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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 60, DECEMBER 21, 1850 ***

{489}

NOTES AND QUERIES:

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

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

No. 60.

SATURDAY, DECEMBER 21. 1850.

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CONTENTS.

NOTES:—	Page
Division of Intellectual Labour	489
On a Passage in "Love's Labour's Lost"	490
Treatise of Equivocation	490
Parallel Passages, by Albert Cohn	491
Minor Notes:—True or False Papal Bulls—Burning Bush of Sinai—The Crocodile—Umbrella—Rollin's Ancient History, and History of the Arts and Sciences—MSS. of Locke—The Letter—A Hint to Publishers	491
QUERIES:—	
Bibliographical Queries	492
Minor Queries:—Meaning of "Rab. Surdam"—Abbot Richard of Strata Florida—Cardinal Chalmers—Armorial Bearings—"Fiat Justitia"—Painting by C. Bega—Darcy Lever Church—R. Ferrer—Writers on the Inquisition—Buckden—True Blue—Passage in "Hamlet"—Inventor of a secret Cypher—Fossil Elk of Ireland—Red Sindon—Lights on the Altar—Child's Book by Beloe	493
REPLIES:—	
Mercenary Preacher, by Henry Campkin	495
"The Owl is abroad," by Dr. E.F. Rimbault	495
Old St. Pancras Church, by J. Yeowell	496
Replies to Minor Queries:—Cardinal Allen's Admonition—Bolton's Ace—Portrait of Cardinal Beaton—"He that runs may read"—Sir George Downing—Burning to Death, or Burning of the Hill—The Roscommon Peerage—The Word "after" in the Rubric—Disputed Passage in the "Tempest"—Lady Compton's Letter—Midwives licensed—Echo Song—The Irish Brigade—To save one's bacon—"The Times" Newspaper and the Coptic Language—Luther's Hymns—Osnaburg Bishopric—Scandal against Queen Elizabeth—Pretended reprint of Ancient Poetry—Martin Family—Meaning of "Ge-ho"—Lady Norton	497

Notes.

DIVISION OF INTELLECTUAL LABOUR.

Every one confesses, I believe, the correctness of the *principle* called "Division of labour." But if any one would form an adequate estimate of the ratio of the effect produced, in this way, to the labour which is expended, let him consult Dr. Adam Smith. I think he states, as an example, that a single labourer cannot make more than ten pins in a day; but if eight labourers are employed, and each of them performs one of the eight separate processes requisite to the formation of a pin, there will not merely be eight times the number of pins formed in a day, but nearly eighty times the number. (Not having the book by me, I cannot be certain of the exact statistics.)

If this principle is proved, then, to be of such extraordinary utility, why should it not be made serviceable in other matters besides the "beaver-like" propensity of amassing wealth and satisfying our material desires? Why should not your periodical be instrumental in transferring this invaluable principle to the labours of the intellectual world? If your correspondents were to send you abstracts or *précis* of the books which they read, would there not accrue a fourfold benefit? viz.:

1. A division of intellectual labour; so that the amount of knowledge available to each person is multiplied in an increasing ratio.
2. Knowledge is thus presented in so condensed a form as to be more easily comprehended at a glance; so that your readers can with greater facility construct or understand the theories deducible from the whole circle of human knowledge.
3. Authors and inquiring men could tell, before expending days on the perusal of large volumes, whether the *particulars* which these books contain would be suitable to the object they have in view.
4. The unfair criticisms which are made, and the erroneous notions diffused by interested reviewers, would in a great measure be corrected, in the minds, at least, of your readers.

You might object that such *précis* would be as partial as the reviews of which the whole literary world complain. But, in the first place, these abstracts would be written by literary men who are not dependent on booksellers for their livelihood, and would not therefore be likely to write up trashy books or detract from the merit of valuable works, for the sake of the book trade. And besides, your correspondents give their articles under their signature, so that one could be openly corrected by another who had read the same work. Again, it is only the *leading idea* of the book which you would require, and no attendant praise or blame, neither eulogistic exordium nor useless appeals to the reader. The author, moreover, might send you the skeleton of his own book, and you would of course give this the prior place in your journal.

{490}

Another objection is, that the length of such *précis* would not permit them to come within the limits of your work. But they *should not* be long. And even if one of them should take up four or five pages, you could divide it between two or three successive numbers of your periodical. And, besides, your work, by embracing this object, would be greatly increased in utility; the number of your subscribers would be multiplied, and the increased expense of publication would thus be defrayed.

But, if the advantages resulting from such a division of intellectual labour would be as great as I fondly hope, I feel sure that the energy and enterprise which caused you to give a tangible reality to your scheme for "NOTES AND QUERIES" would also enable you to overcome all difficulties, and answer all trifling objections.

R.M.

ON A PASSAGE IN LOVE'S LABOUR'S LOST.

In *Love's Labour's Lost*, Act II. Sc. 1., Boyet, speaking of the King of Navarre and addressing the Princess of France, says:

"All his behaviours did make their retire
To the court of his eye, peeping thorough desire:
His heart, like an agate, with your print impressed,
Proud with his form, in his eye pride expressed:
His tongue, *all impatient to speak and not see,*

Did stumble with haste in his eyesight to be;
All senses to that sense did make their repair,
To feel only looking on fairest of fair."

This speech is a remarkable specimen of the affected style of compliment prevalent in the time of Elizabeth. The third couplet, at first sight, appears to have a signification exactly opposed to that which the context requires. We should expect, instead of "the tongue all impatient *to speak*," to find "the tongue all impatient *to see*."

No one of the editors of Shakspeare appears to me to have given a satisfactory explanation of this passage. I therefore venture to offer the following.

In the Latin poets (who in this followed the Greeks) we find adjectives and participles followed by the genitive case and the gerund in *di*. Thus in Horace we have "patiens pulveris atque solis," "patiens liminis aut aquæ cœlestis," and in Silius Italicus (vi. 612.), "vetus bellandi." For other instances, see Mr. Baines' *Art of Latin Poetry*, pp. 56-60.

The Latin poets having taken this license, then proceeded a step further, and substituted the infinitive mood for the gerund in *di*. I cannot find any instance either of "patiens" or "impatiens" used in this connection; but numerous instances of other adjectives and participles followed by the infinitive mood may be found in pp. 68. to 73. of the *Art of Latin Poetry*. I cite two only, both from Horace: "indocilis pauperiem pati," "quidlibet impotens sperare."

Following these analogies, I suggest that the words "impatient to speak and not see" mean "impatient of speaking (impatiens loquendi) and not seeing," *i.e.*, "dissatisfied with its function of speaking, preferring that of seeing."

This construction, at least, renders the passage intelligible.

X.Z.

TREATISE OF EQUIVOCATION.

(Vol. ii., pp. 168. 446.)

I feel greatly indebted to J.B. for a complete solution of the question respecting this ambiguous book. Bewildered by the frequent reference to it by nearly cotemporaneous writers, I had apprehended it certain, that it had been a *printed*, if not a published work; and that even a second edition had altered the title of the first. It is now certain, that its existence was, and is, only *in manuscript*; and that the alteration was intended only for its first impression, if printed at all. It is a fact not generally known, that many papal productions of the time were multiplied and circulated by copies in MS.: Leycester's *Commonwealth*, of which I have a very neat transcript, and of which many more are extant in different libraries, is one proof of the fact.¹ I observe that in Bernard's very valuable *Bibliotheca MSS., &c.*, I had marked under *Laud Misc. MSS.*, p. 62. No. 968. 45. *A Treatise against Equivocation or Fraudulent Dissimulation*, what I supposed might be the work in request: but being prepossessed with the notion that the work was in print, I did not pursue any inquiry in that direction. I almost now suspect that this is the very work which J.B. has brought to light. I had hoped during the present year to visit the Bodleian, and satisfy myself with an inspection of the important document. I am additionally gratified with the information relative to the same subject by MR. SANSOM, p. 446. J.B. observes, that the MS. occupies sixty-six pages only. Will no one have the charity for historic literature to make it a public benefit? If with notes, so much the better. It is of far more interest, as history is concerned, and that of our own country, than many of the tracts in the Harleian or Somers' Collections. Parsons's notice of it in his *Mitigation*, and towards the end, as if he was just then made acquainted with it, is very characteristic and instructive. He knew of it well enough, but thought others might not.

