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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 210, NOVEMBER 5, 1853 ***

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NOTES AND QUERIES:

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

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

No. 210.	SATURDAY, NOVEMBER 5. 1853.	Price Fourpence. Stamped Edition 5d.
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LORD HALIFAX AND MRS. CATHERINE BARTON.

Those who have written on the life of Newton have touched with the utmost reserve upon the connexion which existed between his half-niece Catherine Barton, and his friend Charles Montague, who died Earl of Halifax. They seem as if they were afraid that, by going fairly into the matter, they should find something they would rather not tell. The consequence is, that when a writer at home or abroad, Voltaire or another, hints with a sneer that a pretty niece had more to do with Newton's appointment to the Mint than the theory of gravitation, those who would like to know as much as can be known of the whole truth find nothing in any attainable biography except either total silence or a very awkward and hesitating account of half something.

On looking again into the matter, the juxtaposition of all the circumstances induced in my mind a strong suspicion that Mrs. C. Barton was *privately married* to Lord Halifax, probably before his elevation to the peerage, and that the marriage was no very great secret among their friends. As yet I can but say that the hypothesis of a private marriage is, to me, the most probable of those among which a choice must be made: farther information may be obtained by publication of the case in "N. & Q.," the most appropriate place of deposit for the provisional result of unfinished inquiries.

Charles Montague (born April, 1661, died May 19, 1715) made acquaintance with Newton when both were at Trinity College in 1680 and 1681. Newton was nineteen years older than Montague, and had been twelve years Lucasian professor. At the beginning of their friendship, the Lucasian professor must be called the patron of the young undergraduate, who was looking for a fellowship with the intention of taking orders, a design which he did not find sufficient encouragement to abandon until after he had sat in the Convention. By 1690, the rising politician had become the patron of the author of the *Principia*, who in that year or the next became an aspirant for public employment. The friendship of Newton and Montague lasted until the death of the latter, interrupted only by a coolness (on Newton's side at least) in 1691, arising out of a suspicion in Newton's mind that Montague was not sincere in his intentions towards his friend.

Catherine Barton (born 1680, died 1739) was the daughter of Robert Barton and Newton's half-sister, Hannah Smith (Baily's *Flamsteed, Supplement*, p. 750.). Lieut.-Col. Barton, usually called her husband, was her brother. The pedigrees published by Turnor recognise this fact: Swift distinctly states it, and Rigaud proves it in various ways in letters to Baily, which lately passed through my hands on their way to the Observatory at Greenwich. The mistake ought never to have been made, for *Mrs. C. Barton* (as she was usually denominated) must, according to usage, have been reputed single so long as her Christian name was introduced.

Mrs. C. Barton married Mr. Conduitt, then or afterwards Newton's assistant, and his successor: this marriage probably took place in 1718, the year in which Newton introduced Conduitt into the Royal Society. Among the Turnor memorials of Newton, now in possession of the Royal Society, is a watch leaving the inscription "Mrs. C. Conduitt to Sir Isaac Newton, January, 1708." This date cannot be correct, for Swift in 1710, Halifax in 1712, Flamsteed in 1715, and Monmort in 1716, call her Barton: all but Flamsteed were intimate acquaintances. Any one who looks at the inscription will see that it is not as old as the watch: it is neither ornamented nor placed in a shield or other envelope, while the case is beautifully chased, and has an elaborate design, representing Fame and Britannia examining the portrait of Newton. Moreover, "Mrs. Conduitt" would never have described herself as "Mrs. C. Conduitt."

Montague was not, so far as usual accounts state, what even in our day would be called a libertine. He married the Countess of Manchester (the widow of a relative) before his entry into public life, and was deeply occupied in party politics and fiscal administration. I am told that Davenant impugns his morals: this may be the exception which proves the rule; some of the lampoons directed against the Whig minister are preserved, and these do not attack his private character in the matter under allusion, so far as I can learn.

All the cotemporary evidence yet adduced as to the relation between Lord Halifax and Catherine Barton, is contained in one sentence in the *Life* of the former, two codicils of his will, and one allusion of Flamsteed's. The *Life*, with the will attached, was appended to two different publications of the works of Halifax, in 1715 and 1716. The passage from the *Life* is as follows (p. 195.):

"I am likewise to account for another Omission in the Course of this History, which is that of the Death of the Lord *Halifax's* Lady; upon whose Decease his Lordship took a Resolution of living single thence forward, and cast his Eye upon the Widow of one Colonel *Barton*, and Neice to the famous Sir *Isaac Newton*, to be Super-intendent of his domestick Affairs. But as this Lady was young, beautiful, and gay, so those that were given to censure, pass'd a Judgment upon her which she no Ways merited, since she was a Woman of strict Honour and Virtue; and tho' she might be agreeable to his Lordship in every Particular, that noble Peer's Complaisance to her, proceeded wholly from the great Esteem he had for her Wit and most exquisite Understanding, as will appear from what relates to her in his Will at the Close of these Memoirs."

This sentence is an insertion (the *first* omission is as far back as p. 64.). It speaks of Mrs. C. Barton as if she were dead: and it is worthy of note that this lady, who lived to communicate to Fontenelle materials for his *éloge* of Newton, had excellent opportunity, had it pleased her, to

have contradicted or varied any part of the account given by Halifax's biographer; and this without appearing. The actual communication made to Fontenelle by her husband, Mr. Conduitt, is in existence, and was printed by Mr. Turnor; it contains no allusion to the subject. Farther, it appears by the biographer's account that she had passed as a widow, which is not to be wondered at: the *Colonel* Barton who was the son of circumstances, must have been created before her brother (who died in 1711) attained such rank, perhaps before he entered the army at all.

The will gives very different evidence from that for which it is subpoenaed: it is dated April 10, 1706. In the first codicil (dated April 12, 1706) Lord Halifax leaves Mrs. Barton all his jewels and 3000*l.* "as a small token," he says, "of the great love and affection I have long had for her." In a second codicil (dated February 1, 1712) the first codicil is revoked, and the bequest is augmented to 5000*l.*, the rangership, lodge, and household furniture of Bushey Park, and the manor of Apscourt, for her life. These are given, says Lord Halifax, "as a token of the sincere love, affection, and esteem, I have long had for her person, and as a small recompense for the pleasure and happiness I have had in her conversation." In this same codicil "Mrs. Catherine Barton" is described as Newton's niece, and 100*l.* is left to Newton "as a mark of the great honour and esteem I have for so great a man." The concluding sentence of the codicil is as follows:

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"And I strictly charge and command my executor to give all aid, help, and assistance to her in possessing and enjoying what I have hereby given her; and also in doing any act or acts necessary to transfer her an annuity of two hundred pounds *per annum*, purchased in Sir Isaac Newton's name, which I hold for her in trust, as appears by a declaration of trust in that behalf."

This codicil immediately became the subject of remark, and the terms of it seem to have been understood as they would be now. Flamsteed, writing in July, 1715 (Halifax died in May), says:

"If common fame be true, he died worth 150,000*l.*; out of which he gave Mrs. Barton, Sir I. Newton's niece, for her *excellent conversation* [the Italics are Baily's, the original, I suppose, underlined], a curious house, 5000*l.* with lands, jewels, plate, money, and household furniture, to the value of 20,000*l.* or more."

I pay no attention to the statement that (*Biogr. Brit.*, Montague, note BB.) Lord Halifax was disappointed in a second marriage. It amounts only to this, that Lord Shaftsbury, having a certain lady in his heart and in his eye, was afraid he had a rival, and described the person talked of in terms which make it pretty certain that Halifax was intended. But it by no means follows that because a certain person is "talked of" for a lady, and a lover put in fear by the rumour, the person is really a rival: and not even a biographer would have shown himself so unfit for a novelist as to have drawn such a conclusion, unless he had been biassed by the wish to show that Halifax was attached to another than Mrs. Barton.

It must of course be supposed that the introduction of Montague to Newton's niece was a consequence of his acquaintance with Newton, and took place in or near 1696, when Newton came to London, where his niece soon began to reside with him. And since, in 1706, the connexion, whatever it was, had been of long standing, we may infer that it had probably commenced in 1700. The case is then as follows. Montague received into his house, as "superintendent of his domestic affairs" after the death of his wife, the niece of his old and revered friend Newton, a conspicuous officer of the crown, a member of Parliament, and otherwise one of the most famous men living. This niece had been partly educated by Newton; she had lived in his house; we know of no other protector that she could have had, in London; and the supposition that she left any roof except Newton's to take shelter under that of Montague, would be purely gratuitous. She was unmarried, beautiful, and gay; and probably not so much as, certainly not much more than, twenty years old. A handsome annuity was bought for her in Newton's name, and held in trust by Halifax: if it had been bought *by Newton*, Conduitt would have mentioned it in his list of the benefactions which Newton's relatives received from him, especially after the publicity which it had obtained from Halifax's will. That she did not tenant the housekeeper's room while the friends of Halifax were round his table, may be inferred from the epigrams, poor as they are, which were made in her honour as a celebrated beauty and wit, in a collection of verses (reprinted in Dryden's *Miscellanies*) on the best known toasts of the day. Halifax bequeathed her a provision which might have suited his widow, in terms which must have been intended to show that she had been either his wife or his mistress; while in the same document he brought prominently forward his respect for Newton, the fact of her being Newton's niece, and the annuity which he had bought for her in Newton's name. An uncontradicted paragraph in the life of Halifax, published immediately after the will, and evidently not intended to bring forward any fact not perfectly well known, records her residence in the house of that nobleman and the consequent rumours concerning her character, affirms that she was a virtuous woman, and refers to the will to prove it: though the will denies it in the plainest English, on any supposition except that of a private marriage. Finally, the lady married a respectable man after the death of Lord Halifax, and lived with him in the house of her illustrious uncle.

