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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 58, DECEMBER 7, 1850 ***

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NOTES AND QUERIES:

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

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

No. 58.	SATURDAY, DECEMBER 7. 1850.	Price Threepence. Stamped Edition 4d.
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NOTES.

FURTHER NOTES ON THE HIPPOPOTAMUS.

The following remarks are supplementary to a note on the hippopotamus in Vol. ii, p. 35. In that note the exhibition of the hippopotamus at the Roman games is not traced lower than the time of the Emperor Commodus. Helagabalus, however, 218-22 A.D., had hippopotami among the various rare animals which he displayed in public as a part of his state. (Lamprid. c. 28) A hippopotamus was likewise in the vast collection of animals which were prepared for the Persian triumph of Gordian III., but were exhibited at the secular games celebrated by the Emperor Philip in the 1000th year of Rome, 248 A.D. (*Capitol. in Gordian. Tert.*, c. 33.) In the seventh eclogue of Calpurnius, a countryman describes the animals which he saw in the Roman amphitheatre, among which is the hippopotamus:

"Non solum nobis silvestria cernere monstra
Contigit; æquoreos ego cum certantibus ursis
Spectavi vitulos, et equorum nomine dignum,
Sed deforme genus, quod in illo nascitur amni
Qui sata riparum venientibus irrigat undis."

VII. 64—8.

Calpurnius is generally referred to the time of Carus and Numerian, about 283 A.D.; but his date is not determined by any satisfactory proof. (See Dr. Smith's *Dict. of Ancient Biog. and Myth.* in v.)

There is no trace of a live hippopotamus having been brought to Europe between the time specified in the last of these testimonies and the middle of the sixteenth century. When Belon visited Constantinople, he saw there a living hippopotamus, which had been brought from the Nile:

"L'animal que j'ai veu vivant à Constantinople (he says), apporté du Nil, convenoit en

Belon returned to Paris from the Levant in the year 1550. In his work on fishes, p. 17., he speaks of another Frenchman, lately returned from Constantinople, who had seen the same animal. (See Schneider on *Artedi Synonym. Piscium*, p. 267.) P. Gillius likewise, who visited Constantinople in 1550, saw there the same hippopotamus, as he states in his description of the elephant, Hamburg, 114. (Schneider, *Ib.* p. 316.)

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Your correspondent, MR. G. S. JACKSON (Vol. ii., p. 277.) controverts the opinion expressed in my former note, that none of the Greek writers had seen a live hippopotamus. He thinks that "Herodotus's way of speaking would seem to show that he was describing from his own observation;" and he infers that the animal was found at that time as far north as the Delta, from the fact, mentioned by Herodotus, of its being held sacred in the nome of Papremis. But, in the first place, it does not follow that, because the hippopotamus was held sacred in the Papremitic nome, it was found in the Nile as low as that district. In the next place, there is nothing in the words of Herodotus to indicate that he had seen the object of his description. (ii. 71.) On the other hand, the substance of his description tends strongly to the inference that he had *not* seen the animal. It is difficult to conceive that any eye-witness could have described a hippopotamus as having the hoofs of an ox, with the mane and tail of a horse. His information as to javelins being made of its skin was doubtless correct, and he may perhaps have seen some of these weapons. Cuvier conjectures that the original author of the description in Herodotus had seen only the teeth and some part of the skin of the real hippopotamus; but that the other particulars were taken from a figure or description of the gnu (*Trad. de Pline*, tom. vi. p. 444.) This supposition is improbable, for the gnu is an animal of Southern Africa, and was doubtless unknown to the Egyptians in the time of Herodotus. Moreover, Cuvier is in error as to the statement of Herodotus respecting the animal's size: he says that the animal is equal in size, not to an ass, but to the largest ox. The statement as to the ass is to be found in Arist. *Hist. An.*, ii. 7. Cuvier's note is hastily written; for he says that Diodorus describes the hippopotamus as equalling the strongest bulls,—a statement not to be found in Diodorus. (i. 35.) His judgment, however, is clear, as to the point that none of the ancient naturalists described the hippopotamus from autopsy. The writer of the accurate history of the hippopotamus in the *Penny Cyclopædia*, vol. xii. p. 247., likewise takes the same view. If Achilles Tattius is correct in stating that "the horse of the Nile" was the native Egyptian name of the animal, it is probable that the resemblance to the horse indicated in the description of Herodotus, was supplied by the imagination of some informant.

In the mosaic of Palestrina (see Barthelemy in *Mém. de l'Acad. des Inscript.*, tom. xxx. p. 503.), the hippopotamus appears three times in the lower part of the composition, at the left-hand corner. Two entire figures are represented, and one head of an animal sinking into the river. Men in a boat are throwing darts at them, some of which are sticking in their backs. (See *Ib.* p. 521.) Diodorus (i. 35.) describes the hippopotamus as being harpooned, and caught in a manner similar to the whale. Barthelemy properly rejects the supposition that the mosaic of Palestrina is the one alluded to by Pliny (*Hist. Nat.* xxxvi. 64.) as having been constructed by Sylla. He places it in the time of Hadrian, and supposes it to represent a district of Upper Egypt, with which the introduction of the hippopotamus well accords. The true form of the hippopotamus was unknown in Italy in the time of Sylla.

The word ἵπποπόταμος as used by the Latin writers, instead of ἵππος ποτάμιος occurs in Lucian (*Rhet. Præcept.*, c. 6.). The author of the *Cynegetica*, who addresses his poem to the Emperor Caracalla, describes the hippopotamus under the name of ἵππαγρος, "the wild horse," compounded like ὄναγρος (iii. 251-61.). In this passage the old error as to the cloven hoofs and the mane is repeated. It is added that the animal will not endure captivity; but if any one is snared by means of ropes, he refuses to eat or drink. That this latter statement is fabulous, is proved by the hippopotamus taken alive to Constantinople, and by the very tame animal now in the Zoological Garden.

The fable about the hippopotamus destroying its father and violating its mother, cited before from Damascius, is to be found in Plutarch, *De Solert. Anim.*, c. 4. Pausan. (viii. 46. § 4.) mentions a Greek statue, in which the face was made of the teeth of the hippopotamus instead of ivory.

An interesting account of the younger hippopotamus in the Zoological Garden, by Professor Owen, may be seen in the *Annals and Magazine of Natural History* for June last.

L.

PARALLEL PASSAGES: COLERIDGE, HOOKER, BUTLER.

I do not remember to have seen the following parallels pointed out.

Coleridge. *The Nightingale. A conversation poem:*

"The nightingale—
'Most musical, most melancholy' bird!
A melancholy bird! Oh! idle thought!
In nature there is nothing melancholy.

But some night-wandering man whose heart was pierced
With the remembrance of a grievous wrong,
. . . . he, and such as he,
First named these notes a melancholy strain."

Plato *Phædo*, § 77. (p. 85., Steph.):

"Men, because they fear death themselves, slander the swans, and say that they sing from pain lamenting their death, and do not consider that no bird sings when hungry, or cold, or suffering any other pain; no, not even the nightingale, and the swallow, and the hoopoe, which you know are said to sing for grief," &c.

Hooker, *E. P. I. c.5.* § 2.:

"All things therefore coveting as much as may be to be like unto God in being ever, that which cannot hereunto attain personally doth seek to continue itself another way, that is, by offspring and propagation."

Clem. Alex. *Strom.* II. 23. § 138. (p. 181. Sylb.)

Sir J. Davies. *Immortality of the Soul*, sect 7.:

"And though the soul could cast spiritual seed,
Yet would she not, because she never dies;
For mortal things desire their like to breed,
That so they may their kind immortalise."

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Plato *Sympos.* §32. (p. 207. D. Steph.):

"Mortal natures seek to attain, suffer as they can, to immortality; but they can attain to it by this generation only; for thus they ever leave a new behind them to supply the place of the old." Compare § 31. "Generation immortalises the mortal, so for as it can be immortalised."—Plato *Leg.* iv. (p. 721. G.), vi. § 17. (p. 773. E.); *Ocell.* *Lucan.* iv. § 2.

Butler, *Serm. I. on Human Nature* (p. 12. Oxford, 1844):

"Which [external goods], according to a very ancient observation, the most abandoned would choose to obtain by innocent means, if they there as easy, and as effectual to their end."

Dr. Whewell has not, I think, in his edition, pointed out the passage alluded to, *Cic. de Fin.* III., c. 11. § 36.:

"Quis est enim, aut quis unquam fuit aut avaritiâ tam ardentis, aut tam effrenatis cupiditatibus, ut eamdem illam rem, quam adipisci scelere quovis velit, non multis partibus malit ad sese, etiam omni impunitate proposita, sine facinore, quam illo modo pervenire?"