{491}

Again I say, why not print the work?

J.M.

[We have reason to believe that this important historical document is about to be printed.]

PARALLEL PASSAGES.

In Shakspeare's *Henry IV.*, Act V. Sc. 4., the Prince exclaims, beholding Percy's corpse,—

"When that this body did contain a spirit,
A kingdom for it was too small a bound;
But now two paces of the vilest earth
Is room enough!"

In Ovid we find the following parallel:—

"... jacet ecce Tibullus,
Vix manet e toto parva quod urna capit."

A second one appears in the pretended lines on the sepulchre of Scipio Africanus:—

"Cui non Europa, non obstitit Africa unquam,
Respiceres hominem, quem brevis urna premit."

The same reflection we find in Ossian:—

"With three steps I measure thy grave,
O thou, so great heretofore!"

It is very difficult indeed to determine in which of these passages the leading thought is expressed best, in which is to be found the most energy, the deepest feeling, the most touching shortness. I think one should prefer the passage of Shakspeare, because the direct mention of the corporal existence gives a magnificent liveliness to the picture, and because the very contrast of the space appears most lively by it; whereas, at the first reading of the other passages, it is not the human being, consisting of body and soul, which comes in our mind, but only the human spirit, of which we know already that it cannot be buried in the grave.

One of the most eminent modern authors seems to have imitated the passage of Shakspeare's *Henry IV*. Schiller, in his *Jungfrau von Orleans*, says:—

"Und von dem mächt'gen Talbot, der die Welt
Mit seinem Kriegeruhm füllte, bleibet nichts
Als eine Hand voll leichten Staubs."

(And of the mighty Talbot, whose warlike
Glory fill'd the world, nothing remains
But a handful of light dust.)

ALBERT COHN.

Berlin.

Minor Notes.

True or False Papal Bulls.—

"Utrum bulla papalis sit vera an non.

"Si vis scire utrum literæ domini Papæ sint veraces vel non, numera punctos quæ sunt in bulla. Et si inveneris circulum ubi sunt capita apostolorum habentem 73 punctos, alium vero circulum 46, alium super caput Beati Petri habentem 26, alium super caput Sancti Pauli habentem 25 punctos, et punctos quæ sunt in barbâ 26, veraces sunt; alioquin falsæ.—Sir Matthew Hale's *Manuscripts*, Library of Lincoln's Inn, vol. lxxiii. p. 176.

To which may be added, that in digging for the foundations of the new (or present) London Bridge, an instrument was dug up for counterfeiting the seals or Bullæ? Where is it now deposited?

J.E.

Burning Bush of Sinai.—

"Pococke asserts that the monks have planted in their garden a bush similar to those which grow in Europe, and that by the most ridiculous imposture, they hesitate not to affirm that it is the same which Moses saw—the miraculous bush. The assertion is false, and the alleged fact a mere invention."—Geramb's *Pilgrimage to Palestine, &c.*, English trans.

March 1. 1847. The bush was exhibited by two of the monks at the back of the eastern apse of the church, but having its root within the walls of the chapel of the burning bush. It was the common English bramble, not more than two years old, and in a very sickly state, as the monks allowed the leaves to be plucked by the English party then in the convent. The plant grows on the mountain, and therefore could be easily replaced.

VIATOR.

The Crocodile (Vol. ii., p. 277.).—February, 1847, a small crocodile was seen in the channel, between the island of Rhoda and the right bank of the Nile.

VIATOR.

Umbrella.—It was introduced at Bristol about 1780. A lady, now eighty-three years of age, remembers its first appearance, which occasioned a great sensation. Its colour was red, and it probably came from Leghorn, with which place Bristol at that time maintained a great trade. Leghorn has been called Bristol on a visit to Italy.

VIATOR.

Rollin's Ancient History, and History of the Arts and Sciences.—Your correspondent IOTA inquires (Vol. ii., p. 357.), "How comes it that the editions" (of Rollin) "since 1740 have been so castrated?" *i.e.* divested of an integral portion of the work, the *History of the Arts and Sciences*. It is not easy to state *how* this has come to pass. During the last century comparatively little interest was felt in the subjects embraced in the *History of the Arts and Sciences*; and *probably* the publishers might on that account omit this portion, with the view of making the book cheaper and more saleable. It is more difficult to assign any reason why Rollin's Prefaces to the various sections of his *History* should have been mutilated and manufactured into a *general* Introduction or Preface, to make up which the whole of chap. iii. book x. was also taken out of its proper place and order. A more remarkable instance of merciless distortion of an author's labours is not to be found in the records of literature. IOTA may take it as a fact—and that a remarkable one—that since 1740 there had appeared no edition of Rollin having any claim to integrity, until the one edited by Bell, and published by Blackie, in 1826, and reissued in 1837.

{492}

VERITAS.

Glasgow, Dec. 7. 1850.

MSS. of Locke.—E.A. Sandford, Esq., of Nynehead, near Taunton, has a number of valuable letters, and other papers, of Locke, and also an original MS. of his *Treatise on Education*. Locke was much at Chipley in that neighbourhood, for the possessor of which this treatise was, I believe composed.

W.C. TREVELYAN.

The Letter.—Dr. Todd, in his *Apology for the Lollards*, published by the Camden Society, alludes to the pronunciation of the old letter in various words, and remarks that "it has been altogether dropped in the modern spelling of erþ, 'earth,' frut, 'fruit,' erle, 'earl,' abid, 'abide.'" The Doctor is, however, mistaken; for I have heard the words "earl" and "earth" repeatedly pronounced, in Warwickshire, *yarl* and *yarth*.

J.R.

A Hint to Publishers (Vol. ii., p. 439.) reminds me of a particular grievance in Alison's *History of Europe*. I have the first edition, but delay binding it, there being no index. Two other editions have since been published, possessing each an index. Surely the patrons and possessors of the first have a claim upon the Messrs. Blackwood, independent of the probability of its repaying them as a business transaction.

T.S.

Queries.

BIBLIOGRAPHICAL QUERIES.

(Continued from p. 441.)

(25.) Has there been but a single effort made to immortalise among printers VALENTINE TAG? Mercier, Abbé de Saint-Léger, in his *Supplément à l'Hist. de l'Imprimerie*, by Marchand, p. 111., accuses Baron Heinecken of having stated that this fictitious typographer set forth the *Fables Allemandes* in 1461. Heinecken, however, had merely quoted six German lines, the penultimate of which is

"In Sant Valantinus Tag,"

intimating only that the work had been concluded on St. Valentine's day.

