessed Ribston. Though it leaves the question concerning the origin of that excellent apple unsettled, yet it may not be uninteresting to H. C. K. and some others of your numerous readers. I therefore send a transcript:

*"Tradition of the Ribston Pippin Tree.*

"About the beginning of the last century, Sir Henry Goodricke, father of the late Sir John Goodricke, had three pips sent by a friend in a letter from Rouen in Normandy, which were sown at Ribston. Two of the pips produced nothing: the third is the present tree, which is in good health, and still continues to bear fruit."

*"Another Account.*

"Sir Henry, the father of the late Sir John Goodricke, being at Rouen in Normandy, preserved the pips of some fine flavoured apples, and sent them to Ribston, where they were sown, and the produce in due time planted in what then was the park. Out of seven trees planted, five proved decided crabs, and are all dead. The other two proved good apples; they never were grafted, and

one of them is the celebrated original Ribston pippin tree."

The latter tradition has, I believe, always been considered as the most correct.

S. D.

*Cross and Pile* (Vol. vi., *passim*).—The various disquisitions of your correspondents on the word *pile* are very ingenious; but I think it is very satisfactorily explained as "a ship" by Joseph Scaliger in *De Re nummaria Dissertatio*, Leyden, 1616:

"Macrobius de nummo *ratito* loquens, qui erat æreus: *ita fuisse signatum hodieque intelligitur in aleæ lusu, quum pueri denarios in sublime jactantes, Capita aut Navia, lusu teste vetustatis exclamant.*"—P. 58.

And in Scaligerana (prima):

"Nummus *ratitus*—ce qu'aujourd'hui nous appellons jouer à croix ou à pile, car *pile* est un vieil mot français qui signifiait un Navire, *unde* Pilote. *Ratitus nummus erat ex ære, sic dictus ab effigie ratus.*"—Tom. ii., Amsterdam, 1740, p. 130.

See also, *Auctores Latinæ Linguæ*, by Gothofred, 1585, p. 169. l. 53. Also, *Dictionnaire National* of M. Bescherelle, tome ii. p 885., Paris, 1846, art. PILE (*subst. fém.*)

*En passant*, allow me to point out a very curious and interesting account of this game, being the pastime of Edward II., in the *Antiquarian Repertory*, by Grose and Astle: Lond. 1808, 4to., vol. ii. pp 406-8.

Φ.

Richmond, Surrey.

*Ellis Walker* (Vol. vii., p. 382.).—

"Ellis Walker, D.D.," according to Ware, "was born in the city of York; but came young into Ireland, and was educated in the college of Dublin, where he passed through all his degrees. He fled from thence in the troublesome reign of King James II., and lived with an uncle at York, where he translated *Epictetus* into verse. After the settlement of Ireland he returned, and for seven years employed himself with great reputation in teaching a public school at Drogheda, where he died on the 17th April, 1701, in the fortieth year of his age; and was buried there in St. Peter's Church, and twenty years after had a monument erected to his memory by one of his scholars."

TYRO.

Dublin.

*Blackguard* (Vol. vii., pp. 77. 273.).—I am not aware that the following extract from Burton's *Anatomy of Melancholy* has ever yet been quoted under this heading. Would it not be worth the while to add it to the extract from Hobbes's *Microcosmos*, quoted by JARLITZBERG, Vol. ii., p. 134. and again, by SIR J. EMERSON TENNENT at Vol. vii., p. 78.:

"The same author, Cardan, in his *Hyperchen*, out of the doctrine of the Stoicks, will have some of these genii (for so he calls them) to be desirous of men's company, very affable and familiar with them, as dogs are; others again, to abhor as serpents, and care not for them. The same, belike, Trithemius calls *igneos et sublunares, qui numquam demergunt ad inferiora, aut vix ullum habent in terris commercium: generally they far excel men in worth, as a man the meanest worm; though some there are inferior to those of their own rank in worth, as the black guard in a princes court, and to men again, as some degenerate, base, rational creatures are excelled of brute beasts.*"—*Anat. of Mel.*, Part I. sec. 2. Mem. 1. subs. 2. [Blake, 1836, p. 118.]

C. FORBES.

Temple.

