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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 179,
APRIL 2, 1853 ***

Transcriber's Note: This text contains accented Greek. You may want to change fonts if the accented Greek renders as boxes on your monitor. If your system allows for it, hovering over the Greek text will show a transliteration. Archaic spellings such as Ffurther and pseudonymes have not been modernized.

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NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

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

No. 179.]

SATURDAY, APRIL 2. 1853.

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Notes.

JACK.

I wish to note, and to suggest to students in ethnology, the Query, how it comes to pass that John Bull has a peculiar propensity to call things by his own name, his familiar appellative of *Jack*?

Of all the long list of abbreviations and familiar names with which times past and present have supplied us, that which honest Falstaff found most pleasing to his ears, "*Jack* with my familiars!" is the household word with which ours are most conversant. Were not *Jack* the Giant-killer, *Jack* and the Bean-stalk, and Little *Jack*, the intimates of our earliest days? when we were lulled to sleep by ditties that told of *Jack* Sprat and his accommodating wife (an instance of the harmony in which those of opposite tastes may live in the bonds of wedlock); of *Jack*, the bachelor who lived harmoniously with his fiddle, and had a soul above the advice of his utilitarian friend; of *Jack* who, like Caliban, was to have a new master; of *Jack*^[1] the brother of Gill; and of the *Jack* who was only remarkable for having a brother, whose name, as a younger son, is not thought worthy of mention. And were not our waking hours solaced by songs, celebrating the good *Jack*^[2], little *Jack* Horner, and holding up to obloquy the bad *Jack*, naughty *Jacky* Green, and his treachery to the innocent cat? Who does not remember the time when he played at *jack*-straws, fished for *jack*-sharps, and delighted in a skip-*jack*, or *jack*-a-jumper, when *jack*-in-a-box came back from the fair (where we had listened not unmoved to the temptations of that eloquent vagabond cheap-*Jack*) and popped up his nose before we could say *Jack* Robinson; and when *Jack*-in-the-green ushered in May-day? While a halo of charmed recollections encircles the memory of *Jack*-pudding, dear to the Englishman as *Jack* Pottage and *Jack* Sausage (*Jean Potage* and *Hans Wurst*) are to Frenchman and German.

Our childhood past, *Jack* still haunts us at every turn and phase of our existence. The smoke-*jack* and bottle-*jack*, those revolutionary instruments that threw the turnspit out of employment (and have well-nigh banished him from the face of the earth), cook the *Jack* hare, which we bring in in the pocket of our shooting-jacket. We wear *jack*-boots, and draw them off with boot-*jacks*; prop up our houses with *jack*-screws; wipe our hands on *jack*-towels; drink out of black-*jacks*, and wear them on our backs too, at least our ancestors did; while flap-*jacks*^[3] gave a relish to their Lenten diet, *jack*-of-the-clock^[4] told them the hour; *Jack* priests held rule over them; and gentle exercise

at the *jack*, at bowls, helped them to digest their dinners. We ride upon *jack*-asses; *jacks* flourish in our fish-ponds; *jack*-a-lanterns and *jack*-snipes flit over our bogs, the one scarcely less difficult to capture than the other; *jack*-daws multiply in our steeples, and *jack*-herons still linger about our baronial halls.

The four *jack* knaves, *jack*-a-lents, *jack*-a-dandies, *jack*-a-nasties, and *jacks*-in-office (*jack*-an-apeses every man *jack* of them), with that name fraught with mysterious terror, *Jack* Ketch, are the scape-graces of this numerous family; and, at every *Jack* who would be the gentleman, at a saucy *Jack* who attempts to play the *jack* with us, our indignation rises, like that of Juliet's nurse. But, on the whole, *Jack* is an honest fellow, who does his work in this life, though he has been reproached with Tom's helping him to do nothing; but let the house that Jack built vindicate him from this calumny. *Jack*, we repeat, is an honest fellow, and is so more especially, when as *Jack*-tar (Heaven protect him from *Jack*-sharks both on sea and shore!) he has old Ocean beneath, and the union-*jack* above him. Of black and yellow *jack*, who are foreigners, we make no mention; neither of *Jack*-Spaniards, nor of *Jacko* the monkey, whom we detest; but, go where we will, *Jack* meets us, and is master of all trades, for that we hold to be the right, though, we are aware, not the usual version of the saying. In short, with Merry *Andrews*, *Jerry Sneaks*, *Tom Noddies*, and Silly *Simons*, we may all have a casual acquaintance; but *Jack*, sweet *Jack*, kind *Jack*, honest *Jack*, *Jack* still is our familiar.

JOHN JACKSON.

Footnote 1: (return)

Jack and Gill were measures. "Wherefore," says Grumio, "be the Jacks fair within and the Gills fair without," meaning the leathern jacks clean within, and the metal gills polished without.

Footnote 2: (return)

His character has suffered by antiquarian research, which tells us that the song was made on a Colonel Horner, intrusted by the last Abbot of Wells with a pie, containing the title-deeds of the abbey, which he was to deliver to Henry VIII., and that he abstracted one for his own purposes, whereupon the abbot was hanged.

Footnote 3: (return)

The old name for pancakes. Slap-*jacks* is their present name in America.

Footnote 4: (return)

The figure which struck the hour, as on the old clocks of St. Dunstan's, and of Carfax in Oxford.

MYTHE VERSUS MYTH.

When I first began to write on Mythology, I followed the Germans in using *mythus* for the Greek μῦθος. I afterwards thought it would be better to Anglicise it, and, strange to say, I actually found that there was a rule in the English language without an exception. It was this: Words formed from Greek disyllables in ος, whether the penultimate vowel be long or short, are monosyllables made long by *e* final. Thus, not only does βῶλος make *bole*, but πόλος *pole*, πόρος *pore*, σκόπος *scope*, τόνος *tone*, &c.; so also γῦρος, *gyre*; θύμος, *thyme*; στῦλος, *style*; κύβος, *cube*, &c.: I therefore, without hesitation, made an English word *mÿthe*. Mr. Grote, in his *History of Greece*, has done the very same thing, and probably on the same principles, quite independently of me; for, as I am informed, he has never condescended to read my *Mythology of Greece and Italy*, perhaps because it was not written in German. We have had no followers, as far as I am aware, but Miss Lynn, in her classical novels, and Mr. J. E. Taylor, in his translation of the *Pentamerone*, &c.

Meantime the English language had got another form of μῦθος, namely, *mÿth*, which I believe made its first appearance in Mr. Cooley's *Maritime and Inland Discovery*, and so has the claim of priority, if not of correctness. This form has been so generally adopted, that it seems likely ere long to become a mere slang term. It is used for every kind of fiction whatever; indeed, I have seen it employed where the proper word would be *hoax*. Nay, to make matters worse, it is actually used of persons. Mrs. Harris, for instance, has been termed a *myth*, as also was Robin Hood, not long since, even in "N. & Q.!" I wonder how Apollodorus would have looked, if he had heard Orion or Polyphemus called a μῦθος!

Do I then expect the people of England to surrender their glorious privilege of going wrong without let or hindrance, in matters of grammar and etymology? Far from me be such folly and presumption. All I venture to expect is, that men of learning and good sense will, when they are speaking or writing about those venerable fictions which once commanded the assent of polished nations, use the more dignified term *mÿthe*, and the adjective *mythic*, instead of the hybrid *mythical*, leaving the poor unhappy little *mÿth* to be bandied about at the popular will and pleasure.

THOS. KEIGHTLEY.

WITCHCRAFT IN 1638.

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I inclose you an extract from an old document in my possession, which appears to be the examination of two witnesses against one Mary Shepherd for witchcraft. The nature of the offence is not specified. Perhaps it may be interesting to some of your readers.

The Exam̄ of Jone Coward of Wareham, taken upon Oath the 28 March, 1638.

Who sayth, y^t about Midsomer last past one Mary Sheapheard of Wareham did pull of one of this Exm̄t's stockings, and within 2 howers after this Exnt̄ was taken in all her limbs that she could not stur hand or foot, where upon this Exnt̄ considered that the fors^d Mary Sheapheard had done her that hurt, and forth wth cryed out upon the sayd Mary Shep. (though the sayd M. Shep. was not present), where upon this Exm̄t's mother went unto the house of M. Shep. to perswaed her to come downe to this Exnt̄; but the sayd M. Shep. would not. Whereupon this Exnt̄'s mother went unto the Mayor of the Town, who comanded the s^d M. Shep. to goe to this Exant̄. At length the s^d Ma. Shep. accordingly did (and being coē), she did wring this Exnt̄ by the hande, and p^esently this Exnt̄ recouered. Ffurther, the Exnt̄ sayth, y^t about y^e 24 of July *next followinge*, this Exnt̄ was taken in y^e like manner y^e second time, wth her hands and feet wrested about, and so sent for the s^d M. Shep., who instantly pulled the Exnt̄ by the hands, and p^esently the Exnt̄ recovered again.

JONE COWARD.

Joane Coward de Warhā, spinster fxx,

To appear and give evidence at the next assizes agnt̄ Ma. Sheapheard.

The Exam̄ of Ann Trew, single woman, of Wareham, taken upon Oath as afors^d.

Who sayth, y^t on y^e 16th of March last past she saw Mary Shep. come into y^e house of Joh. Gillingame, and likewise saw Ed. Gillingame come down bare-footed very well, without any lamnesse or sickness at all, and p^esently after y^e sayd Mary Shep. had pulled on the legginge upon the legge of y^e s^d Ed. Gill., he fell instantly both lame and sick. Further, the Exnt̄ asked the s^d Ed. Gill. (in the time of his sickness) what Ma. Shep. did unto him, who answered, she did put her hand upon his thigh.

ANN TREW.

Anne Trew de Warhā, spinster fxx,

To appear and give evidence at next assizes agnt̄ M. Shepheard.

I should like to know if the effect of her supposed sorcery could be attributed to mesmerism. The document in my possession appears to be original, as Jone Coward's signature is in a different hand to that of the examination.

J. C. M.

Spetisbury.

ST. AUGUSTIN AND BAXTER.

I am not aware that any author has pointed out a remarkable coincidence in the Confessions of St. Augustin and of Baxter:

"Divers sins I was addicted to, and oft committed against my conscience, which, for the warning of others, I will here confess to my shame. I was much addicted to the excessive and gluttonous eating of apples and pears, which, I think, laid the foundation of the imbecility and flatulency of my stomach.... To this end, and to concur with naughty boys that gloried in evil, I have oft gone into other men's orchards and stolen the fruit, when I had enough at home.... These were my sins in my childhood, as to which conscience troubled me for a great while before they were overcome."

Sir W. Scott cites the above passages in his *Life of Dryden*, with sharp comments on the rigid scruples of the Puritans:

"How is it possible," he says, "to forgive Baxter for the affectation with which he records the enormities of his childhood?... Can any one read this confession without thinking of Tartuffe, who subjected himself to penance for killing a flea with too much anger?..."

It probably did not occur to the biographer, that no less illustrious a saint than Augustin, to whom Puritanism can hardly be imputed, had made a parallel confession of like early depravity many centuries before. Enlarging on his own puerile delinquencies, and indeed on the wickedness of children in general, he confesses that, in company with other "naughty boys"

("nequissimi adolescentuli"), he not only stole apples, but stole them for the mere pleasure of the thing, and when he "had enough at home":

"Id furatus sum quod mihi abundabat, et multo melius. Nec eâ re volebam frui quam furto appetebam; sed ipso furto et peccato. Arbor erat pirus in viciniâ vineæ nostræ pomis onusta, nec formâ nec sapore illecebrosis. Ad hanc excutiendam atque asportandam, nequissimi adolescentuli perreximus nocte intempestâ; et abstulimus inde onera ingentia, non ad nostras epulas, sed vel projicienda porcis, etiamsi aliquid inde comedimus.... Ecce cor meum, Deus meus, ecce cor meum, quod miseratus es in imo abyssi!"—*Confessionum*, lib. ii. cap. iv.

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In comparing the two cases, the balance of juvenile depravity is very much against the great Doctor of Grace. He does not seem to have had even a fondness for fruit to plead in extenuation of his larceny. He robbed orchards by wholesale of apples, which, by his own admission, had no attractions either of form or flavour to tempt him. Yet the two anecdotes are so much alike, that one would be inclined to suspect one story of being a mere recollection of the other if it were possible to doubt the veracity of Richard Baxter.