(26.) Can there be any more fruitful source of error with respect to the age of early printed books than the convenient system of esteeming as the primary edition that in which the date is for the first time visible? It might be thought that experienced bibliographers would invariably avoid such a palpable mistake; but the reverse of this hypothesis is unfortunately true. Let us select for an example the case of the *Vita Jesu Christi*, by the Carthusian Ludolphus de Saxonia, a work not unlikely to have been promulgated in the infancy of the typographic art. Panzer, Santander, and Dr. Kloss (189.) commence with an impression at Strasburg, which was followed by one at Cologne, in 1474. Of these the former is mentioned by Denis, and by Bauer also (ii. 315.). Laire notes it likewise (*Ind. Par.*, i. 543.: cf. 278.), but errs in making Eggestein the printer, as no

account of him is discernible after 1472. (Meerman, i. 215.) Glancing at the misconceptions of Maittaire and Wharton, who go no farther back than the years 1478 and 1483 respectively, let us return to the suppressed *editio princeps* of 1474. De Bure (*Théol.*, pp. 121-2.) records a copy, and gives the colophon. He says, "Cette édition, qui est l'originale de cet ouvrage, est fort rare;" and his opinion has been adopted by Seemiller (i. 61.), who adds, "Litteris impressum est hoc opus sculptis." In opposition to all these eminent authorities, I will venture to express my belief that the earliest edition is one which is *undated*. A volume in the Lambeth collection, without a date, and entered in Dr. Maitland's *List*, p. 42., is thus described therein: "Folio, eights, Gothic type, col. 57 lines;" and possibly the printer's device (*List*, p. 348.) might be appropriated by I. Mentelin, of Strasburg. To this book, nevertheless, we must allot a place inferior to what I would bestow upon another folio, in which the type is particularly Gothic and uneven, and in which each of the double columns contains but forty-seven lines, and the antique initial letters sometimes used are plainly of the same xylographic race as that one with which the oldest *Viola Sanctorum* is introduced. It may be delineated, in technical terms, as being *sine loco, anno, et nomine typographi. Car. sigg., paginarum num. et custodd. Vocum character majusculus est, ater, crassus, et rudis*. Why should not Mentz have been the birthplace of this book? for there it appears that the author's MS. was "veneratione non parva" preserved, and there he most probably died. I would say that it was printed between 1465 and 1470. It is bound up with a *Fasciculus Temporum*, Colon. 1479, which looks quite modern when compared with it, and its beginning is: "De Vita ihesu a venerabili viro fratre (*sic*) Ludolpho Cartusiensi edita incipit feliciter." The leaves are in number forty-eight. At the end of the book itself is, "Explicit vita ihesu." Then succeeds a leaf, on the recto of which is a table of contents for the entire work and after its termination we find: "Explicit vita cristi de quatuor ewāgelistis et expositōne doctorum sanctorum sumpta."

{493}

(27.) Upon what grounds should MR. BLISS (Vol. ii., p. 463.) refuse to be contented with the very accurate reprint of Cardinal Allen's *Admonition to the Nobility and People of England and Ireland*, with a Preface by Eupator (the Rev. Joseph Mendham), London, Duncan, 1842?

(28.) In an article on Ticknor's *History of Spanish Literature*, in the *Quarterly Review* for last September, p. 316, we read:

"The second *Index Expurgatorius* ever printed was the Spanish one of Charles V. in 1546."

Was the critic dreaming when he wrote these words? for, otherwise, how could he have managed to compress so much confusion into so small a space? To say nothing of "the *second*" Expurgatory Index, the *first* was not printed until 1571; and this was a *Belgic*, not a "*Spanish* one." It is stamped by its title-page as having been "in Belgia concinnatus," and it was the product of the press of Plantin, at Antwerp. With regard to the *Indices Expurgatorii* of Spain, the earliest of them was prepared by the command of Cardinal Quiroga, and issued by Gomez, typographer-royal at Madrid, in 1584. The copy in my hand, which belonged to Michiels, is impressed with his book-mark "première édition." Will the writer in the *Quarterly Review* henceforth remember that an *Expurgatory* Index is essentially different from one of the *Prohibitory* class? But even though he should faithfully promise to bear this fact in mind, his misreport as to the year "1546" must not remain uncensured; for this was not the date of the "second" appearance of an imperial *mandement*. There was an ordinance published for the restraint of the press, not only in 1544, but also in 1540, and even in 1510. For the last, see Panzer, vii. 258.

(29.) What is the nearest approach to certainty among the attempts successfully to individuate the ancient relater of *Mirabilia Romæ*? That he lived in the thirteenth century seems to be admitted; and the work, as put forth in Montfaucon's *Diarium Italicum* (pp. 283-298.), will be found to differ considerably from the edition, in 12mo. with the arms of Pope Leo X. on the title-page.

(30.) "*Antiquitas Sæculi Juventus Mundi*."—The discussion in your pages (Vol. ii., pp. 218. 350. 395. 466.) of the origin of this phrase has so distinctly assumed a bibliographical aspect, that I feel justified on the present occasion in inquiring from your various correspondents whether, while they have been citing Bacon and Bruno, Whewell and Hallam, they have lost sight of the beautiful language of the author of the Second Book of Esdras (chap. xiv. 10.)?

"The world hath lost his youth, and the times begin to wax old."

"Sæculum perdidit juventutem suam, et tempora appropinquant senescere."—*Biblia*, ed. Paris, 1523.

R.G.

Minor Queries.

Rab. Surdam, Meaning of.—The eccentric but clever and learned William Nicol, one of the masters of the High School of Edinburgh, and noted as the friend of Burns, was the son of a poor man, a tailor, in the village of Ecclefechan, in Dumfriesshire. He erected, over the grave of his parents, in Hoddam churchyard, a *through stone*, or altar-formed tomb, bearing the words

Query the meaning of these mystical characters?

EDINENSIS.

Abbot Richard of Strata Florida.—Can you or any of your antiquarian readers solve me the following. It is stated in vol. i. p. 100. of Lewis Dwnn's *Heraldic Visitation into Wales, &c.*, art. "Williames of Ystradffin in the county of Caermarthen":—

"William ab Thomas Goch, Esq., married Joan, daughter and sole heiress to Richard the Abbot of Strata Florida, county of Cardigan (temp. Henry VII.), son of David ab Howel of Gwydyr, North Wales."

From this I naturally expected to find some connecting link between the Abbot and the ancient family of Wynn of Gwydyr, derived from Rhodri Lord of Anglesey. In their lineage, however, the name of David ab Howel does not occur; but about the aforesaid period one of their progenitors named Meredith ab Sevan, it is stated, purchased Gwydyr from a David ab Howel Coytmore, derived through the Lord of Penymachno from Prince David, Lord of Denbigh, the ill-fated brother of Llewelyn, last sovereign prince of North Wales. Is it not therefore likely that the said Abbot Richard was son to the above David ab Howel (Coytmore), the ancient proprietor of Gwydyr; that his surname was Coytmore; and the arms he bore were those of his ancestor David Goch, Lord of Penymachno, viz., Sa. a lion ramp., ar. within a bordure engr. or.

W.G.S.J.

Cardinal Chalmers.—Can any of your readers give me some information about a Cardinal Chalmers,—whether there ever was a cardinal of the name, and where I could find some account of him? I have the boards of an old book on which are stamped in gilding the Chalmers arms, with a cardinal's hat and tassels over them. If I remember correctly, the arms are those of the family of Chalmers, of Balnacraig, in Aberdeenshire.

I have some reason to believe that the boards were purchased at the sale of the author of *Caledonia*.

S.P.

Armorial Bearings (Vol. ii., p. 424.)—My note of the coat-armour in question stands thus: "Three bars between ten bells, four, three, two, and one." And I have before now searched in vain for its appropriation. I am consequently obliged to content myself with the supposition that it is a corruption, as it may easily be, of the coat of Keynes, viz. "vair, three bars gules," the name of the wife of John Speke, the great-great-grandfather of Sir John Speke, the founder of the chapel; and this is the more probable as the arms of Somaster, the name of his grandfather's wife, appear also in the roof of the same chapel.

J.D.S.