In looking over the second volume of "N. & Q.," I find the use of the word *blackguard* is referred to, and passages illustrative of its meaning are given from the works of Beaumont and Fletcher, Hobbes, Butler, &c. To these may be added the following fanciful use of the word, which occurs in the poems of Charles Sackville, Earl of Dorset; the author of the well-known naval song "To all you Ladies now at Land:"

"Love is all gentleness, all joy,  
Smooth are his looks, and soft his pace.  
Her [Belinda's] Cupid is a blackguard boy,  
That rubs his link full in your face."

CUTHBERT BEDE, B.A.

*Talleyrand* (Vol. vi., p. 575.).—Talleyrand's maxim is in Young. I regret that I cannot give the reference.

Z. E. R.

*Lord King and Sclater* (Vol. v., pp. 456. 518.).—By Sclater's answer, "as I am informed, the Lord Chancellor *King* was himself fully convinced."—Zach. Grey's *Review of Neal*, p. 67., edit. 1744.



"*Beware the Cat*" (Vol. v., p. 319.).—The "dignitary of Cambridge" was probably Dr. Thackeray, provost of King's, who bequeathed all his black-letter books to the college. Perhaps *Beware the Cat* may be among them.

Z. E. R.

"*Bis dat qui cito dat*" (Vol. vi., p. 376.).—The following Greek is either in the *Anthologia*, or in Joshua Barnes:

"ὤκειαι χάριτος γλυκερώτεροι, ἦν δὲ βραδυνοῆ πάσα χάρις φθινύθει, μηδὲ λέγοιτο χάρις."

"Gratia ab officio quod mora tardat, abest."

Z. E. R.

*High Spirits a Presage of Evil*.—The Note of your correspondent CUTHBERT BEDE (Vol. vii., p. 339.) upon this very interesting point recalls to my recollection a line or two in Gilfillan's *First Gallery of Literary Portraits*, p. 71., which bears directly upon it. Speaking of the death of Percy Bysshe Shelley, the author says, "During all the time he spent in Leghorn, he was in brilliant spirits, to him a sure prognostic of coming evil." I may add, that I have been on terms of intimacy with various persons who entertained a dread of finding themselves in good spirits, from a strong conviction that some calamity would be sure to befall them. This is a curious psychological question, worthy of attention.

W. SAWYER.

Brighton.

*Colonel Thomas Walcot* (Vol. vii., p. 382.) married Jane, the second daughter of James Purcel of Craugh, co. Limerick, and had by her six sons and two daughters: John, the eldest, who married Sarah Wright of Holt, in Denbighshire; Thomas, Ludlow, and Joseph, which last three died unmarried; Edward (who died an infant); William (of whom I have no present trace); Catherine and Bridget. The latter married, first, Mr. Cox of Waterford, and second, Robert Allen of Garranmore, co. Tipperary. John, the eldest son, administered to his father, and possessed himself of his estates and effects. I think his son was a John Minchin Walcot, who represented Askeaton in Parliament in 1751, died in London in 1753, and was buried in St. Margaret's churchyard. Two years after his death his eldest daughter married William Cecil Pery, of the line of Viscount Pery, and had by him Edmund Henry Pery, member of parliament for Limerick in 1786. A William Walcot was on the Irish establishment appointed a major in the 5th Regiment of Foot in 1769, but I cannot just now say whether, or how, he was related to Colonel Thomas Walcot.

JOHN D'ALTON.

Dublin.

*Wood of the Cross: Mistletoe* (Vol. vii., p. 437.).—Was S. S. S.'s farmer a native of an eastern county? If he came from any part where Scandinavian traditions may be supposed to have prevailed, there may be some connexion between the myth, that the mistletoe furnished the wood for the cross, and that which represents it as forming the arrow with which Hödur, at the instigation of Lok, the spirit of evil, killed Baldyr. I have met with a tradition in German, that the aspen tree supplied the wood for the cross, and hence shuddered ever after at the recollection of its guilt.

T. H. L.

The tradition to which I have been always accustomed is, that the aspen was the tree of which the cross was formed, and that its tremulous and quivering motion proceeded from its consciousness of the awful use to which it had once been put.

W. FRASER.

Tor-Mohun.

*Irish Office for Prisoners* (Vol. vii, p 410.).—The best reference for *English* readers is to Bishop Mant's edition of the Prayer-Book, in which this office is included.