J. E. B. MAYOR.

Marlborough College.

SHAKSPEARE AND THE OLD ENGLISH ACTORS IN GERMANY.

My studies on the first appearance of Shakspeare on the German stage, by means of the so-called "English Comedians" who from the end of the sixteenth to the middle of the seventeenth century visited Germany and the Netherlands, led me to the following passage of a Dutch author:

"In the *Voyages* of Vincent le Blanc through England, I met with a description of the representation of a most absurd tragedy, which I recognised to be the *Titus Andronicus* of Shakspeare."

I have examined the *Voyages of Vincent le Blanc* without having been able to discover the passage alluded to; and as the Dutch author says that some time had elapsed between his first reading those *Voyages* and the composition of his treatise, and as he seems to quote only from memory, I am led to believe his having confounded Vincent le Blanc with some other traveller of the same period.

Undoubtedly one of your numerous readers can furnish me with the title of the work in which such a description occurs, or with the name of some other foreign traveller who may have visited England at the period alluded to, and in whose works I may find the description mentioned above.

ALBERT COHN.

Berlin, Nov. 19. 1850.

TEN CHILDREN AT A BIRTH.

The following circumstance, although perhaps hardly coming within the ordinary scope of the "NOTES AND QUERIES," appears to me too curious to allow a slight doubt to prevent the attempt to place it on permanent and accessible record. Chancing, the other day, to overhear an ancient gossip say that there was living in her neighbourhood a woman who was one of *ten* children born at the same time, I laughed at her for her credulity,—as well I might! As, however, she mentioned a name and place where I might satisfy myself, I called the next day at a small greengrocer's shop in this town, the mistress of which, a good-looking, respectable woman, aged seventy, at once assured me that her mother, whose name was Birch, and came from Derby, had been delivered of *ten children*; my informant having been the only one that lived, "*the other nine*," she added, "*being in bottle in the Museum in London!*" On mentioning the matter to a respectable professional gentleman of this place, he said "he had a recollection of the existence of a glass jar, which was alleged to contain some such preparation, in the Museum of the Royal College of Surgeons, as mentioned when he was a pupil in London." Of the question, or the fact, of so marvellous a gestation and survivorship in the history of human nature should strike the editor of "NOTES AND QUERIES" as forcibly as his correspondent, the former, should he publish this article, may perhaps be kind enough to accompany it with the result of at least an inquiry, as to whether or not the Museum of the Royal College of Surgeons does contain anything like corroborative evidence of so strange, and, if true, surely so unprecedented a phenomenon.

N. D.

[We are enabled by the courtesy of Professor Owen to state that there exists no corroboration of this remarkable statement in the Museum of the College of Surgeons. The largest number at a birth, of which any authentic record appears, is five, and the Museum contains, in case No. 3681, five children, of about five months, all females, which were born at the same time. Three were still-born, two were born alive, and survived their birth but a short time. The mother, Margaret Waddington, aged twenty-one, was a poor woman of the township of Lower Darling, near Blackburn in Lancashire. This remarkable birth took place on the 24th April, 1786, and was the subject of a communication to the Royal Society, which contained also the result of an investigation into similar cases which could be well authenticated, and which may be seen in a note in the admirable Catalogue of the College Museum, vol. v. pp. 177-185. As the remarkable birth described by our correspondent N. D. took place five years previously to these inquiries, and is not mentioned, it is scarcely possible to doubt that his informant must be labouring under some great mistake. If such a birth took place, it is probable that the parish register will contain some record of the fact. Our correspondent will, perhaps, take the trouble to make some further investigations, so as to trace the source of the error, for error there must be, in the statement of his informant.]

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GEORGE HERBERT AND BEMERTON CHURCH.

It is gratifying to see that some of your correspondents are taking, an interest in the "worthy, lowly, and lovely" (as Isaac Walton called him) Mr. George Herbert (Vol. ii., pp. 103. 414.). It may tend to increase that interest, if I send you a note I made a few years ago, when I visited Bemerton, and had the pleasure of officiating within the walls of that celebrated little church. The rector kindly showed me the whole Parsonage House; the parts rebuilt by Herbert were traceable; but the inscription set up by him on that occasion is not there, nor had it been found, viz.:

"TO MY SUCCESSOR.

"If thou chance for to find,
A new house to thy mind,
And built without thy cost;
Be good to the poor,
As God gives the store,
And then my labour's not lost."

It may truly be said to stand near the chapel (as his biographer calls it), being distant only the width of the road, thirty-four feet, which in Herbert's time was forty feet, as the building shows. On the south is a grass-plot sloping down to the river, whence is a beautiful view of Sarum Cathedral in the distance. A very aged fig-tree grows against the end of the house, and a medlar in the garden, both, traditionally, planted by Herbert.

The whole length and breadth of the church is forty-five feet by eighteen. The south and west windows are of the date called Decorated, say 1300. They are two-light windows, and worthy of imitation. The east window is modern. The walls have much new brickwork and brick buttresses, after the manner recommended in certain *Hints to Churchwardens*, Lond. 1825. A little square western turret contains an ancient bell of the fourteenth century (diameter, twenty-four inches), the daily sound of which used to charm the ploughmen from their work, that they "might offer their devotions to God with him."

"Note, it was a saying of his "That his time spent in prayer and cathedral music elevated his soul, and was his heaven upon earth."—WALTON.

The doorway is Jacobean, as is the chest or parish coffer, and also the pulpit canopy; the old sittings had long been removed. The font is circular, of early English date, lined with lead, seventeen inches diameter, by ten inches deep. The walls were (1841) very dilapidated.

It cannot but be a surprise to every admirer of George Herbert and to all visitors to this highly favoured spot, to find no monument whatever to the memory of that bright example of an English parish priest. This fact need surely only to be made known to insure ample funds for rebuilding the little church, and "beautifying" it in all things as Herbert would desire (he once did it "at his own cost"), retaining, if I may be allowed to suggest, the decorated windows, with the font and bell, which, from my Notes and Recollections, seem to be all that remains of what he must have so often looked upon and cherished.

From the register I was permitted to extract this entry:

"Mr. George Herbert, Esq., Parson, of Ffoughlston and Bemerton, was buried 3 day of March, 1632."

The *locus in quo* is by this still left doubtful. May I, in conclusion, add a quotation from Isaac Walton:

"He lived and died like a saint, unspotted from the world, full of alms deeds, full of humility, and all the examples of a virtuous life. 'I wish (if God shall be so pleased) that I may be so happy as to die like him.'"

H. T. ELLACOMBE.

Clyst St. George, Nov. 25. 1850.

MINOR NOTES.

Lord Mayor's Show in 1701.—Among the varieties which at different times have graced the procession of the City on Lord Mayor's day, be pleased to take the following from the *Post-boy*, Oct. 30. to Nov. 1. 1701:

"The Maiden Queen who rid on the Lord Mayor's day in the pageant, in imitation of the Patroness of the Mercer's Company, had a fine suit of cloaths given her, valued at ninety guineas, a present of fifty guineas, four guineas for a smock, and a guinea for a pair of gloves."

Y. S.

Sir Thomas Phillipps's Manuscripts.—Many inquiries are made in your useful publication after books and authors, which may easily be answered by the querist referring to the Catalogue of Sir Thomas Phillipps's Manuscripts in the British Museum, the Society of Antiquaries, the *Athenæum*, or the Bodleian Library.

T.

Translation from Owen, &c.—I do not remember seeing in a subsequent number of "NOTES AND QUERIES" any version of Owen's epigram, quoted by DR. MAITLAND in No. 17. I had hoped RUFUS would have tried his hand upon it; but as he has not, I send you a translation by an old friend of the Doctor's, which has at least the merit of being a close one, and catching, perhaps, not a little of the spirit of the original.

"*Owen de Libro suo.*

"Oxonix̄e salsus (juvenis tum) more vetusto
Wintonix̄eque (puer tum) piperatus eram.
Si quid inest nostro piperisve salisve libello,
Oxonienſe sal est, Wintonienſe piper."

"*Owen on his Book.*

"When fresh at Oxon I a salting got;
At Winton I'd been pepper'd piping hot;
If aught herein you find that's sharp and nice,
'Tis Oxon's seasoning, and Winton's spice."

I subjoin also an epitaph^[1] from the chapel of Our Ladye in Gloucester Cathedral, translated by the same hand.

"*Elizabetha loquitur.*

"Conjugis effigiem sculpsisti in marmore conjux
Sic me immortalem te statuisse putas;
Sed Christus fuerat viventi spesque fidesque
Sic me mortalem non sinit esse Deus."