[J.D.S. is right in his blazon; and we had been requested by J.W.H. to amend his Query respecting this coat.—ED.]

"*Fiat Justitia*"—Who is the author of the apothegm—

"Fiat justitia, ruat cœlum?"

J.E.B. MAYOR.

Painting by C. Bega.—

"Wÿ singen vast wat nieus, en hebben noch een buÿt,
Een kraekling, is ons winst, maet liedtkenmoet eerst wt."

I have a small oil painting on oak panel which bears the above inscription. The subject of the painting is a boy, who holds in his hands a song, which he appears to be committing to memory, whilst another boy is looking at the song over his shoulder. "C. Bega" is written on the back of the picture-frame, that evidently being the artist's name. I shall feel obliged by your translating the above two lines for me, and also for information as to "C. Bega."

W.E. HOWLETT.

Kirton.

Darcy Lever Church.—On the line of railway from Normanton to Bolton there is a small station called Darcy Lever.

The church there struck me, on a casual view, as one of the most beautiful examples of ecclesiastical architecture which I have ever seen, and I should therefore like very much to know the date of the structure, and, if possible, the architect.

The singularity which attracts attention is the delicate tracery of the spire, which I should wish to see largely imitated.

E.

R. Ferrer.—I have a drawing, *supposed* to be of Sir W. Raleigh by himself when in the Tower: it came from Daniel's *History of Henry VII.*, and below it was written,

"R. Ferrer,
Nec Prece nec Pretio."

Could the "NOTES AND QUERIES" ask if anything is known of this R.F.?

H.W.D.

Writers on the Inquisition.—In the English edition of Voltaire's *Philosophical Dictionary*, article "Inquisition," I find, among other authors on that subject who are quoted, Hiescas Salazar, Mendoça (sic: Query, Salasar y Mendoça?), Fernandez, Placentinus, Marsilius, Grillandus, and Locatus. Can any of your bibliographical friends give me any information as to these authors or their works? Let me at the same time ask information respecting Bordoni, the author of *Sacrum Tribunal Indicum in causis sanctæ fidei contra Hereticos, &c.*, Rome, 1648.

IOTA.

Buckden (Vol. ii., p. 446.).—Will M.C.R. explain his allusion to "the abbot's house" at Buckden. I am not aware of Buckden having been the seat of a monastic establishment. Perhaps what he calls "the abbot's house" is part of the palace of the bishops of Lincoln.

C.H. COOPER.

Cambridge, December 2. 1850.

True Blue.—Query the origin of the term "True Blue." After the lapse of a few years it seems to have been applied indifferently to Presbyterians and Cavaliers. An amusing series of passages might be perhaps gathered exemplifying its use even to the present time. The colour and "cry" True Blue are now almost monopolised by the Tory party, although there are exceptions—Westmoreland and Yorkshire, for instance.

VIATOR.

Passage in Hamlet.—In Mr. C. Knight's "Library," "Pictorial," and "Cabinet" editions of Shakspeare, the following *novel* reading is given without note or comment to say why the universally received text has been altered. It occurs in *Hamlet*, Act I. Sc. 7.

Ham. "Staid it long?
Hor. "While one with *modern* haste might tell a hundred."

As Mr. Knight is now publishing a "National" edition of Shakspeare, perhaps you will allow me through your pages to ask for his authority for this change of "moderate" to "modern," in order that his new reading may either be justified or abandoned.

J.J.M.

Inventor of a secret Cypher.—I think that there was in the fifteenth century a Frenchman so profound a calculator that he discovered for the King of France a secret cypher, used by the court of Spain. I saw a notice of him in Collier's great *Dictionary*, but have forgotten him, and should like to renew my acquaintance.

TYRO-ETYMOLOGICUS.

Fossil Elk of Ireland.—Can any of your learned readers give me information on the fossil elk of Ireland—*Cervus Megaceros*, *Cervus Giganteus* of Goldsmith? It is stated to be found in various countries, as France, Germany, and Italy, besides England and Ireland. In the Royal Dublin Society museum there is, I am told, a rib of this animal which has the appearance of having been wounded by some sharp instrument, which remained long fixed in the bone, but not so deeply as to affect the creature's life. It seemed to be such a wound as the head of an arrow would produce.

It has been by some thought to be the "Sech" of Celtic tradition. I have learned that the last specimen was shot so lately as 1533, and that a figure of the animal, mistaken for the common elk, is, engraved in the November Chronicle. Now I should feel exceedingly obliged if any information could be rendered me on the matters stated above, as I am most anxious to collect all possible information regarding this most noble species of the Dama tribe.

W.R.C. (a Subscriber).

Exeter, Nov. 1850.

Red Sindon (Vol. ii., p. 393.).—Will MR. PLANCHÉ be so good as to say what the *red sindon* of the

chamber of Philippa was?

B.W.

Lights on the Altar.—1. What evidence is there that in the British or Saxon churches lights were burned on the altar at the time of the eucharist?

2. Are there any Canons of these churches, sanctioning the practice?

3. What evidence is there of any other service or solemnity, where lights were burned in the day-time in these churches.

D. SHOLBUS.

Beloe, Child's Book by.—In the *Sexagenarian*, by Beloe, is the following passage:

"In four mornings he (Rev. W. Beloe) wrote a book which he intended as an amusement for his children. Some friends recommended him to print it, and though many years have elapsed since it was written, it still continues so great a favourite with younger readers, that an edition is every year published."

Can any of your readers inform me the name of the book here alluded to; and who was the publisher?

F.B. RELTON

Replies.

MERCENARY PREACHER.

In reply to a Query as to the meaning of this epithet in an obituary notice, quoted, in Vol. i, p. 384., your correspondent ARUN suggests, in the same volume, p. 489., that it was most likely "used in its primary signification, and in the sense in which we still apply it to troops in the pay of a state, foreign to their own." I cannot help thinking, that by the designation *mercenary* was implied something more disreputable than that merely of "one who, having no settled cure, was at liberty to be 'hired;'" and in this I am borne out by Chaucer, no mean authority, who, in his well-known picture of the parson, in the Prologue to the *Canterbury Tales*, amongst the various items of piety and virtuousness with which, in that inimitable piece of character-painting, he credits the "pore persoun of a toun," distinctly states (I quote Mr. Wright's Percy Society edition),

"He was a Schepperde and no *mercenarie*."

Now this emphatic disclaimer shows clearly enough that when Chaucer wrote, to be a *mercenary preacher* was not, in *reputation* at least, a desirable position; and whether some two centuries and a half later, the appellation became less objectionable, is a question not unworthy of elucidation. No lengthened transcript is needed from so popular a description; its whole spirit is directed not only against hirelings, but also against non-residents:—

"He sette not his benefice to huyre,
And lefte his scheep encombred in the myre;

But dwelte at hoom and kepte wel his folde."

Neither hireling nor non-resident found favour in Chaucer's eyes. They could have very little in common with one whom he says:—

"But Criste's lore, and his apostles twelve,
He taught, but first he folwed it himselve."

The *date* of the obituary quoted, 1646, lends, too some force to the supposition that "old Mr. Lewis" was, vulgarly speaking, "no better than he ought to be." Milton not many years afterwards published his memorable philippic *On the likeliest Means to remove Hirelings out of the Church*; and after all allowance is made for the sternness of the Puritan poet's theology, there would still remain enough to show that his fiercely eloquent tract might well have been called forth by the presence in the church of an overweening army of "Mercenary Preachers." Further space, however, need not now be trenched on; but should any new facts be adduced by some of your correspondents illustrative of the curious entry referred to, I am sure they will be welcomed by all your readers, and by none more than by yours, obediently,

HENRY CAMPKIN.

