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\*\*\* START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 70,  
MARCH 1, 1851 \*\*\*

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## NOTES AND QUERIES:

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

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

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<b>No. 70.</b>	<b>SATURDAY, MARCH 1. 1851.</b>	<b>Price Threepence. Stamped Edition 4d.</b>
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## Notes.

### A WORD TO THE LITERARY MEN OF ENGLAND.

*"Twenty scholars in seven years might retrieve the worst losses we experience from the bigotry of popes and califs. I do not intend to assert that every Herculanean manuscript might, within that period, be unfolded; but the three first legible sentences might be; which is quite sufficient to inform the intelligent reader whether a farther attempt on the scroll would repay his trouble. There are fewer than thirty Greek authors worth inquiring for; they exist, beyond doubt, and beyond doubt they may, by attention, patience, and skill, be brought to light. \* \* With a smaller sum than is annually expended on the appointment of some silly and impertinent young envoy, we might restore all, or nearly all those writers of immortal name, whose disappearance has been the regret of genius for four entire centuries. In my opinion, a few thousand pounds, laid out on such an undertaking, would be laid out as creditably as on a Persian carpet or a Turkish tent."—Landor's Imaginary Conversations—Southey and Porson—Works, vol. i. p. 20.*

I call upon the literary men of England, upon the English government, and upon the public, to set the example in a glorious expedition, which, even in this age of wonders, is one of no little importance and magnitude. I conjure them to bear in mind the words I have placed at the head of this article,—the opinion of one of our best and most delightful authors. This opinion Mr. Landor, veiled under the eidolon of Porson, I feel assured, does not hold alone; I believe it to be engraven on the "red-leaved tablets" of the hearts of many more learned and more distinguished scholars

than myself, who am but as the trumpet which is to rouse the friends of classical literature to action; as the bell which awakens the reaper to his abundant harvest: but I will sustain, that on none of them is it cut more deeply or more inextinguishably than on mine.

I propose that the friends of Classical, Scandinavian, and Oriental literature form themselves into an Association for the Rescue of the many ancient MSS. in the Greek, Latin, Anglo-Saxon, Norwegian, Zend, Sanscrit, Hebrew, Abyssinian, Ethiopian, Hindostanee, Persian, Syriac, Arabic, Armenian, Coptic, Turkish, and Chinese languages:—that application be made to government for the pecuniary furtherance of this enterprise;—and that the active co-operation of all foreign literary men be secured.<sup>[1]</sup>

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Thus a careful and untiring search may be entered upon in all the regions of the earth where any MSS. are likely to be found, and the recovery or loss of the many inestimable authors of antiquity be made certain. Let the libraries of Europe be examined strictly and inquisitorially (and this will not be a heavy expense), and the new accessions to classical literature printed, the MSS. which present themselves of already known authors carefully examined, and the variations to the received text marked. How much this is wanted we experience in the corruptions of Sophocles, Æschylus, Thucydides, Plato, and Aristoteles! In this way much that is valuable may be recovered; much that is matter of discussion set at rest. Let me instance the Babrian fables, and the discovery of Mr. Harris at Alexandria; who, it was remarked to me, might have discovered the whole, instead of a part, had proper hands unfolded the mummy.

On the advantages of this search, it were useless to expatiate: every one is sensible of it, and, sooner or later, it *must* occur. Let us not allow our grandchildren to surpass us in everything, but let us set about this ourselves. Monstrous as the idea seems, it is simple of execution.

I will not take up the space so kindly afforded me by the Editor of "NOTES AND QUERIES" with speculation. The Association should be composed of a Literary Section and a Business Section: the first to be under the administration of a President and an efficient Board of Examiners, to look into literary matters, and examine and appoint the proper officers of the Investigation Parties; which parties must be composed of clever, adventurous, hardy, and adroit men, obtaining the assistance of the natives wherever they may be carrying on their researches; the Second Section to be under the direction of a Chairman and Finance Committee, to which the officers of the subordinate departments render their accounts.

I know not whether more will be required of me on this subject; very likely not: but I reserve much that I could say, until that time. I have now only to thank the Editor for inserting this long, but I will not say, wholly uninteresting proposal.

KENNETH R. H. MACKENZIE.

February 18. 1851.

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

I need not remind you how favourable an opportunity is presented by this year.

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## THE ESSAY ON SATIRE.

Dryden, as sir Walter Scott observes, left a name in literature "second only to those of Milton and Shakspeare"; but, popular as his writings were, he gave no collective edition of his poetical or dramatic works. The current editions of his poems may therefore be open to censure, both on the score of deficiency and redundancy—and such I believe to be the fact.

An *Essay on satire*, itself a coarse satire, has been ascribed to him for more than a century on dubious authority, and the correctness of this ascription has been properly suggested as a question for examination.

We have to decide on the credibility of two opposite statements, as made in the publications about to be enumerated:—

1. "The works of John Sheffield, earl of Mulgrave, marquis of Normanby, and duke of Buckingham. LONDON: printed for John Barber, 1723. 4<sup>o</sup>. 2 vols."
2. "The works of John Sheffield, earl of Mulgrave, marquis of Normanby, and duke of Buckingham. Printed for John Barber, alderman of LONDON, 1726. Small 8<sup>o</sup>. 2 vols."
3. "Original poems and translations, by John Dryden, Esq. LONDON: printed for J. and R. Tonson, 1743. 12<sup>o</sup>. 2 vols."

In the two former publications, the poem appears as the entire composition of the noble author, and is said to have been "written in the year 1675." In the latter publication it appears without date, and is said to be "by Mr. Dryden and the earl of Mulgrave."

The publications were posthumous, and as the editors afford no explanation of the point in dispute, we must consult the reputed authors.

In the year 1691, as an advertisement to *King Arthur*, a dramatic opera, Dryden printed a catalogue of his "plays and poems in quarto," in order to prevent future mis-ascriptions. The catalogue comprises ten poems, but no *Essay on satire*. The publisher of *King Arthur* was Mr. Jacob Tonson.

In 1682, the earl of Mulgrave published, anonymously, through the agency of Mr. Joseph Hindmarsh, an *Essay upon poetry*. It contains these lines:—

"The laureat here may justly claim our praise,  
Crown'd by *Mac-Fleckno* with immortal bays;  
Though prais'd and punish'd for another's rimes,  
His own deserve that glorious fate sometimes,  
Were he not forc'd to carry now dead weight,  
Rid by some lumpish minister of state."

In 1717, Mr. Tonson published *Poems by the earl of Roscommon*; and added thereto the *Essay on poetry*, "with the leave and with the corrections of the author." The lines shall now be given in their amended state, as they appear in that volume, with the accompanying notes:—

"The *Laureat*<sup>[2]</sup> here may justly claim our praise,  
Crown'd by *Mack-Fleckno*<sup>[3]</sup> with immortal bays;  
Tho' *prais'd* and *punish'd* once for other's<sup>[4]</sup> rhimes,  
His own deserve as great applause sometimes;  
Yet *Pegasus*<sup>[5]</sup>, of late, has born *dead weight*,  
Rid by some *lumpish* ministers of state."

Next to Dryden and the earl of Mulgrave, as authorities on this question, comes the elder Jacob Tonson. Both writers were contributors to his *Poetical miscellanies*. In 1701 he published *Poems on various occasions, etc. By Mr. John Dryden*. The volume has not the *Essay on satire*. The same Tonson, as we have just seen, gave currency to the assertion that Dryden was "ignorant of the whole matter."

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To this display of contemporary evidence must be added the information derivable from the posthumous publications enumerated in the former part of this article. The publication of 1723 was made by direction of the duchess of Buckingham. The couplet, "Tho' prais'd," &c., and the appended note, were omitted. In 1726 Mr. alderman Barber republished the volumes "with several additions, and without any castrations," restoring the couplet and note as they were printed in 1717. In the *Original poems* of Dryden, as collectively published in 1743, the joint authorship is stated without a word of evidence in support of it.