"Say, didst thou think within this sculptured stone
Thy faithful partner should immortal be?
Fix'd was her faith and hope on Christ alone,
And thus God gave her immortality."

F. T. J. B.

Deanery of Gloucester.

Epigram on the late Bull.—Pray preserve the following admirable epigram, written, it is said, by one of the most accomplished scholars of the university of Oxford:—

"Cum Sapiente Pius nostras juravit in aras:
Impius heu Sapiens, desipiensque Pius."

Thus translated:

"The wise man and the Pius have laid us under bann;
Oh Pious man unwise! oh impious Wise-man!"

S. M. H.

Bailie Nicol Jarvie (Vol. ii., p. 421.).—When we spoke recently of Charles Mackay, the inimitable Bailie Nicol Jarvie of one of the Terryfications (though not by Terry) of Scott's *Rob Roy* having made a formal affidavit that he was a real "Edinburgh Gutter Bluid," we suspect some of our readers themselves suspected a joke. The affidavit itself has, however, been printed in the *Athenæum*, accompanied by an amusing commentary, in which the document is justly pronounced "a very curious one." Here it is:

"At Edinburgh, the Fourteenth day of November, One thousand eight hundred and fifty years.

"In presence of John Stoddart, Esq., one of Her Majesty's Justices of the Peace for the City of Edinburgh, appeared Charles Mackay, lately Theatre Royal, residing at number eleven Drummond Street, Edinburgh; who being solemnly sworn and examined depones, that he is a native of Edinburgh, having been born in one of the houses on the north side of the High Street of said city, in the month of October one thousand seven hundred and eighty-seven. That the deponent left Edinburgh for Glasgow when only about nine years of age, where he sojourned for five years; thence he became a wanderer in many lands, and finally settled once more in Edinburgh a few months before February eighteen hundred and nineteen years, when the drama of *Rob Roy* was first produced in the Theatre Royal here. That the deponent by his own industry having realised a small competency, he is now residing in Edinburgh; and although upwards of threescore years old he finds himself 'hale and hearty,' and is one of the same class whom King Jamie denominates '*a real Edinburgh Gutter Bluid.*' All which is truth, as the deponent shall answer to God.

"CHAS. MACKAY, B. N. Jarvie.

"JOHN STODDART, J. P.

"JOHN MIDDLETON, M.D.E., Witness.

"WALTER HENDERSON, Witness."

Hogs not Pigs (Vol. ii., p. 102.).—J. MN.'s remark on "hogs, lambs a year old," reminds me that the origin of this rustical word still lingers in the remote west, among the Irish and the Highland Gaels, whose *gnath-bearla*, vernacular tongue, furnishes the neglected key of many a dark chamber. The word to which I allude is "og," *adj.* young; whence "ogan," a young man; "oige," a virgin.

In these islands we still apply the old French term "aver," *averium*, in Guernsey, to the hog or pig; in Jersey, to a child. In France "aver" denoted the animal produce or stock on a farm; and there were "averia lanata" likewise. Similar apparently whimsical adaptations of words will not shock those who are aware that "pig" in England properly means a little fellow of the swine species, and that "pige" in Norse signifies a little maid, a damsel.

G. M.

Guernsey.

The Baptized Turk.—Your correspondent CH. (Vol. ii., p. 120.), who inquired about Lord Richard Christophilus (*al.* Isuf Bassa), a converted Turk, may be interested in a curious account of another convert to Christianity, which has lately fallen in my way, if he be not already in possession of the (almost legendary) narrative. I allude to a small 8vo. volume, entitled:

"The Baptized Turk; or, A Narrative of the happy conversion of Signior Rigepe Dandulo, the onely son of a silk merchant in the isle of Tsio, from the delusions of that great Impostor Mahomet, unto the Christian Religion; and of his admission unto Baptism, by Mr. Gunning at Excester-house Chappel, the 8th of November, 1657. Drawn up by Tho. Warmstry, D.D., Lond. 1658."

Dr. Warmstry was Dean of Worcester. His conversion of the Turk Dandulo is mentioned in the

Lansdowne MSS. (986., p. 67.), and also in the *Athenæ Oxonienses*. The narrative is dedicated to

"The Right Honourable the Countess of Dorset, the Honourable the Lord George, and the Worshipful Philip Warwick, Esq., *witnesses* at the baptism of Signior Dandulo the convert."

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There appears to have been "a picture of the said Dandulo in a Turkish habit put before it;" but this has been abstracted from the only copy I have seen.

This conversion appears to have been effected by the instrumentality of a dream; and the Narrative contains an interesting essay of some length on the subject of visions, and gives an interpretation of the dream in question.

J. SANSOM.

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

On Elizabeth Williams, youngest daughter of Miles (Smith), and wife of John Williams, Esq., died in child-bed at the age of seventeen. The above Miles Smith, was Bishop of Gloster during the latter part of Henry VIII. and part of Elizabeth's reign.

Queries.

GRAY.—DRYDEN.—PLAYING CARDS.

Although my question regarding Gray and Dodsley's *Collection of Poems* has only been half answered, and my two Queries respecting Dryden's *Absolom and Achitophel* and *Essay on Satire* not answered at all, I am not discouraged from putting interrogatories on other matters, in the hope that I may be more fortunate hereafter. On each of my former inquiries I have still a word or two to say, and I do not know why I should not say them now.

First, as to Gray and Dodsley:—Is the epithet *droning*, or *drony*, in the first edition of the *Elegy*? and, as my copy of Dodsley's *Collection* is dated 1748, and is said (on the half title, preceding the whole title) to be "the *second* edition," was there a *first* edition in the same year, or in an earlier year, or was there, in fact, no *first* edition at all? This question is important, because several poetical productions, of undisputed excellence, originally made their appearance in Dodsley's *Collection*.

Next, as to Dryden's *Absolom and Achitophel*: Is it known, or anywhere stated, that it was printed early in the eighteenth century as a penny or two-penny chap-book, and why was it so printed? Observe, too, that it was unaccompanied by Tate's *Continuation*, which, as far as a lesson to the lower orders is concerned, was of more consequence than Dryden's portion. It is a circumstance I did not mention, but it is, nevertheless, worth a Note, that in *The Key* which follows the Address "to the Reader," in my edition of 1708, the character of Zimri (which was given by Dryden himself to the Duke of Buckingham) is assigned to Lord Gray, who was in truth the Caleb of the performance. Is it to be taken that the publication of this chap-book edition is merely a proof of the extreme popularity of Dryden's half of the poem?

My third unanswered Query referred to the *Essay on Satire*, commonly attributed to Lord Mulgrave and Dryden, but with which, as it seems to me, for reasons there assigned, Lord Mulgrave could have nothing to do. As a farther proof of Dryden's *sole authorship*, I may here add, what I have since found, that the Addendum to the first volume of *State Poems* consists of one thus entitled: "In opposition to Mr. Dryden's *Essay on Satyr*," treating it as only his: it begins,

"Now the reformer of the court and stage,
The common beadle of this wilful age,
Has with impartial hand whipp'd sovereign sin,
In me it is but manners to begin."

It sounds drolly, in our day, to hear Dryden called "the reformer of the court and stage," especially recollecting the attack upon him made just afterwards by Jeremy Collier. Then, what are we to say to the subsequent lines, attributed to Prior, which advert to the cudgelling Dryden received in Rose Street for his attack upon Rochester. Prior calls his own production *A Satire on the Modern Translators*, where he thus speaks of Dryden under his name of Bayes:—

"But what excuse, what preface can atone
For crimes which guilty Bayes *has singly done*—
Bayes, whose Rose Alley ambuscade enjoin'd
To be to vices, which he practis'd, kind?"

All the contemporary evidence, with which I am acquainted, tends to establish that Lord Mulgrave, instead of being the author of a satire which Dryden improved and polished, had nothing in the world to do with it. Is there any evidence, not contemporary, which shows the contrary? Surely this, and the two other matters to which I have above adverted, are interesting literary Queries.

Now to a subject that I care less about, and upon which I am entitled, from his published works, to appeal to your correspondent, MR. S. W. SINGER. It is a mere trifle, but upon a curious point—the history of playing cards, which may, however, attract more attention than topics that relate only to such insignificant men as Thomas Gray and John Dryden.

I have before me only four, out of what I presume originally consisted of fifty-two playing cards, unlike any I have hitherto heard of. Each of them illustrates a proverb, which is engraved at the bottom of a pictorial representation of figures and objects, and the cards consist of the ten of diamonds, the ace of hearts, the seven of hearts, and the eight of spades: the number is in Roman figures at the left-hand corner, and the subject, a diamond, heart, and spade, at the right-hand corner. I will briefly describe them separately.