That she was either the wife or the mistress of Halifax, I take to be established; it is the natural conclusion from the facts above stated, all made public during her life, all left uncontradicted by herself, by her husband, by her daughter, by Lord Lymington her son-in-law, and by the uncle who had stood to her in the place of a father. It is impossible that Newton could have been ignorant that his niece was living in Montague's house, enjoyed an annuity bought in his own

name, and was regarded by the world as the mistress of his friend and political patron. The language of the codicil shows that, be the nature of the connexion what it might, Halifax meant to tell the world that it might be proclaimed in all its relation to the name of Newton. To those who cannot, under all the circumstances, believe the connexion to have been what is called platonic, the probability that there was a private marriage is precisely the probability that Newton would not have sanctioned the dishonour of his own niece: and even if the connexion were only that of friendship, Newton must have sanctioned the appearance and the forms of a dishonourable intimacy: the co-habitation, the settlement, and the defiance of opinion. Now there is no reason to suppose of Newton that he would be a party to either proceeding, which would not apply as well to any man then alive: to Locke, for instance. Looking at the morals of the day, we are by no means justified in throwing off at once, with disgust, the bare idea of the possibility of a distinguished philosopher consenting to an illicit intercourse between his friend and his niece: we are bound, in discussing probabilities, to distinguish 1850 from 1700. But, even putting out of view the purity of Newton's private life, and of the lives of his most intimate friends, there is that in the weaker part of his character which is of itself almost conclusive. Right or wrong, Newton never faced opinion. As soon as he found that publication involved opposition, from that time forward he published only with the utmost reluctance, and under the strongest persuasions; except when, as in the case of some of his theological writings, he confided the manuscript to a friend, to be anonymously published abroad. The *Principia* was extorted from him by the Royal Society; the first publication on fluxions was under the name of Wallis; the *Optics* were delayed until the death of Hooke; the first appearance against Leibnitz was anonymous; the second originated in a hint from the King. This morbid fear, which is often represented as modesty, would have made him, had he acted a part with regard to his niece which he could not avow, conduct it with the utmost reserve. The philosopher who would have let the theory of gravitation die in silence rather than encounter the opposition which a discovery almost always creates, would not have allowed his *name* to be connected with the annuity which was the price of his niece's honour, or which carried all the appearance of it, even supposing him base enough to have connived at the purchase. And in such a case, Halifax would have taken care to respect the secrecy which he would have known to have been essential to Newton's comfort: he would not have published to the world that his mistress was Newton's niece, and that Newton was a party to a settlement upon her. There seems to me, about the codicil as it stands, a declaration that the connexion with Newton's niece was such as, if people knew all, Newton might have sanctioned. And the supposition of a private marriage, generally understood among the friends of the parties, seems to me to make all the circumstances take an air of likelihood which no other hypothesis will give them: and this is all my conclusion.

If there were a marriage, the most probable reason for the concealment was, that it was contracted at a time when the birth and station of Mrs. Barton would have rendered her production at court as the wife of Montague an impediment to his career. He was raised to the peerage in 1700, and as the connexion was of long standing in 1706, it may well be supposed that it commenced at the time when (in his own opinion at least) his prospects of such elevation might have been compromised by a decided misalliance. The lower the tone of morals, the greater the ridicule which attaches to unequal *marriages*. Montague, though of noble family, was the younger son of a younger son, and not rich: it was common among the Tories to sneer at him as a *parvenu*. He had made his first appearance in the great world as the husband of a countess-dowager, and it may be that the *parvenu* was weak enough to shrink from producing, as his second wife, a woman of very much lower rank, the granddaughter of a country clergyman, and the daughter of a man of no pretension to station. That Mr. Macaulay has not underrated the position of the country clergy, is known to all who have dipped into the writings of the seventeenth century. It is not, however, necessary to explain why the supposed marriage should have been private. As the world is constituted, no rules of inference can be laid down in reference to the irregular relations of the sexes.

With reference to the insinuation that Newton owed his official position rather to his niece than to his ability, it can be completely shown that, on the worst possible supposition, the office in the Mint could have had nothing to do with Mrs. C. Barton. Newton was appointed to the lower office (the *Wardenship*) in March, 1695-96, when the young lady was not sixteen years old, and before she could have been a resident under her uncle's roof. The state of the coinage had caused much uneasiness; it was one of the difficulties, and its restoration was one of the successes, of the day. The best scientific advice was taken: Locke, Newton, and Halley were consulted, and all were placed in office nearly at the same time; Newton in the London Mint, Halley in the Chester Mint, Locke in the Council of Trade. Neither Locke nor Halley had any nieces. Before Newton's appointment there was some negotiation of a public character: the *Wardenship* was not vacant, and the government seems to have tried to induce Newton to take something subordinate. March 14, Newton wrote to Halley, in reference to a current rumour,—"I neither put in for any place in the Mint, nor would meddle with Mr. Hoar's [the comptroller's] place, were it offered me." On the 19th, Montague informs Newton that he is to have the *Wardenship*, vacant by the removal of Mr. Overton to the Customs. Four years afterwards, when the great operation on the coinage, by many declared impracticable, had completely succeeded, Newton, a principal adviser and the principal administrator, obtained the Mastership in the course of promotion. Montague was raised to the peerage in the following year, and mainly, as the patent states, for the same service. So that, though Montague was the patron as to the *Wardenship*, yet scientific assistance was then so sorely needed, that no hypothesis relative to any niece would be necessary to explain the phenomenon of Newton's appointment: while, as to the Mastership it may almost be said that Montague was more indebted to Newton for his peerage, than Newton to Montague for that

promotion which any minister must, under the circumstances, have granted.

In no account of Newton that I ever read is it stated that Mrs. Barton was an intimate friend of Swift, probably through Halifax. Having been told that there is frequent mention of her in Swift's *Journal to Stella*, I examined that series and the rest of the correspondence, in which her name occurs about twenty times. One letter from herself, under the name of Conduitt (November 29, 1733), is indorsed by the Dean, "My old friend Mrs. Barton, now Mrs. Conduitt," and establishes the identity of Swift's friend with Newton's niece: otherwise, it proves nothing here. The other points to be noticed are as follows.

1710, September 28, November 30, March 7; 1711, April 3, July 18, October 14 and 25, Swift visited or dined with Mrs. Barton at her *lodgings*. He was also at this time on good terms with Halifax, and dined with him November 28, 1710, and with Mrs. Barton on November 30. According to the idiom of the day, *lodgings* was a name for every kind of residence, and even for the apartments of a guest in the house of his host. For anything to the contrary in the mere word, the lodgings might have been in the house of Lord Halifax, or of Newton himself. But, on the other hand, the future Dean, much as he writes to Stella of every kind of small talk, never mentions Halifax and Mrs. Barton together, never makes the slightest allusion to either in connexion with the other, though in one and the same letter he minutes his having dined with Halifax on the 28th, and with Mrs. Barton on the 30th. There must have been intentional suppression in this. All the world knew that there was some *liaison* between the two; yet when Swift (1711, Nov. 20) records his having been "teased with whiggish discourse" by Mrs. Barton, he does not even drop a sarcasm about her politics having been learnt from Halifax. This is the more remarkable as the two seem to have been almost the only persons who are mentioned as talking whiggery to him. To this list, however, may be added Lady Betty Germain, well known to the readers of Swift's poetry, who joined Mrs. Barton in inflicting the vexation, and at whose house the conversation took place. It thus appears that Mrs. Barton was received in a manner which shows that she was regarded as a respectable woman. The suppression on the part of Swift may indicate respect for his two friends (that he highly respected Mrs. Barton appears clear), and observance of a convention established in their circle. But perhaps it is rather to be attributed to his own position with respect to Stella, which was certainly peculiar, though no one can say what their understanding was at the date of the journal. This journal came again into Swift's hands before it was published; so that we can only treat it as containing what he finally chose to preserve. Allusions may have been struck out.

There is another point which our modern manners will not allow to be very closely handled in print, but on which I am disposed to lay some stress. On September 28, 1710, and April 3, 1711, Swift visited Mrs. Barton at her lodgings. On each of these occasions she regaled him with a good story, which there is no need to repeat: there is no harm in either, and they are far from being the most singular communications which he made to Stella; but they go beyond what, even in that day, will be considered as the probable conversation of a maiden lady of thirty-one, with a bachelor man of the world of forty-three. But they by no means exceed what we know to be the license then taken by married women; and Swift's tone with respect to the stories, combined with his obvious respect for Mrs. Barton, may make any one lean to the supposition that he believed himself to be talking to a married woman.

The reserve of Swift puts us quite at fault as to the locality of Mrs. Barton's *lodgings*. They may have been in Lord Halifax's house; but if not, it requires some supposition to explain why they were not in that of Newton, with whom she had lived, and with whom she certainly lived after the death of Halifax. Perhaps, when farther research is made in such directions as may be indicated by the only unreserved statement of the existing case which has ever been printed, the conclusion I arrive at, as to me the *most probable*, may either be reinforced, or another substituted for it. Be this as it may, such points as I have discussed, relating to such men as Newton, will not remain in abeyance for ever, let biographers be as timid as they will.

A. DE MORGAN.

DR. PARR ON MILTON.

Amongst my autographs I find the inclosed letter from Dr. Parr. It is written upon a half-sheet of paper, and in a very cramp and illegible hand. To whom it is addressed, or when written, I am unable to say. As it relates to the opinions held by Milton, perhaps you may think it worth insertion in your work, particularly as Milton has been the subject of some papers in "N. & Q." lately.

W. M. F.

Copy of Letter from Dr. Parr, without date or address.

Dear Sir,

I send you Johnson's *Life of Milton*. My former feelings again return upon me, that Johnson did not mean to affirm that Milton prayed not upon any occasion or in any manner; but that he was engaged in no visible worship; that he prayed at no stated time; that he had not what we may call any regular return of family or private devotion. Pray read the sequel. That he lived without prayer can hardly be affirmed, this surely is decided in my favour: it may wear the appearance of contradiction to the former

passage, that omitting public prayer he omitted all; in truth, the expression just quoted is too peremptory and too general. But the sense of Johnson cannot be mistaken, if you attend to the different views he had in each sentence; and I repeat my former assertion, that Johnson did not think Milton destitute of a devout spirit, or totally negligent of prayer in some form or other.

Yours, very truly and respectfully,
J. PARR.

PARTS OF MSS.

As an instance of the unfortunate dispersion of the parts of valuable MSS. through different countries, occasioned probably, in the case now to be mentioned, by public convulsions and the wild fury of revolutionary mobs in France, will you afford me space to quote an interesting description of a MS. from the catalogue of a library to be sold at Paris in December next? The MSS. and printed books in this library belonged to the eminent bookseller J. J. De Bure, whose ancestor was the distinguished and well-known bibliographer Guillaume de Bure. The publicity given to descriptions like the present through the medium of "N. & Q." may ultimately lead, on some occasions, to the scattered volumes being brought together again, either by way of purchase, or in exchange for other works.

JOHN MACRAY.

Oxford.

"Catalogue des Livres rares et précieux, manuscrits et imprimés, de la Bibliothèque de feu M. J. J. De Bure, ancien libraire du Roi et de la Bibliothèque Royale, etc.

"No. 1395. Le Second Livre des Commentaires de la Guerre Gallèque, par Caius Julius Cæsar, traduit en français. In-8, mar. noir, avec des fermoirs en argent.

"Manuscrit sur vélin.

"L'ouvrage ne porte pas de titre; on lit seulement sur le plat du volume, Tomus Secundus, et au verso du 21 feuillet; c'y commence le Second livre des Commentaires de la Guerre Gallèque.

"Ce manuscrit a été fait pour François I^{er}; le chiffre de ce Prince se trouve au premier feuillet. Le Vol. se compose de 94 feuillets de texte, et de 4 feuillets de table. L'écriture est très-belle, et paraît être de l'un des meilleurs calligraphes de l'époque de François I^{er}; beaucoup de mots sont en or et en azur.

"On remarque 22 miniatures, 15 médaillons d'Empereurs et d'autres personnages Romains, 12 figures d'engins ou machines de guerre, et 2 fleurons; en tout 58 peintures.