If we turn to the earlier writers on Dryden, we meet with no facts in favour of his claim to the poem in question. Anthony à Wood says, "the earl of Mulgrave was generally thought to be the author." This was written about 1694. The reverend Thomas Birch, a man of vast information, repeated this statement in 1736. Neither Congreve nor Giles Jacob allude to the poem.

The witnesses on the other side are, 1. The publisher of the *State poems*. 2. Dean Lockier. And 3. The reverend Thomas Broughton.

The *State poems*, in which the essay is ascribed to Dryden, may be called a surreptitious publication: it carries no authority. The testimony of Lockier, which is to the same effect, was never published by himself. It was a scrap of conversation held thirty years after the death of Dryden, and reported by another from memory. The reverend Thomas Broughton, who asserts the joint authorship of the poems, cites as his authority the *Original poems*, &c. Now Kippis assures us that he edited those volumes. On the question at issue, he could discover no authority but himself!

Dryden *may* have revised the *Essay on satire*. Is that a sufficient reason for incorporating it with his works? Do we tack to the works of Pope the poems of Wycherly and Parnell? We have authority for stating that Pope revised the *Essay on poetry*. Is it to be added to the works of Pope? Be it as it may, the poem was published, in substance, six years before Pope was born!

As the evidence is very brief, there can be no necessity for recapitulation; and I shall only add, that if about to edit the poetical works of Dryden, I should reject the *Essay on satire*.

BOLTON CORNEY.

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

Mr. *Dryden*.

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

A famous satirical poem of his.

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

A copy of verses called, *An essay on satyr*, for which Mr *Dryden* was both applauded and beaten, tho' not only innocent but ignorant, of the whole matter.

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## MACKLIN'S ORDINARY AND SCHOOL OF CRITICISM.

Mr. George Wingrove Cooke, in his valuable work, *The History of Party* (vol. iii, p. 66.), gives an admirable sketch of the life of Edmund Burke. Speaking of his early career, and of the various designs which he formed for his future course, we are told that "at *Macklin's Debating Society* he made the first essay of his powers of oratory."

Mr. Cunningham, in his *Handbook for London*, speaks of Macklin delivering Lectures on Elocution at Pewterer's Hall (p. 394.), and of his residence in Tavistock Row, Covent Garden (p. 484.); but he does not mention *Macklin's Debating Society*. I imagine that by this "Debating Society" is meant an *Ordinary and School of Criticism*, which that eminent actor established in the year 1754, in the Piazza, Covent Garden. Mr. W. Cooke, in his *Life of Macklin*, 1806, p. 199., says—

"What induced him [Macklin] to quit the stage in the full vigour of fame and constitution, was one of those schemes which he had long previously indulged himself in, of suddenly making his fortune by the establishment of a tavern and coffee-house in the Piazza, Covent Garden; to which he afterwards added a school of oratory, upon a plan hitherto unknown in England, founded upon the Greek, Roman, French, and Italian Societies, under the title of *The British Inquisition*."

The first part of this plan (the public ordinary) was opened on the 11th of March, 1754; and an amusing account of its operations may be found in Angelo's *Pic Nic*, p. 32. The second part of "Macklin's mad plan," as it was then termed, "The British Inquisition," commenced proceedings on the 21st of November in the same year; and here, according to the first advertisement, "such subjects in Arts, Sciences, Literature, Criticism, Philosophy, History, Politics, and Morality, as shall be found useful and entertaining to society, will be lectured upon and freely debated."

EDWARD F. RIMBAULT.

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## "LOVE'S LABOUR'S LOST (Act II. Scene 1.).

"It is odd that Shakspeare should make Dumain inquire after Rosaline, who was the mistress of Biron, and neglect Katharine, who was his own. Biron behaves in the same manner.—Perhaps *all* the ladies wore masks.—STEEVENS.

"They certainly did."—MALONE.

"And what if they did?"—QUERY.

In what possible way can the circumstance of the ladies *wearing masks* lessen the inconsistency pointed out by Steevens?

Rosaline has been immediately singled out by her former admirer—

"Did I not dance with you in Brabant once?"

—a circumstance quite inconsistent with uncertain identity afterwards.

But if the gentlemen really did mistake the identity of their ladies, Boyet's answers must have misled them into a similar mistake in *their names*: so that the natural consequence would have been, that each lover would afterwards address his poetical effusion *nominally* to the wrong lady! which does not appear to have been the case.

Therefore, even if the masking be admitted, it can in no way lessen the inconsistency of the cross questions, which to me appears to have arisen from a most palpable instance of clerical or typographical transposition.

Steevens was on the right scent, although he rejected it in the same breath, when he said,—

"No advantage would be gained by *an exchange of names*, because the last speech is determined to Biron by Maria, who gives a character of him after he has made his exit."

This is a good reason against a transposition in the *male* names, but it is none whatever against the same occurrence in the ladies' names; and consequently it is there that the true solution of the difficulty must be sought.

If we admit that a substitution may have occurred, of "Rosaline" for "Katharine," in Boyet's answer to Dumain, and *vice versâ* in his answer to Biron, all difficulty disappears at once.

The completeness with which the idea of transposition not only accounts for the existence of the error, but at the same time suggests the manner in which it may be corrected, ought of itself to

secure its reception, even if it were not corroborated in a very singular way by the following collateral circumstance.

It may be observed that Boyet points out two of the ladies, not only by name, but also by styling them "heirs;" one of Falconbridge, the other of Alençon. Now in their previous descriptions of their respective lovers, one of the ladies (Maria) says she had met Longaville at a marriage of a "Falconbridge;" another lady (Katharine) says she had met Dumain at "Duke Alençon's." When, therefore, we find that Boyet, in reply to Longaville's question, designates *Maria* as "heir of Falconbridge," it is in direct analogy that he should, in answer to Dumain's question, designate *Katharine* as "heir of Alençon;" but, in consequence of the transposition of names, Boyet appears, as the text now stands, to confer that designation, not upon Katharine, but upon Rosaline, whom Biron had met at Brabant!

There can be no doubt, therefore, that the names of Katharine and Rosaline have been transposed *contrary to the author's intention*, and the only wonder is—not that such a very commonplace error should have been committed—but that it should have been suffered to remain through so many editions up to the present time.

A. G. B.

Leeds, Feb. 10. 1851.

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### NOTES ON NEWSPAPERS.

I send you the following, as a help to "Materials for a satisfactory History of Newspapers," alluded to in the last volume of "NOTES AND QUERIES," p. 375.

I have in my possession some old newspapers, ranging from 1691 to 1694, entitled *A Collection for Improvement of Husbandry and Trade*, edited by John Houghton, F.R.S., St. Bartholomew Lane, behind the Royal Exchange, London. The size is a small folio, published weekly, generally every Friday. It was carried on for some time merely as a single leaf, with no advertisements. In this form, the editor says—

"These papers are 2*d.* each here, and anybody may have them by the post. But where that is thought too much, it may be eased by ten or twelve obliging themselves constantly to take them from a bookseller, coffee-man, or some other, who may afford to pay a carrier, and sell them there for 2*d.*, or at most 3*d.*; or carriers themselves may gain well, if they'll serve the country gentlemen. And any such bookseller, coffee-man, or carrier, that will apply themselves to me, shall have good encouragement, with liberty to return those that won't sell."

Ultimately the editor determined on admitting advertisements. He then doubled the size of his paper, making it two leaves instead of one. In reference to this increased size he says,—

"My collection I shall carry on as usual. This part is to give away; and those who like it not, may omit the reading. I believe it will help on trade, particularly encourage the advertisers to increase the vent of my papers. I shall receive all sorts of advertisements, but shall answer for the reasonableness of none; unless I give thereof a particular character, on which (as I shall give it) may be dependence, but no argument that others deserve not as well."