The proverb illustrated by the ten of diamonds is "Hee's in an ill case y^t can finde no hole to creepe out at;" and the engraving (upon copper) represents two men, with grey heads and in black gowns, in the pillory, surrounded by soldiers armed with halberds, partisans, spears, &c., of various shapes, and by a crowd of men in dresses of the seventeenth century. The ace of hearts illustrates the proverb "Look before you leap;" a man in a hat turned up at the sides is about to leap from a high bank into the waters, wherein two others are already swimming: in the background is a fifth man looking over the fence of a cottage. The seven of hearts has engraved at the bottom of it, "Patience on force is a medicine for a mad horse;" and it represents the female keeper of a brothel receiving whip-castigation at a cart's tail, a punishment frequently inflicted of old upon women of that description, as many authors testify: soldiers with halberds, &c., as before, march on either side of the cart, which at the moment is passing a house with the sign of the Half-moon hanging out from the wall by ornamented iron-work. The eight of spades is upon the proverb, "Two of a trade can never agree;" and in the engraving, a couple of fish-wives, who have thrown down their baskets of plaice, flounders, &c., are fighting furiously, while a man, behind, is obviously running away with something he has stolen from them: the background consists of gable-ended houses, part of a street.

These cards came to me from an old relative, who very likely once had the whole pack, or *deck*, as it was formerly called; but I never could find more than these four, and I have been unable to meet with, or hear of, any others like them. From the costume and other circumstances, I am inclined to think that they belong to the period of the Civil War, or rather later; and I remember, some years ago, to have been shown twenty or thirty cards of the latter end of the seventeenth century, founded upon public events, one of them relating to the celebrated "Virgins of Taunton Dean," another to the Death of Monmouth, &c. I shall be personally obliged by any information respecting the cards I have described; and, since a distinct Query may be desirable, I beg leave to ask any of your readers, whether they know of the existence of any other cards belonging to the same set?

THE HERMIT OF HOLYPORT.

Minor Queries.

Pretended Reprint of Ancient Poetry.—In a bookseller's catalogue (J. Taylor, Blackfriars-road, 1824), I find mention of a work entitled *Sundrie Pleasaunte Flowres of Poesie, newlie plucked from the Hill Parnasse the hand of P. M., and verie goodlie to smelle*. It is said to have been "Imprynted in London, in the yeare of our Lorde 1576," and "Reprinted by Davidson, 1823." The bookseller's note records the fact, that "only TWO COPIES were reprinted from the original supposed to be unique." I do not believe that any work with the above title came from the press in the sixteenth century. Query, Who was the enlightened individual who produced the *two* copies?

EDWARD F. RIMBAULT.

The Jews' Spring Gardens.—In the newspaper called the *Postman*, Oct. 3. to 6. 1702, I read,

"At Milend the garden and house called *the Jews' Spring Garden*, is to be let. Enquire at Capt. Bental's at Milend."

Can any of your readers, acquainted with the neighbourhood of London, afford me information regarding this place, which was probably one of amusement and promenade much used by the Jews, many of the wealthier of whom, at that time and long afterwards, resided in Goodman's Fields?

Y. S.

Cardinal Allen's Admonition to the Nobility.—Sharon Turner (Eliz., book ii. chap. xxx. vol. iv. p. 348.) mentions that there is a copy of Cardinal Allen's *Admonition to the Nobility*, &c., in the Jesuit's College at Stoneyhurst, and but a few others in England.

I shall be obliged to any of your correspondents who can inform me where one is to be found. There is not one either in the Bodleian or the British Museum.

JAMES BLISS.

"Clarum et venerabile nomen."—Can any of your correspondents inform me in what author the following lines are to be found? They are quoted by Burke in his speech on American taxation.

"Clarum et venerabile nomen
Gentibus, et multum nostræ quod proderat urbi?"

W. L.

Whipping by Women.—In the accounts of the constable of this parish for the year 1644, there are the following items:

"Paid to two men for watching Ellen Shaw, she beinge accused for felonie	0 3 0
"Paid to a woman for whippinge y ^e said Ellen Shaw	0 0 4
"Paid for beare for her after she was whipped	0 0 3."

Was it the usual custom for women sentenced to whipping to be consigned to the tender mercies of one of their own sex?

J. EASTWOOD.

Ecclesfield.

Lærig (Vol. i., p. 292.).—Have we not a relic of this word in the vulgar *leary*, used of a *tough* customer, one not easily taken in?

J. W. H.

MS. History of Winchester School.—

"In the year 1715, proposals were published for an exact account of the History and Antiquities of this College of St. Mary; and large collections are made for that end, now dormant in a private hand."—Rawlinson's *English Topographer*, p 63., London, 1720.

Can any of your readers tell me where this invaluable MS. (if existing) may be found? and also what became of the late Rev. Peter Hall's collections in manuscript?

MACKENZIE WALCOTT, M.A.

Benedicite.—When a priest saluted or was asked for his blessing,, he said "Benedicite," Bless ye, —*Domino*, or, in worse Latin, *nomen Dei*. understood. Can any one say why *Benedicat* or *Benedicimini* was not used, as the use of *Benedicite* was intended to convey or invoke a blessing, not an exhortation to bless.

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PETER CORONA.

The Church History Society.—As one who feels greatly interested in the scheme for the establishment of THE CHURCH HISTORY SOCIETY, given in your number for the 2nd November last, and which you properly describe as "a proposal calculated to advance one of the most important branches of historical learning," will you permit me to inquire, through the medium of "NOTES AND QUERIES," whether DR. MAITLAND'S scheme has met with so much encouragement as to justify the expectation, and I will add the hope, that it may ever be fully carried out?

LAICUS.

Pope Ganganelli.—There was a *Life of Pope Clement XIV.* (Ganganelli) published in London in 1785. It was a distinct work from that by Caraccioli. Can any of your readers inform me of the author's name; or is there any one who has seen the book, or can tell where a copy may be found?

CEPHAS.

Sir George Downing.—I should be glad to obtain any information respecting Sir George Downing, of East Halley, Cambridgeshire, and Gamlingay Park, or his family. He was ambassador from Cromwell and Charles II. to the States-General of Holland, secretary to the Treasury, and the statesman who caused the "Appropriation Act" to be passed, the 17th of Charles II. The family is of most ancient origin in Devonshire, and I have heard that a portrait of him is possessed by some person in that county.

ALPHA.

Solemnization of Matrimony.—In the service of the Church for this occasion, on the ring being placed upon the woman's finger, the man is prescribed to say: "With this ring I thee wed, with my body I thee worship, and *with all my worldly goods I thee endow*," &c. How is this last sentence to be reconciled with the law? or is the vow to be considered revocable?

A. A.

Abridge.

Passage in Bishop Butler.—In Bishop Butler's sermon "Upon the Government of the Tongue" occurs the following passage:

"There is in some such a disposition to be talking, that an offence of the slightest kind, and such as would not raise any other resentment, yet raises, if I may so speak, the resentment of the tongue, puts it into a flame, into the most ungovernable motions. *This outrage, when the person it respects is present, we distinguish in the lower rank of people by a peculiar term.*"

Now I should be glad if any one could offer a conjecture as to the Bishop's meaning in this last sentence? I have shown it to several people, but no one has been able to think of this "peculiar term."

R.

The Duke of Wharton's Poetical Works.—Ritson prepared an edition of this nobleman's poetical works for the press. It contained nearly as much again as the printed edition of 1732. What has become of the MS.?

EDWARD F. RIMBAULT.

Titus Oates.—Can any of your correspondents refer me to an *autograph* of Titus Oates?

EDWARD F. RIMBAULT.

Erasmus' Colloquies—Apuleius' Golden Ass, Translations of.—Will any of your readers be kind enough to enlighten a provincial ignoramus by answering the following Queries:—

1. Which is the best and most complete English translation of Erasmus' *Colloquies*?
2. Is there an English translation of Apuleius' *Golden Ass*?
3. Is the French translation of the latter work considered a good one?

G. P. I.

The Molten Sea.—In 1835, Captain J. B. Jervis, of the Bombay Engineers, published at Calcutta an essay, entitled *Records of Ancient Science*, in which he endeavours to reconcile the discrepancy between the 1 Kings, vii. 23. 26. and the 2 Chron. iv. 2. 5. by proving that a vessel of oblate spheroidal form—of 30 cubits in the periphery, and 10 cubits in the major axis—would (according to the acknowledged relation of the bath to the cubit) hold exactly 2,000 baths liquid measure, and 3,000 baths when filled and heaped up conically with wheat (as specified in Ezekiel, xlv. 11.).