"THE OWL IS ABROAD."

(Vol. ii., p. 393.)

A.R. asks, "On what ground is the base song, 'The Owl is abroad' attributed to Henry Purcell?" To which I reply, the mistake—for *mistake* it is—originated with Dr. Clarke (afterwards Clarke Whitfield), who inserted it in his *Beauties of Purcell*. How little this musician knew of the "beauties" of Purcell is exhibited in his work; and how little he knew of the style and peculiarities of the music of the period, is shown by his insertion of the song in question. Dr. Clarke's mistake is noticed in the late William Linley's elegant work entitled *Shakspeare's Dramatic Songs*, vol. i. p. 6. His words are these:

{496}

"In regard to the *Tempest* music of Mr. Smith, it has been put to a strange medley of words; some of them are, however by SHAKSPEARE; but they do not appear to come the brighter from the polish it was his design to give them; here and there we have a flash or two, but they must ever be vainly opposed to Purcell's pure and steady light. The song of 'No More Dams,' is however an excellent one, and it has been selected accordingly. The other song, 'The Owl is abroad,' is also characteristic, but the words are not SHAKSPEARE'S. The last air has been inserted in Dr. Clarke's *Beauties of Purcell*, as Purcell's. *This is a mistake, which, in justice to Smith, should be rectified.*"

Your correspondent also refers to Mr. G. Hogarth's *Memoirs of the Musical Drama*, as an authority for attributing the song in question to Purcell. Mr. Hogarth's work, I am sorry to say, can never be depended upon as to facts. It is almost entirely made up from *second-hand* authorities; consequently blunders of the greatest magnitude occur in every chapter. It has the merit of being a well-written and an entertaining book; but here any praise must end.

A.R. speaks of having referred to Purcell's *Tempest*. I must beg to correct him in this statement, as no *complete* copy of that work (my own excepted) is known to exist. Goodeson's (printed at the end of the last century) is the only copy approaching to anything like completeness, and that is very unlike Purcell's *Tempest*. Did A.R. find in Purcell's *Tempest* the music of the beautiful lyric, "Where the Bee sucks?" No. Yet Purcell composed music to it. The absence, then, of "The Owl is abroad," is no proof that Purcell did not write music for that song also.

But, in the present case, A.R. may rest assured that the song about which he inquires is the veritable composition of John Christopher Smith.

EDWARD F. RIMBAULT.

OLD ST. PANCRAS CHURCH.

Your correspondent STEPHEN (Vol. ii., p. 407.) asks for information respecting the "Gospel Oak Tree at Kentish Town." Permit me to connect with it another Query relative to the foundation of the old St. Pancras Church, as the period of its erection has hitherto baffled research. From the subjoined extracts, it appears to be of considerable antiquity. The first extract is from a MS. volume which I purchased at the sale of the library of the Rev. H.F. Lyte (Lot 2578.), entitled,—

"Spicilegium: or A Brief Account of Matters relating to the ecclesiastical Politie of the British Church, compiled from Histories, Councils, Canons, and Acts of Parliament," A.D. 1674.

It was apparently written for publication, but is without name or initials. At p. 21. the writer, after giving an account of the foundation of the cathedral church of Canterbury, goes on to say,—

"Without the walls, betwixt the Cathedral and St. Martin's Church, stood an idol temple, which, with the leave and goodwill of King Ethelbert, St. Augustine purged, and then consecrated it to the memory of St. Pancras the martyr, and after prevailed with the king to found a monastery there for the monks, in honour of the two prime apostles, St. Peter and Paul, appointing it to be the burial-place of the *Kentish* Kings, as also for his successors in that see. The like to this was Pancras Church, near London, otherwise called *Kentish* Church, which some ignorantly imagine was the mother of St. Paul's Church in London. I rather think it might be the burying-place belonging to the church of St. Paul, before Cuthbert, Archbishop of Canterbury, obtained leave of the Pope to bury in cities. And in imitation of that at Canterbury, this near London was dedicated to St. Pancras and called *Kentish* Church."

Connected with the Query of STEPHEN, it is worthy of notice that St. Augustine held a conference with the Cambrian bishops at a place called by Bede, Augustine's Ac, or Oak, on the borders of the Weccii and West Saxons, probably near Austcliffe, in Gloucestershire (Bede's *Eccles. Hist.* lib. ii. c. 2.).

Norden, who wrote in the reign of Elizabeth, in his *Speculum Britannicæ*, says that—

"The church of St. Pancras standeth all alone, as utterly forsaken, old and weather-beaten, which, for the antiquitie thereof, is thought not to yield to Paule's of London."

which idea is repeated by *Weever*. And in the year 1749, some unknown poet, soliloquising upon the top of Primrose Hill, bursts out into the following rapturous musing at the sight of "the old weather-beaten church" in the distance.—

"The rev'rend spire of ancient Pancras view,
To ancient Pancras pay the rev'rence due;
Christ's sacred altar there, first Britain saw,
And gaz'd, and worshipp'd, with an holy awe,
Whilst pitying heav'n diffus'd a saving ray,
And heathen darkness changed to Christian day."

Gentleman's Mag., xiv. 276.

Perhaps some of the gentlemen now engaged in compiling historical notices of the parish of St. Pancras will be able to dispel the Cimmerian darkness which at present envelopes the consecration of the old church.

The late Mr. Smith, author of *Nollekins and his Times*, made some collections towards a History of St. Pancras. Query, What has become of them?

J. YEOWELL.

Hoxton.

Old St. Pancras Church (Vol. ii., p. 464.)—In a note in Croker's edition of Boswell's *Johnson* (8vo. 1848, p. 840.), Mr. Markland says, that the reason assigned by your correspondent, and in the text of Boswell, for the preference given by the Roman Catholics to this place of burial, rests, as he had learned from unquestionable authority, upon no foundation; "that mere prejudice exists amongst the Roman Catholics in favour of this church, as is the case with respect to other places of burial in various parts of the kingdom." Mr. Markland derived his information from the late Dr. Bramston, Mr. Charles Butler, and Mr. Gage Rokewoode.

S.D.

Replies to Minor Queries.

Cardinal Allen's Admonition (Vol. ii., p. 463.)—In the Grenville Library, at the British Museum, there is a copy of this work, which I happen to have seen only a few hours before I read MR. BLISS's Query. Mr. Mendham's reprint of the *Admonition*, published by Duncan in 1842, appeared to me to be remarkably accurate, from a hasty collation which I made of some parts of it with the original. The Grenville copy was formerly Herbert's, and may possibly be the same which was sold for 35s. in Mr. Caldecott's sale in 1832. Connected with this *Admonition* of Cardinal Allen, there is another question of some interest. In Bohn's *Guinea Catalogue*, No. 16,568., was a broadside, there said to be *unknown and unique*, and entitled *A Declaration of the Sentence and Deposition of Elizabeth, the Usurper and pretended Queen of England*. This was drawn up by Cardinal Allen, and printed at Antwerp; and copies were intended to be distributed in England upon the landing of the Spanish Armada. Can any of your readers inform me who is the present possessor of the document referred to, or whether it has ever been reprinted, or referred to by any writer? Antony Wood, I am aware, refers to the document, but it is plain that he never saw it.

H.P.

Bolton's Ace (Vol. ii., p. 413.)—Ray's anecdote concerning the proverb, "Bate me an ace, quoth Bolton," is perhaps more correctly told in the *Witty Aunswers and Saiengs of Englishmen* (Cotton MS. Jul. F. x.):

"William Paulett, Marques of Wynchester and Highe Treasurer of Engelande, being presented by John Heywoode with a booke, asked hym what yt conteyned? and when Heywoode told him 'all the proverbes in Englishe.' 'What all?' quoth my Lorde; 'No, *Bate me an ace, quoth Bolton*, is that in youre booke?' 'No, by my faith, my Lorde, I thinke not,' annswered Heywoode."