The incident, however, is one too familiar in schoolboy life to make the repetition of the story a matter of surprise. The property in an apple growing within the reach of a boy's hand has from time immemorial been in peril, and the law itself has not always regarded it as an object of scrupulous protection. The old laws of the Rheingau, and (if I mistake not) of some other states, warranted a wayfaring man in picking apples from any tree, provided he did not exceed the number of three.

E. SMIRKE.

FOLK LORE.

Subterranean Bells (Vol. vii., pp. 128. 200.).—In answer to J. J. S.'s inquiry, I beg to state, that at Crossmere, near Ellesmere, Shropshire, where there is one of a number of pretty lakes scattered throughout that district, there is a tradition of a chapel having formerly stood on the banks of the lake. And it is said that the belief once was, that whenever the waters were ruffled by wind, the chapel bells might be heard as singing beneath the surface. This, though bearing on the subject of "submarine" or "subaqueous," rather than "subterranean" bells, illustrates, I think, the tradition to which J. J. S. refers.

J. W. M.

Hordley, Ellesmere.

Welsh Legend of the Redbreast.—According to my old nurse (a Carmarthenshire woman), the redbreast, like Prometheus, is the victim φιλανθρώπου τρόπου. Not only the babes in the wood, but mankind at large, are indebted to these deserving favourites. How could any child help regarding with grateful veneration the little bird with bosom red, when assured—

"That far, far, far away is a land of woe, darkness, spirits of evil, and *fire*. Day by day does the little bird bear in his bill a drop of water to quench the flame. So near to the burning stream does he fly, that his dear little feathers are *scorched*: and hence he is named *Bron-rhuddyn*.^[5] To serve little children, the robin dares approach the Infernal Pit. No good child will hurt the devoted benefactor of man. The robin returns from the land of *fire*, and therefore he feels the *cold* of winter far more than his brother birds. He shivers in the brumal blast; hungry, he chirps before your door. Oh! my child, then, in gratitude throw a few crumbs to poor red-breast."

Why, a Pythagorean would have eaten a peacock sooner than one of us would have injured a robin.

R. P.

Footnote 5: (return)

Bron-rhuddyn = "breast-burnt," or "breast-scorched."

JOHNSONIANA.

I inclose you a transcript of a letter of Boswell's which I think worthy of being permanently recorded, and am not aware of its having been before in print.

Edinburgh, 11th April, 1774.

Dear Sir,

When Mr. Johnson and I arrived at Inveraray after our expedition to the Hebrides, and there for the first time *after many days* renewed our enjoyment of the luxuries of

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civilised life, one of the most elegant that I could wish to find was lying for me, a letter from Mr. Garrick. It was a pineapple of the finest flavour, which had a high zest indeed amongst the heath-covered mountains of Scotia. That I have not thanked you for it long ere now is one of those strange facts for which it is so difficult to account, that I shall not attempt it. The *Idler* has strongly expressed many of the wonderful effects of the *vis inertiae* of the human mind. But it is hardly credible that a man should have the warmest regard for his friend, a constant desire to show it, and a keen ambition for a frequent epistolary intercourse with him, and yet should let months roll on without having resolution, or activity, or power, or whatever it be, to write a few lines. A man in such a situation is somewhat like Tantalus reversed. He recedes, he knows not how, from what he loves, which is full as provoking as when what he loves recedes from him. That my complaint is not a peculiar fancy, but deep in human nature, I appeal to the authority of St. Paul, who though he had not been exalted to the dignity of an apostle, would have stood high in fame as a philosopher and orator, "*What I would that do I not.*" You need be under no concern as to your debt to me for the book which I purchased for you. It was long ago discharged; for believe me, I intended the book as a present. Or if you rather chuse that it should be held as an exchange with the epitaphs which you sent me, I have no objection. Dr. Goldsmith's death would affect all the club much. I have not been so much affected with any event that has happened of a long time. I wish you would give me, who am at a distance, and who cannot get to London this spring, some particulars with regards to his last appearances. Dr. Young has a fine thought to this purpose, that every friend who goes before us to the other side of the river of death, makes the passage to us the easier. Were our club all removed to a future world but one or two, *they*, one should think, would incline to follow. By all means let me be on your list of subscribers to Mr. Morrell's *Prometheus*. You have enlivened the town, I see, with a musical piece. The prologue is admirably fancied *arripere populum tributim*; though, to be sure, Foote's remark applies to it, that your prologues have a culinary turn, and that therefore the motto to your collection of them should be, *Animus jamdudum in Patinis*. A player upon words might answer him, "Any Patinis rather than your Piety in Pattens." I wonder the wags have not been quoting upon you, "Whose erudition is a *Christmas tale*." But Mr. Johnson is ready to bruise any one who calls in question your classical knowledge and your happy application of it. I hope Mr. Johnson has given you an entertaining account of his Northern Tour. He is certainly to favour the world with some of his remarks. Pray do not fail to quicken him by word as I do by letter. Posterity will be the more obliged to his friends the more that they can prevail with him to write. With best compliments to Mrs. Garrick, and hoping that you will not punish me by being long silent, I remain faithfully yours,

JAMES BOSWELL.

To David Garrick, Esq.,
Adelphi, London.

W. P.

Minor Notes.

White Roses.—In an old newspaper, *The Weekly Journal, or British Gazetteer*, of Saturday, June 15, 1723, I find the following paragraph:

"Monday being the anniversary of the White Roses, some persons who had a mind to boast that they had bid defiance to the government, put them on early in the morning; but the mob not liking such doings, gathered about them, and demolished the wearers; which so terrified the crew, that not one of them afterwards would touch a white rose."

Can you, or any of your correspondents, explain this curious allusion? Is it to the emblem of the House of York, or the badge of the Pretender?

E. G. B.

Fifeshire Pronunciation.—I have observed, in various parts of Fifeshire, a singular peculiarity in the pronunciation of certain words, of which the following are specimens:

Wrong,	}	Pronounced	{	Vrang.
Wright,				Vricht (<i>gut.</i>).
Wretch,				Vretch.
Write, <i>v. a.</i>				Vrite.
Write, or writing, <i>s.</i>				Vreat.

This strange mode is not altogether confined to the most illiterate portion of the people. My query is, Does this peculiarity obtain in any other portion of Scotland?

A. R. X.

Paisley.

Original Letter.—The following letter, written by the French general at Guadaloupe, when it was taken in 1810, to his conqueror, is an exquisite specimen of something more than that national politeness which does not desert a Frenchman even in misfortune. I possess the original:

Au quartier général du Parc,
le 6 Février, 1810.

A son Excellence

Le Général Beckwith, Commandant en chef les forces de sa Majesté Britannique aux isles du Vent.

Monsieur le Général,

J'ai été prévenu que Votre Excellence se proposait de venir au Parc demain dans la matinée. J'ose espérer qu'elle voudra bien me faire l'honneur d'accepter le diner que lui offre un Général malheureux et vaincu, mais qu'il présente de tout cœur.

Daignez, Monsieur le Général, agréer l'assurance de la haute considération avec laquelle

J'ai l'honneur d'être,
de votre Excellence,
Le très-obéissant serviteur,
EMOUF.

EDWARD FOSS.

Erroneous Forms of Speech.—Since you allow your correspondents to correct such words as *teetotal*, I hope you will allow me to call the attention of your agricultural readers to the corruption in the word *mangold*, as they now write it. The word is in German *mangel wurzel*, root of scarcity. It is wrong to use even such a name as this, in my opinion, while we have the English name *beet*, which has the additional advantage of being derived from the botanical name *Beta*. But if a new name must be used, let it, at any rate, be the pure German *mangel*, and not the mongrel *mangold*. Indeed, those who spell the word in the latter way, ought in common consistency to write *reddishes*, *sparrowgrass*, and *cowcumbers* for radishes, asparagus, and cucumbers.

E. G. R.

QUERIES.

EUSTACHE DE SAINT PIERRE.

(Vol. vii., p. 10.)

MR. KING's inquiry reminds me of two Queries on the same subject which I sent you as far back as the end of 1851, or beginning of 1852. Those Queries have not appeared in "N. & Q.," and I was led to suppose, either that you had laid them aside for some future occasion, or had found something objectionable in the form in which they were presented. The following is a literal copy.

"There are two circumstances connected with this event (the surrender of Calais), respecting which I am desirous of obtaining information. The first has reference to the individuals who offered themselves as victims to appease the exasperation of Edward III., after the obstinate siege of that town in 1347. They are represented as *six* of the principal citizens; Eustache de Saint Pierre was at their head, and the names of three others have come down to us, as Jean d'Aire, Jacques de Wissant, and Pierre de Wissant. Who were the other two?

"The second point relates to the character of that occurrence. Some historians are of opinion that the devotedness of Saint Pierre and his associates was prompted by the most exalted sentiments of patriotism; while others assert that it was all a 'sham,' that Saint-Pierre was secretly attached to the cause of the English monarch, and that he was subsequently employed by him in some confidential negotiations. To which of these opinions should the historical inquirer give his assent?"

I may add, in reply to MR. KING, that "the light thrown on the subject, through M. de Bréquigny's labours," has been noticed in the *Biographie Universelle*, sub voce *Saint-Pierre (Eustache de)*; and it was the remarks in that work that first drew my attention to it. The circumstances disclosed by Bréquigny are also commented upon by Lévesque in his *La France sous les Valois*.

HENRY H. BREEN.

PASSAGE IN COLERIDGE.

De Quincy, in his "Suspiria de Profundis," *Blackwood's Magazine*, June, 1845, p. 748., speaking of the spectre of the Brocken, and of the conditions under which that striking phenomenon is manifested, observes that

"Coleridge ascended the Brocken on the Whitsunday of 1799 with a party of English students from Goettingen, but failed to see the phantom; afterwards in England (and under the same three conditions) he saw a much rarer phenomenon, which he described in the following eight lines. I give them from a corrected copy. The apostrophe in the beginning must be understood as addressed to an ideal conception:

"And art thou nothing? Such thou art as when
The woodman winding westward up the glen
At wintry dawn, when o'er the sheep-track's maze
The viewless snow-mist weaves a glist'ning haze,
Sees full before him, gliding without tread,
An image with a glory round its head:
This shade he worships for its golden hues,
And makes (not knowing) that which he pursues."

These lines are from "Constancy to an ideal Object;" but in the usual editions of Coleridge's *Poems*, the last two lines are printed thus:

"The enamour'd rustic worships its fair hues,
Nor knows he makes the shadow he pursues."
Coleridge's *Poetical Works*, vol. ii. p. 91., 1840.

Query: Which reading is the correct one? Coleridge refers to the *Manchester Philosophical Transactions* for a description of this phenomenon; but, as the earlier volumes of these are scarce, perhaps some of your correspondents would copy the description from the volume which contains it, or furnish one from some authentic source.

J. M. B.

Minor Queries.

Cann Family.—Can any of your correspondents enlighten me as to the origin of this family name; and if of foreign extraction, as I suspect, in what county of England they first settled? There is a village in Dorsetshire called Cann St. Rumbold. Possibly this may afford some clue. Burke informs us that William Cann, Esq., was Mayor of Bristol in 1648, and that his son, Sir Robert Cann, also Mayor, and afterwards M.P. for that city, was knighted by Charles II. in 1662, and created a Baronet, September 13th in the same year. The title became extinct in 1765, by the death of Sir Robert Cann, the sixth Baronet. The first Baronet had several brothers, some of whom most probably left issue, as I find a respectable family of that name now, and for many years past, located in Devonshire; but I am not aware if they are descended from the same stock.

DOMINI-CANN.

Canada.

Landholders in Lonsdale South of the Sands.—In his *History of Lancashire*, Baines states (vol. i. chap. iv.) that a return of the principal landholders in Lonsdale South of the Sands, in the time of James I., has been kept; but he does not state where the return is registered, nor whether it was in a private or public form. In fact, it is impossible to make any reference to the return, from the brief mention made of it by Baines.

Perhaps some one of your Lancashire correspondents may be acquainted with the sources of the learned historian's information. If so, it would much oblige your correspondent to be directed to them, as also to any of the Lancashire genealogical authorities referring to the district of Lonsdale South of the Sands.

OBSERVER.

Rotation of the Earth.—Has the experiment which about two years ago was much talked of, for demonstrating the rotation of the earth by means of a pendulum, been satisfactorily carried out and proved? And if so, where is the best place for finding an account of it? The diagram by Mr. Little in the *Illustrated London News* does not seem to explain the matter very fully.

[?]

Nelson and Wellington.—The following statement has been going the round of the American newspapers since the death of the Duke of Wellington. Is it true?—"Lord Nelson was the

eighteenth in descent from King Edward I., and the Duke of Wellington was descended from the same monarch."