"I am inform'd that great numbers of gazettes are each time printed, which makes them the most universal intelligencers; but I'll suppose mine their first handmaid, because it goes (tho' not so thick, yet) to most parts. It's also lasting, to be put into volumes with indexes; and particularly there shall be an index of all the advertisements, whereby, for ages to come, they may be useful. I have publish'd on the subject of Husbandry and Trade, two quarto volumes, three folio volumes, with the great sheet of taxes, acres, houses, &c.; and am weekly carrying on this paper, which may be brought to anybodies house within the Bills of Mortality, or penny post, for one penny the week; and anywhere else in England (where enough will encourage a bookseller or carrier). The volumes may be had from most booksellers of England, Scotland, or Ireland."

The Collection, which the editor will carry on as usual, refers to the single sheet. The Gazette must have been the London Gazette. In what sort of way the editor could suppose that advertisements could be useful for ages to come, we, in this age of enlightenment and knowledge, are at a loss to conceive. The great sheet of taxes, acres, houses, &c., I have, and may give you an account of its contents at some future time. The first page of the paper was always devoted to a letter from the editor's own pen on husbandry, trade, chemistry, domestic cookery, and a variety of other topics. The editor appears to have been a spirited man, who collected with great care and diligence a great variety of facts whereby to interest his readers. The advertisements are very curious, specimens of which I will give you in another communication. Each paper contains the weekly prices of wheat, rye, barley, malt, oats, horse beans, peas, coals, hops, hay, tallow, and wool, in all the counties of England and Wales; the prices of provisions in London; also a weekly statement of wind and weather; the number of deaths, and their causes; the number of christenings and burials, specifying how many of each sex. The editor often concludes a column of information by stating, "this is all I see useful to posterity." He not only

appears to have been a man of an active mind, but also a very kind man; for he says to those who advertise in his paper for situations, &c., that "if they apply themselves to me, I'll strive to help them." He appears also to have kept a shop, or at least to have traded in certain articles: for in one of his papers is this advertisement:—

"In my first volume of 1682, I publish'd my own selling of chocolate, and have sold in small quantities ever since: I have now two sorts, both made of the best nuts, without spice or perfume; the one 5s., and the other 6s. the pound; and I'll answer for their goodness. If I shall think fit to sell any other sorts, I'll give notice.

JOHN HOUGHTON."

By this advertisement we get at the date when the paper was first published.

H. M. BEALBY.

North Brixton.

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### MR. GOUGH'S TRANSLATION OF THE HISTORY OF THE BIBLE.

The original work is thus described by Brunet, in his *Manuel*, Paris, 1842, vol. ii. p. 583.:

"Histoire du Vieux et du Nouveau Testament (par Dav. Martin), enrichie de plus de 400 fig. Anvers (Antwerp), P. Mortier, 1700, 2 vol. gr. in fol."

This work is usually called *Bible de Mortier*. It is not a difficult book to be met with, but the price varies considerably according to the state of the plates.

H. F.

*Mr. Gough's Translation of the History of the Bible* (Vol. iii., p. 100.).—A friend has furnished me with the following extract from the *Manuel du Libraire* of M. J. C. Brunet in reply to my inquiry who was the author of the original history. It is taken from tom. i. p. 544.

"Histoire du V. et du N. Testament (par Dav. Martin), enrichie de plus de 400 fig. Anvers (Antwerp), P. Mortier, 1700, 2 vol. gr. in fol."

M. Brunet informs us that copies of these volumes are valued by the state of the plates; one of which, in the Apocalypse, having been broken, was mended with nails, which marked the impression, and gave the distinction of copies before or with the nails.

As there can be no doubt but that most booksellers take in your useful publication, one of them may be induced to inform the undersigned if he has a copy for sale, and the price.

J. M. GUTCH.

Worcester.

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### Minor Notes.

*Origin of Harlequins.*—In a note to his translation of Priscus' "History of the Embassy sent to Attila by Theodosius the Younger" (*Hist. Civiliz.* app. iii. vol. ii. p. 430., Bogue's edit. European Library), M. Guizot remarks, alluding to the appearance of Zercho, a Moor, at Attila's feast:

"Is it not singular to find an harlequin at the court of Attila? Yet such is the origin of these buffoons. The colour of the black slaves, the strangeness of their face and manners, caused them to be sought after as excellent ministers of mirth; to complete the singularity, Zercho asks his wife at the hands of Attila, closely paralleling Harlequin demanding Columbine."

Is this account of the origin of Harlequins generally acquiesced in? I should be obliged by any early notice of the character of Harlequin, and his introduction on the English or any foreign stage.

E. L. N.

*Monosyllables.*—Among the many correspondents who have sent you specimens of monosyllabic poetry, I have seen no one who has quoted this very singular passage from Phineas Fletcher's *Purple Island*. It is *far more striking* than anything you have yet inserted on this subject.

Canto I. Stanza 7.

"New light new love, new love new life hath bred;  
A life that lives by love, and loves by light;  
A love to Him to whom all loves are wed;  
A light to whom the sun is darkest night:  
Eye's light, heart's love, soul's only life He is;  
Life, soul, love, heart, light, eye, and all are His;  
He eye, light, heart, love, soul; He all my joy and bliss."

In seventy words only *one* of more than a syllable; the alliteration in the second line is likewise noticeable.

H. A. B.

Trin. Col., Cambridge.

*The Breeches, or Geneva Bible* (Vol. iii, p. 17.).—I have before me a copy of Christopher Barkar's edition of the "Breeches" Bible, 1576, small folio, in which, on the fly-leaf, is the following interesting note in the handwriting of the late Francis Douce:—

"It is generally conceived that the peculiarity, 'and they sewed fig tree leaves together, and made themselves breeches,' belongs exclusively to this Bible, but it is a mistake. The Saxon version of Ælfric has, '*and sewed fig-leaves, and worked them WEED-BREECH, or cloaths for the breech.*' Wicliffe also translates 'and maden hem *breechis*;' and it is singular that Littleton, in his excellent *Dictionary*, explains *perizomata*, the word used in the Vulgate, by *breeches*. In the manuscript French translation of Petrus Comestor's *Commentary on the Bible*, made by Guiars des Moulins in the 13th century, we have 'Couvertures tout autres-sint comme unnes petites *braies*.'"

EDWARD F. RIMBAULT.

*Etymology of Mushroom*.—In the sixteenth century this word appears generally to have been spelt *Mushrump*. Nares, in his valuable *Glossary*, gives an instance from Marlow's play of *Edward the Second*, 1598; but there is an earlier example in Robert Southwell's *Spiritual Poems*, 1595:

"He that high growth on cedars did bestow,  
Gave also lowly *mushrumps* leave to growe."

It is also spelt *Mushrump* in Cockeram's *Dictionary*, 1632. These instances may possibly lead to a correct etymology of the word.

EDWARD F. RIMBAULT.

*Curious Fact in Natural History*.—There is in the Brazils a popular superstition to this effect. There is a tree called Japécarga, which is said to grow out of the body of the insect called Cigara. This is a very large tree, and the Cigara is an insect which makes an incessant chirping on the tree, and, as the saying goes, chirps till it bursts. When the insect dies, the tree is said to grow out of it, the roots growing down the legs. My explanation is this: The insect feeds on the seeds of the Japécarga, and occasionally, under advantageous circumstances, some of the seeds germinate, and cause the death of the insect, the tree shooting up through the softest part, the back, and the rootlets making their way down the only outlets, the legs. I wish to know whether any similar fact in Natural History has been noticed, and if not, how is it accounted for, since I can vouch for the skin of the insect having been found with the tree growing out of its back, and the roots growing down through the legs.