J. C. R.

*Andries de Græff: Portraits at Brickwall House* (Vol. vii, p. 406.).—"Andries de Græff. Obiit lxxiii., MDCLXXIV." Was this gentleman related to, or the father of, Regulus de Græf, a celebrated physician and anatomist, born in July, 1641, at Scmharen, a town in Holland, where his father was the first architect? Regulus de Græf married in 1672, and died in 1673, at the early age of thirty-two. He published several works, chiefly *De Organis Generationis*, &c. (See Hutchinson's *Biographia Medica*; and, for a complete list of his works, *Lindonius Renovatus*, p. 933.: Nuremberg, 1686, 4to.)

S. S. S.

Bath.

"*Qui facit per alium, facit per se*" (Vol. vii., p. 382.).—This is one of the most ordinary maxims or "brocards" of the common law of Scotland, and implies that the employer is responsible for the acts of his servant or agent, done on his employment. Beyond doubt it is borrowed from the civil law, and though I cannot find it in the title of the digest, *De Diversis Regulis Juris Antiqui* (lib. 1.

tit. 17.), I am sure it will be traced either to the "Corpus Juris," or to one of the commentators thereupon.

W. H. M.

*Christian Names* (Vol. vii., p. 406.).—When Lord Coke says "a man cannot have two names of baptism, as he may have divers surnames," he does not mean that a man may not have two or more Christian names given to him at the font, but that, while he may have "divers surnames at divers times," he may not have divers Christian names *at divers times*.

{489}

When a man changes his Christian name, he alters his legal identity. The surname, however, is assumable at pleasure. The use of surnames came into England, according to Camden, about the time of the Conquest, but they were not in general use till long after that. Many branches of families used to substitute the names of their estate or residence for their patronymic, which often makes the tracing of genealogies a difficult matter. It was not till the middle of the fourteenth century that surnames began to descend from father to son, and a reference to any old document of the time will show how arbitrarily such names were assumed.

A surname, in short, may be called a matter of convenience; a Christian name, a matter of necessity. The giving two Christian names at baptism did not come generally into use till, owing to the multiplication of the patronymic, a single Christian name became insufficient to identify the individual. Consequently an instance of a double Christian name, previous to the commencement of the eighteenth century, is a rarity. The fifth and sixth earls of Northumberland bore the names of Henry-Algernon Percy. The latter died in 1537.

As to the period at which Christian names were assumed as surnames, your correspondent ERICAS is referred to Lower's *English Surnames*.

H. C. K.

— Rectory, Hereford.

Your correspondent ERICA will not, I think, find an instance in this country of a person having more than one Christian name before the last century. Charles James Fox and William Wyndham Grenville are the two earliest instances I can find. It is trivial but curious to observe, that in the lists given at the beginning of the *Oxford Calendar* of the heads of colleges and halls from their several foundations, the first who appears with two Christian names is the venerable president of Magdalene College. Antony Ashley Cooper is only a seeming exception; his surname was Ashley-Cooper, as is proved by his contributing the letter *a* to the word *cabal*, the nickname of the ministry of which he formed a part. We find the custom common enough in Germany at the time of the Reformation, and still earlier in Italy. I apprehend that its origin is really in the *tria nomina* of Roman freemen. It was introduced into this country through our royal family, but I am not aware of any prince who had the benefit of it before Charles James.

I apprehend the passage which ERICA quotes from Lord Coke has not the significance which he attributes to it. A man can have but one Christian or baptismal name, of however many single names or words that baptismal name may be composed. I have spoken in this letter of two Christian names, in order to be more intelligible at the expense of correctness.

J. J. H.

Temple.

*Lamech's War-song* (Vol. vii., p. 432.).—There have been many speculations about the origin and meaning of these lines. I agree with EWALD in *Die Poetischen Bücher des Alten Bundes*, vol. i., who calls it a "sword-song;" and I imagine it might have been preserved by tradition among the Canaanitish nations, and so quoted by Moses as familiar to the Israelites. I should translate it—

"Adah and Zillah, hear ye my voice!  
Wives of Lemek, heed ye my saying!  
For man do I slay, for my wound;  
And child, for my bruise.  
For seven-fold is Cain avenged,  
And Lemek seventy-fold and seven."

Bishop Hall, in his *Explication of Hard Texts*, paraphrases it thus:

"And Lamech said to his wives, 'Adah and Zillah, what tell you me of any dangers and fears? Hear my voice, oh ye faint-hearted wives of Lamech, and hearken unto my speech; I pass not of the strength of my adversary: for I know my own valour and power to revenge; if any man give me but a wound or a stroke, though he be never so young and lusty, I can and will kill him dead.'"