UNEDA.

Are White Cats deaf?—White cats are reputed to be "hard of hearing." I have known many instances, and in all stupidity seemed to accompany the deafness. Can any instances be given of white cats possessing the function of hearing in anything like perfection?

SHIRLEY HIBBERD.

Arms in Dugdale's "Warwickshire," &c.—In Dugdale's *Warwickshire* (1656), p. 733. fig. 21., is a coat of arms from the Prior's Lodgings at Maxstoke, viz. Or, fretty of ten pieces sa. with a canton gu. And in Shaw's *Hist. of Staffordshire*, vol. i. p. *210., is the notice of a similar coat from Armitage Church, near Rugeley, extracted out of *Church Notes*, by Wyrley the herald, taken about 1597: viz. "Rugeley as before, impaling O. fretty of ... S. with a canton G. Query if ..."

Dugdale gives another coat, p. 111. fig. 12., from the windows of Trinity Church, Coventry; viz. Arg. on a chev. sa. three *stars* of the first. There is a mitre over this coat.

Can any of the correspondents of "N. & Q." assign the family names to these arms? Does the mitre necessarily imply a bishop or mitred abbot; and, if not, does it belong to John de Rugeley, who was Abbot of Merevale (not far from Coventry) temp. Hen. VI., one branch of whose family bore—Arg. on a chev. sa. three *mullets* of the first. I may observe that this John was perhaps otherwise connected with Coventry; for Edith, widow of Nicholas de Rugeley, his brother, left a legacy, says Dugd., p. 129., to an anchorite mured up at Stivichall Church, a member of St. Michael's Church, Coventry.

The same coat (*i. e.* with the mullets) is assigned by Dugd., p. 661. fig. 12., to the name of Knell.

J. W. S. R.

Tombstone in Churchyard.—Does any one know of a legible inscription older than 1601?

A. C.

Argot and Slang.—I shall be much obliged by learning from any correspondent the etymons of *argot* (French) and *slang*, as applied to language; and when did the latter term first come into use?

THOS. LAWRENCE.

Ashby-de-la-Zouch.

Priests' Surplices.—Will some of the readers of "N. & Q." favour me with a decision or authority on the following point? Does a priest's surplice differ from that worn by a lay vicar, or vicar choral? I have been an old choir-boy; and some few years since, as a boy, used to remark that the priests' surplices worn at St. Paul's, the Chapel Royal, and Westminster Abbey, were, as a sempstress would term it, *gaged*, or stitched down in rows over the shoulders some seven or eight times at the distance of about half an inch from each other. In the cathedral churches of Durham, York, Hereford, Worcester, Gloucester, and Oxford, I have remarked their almost universal adoption; but, to the best of my belief, I have never seen such a description of vestment in use among parochial clergymen, above half-a-dozen times, and I am desirous of knowing if the *gaged* surplice is peculiar to cathedrals and collegiate churches (I have even seen canons residentiary in them, habited in the lay vicar's surplice), or is the surplice used by choristers, undergraduates, and vicars choral, which, according to my early experience, is one without needlework, the correct officiating garment; the latter is almost universally used at funerals, where the officiating priest seldom wears either his scarf or hood, and presents anything but a dignified appearance when he crowns this *négligée* with one of our grotesque chimney-pot hats, to the exclusion of the more appropriate college cap.

AMANUENSIS.

John, Brother German to David II.—Can any of your readers solve the problem in Scotch history, who was John, brother german to King David II., son of Robert Bruce? David II., in a charter to the Priory of Rostinoth, uses these words: "Pro salute animæ nostræ, etc., ac ob benevolentiam et affectionem specialem quam erga dictum prioratum devote gerimus eo quod ossa celebris memoriæ Johannis fratris nostri germani ibidem (the Priory) humata quiescunt dedimus, etc., viginti marcas sterlingorum, etc." Dated at Scone, "in pleno parlamento nostro tento ibidem decimo die Junii anno regni sexto decimo."

The expression "celebris memoriæ" might almost be held to indicate that John had lived to manhood, but is perhaps only a style of royalty; nevertheless, the passage altogether seems to lead to the inference, that the person had at least survived the age of infancy. King Robert's bastard son, Sir Robert Bruce, had a grant of the lands of Finhaven, in the neighbourhood of Rostinoth.^[6]

Scott, Nelson's Secretary.—Can any of your readers give me information as to the pedigree and family of John Scott, Esq., public secretary to Lord Nelson? He was killed at Trafalgar on board the Victory; and dying while his sons were yet very young, his descendants possess little knowledge on the subject to which I have alluded. He was, I *think*, born at Fochabers, near Gordon Castle, where his mother is known to have died.

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A SUBSCRIBER.

The Axe which beheaded Anne Boleyn.—A friend of mine has excited my curiosity by stating, that in his school-boy readings of the history of England, he learned that the axe which deprived Henry VIII.'s second wife (Anne Boleyn) of her head was preserved as a relic in the Northgate Street of Kent's ancient citie, Canterbury. I have written to friends living in that locality for a confirmation of such a strange fact; but they plead ignorance. Can any of your numerous readers throw any light relative to this subject upon the benighted mind of

PHILIP WEST.

Roger Outlawe.—A friend of mine in Germany has met with some ancient rolls, said to have been from the Irish Court of Common Pleas, chiefly of the time of Edward III., and headed thus:

"Communia placita apud Dublin coram fratre Rogero Outlawe priore hospitii sancti Johannis de Jerusalem in hibernia tenens locum Johannis Darcy le Cosyn Justiciarii hiberniæ apud Dublin die pasche in viij mense anno B. Etii post ultimum conquestum hiberniæ quarto."

Can any person state who this *Roger Outlawe* was? And is it not singular that a prior of a religious and military establishment should be qualified to sit as *locum tenens* of a judge in a law court?

H. T. ELLACOMBE.

Clyst St. George.

"Berte au Grand Pied."—I should be glad to know what is the history or legend of the goose-footed queen, whose figure Mr. Laing, in his *Norway*, p. 70. 8vo. edition, says is on the portals of four French cathedrals.

THOS. LAWRENCE.

Ashby-de-la-Zouch.

Lying by the Walls.—What is the origin of the phrase "Lying by the walls," an euphemism for *dead*? It was very commonly used in this county some years ago. Instead of saying "Poor M. or N. is *dead*," they always said "Poor M. or N. *lies by the walls*."

R. P.

St. Ives, Hunts.

Constables of France (Vol. vi., pp. 128. 254.)—Has no person been appointed to fill that high office since the death of the Duc de Luynes, in 1621?

A. S. A.

Wuzzeerabad.

St. John's Church, Shoreditch.—The church of St. John, within the priory of Holywell, Shoreditch, and the chapel adjoining it, built by Sir Thomas Lovel, treasurer of the household to King Henry VII., knight of the most noble Order of the Garter, &c.

Is there any better or other account of this priory, church, and chapel than that given in the *Monasticon*? Judging by the statement copied by Mr. Lysons from the original entry in the books of the College of Arms, the chapel must have been a splendid building. Sir Thomas Lovel was buried there on the 8th June, 1525, "in a tombe of whyte marbell which both hit and the chappell were founded by hym, and it stondest on the southe syde of the quyre of the saide churche." At his funeral there were present the Bishop of London, Lord St. John, Sir Richard Wyngfield, and many others, nobles and gentlemen. The Abbot of Waltham, the Prior of St. Mary Spital, four orders of friars, the Mayor and all the aldermen of London, the gentlemen of the Inns of Court, the Lord Steward, and all the clerks of London, &c., also attended. What a contrast to the present condition of the place, now a scavenger's yard, once the apparently last resting-place of the councillor of a mighty sovereign! "They that did feed delicately, that were brought up in scarlet, embrace dunghills. The holy house where our fathers worshipped is laid waste."

WARDEN S. HENDRY.

P. S.—Part of the chapel is now to be found under the floor of the "Old King John," Holywell Lane.

The stone doorway into the porter's lodge of the priory still exists; but, from the accumulation of earth, the crown of the arch is six feet below the ground. I took a sketch of it, and some other remains of the priory, also under ground, about ten years ago.

W. S. H.

Footnote 6: (return)

Dr. Jamieson has a note on King David II., brother, in his edition, of Barbour's Bruce; but does not quote the words of the charter so fully as they are here given.—*The Bruce and Wallace*, 4to., Edin. 1820, vol. i. p. 485.

Minor Queries with Answers.

Sir John Thompson.—What are the crest, arms, motto, and supporters of Sir John Thompson, Bart., created Baron Haversham, of Haversham and Newport Pagnel, about the eighth year of William III.?

R. P. D.

[Or, on a fesse indented az. three estoiles ar.; on a canton of the second, a sun in his glory, ppr.—Crest, an arm, erect, vested gu. cuff ar. holding in the hand ppr. five ears of wheat or. Motto, "In lumine luce."—Robson's *British Herald*, vol. ii. s. v.; and for the plate, vol. iii. pl. 50.]

Ring, the Marriage.—When and how did the use of the ring, in the marriage ceremony, originate? Is it of Christian origin; or is it derived from the Jews, or from the Greeks or Romans?

JONATHAN PIM.

[Brand quotes Vallancey and Leo Modena for the use of the marriage ring among the Jews (*Popular Antiq.*, vol. ii. p. 103. edit. 1849). Wheatly, however, has given the most detailed account of its origin:—"The reason," he says, "why a ring was pitched upon for the pledge rather than anything else was, because anciently the ring was a *seal*, by which all orders were signed, and things of value secured (Gen. xxxviii. 18., Esther iii. 10. 12., 1 Maccab. vi. 15.); and therefore the delivery of it was a sign that the person to whom it was given was admitted into the highest friendship and trust (Gen. xli. 42.). For which reason it was adopted as a ceremony in marriage to denote that the wife, in consideration of her being espoused to the man, was admitted as a sharer in her husband's counsels, and a joint-partner in his honour and estate: and therefore we find that not only the *ring*, but the *keys* also were in former times delivered to her at the marriage. That the ring was in use among the old Romans, we have several undoubted testimonies (Juvenal, *Sat.* vi. ver. 26, 27.; Plin. *Hist. Nat.*, lib. iii. c. i.; Tertull. *Apol.*, c. vi. p. 7. A.). Pliny, indeed, tells us, that in his time the Romans used an iron ring without any jewel; but Tertullian hints, that in the former ages it was a ring of gold."—*Rational Illustration of the Common Prayer*, p. 390. edit. 1759.]

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Amusive.—Is this word peculiar to Thomson, or is it made use of by other poets? Its meaning does not appear to be very definite. In the *Spring* it is applied to the rooks, with their "ceaseless caws amusive;" in the *Summer* to the thistledown, which "amusive floats;" and in the *Autumn*, the theory of the supposed cause of mountain springs is called an "amusive dream." Thomson seems to have been partial to these kind of adjectives, "effusive," "diffusive," "prelusive," &c.

CUTHBERT BEDE, B.A.

[A reference to Richardson's *Dictionary* will show that, however fond Thomson may have been of this word, it is not one peculiar to him. Whitehead says:

"To me 'twas given to wake *th' amusive* reed,"

and Chandler, in his *Travels in Greece*, speaks of the wind "murmuring *amusively* among the pines."]

Belfry Towers separate from the Body of the Church.—At Mylor, near Falmouth, there is an old tower for the bells (where they are rung every Sunday), separate from the church itself, which has a very low tower. Are there many other instances of this? I do not remember to have seen any.

J. S. A.

[If our correspondent will refer to the last edition of the *Glossary of Architecture*, s. v. *Campanile*, he will learn that though bell towers are generally attached to the church, they are sometimes unconnected with it, as at Chichester cathedral, and are sometimes united merely by a covered passage, as at Lapworth, Warwickshire. There are several examples of detached bell-towers still remaining, as at Evesham, Worcestershire; Berkeley, Gloucestershire; Walton, Norfolk; Ledbury, Herefordshire; and a very curious one entirely of timber, with the frame for the bells springing from the ground, at Pembridge, Herefordshire. At Salisbury a fine early English detached campanile, 200 feet in height, surmounted by a timber turret and spire, stood near the north-west corner of the cathedral, but was destroyed by Wyatt.]

An Easter-day Sun.—In that verse of Sir John Suckling's famous *Ballad upon a Wedding*, wherein occurs the simile of the "little mice," what is the meaning of the allusion to the Easter-day sun?—

"But oh! she dances such a way,
No sun upon an Easter-day
Is half so fine a sight!"