"Ce n'est point, à proprement parler, une traduction des Commentaires. L'auteur suppose, dans le préambule de cette partie de l'ouvrage, que Francis I^{er} au *Commencement du Moys d'Auguste, l'an 1519, allant courir le cerf en la fouest de Byevre, y fait la rencontre de César.*

"De là, il établit un dialogue entre les deux personnages. François I^{er} s'enquiert des circonstances de la guerre des Gaules, et César lui en donne les détails tels qu'ils out été écrits par lui-même.

"On ne présente malheureusement ici qu'un Tome ii. Le Tome i. est au Musée Britannique: on le trouve indiqué sous le No. 6205. dans le *Catalogue of the Harleian MSS. in the British Museum*, London, 1808, Tome iii. in folio. Ce Tome i. est décrit dans l'ouvrage de M. Waagen, *Kunstwerke and Künstler in England und Paris*, Berlin, 1837, Tome i. p. 148.

"Le Tome iii. était à vendre dans ces dernières années, au prix de 3000 francs, chez M. Techener (*Bulletin du Bibliophile*, année 1850, No. 1222. et p. 910.); nous ne savons où il est actuellement.

"Notre volume est le plus précieux des trois. Il l'emporte sur les deux autres par le nombre des peintures (le Tome i. n'en a que 14, et le Tome iii. seulement 12) et par l'intérêt qu'offrent ces peintures elles-mêmes.

"La première, charmante miniature en camaïeu gris et or, représente François I^{er} à cheval, courant le cerf; la dernière montre la prise du cerf.

"Parmi les autres sujets, également traités en grisaille, on remarque plusieurs batailles entre les Romains et les Gaulois, rendues dans leurs divers détails avec une finesse admirable d'exécution. Mais ce qui, par-dessus tout, donne un prix infini à ce manuscrit, ce sont sept portraits, en médaillons, qui reproduisent les traits de quelques

hommes de guerre du temps de François I^{er}. Ils sont peints avec une vérité et une délicatesse vraiment merveilleuses; des noms Romains, qui figurent dans les Commentaries de César, sont écrits à côté des portraits; les noms véritables ont été tracées au-dessous, mais un peu plus tard, et par une main différente. Voici ces noms:—

"1^o. *Quintus Pedius*, le grand-maître de Boisy, âgé de 41 ans; 2^o. *le Fiable Divitiacus d'Autun*, l'Amiral de Boisy, Seigneur de Bonivet, âgé de 34 ans; 3^o. *Quintus Titurius Sabinus*, Odet de Fones (Foix), Sieur de Lautrec, âgé de 41 ans; 4^o. *Iccius*, le Mareschal de Chabanes, Seigneur de la Palice, âgé de 57 ans; 5^o. *Lucius Arunculeius Cotta*, Anne de Montmorency, âgé de 22 ans, et depuis Connestable de France; 6^o. *Publ. Sextius Baculus*, le Mareschal de Fleuranges, Seigneur de la Marche (Mark), premier Seigneur de Sedan, âgé de 24 ans; 7^o. *Publius Crassus*, le Sieur de Tournon, qui fust tué à la bataille de Pavie, âgé de 36 ans.

"La plupart des miniatures du volume sont signées G., 1519. La perfection qui les distingue les avait d'abord fait attribuer au célèbre miniaturiste *Guilo Clovio*; maintenant on croit pouvoir affirmer qu'elles appartiennent à un peintre nommé Godefroy. Il se trouve à la bibliothèque de l' Arsenal une traduction française des Triomphes de Pétrarque, avec des miniatures qui sont incontestablement de la même main et de la même époque. Or, l'une de ces miniatures est signée *Godefroy*.

"On peut voir le rapprochement que fait entre les deux manuscrits M. Waagen, dans l'ouvrage cité ci-dessus, Tome iii. p. 395. Il ne saurait, du reste, y avoir aucun doute sur le nom de l'artiste, lorsqu'on lit dans le *Bulletin du Bibliophile* (pages déjà citées) que plusieurs des miniatures du Tome iii. sont signées *Godofredi pictoris*, 1520.

"Ce précieux manuscrit ne sera pas vendu; il a été légué par M. de Bure au département des Manuscrits de la Bibliothèque Impériale."

WILLIAM BLAKE.

(Continued from p. 71.)

I venture to send you another Note regarding William Blake, claiming for that humble individual the honour of being the pioneer in the establishment of charity-schools in Britain, from which department of our social system who can calculate the benefits accrued, and constantly accruing, to this country!

We look in vain through the *Silver Drops* of William Blake for any record of an existing institution, such as he would have his "noble ladies" rear at Highgate. Among the many incentives he uses to prompt the charitable, we do not find him holding up for their example any model (unless it be "Old Sutton's brave hospital"); in all his amusing "Charity-school Sticks," his tone is that of a man trying to persuade people that the thing he proposes is feasible. "Some of them," says the sanguine Blake, "have scarce faith enough to believe in the success of this great and good design. Nay, your brother Cornish himself," continues he, in addressing one of his ladies, although full of good works, "would have persuaded me to lay it down" upon the ground of its impracticability. The language of Blake is everywhere advocating this "*new* way of charity." "If it be *new*," says he to an objector, "the more's the pity;" and, with reference to the possibility of failure, he would thus shame them into liberality. Speaking of his "fine, handsome, and well cloathed boys; not too fine, because they are the ladies!" our enthusiast adds to this *soft sawdur*:

"But now, if a year or two hence they should be grown, which God forbid! poor ragged, half-starved, and no cloaths, country folks would say, who ride or go that way, Were there not good ladies enough in and about London to maintain *one* little school?"

Here then is *primâ facie* evidence, I think, that my subject, poor crazy William Blake, was the originator of one of the greatest social improvements of modern times.

The charity-school movement had obtained a strong hold upon the public mind early in the past century; but although I have sought for the name of Blake through many books professing to give an account of the early history of such institutions, I have not yet met with the slightest allusion to him, his school, or his *Silver Drops*.

The superficial inquirer into the history of English charity-schools will be told that the honour of the first erecting such, and caring for destitute children, is popularly considered due to the parishes of St. Botolph, Aldgate, and St. Margaret's, Westminster: and if he would farther satisfy himself upon that point, he will see it claimed by the first named; a slab in front of their schools, adjoining the Royal Mint, bearing an inscription to the purport that it was the first Protestant charity-school, erected by voluntary contributions in 1693.

If it comes to the earliest London school for poor children, perhaps the Catholics take the lead; for we find that it was part of the tactics of the Jesuits, in the reign of James II., to promote their design of subverting the Protestant religion by infusing their Romish tenets into the minds of the children of the poor by providing schools for them in the Savoy and Westminster.

Blake says, with reference to this movement:

"That the scheme he was engaged upon was a good work, because it will in some measure stop the mouths of Papists, who are prone to say, Where are your works, and how few are your hospitals, and how small is your charity, notwithstanding your great preaching?"

A remarkable little book, and a very fit companion for the *Silver Drops* of William Blake, to which it bears a striking similarity, is the *Pietas Hallensis* of Dr. Franck. In this, the German divine relates, in a style which bears more than an accidental resemblance to the work of the Covent Garden Philanthropist, how, little by little, by importunity and perseverance, he nursed his own charitable plans, of a like kind, into full life and vigour; and both Drs. Woodward and Kennett endorse and command the "miraculous footsteps of Divine Providence" in the labours of Dr. Franck. "Could we," says Dr. Kennett, "trace the obscurer footsteps of our own charity-schools, the finger of God would be as evidently in them." Why the Bishop of Peterborough should be ignorant of these earlier efforts to the same end in his own country, is somewhat marvellous. Franck began his charitable work at Glaucha in 1698; while Blake was labouring to establish his Highgate School in 1685. That Franck should know nothing about our pioneer in charitable education, is probable enough; but that the English divines I have mentioned, with Wodrow, Gillies, and a host of others, should be unaware that the proceedings at Halle were only the counterpart of those done fourteen years before by Blake in their own land, is certainly surprising, and affords another proof of the proneness of Britons to extol everything foreign to the neglect of what is native and at their own doors.

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Perhaps some of your readers will think I over-estimate the importance of the question, whether the charity-school movement is of British or foreign growth; or whether the honour of its application to the poor (for all *charity*-schools are not for such) belongs to my subject William Blake, or some other philanthropic individual; if such there be, let them repair to our Metropolitan Cathedral on the day of the annual assemblage of the London charity children: and if, on contemplating the spectacle which will there meet their eye, they do not think it an object of interest to discover who, as Dr. Kennett says, "first cast in the *salt* at the fountain-head to heal the *waters*, and broke the ground that was before barren," I pity them.

In concocting this Note, I have had before me the following:

1. Lysons's *Environs of London*, 1795, where will be found a short notice of Blake. The author, following Gough, makes my subject a madman, and says his scheme "failed after laying out 5000*l.* upon it."
2. *Sermon preached for Charity-schools*, by Dr. Kennett, 1706.
3. *Sermons of Dr. Smalridge and T. Yulden*, 1710 and 1728. These divines give the precedence to Westminster School, "erected 1688."
4. *Wodrow's Letters*, edited by Dr. McCrie, 3 vols., Edin. 1843.
5. *Pietas Hallensis*: or an Abstract of the Marvellous Footsteps of Divine Providence, in the building of a very large Hospital, or rather a Spacious College, for Charitable and Excellent Uses; and in the maintaining of many Orphans, and other Poor People therein at Glaucha, near Halle in Prussia, related by the Rev. A. H. Franck, 3 parts, 12mo., London, 1707-16. Let the curious reader compare this with Blake's book.

J. O.

FOLK LORE.

Legends of the County Clare.—About nine miles westward from the town of Ennis, in the midst of some of the wildest scenery in Ireland, lies the small but very beautiful Lake of Inchiquin, famous throughout the neighbouring country for its red trout, and for being in winter the haunt of almost all the various kinds of waterfowl, including the wild swan, that are to be found in Ireland, while the woods that border one of its sides are amply stocked with woodcocks. At one extremity of the lake are the ruins of the Castle of Inchiquin, part of which is built on a rock projecting into the lake, there about one hundred feet deep, and this legend is related of the old castle:—Once upon a time, the chieftain of the Quins, whose stronghold it was, found in one of the caves (many of which are in the limestone hills that surround the lake) a lady of great beauty, fast asleep. While gazing on her in rapt admiration she awoke, and, according to the customs of the Heroic Age, soon consented to become his bride, merely stipulating that no one bearing the name of O'Brien should be allowed to enter the castle gate: this being agreed to, the wedding was celebrated with all due pomp, and in process of time one lovely boy blessed their union. Among the other rejoicings at the birth of an heir to the chief of the clan, a grand hunting-match took place, and the chase having terminated near the castle, the chieftain, as in duty bound, requested the assembled nobles to partake of his hospitality. To this a ready assent was given, and the chiefs were ushered into the great hall with all becoming state; and then for the first time did their host discover that one bearing the forbidden name was among them. The banquet was served, and now the absence of the lady of the castle alone delayed the onslaught on the good things spread before them. Surprised and half afraid at her absence, her husband sought her chamber: on

entering, he saw her sitting pensively with her child at the window which overlooked the lake; raising her head as he approached, he saw she was weeping, and as he advanced towards her with words of apology for having broken his promise, she sprang through the window with her child into the lake. The wretched man rushed forward with a cry of horror: for one moment he saw her gliding over the waters, now fearfully disturbed, chanting a wild dirge, and then, with a mingled look of grief and reproach, she disappeared for ever! And the castle and the lordship, with many a broad acre besides, passed from the Quins, and are now the property of the O'Briens to this day; and while the rest of the castle is little better than a heap of ruins, the fatal window still remains nearly as perfect as when the lady sprang through it, an irrefragable proof of the truth of the legend in the eyes of the peasantry.