I do not possess any means of criticising this explanation of the difficulty, and having searched in various modern commentaries for a notice of it without success, I venture to submit it in your columns to the attention of others.

TYRO-ETYMOLOGICUS.

"Sedem Animæ", &c.—Will any of your correspondents inform me where the following quotation is taken from:—

"Sedem animæ in extremis digitis habent."

It will be found in Burton's *Anatomy of Melancholy*, folio edition (7th), p. 55., and in the 8vo. edition of 1837, vol. iv. p. 80. Burton cites it as from Sallust, but the verbal index of that author has been consulted in vain for it.

W. S.

Richmond, Surrey.

Old St. Pancras Church.—Old St. Pancras has always been a noted burial-place for Roman Catholics that reside in or near London; and it has been assigned as a reason for that being their mausoleum and cemetery, that prayers and mass are said daily in a church dedicated to the same saint, in the south of France, for the repose of the souls of the faithful whose bodies are deposited in the church of St. Pancras near London (England), where crosses and Requiescat in Pace, or the initial of those words, R.I.P., are found on the sepulchral monuments. It is said prayer and mass are said at St. Peter at Rome, also for the same purpose.

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Can any of your readers inform me where that church is in the south of France; and when such prayers and masses were first said?

It is also understood that this church was the last whose bell tolled in England for mass, and in which any rites of the Roman Catholic religion were celebrated after the Reformation.

S. S. N. H.

Replies.

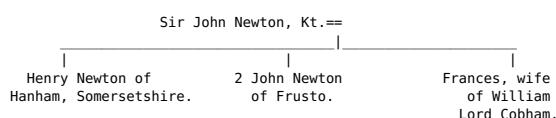
HOLME MSS.—THE CRADOCKS.

(Vol. ii., p. 429.).

In answer to the Query of MR. ELLACOMBE, "I should like to know whether the MSS. of Randle Holme, of Chester, 1670, which afterwards were penes Dr. Latham, are still accessible?"

1. The MSS. alluded to are those of *four* successive antiquaries of that name, of whom an account will be found in Ormerod's *Hist. Chesh.*, vol. ii., under "Tranmere."
2. The person intended was *not* Dr. Latham, but Mr. William Latham, of Eltham, afterwards of Quenby Hall, Leicestershire, *brother* of Dr. Latham, of *Romsey*, the naturalist.
3. The Holme MSS. were *never* in the possession of Mr. Latham, but if MR. ELLACOMBE will refer to Dr. Gower's prospectus, reissued by Mr. Latham in 1800, he will find a correct statement of their having been obtained by Bishop Gastrell for the Earl of Oxford, and "eventually for the mighty emolument of the public." (p. 40.)
4. These MSS. (being part of the Harleian Collection), *are accessible* to visitors of the reading room at the Museum, and extend, in the Harleian Catalogue, from No. 1920. to No. 2180. inclusive.
5. With respect to *Cradocks*, as connected with Cheshire, Mr. E. will find notice in Ormerod's *Hist. Chesh.*, iii. 236., of the tomb of Sir John Cradock in Nantwich Church, as lately, and perhaps now, remaining, and an account of its *former* state in Chaloner's and Holme's *Church Notes*, Harl. MSS. 2151., and in *Ordinary of Arms in King's Vale Royall*, 1656, arms assigned to Cradock:—"Argent, on a chevron azure three garbs, or. Partridge (*Hist. of Nantwich*, 1773) names him Sir David, and states that the arms were not *then* discoverable." Platt's later *History* quotes Derrick's *Letters* for naming him Sir Roger.

The pedigree of NEWTON, previously CRADOCK, will be found at length in Lewys Dwnn's *Visitation of Wales* (vol. i. p. 145.), published by the late Sir Samuel Meyrick, under the auspices of the Welsh MSS. Society. It places Newton in Pembrokeshire, and differs in some other respects from MR. ELLACOMBE'S account. The entry was made in 39 Eliz., 1597, and the close of the pedigree, translated into English, is as follows:



LANCASTRIENSIS.

ANTIQUITY OF SMOKING.

In Vol. ii., p. 286., an allusion is made by a correspondent to the following verses of the comic poet Crobylus, in reference to the antiquity of smoking:

A. "Ἐγὼ δὲ πρὸς τὰ θερμὰ ταῦθ' ὑπερβολῆ
Τοὺς δακτύλους δήπουθεν ἰδαίους ἔχω,
Καὶ τὸν λάρυγγ' ἥδιστα πυριῶ τεμαχίους.

B. "Κάμινος, οὐκ ἄνθρωπος."
Athen I. p. 5. F.

The two last verses are thus rendered in the passage referred to:

"And I will sweetly burn my throat with cuttings;
A chimney, not a man."

Athenæus is describing the fondness of the ancient gourmands for eating their food extremely hot. As they had no forks, but, like the modern Orientals, carried their food to their mouth with their fingers, one Pithyllus used gloves in order to avoid burning his fingers. (*Ib.* I. p. 6. D.)

In the second line there is a pun upon the word ἰδαῖος which is explained to mean "cold"—the allusion being to the Idæan Dactyli. (See Meineke, *Fragm. Com. Gr.*, vol. iv. p. 568. Lobeck, *Aglaoph.* p. 1181.) The passage is to be translated thus:

A. My fingers are fire-proof against these exceedingly hot morsels, and I delight in burning my throat with slices of fish.

B. "A furnace, not a man."

In v. 3. πυριῶ is the word properly applied to steaming in a vapour-bath; and τέμαχος or τεμάχων is a slice or cutlet of fish. (See Aristoph. *Nub.* 339.) In v. 4. κάμινος must not be rendered "chimney". It is a furnace or oven, and not even a stove or hearth, as Scott and Liddell remark in v. The ancient Greeks, and probably the Romans likewise, were unacquainted with chimneys. (See Beckmann, *Hist. of Inventions*, art. "Chimneys," and Smith's *Dict. of Greek and Rom. Ant.*, art. "House".) The meanings of the Latin word *caminus* are explained by Beckmann (*Ib.*, vol. i. p. 301. ed. Bohn). The short poem of κάμινος ἢ κεραμῖς, attributed to Homer (*Epig.* 14.), illustrates the meaning of the word κάμινος. In these verses it is a furnace used for baking pottery.

ANTIQUITAS SÆCULI JUVENTUS MUNDI.

(Vol. ii., pp. 218. 350. 295.).

The aphorism, "Antiquitas sæculi juventus mundi," which occurs in the *Treatise de Augm. Scient.*, vol. viii. p. 39., and in the *Advancement of Learning*, vol. ii. p. 46., ed. Montagne, may be safely attributed to Lord Bacon himself, though it is printed in both passages in the form of quotation, between inverted commas.

In the *Novum Organum*, lib. i. aph. 83, the thought appears in this form:

"De antiquitate autem, opinio quam homines di ipsâ fovent. negligens omnino est, et vix verbo ipsi congrua. *Mundi enim senium et grandævitas pro antiquitate vere habenda sunt*; quæ temporibus nostris tribui debent, non juniori ætati mundi, qualis apud antiquos fuit. Illa enim ætas, respectu nostri, antiqua et major; respectu mundi ipsius, nova et minor fuit."

The pointed and aphoristic form of the thought is due to Bacon; the thought itself has, however, been traced by Dr. Whewell to Giordano Bruno.

"It is worthy of remark, that a thought which is often quoted from Francis Bacon, occurs in Bruno's *Cena di Cenere*, published in 1584; I mean the notion, that the later times are more aged than the earlier. In the course of the dialogue, the Pedant, who is one of the interlocutors, says, 'In antiquity is wisdom;' to which the philosophical character replies, 'If you knew what you were talking about, you would see that your principle leads to the opposite result of that which you wish to infer; I mean, that *we* are older and have lived longer than our predecessors.' He then proceeds to apply this, by tracing the course of astronomy through the earlier astronomers up to Copernicus."—*Philosophy of the Inductive Sciences*, vol. ii. p. 361.

The *Advancement of Learning* was published in 1605, twenty-one years after the *Treatise of Bruno*. Mr. Hallam (*History of Europe*, vol. iv. p. 92.) treats the thought as the original property of Bacon; and although the first trace of it is to be found in Bruno, there is no improbability in supposing that it occurred independently to Bacon about the same time.

L.