JOHN MANLEY.

Pernambuco.

*Hudibras in 1710*.—On the back of the oldest register of the parish of Syston, Leicestershire, is the following memorandum:—

"July 19th, 1710. Borrow'd then of Mr. Hesketh *Hudibrass* in 3 parts, w<sup>ch</sup> I promise to return upon demand; witness my hand, JOHN KILBY."

A pretty strong proof of the value and interest of this work about a century and a half ago.

ARUN.

*The Great Exhibition*.—It is well known that the vineyards of Switzerland have been long protected from hail by means of upright poles having copper wire attached to them, termed "paragrêles," distant from each other from 60 to 100 feet. The formation of hail is an effect of which electricity is the cause, and the cloud being deprived of this agent by the conductors, descends in the shape of rain. Mr. John Murray, F.S.A., F.L.S., &c., in his work on Switzerland, speaks very decidedly of their utility. Has then this ingenious contrivance been considered with reference to the protection of the Great Exhibition and its valuable, or rather invaluable, contents? or why is it deemed inapplicable to the purpose?

C. T.

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## Queries.

### THE TEN COMMANDMENTS.

Everybody can see that the first commandment is directed against polytheism, and the second against idolatry; and most people know that the Church of Rome differs from the Church of England in joining these two into one commandment, and dividing the tenth into two commandments, so as to make up the full number, ten. This point of difference betwixt the two churches must necessarily have been the subject of much dispute. There must be plausible



reasons on both sides for every commandment in the Anglican ritual being different from its correspondent on the Roman tables: and the settlement of this question must properly belong to the theologian, since holy scripture only mentions how many divine commandments there are (Exodus, xxxiv. 28.; Deuteronomy, iv. 13., x. 4.), without authoritatively separating them.

Will any one kindly inform me where this question may be found fully discussed; and where mention is made of the earliest known divisions of the law? Also, I should be glad to know how the Jews at the present day divide the commandments; and whether there is any record or tradition of there ever having been discussions in their church upon this very interesting and no less important matter?

ALFRED GATTY.

Ecclesfield.

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## Minor Queries.

*Was Hugh Peters ever on the Stage?*—In a pamphlet entitled *Arbitrary Government displayed to the Life, in the illegal Transactions of the late Times under the tyrannick Usurpation of Oliver Cromwell*, ed. 1690, p. 98., we are informed that Hugh Peters, after he had been expelled the University of Cambridge, went to London, and enrolled himself as player in Shakspeare's company, "in which he usually performed the part of Clown." Is there any other authority for this statement?

EDWARD F. RIMBAULT.

*English Synonymes.*—What are the books of best authority for the *synonymes* of the English language?

A FOREIGNER.

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*Christmas Day.*—Which of the popes fixed dogmatically the 25th of December as the birthday of our Saviour? Was it not either Julius I. or II.? and what grounds had he for his decision?

J. C.

*A Coggleshall Job.*—"Saffron Walden, God help me."—Has the old saying of "A Coggleshall Job" occupied the attention of your readers? And why is it that many of the mendicants who ramble the county of Suffolk in search of relief, when asked where they come from, reply in a pitiful tone, "Saffron Walden, God help me."

J. C.

Easton.

*T. Gilburt on Clandestine Marriages.*—I have a MS. against the validity of clandestine marriages, dated from Oxford, June 23rd, 1682, signed T. Gilburt. It is a learned and argumentative treatise on this subject. It is entitled:

"An Argument against the Validitie of Clandestine Marriages in the Sight of God. Sent with a Letter to a person of Qualitie desiring my Judgment in y<sup>e</sup> case wherein he was too nearly concerned."

I am anxious to know who this T. Gilburt may have been.

W. F.

*Father Hehl, and Cahagnet.*—If any of your numerous readers can say where any account of Father Hehl, who in 1774 discovered animal magnetism, may be found; and whether such a person as M. L. Alph. Cahagnet is *living* in Paris or elsewhere, whether he is a doctor or pharmacien, what his age may be, and whether the persons whose letters are given in his book, *Arcanes de la Vie future dévoilés*, are real or imaginary beings, they will greatly comfort

ENGASTRIMYTHUS.

*Roman Catholic Bishops in Ireland.*—Can any of your readers refer me to any printed or manuscript account of the appointment of Roman Catholic bishops in Ireland by the Stuart family subsequent to the death of James II., containing names, dates, &c.?

DRUMLETHGLAS.

*Derivation of the Word Fib.*—Can any of your readers suggest a proper derivation of this word? Old Bailey, to whom a reference would occasionally save many doubts and inquiries, connects it with "fable." Johnson says nothing as to the etymology, but explains it as "a cant word among children;" while, at the same time, he inserts it on the authority of Pope and Arbuthnot.

In reading the works of that very learned and instructive author, Samuel Werenfels, I was struck with a passage in his *Diatrise de Meteoris*, p. 272. (Amstel. Wetstein, 1702), which seemed to furnish a probable solution of the question:—"Propter abusum nominis Phœbi evenit, ut omnes qui, altius in oratione, quam decet, se extollere volunt, Gallis hodiernis φοιβολογεῖν Phœbum loqui, *Parler Phebus*, dicantur." So far as the sound is concerned, this seems a nearer approximation to "fib" than the word "fable." The sense, too, is not *very* remote from the accepted one of "*talking fibs*." Query, as to this conjecture?

Brighton, Feb. 10. 1851.

*Thomas May, the Author of the Supplement to Lucan.*—Who was this Thomas May? To an Elzevir edition of Lucan, 1658, Amsterdam, "accuranto Cornelio Schrevelio," there is added "Supplementum Lucani Libri Septem; authore Thoma Maio, Anglo." In the preface it is stated, "Supplementum Lucani ab Anglo quodam antehac seorsim editum, et huic materiæ aptissimum adjunximus, ne quid esset quod hic desideraretur." In the fourth book of this *Supplement*, Cato is represented as soliloquising before his death as follows:—

"Quam diversa, inquit, restant post funera sortes!  
Credo equidem, divine Plato, te dogmata vera  
Hæc ipsum docuisse Deum. Deus ipse sequendam  
(Aut Natura homines ratioque innata fefellit)  
Proposuit virtutem, et præmia debita justis  
Hæc quonian justos injusta potentia fraudat  
Sæpius in terris, et gens humana rebellat  
Solvere post mortem justissimus ipse tenetur."

The famous soliloquy in Addison's *Cato* seems to resemble this, in its general tone of thought. In a former passage occur these lines:—

"Solatia sola hæc,  
Quod meliore frui post mortem lumine sperat.  
Immortalem animam spes hæc probat."

The idea is similar to that contained in—

"Else whence this pleasing hope, this fond desire,  
This longing after immortality?"

Addison seems to me to have had May's description of Cato's death in his mind, when he wrote the soliloquy.

J. H. L.

*Bunting's Irish Melodies.*—This admirable musical scholar many years since promised a new edition of the first two volumes of his *Irish Airs*. Is there any hope of this being soon accomplished?

GEORGE STEPHENS.

Stockholm.

*Rudbeck, Campi Elysii.*—A copy of this work is said to exist in Sherard's<sup>[6]</sup> *Collection*, in the Botanical Garden, Oxford. It must have been acquired *before* 1797. (See *Bibliotheca Banksiana*, iii. 67.)

Vol. I.—The title and some following leaves are written. Does any note exist as to *who* copied these leaves, or *when*, or *where*?

Is any name of any former owner written on the book-back, title, or elsewhere; or is it known when it was purchased, or at what price?

{168} Does any library-mark, auction-number, or other identifying signature occur?