CUTHBERT BEDE, B.A.

[It was formerly a common belief that the sun danced on Easter-day: see Brand's *Popular Antiquities*, vol. i. p. 161. *et seq.* So general was it, that Sir Thomas Browne treats on it in his *Vulgar Errors*, vol. ii. p. 87. ed. Bohn.]

Replies.

HAMILTON QUERIES.

(Vol. vii., p. 285.)

On reference to the Peerages of Sir Harris Nicolas and Wood, I feel no doubt that the father of Lord Spencer Hamilton, as TEE BEE remarks, was the fifth Duke of Hamilton, and not the third, as Collins (edition Brydges) states, who misled me. Perhaps the perplexity, if any, arose from Anne Duchess of Hamilton, the inheritress of the ducal honours by virtue of the patent of 1643, after the deaths of her father and uncle *s. p. m.*, having obtained a *life dukedom* for her husband, William Earl of Selkirk, and, subsequently to his decease, having surrendered all her titles in favour of their eldest son, James Earl of Arran, who was in 1698 made Duke of Hamilton, with the same precedence of the original creation of 1643, as if he had succeeded thereto.

Sir William Hamilton, the ambassador, married first, Jan. 25, 1752, the only child of Hugh Barlow, Esq., of Lawrenny in Pembrokeshire, with whom he got a large estate: she died at Naples, Aug. 25, 1782, and was buried in Wales. His second lady was Emma Harte, a native of Hawarden in Flintshire; where her brother, then a bricklayer working for the late Sir Stephen Glynne, was pointed out to me forty years ago. In Wood's *Peerage* it is stated that Sir W. Hamilton's second marriage took place at London, Sept. 6, 1794: he died in April, 1803, and was buried in Slebech Church.

I well remember Single-speech Hamilton, who was a friend of the family, dining with my father when I was a little boy; and I still retain the impression of his having been a tall and thin old gentleman, very much out of health. He left a treatise called *Parliamentary Logick*, published in 1808. The brief memoir of the author prefixed to the work, makes no mention of him as a member of the House of Hamilton; but it is said that he derived his name of Gerard from his god-mother Elizabeth, daughter of Digby, Lord Gerard of Bromley, widow of James, fourth Duke of Hamilton, who fell in the duel with Lord Mohun, which looks as if some affinity was recognised. The same authority tells us that William Gerard Hamilton was the only child of a Scotch advocate, William Hamilton, by Hannah Hay, one of the sisters of David Bruce, the Abyssinian traveller; and that he removed to London, and practised with some reputation at the English bar. Mr. W. G. Hamilton died, unmarried, in July, 1796, æt. sixty-eight.

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BRAYBROOKE.

TEE BEE has, by his Queries about Sir W. Hamilton, recalled some most painful reminiscences connected with our great naval hero. According to the statement in the *New General Biographical Dictionary*, Sir William Hamilton was married to *his first wife* in the year 1755; but although it is asserted that she brought her husband 5000*l.* a-year, her name is not given. She died in 1782, and in 1791 "he married Emma Harte, the fascinating, mischievous, and worthless Lady Hamilton." Pettigrew, in his *Memoirs of Nelson*, says, that this marriage took place at St. George's, Hanover Square, *on the 6th of September, 1791.* TEE BEE will find a full account of Lady H. in the above-mentioned work of Pettigrew.

F. S. B.

THE WOOD OF THE CROSS.

(Vol. vii., p. 177.)

I never heard of our Lord's cross having been made of *elder* wood. The common idea, legend, or tradition, that prevailed formerly was, that the upright beam of the cross was made of *cedar*; the cross-beam of *cypress*, the piece on which the inscription was written of *olive*, and the piece for the feet of palm.

The legend concerning the wood of the cross is very curious, and may be analysed as follows:—When Adam fell sick, he sent his son Seth to the gate of the garden of Eden to beg of the angel some drops of the oil of mercy that distilled from the tree of life. The angel replied that none could receive this favour till five thousand years had passed away. He gave him, however, a

cutting from the tree, and it was planted upon Adam's grave. It grew into a tree with three branches. The rod of Moses was afterwards cut from this tree. Solomon had it cut down to make of it a pillar for his palace. The Queen of Sheba, when she went to visit Solomon, would not pass by it, as she said it would one day cause the destruction of the Jews. Solomon then ordered it to be removed and buried. The spot where it was buried was afterwards dug for the pool of Bethesda, and the mysterious tree communicated the power of healing to the waters. As the time of the Passion of Christ approached, the wood floated on the surface of the water, and was taken for the upright beam of the cross. See this curious legend at greater length in the *Gospel of Nicodemus*; the *Legenda Aurea* at the feasts of the Discovery and Exaltation of the Cross; Curzon's *Monasteries of the Levant*, p. 163.; and Didron's *Iconography*, p. 367., Bohn's edition.

I think, however, that I can explain the origin of the question put to RUBI by his poor parishioner as to the cross having been made of *elder* wood. His question may have sprung from a corruption of an old tradition or legend regarding not our Saviour, but Judas his betrayer. Judas is said to have hanged himself on an *elder* tree. Sir John Maundeville, in his description of Jerusalem, after speaking of the Pool of Siloe, adds,

"And fast by is still the elder tree on which Judas hanged himself for despair, when he sold and betrayed our Lord."—P. 175., Bohn's edit.

To return to the wood of the cross. In Sir John Maundeville's time a spot was pointed out at Jerusalem as the spot where the tree grew:

"To the west of Jerusalem is a fair church, where the tree of the cross grew."—P. 175.

and he speaks of the wood of this tree as having once been used as a bridge over the brook Cedron (p. 176.). Henry Maundrell describes a Greek convent that he visited, about half an hour's distance from Jerusalem:

"That which most deserves to be noted in it, is the reason of its name and foundation. It is because there is the earth that nourished the root, that bore the tree, that yielded the timber, that made the cross. Under the high altar you are shown a hole in the ground where the stump of the tree stood."—P. 462.

These are some of the legendary traditions regarding the history and site of the wood of the cross, up to the time of the Passion of Christ.

CEYREP.

EDMUND CHALONER.

(Vol. vi., p. 292.)

I have been waiting for several months in expectation of seeing some satisfactory reply to URSULA'S Query. It seems, however, that, in common with myself, your numerous correspondents are quite at a nonplus. Wood, in his *Athenæ Oxoniensis*, vol. ii. p. 163., mentions this Edmund Chaloner as being about nineteen (URSULA says twenty-one) years old at the death of his father, James Chaloner, in 1660. Wood, Granger, as also Burke in his *Extinct Baronetage*, represent James as being the fourth son of Sir Thomas Chaloner of Gisborough, in the county of York, and this appears to be the general impression as to his parentage. In a *History of Cheshire*, however, written, I believe, by Cowdray, and published in 1791, the author claims him as a native of that county, and makes him to be of much humbler birth and descent than any of his other biographers. Hear him in his own words:

"Our succeeding (Cheshire) collectors form a family harmonic trio, a father, son, and grandson, of the surname of Chaloner, and of the several Christian names, Thomas, Jacob, and *James*. Thomas was an arms-painter in Chester about 1594; he knew the value of learning sufficiently to give his son a better education than he received himself. And this son followed the same occupation in Chester, and made collections, about the year 1620. But it was *James*, the grandson, who reflected the greatest credit upon his family, by a very concise, accurate, and sensible account of the Isle of Man, printed at the end of King's *Vale Royal*, in 1656. He laid the foundation of a learned education in our much honoured college (Brazennoze); and when the parliament invested Lord Fairfax with the Seignory of Man, he was one of his lordship's three commissioners for settling the affairs of that island. The antiquarian collections of all the three Chaloners are valuable."

Without specially binding myself to either one of these conflicting testimonies, I may be allowed to suggest that, apart from any proof to the contrary, the inference that he was a native of Chester is a perfectly fair and legitimate one. His *Short Treatise of the Isle of Man*, which was the only work he ever sent to press, was printed at the end of that famous Cheshire work, the *Vale Royal of England*, in 1656, and was illustrated with engravings by Daniel King, the editor of that work, himself a Cheshire man. Independent of this, his biographer Wood informs us that he was "a singular lover of antiquities," and that he "made collections of arms, monuments, &c., in Staffordshire, Salop, and *Chester*," the which collections are now, I believe, in the British

Museum. He made no collections for Yorkshire, nor yet for London, where he is stated by Wood to have been born. One thing is certain, James Chaloner of Chester was living at the time this treatise was written, and was, moreover, a famous antiquary, and a collector for this, his native county; but whether he was, *de facto*, the regicide, or merely his cotemporary, I leave it to older and wiser heads to determine.

T. HUGHES.

Chester.

*[In the *Harleian Collection*, No. 1927., will be found "A paper Book in 8vo., wherein are contained, Poems, Impreses, and other Collections in Prose and Verse; written by Thomas Chaloner and Randle Holme, senior, both Armes-Painters in Chester, with other Notes of less value."—ED.]

"ANYWHEN" AND "SELDOM-WHEN:" UNOBSERVED INSTANCES OF SHAKSPEARE'S USE OF THE LATTER.

(Vol. vii., p. 38.)

MR. FRASER'S remark about the word *anywhen* has brought to my mind two passages in Shakspeare which have been always hitherto rendered obscure by wrong printing and wrong pointing. The first occurs in *Measure for Measure*, Act IV. Sc. 2., where the Duke says:

"This is a gentle provost: *seldom-when*
The steeled gaoler is the friend of men."

Here the compound word, signifying *rarely, not often*, has been always printed as two words; and MR. COLLIER, following others, has even placed a comma between *seldom* and *when*.

The other passage occurs in the Second Part of *King Henry IV.*, Act IV. Sc. 4.; where Worcester endeavours to persuade the king that Prince Henry will leave his wild courses. King Henry replies:

"'Tis *seldom-when* the bee doth leave her comb
In the dead carrion."

Here also the editors have always printed it as two words; and, as before, MR. COLLIER here repeats the comma.

That the word was current with our ancestors, is certain; and I have no doubt that other instances of it may be found. We have a similar compound in Chaucer's *Knight's Tale*, v. 7958.:

"I me rejoyced of my lyberté,
That *selden-tyme* is founde in mariage."

Palsgrave, too, in his *Eclaircissement de la Langue Françoise*, 1530, has—

"*Seldom-what*, Guerres souvent."

Seldom-when, as far as my experience goes, seems to have passed out of use where archaisms still linger; but *anywhen* may be heard any day and every day in Surrey and Sussex. Those who would learn the *rationale* of these words will do well to consult Dr. Richardson's most excellent *Dictionary*, under the words AN, ANY, WHEN, and SELDOM.

This is at least a step towards MR. FRASER'S wish of seeing *anywhen* legitimatised; for what superior claim had *seldom-when* to be enshrined and immortalised in the pages of the poet of the world?

S. W. SINGER.

Manor Place, South Lambeth.

CHICHESTER: LAVANT.

(Vol. vii., p. 269.)

Your correspondent C. affirms, as a mark of the Roman origin of Chichester, that "the little stream that runs through it is called the Lavant, *evidently from lavando!*" Now nobody, as old Camden says, "has doubted the *Romanity* of Chichester;" but I am quite sure that the members of the Archæological Institute (who meet next summer upon the banks of this same *Lavant*) would decidedly demur to so singular a proof of it.

C. is informed that, in the fourth volume of the *Archæologia*, p. 27., there is a paper by the Hon. Daines Barrington, on the term *Lavant*, which, it appears, is commonly applied in Sussex to all

brooks which are dry at some seasons, as is the case with the Chichester river.

"From the same circumstance," it is added, "the sands between Conway and Beaumaris in Anglesey, are called the *Lavant sands*, because they are dry when the tide ebbs; as are also the sands which are passed at low water between Cartmell and Lancaster, for the same reason."

To trace the origin of the term *Lavant*, we must, I conceive, go back to a period more remote than the Roman occupation; for that remarkable people, who conquered the inhabitants of Britain, and partially succeeded in imposing Roman appellations upon the greater towns and cities, never could change the aboriginal names of the rivers and mountains of the country. "Our hills, forests, and rivers," says Bishop Percy, "have generally retained their old Celtic names." I venture, therefore, to suggest, that the British word for river, *Av*, or *Avon*, which seems to form the root of the word *Lavant*, may possibly be modified in some way by the prefix, or postfix, so as to give, to the compound word, the signification of an *intermittent* stream.