Bacon's Advancement in Learning (Vol. ii., p. 396.).—The writer in "NOTES AND QUERIES" speaks of the English text as being original, and the Latin a version of Lord Bacon's *Instauratio Magna*; is he not mistaken? In reality there were two originals of that work, as we learn from Mallet's account prefixed to the folio edition of Bacon's works in 4 vols. London, 1740, p. xvii. et seq. (vol. first). The first edition was in English, London, 1605, and is to be found in the Bodleian. The Latin, published in 1623, is said by Mallet to be the work of Bacon himself, with the assistance of some friends, after he had enlarged and corrected the original; it is from this that Wats' version is made, which is very exact and faithful to its original. The title-page is engraved on copper by Marshall, with this inscription:

"INSTAVR. MAG. P. I. OF THE ADVANCEMENT AND PROFICIENCE OF LEARNING or the PARTITIONS OF SCIENCES, IḶ Bookes, Written in Latin by the Most Eminent, Illustrious, and Famous LORD FRANCIS BACON, Baron of Verulam, Vicont St. Alban, Counsilour of Estate, and Lord Chancellor of England, Interpreted by GILBERT WATS, OXFORD: Printed by Leon. Lichfield, Printer to the Vniversity, for Rob. Young and Ed. Forrell, **CICXCXL**."

The passage referred to is at p. 36.:

"Indeed, to speak truly, *Antiquitas seculi juventus mundi*, certainly our times are the ancient times, when the world is now ancient, and not those which we count ancient, *ordine retrogrado*, by a computation backward from our own times."

Now this agrees exactly with Bacon's original Latin in Mallet's edition, vol. i. p. 43., except that *ordine retrogrado* is not in Italics; but in Bacon's English text (Mallet's edition, vol. ii. p. 431.), the coincidence in all respects is complete:

"And to speak truly, *Antiquitas sacculi, (sic) juventus mundi*. These times are the ancient times when the world is ancient, and not those which we account ancient *ordine retrogrado*, by a computation backward from ourselves."

Wats' version is the more exact of the two.

T.

In reply to the question of J., I send you some particulars about *Aumerle* or Albemarle.

The first Earl of this place, which is the name of a small town or territory in Normandy, was Otho, descended from the Earls of Champagne, and nearly related to William the Conqueror, to whom he fled for protection, having killed a great person in that country, and obtained this earldom and the Isle of Holderness, in Yorkshire, for his maintenance. The title remained in the heirs of Otho till the death of William, eighth Earl of Albemarle, 44th Henry III., when it reverted to the Crown, with the lordship of Holderness, and in the 9th of Richard II. he granted them to Thomas of Woodstock, summoned to parliament as "Thomas, Duke of Albemarle, the king's loving uncle."

Without enumerating the different persons upon whom our kings subsequently conferred this title as often as it became extinct or vacant, it will be sufficient for our purpose to show, that at the Restoration the dukedom of Albemarle was given to General Monk, who, according to Banks (*D. and E. Peerage*, vol. iii. p. 37.), had a certain degree of hereditary pretension to the name by which he was ennobled, inasmuch as he was descended from Margaret, eldest daughter and co-heir of Richard Beauchamp, Earl of Warwick and Albemarle; but this is not satisfactorily made out in Banks' table. At all events, the dukedom became again extinct on the death of Christopher Monk, the second Duke of Albemarle, in 1688, S.P.; but the name was once more revived in 1695-6, by William III., in favour of Arnold Joort Van Keppel, Lord of Voorst, who had attended the king in several campaigns, and was his Master of the Robes, and on the 10th of February in that year created "*Earl of Albemarle in Normandy*;" the title having been doubtless selected as one so frequently enjoyed by persons of the highest consideration, and not in any way resting upon an hereditary claim.

BRAYBROOKE.

Audley End.

Replies to Minor Queries.

Cromwell Poisoned (Vol. ii., p. 393.).—Your correspondent P. T. queries if there be any other statement than that which he adduces respecting Cromwell having been poisoned. I would refer him to the *Athenæ Oxoniensis* of Anthony à Wood, vol. ii. p. 303.,^[2] in which it is stated that Dr. George Bate's friends gave him credit for having given a baneful dose to the Protector, to ingratiate himself with Charles II. Amidst all the mutations of those changeful times, and whether Charles I., Cromwell, or Charles II. were in the ascendant, Dr. George Bate always contrived to be the chief state physician. In Whitelock's *Memorials of the English Affairs* (1732), p. 494, it appears that the Parliament, in 1651, ordered Dr. Bate to go into Scotland to attend the General (Cromwell), and to take care of his health; he being his usual physician in London, and well esteemed by him. He wrote a work styled *Elenchus Motuum nuperorum in Angliâ*. This was severely scrutinised in another, entitled *Elenchus Elenchi; sive Animadversiones in Georgii Batei, Cromwelli Paricidæ, aliquando Protomedici, Elenchi Motuum nuperorum in Angliâ. Autore Robt. Pugh; Parisiis, 1664*.

Dr. Bate, who died 19th April, 1669, was buried at Kingston upon Thames.

§ N.

Nov. 9. 1850.

Footnote 2:(return)

I allude to the old edition, 2 vols. Lond. 1691-2, folio; not having any other at hand.

"*Never did Cardinal bring Good to England*" (Vol. ii., pp. 424, 450.).—BERUCHINO is right in his suggestion that Dr. Lingard may accidentally have omitted a reference to the place from whence he really derived this saying; for Hall tells us in his *Chronicle* (ed. 1809, p. 758.), that

"Charles, Duke of Suffolke, seeing the delay, gave a great clappe on the table with his hande and said, 'By the masse, now I see that the olde saied sawe is true, *that there was never Legatt nor Cardinall that did good in Englande*.'"

Whether Charles Brandon was a reader of *Piers Ploughman*, I know not; but the following passage from that poem proves he was giving expression to a feeling which had long been popular in this country. I quote from Mr. Wright's edition, published by Pickering:

"I knew nevere Cardinal
That he ne cam fra the Pope;
And we clerkes, whan thei come,
For hir comunes paieth,
For hir pelure and hir palfreyes mete,
And pilours that hem folweth.

"The comune *clamat cotidie*
Ech a man til oother,

*The contree is the corseder
That Cardinals comme inne;
And ther thei ligge and lenge moost,
Lecherie there regneth."*

L. 13789—13800.

Mr. Wright observes in a note upon this passage, that "the contributions levied upon the clergy for the support of the Pope's messengers and agents was a frequent subject of complaint in the thirteenth and fourteenth centuries."

THETAS.

Gloves not worn in the Presence of Royalty (Vol. i., p. 366.).—

"This week the Lord Coke, with his gloves on, touched and kissed the King's hand; but whether to be confirmed a counsellor, or cashiered, I cannot yet learn."—Letter in *Court and Times of Charles I.*, dated April, 1625.

W. DN.

Nonjurors' Oratories in London (Vol. ii., p. 354.).—

"Nothing, my lord, appears so dreadful to me, as the account I have of the barefaced impudence of your Jacobite congregations in London. The marching of the King's forces to and fro through the most factious parts of the kingdom, must (in time) put an end to our little country squabbles; but your *fifty churches* of nonjurors could never be thus daring, were they not sure of the protection of some high ally."—Letter from Bishop Nicholson to Archbishop Wake, dated Rose, Sept. 20. 1716. in Ellis's *Letters*, Series iii.

W. DN.

"*Filthy Gingran*" (Vol. ii., p. 335).—I have found the following clue to the solution of my Query on this point:—

"Gingroen (gin-croen) *s. f.*, the toad-flax, a kind of stinking mushroom."—Owen's *Welsh Dictionary*.

{468} There is, however, some mistake (a high authority informs me) in the explanation given in the dictionary. Toad-flax is certainly not a "mushroom," neither does it "stink." Is the Welsh word applied to both equivocally as distinct objects? In Withering's *Arrangement of British Plants*, 7th edit., vol. iii., p. 734., 1830, the Welsh name of *Antirrhinum Sinaria*, or common yellow toad-flax, is stated to be *Gingroen fechan*.

I must still invite further explanation.

A. T.

Michael Scott (Vol. ii., p. 120.).—A correspondent wishes to know what works of Michael Scott's have ever been printed. In John Chapman's Catalogue for June, 1850, I see advertised

"Michael Scott's *Physionomia*, Venet. 1532.
——— *Chyromantia del Tricasso da Ceresari*, 2 vols. in 1, 1532."

H. A. B.

The Widow of the Wood (Vol. ii., p. 406.).—Your correspondent is referred to Lowndes's *Bibliographical Manual*, vol. iii. p. 1868, for some mention of this work. It is there stated that the late eminent conveyancer, Francis Hargreave, the step-son of the lady, "bought up and destroyed every copy of this work that he could procure."

J. H. M.

Bath.