FRANCIS ROBERT DAVIES.

The Seven Whisperers.—I have been informed by an old and trustworthy servant that about twenty years ago, as he was walking one clear starlight night with two other persons, they heard, for the space of several minutes, high up in the air, beautiful sounds like music, which gradually died away towards the north. He spoke of it as an occurrence not very uncommon, and said it was always called "The Seven Whisperers." On inquiry I found the name well known amongst the poorer classes.

Is it not an electrical phenomenon?

METAOUO.

Essex.

ITALIAN-ENGLISH, GERMAN-ENGLISH, AND THE REFUGEE STYLE.

(Vol. vii., p. 149.)

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Every one has admired the odd bits of Italian-English which "N. & Q." lately published, a true philological curiosity. Such queer medleys have been the result whenever two opposite idioms have been thrown together and unskilfully stirred up. Very few foreigners indeed, Slavonic nations being excepted, and particularly the Russians, write French tolerably well. The present Lord Mahon and Lady Montaigne, in an excellent *Essay on Marriage*, are exceptions to the rule. Voltaire used to say,—

"Faites tous vos vers à Paris;
Et n'allez pas en Allemagne!"

And very right he was. His kingly disciple committed more than once such Irish rhymes as these:

"Je vais cueillir dans leurs sentiers (des Muses)
De fraîches et charmantes roses;
Et je dédaigne les lauriers,
En exceptant les lauriers *sauces*."

Forgetting the difference of pronunciation between the soft *s* of *rose* (*roze*) and the lisping sound of the *c* in *sauce* (*sôss*). As I have not by me the ponderous and voluminous works of the poetical monarch, I may have altered some of the words of the quotation; but the rhymes *sauce* and *rose* I aver to be true to the primitive copy. Even Protestant refugees, born of French parents, brought up amongst their co-religionists and countrymen, wrote a strange gibberish, often ungrammatical, always unidiomatic, of which traces may be found even in Basnage and Ancillon. A recent French theologian, the clever author of a *Life of Spinoza*, written in Germany and published in Paris with some success, has such expressions as these:

"Les villes protestantes preferent la liberté avec Calvin QUE la tyrannique concorde avec Luther."—*Hist. Crit. du Rationalisme*, p. 49.

"Et ailleuz: Stuttgart Dontil etait conservateur DE LA Bibliothèque."—*Ib.*

And M. Amand Saintes is a Frenchman, and a most erudite man. The Celebrated Frau Bettina von Arnim, who dared to translate into English and to print in Berlin (apud Trowitzsch and Son, 1838), under the new title of *Diary of a Child*, her own untranslatable letters to Göthe, had at least the very good excuse of her nationality for her peculiar English, the choicest, funniest, maddest, and saddest English ever penned on this planet or in any other, and of which I hope "N. & Q." will accept some small specimens, taken at random among thousands such. To begin with the opening address:

"To the English Bards.

"Gentlemen!—The noble cup of your mellifluous tongue so often brimmed with immortality, here filled with odd but pure and fiery draught, do not refuse to taste if you relish its spirit to be homefelt, though not home-born."

"BETTINA ARNIM."

We will next pass to the "Preamble":

"The translating of Göthe's Correspondence with a Child into English was generally disapproved of. Previous to its publication in Germany, the well-renowned Mrs. Austin, by regard for the great German poet, proposed to translate it; but after having perused it with attention, the literate and the most famed bookseller of London thought unadvisable the publication of a book that in every way widely differed from the spirit and feelings of the English, and therefore it could not be depended upon for exciting their interest. Mrs. Austin, by her gracious mind to comply with my wishes, proposed to publish some fragments of it, but as no musician ever likes to have only those passages of his composition executed that blandish the ear, I likewise refused my assent to the maiming of a work, that not by my own merit, but by chance and nature became a work of art, that only in the untouched development of its genius might judiciously be enjoyed and appraised."

Our next and last is taken from p. 133.:

"From those venturesome and spirit-night-wanderings I came home with garments wet with melted snow; they believed I had been in the garden. When night I forgot all; on the next evening at the same time it came back to my mind, and the fear too I had suffered; I could not conceive, how I had ventured to walk alone on that desolate road in the night, and to stay on such a waste dreadful spot; I stood leaning at the court gate; to-day it was not so mild and still as yesterday; the gales rose high and roared along; they sighed up at my feet and hastened on yonder side, the fluttering poplars in the garden bowed and flung off their snow-burden, the clouds drove away in a great hurry, what rooted fast wavered yonder, and what could ever be loosened, was swept away by the hastening breezes." (!!!).

P. S.—Excuse my French-English.

PHILARÈTE CHASLES, Mazarianæus

Paris, Palais de l'Institut.

SHAKSPEARE CORRESPONDENCE.

Meaning of "Delighted" in some Places of Shakspeare.—I am sorry to be obliged to differ so often in opinion with H. C. K., but as we are both, I trust, solely actuated by the love of truth, he no doubt will excuse me. My difference now with him is about "*delighted* spirit," by which he understands the "tender *delicate* spirit," while I take it to be the "*delectable*" or "*delightful* spirit." As I think this is founded on the Latin, I beg permission to quote the following portion of my note on Jug. ii. 3. in my edition of Sallust:

"*Incorruptus*, ἄφθαρτος, *i. e.* incapable of dissolution, the *in corruptibilis* of the Fathers of the Church. In imitation probably of the Greek verbal adjective in τος, as αἰρετός, στρεπτός, etc., the Latins, especially Sallust, sometimes used the past part. as equivalent to an adj. in *bilis*: comp. xliii, 5.; lxxvi. 1.; xci. 7.; Cat. i. 4.,

{438} 'Non *exorato* stant adamante viæ;' Propert. iv. 11. 4.,
'Mare scopulis *inaccessum*;' Plin. *Nat. Hist.*, xii. 14.

It is in this sense that *flexus* is to be understood in Virg. *Æn.*, v. 500."

The same employment of the past part. is frequent in our old English writers, and I rather think that they adopted it from the Latin. The earliest instance which I find in my notes is from Golding, who renders the *tonitrus et inevitabile fulmen* of Ovid (*Met.* iii. 301.):

"With dry and dreadful thunderclaps and lightning to the same,
Of deadly and *unavoided* dint."

In Milton I have noticed the following participles used in this sense: *unmoved*, *abhorred*, *unnumbered*, *unapproached*, *dismayed*, *unreproved*, *unremoved*, *unsucceeded*, *preferred*. But as Milton was addicted to Latinising, I will give some examples from Shakspeare himself:

"Now thou art come unto a feast of death
A terrible and *unavoided* danger."—*1 Hen. VI.*, Act IV. Sc. 5.

"We see the very wreck that we must suffer,
And *unavoided* the danger now,
For suffering so the causes of our wreck."—*Rich. II.*, Act II. Sc. 1.

"All *unavoided* is the doom of destiny."—*Rich. III.*, Act IV. Sc. 4.

"Inestimable stones, *unvalued* jewels."—*Ib.*, Act I. Sc. 4.

"Tell them that when my mother went with child
Of that *insatiate* Edward."—*Ib.*, Act III. Sc. 5.

"I am not glad that such a sore of time

Should seek a plaster by *contemned* revolt."—*King John*, Act V. Sc 2.

"The murmuring surge
That on the *unnumber'd* idle pebbles chafes."—*Lear*, Act IV. Sc. 6.

"O, *undistinguished* space of woman's will."—*Ib.*

I could give instances from Spenser and even from Pope, but shall only observe that when we say "an *undoubted* fact" we mean an *indubitable* one.

THOS. KEIGHTLEY.

P.S.—I am not disposed to quarrel with H. C. K.'s derivation of *awkward* (Vol. viii., p. 310.), but I must observe that the more exact correlative of *toward* seems to be *wayward*. The Anglo-Saxons appear to have pronounced their *ʒ* as *g*; but after the Conquest it was pronounced hard in some cases, and so *wayward* and *awkward* may have the same origin.

Shakspeare Portrait.—Can any of your correspondents state whether the sign of Shakspeare, said to have been painted at a cost of 150*l.*, and which in 1764 graced a tavern then in Drury Lane, called "The Shakspeare," and in that year was taken down and removed into the country, and used for a similar purpose, still exists, add where? and is the artist who painted such known?

CHARLECOTT.

"*Taming of the Shrew*."—I cannot help thinking that Christopher Sly merely means that he is fourteenpence on the score for *sheer* ale,—nothing but ale; neither bread nor meat, horse housing, or bed.

He has *drunk* the entire amount, and glories in his iniquity, like a true tippler.

G. H. K.

Lord Bacon and Shakspeare.—Can any of those correspondents of "N. & Q." who have devoted attention to the lives of two of England's greatest worthies, Francis Bacon and William Shakspeare, account for the extraordinary fact that, although these two highly gifted men were cotemporaries, no mention of or allusion to the other is to be found in the writings of either? Bacon was born in 1561, and died in 1626; Shakspeare, who was born in 1563, and died ten years before the great chancellor, not only loved

"To suck the sweets of sweet philosophy,"

but breathes throughout every page of his wondrous writings a spirit of philosophy as profound as his imagination is unlimited; yet nowhere, it is believed, can he be traced as making the slight allusion to the great father of modern philosophy. Bacon, on the other hand, whom one can scarcely suppose to have been ignorant of the writings of the dramatist, but who indeed may rather be believed to have known him personally, seems altogether to ignore his existence, or the existence of any of his matchless works. As the solution of this problem could not but throw much light on that most interesting subject,—the history of the minds of Shakespeare and Bacon,—I venture to throw it out as a fit subject for the research of some of your contributors versed in the writings of these great spirits of their own age, no less than of all time.

THETA.

Minor Notes.

Decomposed Cloth.—In Mr. Wright's valuable work on *The Celt, the Roman, and the Saxon*, p. 308., is mentioned the discovery at York of a Roman coffin, in which were distinctly visible "the colour, a rich purple," as well as texture of the cloth with which the body it had contained had been covered.

I should think that the colour observed was not that of the ancient dye, but rather was caused by phosphate of iron, formed by the combination of iron contained in the soil or water, with phosphoric acid, arising from the decomposition of animal matter. It may often be observed in similar cases, as about animal remains found in bogs, and about ancient leather articles found in excavations, especially when any iron is in contact with them, or in the soles of shoes or sandals studded with nails.

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W. C. TREVELYAN.

Wallington.