The fact that, amidst all the changes which have passed over the face of our country, the primitive names of the grander features of nature still remain unaltered, is beautifully expressed by a great poet recently lost to us:

"Mark! how all things swerve
From their known course, or vanish like a dream;
Another language spreads from coast to coast;
Only, perchance, some melancholy stream,
And some indignant hills old names preserve,
When laws, and creeds, and people all are lost!"
Wordsworth's *Eccles. Sonnets*, xii.

W. L. NICHOLS.

Bath.

SCARFS WORN BY CLERGYMEN.

(Vol. vii., p. 269.)

The mention of the distinction between the broad and narrow scarf, alluded to by me (Vol. vii., p. 215.), was made above thirty years ago, and in Ireland. I have a distinct recollection of the statement as to what *had* been the practice, then going out of use. I am sorry that I cannot, in answer to C.'s inquiry, recollect who the person was who made it. Nor am I able to specify instances of the partial observance of the distinction, as I had not till long after learned the wisdom of "making a note:" but I had occasion to remark that dignitaries, &c. frequently wore wider scarfs than other clergymen (not however that the narrower one was ever that slender strip so improperly and servilely adopted of late from the corrupt custom of Rome, which has curtailed all ecclesiastical vestments); so that when the discussion upon this subject was revived by others some years ago, it was one to which my mind had been long familiar, independently of any ritual authority.

I hope C. will understand my real object in interfering in this subject. It is solely that I may do a little (what others, I hope, can do more effectually) towards correcting the very injurious, and, I repeat, inadequate statement of the *Quart. Review* for June, 1851, p. 222. However trifling the matter may be in itself, it is no trifling matter to involve a considerable portion of the clergy, and among them many who are most desirous to uphold both the letter and the spirit of the Church of England, and to resist all real innovation, in a charge of lawlessness. Before the episcopal authority, there so confidently invoked, be interposed, let it be *proved* that this is not a badge of the clerical order, common to all the churches of Christendom, and actually recognised by the rules, in every respect so truly Catholic, of our own Church. The matter does not, I apprehend, admit of demonstration one way or the other, at least till we have fresh evidence. But to me, as to many others, analogies seem all in favour of the scarf being such a badge; and not only this, but the very regulation of our royal ecclesiastical authorities. The injunctions of Queen Elizabeth, in 1564, seem to mark the tippet as a distinction between clergymen and laymen, who otherwise, in colleges and choirs at least, would have none. I also am strongly of opinion that the tippets mentioned in the 58th and 74th English canons are the two scarfs referred to: the silken tippet (or broad scarf) being for such priests or deacons as hold certain offices, or are M.A., LL.B., or of superior degree; the plain tippet (or narrow scarf) being for all ministers who are non-graduates (Bachelors of Arts were not anciently considered as graduates, but rather as candidates for a degree, as they are still styled in many places abroad); so that *all* in orders may have tippets. This notion is confirmed by the fact, that the scarf was frequently called a *tippet* in Ireland within memory. And in a letter, discussing this very subject, in the *Gentleman's Mag.* (for 1818, part ii. p. 218.^[7]), the testimony of one is given who had for upwards of fifty years considered the two words as identical, and had heard them in his youth used indiscriminately by aged clergymen. It is notorious that in Ireland, time out of mind, *tippets* have been more generally worn than *hoods* in parish churches there. I am not sure (though I lay no stress on the conjecture) whether this may not have been in consequence of the option apparently given by the Canons of wearing

either hood or tippet.

It is not correct to restrict the *customary* use of the scarf to doctors, prebendaries, and chaplains. In some cathedrals the immemorial custom has been to assign it to minor canons and clerical vicars also. At Canterbury, indeed, the minor canons, except otherwise qualified, do not wear it. (But is not this an exception? Was it always so? And, by the way, can any cathedral member of old standing testify as to the customary distinction in his church between the two scarfs, either as to size or materials?) The very general use of it in towns cannot be denied.

I may add, that Bishop Jebb used to disapprove of its disuse by country clergymen. In his Charge he requests that "all beneficed clergymen" of his diocese "who are *Masters of Arts*, or of any superior degree, and who by chaplaincies or otherwise are entitled to the distinction, may with their surplices wear scarfs or *tippetts*." This apparently was his construction of the Canons.

JOHN JEBB.

Footnote 7: (return)

See also p. 315.; and 1819, part i. p. 593.

The narrow scarf, called the stole or orarium, is one of the most ancient vestments used by the Christian clergy, representing in its mystical signification the yoke of Christ. Though it may be true that its use is not enjoined by any modern rubric or canon, custom, I think, fully warrants the clergy in wearing it. What other sanction than custom is there for the use of bands?

E. H. A.

A great deal of very interesting matter bearing upon this question, both in an ecclesiastical and antiquarian point of view, though no definite conclusion is arrived at, will be found in a pamphlet by G. A. French, entitled *The Tippetts of the Canons Ecclesiastical*.

AN OXFORD B.C.L.

INSCRIPTIONS IN BOOKS.

(Vol. vii., p. 127.)

The following were lines much used when I was at school, and I believe are still so now:

"This book is mine
By right divine;
And if it go astray,
I'll call you kind
My desk to find
And put it safe away."

Another inscription of a menacing kind was,—

"This book is one thing,
My fist is another;
Touch this one thing,
You'll sure feel the other."

A friend was telling me of one of these morsels, which, considering the circumstances, might be said to have been "insult added to injury;" for happening one day in church to have a book alight on his head from the gallery above, on opening it to discover its owner, he found the following positive sentence:

"This book doant blong to you,
So puttem doon."

RUSSELL GOLE.

The following salutary advice to book-borrowers might suitably take its position in the collection already alluded to in "N. & Q.":

"Neither blemish this book, or the leaves double down,
Nor lend it to each idle friend in the town;
Return it when read; or if lost, please supply
Another as good, to the mind and the eye.
With right and with reason you need but be friends,
And each book in my study your pleasure attends."

O. P.

Birmingham.

Is not this curious warning worthy of preservation in your columns? It is copied from a black-letter label pasted to the inside of an old book cover:

"Steal not this booke, my honest friende,
For fear ye gallows be ye ende;
For if you doe, the Lord will say,
'Where is that booke you stole away?'"

J. C.

To the collection of inscriptions in books commenced by BALLIOLENSIS, allow me to add the following:

"Hic liber est meus,
Testis et est Deus;
Si quis me quærit,
Hic nomen erit."

In French books I have seen more than once,—

"Ne me prend pas;
On te pendra."

An on the fly-leaf of a Bible,—

"Could we with ink the ocean fill,
Were ev'ry stalk on earth a quill,
And were the skies of parchment made,
And ev'ry man a scribe by trade,
To tell the love of God alone
Would drain the ocean dry.
Nor could the scroll contain the whole,
Though stretch'd from sky to sky."

GEORGE S. MASTER.

Welsh-Hampton, Salop.

I beg to subjoin a few I have met with. Some monastic library had the following in or over its books:

"Tolle, aperi, recita, ne lædas, claude, repone."

The learned Grotius put in all his books,—

"Hugonis Grotii et amicorum."

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In an old volume I found the following:

"Hujus si quæris dominum cognoscere libri,
Nomen subscriptum perlege quæso meum."

PHILOBIBLION.

PHOTOGRAPHIC NOTES AND QUERIES.

Head-rests.—The difficulty I have experienced in getting my children to sit for their portraits in a steady position, with the ordinary head-rests, has led me to design one which I think may serve others as well as myself; and I therefore will describe it as well as I can without diagrams, for the benefit of the readers of "N. & Q." It is fixed to the ordinary shifting upright piece of wood which in the ordinary rest carries the semicircular brass against which the head rests. It is simply a large oval ring of brass, about an inch and a half broad, and sloping inwards, which of the following size I find fits the back of the head of all persons from young children upwards:—five inches in the highest part in front, and about four inches at the back. It must be lined with velvet, or thin vulcanised India rubber, which is much better, repelling grease, and fitting quite close to the ring. This is carried forward by a piece of semicircular brass, like the usual rest, and fixes with a screw as usual. About half the height of the ring is a steel clip at each side, like those on spectacles, but much stronger, about half an inch broad, which moving on a screw or rivet, after the sitter's head is placed in the ring, are drawn down, so as to clip the head just above the ears. A diagram would explain the whole, which has, at any rate, simplicity in its favour. I find it admirable. Ladies' hair passing through the ring does not prevent steadiness, and with children the steel clips are perfect. I shall be happy to send a rough diagram to any one, manufacturers or amateurs.

J. L. SISSON.

Edingthorpe Rectory.

Sir W. Newton's Explanations of his Process.—In reply to MR. JOHN STEWART'S Queries, I beg to state,

First, That I have hitherto used a paper made by Whatman in 1847, of which I have a large quantity; it is not, however, to be procured now, so that I do not know what paper to recommend; but I get a very good paper at Woolley's, Holborn, opposite to Southampton Street, for positives, at two shillings a quire, and, indeed, it might do for negatives.

Secondly, I prefer making the iodide of silver in the way which I have described.

Thirdly, Soft water is better for washing the iodized paper; if, however, spring water be made use of, *warm* water should be added, to raise it to a temperature of sixty degrees. I think that sulphate or bicarbonate of lime would be injurious, but I cannot speak with any certainty in this respect, or to muriate of soda.

Fourthly, The iodized paper should keep good for a year, or longer; but it is always safer not to make more than is likely to be used during the season.

Fifthly, If I am going out for a day, I generally excite the paper either the last thing the night before, or early the following morning, and develope them the same night; but with care the paper will keep for two or three days (if the weather is not hot) before exposure, but of course it is always better to use it during the same day.

WM. J. NEWTON.

6. Argyle Street.

Talc for Collodion Pictures.—Should any of your photographic friends wish to transmit collodion pictures through the post, I would suggest that thin plates of talc be used instead of glass for supporting the film; I find this substance well suited to the purpose. One of the many advantages of its use (though I fear not to be appreciated by your archæological and antiquarian section) is, that portraits, &c., taken upon talc can be cut to any shape with the greatest ease, shall I say suitable for a locket or brooch?

W. P.

Headingley, Leeds.

Replies to Minor Queries.

Portrait of the Duke of Gloucester (Vol. vii., p. 258).—I beg to inform MR. WAY that he will find an engraving of "The most hopeful and highborn Prince, Henry Duke of Gloucester, who was borne at Oatlandes the eight of July, anno 1640: sould by Thos. Jenner at the South entry of the Exchange," in a very rare pamphlet, entitled:

"The Trve Effigies of our most Illustrious Sovereigne Lord, King Charles, Queene Mary, with the rest of the Royall Progenie: also a Compendium or Abstract of their most famous Genealogies and Pedegrees expressed in Prose and Verse: with the Times and Places of their Births. Printed at London for John Sweeting, at the Signe of the Angell, in Pope's Head Alley, 1641, 4to."

For Henry Duke of Gloucester, see p. 16.:

"What doth Kingdomes happifie
But a blesst Posteritie?
This, this Realme, Earth's Goshen faire,
Europe's Garden, makes most rare,
Whose most royall Princely stemme
(To adorne their Diadem)
Two sweet May-flowers did produce,
Sprung from Rose and Flower-de-Luce."

Φ.

Richmond, Surrey.

Key to Dibdin's "Bibliomania" (Vol. vii., p. 151).—There are some inaccuracies in the list of names furnished by W. P., which may be corrected on the best authority, namely, that of Dr. Dibdin himself, as put forth in his "new and improved edition" of the *Bibliomania*, with a supplement, "including a key to the assumed characters in the drama," 8vo., 1842. According to this supplement we are to interpret as follows:

Alfonso Mr. Morell.
Gonzalo Mr. Jessop.

Narcottus	William Templeman, Esq., of Hare Hatch, Berkshire.
Nicas	Mr. Shacklewell.
Philemon	Mr. Jacobs?
Pontevally	John Dent, Esq.

A complete "key" is not furnished; but there is reason, I think, to doubt a few of the other names in W. P.'s list. Moreover, in the edition of 1842, several other pseudonyms are introduced, which do not appear in the list; namely, that of Florizel, for Joseph Haslewood; Antigonus; Baptista; Camillo; Dion; Ferdinand; Gonsalvo; Marcus; and Philander; respecting whom some of your readers may possibly enlighten us further. As to the more obvious characters of Atticus, Prospero, &c., see the *Literary Reminiscences*, vol. i. p. 294.

μ.

High Spirits a Presage of Evil ("N. & Q." *passim*).—In a case lately detailed in the newspapers, a circumstance is mentioned which appears to me to come under the above heading.