Is it quite complete at the end, or is anything missing after page 224.?

Does the whole consist of figures, or have some leaves an introduction, text, or corrections, &c.?

Vol. II.—Does anything in this volume illustrate any of the above questions?

A SWEDISH BIBLIOPHILE.

Stockholm.

**Footnote 6:**[\(return\)](#)

Sherard, 1738.

*Prince of Wales' Motto* (Vol. iii., p. 106.).—The Query of EFFESSA is one of great interest to us "Taffies," but I wish to add the following to it. Is there any foundation for the idea, which we so strenuously maintain, that "*Ich Dien*" is a misspelled edition of "*Eich Dyn*," "Behold the man:" and that the motto was bestowed on Edward of Carnarvon in consequence of his royal father having learned these two Welsh words, and made use of them when he presented his infant to the assembled tribes as a prince who could "speak no word of English?"

SELEUCUS.

*Borrow's Danish Ballads.*—The singular author of *Lavengro*, Mr. Geo. Borrow, some years ago published certain translations of Danish or other northern ballads, with which I have never been

able to meet. Can you or any of your readers furnish me with the title of the book and publisher's name?

My curiosity respecting it has again been aroused somewhat strongly by the account in *Lavengro* of the way in which he began to study Danish. It might afford a good lesson to all *young philologers*."

I presume that, at the mature age of "NOTES AND QUERIES," commonplace compliments as to its usefulness and high general value, begin to be very stale; but I cannot close without a hearty "God speed" to you in your labours.

BRUNO.

*Head of the Saviour*.—Can any of your readers give me some information about an engraving of our Saviour, which may just now be seen in many of the London print-shops? It represents the side-face, and is said to be a fac-simile of a likeness engraved on an emerald by order of some Roman Emperor, and which served as the ransom of some other famous person (who, I quite forget). Is this really the truth?

P. M. M.

*Lines on English History.—The Sword Flamberg*.—I shall be greatly obliged to any of your correspondents who can inform me where I can procure a copy of some lines on English history, commencing:

"William the Norman conquers England's state—  
In his own forest Rufus meets his fate," &c.

They are said to be written by a Roman Catholic gentleman named Chaloner.

I also wish to know something about the old German sword called the "Flamberg." I have seen it represented as twisted like a column of flame, and should like to know its history, and whether there was any allusion in it to the flaming sword that kept the gate of Paradise.

Mention is made of it by Körner in his poem, "Männer und Buben:"

"Stosst mit an  
Mann für Mann  
Wer den Flamberg schwingen kann."

Can your correspondents tell me, also, whether there is such a phrase, expressive of the place where four roads met, as a "four warnt way," and whence its origin, and how properly spelt?

AN ENGLISH MOTHER.

*Denarius Philosophorum*.—Can you inform me what the inscription "Denarius Philosophorum" means, on Bishop Thornborough's monument in Worcester Cathedral?

D. Y.

"*Sees Good in everything*."—Where does the line,

"Sees good in everything, and God in all."

come from?

D. Y.

Christchurch, Oxford.

*Oxford Friar's Voyage to the North Pole*.—In a book I have, entitled *Prospects of the most famous Parts of the World*, date 1646, occurs the following:

"Towards the north pole we have gained, more in proportion, as far as Nova Zembla, and the sea is known to be navigable to the 81st degree: whether the rest be land or not it never yet appeared to any (as I heare of) but an Oxford Friar by a Magique voyage. He reports of a Black Rock just under the pole, and an Isle of Pygmies; other strange miracles, to which, for my part, I shall give little credit till I have better proof for it than the Devil's word."

Query, Who was the friar? and where is the account of his voyage to be found?

J. Y. R.

*Roman Catholic Church*.—The Rev. J. M. Neale has just published an appendix to his *Introduction to the History of the Holy Eastern Church*, containing a list of all the sees in that communion, with the names of the present possessors. Can any of your correspondents inform me where I can meet with a similar notitia of the sees in the Roman Catholic Church?

E. H. A.

[The *Almanach du Clergé de France* contains a catalogue of Roman Catholic bishops throughout the world, compiled from documents furnished by the Congregation De Propaganda Fide of Rome.]

*Cor Linguae.*—May I ask who is the author of the following epigram, quoted by Coke on the trial of Garnet?

"Cor linguæ fœderat naturæ sanctio,  
Veluti in quodam certo connubio;  
Ergo cum dissonent cor et locutio,  
Sermo concipitur in adulterio."

J. Bs.

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*Bishop Hooper's Godly Confession, &c.*—Being engaged in editing Bishop Hooper's works, and finding myself impeded by want of the original edition of his *Godly Confession and Protestation of the Christian Faith*, printed at London by John Day, 1550, I am induced to seek your assistance, and to ask whether you can inform me where a copy of the above work may be found?

(THE REV.) CHARLES NEVINSON.

Browne's Hospital, Stamford.

*Extradition, Ignore, Diamagnetism.*—In pursuance of my note to you regarding the definition of words in science and literature which may have sprung up of late years, will you allow me to quote, as instances in the latter department, the two words "extradition" and "ignore?"

1. Is the following a correct definition of "extradition," viz., "the surrender by a state, of a political refugee, at the request of a foreign power?"
2. Is the etymology of the word made up of "extra" and "ditio" put for "deditio," a giving up or surrendering?

Does "ignore" mean to "treat as non-existent;" and are there no other words in the language which express exactly the meaning conveyed by these two?

In science, I would ask, is "diamagnetism" correctly explained by terming it "the property of any substance whereby it turns itself, when freely suspended, at right angles to the magnetic meridian."

P. S.

*Cinquante Lettres d'Exhortation.*—Can any of your readers inform me who is the author of the following work?—

"Cinquante lettres d'exhortation et de consolation sur les souffrances de ces derniers tems, et sur quelques autres sujets; écrites à diverses personnes par Mons. D. V. B. pendant ses exils et ses prisons, en France; et depuis que par ordre du Roi, il s'est retiré en Hollande. La Haye, 1704, 8vo."

The copy which I have seen is lettered on the back "Beringke-Lettres;" but I can find no account of any person of that name at all likely to have written the letters, nor any authority for ascribing their authorship to a person of that name.

TYRO.

Dublin.

*Old Tract on the Eucharist.*—Can any of your readers tell me the name of the author of the following tract?—

"A Full View of the Doctrines and Practices of the Ancient Church, relating to the Eucharist. Lond. 1688."

Wishing to procure a copy, I have asked several booksellers, but without success. It has been most strongly recommended by a writer of the present day.

ABHBA.

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## Replies.

### CARDINAL'S MONUMENT.

(Vol. iii., p. 106.)

Your correspondent and querist, J. D. A., asks for some information respecting the coat of arms surmounted by a cardinal's hat, sculptured and affixed to one of the pillars of the south transept in St. Saviour's Church, Southwark. I send in reply an extract from a now scarce book, Arthur Tiler's *History and Antiquities of St. Saviour's*, 1765, with which all the later historians of the church agree:—

"Anno 1400. 2 Hen. IV.

"The whole church was new built about this time; Henry Beaufort (second son of John of Gaunt, Duke of Lancaster, son of Edward III.), Cardinal of St. Eusebius, and Bishop

of Winchester from the year 1405 to the time of his death in 1447, might have contributed towards the building, being a man of great wealth, for which he was called the rich Cardinal, *as the arms of the Beauforts are carved in stone on a pillar in the south cross aisle; and by the remaining sculpture on each side it appears to be done for strings pendant from a Cardinal's hat placed over them.* The arms are quarterly France and England, a border compone argent and azure."

When the transepts were rebuilt, some years since, the cardinal's hat, which till that time was nearly defaced, was then restored, and the coat of arms newly emblazoned.