The "booke" presented by Heywoode to the Marquis of Winchester was *A Dialogue contayning in Effect the Number of all the Proverbes in the English Tongue compact in a Matter concerning two Marriages; first printed by Berthelet in 1546*. In 1556 it was "Newly overseen and somewhat augmented." A copy of the latter is in the British Museum.

JOHN BOLTON, from whom the proverb derives its origin, was one of Henry VIII.'s "diverting vagabonds." He is several times mentioned as winning money from the king at cards and dice in one of the *Royal Household Books*.

It is but right that I should give this information to your correspondent "T. Cr.", as I have omitted to "note it" in my reprint of Hutton's curious tract.

EDWARD F. RIMBAULT.

Cardinal Beaton (Vol. ii., p. 433.).—In Smith's *Iconographia Scotica* is a portrait of Beaton said to be painted by Vandyke, and evidently the one engraved in Lodge. It is accompanied by a memoir, which would probably be of use to SCOTUS, as it contains references to a great number of authorities used in its compilation. If SCOTUS has not met with this, and will send me his address I will forward to him the leaves containing the life.

JOHN I. DREDGE.

Pateley Bridge.

Portrait of Cardinal Beaton (Vol. ii., p. 433.).—In No. 57. allusion is made to the portrait of Cardinal Beaton, now at Blairs College, near Aberdeen. In Fyvie Castle, Aberdeenshire, where one of the copies of this portrait, from the easel of James Giles, Esq., R.S.A., now is, there are some manuscripts of Abbé Macpherson (who sent the Blairs picture to this country), purchased at the sale of the late Mr. Chalmers, author of *Caledonia*. Among them there might possibly be some which might tend to confirm the authenticity of the original painting.

S.P.

"*He that runs may read*" (Vol. ii., pp. 374. 439.).—It is idle to prolong this controversy. I think it is no interpretation of part of ver. 2., chap. ii, Habakkuk. Nor do I believe that it has any reference to it. But it is obviously a favourite poetic quotation, and your readers will find it at line 80, in Cowper's *Tirocinium, or A Review of Schools*.

J.G.H.

Pimlico.

Sir George Downing (Vol. ii., p. 464.).—Particulars respecting the first Sir George Downing may be found in Wood's *Athenæ Oxonienses*, ii. 27. 758, 759.; Wotton's *English Baronetage*, iv. 415.; *Parliamentary History of England*, xix. 411. 465. 499.; *Continuation of the Life of Edward Earl of Clarendon*, royal 8vo. edit., 1116, 1117. 1165-1170, Burnet's *History of his own Time*, ed. 1838, 136.; Heath's *Chronicle*, 2nd edit., 448. 528, 529, 530. 582.; *Personal History of Charles II.* (at end of Bohn's edition of *Grammont*), 431.; Lister's *Life of Clarendon*, ii. 231-255. 268-271. 311-315. (Mr. Lister's third volume contains numerous letters to and from Sir George Downing); Vaughan's *Protectorate of Cromwell*, i. 227. 255, 256. 264. 266. 268., ii. 299. 317. 433.; Courtenay's *Memoirs of Sir W. Temple*, i. 117. 264. 269.; Pepys's *Diary*; and Evelyn's *Diary*.

Wotton was not acquainted with the fact stated by your correspondent, that "the family is of most ancient origin in Devonshire." Wotton states, and apparently on good authority, that the first of the family of whom he had found mention, was Godfrey Downing, of the county of the city of *Norwich*, who had a son, Arthur Downing, of the county of *Norfolk*, whose son, Calybut (the grandfather of the first Sir George), was of *Shennington*, in *Gloucestershire*.

{498}

Mr. Sims, in his *Index to the Heralds' Visitations*, refers to pedigrees and arms of the family of Downing under *Buckinghamshire*, *Essex*, and *Norfolk*.

C.H. COOPER.

Cambridge, December 9. 1850.

Burning to Death, or Burning of the Hill (Vol. ii., p. 441.).—The following extract from Collinson's *Somerset*, vol. iii. p. 374., where it is quoted from the *Laws of the Miners of Mendip*, 1687, may throw some light upon the incidents referred to by J.W.H.:—

"Among certain laws by which the miners were anciently regulated is the following, viz.:

"That if any man of that occupation do pick or steal any lead or ore to the value of thirteen pence halfpenny, the lord or his officer may arrest all his lead and ore, house and hearth, with all his goods, grooves, and works, and keep them as forfeit to his own use; and shall take the person that hath so offended, and bring him where his house and work, and all his tools and instruments belonging to the same occupation, are; and put him into his house or work, and set every thing on fire about him, and banish him from that occupation before all the miners for ever."—*Laws of the Miners of Mendip*, 1687.

"This is called *Burning of the Hill*."

It is to be hoped that any of the readers of "NOTES AND QUERIES" resident among this mining population (who are said to retain many other ancient and remarkable customs), and possessing any information in illustration of it, will record it in your columns.

WILLIAM J. THOMS.

The Roscommon Peerage (Vol. ii., p. 469.).—My attention has been called to an article in No. 58. respecting the descendants of the first Earl of Roscommon.

As I am very interested in the subject, I beg AN HIBERIAN, should this meet his eye, to allow me to correspond with him.

He is quite right as to the old tombstone. When I was a boy, some five or six and forty years ago, my father, one day as we were passing by the churchyard, mentioned that stone to me; but as I had then several cousins living whose claims were prior to mine, the matter made but little impression upon my mind.

My father was Thomas, the second son of Garrett, who was the son of Thomas, down to whom the genealogy from the first Earl was traced upon the stone.

That stone and another, as I learn, were removed and destroyed, or concealed, many years ago, doubtless through some interested motive; and, unfortunately, no copies of the inscriptions have, that I can discover, been preserved by any branch of the family.

When the late Earl became a claimant, it was not known whether the descendants of Patrick, my father's elder brother, who had all emigrated, were living or dead; which circumstance, it was considered, would be an impediment to my claim.

Besides which it was also thought, the testimony on the stone having been lost, that the traditions in the family would not be sufficient to establish a claim: under these circumstances I refrained from coming forward to oppose the claims of the late Earl. But now, as it is believed that there are none of my cousins living, I am endeavouring to collect evidence in support of my claim; and proof of what your correspondent states would be exceedingly useful.

GARRETT DILLON, M.D.

8. Queen's Parade, Bath.

The Word "after" in the Rubric (Vol. ii., p. 424.).—In the edition of the *Latin Common Prayer*, published in 12mo., Londini, 1574, which must be a very early edition (probably the fourth or fifth), there is a great verbal difference in the conclusion of the exhortation from the English original. It stands thus:

"Quapropter omnes vos qui præsentes hic adestis, per Dei nomen obtestor, ut interni sensus vestri, cum meo conjuncti pariter, ad cælestis clementiæ thronum subvolent, ut in hunc, qui sequitur, sermonem, succedatur."

Then follows the rubric, "Generalis confessio, ab universa congregatione dicenda, genibus flexis." It would appear from this, that the confession was repented at the same time by the minister and the congregation, and not by the congregation after the minister.

Of the authenticity of this edition there can be no doubt. It bears the royal arms on the titlepage, and is printed "Cum privilegio Regiæ majestatis. Excudebat Thomas Vautrollerius." I have not seen the earlier editions. A Greek version was printed with the Latin, in one volume, one year before; and the Latin was republished in 1584. The edition of 1574 was printed before the Catechism was completed by the questions on the sacraments. In the rubrics of the Lord's Prayer, in the Post Communion, and in the last prayers the Communion Service, the word *after* is rendered by *post*.