In the inquiry at the coroner's inquest, on Feb. 10, 1853, concerning the death of Eliza Lee, who was supposed to have been murdered by being thrown into the Regent's Canal, on the evening of the 31st of January, by her paramour, Thomas Mackett,—one of the witnesses, Sarah Hermitage, having deposed that the deceased left her house in company with the accused at a quarter-past ten o'clock in the evening of the 31st, said as follows:

"Deceased appeared in particularly good spirits, and wanted to sing. Witness's husband objected; but she would insist upon having her way, and she sang 'I've wander'd by the Brook-side.'"

The deceased met with her death within half an hour after this.

CUTHBERT BEDE.

Hogarth's Works.—Observing an inquiry made in Vol. vii., p. 181. of "N. & Q." about a picture described in Mrs. Hogarth's sale catalogue of her husband's effects in 1790, made by Mr. Haggard, I am induced to ask whether a copy of the catalogue, as far as it relates to the pictures, would not be a valuable article for your curious miscellany? It appears from all the lives of Hogarth, that he early in life painted small family portraits, which were then well esteemed. Are any of them known, and where are they to be seen? Were they mere portraits, or full-length? Are any of them engraved? I had once a picture, of about that date, which represented a large house with a court-yard, and a long garden wall, with a road and iron gate, something like the old wall and road of Kensington Gardens, with the master, mistress, and dog walking in front of the house, and evidently portraits. I always suspected it might be by Hogarth; but I am very sorry to say I parted with it at auction for a few shillings. It was (say) two feet square: the figures were about four inches in height, and dressed in the then fashion. I would further ask if any oil painting or sketches are known of the minor engravings, such as "The Laughing Audience," "The Lecture," "The Doctors," &c.?

AN AMATEUR.

Town Plough (Vol. vi., p. 462.; Vol. vii., p. 129.).—In Vol. vi., p. 462., GASTRON notices the Town Plough; and it is again noticed by S. S. S. (Vol. vii., p. 129.) as never having been seen by him mentioned in ancient churchwardens' accounts.

Not ten years since there was in the belfry of Caston Church, Northamptonshire, a large clumsy-looking instrument, the use of which was not apparent at first sight, being a number of rough pieces of timber, put together as roughly. On nearer inspection, however, it turned out to be a plough, worm-eaten and decayed, I should think at least three times as large and heavy as the common ploughs of the time when I saw the one in question. I have often wondered at the rudeness and apparent antiquity of that plough, and whether on "Plough Monday" it had ever made the circuit of the village to assist in levying contributions.

I have only for a week or two been in the possession of "N. & Q." when having accidentally, and for the first time, met with the Number for that week, I could not resist the temptation of becoming the owner of the complete series. Under these circumstances, you will excuse me if I am asking a question which may have been answered long since. What is the origin of Plough Monday? May there not be some connexion with the Town Plough? and that the custom, which was common when I was a boy, of going round for contributions on that day, may not have originated in collecting funds for the keeping in order, and purchasing, if necessary, the Town Plough?

BRICK.

Shoreditch Cross and the painted Window in Shoreditch Church (Vol. vii., p. 38.).—I beg to acquaint your correspondent J. W. B. that although I had long searched for an engraving of Shoreditch Cross, my labour was lost. The nearest approach to it will be found in a modern copy of a plan of London, taken in the time of Elizabeth, in which its position is denoted to be on the west side of Kingsland Road; but, from records to which I have access, I believe that the cross

stood on the opposite side, between the pump and the house of Dr. Burchell. Most likely its remains were demolished when the two redoubts were erected at the London ends of Kingsland and Hackney Roads, to fortify the entrance to the City, in the year 1642.

The best accounts that I have seen of the painted window are in Dr. Denne's *Register of Benefactions* to the parish, compiled in 1745, and printed in 1778; and Dr. Hughson's *History of London*, vol. iv. pp. 436, 437.

HENRY EDWARDS.

Race for Canterbury (Vol. vii., pp. 219, 268).—It is probable that the lines

"The man whose place they thought to take,
Is still alive, and still a *Wake*,"

are erroneously *written* on the print referred to; but I have no doubt of having seen a print of which (with the variation of "ye think" for "they thought") is the genuine engraved motto.

B. C.

Lady High Sheriff (Vol. vii., p. 236).—There is a passage in Warton's *History of English Poetry* (Vol. i. p. 194., Tegg's edition) which will in part answer the Query of your correspondent W. M. It is in the form of a note, appended to the following lines from the metrical romance of *Ipomydon*:

"They come to the castelle yate
The porter was redy there at,
The porter to theyme they gan calle,
And prayd hym go in to the halle,
And say thy lady gent and fre,
That comen ar men of ferre contrè,
And if it plese hyr, we wolle hyr pray,
That we myght ete with hyr to-day."

On this passage Warton remarks:

"She was lady, by inheritance, of the signory. The female feudatories exercised all the duties and honours of their feudal jurisdiction in person. In Spenser, where we read of the *Lady of the Castle*, we are to understand such a character. See a story of a *Comtesse*, who entertains a knight in her castle with much gallantry. (*Mém. sur l'Anc. Chev.*, ii. 69.) It is well known that anciently in England ladies were sheriffs of counties."

To this note of Warton's, Park adds another, which I also give as being more conclusive on the subject. It is as follow:

["Margaret, Countess of Richmond, was a justice of peace. Sir W. Dugdale tells us that Ela, widow of William, Earl of Salisbury, executed the sheriff's office for the county of Wilts, in different parts of the reign of Henry III. (See *Baronage*, vol. i. p. 177.) From Fuller's *Worthies* we find that Elizabeth, widow of Thomas Lord Clifford, was sherifffess of Westmoreland for many years; and from Pennant's *Scottish Tour* we learn that for the same county Anne, the celebrated Countess of Dorset, Pembroke and Montgomery, often sat in person as sherifffess. Yet Riston doubted of facts to substantiate Mr. Warton's assertion. See his Obs. p. 10., and reply in the *Gent. Mag. 1782*, p. 573. —PARK."]

T. C. S.

I can answer part of W. M.'s Query, by a reference to a personage who could not have been very far from being the first instance of the kind (Query, was she?).

"About this time (1202) Gerard de Camville, his old and faithful adherent, was restored by John to the possession of the honours of which he had been deprived by King Richard; and it is a remarkable circumstance that, on the death of the said Gerard, in the eighteenth year of the king's reign, his widow, Nichola Camville (who is described by an ancient historian as being 'a martial woman of great courage and address') had the sherifffalty of the county of Lincoln committed to her; which honourable and important trust was continued to her by a grant of Henry III.," &c.

The above quotation is taken from Bailey's *Annals of Nottinghamshire*, now publishing in Numbers (Part III. p. 107.). Should I be wrong in asking correspondents to contribute towards a list of ladies holding the above honorable post?

FURVUS.

St. James's.

Burial of an unclaimed Corpse (Vol. vii., p. 262).—E. G. R.'s question is easily answered. The

parish of Keswick proved that some years before they had buried a body found on a piece of land. This was evidence of reputation that at the time of the burial the land was in Keswick, otherwise the parishioners would not have taken on themselves this work of uncalled-for benevolence. The fact of their having incurred an expense, which, unless the land was in their parish, would have been the burden of Markshall, satisfied the commissioner that the land must have belonged to Keswick. I have no doubt this was the reason, though I never heard of the question in connexion with Keswick and Markshall. Battersea Rise, I heard when a boy, had formerly belonged to Clapham, and been given to Battersea for the same reason as E. G. R. states to have been the cause of Markshall losing its territory to Keswick.

J. H. L.

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Surname of Allan (Vol. vii., p. 205.).—I think A. S. A. will find that this name was introduced into Britain from Normandy. It occurs in early Norman times as a personal name, and afterwards as a patronymic. Thus Alan, the son of Flathald, who had the castle of Oswestry granted him by the Conqueror, had a son, William Fitz-Alan, ancestor of the great baronial house of Arundel. In the *Hundred Rolls*, temp. Edward I., it is very common under the orthographies of *fil. Alan*, *fil. Alain*, *Alayn*, *Aleyn*, *Aleyne*, *Aleynes*, *Aleynys*, &c. Allen has always remained a baptismal name, and hence it is probable that there is no more affinity between the numerous families now bearing it as a surname, than between the various Thompsons, Williamses, and others of this class. The MacAllans of Scotland may have a separate Celtic source, though it is far likelier that this name (like MacEdward, MacGeorge, and numerous others) is the English appellative with the patronymic Mac prefixed.

MARK ANTONY LOWER.

Lewes.

The Patronymic Mac (Vol. vii., p. 202.).—The present Earl of Stair has collected and printed, under the title of *Almacks Extraordinary*, a list of seven hundred Scotch and Irish surnames with the prefix "Mac;" and a highly esteemed correspondent promises me a *supplementary* list of "a few hundreds" of such appellatives, which must therefore be in the aggregate upwards of a thousand in number. I hope to include all these in my forthcoming *Dictionary of British Surnames*.

MARK ANTONY LOWER.

Lewes.

Cibber's "Lives of the Poets" (Vol. v., p. 25.).—When MR. CROSSLEY inserted in your pages, at great length, the *original* prospectus of Cibber's *Lives*, he was not aware that it had been *reprinted* before. Such, however, is the case, as may be seen by turning to the sixth volume of Sir Egerton Brydges' *Censura Literaria*, ed. 1808, p. 352. It was communicated to the columns of that work by that diligent antiquary in literary matters, Joseph Haslewood. MR. CROSSLEY says, "It is rather extraordinary that none of Dr. Johnson's biographers appear to have been aware that the prospectus of Cibber's *Lives* was furnished by Johnson." Where is there the slightest *proof* that Johnson wrote one line of it? Haslewood believed it to have been the production of Messrs. Cibber and Shiels. Does MR. CROSSLEY ground his claim for Johnson merely upon a fancied resemblance in *style*?

EDWARD F. RIMBAULT.

Parallel Passages, No. 2.—Stars and Flowers (Vol. vii., p. 151.).—Other parallels on this subject are given in "N. & Q." (Vol. iv., p. 22.), to which may be added the following:

"Silently, one by one, on the infinite meadows of heaven,
Blossom'd the lovely stars, the forget-me-nots of the angels."
Longfellow's *Evangeline*, Part I. iii. p. 187. of the Liverpool edition.

ZEUS.

Schomberg's Epitaph (Vol. vii., p. 13.).—I find this entry in my note-book:—The following inscription is written on a black slab of marble, affixed to the wall of the choir of St. Patrick's Cathedral. The remains of the duke were removed to this cathedral immediately after the battle of the Boyne; and on the 10th July, 1690, they were deposited under the altar. The relatives of this great man having neglected to raise any monument to his memory, Dean Swift undertook and caused the above slab to be erected, having first vainly applied to the connexions of the deceased. His sword is in the possession of the society of the "Friendly Brothers," Dublin.

The following is the inscription on the slab:

"Hic infra situm est corpus Frederici Ducis de Schonberg ad Bubindam occisi A.D. 1690. Decanus et Capitulum maximopere etiam atque etiam petierunt, ut hæredes Ducis, monumentum in memoriam parentis erigendum curarent. Sed postquam per epistolas, per amicos, diu ac sæpe orando nil profecere, hunc demum lapidem statuerunt; saltem ut scias hospes ubinam terrarum Schonbergenses cineres delitescunt.

Dublin.

Pilgrimages to the Holy Land (Vol. v., p. 289.).—There is still another book to be added to the curious list of old pilgrimages to the Holy Land, furnished by your correspondent PEREGRINE A. I derive my knowledge of it from Brunet's *Manuel*, sub voce CAPODILISTA (GABRIELE), where it is described as follows:

"Itinerario di Terra Santa, e del Monte Sinai." (Without date or printer) 4to.

It is a journal of a pilgrimage to the Holy Land, made in the year 1458 by a Padua nobleman, accompanied by a relative, Antonio Capodilista, a canon of the same place, and several other noble personages. It is one of the earliest productions of the press at Perugia, and the date assigned to it by M. Brunet is 1472, but by Vermiglioli 1473 or 1474. The latter authority, in his *Principi della Stampa in Perugia*, calls it "Veramente un prezioso cimelio di tipografia e bibliografia." I am anxious to know where a copy of this very rare work is deposited, as I have been told that there is none at the British Museum.