Your correspondent H. WALTER says that "every branch of Cain's family was destroyed by the Deluge." Where is the authority to be found for the tradition, quoted in an *Introduction to the Books of Moses*, by James Morison, p. 26., that Naameh, the daughter of Lamech the Cainite and Zillah, married Ham, the son of Noah, and thus survived the Flood?

W. FRASER.

Tor-Mohun.

*Traitor's Ford* (Vol. vii., p. 382.).—Nothing is known of any legend in connexion with the stirring events of the battle of Edgehill, or its times, and the origin of the name is a matter of speculation. One *Trait* had lands near this stream, and it is thought by some that, from this circumstance, it is properly *Trait's Ford*, corrupted into *Traitor's Ford*,—a locality well known to sportsmen as a favourite meet of the Warwickshire hounds.

A. B. R.

Banbury.

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## Miscellaneous.

### NOTES ON BOOKS, ETC.

{490}

We understand the Committee appointed by the Society of Antiquaries to consider the best mode of restoring the Society to its former efficient state, have agreed upon their Report, and also to the revised laws to be recommended to the Fellows for adoption. Of the nature of alterations suggested, we know nothing; for while, on the one hand, it is stated that the Report recommends changes of a most sweeping character, on the other it is rumoured that the changes to be proposed are neither many nor important. The truth in this, as in most cases, no doubt lies midway between the two: and the Report will probably be found to breathe a spirit of conservative reform. Embracing, as the proposed changes necessarily must, points on which great difference of opinion has existed, and may continue to exist, we hope they will receive the impartial consideration of the Fellows; and that they will bear in mind, that in coming to the conclusions at which they have arrived, the Committee have had the advantage of sources of information, necessarily beyond the reach of the body generally; and that those very recommendations, which at first sight may seem most open to objection, may probably be those which their information most completely justifies.

BOOKS RECEIVED.—*Young's Night Thoughts, or Life, Death, and Immortality, revised and collated with the early Quarto Editions, with a Life of the Author* by Dr. Doran. This new, handsomely printed, and carefully edited reprint of the great work of this noble and original writer, is rendered more valuable by the well-written and critical Memoir of Young, which Dr. Doran has prefixed to it.—*The National Miscellany, May 1853*. The first Number of a New Magazine just issued by Mr. Parker (Oxford), with every promise of realising the objects for which it has been projected, namely, "to aid the elevation of the reader's mind, to raise some glow of generous desire, some high and noble thoughts, some kindly feeling, and a warm veneration for all things that are good and true."—*Cyclopædia Bibliographica*, Part VIII. This most useful work is in the present Part carried from *Fawcett* (John) to *Göthe*. Every fresh issue of it affords additional evidence of the great utility which the complete work will prove to all authors, preachers, students, and literary men.

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### Notices to Correspondents.

H. C. B. No.

J. D. LUCAS (Bristol). *The inscription is Dutch, and means "Praise God for all things."*

WALTER J. WATTS *will find much of the literary history of the Travels of Baron Munchausen, which were written in ridicule of Bruce, the Abyssinian traveller, in our 3rd Vol., pp. 117, 305, 453.*

P. P. Longfellow *is an American, having been born at Portland. He is now, we believe, Professor of Modern Languages and Belles Lettres at Cambridge University, U.S.*

A BRITON *must be aware that if we were so far to depart from our plan of avoiding religious controversy, as to insert his Query, we should be inviting endless disputes and discussions, such as our pages could not contain, or our readers endure.*

C. M. I. *The sides of the stage are described in Stage Directions as O. P. and P. S., i. e. Opposite Promp. (or Prompter) and Promp. Side.*

GENERAL SIR DENNIS PACK (Vol. vii., p. 453.).—*"As the purport of the Query may be defeated by two misprints in my communication relative to this gallant soldier, may I beg of your readers for 'French rebels,' to substitute 'Irish rebels;' and for 'Ballinakell,' 'Ballinakill.' I am willing to lay the blame of these errata on my own cacography, rather than on the printer's back.*

JAMES GRAVES.

Kilkenny."

PHOTOGRAPHIC CORRESPONDENCE. *Replies to our photographic Correspondents next week.*

*A few complete sets of "NOTES AND QUERIES," Vols. i. to vi., price Three Guineas, may now be had; for which early application is desirable.*

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