W. B.

19. Winchester Place, St. Saviour's, Southwark.

[G. A. S. and JAMES H. SMITH have forwarded similar replies.]

With reference to the Query of J. D. A. (p. 106. antè), it would appear that the cardinal's hat, but with a difference in the number of rows of tassels, is sometimes seen on the monuments of men who never were raised to that dignity.

In the Cathedral of St. Canice, Kilkenny, are two monuments placed there during the rule of the Confederate Catholics, viz., that of James Cleere, "Protonotarius et Rector ecclesiæ D. Joannis Diœcesis oporiensis," who died A.D. 1643, Nov. 14; and David Rothe, intrusive Roman Catholic Bishop of Ossery, who died some years after—on both of which the arms of the individual are surmounted by a cardinal's hat. It is quite certain that neither of these ecclesiastics had a right to this distinction *as cardinals*. For the right of Bishops and Prothonotaries to wear hats or caps of the same shape as the cardinals, with their colours and peculiarities, see *Glossary of Heraldry* (Oxford), under "Cap-Cardinals." Any further examples will oblige

J. GRAVES.

Kilkenny, Feb. 10. 1851.

{170} The Cardinal's hat, with arms beneath, on a pillar near the poet Gower's monument, in St. Saviour's, Southwark, refers directly to the beneficence of that busy cardinal and very remarkable man, Cardinal Beaufort, Bishop of Winchester, and who in that capacity resided in the adjoining palace; indirectly it refers to the marriage of James V. of Scotland with Jane Beaufort, the Cardinal's niece: and it is something to the honour of St. Mary Overies, (the church in question,) to add that it was within its walls that the ceremony took place. Besides Gower, the parish registers state that Edmund Shakspeare ob. 1607 (one of the brothers of the great dramatist), John Fletcher ob. 1625, and Philip Massinger ob. 1640. (See Mr. Knight's *Old England*, eng. 548. p. 147.)

BLOWEN.

A cardinal's hat is differenced by colour and the number of its tassels, not by its shape, which is the same for all clergymen. Thus, for simple priests, a black hat, with one tassel on either side; for a bishop, a green hat with three tassels; for a cardinal, a crimson hat with five or seven tassels. What the reason may be for the variation in the number of the tassels amongst cardinals, I should be glad to learn.

W. D-N.

In Ciaconius (*Vitæ et Res Gestæ Pontificum*, Rome, 1630), there is a list of all the cardinals created up to that date, with their armorial bearings; and the only instances of France and England quarterly (which is, no doubt, what is intended), are those of Cardinal Beaufort, Bishop of Winchester, and Cardinal Hallum, Bishop of Salisbury. I can find no mention anywhere of the family of Cardinal Hallum, or Hallam; and should be glad to know who he was descended from, and why he had those arms assigned to him by Ciaconius, who is tolerably correct.

A. W. M.

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## BOOTY'S CASE.

(Vol. iii., p. 40.)

I cannot refer DEMONOLOGIST to an *authentic* report of Booty's case, but I believe none is more so, than that in Kirby's *Wonderful and Eccentric Museum*, vol. ii. p. 247.

The following extract is given from the journal of Mr. Spinks:—

"Friday, 15th May, 1687. We had the observation of Mr. Booty this day. Captain Barrisby, Captain Bristowe, Captain Brown, I, and Mr. Ball, merchant, went on shore in Captain Barnaby's boat, to shoot rabbits upon Stromboli; and when we had done we called all our men together by us, and about half an hour and fourteen minutes after three in the afternoon, to our great surprise, we all of us saw two men come running towards us with such swiftness that no living man could run half so fast as they did run, when all of us heard Captain Barnaby say, 'Lord bless me, the foremost is old Booty, my next-door neighbour;' but he said he did not know the other that run behind: he was in black clothes, and the foremost was in grey. Then Captain Barnaby desired all of us to

take an account of the time, and put it down in our pocket-books, and when we got on board we wrote it in our journals; for we saw them into the flames of fire, and there was a great noise which greatly affrighted us all; for we none of us ever saw or heard the like before. Captain Barnaby said he was certain it was old Booty, which he saw running over Stromboli and into the flames of Hell. It is stated that Captain Barnaby told his wife, and she told somebody else, and that it was afterward told to Mrs. Booty, who arrested Captain Barnaby in a thousand pound action, for what he had said of her husband. Captain Barnaby gave bail to it, and it came on to a trial in the Court of King's Bench, and they had Mr. Booty's wearing apparel brought into court, and the sexton of the parish, and the people that were with him when he died; and we swore to our journals, and it came to the same time within two minutes; ten of our men swore to the buttons on his coat, and that they were covered with the same sort of cloth his coat was made of, and so it proved. The jury asked Mr. Spinks if he knew Mr. Booty. He answered, 'I never saw him till he ran by me on the burning mountain.'"

The chief justice from April, 1687, to February, 1689, was Sir Robert Wright. His name is not given in the report, but *the judge* said—

"Lord have mercy upon me, and grant that I may never see what you have seen: one, two, or three may be mistaken, but thirty never can be mistaken. So the widow lost her suit."

An action for slander of a deceased husband, brought by the widow, and the defendant held to bail, is a remarkable beginning. The plea of justification, that Booty ran into Hell, is hardly supported by evidence that he ran into the flames at Stromboli. The evidence was, that the defendant *said* that one of the two runners was Booty; it does not appear that the other witnesses knew him. The witnesses must have kept a good look to observe the buttons of Booty's coat when he ran more than twice as fast as any living man could run. Finally, as the time of the death and the observation "came to the same within two minutes," and Stromboli is about 15° east of Gravesend, Booty must have run to Hell before he died.

I have no doubt that "the case is well known in the navy." The facts are of the sort usually reported to the marines; but the law such as was unknown before 9 & 10 Vict. c. 95.

H. B. C.

U. U. Club, Feb. 11.

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## THE CONQUEST.

(Vol. ii., p. 440.; Vol. iii., p. 92.)

I question the position of S. K., that the phrase "post conquestum" is used in the deed he cites (Vol. ii., p. 92.) for the accession of the king. "Post conquestum" was, in records and deeds, applied with more or less frequency to all our kings, from Edward III. to Henry VIII. To show this I give the following references to the pages of Madox's *Formulare Anglicanum*:—

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EDWARD III. 12. 19. 92. 94. 120. 121. 139. 140. 166. 167. 168. 201. 203. 228. 229. 230. 264. 282. 283. 318. 322. 349. 361. 362. 386. 387. 388. 389. 402. 403.

RICHARD II. 66. 96. 122. 123. 140. 141. 169. 203. 268. 284. 323. 325. 326. 327. 362. 390. 404. 405. 410.

HENRY IV. 67. 97. 98. 124. 125. 142. 172. 204. 205. 269. 270. 284. 285. 328. 329. 330. 350. 391. 405. 407.

HENRY V. 67. 68. 126. 143. 144. 206. 285. 331. 391. 408. 420.

HENRY VI. 18. 34. 100. 101. 103. 104. 126. 127. 145. 147. 148. 206. 207. 208. 233. 270. 271. 286. 331. 332. 333. 334. 351. 364. 392. 393. 394. 409. 410. 434.

EDWARD IV. 128. 148. 209. 234. 286. 335. 352. 365. 394. 395.

RICHARD III. 108. 209. 212. 411.

HENRY VII. 71. 214. 235. 339. 352. 365. 396. 412. 438.

HENRY VIII. 235. 236. 273. 343. 396. 414.

I believe "post conquestum" was also applied to Edward V.; but the records and deeds of his short reign are necessarily but few.

I conjecture that the use of the term "post conquestum" thus originated.