The difference between the Latin and the English in the exhortation is very remarkable, for it does not make the priest dictate the confession, but repeat it with them; whereas the English services of Edward and Elizabeth, unaltered in any subsequent editions, distinctly make the priest dictate the confession. There can be no doubt about the sense of the word *after*, when we find it in the rubrics of the Post Communion and Communion translated *post*. Some of your readers may be able to give an account of the Latin versions, and explain by what influence the alteration was made, and how it came to be sanctioned, while the English remained unchanged.

{499}

E.C.H.

Disputed Passage in the Tempest (Vol. ii., pp. 259. 299. 337. 429.).—Allow me to remind MR. GEORGE STEPHENS, who takes credit for adhering to the "primitive" text of a certain disputed passage in the *Tempest*, that neither he nor any one else does so; that the "primitive" text, that is, the text of the first folio, is mere nonsense, and that he simply adopts the first attempt at correction, instead of the second, or the third, or the fourth.

Enough has been written, perhaps, on the meaning of this passage; and opinion will always be divided between those who adopt the prosaic, and those who prefer the more poetical reading: but when MR. STEPHENS says the construction is merely an instance of a "common ellipsis," I cannot but think it would be an advantage if he would inform us whether he uses this term in its common acceptation, and if so, if he would give the meaning stated at first. If this be a common ellipsis, I must confess myself to be so stupid as not to understand it.

I dissent, too, altogether from the opinion that the comma is of any importance in the construction of this passage. Assuming, as one correspondent says, and as MR. STEPHENS (for I don't quite understand his brief judgment) seems to say, that "*most busie least*" means *least busy*, the placing a comma between "least" and the conjunction "when" can in no way affect the

sense, though, as a matter of taste, I should decidedly object to it.

To show that I am not wedded to any particular interpretation, I have another suggestion to make which has struck me even while writing. Taking "lest" for *least*, can it have been used for *at least*, or as some people say, *leastwise*? The sense would still be the same as I have contended for, expressed something like this: "But these sweet thoughts do even refresh my labours: at least they are most busy when I forget myself in my occupation."

SAMUEL HICKSON.

Lady Compton's Letter (Vol. ii., p. 424.).—MR. C.H. COOPER inquires whether this letter appeared before 1839? Gifford gives an extract from it in Massinger's *City Madam*, Act II., where the daughters of Sir John Frugal make somewhat similar stipulations from their suitors. When speaking of this letter as "a modest and consolatory one," Gifford adds, "it is *yet extant*." The editor of a work entitled *Relics of Literature* (1823) gives it at length, with this reference, "Harleian MSS. 7003." The property of Lady Compton's father, Sir John Spencer, is stated variously from 300,000*l.* to 800,000*l.* In this case, riches brought with them their customary share of anxieties. Lysons, in his *Environs of London*, informs us that a plot was actually laid for carrying off the wealthy merchant from his house at Canonbury, by a pirate of Dunkirk, in the hope of obtaining a large ransom.

J.H.M.

Midwives licensed (Vol. ii., p. 408.).—I have a manuscript volume which belonged to Bishop Warburton, and apparently to other Bishops of Gloucester before him; containing, amongst other Pontificalia, in writing of various ages, a number of forms of licences, among which occurs "Licentia Obstetricis," whereby the bishop

"eandem A.B. ad exercendam Artem et Officium Obstetricis in et per totam Diocesis
Gloucestrensem prædicitam admisit et Literas Testimoniales superiade fieri decrevit."

There is no mention of charms or incantations in the licence, but the oath "de jure in hac parte requisito," is required to have been made. The form is of the same writing as several others which bear dates from 1709 to 1719. Below is a memorandum of the fees, amounting to 17*s.* 6*d.*

THOMAS KERSLAKE.

Bristol.

Echo Song (Vol. ii., p. 441.).—Although I cannot supply LLYD RHYS MORGAN with the name of the writer, I may refer him to D'Israeli's *Curiosities of Literature*, p. 257. (Moxon's edit. 1840), where he will find another Echo Song, by a certain Francis Cole, so similar to the one he quotes as to induce me to think that they either come from the same pen, or that the one is an imitation of the other.

Y.

The Irish Brigade (Vol. ii., pp. 407. 452.).—It is understood John C. O'Callaghan, Esq., author of the *Green Book*, contemplated a much more copious work on the subject than that by the late Matthew O'Connor, mentioned by your correspondent (p. 452.). The *Union Quotidienne* of 23rd April last announced a work by M. de la Ponce, *Essai sur l'Irlande Ancienne, et sur les Brigades Irlandaises au Service de France, depuis leur Organisation en 1691*; but whether published or not I am not aware. Perhaps some of your correspondents may know.

DRUMLETHGLAS.

To save one's Bacon (Vol. ii., p. 424.).—May I venture to suggest that this phrase has reference to the custom at Dunmow, in Essex, of giving a flich of bacon to any married couple residing in the parish, who live in harmony for a year and a day. A man and his wife who stopped short when on the verge of a quarrel might be said to have "just saved their bacon;" and in course of time the phrase would be applied to any one who barely escaped any loss or danger.

X.Z.

"The Times" Newspaper and the Coptic Language (Vol. ii., p. 377.).—J.E. quotes a passage from *The Times* newspaper respecting the Coptic language, and asks if any correspondent can furnish a clearer account of its structure than the writer of that article has given. A reference to the work which he was reviewing (Kenrick's *Ancient Egypt under the Pharaohs*) will show the origin of the apparent inconsistency on which J.E. animadverts. In that work it is said (vol. i. p. 100.):

"The roots of the Coptic language appear to have been generally monosyllabic, and the derivatives have been formed by a very simple system of prefixing, inserting, and affixing certain letters, which have usually undergone but little change, not having been incorporated with the root, nor melted down by crasis, nor softened by any euphonic rules."

Again (vol. i. p. 107.), speaking of the supposed connexion between India and Egypt:

"The Sanscrit is the most polished and copious language ever spoken by man; the Coptic, the most rude of all which were used by the civilised nations of antiquity."

The writer in *The Times, currente calamo*, has thrown the contents of these two sentences together, and somewhat strengthened the expressions of his author, who does not call the Coptic system of inflexion rude, nor assert that it is totally different from the Syro-Arabian system, but quotes the opinion of Benfey, that they differ so much that neither can have originated from the other, but both from a parent language. The distinction between a system of *inflexion* and one of *affixes* and *prefixes* is not permanent. What we call the inflexions of the Greek verb were once, no doubt, affixes; but while, in the Greek, they have become incorporated with the root, in the Coptic they stand rigidly apart from it.

HERAMPION.

Luther's Hymns (Vol. ii., p. 327.).—A writer in the *Parish Choir* of September last (p. 140.) has traced the words "In the midst of life we are in death" to a higher source than the Salisbury Service-book. It occurs in the choir-book of the monks of St. Gall in Switzerland, and was probably composed by Notker, surnamed the Stammerer, about the end of the ninth century, or the beginning of the tenth.

C.H.

St. Catherine's Hall, Cambridge.

Osnaburg Bishopric (Vol. ii., pp. 358. 484.).—The occupiers of this bishopric were princes ecclesiastical of the empire, and had not only the ordinary authority of bishops in their dioceses, but were sovereigns of their provinces and towns in the same manner as were the princes temporal.

The bishopric of Osnaburg was founded by Charlemagne, and was filled by various princes until 1625, when Cardinal Francis William, Count of Wartemburg, was elected by the chapter.