First and Last.—There cannot be two words more different in meaning than these, and yet they are both used to express the same sense! Of two authors equally eminent, one shall write that a thing is of the *first* and the other of the *last* importance, though each means the *greatest* or *utmost*. How is this? To me *first* appears preferable, though *last* may be justifiable. Being on the subject of words, I am reminded of *obnoxious*, which is applied in the strangest ways by different authors. It is true that the Roman writers used *obnoxius* in various senses; but it does not seem so pliable or smooth in English. Generally it is held to indicate *disagreeable* or *inimical*, though our dictionaries do not admit it to have either of those meanings!

A. B. C.

Cucumber Time.—This term, which the working-tailors of England use to denote that which their masters call "the flat season," has been imported from a country which periodically sends many hundreds of its tailors to seek employment in our metropolis. The German phrase is "Die saure Gurken Zeit," or pickled gherkin time. A misunderstanding of the meaning of the phrase may have given rise to the vulgar witticism, that tailors are vegetarians, who "live on cucumber" while at play, and on "cabbage" while at work.

N. W. S.

MS. Sermons of the Eighteenth Century.—Having lately become possessed, at the sale of an old library, of some MS. Sermons by the Rev. J. Harris, Rector of Abbotsbury, Dorset, from the year 1741 to 1763, I shall be happy to place them in the hands of any descendant of that gentleman.

W. EWART.

Pimperne, Dorset.

Boswell's "Johnson."—In vol. v. p. 272. of my favourite edition, and p. 784. of the edition in one volume, Johnson, writing to Brocklesby, under date Sept. 2, 1784, calls Windham "inter stellas Luna minores." Boswell, in a note, says, "It is remarkable that so good a Latin scholar as Johnson should have been so inattentive to the metre, as by mistake to have written *stellas* instead of *ignes*." Now, with all due deference, a Captain of Native Infantry ventures to suggest that both *stellas* and *ignes* are wrong, and that Johnson was thinking of the noble opening of Horace's 15th Epode:

"Nox erat, et cœlo fulgebat Luna sereno,
Inter minora sidera."

F. C.

Bangalore.

Stage Coaches.—It occurs to me as highly desirable that, before the recollection of the old stage coach has faded from the memory of all but the oldest inhabitant, an authentic statement should be placed on record of the length of the stages, and the speed that was obtained, by this mode of conveyance, in which England was for so many years without a rival.

The speed of mail coaches is, I believe chronicled in the British Almanac of the Society for the Diffusion of Useful Knowledge; but their speed, if I mistake not, was surpassed by that of the "Rival," which travelled (from Monmouth, I think) to London after the opening of the Great Western Railway.

Could any of your correspondents favour us with the time-bill of that coach, detailing the length of the several stages, and the time of performance? It would also be interesting to chronicle the period during which this rivalry with the railway was maintained.

GEO. E. FRERE.

Antecedents.—The word "antecedents," as a plural, and in the sense attached to it by the French, is not to be found in any English dictionary that I have the means of consulting. And yet it seems now to be commonly used as an English expression, even by some of our best writers.

When was this word first imported, and by whom? I have just met with an instance of it in Jerdan's *Autobiography*, vol. i. p. 131.:

"I got him (Hammon), with a full knowledge of his antecedents, into the employment of a humane and worthy wine merchant of Bordeaux."

HENRY H. BREEN.

St. Lucia.

The Letter X.—The letter X on brewers' casks is probably thus derived:

Simplex = single x, or X.
Duplex = double x, or XX.
Triplex = treble x, or XXX.

This was suggested by Owen's *Epigram*, lib. xii. 34.:

"Laudatur vinum *simplex*, cervisia *duplex*,
Est bona duplicitas, optima simplicitas."

B. H. C.

A Crow-bar.—In Johnson's *Dictionary* the explanation given of this word is "piece of iron used as a lever to force open doors, as the Latins called a hook *corvus*." In Walters' *English and Welsh Dictionary*, the first part of which was published about the year 1770, this word is printed "*Croe-bar*." Is it probable that the word *crow* has been derived from the Camb.-Brit. word *cro*, a curve? and that the name has been given from the circumstance of one end of a crow-bar being curved for the purpose of making it more efficient as lever?

N. W. S.

Minor Queries.

Bishop Grehan.—I want any information obtainable with reference to a Roman Catholic bishop in Ireland named Grehan; his Christian name, family, date of his bishopric, and name of it. Where can I find such particulars?

O. L. R. G.

Doxology.—In his "Christmas Caroll" to the tune of "King Solomon," old Tusser has the following:

"To God the Son and Holy Ghost,
Let man give thanks, rejoice, and sing,
From world to world, from coast to coast,
For all good gifts so many ways,
That God doth send.
Let us in Christ give God the praise,
Till life shall end!"

Query, Is this the origin of our own doxologies?

L. A. M.

Great Yarmouth.

Arrow-mark.—On an ancient pump of wood, extracted from the Poltimore mine in North Devon, I perceive a deeply cut arrow-mark. What is the inference as to the age of this relic from the mark referred to? The fragment is that of a large oak tree hollowed out, and now decomposing from exposure after its long burial.

J. R. P.

Gabriel Poyntz.—There is a portrait here inscribed "Gabriel Poyntz, an. Domini 1568, ætatis suæ 36:" and having a coat of arms painted on it, Barry of eight, or and gules, with a crest very indistinct; but apparently a lion's head, and the motto "Clainte refrainte."

Can any of your correspondents inform me of the meaning of this motto, and the language in which it is expressed; and also what the crest is?

G. Poyntz was of South Okendon in Essex, and there is an account of his family in Morant's *Essex*; from which it appears that he was descended from the family of Poyntz of Tockington in *Gloucestershire*, of which there is an account in Atkins' *Gloucestershire*. He was afterwards knighted.—Any information as to him, in addition to that which is contained in Morant, would be very acceptable.

S. G. C.

Bradley, Ashbourne.

Queen Elizabeth's and Queen Anne's Motto, "Semper eadem."—Upon what occasion, and by what authority was the motto "Semper eadem" used as the royal motto in the reign of Elizabeth?

The authority for Queen Anne's motto has been afforded by your correspondent G. (Vol. viii., p. 255.); though he has not fully answered the original Query (Vol. viii., p. 174.), as the motto in question was signified to the public in the *London Gazette*, Dec. 21-24, 1702; was ordered to be *continued* in 1707, and to be *discontinued* (by an order in council) on the accession of the House of Hanover in 1714, when the old motto "Dieu et mon droit" was resumed.

Z. Z. Z.

Bees.—In these parts the increase of the apiary is known by the three following names:—The first migration from the parent hive is (as all your country readers are aware) a *swarm*; the next is called a *cast*; while the third increase, in the same season, goes under the name of a *cote*. Perhaps some one will kindly inform me if these names are common in other parts of England; and if there are any other local designations for the different departures of these insect colonists.

JOHN P. STILWELL.

Dorking.

Nelly O'Brien and Kitty Fisher.—Perhaps some of the readers of "N. & Q." can tell me where information is to be found respecting these two celebrated women, who have been immortalised by Sir Joshua Reynolds, and whose portraits are sometimes to be met with.

"Cleopatra dissolving the Pearl" is a portrait of Kitty, and he probably introduced them both into some of his fancy pictures.

As I happen to possess a good portrait of one of them, I should like to know something of their history.

CANTAB.

University Club.

"Homo unius libri."—To whom does this saying originally belong? The *British Critic* gives it to St. Thomas Aquinas:

"When asked on one occasion who is in the way to become learned, he answered, 'Whoever will content himself with the reading of a single book.'—*The British Critic*, No. LIX. p. 202.

W. FRASER.

Tor-Mohun.

"*Now the fierce bear,*" &c.—Can any of your readers inform me who is the author of the following lines?

"Now the fierce bear and leopard keen,
All perished as they ne'er had been;
Oblivion's their best home.

There is an oath on high,
That ne'er on brow of mortal birth,
Shall blend again the crowns of earth."

θ.

{441} *Prejudice against Holy Confirmation.*—I have found among my rural parishioners an idea very prevalent, that it is wrong, or at least highly improper, for a married woman to become a candidate for, or to receive holy confirmation; and this quite apart from any sectarian views on the matter. I should like to know if any of my clerical brethren have noticed the same superstition as I must call it. Labourers' wives in some cases have at once stated their being married as a valid objection; and in others their husbands, although Churchmen, have at once entered their *veto* on their being confirmed. Can it arise from any vague reminiscence of the practical rule of the Church of England on the subject, which has been so long ignored?

W. FRASER.

Tor-Mohun.

Epigram on MacAdam.—Who was the author of the following epigram?

"My Essay on Roads, quoth MacAdam, lies there,
The result of a life's lucubration;
But does not the title page look rather bare?
I long for a Latin quotation.

"A Delphin edition of Virgil stood nigh,
To second his classic desire;
When the road-maker hit on the shepherd's reply,
'*Mirror Magis,*' I rather *add-mire.*"

Ϡ. ϡ.

Jane Scrimshaw.—Can any of your numerous correspondents inform me if there is any other biographical notice of Jane Scrimshaw, who attained the advanced age of 127, and resided for upwards of eighty years in the Merchant Taylors' Almshouse, near Little Tower Hill, than that recorded in Caulfield's *Memoirs of Remarkable Characters*?

J. T. M.

The Word "Quadrille."—May I trouble some kind reader to give me the origin, derivation, full and literal meaning, and the several senses, in their regular succession, of the above word *Quadrille*? There seems to be much uncertainty attached to the word.

VERITATIS AMICUS.

Oxon.

The Hungarians in Paules.—Perhaps some of the ingenious contributors to "N. & Q." may be able to assist P. C. S. S. to explain the following passage in the dedication of a rare little book *Dekker's Dreame* (Lond. 4to. 1620). It is inscribed:—

"To the truly accomplished gentleman, and worthy deserver of all men's loves, Master Endymion Porter. Sir, if you aske why, from the heapes of men, I picke you out only to be that *Murus ahæneus* which must defend me, lett me tell you (what you knowe allready) that bookes are like the Hungarians in Paules, who have a priviledge to holde out their Turkish history for anie one to reade. They beg nothing; the texted past-bord talkes all—and if nothing be given, nothing is spoken, but God knowes what they thinke!"

An explanation of the above passage is very earnestly desired by

P. C. S. S.

Ferns Wanted.—Specimens of the following rare ferns are much wanted to complete a collection:—*Woodsia ilvensis*, *Woodsia alpina*, *Cystopteris montana*, *Lastrea cristata*, *Lastrea recurva*, *Lastrea multiflora*, *Asplenium alterniflorum*, *Trichomanes speciosum*.

The undersigned will feel very much obliged to any charitable person, residing near the *habitat* of any of the above-mentioned ferns, who would take the trouble to forward to him, if not a root, at

least a specimen for drying, he need scarcely say that any expenses will be most cheerfully defrayed.

HENRY COOPER KEY.

Stretton Rectory, near Hereford.

Craton the Philosopher.—Two of the figures on the brass font in the church of St. Bartholomew at Liège are superscribed Johannes Evangelista et Craton Philosophus.—Can any reader of "N. & Q." say if anything is known about the latter, who is represented as being baptized by the Evangelist?