The Widow of the Wood, 1775, 12mo., pp. vi. and 208. (Inquired after at Vol. ii, p. 406.)—I have this book. It appears to be a Narrative of Complaint of the widow of "John Wh—y, Esq.," of "Great H-y-w—d" (Great Heywood, near Stafford), against Sir W—m W—y in the same neighbourhood.

THOMAS KERSLAKE.

Bristol.

Modum Promissionis (Vol. ii., pp 279. 347.).—Your correspondent C. H. has not solved my difficulty as to *modum promissionis*. In the hope that he, or others, will still kindly endeavour to do so, I subjoin the context in which it stands:—

"Noluit Jethro legem posteris figure: sed, quoad quietam stationem adeptus esset populus, remedium præsentibus incommodis, atque (ut vulgo loquitur) modum promissionis ostendit."

An old French translation renders it:—

"Il n'a point donc voulu mettre loy pour la posterité: mais seulement remedier aux incommoditez presentes *par manière de provision* (comme on dit)," &c.

The general import of the passage is, that Jethro's counsel to Moses, as to the appointment of rulers over the people, was not intended to apply to Canaan, but only to their sojourn in the wilderness.

I do not see how the "formula professionis monasticæ" helps us; unless, indeed, "modus promissionis" were a kind of temporary and conditional vow, which does not appear in Ducange.

C. W. B.

End of Easter (Vol. ii., p. 9).—Should not the end of Easter be considered its octave—Low Sunday?

J. W. H.

First Earl of Roscommon (Vol. ii., p. 325.).—There was, in the burying-ground of Kilkenny-West, some thirty-five years or more ago, an old tombstone belonging to the Dillon Family, on which was traced the genealogy of the Roscommon branch from one of the sons of the first earl (if I remember right, the third or fourth), down to a Thomas, who had, I have heard my father say, a son called Garrett, who had issue two sons, Patrick and Thomas. Patrick was always, in that part of the country, *considered the heir* to this title. Patrick and Thomas had issue, (living or dead I know not), but should imagine dead; as, had they been living, they would no doubt have come forward when the late earl claimed the title, as he claimed it as being descended from the youngest son of the first earl, whereas Patrick and Thomas were certainly the descendants of one of the elder sons of the first earl; and therefore, had the sons of either Patrick or Thomas come forward, it would no doubt have been decided in their favour. On this account, it was several years before the late earl's claim was fully confirmed, as it was thought that some of the descendants of the elder branches might come forward. This would have attracted my attention earlier had I not been abroad.

AN HIBERNIAN.

Mivart's Hotel, London.

Dryden's "Absolom and Achitophel" (Vol. ii. p. 423.).—The passage in *Absolom and Achitophel* is taken from Fuller's *Profane State*, speaking of Alva:

"He was one of a lean body and visage, as if his eager soul, biting for anger at the clog of his body, desired to fret a passage through it;"

and from Carew, p. 71.,

"The purest soul that ere was sent
Into a clayey tenement."

C. B.

Cabalistic Author (Vol. ii., p. 424.).—"W. C. or twice five hundred." The meaning is very evident. V. signifies five, and C. one hundred. W. is two V's, therefore W. C. twice five hundred.

TERRA MARTIS.

\ [Another correspondent points out that W. C., the author, may probably be *William* Cooper the printer.] \

Twickenham—Did Elizabeth visit Bacon there? (Vol. ii., p. 408.).—

"At Twickenham Park, either in this [1592] or the following year, through the immediate interest of his steady patron, the Earl of Essex, Mr. Francis Bacon had the honour of entertaining Queen Elizabeth, where he presented her with the sonnet in honour of that generous nobleman."—Nichols's *Progresses of Queen Eliz.*, 2d ed. iii. p. 190.

J. I. D.

Legend of a Saint and Crozier (Vol. ii., p. 267.).—The incident is related of St. Patrick and one of the kings of Cashel, and formed the subject of the first picture exhibited by James Barry. In the *Pursuit of Knowledge under Difficulties*, London, 1831, (art. Barry, p. 159.) it is stated that:

"The picture was painted in his twentieth or twenty-first year, on the baptism by St. Patrick of one of the kings of Cashel, who stands unmoved while the ceremony is performed, amidst a crowd of wondering spectators; although the saint, in setting down his crosier, has, without perceiving it, struck its iron point through the royal foot."

ESTE.

Becket (Vol. ii., pp. 106. 270. 364.).—It so happens that, before seeing, MR. VENABLES' communication, with his quotations from the *Monasticon* (Vol. ii., p. 364), I had taken an opportunity of looking into a friend's copy of that work, and had there found what seems to be a key to the origin of the designation "*St. Thomas of Acon* or *Acres*." It is stated, in a quotation from Bp. Tanner, that

"The hospital [in Cheapside] consisted of a master and several brethren, professing the rule of St. Austin, but were of a particular order, which was about this time instituted in the Holy Land, viz. *Militiæ Hospitales S. Thomæ Martyris Cantuariensis de Acon*, being

and the same title occurs in the charter of Edward III. (*ibid.*) Now it appears to me that the words *de Acon* here relate, not to the saint, but to the order which took its name from him; and this view is confirmed by the passage which Mr. VENABLES quotes from *Matthew of Westminster*, as to the foundation of a chapel in honour of St. Thomas, at Acre, in Syria, A. D. 1190. It is easy to suppose that in course of time, especially when the origin of the designation had been cast into the shade by the cessation of the Crusades, and the ruin of the great order to which the brethren of St. Thomas were at first attached, the patron himself may have come to be styled *de Acon* or *of Acres*: and this seems to be the case in the Act of 23 Hen. VI. (*Monast.* vi. 247.)

Allow me to ask a question as to another point in the history of Becket. Among his preferments is said to have been the parish of "St. Mary *Littory* or *ad Litters*," which is commonly supposed to mean St. Mary-le-Strand.^[3] My friend Mr. Foss, in his elaborate work on *The Judges of England*, contradicts this, on the ground that there was then no parish of that name; and he supposes St. Mary-at-Hill to be intended. Now the words *ad Litters* would be alike applicable as a description in either case but it appears to me that, if the city church were meant, it would be styled, as it usually is, *ad Montem*, and that *ad Litters* is Latin for *le Strand*. Was there not then an ancient church so called, until the demolitions of Protector Somerset in that quarter? And is not the common belief as to Becket's parish correct? I ask in great ignorance, but not without having vainly searched some books from which information might have been expected.

J. C. R.

Footnote 3:(return)

We have in the name of this church an answer to A. E. B.'s Query, Vol. ii., p. 396., as to whether the Strand was ever known as *Le Strand*,—the Church of St. Mary-le-Strand.
—ED.

Aërostation (Vol. ii., pp. 199. 317. 380.).—I happen to remember a few old verses of a squib on Lunardi, which may be enough seasoned with the dust of oblivion to interest some of your readers.

"Good folks, can you believe your eyes?
Vincenzo di Lunardi
Has made a voyage to the skies,
That foreigner foolhardy!

"He went up in a round baloon
(For moon is luna, Latin),
To pay a visit to the moon;
A basket-boat he sat in.

"And side by side the moon, he cried
'How do, fair cousin moon? eh!'
Through telescopes they were espied,
Baloon—Lunardi—Luna.

* * * * *

"When weary on the wing, to perch
Once more, and air abandon,
Quite apropos he swooped in search
Of solid earth to 'Stand-on.'^[4]

* * * * *

"Now after all remains to tell
How learned Mr. Baker,
Set up a *moonstone* where he fell,
And called the field 'wise-acre.'

Perhaps some of your correspondents could supply the remaining stanzas. I fancy there were several more. As far as I can remember, they chiefly related to M. Lunardi's conversation with the moon, which, involving some political allusions, did not so much hit my youthful imagination at the time. When a boy, I have frequently heard my father repeat the lines.

C. J. F.

Footnote 4:(return)

Standon, Herts, where he alighted.

Aërostation, Works on (Vol. ii., pp. 317. 380.).—If your correspondent who inquires respecting works on aërostation will look into the *Revue des Deux Mondes* for October 15, he will find an article on that subject, detailing the various attempts made from the time of Montgolfier down to a very recent period.

A still later communication has been made to the world in the French newspaper, *La Presse*, of

yesterday's date (Nov. 7th), relating, in terms of exultation, a successful experiment made in Paris by Messrs. Julien and Arnault to steer a machine *against the wind*, in which hitherto impracticable attempt they are said to have completely succeeded at repeated times, and the mechanical means by which they attained their object are detailed.

J.M.

Oxford, Nov. 8.