W. M. R. E.

Album (Vol. vii., p. 235.).—The origin and the earliest notice of this kind of friendly memorial book is to be traced to the registers of the deceased that were formerly kept in every church and monastery. Such a book was called the *album*, *i. e.* the blank book, in which the names of the friends and benefactors to the church or monastery were recorded, that they might be prayed for at their decease, and on their anniversaries. The earliest writer belonging to this country who uses the word is the Venerable Beda, who in his preface to his prose life of St. Cuthbert, written previous to the year 721, reminds Bishop Eadfrith that his name was registered in the album at Lindisfarne, "in albo vestræ sanctæ congregationis." (*Bedæ Opera Minora*, p. 47., ed. Stevenson.) Elsewhere Beda calls this book "the annal" (*Hist. Eccles.*, lib. iv. c. 14.). At a later period it was called, both in England and abroad, the *Liber Vitæ*, or *Book of Life*, a name borrowed from St. Paul (Philippians, iv. 3.).

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The earliest specimen of an English album, and perhaps the most elegant one that this or any other country ever produced, may be seen in the British Museum (*Cotton MSS.*, Domitian VII.). It is the Album, or Book of Life, of the monastery of Durham. Nor need we add that this album affords a relief to the eye wearied with looking over the pages of a modern album, and to the mind sick of the endless but monotonous repetition of imaginary ruins, love sonnets, and moss roses.

CEYREP.

Gestas and Desmas (Vol. vii., p. 238.).—For the information of your correspondent A. B. R., I copy the passage referred to by you in the disputed Gospel of Nicodemus, formerly called the Acts of Pontius Pilate. The extract is from an English version, printed for William Hone, Ludgate Hill, 1820:

"But one of the two thieves who were crucified with Jesus, whose name was *Gestas*, said to Jesus, If thou art the Christ, deliver thyself and us."—vii. 10.

"But the thief who was crucified on his right hand, whose name was *Dimas*, answering, rebuked him, and said, Dost not thou fear God, who art condemned to this punishment? We indeed receive rightly and justly the demerit of our actions; but this Jesus, what evil hath he done?"—vi. 11.

"After this, groaning, he said to Jesus, Lord, remember me when Thou comest into Thy kingdom."—vi. 12.

It thus appears the names have been differently received: here they appear *GESTAS* the *impenitent*, and *DIMAS* the penitent.

I have a fine old engraving, nineteen inches by fourteen, bearing date "Greg. Huret, Lugd. inv. et sculp. 1664;" published in Paris, *cum priv. Regis*.

The three crosses, with their inscriptions (each in Hebrew, Greek, and Latin), appear.

The Latin on the cross of the thief on the right hand of our Lord (and, from the expression of countenance, confessed the penitent) is *DISMAS* LATRO: the other is *GESTAS* LATRO.

W. C. H.

Chelsea.

"*Quod fuit esse*" (Vol. vii., p. 235.).—Allow me to suggest the following meaning of the epitaph in Lavenham churchyard, which is the subject of A. B. R.'s Query. The word *est* has evidently been

omitted in the third line: with this restored, the lines will read as a couple of hexameters:

"Quod fuit esse, quod est; quod non fuit esse, quod esse;
Esse quod (est), non esse; quod est, non est, erit, esse."

And the literal meaning, will be: "What was existence, is that which lies here; that which was not existence, is that which is existence; to be what is now, is not to be; that which is now, is not existence, but will be hereafter."

This, perhaps, is as enigmatical as the original: but the following lines will render the meaning plainer, though it is difficult to preserve the brevity of the Latin in an English version:

All that I really was lies here in dust;
That which was death before is life, I trust.
To be what *is*, is not, I ween, to *be*;
Is not, but *will be* in eternity.

H. C. K.

— Rectory, Hereford.

I think your correspondent A. B. R. is not quite correct in his version of the epitaph of which he inquires the sense. It is evidently intended for two hexameter verses, and, as I have heard it, runs thus:

"Quod fuit esse, quod est; quod non fuit esse, quod esse;
Esse quod est, non esse; quod est, non est, erit, esse."

I inclose a similar epitaph in another churchyard (the *locale* of which I do not know), which may serve to elucidate its meaning:

"That which a Being was, what is it? show:
That being which it was, it is not now.
To be what 'tis is not to be, you see;
That which now is not shall a Being be."

Q. S.

Straw Bail (Vol. vii., p. 85.).—In connexion with, though not as a reply to, MR. CURTIS'S Query touching the origin of the expression "A man of straw," I beg to bring under notice a phrase I heard for the first time a few days ago, but which may nevertheless be well known to others. A seaman, talking to me of a strike for wages among the crew of a ship, said that the captain, as the rate of wages had not been raised, had manned his ship with a "lot of straw-yarders." On my asking the meaning of the expression, I was told that a "straw-yarder" was a man about the docks who had never been to sea, and knew little or nothing of the duties of a seaman.

BRUTONIENSIS.

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Pearl (Vol. vi., p. 578.; Vol. vii., pp. 18. 166.).—In the Old German, *merikrioz* is pearl; and in the Ang.-Sax. it is *meregroot*,—the latter from *mere*, sea, and *groot*, grit, sand, or *grot*, an atom. These are so similar to the Greek *margaritas*, and the *margarita* of the sister language (Latin), that we may be excused believing they have a common origin; more especially as we find the first syllable (at least?) in almost all the cognate Indo-Germanic or Indo-European languages: Latin, *mare*; Celt., *mor*; Gothic, *marei*; Sax., *mære* or *mere*; Old Germ., *meri*; Slavon., *more* and *morze*; Swed., *mar*; Iceland, *mar*; Esthon., *merri*; Lett., *marrios*.

Among modern languages, we have,—Span., *margarita*; Ital., *margarita* and *maugherita*; Fr., *marguerite*, but used only in the proverb, "Il ne faut pas jeter les marguerites devant les pourceaux." Johnson, Webster, and Halliwell give *margarite* as an English word. Probably all derived from the Latin.

At the same time, although not occurring (as far as I am aware) in either Greek or Latin, the word *pearl* is found in some shape in most of the same Indo-Germanic languages: thus, Ital. and Span., *perla*; Low. Lat., *perla*; French, *perle*; Eng., *pearl*; Dan., *paarl*; Swed., *perla* or *p[ə]rla*; Bohem., *perle*; Ang.-Sax., *pearl* and *pær*; Low. Sax., *berel*. Webster says the word *pearl* may be radically the same as *beryl*. In the Celtic we find, Irish, *pearla*, and Welsh *perlyn*.

The Germans derive *pearl* from *beer*, a berry, making thus *berle* or *beerlein*; as in Latin *bacca* also means a pearl.

Some of your correspondents can, no doubt, inform us whether any analogous words to *pearl* and *margarita* exist in the Sanscrit?

A. C. M.

Exeter.

Sermons by Parliamentary Chaplains (Vol. vii., p. 34.).—On the day of Thanksgiving, 19th July,

1648, Mr. Obadiah Sedgwick was ordered to preach before the House, and his sermon to be printed. Where can a copy of it be seen?

JOSEPH RIX.

St. Neot's.

Etymological Traces of the Social Position of our Ancestors (Vol. vii., pp. 13, 14.).—Your correspondent may find the passage to which he wishes to refer again, in one of the back volumes of Dickens's *Household Words*, in an article with the title of "History in Words."

Another correspondent, in the succeeding page of the same Number, will obtain the information he requires by consulting Dunlop's *History of Fiction*.

W. L. N.

Tuebeuf (Vol. vii., p. 207.).—J. E. J. will find Tubœuf is a town in France, in the department of Mayenne. On May 9, 1194, Richard I. sailed from England on his expedition against Philip II. of France; and he was accompanied by Master Eustace, Dean of Salisbury, for the purpose of his conducting such business of the Great Seal as might be necessary while the king remained abroad. The Doncaster Charter appears to have been sealed on the 22nd of the same month of May, and I shall feel obliged if J. E. J. will give me a copy of Eustace's title, and the date and place, as they appear on the document. The addition to his name in other charters is "tunc gerentis vices cancellarii." He himself became Chancellor and Bishop of Ely on the death of Longchamp.

EDWARD FOSS.

Street-End House, near Canterbury.

"*Goe, soule, the bodies guest*" (Vol. vii., p. 175.).—Your correspondent is mistaken in thinking that his "additions" are a new discovery. Both stanzas were printed, with slight variations from this copy, by Sir H. Nicolas, at the end of his edition of Davison's *Poetical Rhapsody*, 1826, pp. 413—415.; and both are mentioned by Mr. Hannah, when he says (p. 103.):

"In E (the mark by which Mr. H. designates that copy in Nicolas), one stanza is interpolated after line 36, and a second at the end."

As I entirely agree with Sir H. Nicolas that the lines in question are "a wanton interpolation," I think Mr. Hannah was perfectly justified in contenting himself with this acknowledgment of their existence.

R.

Bells versus Storms (Vol. vi., p. 508.).—While returning my acknowledgments to your correspondents the REV. H. T. ELLACOMBE and W. S. G., I would briefly refer to the subject again, which may be of interest to some of our readers.

Dr. Fuller says:

"That bells are no effectual charm against lightning. The frequent firing of abbey churches by lightning confuteth the proud motto commonly written on the bells in their steeples, wherein each intitled itself to a six-fold efficacy.

'Men's death I tell, by doleful knell,
Lightning and thunder, I break asunder,
On Sabbath all, to church I call,
The sleepy head, I raise from bed,
The winds so fierce, I do disperse,
Men's cruel rage, I do assuage.'"

"It has anciently been reported," observes Lord Bacon, "and is still received, that extreme applauses and shouting of people assembled in multitudes, have so rarefied and broken the air, that birds flying over have fallen down, the air not being able to support them; and it is believed by some that great ringing of bells in populous cities hath chased away thunder, and also dissipated pestilent air. All which may be also from the concussion of the air, and not from the sound."

W. W.

Malta.

The following note in connexion with the baptism of bells may be interesting, as it shows the manner of working, at that time.

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Among the *Centum Gravamina* offered to Pope Adrian in 1521 by the Princes of Germany, as given in Herbert's *Henry VIII.*, p. 139., this is the 51st:

"That suffragans used to baptize bells under pretence of driving away devils and tempests; and for this purpose did invite many rich godfathers, who were to touch the rope while the bell was exorcised, and its name invoked (unto which all the people must answer). And that a banquet was used to be made thereupon, at the cost of the layicks, amounting in little towns to a hundred florins, whither the godfathers were to come, and bring great gifts, &c., whereas they desired that the said bells might be baptized not onely by suffragans, but by any priest, with holy water, salt, herbs, without such costs."

H. T. ELLACOMBE.

Clyst St. George.

Will MR. GOLE oblige me and your readers with a reference to the *Golden Legend*, from which he has sent a quotation bearing on bells and storms.

H. T. ELLACOMBE.

Clyst St. George.

Exercise Day (Vol. vii., p. 205.).—The extract from the borough chamberlain's accounts, referred to by your correspondent LEICESTRIENSIS, relates rather to a religious assembly or meeting established by authority in the reign of Elizabeth, and designed as a check on the growing tendency towards Puritanism, which marked that period. In this diocese (at that time the diocese of Chester) Bishop Downham instituted a "monthly exercise," which was confirmed by his successor Dr. Chadderton, in an injunction bearing date Sept. 1, 1585. (See Appendix to Strype's *Annals*, vol. i.) It is there decreed that all parsons, vicars, curates, and schoolmasters shall resort to this exercise, there either to speak or write; and certain penalties are enforced on any neglect of its observance. In the churchwardens' accounts of this parish is an entry of similar import to that quoted by LEICESTRIENSIS: "1656, Pd. for minister diner at the exercise day, 00.00.06," the only perceptible difference being in the degree of hospitality extended to the clergy by their entertainers.

JOHN BOOKER.

Prestwich.

The Iron Mask (Vol. v., p. 474.; Vol. vii., p. 234.).—Your correspondent A. S. A. asks with much complacency, "What authority MR. JAMES CORNISH has for asserting (Vol. v., p. 474.) that the mysterious secret of the *Masque de fer* has ever been satisfactorily explained?" MR. JAMES CORNISH does not make statements of historical facts without authority: he therefore begs to refer A. S. A. to Delort, *Histoire de l'Homme au Masque de fer*, Paris, 1825; and to *The True History of the State Prisoner, commonly called "The Iron Mask," &c.*, by the Hon. George Agar Ellis: London, 1826.

I repeat "my sanguine" expectations that "Junius" will yet be "unearthed." "Matthias" made an equal boast with the "mighty shade," that he would be for ever unknown.

Your Journal "N. & Q." has left no doubt about the author of *The Pursuits of Literature*.

JAMES CORNISH.