R. H. C.

The Solar Annual Eclipse in the Year 1263.—In the Norwegian account of Haco's expedition against Scotland, A.D. 1263, published in the original Islandic from the Flateyan and Frisian MSS., with a literal English version by the Rev. James Johnstone, I read as follows:

"While King Haco lay in Ronaldsvo, a great darkness drew over the sun; so that only a little ring was bright round the sun, and it continued so for some hours."—P. 45.

King Haco, according to the account, left Bergen on his expedition "three nights before the 'Selian' vigils ... with all his fleet," and, "having got a gentle breeze, was two nights at sea when he reached that harbour of Shetland called Breydeyiar Sound (Bressay Sound, I presume) with a great part of his navy." Here he remained "near half a month, and from thence sailed to the Orkneys; and continued some time at Elidarwick, which is near Kirkwall.... After St. Olave's wake (July 18, O. S.) King Haco, leaving Elidarwick, sailed south before the Mull of Ronaldsha, with all the navy;" and being joined by Ronald from the Orkneys, with the ships that had followed him, he "led the whole armament into Ronaldsha, which he left upon the vigil of St. Lawrence (July 30, O. S.)."

Now I wish to know, 1. On what day in August this eclipse took place, the day of the week, commencement of the eclipse, &c.

2. Whether any cotemporary, or other writer besides the Icelandic historian, has recorded this eclipse?

S.

Fitzroy Street.

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D'Israeli—how spelt?—CAUCASUS is so fortunate as to possess all the acknowledged works of D'Israeli the elder, as published by himself. In the title-page of every one of them, the name of the elegant and accomplished author is spelt (as above) *with* an apostrophe. In the late edition of his collected works, by his no less accomplished son, the name is printed *without* the apostrophe. Indeed the name so appears in all the works of Mr. D'Israeli the younger; a practice which he seems to have taken up even in the lifetime of his father, who spelt it differently. Can any of your readers inform CAUCASUS of the reason of this difference, and of the authority for it, and which is the correct mode? He has vainly sought for information in the Heralds' Visitation books for Buckinghamshire, preserved in the British Museum.

CAUCASUS.

Richard Oswald.—Could any of your correspondents give me any information respecting Mr. Richard Oswald, the commissioner who negociated the Treaty of 1782 at Paris, with Franklin, and his other colleagues, representing the United States? Is there any obituary or biographical notice of him in existence?

L.

Cromwell's Descendants.—Oliver Cromwell's daughter Bridget was baptized August 4, 1624; married to Ireton January 15, 1646-7; a widow Nov. 26, 1651; married to General Fleetwood, Lord President in Ireland, before 1652; died at Stoke, near London, 1681.—Can any of your correspondents furnish the date of this lady's marriage with Fleetwood; also, a list of her children and grandchildren by Fleetwood? It is supposed that Captain Fleetwood's daughter, *i. e.* the General's granddaughter, married a Berry.

ERIN.

Letter of Archbishop Curwen to Archbishop Parker.—In *The Hunting of the Romish Fox*, collected by Sir James Ware, and edited by Robert Ware (8vo., Dublin, 1683), there is a long account of an image of the Saviour which, to the astonishment of the good people of Dublin, and by the contrivance of one Father Leigh, sweated blood in the year 1559. It is added, at p. 90.:

"The Archbishop of Dublin wrote *this relation and to this effect*, to his brother, Archbishop of Canterbury Matthew Parker, who was very joyful at the receipt thereof, by reason," &c.

The whole chapter in which this occurs is stated to be "taken out of the Lord Cecil's *Memorials*." Can any of your readers give me assistance in finding these *Memorials*, or this letter to Archbishop Parker, or a copy of it? I intended to have made it an object of inquiry and search in Dublin, but I have been prevented accomplishing my design of visiting that country. Perhaps some of your Irish readers may be able to help me.

JOHN BRUCE.

Minor Queries with Answers.

Margaret Patten.—I have just seen a curious old picture, executed at least a century ago, and which was lately found amongst some family papers. It is a half-length of an old woman in homely looking garments; a dark blue stuff gown, the sleeves partially rolled up, and white sleeving protruding from under, not unlike the fashion of to-day; a white and blue checked apron; around her neck a white tippet and a handkerchief, on her head a "mutch," or close linen cap, and a lace or embroidered band across her forehead to hide the absence of hair. She holds something undistinguishable in one hand.

The picture is about 10 × 8 inches, and is done on glass, evidently transferred from an engraving on steel. The colours have been laid on with hand, and then, to preserve and make an opaque back, it has received a coating of plaster of Paris; altogether in its treatment resembling a coloured photograph.

By-the-bye, I am sorry I could not get a copy (photographic) of it, or that would have rendered intelligible what I fear my lame descriptions cannot. Beneath the figure is the following inscription:

"MARGARET PATTEN,

Born in the Parish of Lochnugh, near Pairsley in Scotland, now Liveing in the Work House of St. Marg^{ts}, Westminsster, aged 138."

There is no date appended.

The word "Lochnugh" in the inscription is evidently spelt from the Scotch pronunciation of Lochwinnoch, near Paisley.

I should be very glad if any of your readers or correspondents in London could ascertain if the name, &c. is to be found in the records of St. Margaret's, Westminster, and also give me some facts as to the history of this poor old Scotch woman, left destitute so far from home and kindred.

If it can be authenticated, it will make another item for your list of longevals.

JAMES B. MURDOCH.

Glasgow.

[In the Board-room of the workhouse of St. Margaret's, Westminster, is a portrait of Margaret Patten, which corresponds with the picture just described, and bears the following inscription:

"MARGARET PATTEN, aged 136: the Gift of John Dowsell, William Goff, Matthew Burnett, Thomas Parker, Robert Wright, John Parquot, Overseers, anno 1737."

Margaret Patten was buried in the burial-ground of what was then called the Broadway Church, now Christ Church, and there is a stone on the eastern boundary wall inscribed, "Near this place lieth MARGARET PATTEN, who died June 26, 1739, in the Parish Workhouse, aged 136." In Walcott's *Memorials of Westminster*, p. 288., we are told "she was a native of Lochborough, near Paisley. She was brought to England to prepare Scotch broth for King James II., but, owing to the abdication of that monarch, fell into poverty and died in St. Margaret's workhouse, where her portrait is still preserved. Her body was followed to the grave by the parochial authorities and many of the principal inhabitants, while the children sang a hymn before it reached its last resting-place."]

Etymology of "Coin."—What is the etymology of our noun and verb *coin* and *to coin*? I do not know if I have been anticipated, but beg to suggest the following:—*Coin*, a piece of cornered metal; *To coin*, the act of cornering such block of metal.

In Cornwall, the blocks of tin, when first run into moulds from the smelting furnace, are *square*; and when the metal is to be fined or assayed, the miner's phrase is, that it is to be *coined*; for the *corners* of the moulded block are *cut off*, and subjected to the *assay*; and the decree of fineness proved is stamped on the now cornerless block—thereafter called a *coin of tin*. It is, I conceive, by no means a violent supposition that such *coins of tin* were current as money very many ages before either silver, gold, copper, bronze, lead, tin, or any other metal moulded, stamped, engraved, or fashioned into such coins as we now know had come into use. We know to what far-back ages the finding of tin carries us, its find being entirely confined to Cornwall; its presence near the surface in an ore readily reduced and easily melted making its reduction into the metallic state possible in the very rudest state of society and of the arts.

C. D. LAMONT.

Greenock.

[See Dr. Richardson for the following derivation:—"Fr. *coigner*, It. *cuniare*, Sp. *cunar*, *acuñar*, to wedge, and also to coin. Menage and Spelman agree from the Latin *cuneus*. '*Cuneus*; sigillum ferreum, quo nummus *cutitur*; a forma dictum: atque inde *coin* quasi *cune* pro monetâ.' An iron seal with which metal is stamped; so called from the shape.

And hence money is called *coin* (q. *cune*, wedge).—*Spelman*." The Rev. T. R. Brown, in an unpublished *Dictionary of Difficult Etymology*^[1], suggests the following:—"Fr. *coign*, a coin, stamp, &c.; Gaelic, *cuin*, a coin. Probably from the Sanscrit *kan*, to shine, desire, covet; *kanaka*, gold, &c. The Hebrew *ceseph*, money, coin, is derived in like manner from the verb *casaph*, to desire, covet. The other meaning attached to the French word *coign*, viz. a wedge, appears to be derived from quite a different root."]

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

This useful work makes two volumes 8vo.: but how is it the learned Vicar of Southwick printed only *nine* copies? Was he thinking of the sacred *Nine*?

Inscription at Aylesbury.—In the north transept of St. Mary's Church, Aylesbury, occurs the following curious inscription on a tomb of the date of 1584:

"Yf, passing by this place, thou doe desire
To knowe what corpse here shry'd in marble lie,
The somme of that whiche now thou dost require
This slender verse shall sone to thee descrie.

"Entombed here doth rest a worthie Dame,
Extract and born of noble house and bloud,
Her sire, Lord Paget, hight of worthie fame
Whose virtues cannot sink in Lethe floud.
Two brethern had she, barons of this realme,
A knight her freere, Sir Henry Lee, he hight,
To whom she bare three *impes*, which had to name,
John, Henry, Mary, slayn by fortune spight,
First two being yong, which cavs'd their parents mone,
The third in flower and prime of all her yeares:
All three do rest within this marble stone,
By which the fickleness of worldly joyes appears.
Good Frend sticke not to strew with crimson flowers
This marble stone, wherein her cindres rest,
For sure her ghost lives with the heavenly powers,
And guerdon hathe of virtuous life possest."

Can any of your readers give me any other instances of children being called *imps*? and also tell me wherefore the name was given them? and how long it continued in use?

T. W. D. BROOKS.

Cropredy, Banbury.

[The inscription is given in Lipscomb's *Buckinghamshire*. Horne Tooke says *imp* is the past participle of the A.-S. *impan*, to graft, to plant. Mr. Steevens (Note on *2 Henry IV*, Act V. Sc. 5.) tells us, "An *imp* is a shoot in its primitive sense, but means a son in Shakspeare." In Hollinshed, p. 951., the last words of Lord Cromwell are preserved, who says, "And after him that his sonne Prince Edward, that goodlie *impe*, may long reign over you." The word *imp* is perpetually used by Ulpian Fulwell, and other ancient writers, for progeny:

"And were it not thy royal *impe*
Did mitigate our pain."

Again, in the *Battle of Alcazar*, 1594:

"Amurath, mighty emperor of the East,
That shall receive the *imp* of royal race."

See other examples in Todd's Johnson and Dr. Richardson's Dictionaries. Shakspeare uses the word only in jocular and burlesque passages, which, says Nares, is the natural course of a word growing obsolete.]

"*Guardian Angels now protect me*," &c.—I remember John Wesley, and also his saying the "Devil should not have the best tunes." There was a pretty love-song, a great favourite when I was a boy:

"Guardian angels, now protect me,
Send to me the youth I love."

the music of which Wesley introduced to his congregation as a hymn tune. The music I have, and I shall be glad if any of your correspondents can oblige me with the first verse of this love-song; I only recollect the above lines.