By the Treaty of Osnaburg, 1642, which was ratified at the Peace of Westphalia, 1648, the House of Brunswick resigned all claims to the archbishoprics of Magdeburg and Bremen, and to the bishoprics of Halberstadt and Ratzburg; and received the alternate nomination of the bishopric of Osnaburg, which was declared to belong jointly to the Catholic and the Protestant branch of Brunswick.

Under this arrangement, on the death of Count Wartemburg in 1662, Ernest Augustus I., the sixtieth bishop, patriarch of the present royal family of England, succeeded to the government of Osnaburg, which he held for thirty-six years.

Ernest Augustus II, sixty-second bishop, Duke of Brunswick and Lunenburg, was made Duke of York and Albany, and Bishop of Osnaburg, in 1716, in the room of Charles Joseph of Lorraine. He died in 1748.

Frederick, second son of George III., was appointed bishop at an early age; he being called, in a work dedicated to him in 1772, "An infant bishop."

By the Treaty of Vienna, the bishopric of Osnaburg was made part of the kingdom of Hanover.

The ancient territory of the Bishop of Osnaburg consisted of Osnaburg, Iborg, Forstenau, Bostel, Quakenburg, Vorde Gronsburg, Hunteburg on the lake Dummer, Witlage, Melle, and Holte.

In Halliday's *History of the House of Guelph*, 4to., 1821, at p. 133., the conditions of the Treaty of Osnaburg relative to the bishopric are given at length.

Whilst preparing the above I have seen the reply of F.E. at p. 447., and would beg to correct the following errors:—

The Treaty of Osnaburg was 1642, not 1624.

Halliday's *House of Guelph* was published 1821, not 1820.

Reference to the conditions of the treaty at p. 133. is omitted.

F.B. RELTON.

Scandal against Queen Elizabeth (Vol. ii., p. 393.).—There is a current belief in Ireland that the family of Mapother, in Roscommon, is descended from Queen Elizabeth: and there are many other traditions completely at variance with the ordinarily received opinion as to her inviolate chastity. A discussion of the matter might discover the foundation on which they rest.

R. Ts.

Pretended Reprint of Ancient Poetry (Vol. ii., p. 463.).—The late Rev. Peter Hall was the person at whose expense the two copies of the work mentioned by DR. RIMBAULT were reprinted. At the sale of that gentleman's library, in May last, one of these two reprints was sold for 20s.

Martin Family (Vol. ii., p. 392.).—If your correspondent CLERICUS will refer to Morant's *History of Essex*, vol. ii. p. 188., he will find some account of the family of Martin. There do not appear to be any families of the name of Cockerell or Hopkins in the same neighbourhood.

J.A.D.

{501}

"*Ge-ho*," *Meaning of*.—I am a little girl, only two years and five months old, and my kind aunt Noo teaches me to spell. Now I hear the men, when driving their horses, say "Ge-ho;" and I think they say so because G, O, spells "Go." Is it so, can anybody say?

I am, your youngest correspondent,
KATIE.

[Better etymologists than KATIE have made far worse guesses than our youngest correspondent. But in Brand's *Popular Antiquities*, by Ellis, vol. i. p. 294. ed. 1841 (the passage is not in the last edition), is the following curious illustration of the phrase *Ge-ho*.

"A learned friend, whose communications I have frequently had occasion to acknowledge in the course of this work, says, the exclamation '*Geho, Geho*,' which carmen use to their horses, is probably of great antiquity. It is not peculiar to this country, as I have heard it used in France. In the story of the Milkmaid, who kicked down her pail, and with it all her hopes of getting rich, as related in a very ancient collection of apologues, entitled *Dialogus Creaturarum*, printed at Gonda in 1480, is the following passage: 'Et cum sic gloriaretur, et cogitaret cum quantâ gloriâ duceretur ad illum virum super equum dicendo *gio gio*, cepit percutere terram quasi pungeret equum calcaribus.'"

Brand's learned correspondent was, doubtless, the late Mr. Douce, from whom the writer of this Note has often heard the same illustration.]

Lady Norton (Vol. ii., p. 480.).—An account of lady Norton may be seen in *Memoirs of several ladies of Great Britain, who have been celebrated for their writings or skill in the learned languages arts and sciences*. By George Ballard. Oxford, 1752. 4^o. She is said to have written two books, viz.: *The applause of virtue. In four parts*. etc. London, 1705. 4^o. pp. 262; and *Memento mori: or meditations on death*. London 1705. 4^o. pp. 108. She was living in advanced years, about 1720.

The same biographical repertory contains an account of her daughter, lady Gethin—of whom some particulars were given by myself in a small volume of essays printed for private circulation, under the title of *Curiosities of literature illustrated*, in 1837. On that occasion I ventured to express my belief that lady Gethin did not compose one sentence of the *remains* ascribed to her; but I hope the claims of lady Norton to *patristic learning* may more successfully bear the test of critical examination.

BOLTON CORNEY.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

Honour to the University of Oxford, Honour to the Rev. Josiah Forshall, and though last not least, Honour to the learned Keeper of the Manuscripts in the British Museum, Sir Frederick Madden, for giving us *The Holy Bible containing the Old and New Testaments with the Apocryphal Books, in the earliest English versions made from the Latin Vulgate, by John Wycliffe and his followers*. Never did the University Press put forth a more valuable or more important work than these four handsome quartos, (published, too, at the marvellously small price of five guineas), in which are now printed, for the first time, in an entire form, those Versions which may be regarded as the earliest in the English language which embrace any considerable proportion of the Holy Scriptures. By this publication, Oxford has done her part towards wiping away the disgrace which has so long attached to this country—which boasts, and justly and proudly boasts, of being *the* country of Bibles—for its long-continued neglect of these early versions of the vernacular Scriptures. How great was the influence which they exercised upon the religious opinions and sentiments of the nation at large in the interval between the years 1382 and 1526, how great an amount of scriptural truth they diffused, how effectually they supplied the opponents of the Papal system with the means of exposing its abuses and errors, and how they thereby laid a deep foundation for the reform of the sixteenth century, may be clearly seen by a perusal of the Preface to this great work; on which the learned editors have employed their learning and industry for two and twenty years, to their own high credit, and to the vindication of English scholarship. But our limited space will not admit of our detailing all the claims which this *editio princeps* of the *Wycliffite Scriptures* has upon the attention of our readers, or of pointing out all the great services which its editors have rendered to the literary, no less than to the religious world. When we state briefly that in the work before us we have the *two* versions, the *earlier* and *later* versions, printed side by side; that these are accompanied by various readings gathered from the collection of upwards of one hundred different manuscripts; introduced by a preface full

of new and most interesting particulars of this first attempt to give to this country the Scriptures in a tongue "understood of the people;" and the whole rendered complete by an extensive and most valuable glossary, we feel persuaded our readers will agree with us in giving honour to all who have had hand or heart in the production of these deeply interesting volumes.

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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.

{502}

Notices to Correspondents.

OUR CHRISTMAS NUMBER. *This week our able contemporary, HOUSEHOLD WORDS, treats his readers to a Christmas Number. It is one of the many good things in which our popular friend has anticipated us. Thanks, however, to the Peace Congress, we are content to be thus anticipated without giving utterance to the time-honoured "Pereant qui ante nos nostra dixerunt." Still, as we earnestly desire to close the year in peace with all the world, or, which is much the same thing, with all the readers of NOTES AND QUERIES, we propose, on Saturday next, treating them to a CHRISTMAS NUMBER, rich in articles on FOLK LORE, POPULAR LITERATURE, &c., and to use as ballast for our barque, which will at such occasion be of unwonted lightness, a number of Replies which we have by us imploring for admittance into our columns.*

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DECEMBER 21, 1850 ***

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