Shakspeare's Use of the Word "Delighted" (Vol. ii., pp. 113. 139. 200. &c.).—The following passage from Douce's *Illustrations* has not been referred to by any of your contributors on this point; to some it may be unknown:

"With respect to the much contested and obscure expression of *bathing the delighted spirit in fiery floods*, Milton appears to have felt less difficulty in its consideration than we do at present; for he certainly remembered it when he made Comus say:

" ... one sip of this
Will *bathe* the drooping *spirits in delight*
Beyond the bliss of dreams."

W. T. M.

Hong Kong.

Samuel Daniel (Vol. vi., p. 603.).—A copy of an original letter of Samuel Daniel, sent to Lord Keeper Egerton with a present of his *Works newly augmented*, 1601, is printed in *Censura Literaria*, ed. 1808, vol. vi. p. 391.

John Daniel, who published *Songs for the Lute, Viol, and Voice*, 1606, is supposed to have been the brother of the poet, and the publisher of his works in 1623. He was of Christ Church, Oxford; and took his degree of Bachelor of Music in 1604. At the commencement of the reign of Charles I., he was one of the court musicians, and his name occurs among the "Musicians for the Lutes and Voices," in a privy seal, dated Dec. 20, 1625, exempting the musicians belonging to the court from the payment of subsidies.

John Daniel's *Songs* were "printed by T. E. for Thomas Adams, at the Signe of the White Lyon, Paule's Church Yard, folio, 1606." They are dedicated, in rhyme, to "Mrs. Anne Greene, the worthy Daughter to Sir William Greene, of Milton, Knight."

EDWARD F. RIMBAULT.

English Bishops deprived by Queen Elizabeth, 1559 (Vol. vi., pp. 100. 203.; Vol. vii., p. 260.).—I regret that I am unable to furnish A. S. A. with any additional information respecting the Marian bishops. None of the authorities I used give the dates he requires. Possibly, Mr. Charles Butler's *Historical Memoires of the English, Irish, and Scottish Catholics*, 4 vols. 8vo., 1822, might answer his Queries.

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I have ascertained from Calamy's *Life and Times* (vol. i. p. 409.), that Thomas White, the deprived Bishop of Peterborough, died in London, May 30, 1698; and that Robert Frampton, the deprived Bishop of Gloucester, died May 25, 1708 (vol. ii. p. 119.).

JOHN I. DREDGE.

"*Jenny's Bawbee*" (Vol. vii., p. 207.).—This is a very old song, a fragment of which (all we have) appeared in David Herd's *Collection of Ancient and Modern Scottish Songs*, 2 vols. 12mo., Edinb. 1776. As it is very short, I quote it:

"An' a' that e'er my Jenny had,
My Jenny had, my Jenny had,
A' that e'er my Jenny had,
Was ae bawbee.

"There's your plack, and my plack,
An' your plack, an' my plack,
An' my plack, an' your plack,
An' Jenny's bawbee.

"We'll put it a' in the pint-stoup,
The pint-stoup, the pint-stoup,
We'll put it in the pint-stoup,
And birle't a' three."

There is a capital song founded upon this rude fragment, by the late Sir Alexander Boswell. It was published anonymously in 1803, and commences thus:

"I met four chaps yon birks amang,
Wi hinging lugs and faces lang;
I spier'd at neebour Bauldy Strang,
Wha's they I see?

"Quo' he, Ilk cream-fac'd pawky chiel
Thought he was cunning as the diel,
And here they cam' awa to steal
Jenny's bawbee."

Copies of this latter song may be seen in Johnson's *Scottish Musical Museum*, edit. 1839, vol. v. p. 435.; and in Graham's *Songs of Scotland*, 1848, vol. ii. p. 48.

EDWARD F. RIMBAULT.

The old Scotch ballad with the above title, on which Sir Alexander Boswell, Bart., founded his humorous song, with the same name, may be found in *The Book of Scottish Songs*, recently published in *The Illustrated London Library*, p. 229.

J. K. R. W.

Irish Convocation (Vol. vi., p. 317.).—I am unable to answer W. FRASER'S Queries as to when the Irish Convocation last met, and where their deliberations are recorded; but that gentleman will find some account of its nature and constitution in a recently published pamphlet, entitled *The Jerusalem Chamber*, by the Rev. H. Caswall, M.A., pp. 39, 40.

J. C. B.

Spontaneous Combustion (Vol. vii., p. 286.).—Is there such a thing; meaning, I presume, of the *human body*? One of the latest and best authenticated cases is given in *The Abstinence's Journal* (Glasgow), No. III., March, 1853, p. 54. In the narrative is included the official medical report from the *Journal of Medical Science*, Dec. 1852.

W. C. TREVELYAN.

Do the Sun's Rays put out the Fire? (Vol. vii., p. 285.).—

"Why does the sun, shining, on a fire, make it dull, and often put it out?"

"1st. Because the air (being rarefied by the sunshine) flows more slowly to the fire; and

"2ndly. The chemical action of the sun's rays is detrimental to combustion.

"The sun's rays are composed of three parts; lighting, heating, and actinic or chemical rays. These latter interfere with the process of combustion."

The above is an extract from Rev. Dr. Brewer's *Guide to the Scientific Knowledge of Things Familiar*, 6th edition, p. 50., which may perhaps prove interesting to C. W. B. At p. 58. of the same book, H. A. B. will find, I think, an answer in the affirmative to his Query (Vol. vii., p. 286.): "Is there such a thing as spontaneous combustion?"

C— S. T. P.

W— Rectory.

Dover Castle (Vol. vii., p. 254.).—The "j cenovectorum cum j rota ferro ligata" was a wheelbarrow. In the *Promptorum Parvulorum* occurs (p. 25.) "barowe cenovectorum."

E. G. R.

Quotations wanted (Vol. vii., p. 40.).—"And if he read little, he had need have much cunning to seem to know that he doth not." From Lord Bacon.—*Bacon's Essays: Of Studies*, p. 218. 12mo., 1819.

Ω.

Miscellaneous.

NOTES ON BOOKS, ETC.

If any of the readers of Mr. Hudson Turner's volume on Domestic Architecture have been under the apprehension that the death of that able antiquary would necessarily lead, if not to the abandonment of that work, to its being completed in a more imperfect manner than Mr. Turner would have completed it, we can assure them that such apprehension is entirely groundless. We have now before us the second part, entitled *Some Account of Domestic Architecture in England from Edward I. to Richard II., with Notices of Foreign Examples, and numerous Illustrations of existing Remains from original Drawings. By the Editor of the Glossary of Architecture.* The editing of the work is indeed most creditable to Mr. Parker, who, though he modestly confesses that if he had not known that he could safely calculate upon much valuable assistance from others more competent than himself, he would never have ventured to undertake it at all, had already given proof of his fitness for the task by the *Glossary of Architecture* with which his name has been so long and so honourably connected. The work, which supplies a deficiency which the architectural student has long felt, is produced in the same handsome style, and with the same profuseness of illustration, as its predecessor, and will be found valuable not only to archæologists who study history in brick and stone, but also to those who search in the memorials of bygone ages for illustrations of manners and customs, and of that greater subject than all, the history of our social progress.

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BOOKS RECEIVED.—*History of England from the Peace of Utrecht to the Peace of Versailles, 1713—1783*, by Lord Mahon, vol. ii. 1720—1740. This second volume of the new and cheaper edition of Lord Mahon's work extends from the accession of Walpole and Townshend to office in 1720, to the Declaration of War against Spain in 1739, and contains a valuable appendix of original papers.—*The Annals of Roger de Hoveden, from A.D. 732 to A.D. 1201, translated from the Latin, with Notes and Illustrations*, by Henry T. Riley. Vol. I. A.D. 732 to A.D. 1180, is a new volume of the valuable series of Translations of Early English Chronicles, which is to give so important a character to Bohn's *Antiquarian Library*.—*Thomas à Becket and other Poems*, by Patrick Scott. Notices of new poems scarcely fall within our vocation, but Mr. Scott is a true poet, and we cannot refuse to praise the present volume, and more especially the little poem which owes its origin to the notice of the opening of the coffin of Lady Audrey Leigh in our 156th Number.—*The Family Shakspeare, &c.*, by Thomas Bowdler, Vol. V. This fifth volume contains Troilus and Cressida, Coriolanus, Julius Cæsar, Antony and Cleopatra, and Cymbeline.

BOOKS AND ODD VOLUMES.

WANTED TO PURCHASE.

DISSERTATION ON ISAIAH, CHAPTER XVIII., IN A LETTER TO EDWARD KING, &c., by SAMUEL HORSELY, Lord Bishop of Rochester. 1799. First Edition, in 4to.

BISHOP FALL'S Edition of CYPRIAN, containing BISHOP PEARSON'S ANNALES CYPRIANIA.

ATHENÆUM JOURNAL, 1847 to 1851 inclusive.

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MEMOIRS OF THE ROSE, by MR. JOHN HOLLAND. 1 Vol. 12mo. London, 1824.

PSYCHE AND OTHER POEMS, by MRS. MARY TIGHE. Portrait. 8vo. 1811.

GMELIN'S HANDBOOK OF CHEMISTRY. Inorganic Part.

ARCHÆOLOGIA. Vols. III., IV., V., VI., VII., VIII., X., XXVII., XXVIII., unbound.

THE HISTORY OF SHENSTONE, by the REV. H. SAUNDERS. 4to. London, 1794.

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Notices to Correspondents.

We hope next week, in addition to many other interesting articles, to lay before our readers a copy of a remarkable and inedited Proclamation of Henry VIII. on the subject of the Translation of the Scriptures; and some specimens of the Rigby Correspondence.

HERCULES. *The custom (which we hope does not very generally obtain) of sending green ribbons, called willows, tied round bridal cards, to rejected suitors of the bride, is no doubt derived from that alluded to by Shakspeare and Herrick, and especially Fuller, who tell us the willow "is a sad tree, whereof such as have lost their love make their mourning garments."*

ROBIN HOOD. *A Subscriber would be obliged by H. K. (Vol. vi., p. 597.) giving a precise reference to the Act of the Scotch Parliament prohibiting "the plays and personages of Robin Hood." &c.*

C. MANSFIELD INGLEBY *will find the proverb "When Our Lord falls in Our Lady's lap," &c., in our Number for the 12th Feb., p. 157.*

VIATOR. *The imprecatory Epitaph referred to has already appeared in our columns.*

W. A. C. *is thanked. The rhymes have, however, been already frequently printed by Brockett, Brand, &c.*

B. L. (Manchester). *The ordinary use of arms by the English nobility is supposed to date from about the year 1146. The arms on the shield of Geoffrey de Mandeville in the Temple Church have been considered among the earliest examples of heraldic bearings in England. He died in 1144.*

HY. CE. *Our Correspondent is probably correct. The lines are not in the reprint of the Musarum Deliciæ: so we amend our reply to DAVID BROWN in No. 177., by stating that the lines*

"That same man, that runneth awaie,
May again fight, an other daie"—

are from Udall's translation of the Apothegms of Erasmus.

Does a Corpse passing make a Right of Way? A. S. *will find an elaborate answer to this Query in our 3rd Vol., p. 519. He is also referred to pp. 477. and 507. of the same volume, and pp. 124. 240., Vol. iv.*

A. B. *Mosaic is so named from the tessellated pavements of the Romans, which being worked in a regular and mechanical manner, were called Opus musivum, opera quæ ad amussim facta sunt. Hence the Italian mosaico, the French mosaïque, and our English mosaic. See "N. & Q.," Vol. iii., pp. 389. 469. 521.*

C. GONVILLE. *How can we forward a letter to this Correspondent?*

M. C. *The answer to Mr. Canning's famous riddle is "Cares—Caress."*

BROOKTHORPE. *The epitaph,*

"If Heaven is pleased," &c.,

is sometimes said to have been written on Burnet, and at others on Coleman the Jesuit. See our 5th Vol., pp. 58. 137., &c.

PHOTOGRAPHIC NOTES AND QUERIES. *Several articles are necessarily postponed until next week, when we will also give Replies to several Correspondents. We hope by that time to be able to report*

upon the new Camera.

THE REV. J. L. SISSON *is thanked for the very beautiful specimen of his skill which he has forwarded to us. We hope to write to him in the course of a day or two.*

Errata.—P. 284. col. 1. lines 27. 28. for "built a new house on a pinnacle, on which," read "built a new house, on a pinnacle *of which.*" Line 31., dele full-stop after "yreret," and insert colon. P. 288. col. 2. l. 28. for "trull" read "hull," *i. e.* "hurl."

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