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WILLIAM GARDINER.

Leicester.

[The following is the song referred to by our correspondent:

The Forsaken Nymph.

"Guardian angels, now protect me,

Send to me the swain I love;
 Cupid, with thy bow direct me;
 Help me, all ye pow'rs above.
 Bear him my sighs, ye gentle breezes,
 Tell him I love and I despair,
 Tell him for him I grieve, say 'tis for him I live;
 O may the shepherd be sincere!

"Through the shady grove I'll wander,
 Silent as the bird of night,
 Near the brink of yonder fountain,
 First Leander bless'd my sight.
 Witness ye groves and falls of water,
 Echos repeat the vows he swore:
 Can he forget me? will he neglect me?
 Shall I never see him more?"

"Does he love, and yet forsake me,
 To admire a nymph more fair?
 If 'tis so, I'll wear the willow,
 And esteem the happy pair.
 Some lonely cave I'll make my dwelling,
 Ne'er more the cares of life pursue;
 The lark and Philomel only shall hear me tell,
 What bids me bid the world adieu."

K. C. B.'s.—I observe that in the *London Gazette* of January 2, 1815, which regulates the existing order of the Bath, it is commanded by the sovereign that "there shall be affixed in the church of St. Peter at Westminster escutcheons and banners of the arms of each K. C. B." Has this command been regularly fulfilled on the creation of each K. C. B.? I believe that on each creation fees are demanded by the Heralds' College, for the professed purpose of exemplifying the knight's arms, and affixing his escutcheon; but I never remember to have seen the escutcheons in Westminster Abbey.

TEWARS.

[The order *never* was fulfilled. If the knights were entitled to armorial bearings, no fees whatever were demanded by or paid to the Heralds' College. The statutes of 1815 were, however, abrogated and annulled by the statutes of 1847, and the banners are not required to be suspended in the Abbey. The erection of the banners and plates, however, rested with the officers of the order, and the Heralds' College had nothing to do with the matter.]

Danish and Swedish Ballads.—What are the best and most recent collections of ancient Danish and Swedish ballad poetry?

J. M. B.

[We believe the best and most recent collection of Danish ballads is the edition of *Udvalgte Danske Viser fra Middelalderen*, by Abrahamson, Nyerup, Rabbek, &c., in five small 8vo. volumes, Copenhagen, 1812. The best Swedish collection was *Svenska Folk-Visor från Forteden*, collected and edited by Geijer and Afzelius, and published at Stockholm, 1814; but the more recent collection published by Arwidson in 1834 is certainly superior. It is in three octavo volumes, and is entitled *Svenska Fornsänger. En Samling af Kämp-visor, Folk-visor, Lekar och Dansar, samt Barn- och Vall-Sänger.*]

Etymology of "Conger."—What is the etymology of the word *Conger*, as applied to the larger kind of deep sea eels by our fishermen (who, be it remarked, never add eel. *Conger-eel* is entirely used by shore-folk)?

I imagine that it may be traced from the Danish *Kongr*, a king, or kings; for being the greatest of eels, the fishermen, whose nets he tore, and whose take he seriously reduced, might well call him in size, in strength, and voracity—*Kongr*, the king.

C. D. LAMONT.

Greenock.

[Todd and Webster derive it from the Latin *conger* or *congrus*; Gr. γόγγρος, formed of γρᾶω, to eat, the fish being very voracious; It. *gongro*; Fr. *congre*.]

"Si vis me flere, dolendum est primum tibi."—This is, I think, the ordinary form of a saying cited somewhere by Goldsmith, who calls it "so trite a quotation that it almost demands an apology to repeat it." Whence comes it originally? I am unable to give the exact reference to the passage in Goldsmith, but in his *Citizen of the World*, letter 53rd, he has a cognate idea:

"As in common conversation the best way to make the audience laugh is by first laughing yourself, so in writing," &c.

W. T. M.

Hong Kong.

[Horace, *De Arte Poetica*, 102.]

Replies.

MEDAL AND RELIC OF MARY QUEEN OF SCOTS.

(Vol. viii., p. 293.)

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I possess a cast of this medal as described by your correspondent W. FRASER, but which is a little indistinct in some of the letters of its inscriptions. The yew-tree represented on it is generally supposed to be that which stood at Cruikston Castle nearly Paisley; and its motto "Vires" may perhaps have been intended to denote its natural strength and durability. The date of the medal being 1566, and Mary's marriage with Lord Darnly having taken place on July 29, 1565, the yew-tree may have been introduced to commemorate some incident of their courtship, and gives likelihood to the common tradition. I once had a small box composed partly of its wood, and of that of the "Torwood Oak" near Stirling, which was presented to me about thirty-five years ago by an aged lady, whose property it had been for a long time previously, and who placed much value on it as a relic. Though visiting Cruikston Castle in early life, I never heard of there being any feeling of "superstition" connected with such little objects as the crosses, &c. which were long made from the wood of the yew-tree. They are all, I think, to be viewed simply as curiosities associated with the historical interest of the place, and similar examples are to be found among our people in the numerous *quaichs* (drinking-cups) and other articles which have been formed from the "Torwood Oak" that protected the illustrious Sir William Wallace from his enemies; from his oak at Elderslie, said to have been planted by his hand, two miles to the west of Paisley; and lately from such scraps of the old oaken rafters of the Glasgow Cathedral as could be obtained in the course of its modern repairs.

As respects the yew-tree immediately concerned, some notices of its remains may be found in a work entitled *The Severn Delineated*, by Charles Taylor, Glasgow, 1831, at page 82. The author, who was a very curious local antiquary, died in 1837, aged forty-two. As his book is now scarce, I may be excused from subjoining rather a long extract, but which also throws some light on other particulars of this subject:

"Retreating from Househill (a seat in the vicinity) to Cruikston Castle, the country is rich, and the scenery delightful. The castle itself might be the subject of volumes, as it has been the theme of many a poet, and the subject of many a painter's pencil. Its name is known all over the world, or may be so, from the circumstance of its once having been the residence of Mary Queen of Scots and Henry Lord Darnly; and though the famed yew-tree decks not now the 'hallowed mould,' as the poet expresses himself,

'Is there an eye that tearless could behold
This lov'd retreat of beauty's fairest flower?'

About three years ago a large fragment fell from the south wing of this ruin, despite of all the attention Sir John Maywell paid to keep it up. The founder of this castle was one De Croc; hence the name Crockston, Crocston, or Cruikston. This family (says Crawford), failing in an heiress, she was married to Sir Alexander Stewart of Torbolton, second son to Walter, the second of that name, Great Stewart of Scotland, and of this marriage are descended the families of Darnly and Lorn."

Cruikston is now the property of Sir John Maywell of Nether Pollock. Of the trunk of the once—

" green yew,
The first that met the royal Mary's view;
When bright in charms the youthful princess led
The graceful Darnly to her throne and bed."—

Lady Maywell ordered to be made by an ingenious individual, at Pollockshaws, an exact model of the castle, and some table and other utensils, which are still in preservation at Pollock. Before its removal, many are the snuff-boxes, toddy ladles, &c. that have been made of it, and are still in preservation by the curious. The following couplet, composed by the late Mr. W. Craig, surgeon, is inscribed on one of these ladles, which has seen no little service:

"Near Cruikston Castle's stately tower,
For many a year I stood;
My shade was of the hallow'd bower;
Where Scotland's queen was woo'd."


Another medal of Queen Mary's, of considerable size, of which I have seen a cast many years since, contained the following inscriptions:

"O God graunt patience in that I suffer vrang."

The reverse has in the centre:

"Quho can compare with me in grief,
I die and dar nocht seek relief."

With this legend around:

"Hourt not the  quhais [heart whose] joy thou art."

"They all appear [says Mr. Pinkerton] to have been done in France by Mary's directions, who was fond of devices. Her cruel captivity could not debar her from intercourse with her friends in France; who must with pleasure have executed her orders as affording her a little consolation."

G. N.

MR. FRASER'S supposed medal is a ryal (or possibly a $\frac{3}{4}$ ryal) of Mary and Henry, commonly known as a Cruickstown dollar; from the idea that the tree upon them is a representation of the famous yew-tree at Cruickstown Castle. It appears, however, from the ordinance for coining these pieces, that the tree is a "palm-tree crowned with a shell paddock (lizard) creeping up the stem of the same." The motto across the tree is "DAT GLORIA VIRES." (See Lindsay's *Scotch Coinage*, p. 51.)

JOHN EVANS.

EARLY USE OF TIN.—DERIVATION OF THE NAME OF BRITAIN.

(Vol. viii., p. 344.)

The reply of Dr. Hincks appears to require the following. While seeking information upon the first of these matters, I took up one of my old school-books, and at the foot of a page found the following note: "Britannia is from *Barat-anac*, the land of tin." I do not recollect to have seen it elsewhere; but it appeared to me so apt and correct that I adopted it at once.

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That the Shirutana of the Egyptian inscriptions, or Shairetana, will be found to be the same people as the Cirátas of the Hindu Puranas, I have little doubt.

Cirátas is there applied as a name to the people who were afterwards known to us as the Phœnicians; but that either the Shirutana or the Cirátas will be found to have discovered Britain, though they may have given it a name, I do not expect. The Cirátas were a people of a later age to that of the first inhabitants of Britain. The first inhabitants of Britain I call the Celtæ, as I know no other name for them; but there seems reason for thinking that this island was visited by an earlier tribe, though probably they were of the same race.

The origin of the Cirátas and first inhabitants of Britain is this:—A powerful monarchy appears to have been established at the earliest dawn of history in the country we now call Persia, long before there was any Assyrian government, and under this monarchy that country was the true centre of population, of knowledge, of languages, and of arts. Three distinct races of men appear to have migrated in different directions from this their common country. One of these divides into two parts, one proceeding to the west, the other to the south-east of the place where the division took place. The western party passed through Asia Minor, and also by the north of the Black Sea, carrying with it all that was then known of the different arts and sciences, until we find the descendants at this day in the British Isles. The south-eastern party, also, continued its progress to the part now known to us as India, where its descendants may be found at this day. Long after the settlement in India, various tribes, all proceeding from it, migrated from that country to the parts now known to us as Egypt and Syria; and one of these tribes was the Cirátas.

That the Cirátas, Shirutana, or Phœnicians, call them as you may, were the first who passed the Pillar of Hercules in ships on their way to obtain tin here at first-hand, is almost certain; and that the western party, as described above, had broken ground to supply it long before their customers came for it, is scarcely less so. They all had a common origin, and used nearly the same language, religion, and laws.

My Query has brought out a highly satisfactory elucidation of the origin of the term *Britain*; and this, looking at the position in which that term stood on the day the last Number of "N. & Q." was published is by no means a slight acquisition. I now leave it.

G. W.

Stansted, Montfichet.

PICTORIAL EDITIONS OF THE BOOK OF COMMON PRAYER.

(Vol. vii., pp. 18. 91. 321.; Vol. viii., p. 318.)