As we had Kings of England of the name of Edward before the Conquest, Edward the First was distinguished from these monarchs by being styled "King Edward, the son of King Henry" (his father was called "King Henry, the son of King John"). In like manner, Edward II. was

distinguished from his father by being called "King Edward, the son of King Edward;" but Edward III. could not thus be distinguished from his father; he was therefore called King Edward III.; but, as there were Kings Edward *before* the Conquest, the third was qualified by the addition of the phrase in question, "post conquestum." To Richard II. generally, and to his successors up to Henry VIII. either generally or occasionally, the same phrase, "post conquestum," was also applied; but, if we except Edward IV. and V., this phrase was not at all required, or applicable in their cases, inasmuch as no King of England *before* the Conquest was named either Richard or Henry.

C. H. COOPER.

Cambridge, Feb. 4. 1851.

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## DESCENT OF HENRY IV.

(Vol. ii., p. 375.; Vol. iii., p. 120.)

Upon the deposition of Richard II., 30th September, 1399, Henry IV., then Duke of Lancaster, claimed the crown in the following terms:

"In the name of the Fader, Sonne, and Holy Ghost, I, Henry of Lancastre, chalenge this Rewme of Ynglonde and the Croune, with all the Membres and the appurtenances, als I that am descendit be ryght lyne of the Blode comyng fro the gude Lord King Henry thirde, and thorghe that ryght that God of his grace hath sent me with helpe of my kyn and of my friendes to recover it: the which Rewme was in poynt to be ondone for default of Governance, and undoying of the gude Lawes."

Rapin observes upon this (vol. i. p. 476.):—

"It was not without reason that he affected to make use of obscure expressions, which left undetermined the foundation upon which he built his pretended right. If he seemed to derive his title from Henry III. rather than from Edward III., his grandfather, it was because there was a rumour that Edmund, Earl of Lancaster, surnamed Crouch-back, was eldest son of Henry III.; but by reason of his deformity Edward I., his younger brother, was placed on the throne. According to this supposition, the Duke would have made the ignorant believe he could ground his title upon being son of Blanch of Lancaster, granddaughter of Edmund Crouch-back, and heiress of that family. But as he was sensible everybody could not be imposed upon by so gross a forgery, he added certain expressions, intimating that he built his right also upon the service he had just done the state. This is the meaning of the claim, expressed in such obscure terms. As it was resolved to adjudge the crown to the Duke, the Parliament took care not to examine his claim too closely, but were very willing to suppose it uncontestable. Thus, without any regard to the just rights of the Earl of March, it was decreed that Henry should be proclaimed king, which was done that very day," &c.

It would seem, however, that Henry was to a certain extent compelled to make his claim to the crown in the form he did (Hales, *Hist. C. L.* c. 5.), notwithstanding his desire to do so as a conqueror. (Seld. *Tit. Hon.* l. 3.)

J. B. COLMAN.

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## Replies to Minor Queries.

*Chauncy—Entwysel.*—To a dry genealogical Query (Vol. iii., p. 61.), your readers will wish me to reply as briefly as possible. F. R. R. will find that Sir H. Chauncy's statement is borrowed from Weever. The latter founded his statement, that "Wilfred Entwysel was the last heir of his house," on the authority of Dalton, Norroy; but this statement, as your correspondent has shown, and as other evidence would prove, is not well-founded. It may be assumed that Sir Bertyne Entwysel did not leave issue, *male*, by Lucy his wife, the daughter of Sir John Ashton, of Ashton-under-Lyne, as Leland speaks of a daughter only, "of whom Master Bradene, of Northamptonshire, is descended." His connexion with Lancashire is shown by his epitaph, and by our finding his name as a witness to a Lancashire charter. The alliance which he formed may be urged as a further proof. Leland's expression, that "he came into England," may imply that Sir Bertyne remained in France discharging the duties of his office, from the period of the Battle of Agincourt, where he signally distinguished himself, until his services were again called for in the Wars of the Roses.

J. H. M.

"*Pretended*" *Reprint of Ancient Poetry*, in J. Taylor's Catalogue of 1824 (Vol. ii., p. 463.), replied to by CATO (Vol. ii., p. 500.).—My attention has been drawn to the above, wherein doubts have been raised as to the existence of a volume supposed to be UNIQUE; and criticisms follow on my note, which records the fact, that "only TWO COPIES were reprinted." CATO has already stated that the reprinting the TWO COPIES was at the expense of the late Rev. Peter Hall; and ONE COPY produced at his sale twenty shillings: the other copy bore the impress of Mr. Davidson, a highly respectable printer; and that only two copies were reprinted, one of which came direct to me from the Rev. Peter Hall. This copy was purchased from me by an eminent statesman, who has

formed one of the finest libraries in the kingdom.

JAMES TAYLOR,  
Formerly of Blackfriars Road.

Newick, Jan. 27. 1851.

*Lights on the Altar*.—I would refer your correspondent D. SHOLBUS (Vol. ii., p. 495.) to one of the Canons published under King Edgar, about the year 968. Lambard's Latin version of the ordinance is as follows:—

"Semper in ecclesia lumen ardeat dum Missa decantetur."

(Ἀρχαιονομία, ed. Wheloc. p. 70. Cantab. 1644. Compare Cressy's *Church History of Brittany*, p. 870. A.D. 1668.)

R. G.

*Cognition of the Jews and Lacedæmonians* (Vol. ii., p. 377.).—I should occupy too much space in your interesting publication were I to give a list of the critics or ethnographers who have commented on this passage, and shall therefore be content to mention some of the most important works which may afford sufficient information, or at least enable your correspondent to pursue the inquiry farther.

Calmet's *Dissertation sur la Parenté des Juifs et des Lacédémoniens*, which is included in his *Dissertations*, Paris, 1720, in 3 vols. 4to, and also in his *Commentaires*.—Stillingfleet's *Origines Sacræ*, book iii., c. 4., who admits the probability that the Spartans had relation to Abraham, as deriving from Phaleg, from whom Abraham came. This appears to have been intended by the expressions of Josephus, ἐξ ἐνὸς γένους καὶ ἐκ τῆς πρὸς Ἀβραμὸν οἰκειότητος (book xii. c. iv.); but the Versions, and most critics, interpret the words in the 12th chap. of 1 Maccabees, ἐκ γένους Ἀβρααμ, as implying that they came from Abraham: see Selden, *de Synedriis*, l. ii. c. iii. s.v.—The Rev. Charles Forster's *Historical Geography of Arabia*, part i. sect. vi., in which he discusses "the vestiges of Arab colonies, and maintains the Arabo-Abrahamic origin of the Greeks."—Stephanus Morinus, in *Diss. de Cognatione Lacedæmoniorum et Hebræorum* (inter dissertationes viii. Dordraci, 1700, 8vo.)

Your correspondent, who, in Vol. ii., p. 230., requests to be supplied with "a list of all the theories and publications respecting the ten tribes commonly called the Lost Tribes," will probably be satisfied with that furnished by Basnage's *History of the Jews*, in which, however, he overlooks the theory of Olaus Rudbeckius, Filius, that they are to be found neither in Asia, nor Africa, nor America, but in Lapland! The same author, in a treatise *de Ave Selau, cujus mentio fit Numer. xi. 31.*, endeavours to establish an analogy between the Hebrew and Gothic languages.

T. J.

*Queen Mary's Lament* (Vol. iii., p. 89.).—The following copy of verses, written by this beautiful and unfortunate princess, during her confinement in Fotheringay Castle, was presented to the public by the kindness of a very eminent and liberal collector:—

"Que suis-je hélas? et de quoi sert la vie?  
J'en suis fors qu'un corps privé de cueur;  
Un ombre vayn, un objet de malheur,  
Qui n'a plus rien que de mourir en vie.  
Plus ne me portez, O enemys, d'envie,  
Qui n'a plus l'esprit à la grandeur,  
J'ai consommé d'excessive douleur,  
Voltre ire en bref de voir assouvie.  
Et vous amys qui m'avez tenu chere,  
Souvenez-vous que sans cueur, et sans santey,  
Je ne scaurois auqun bon œuvre faire.  
Souhaitez donc fin de calamitey,  
Et que *sus bas* étant assez punie,  
J'aie ma part en la joie infinie."