Kilt (Vol. ii., p. 62.).—Your correspondent Σ. will find some information regarding the introduction of the *kilt* into Scotland in a volume entitled *Notes to assist the Memory in various Sciences*, 2d edition, London, Murray, 1827. I quote the passage, p. 297.:

"*The Pheliebeg*. Thomas Rawlinson, an iron-smelter and an Englishman, was the person who, about or prior to A. D. 1728, introduced the pheliebeg, or short kilt, worn in the Highlands. This fact, very little known, is established in a letter from Ewan Baillie, of Oberiachan, inserted in the *Edinburgh Magazine* for 1785, and also by the Culloden Papers."

The writer of that work, and of that *daring* statement, was, I have been informed, a Scottish military gentleman of the name of Hamilton. This origin of the kilt is also mentioned by Mr. Robert Chambers in his *Life of Duncan Forbes, of Culloden*. See his *Biographical Dictionary of Eminent Scotsmen*.

SCOTUS SECUNDUS.

Edinburgh, Nov. 22.

Bacon Family (Vol. ii., p. 247.).—The origin, of this surname is to be found, I conceive, in the word *Beacon*. The man who had the care of the *Beacon* would be called *John* or *Roger of the Beacon*. *Beacon Hill*, near Newark, is pronounced in that locality as if spelt *Bacon Hill*.

W. G. S.

Mariner's Compass (Vol. ii., p. 56.).—The "fleur de lis" was made the ornament of the northern radius of the mariner's compass in compliment to Charles of Anjou (whose device it was), the reigning king of Sicily, at the time when Flavio Gioja, the Neapolitan, first employed that instrument in navigation.

O. P. Q.

Arabic Numerals, Brugsch (Vol. ii., pp. 294. 424.).—*Brugsch, Numerorum apud Veteres Ægyptos demoticorum Doctrina. Ex Papyris et Inscriptionibus nunc primum illustrata*. 4to., with five plates of facsimiles, &c., is published in this country by Williams and Norgate, Henrietta Street, Covent Garden, where J. W. H. may see it, or whence he may get any information he may require respecting it.

W.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Mr. Bohn has just issued a new volume of his Antiquarian Library; and we shall be greatly surprised if it does not prove one of the most popular of the whole series. It is a new and greatly enlarged edition of Mr. Keightley's *Fairy Mythology illustrative of the Romance and Superstition of various Countries*, a work characterised alike by a quick perception of the beauty of the popular myths recorded in its pages, the good taste manifested in their selection, and the learning and scholarship with which Mr. Keightley has illustrated them. The lovers of folk-lore will be delighted with this new edition of a book, which such men as Goethe, Grimm, Von Hammer, Douce, and Southey have agreed in commending; and of which the appearance is particularly well timed, for a fitter book for fire-side reading, or a Christmas present, we know not than this edition of Keightley's *Fairy Mythology*, with its inimitable frontispiece by George Cruikshank, which alone is worth the price of the volume.

Whitaker's *Clergyman's Diary and Ecclesiastical Calendar* is intended to supply a want which is acknowledged to have been long felt by the clergy, though the lawyer and man of business have been for many years well supplied with works of a similar character. A glance at the Table of Contents shows how much valuable matter, of especial interest to our clerical friends, has here been collected from various sources for their information; and to prove the value of a work destined, we have no doubt, to find for many years an extensive and well-deserved patronage.

Few of our readers but have tested and found the value of Mrs. Cowden Clarke's *Concordance to Shakspeare*; and few are the nurseries into which some of her clever and kindly books for children have not found their way; so that albeit her projected series of tales, *The Girlhood of Shakspeare's Heroines*, scarcely belongs to the class of works usually noticed in our columns, we gladly find in Mrs. Clarke's love of children and reverence for Shakspeare, an excuse for saying a few words in favour of her good work of tracing the probable antecedents in the history of some of Shakspeare's heroines.

We have received the following Catalogues:—Edward Stibbs' (331. Strand) Catalogue, Part I, of a Valuable Collection of Books; W. S. Lincoln's (Cheltenham House, Westminster Road) Catalogue No. 63. of English and Foreign Second-hand Books.

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

NOTICES TO CORRESPONDENTS.

NORVICENSIS *is informed that upon reference to Stewart's (11. King William Street) Catalogue, we find No. 1304. Dodd's Commentary, 3 vols. folio, 1770, marked at 2l. 16s. The work is esteemed for the notes of Locke, Waterland, and Clarendon, which it contains.*

We have again to request the indulgence of many of our correspondents for the postponement of their communications.

We have to thank several correspondents for correcting an oversight in Dr. Bell's article on Julin. The line

"Story, Lord bless you, I have none to tell, Sir,"

is from Canning's Knife Grinder, and not from the Ancient Mariner.

Communications should be addressed to the Editor of NOTES AND QUERIES, care of MR. BELL, No. 186. Fleet Street.

Part XIII. for November, price 1s. 3d., is now ready for delivery.

NOTES AND QUERIES *may be procured, by order, of all Booksellers and Newsvenders. It is published at noon on Friday, so that our country Subscribers ought not to experience any difficulty in procuring it regularly. Many of the country booksellers, &c., are, probably, not yet aware of this arrangement, which will enable them to receive NOTES AND QUERIES in their Saturday parcels.*

Errata.—P. 434. col. 1, l. 33, for "collecion" read "collection"; p. 449. col. 1, l. 56, for "letter" read "letters," and l. 57. for "writs" read "writ"; col. 2. l. 15, for "cheat" read "escheat"; and l. 26, for "ne" read "in."

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By order of the Committee,
J. G. COCHRANE, Secretary and Librarian.
November, 1850.

THE GENTLEMAN'S MAGAZINE for DECEMBER contains the following articles:—1. An Evening with Voltaire, by Mr. R. N. Neville; 2. The New Cratylus; 3. Old Ballads from the Bright Collection; 4. The Abbé de Saint-Pierre; 5. Norman Crosses (with Engravings); 6. Duchess of Queensberry and Gay; 7. Dryden and Flecknoe; 8. Legends of the Monastic Orders; 9. T. Lodge and his Works; 10. Birth of the Old Pretender; 11. History of Winchelsea (with Engravings); 12. Autobiography of Mr. Britton; 13. The recent Papal Bull historically considered: with Notes of the Month, Review of New Publications, Literary and Antiquarian Intelligence, Historical Chronicle, and OBITUARY, including Memoirs of Lord Rancliffe, Lord Stanley of Alderley, Lord Leigh, Chief Justice Doherty, Rev. Dr. Thackeray, John Jardine, Esq., Thomas Hodgson, Esq., F.S.A., Newcastle, &c., &c. Price 2s. 6*d.*

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The Magazine for January, 1851. will contain a Portrait of the late Thomas Amyot, Esq., Treasurer of the Society of Antiquaries.

NICHOLS AND SON, 25. Parliament Street.

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THE ROMAN CATHOLIC CONTROVERSY.—At the present crisis, when the extraordinary aggression of Pope Pius IX. on the rights of the Church and Sovereign of England renders a thorough acquaintance with the Roman Catholic Controversy most essential, the Council of the PARKER SOCIETY are desirous of calling public attention to the WORKS of the REFORMERS which they have issued.

These are the writings of Archbishop Cranmer, two vols.; Bishop Ridley, Latimer, two vols.; Coverdale, two vols.; Jewel, three vols. completed, the fourth nearly ready; also those of Tyndale, three vols.; Becon, three vols., &c.

The annual subscription to the Society is 1*l.*, to be paid in advance, for which each member receives four volumes. In the concluding volume of Bishop Jewel's works will appear, among other treatises, his "View of a Seditious Bull," being that issued by Pius V. against Queen Elizabeth. The republication of this will be felt to be most seasonable at the present time, and the complete answers furnished by the Romanisers to all the Romish doctrines and assumptions will be found of the greatest interest and use.

The Council are anxious to facilitate as far as possible the desire of the Clergy and others to possess these important works; and as they have on hand copies of some of the authors named, they are prepared to dispose of these on reasonable terms. Application may be made to W. Thomas, Esq., 33. Southampton Street, Strand.

It is particularly requested that the members will pay their subscriptions for 1851 as early as possible. As the series of publications is now drawing to a close, this announcement is important, and the Council will feel greatly obliged by attention to it.

NOW READY, Cloth, One Shilling, THE GREEK CHURCH, a Sketch, by the Author of "Proposals for Christian Union."—CONTENTS: 1. Patriarchate of Constantinople; 2. Alienation of Eastern and Western Churches; 3. Athanasius and Arius; 4. Council of Florence; 5. Cyril Lucar.

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Tale 1 (PORTIA; the Heiress of Belmont) on the 1st December, 1850.

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*** END OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 58,
DECEMBER 7, 1850 ***

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