The verses are written on a sheet of paper, by Mary herself, in a large rambling hand. The following literal translation of them was made by a countrywoman of Mary's, a lady in beauty of person and elegance of mind by no means inferior to that accomplished and unfortunate princess:

"Alas, what am I? and in what estate?  
A wretched corse bereaved of its heart,  
An empty shadow, lost, unfortunate:  
To die is now in life my only part.  
Foes to my greatness, let your envy rest,  
In me no taste for grandeur now is found;  
Consum'd by grief, with heavy ills oppress'd,  
Your wishes and desires will soon be crown'd.  
And you, my friends, who still have held me dear,  
Bethink you, that when health and heart are fled,  
And ev'ry hope of future good is dead,



"Tis time to wish our sorrows ended here;  
And that this punishment on earth is given,  
That my pure soul may rise to endless bliss in heaven."

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Immediately before her execution she repeated the following Latin prayer, composed by herself, and which has been set to a beautiful plaintive air, by Dr. Harington of Bath:

"O Domine Deus speravi in te!  
O care mi Jesu, nunc libera me!  
In durâ catenâ, in miserâ poenâ desidero te!  
Languendo, gemendo, et genuflectendo,  
Adoro, imploro, ut liberes me!"

It may be thus paraphrased:

"In this last solemn and tremendous hour,  
My Lord, my Saviour, I invoke Thy power!  
In these sad pangs of anguish and of death,  
Receive, O Lord, Thy suppliant's parting breath!  
Before Thy hallowed cross she prostrate lies,  
O hear her prayers, commiserate her sighs!  
Extend thy arms of mercy and of love,  
And bear her to thy peaceful realms above."  
*Anecdotes of some Distinguished Persons,*  
8vo. London, 1795, vol. i. p. 154.

H. E.

*Tandem D. O. M.* (Vol. iii., p. 62.)—I would suggest that this inscription might be resolved into

"Tandem Deus Otia Misit,"

a thanksgiving for the fulfilment of some oft-made prayer or long-cherished hope; the idea—if I am right in my conjecture—having probably been taken from the 6th line of Virgil's 1st Eclogue—

"O Melibæe! deus nobis hæc otia fecit."

Any accounts that remain of the great Carthaginian Captain's Cornish namesake, may perhaps tend to show that he had preferred the "otium cum dignitate" of literary leisure to the turmoil of the battle of life, and to the use of the *harness*, whether civil or military, that it had forced him to wear.

C. FORBES.

Temple.

[J. V. S. suggests, "May it not in its complete state be 'Tandem Deo, Optimo et Maximo,' and its translation, 'When all is done, let praise be to God most mighty and most beneficent?'" and X. Z. says, "Possibly, 'Tandem desiderato opere mactus'—not, I think, a very choice specimen of Latinity, but perhaps good enough for a fly-leaf."]

*Tandem D. O. M.* (Vol. iii., p. 62.)—Is not D. O. M. the common abbreviation for "Deo Optimo Maximo?" and so the whole phrase an acknowledgment by the painful (and probably pious) collector of the most interesting library referred to, of his thanks to God on having "*at length*" obtained possession of some long-coveted folio, or vainly-sought-for edition?

J. EASTWOOD.

Ecclesfield.

*D. O. M.*—I am emboldened by the Query respecting "Tandem D. O. M. (Vol. iii., p. 62.) to ask, what is the solution of D. O. M.? On the head of a tombstone, the inscription is frequent on the continent. I am aware that it is interpreted "Deo Optimo Maximo" when occurring in the dedication of a church; but it appears on a tomb to supply the place of our M.S., or the D. M. of the Romans. Can any of your readers give me the true meaning? It must be well known, I should think, to all who have studied inscriptions. As I am indebted to Faber Marinus for an excuse for putting this Query, it is only courteous to suggest a solution to his D. O. M.—may it be "Datus omnino Musis?"

Ωω.

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## Miscellaneous.

### NOTES ON BOOKS, SALES, CATALOGUES, ETC.

To such of our readers, and we believe they form neither the least numerous nor the least intelligent portion of our friends, who consider the columns which we devote to *Folk Lore* among the most interesting parts of our paper, we recommend an attentive perusal of a little work, which has just reached a second edition, and which is calculated to invest with fresh interest that

very curious subject. We allude to Dr. Herbert Mayo's volume *On the Truths contained in Popular Superstitions, with an Account of Mesmerism*. Dr. Mayo's object is "to exhibit in their true light the singular natural phenomena by which old superstition and modern charlatanism have in turn profited,—to indicate their laws, and to develop their theory"—and he does this in a way to excite the reader's deepest attention, and to convince him that there are more things in heaven and earth than are dreamt of in his philosophy.

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Messrs. Puttick and Simpson, of 191. Piccadilly, will sell on Monday, and five following days, the valuable library of the late Rev. George Innes, Head Master of the King's School, Warwick; together with the library of a clergyman.

BOOKS RECEIVED.—*Dr. Pusey's Letter to the Lord Bishop of London, in explanation of some Statements contained in a Letter by the Rev. W. Dodsworth.*

*Directions for the Preservation of English Antiquities, especially those of the First Three Periods.* By J. Y. Akerman. This little tract, which is illustrated with numerous woodcuts, has been prepared by the Secretary of the Society of Antiquaries, in a cheap form (it is sold for a penny!), that by its wide circulation, especially among agricultural labourers, it may be the means of preserving many remains of interest. Is it too much to ask those who approve of Mr. Akerman's object to assist in its circulation; and to further that object by depositing any articles which it may be the means of rescuing from destruction either in the British Museum, or the Museum of the Society of Antiquaries.

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CATALOGUES RECEIVED.—B. Quaritch's (16. Castle Street, Leicester Square) Cheap Book Circular, and Catalogue of Books in all Languages; J. Russell Smith's (4. Old Compton Street, Soho) Catalogue of Ancient Manuscripts on Vellum and Paper; Deeds, Charters, and other Documents relating to English Families and Counties; Hebrew Manuscripts, Autograph Letters, &c.

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M. A. H. "*A Skeleton in every House.*" *This saying doubtless had its origin in an Italian Story. See our Second Vol., p. 231.*

L. J., *who inquires about the name Rotten Row, is referred to our Second Vol., p. 235.*

J. N. CHADWICK. "*A Rowland for an Oliver*" *is explained in our Second Vol., p. 132; and "As Lazy as Ludlam's Dog," which is a kindred proverb, to his "Lazy as Hall's Dog," in Vol. i., p. 475.; Vol. ii., p. 42.*

M. R. *The Royal Arms from William the Conqueror (?) to the time of Henry II. were two lions passant gardant; but Henry II., on his marriage with Eleanor, added her arms, a lion passant gardant, to his own; making the three lions, which have continued to the present day to be the insignia of England. See Parker's Glossary of Heraldry.*

CHARLES H. MARKHAM. *The figures on the chemist's bottles are the signs denoting the seven planets, which the alchemist formerly employed in common with the astrologer. See a curious article entitled Astrology and Alchemy in the Quarterly Review, Vol. xxi. pp. 180. et seq.*

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*Errata.*—No. 69. p. 152. col. 2. l. 6., for "*paternoster, i.e.*" read "*paternostreè*"; and in some copies of No. 63, in the last stanza of the Digby Poems, "*Paw and Maw*" had not been corrected, as they should have been, to "*Pan and Man.*"

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