The following list may prove an acceptable addition to those already printed in your pages. Some of your correspondents perhaps will make it more complete:

- 1707. Oxford. 8vo. Plates by John Sturt.
- 1710. London. 8vo. Forty-four plates, with no engraver's name.
- 1712. Oxford. 8vo. Plates by Sturt.
- 1717. London. 8vo. Ruled with double red lines. Plates by Sturt.

Lowndes speaks of a large paper impression in quarto of this same edition: "The volume consists

of one hundred and sixty-six plates, besides twenty-two containing dedication, table, &c. Prefixed is a bust of King George I.; and facing it, those of the Prince and Princess of Wales. Sturt likewise published a set of fifty-five historical cuts for Common Prayer in small 8vo."

1738. London. 8vo. With Old Version of the Psalms; and forty-four curious plates, including Gunpowder Treason, the Martyrdom of Charles I., and Restoration of Charles II. (Booksellers' Catal.)

1794. London. Published by J. Good and E. Harding, with plates after Stothard by Bartolozzi and others (Lowndes).

Lowndes also mentions "Illustrations to the Book of Common Prayer by Richard Westall, London, 1813, 8 vo. (proofs) 4to.," and "Twelve illustrations to ditto, engraved by John Scott, from designs by Burney and Thurston, royal 8vo."

I have reserved for more particular description two editions in my own possession:—One is a small 8vo., ruled with red lines: "In the Savoy, printed by the assignees of John Bill and Christopher Barker, Printers to the King's Most Excellent Majesty, 1667." It contains fifty-nine plates: these are identical with those in the *Antiquitates Christianæ*, or Bishop Taylor's *Life of Christ*, and Cave's *Lives of the Apostles* (folio editions), which, if I mistake not, were engraved by William Faithorn. The Act of Uniformity is given in black-letter. The Ordinal is wanting. The three State Services are not enumerated in the Table of Contents, but are added at the end of the book. The Old Version of the Psalms (with its usual quaint title), a tract of 104 pp., is appended: "London: printed by Thos. Newcomb for the Company of Stationers, 1671." The other edition is a 12mo.: "London, printed by Charles Bill and the Executrix of Thomas Newcomb deceased, Printers to the Queen's Most Excellent Majesty, 1708" (ruled with red lines). In the frontispiece is represented a female figure kneeling with a prayer book open before her: an angel in the air holds a scroll, on which is inscribed, "The Liturgy of the Church of England, adorned with fifty-five historical cuts, P. La Vergne del., M. Van der Gucht sc." Beneath the picture, "Sold by Robt. Whitlege at the Bible in Ave Maria Lane, near Stationers' Hall."

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Some of the cuts are very curious, as No. 16., which represents the Devil (adorned with a crown, sceptre, and tail) standing on the top of a high conical rock, and our Blessed Lord at a little distance from him. The appearance and attitude of the Apostles are somewhat grotesque. One of the best is St. Philip (No. 39.), who is represented as a wrinkled, bearded old man, contemplating a crucifix in his hand.

No. 51. is a picture of Guy Fawkes approaching the Parliament House, with a lantern in his hand. A large eye is depicted in the clouds above, which sheds a stream of light on the hand of the conspirator. No. 52. is "The Martyrdom of King Charles I." No. 53. "The Restoration of Monarchy and King Charles II." A number of cavaliers on horseback, with their conical hats and long tresses, occupy the foreground of this picture; the army appears in the background. This is the last, though the scroll advertises fifty-five cuts.

The Prefaces and Calendar are printed in very small bad type. The four State Services are enumerated in the Table of Contents. After the State Services follow, "At the Healing;" the Thirty-nine Articles, and a Table of Kindred and Affinity. This edition neither contains the Ordinal nor a metrical version of the Psalms. Notwithstanding the date on the title-page, *King George* is prayed for throughout the book, except in the service "For the Eighth Day of March," when Queen Anne's name occurs.

Of the modern pictorial editions of the Book of Common Prayer may be mentioned that of Charles Knight "illustrated by nearly seven hundred beautiful woodcuts by Jackson, from drawings by Harvey, and six illuminated titles; with Explanatory Notes by the Rev. H. Stebbing," royal 8vo., London, 1838; reprinted in 1846. That of Murray, "illuminated by Owen Jones, and illustrated with engravings from the works of the great masters," royal 8vo., London, 1845; reprinted in 1850 in med. 8vo. That of Whittaker in 12mo. and 8vo., "with notes and illuminations." The last, and by far the best, pictorial edition is that of J. H. Parker of Oxford, "with fifty illustrations; selected from the finest examples of the early Italian and modern German schools, by the Rev. H. J. Rose and Rev. J. W. Burgon."

JARLTZBERG.

YEW-TREES IN CHURCHYARDS.

(Vol. viii., p. 346.)

This has long been to me a vexed question, and I fear that none of your correspondents have given a satisfactory answer.

I have seen in London sprigs of yew and palm willow offered for sale before Palm Sunday. At this period they may, I think, be always found in Covent Garden Market. I saw them last year also in the greengrocers' shops at Brighton. To me these are evident traces of an old custom of using the yew as well as the willow. The origin is to be found in the Jewish custom of carrying "branches of palm-trees, and boughs of *thick trees*, and willows from the brook" (Leviticus xxiii. 39, 40.).

Wordsworth alludes to this in his sonnet on seeing a procession at Chamouny:

"The Hebrews thus carrying in joyful state
Thick boughs of palm and willows from the brook,
March'd round the altar—to commemorate
How, when their course they from the desert took,
Guided by signs which ne'er the sky forsook,
They lodged in leafy tents and cabins low,
Green boughs were borne."

In *A Voyage from Leith to Lapland*, 1851, vol. i. p. 132., there is an account of the funeral of the poet Oehlenschläger. The author states,—

"The entire avenue was strewn, according to the old Scandinavian custom, with evergreen boughs of fir, and bunches of fir and box, mingled in some instances with artificial flowers. It is customary at all funerals to strew evergreens before the door of the house where the body lies, but it is only for some very distinguished person indeed they are strewn all the way to the burial place."

Forby, in his *East Anglican Vocabulary*, says it is a superstitious notion that—

"If you bring yew into the house at Christmas amongst the evergreens used to dress it, you will have a death in the family before the end of the year."

I believe the yew will be found generally on the south side of the church, but always near the principal entrance, easy of access for the procession on Palm Sunday, and perhaps for funerals, and that it was used as a substitute for the palm, and coupled with "the willow from the brook," hence called the palm willow.

A HOLT WHITE.

P. S.—I cannot agree with your correspondent J. G. CUMMING, that the yew is one of "our few evergreens." I doubt our having in England any native evergreen but the holly.

The etymology of the name of the yew-tree clearly shows that it was not planted in churchyards as an emblem of evil, but one of immortality. The name of the tree in Celtic is *jubar*, pronounced *yewar*, *i. e.* "the evergreen head." The town of Newry in Ireland took its name from two yew-trees which St. Patrick planted: *A-Niubaride*, pronounced *A-Newery*, *i. e.* "the yew-trees," which stood until Cromwell's time, when some soldiers ruthlessly cut them down.

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In the Note by MR. J. G. CUMMING, a derivation is evidently required for the English word *yeoman*, which he suggests is taken from "yokeman." Yeoman is from *eō*, pronounced *yo*, *i. e.* free, worthy, respectable, as opposed to the terms *villein*, serf, &c.; so that yeoman means a freeman, a respectable person.

FRAS. CROSSLEY.

OSBORN FAMILY.

(Vol. viii., p. 270.)

Mr. H. T. Griffith asks where may any pedigree of the *Osborne* family, previous to Edward Osborne, the ancestor of the Dukes of Leeds, be seen. In reply, I am in possession of large collections relating to the Norman Osbornes, from whom I have reasons to believe him to have been descended. Those Osbornes can be proved to have been settled in certain of the midland counties of England from the time of the attainder and downfall of the son of William Fitzosborne, Earl of Hereford and premier peer, down to a comparatively late period. A branch of them was possessed of the manor of Kelmarsh in Northamptonshire; and their pedigree, beginning in 1461, may be seen in Whalley's *Northamptonshire*: but this is necessarily very imperfect, on account of the author's want of access to documents which have subsequently been opened to the public.

I may here notice that an inexcusable error has been committed and repeated in several of the collections of records published by the Parliamentary Commission, who have, in numerous instances, and without any warrant, interpreted *Osb.* of the MSS. as "Osbert." Thus they have deprived *Fitzosborne*, Bishop of Exeter (A.D. 1102), of some of his manors, and within his own diocese, and conferred them on *Osbert the Bishop*, although there never was a bishop of that name in England. I took the liberty of pointing out this error to one of the chief editors concerned in these works; but as he has taken no notice of my observations, I must infer that he thinks it most prudent to excite no farther inquiry.

The *Osborns*, now so numerous in London, appear to have come from the Danish stem from which the Norman branch was originally derived. Their number, which has increased even beyond the ordinary ratio of the population, may perhaps be dated from the wife of one of them who (temp. Jac. I.) had twenty-four sons, and was interred in old St. Paul's.

I shall be very happy to afford any assistance in my power to the gentleman who has occasioned these remarks.

INSCRIPTIONS ON BELLS.

(Vol. vi., p. 554.; Vol. vii., pp. 454. 603.; Vol. viii., pp. 108. 248.)

Many thanks are due to your correspondent CUTHBERT BEDE, B.A., for his interesting series of inscriptions on bells. The following are, I think, sufficiently curious to be added to your collection:

Rouen Cathedral:

"In the steeple of the great church, in the citie of Roane in Normandy, is one great bell with the like inscription." [Like, that is, to the inscription at St. Stephen's, Westminster: see "N. & Q." Vol. viii., p. 108.]

"Je suis George de Ambois,
Qui trente-cinq mille pois;
Mes luis qui me pesera,
Trente-six mille me trouvera."

"I am *George of Ambois*,
Thirtie-five thousand in pois;
But he that shall weigh me,
Thirty-six thousand shall find me."—Weever, *Fun. Mon.*, edit. fol. 1631, p. 492.

St. Matthew, Great Milton, Oxfordshire:

1. "I as treble begin.
3. "I was third ring.
8. (Great bell) "I to church the living call, and to the grave do summons."

Inscription suggested as being suitable for six bells, in the *Ecclesiologist* (New Series), vol. i. p. 209.:

1. "Ave Pater, Rex, Creator:
2. Ave Fili, Lux, Salvator:
3. Ave Pax et Charitas.
4. Ave Simplex, Ave Trine;
5. Ave Regnans sine fine,
6. Ave Sancta Trinitas."

Inscriptions are often to be found in Lombardic characters, and on bells of great antiquity. Can any of your ecclesiological correspondents furnish me with the date of the earliest known example?

W. SPARROW SIMPSON.

On bells in Southrepps Church, Norfolk:

"Tuba ad Juditium. Campana ad Ecclesiam, 1641."

"Miserere mei Jhesus Nazarenus Rex Judæorum."

J. L. SISSON.

LADIES' ARMS BORNE IN A LOZENGE.

(Vol. viii., pp. 37. 83. 277. 329.)

I broached a theory with a concluding remark that it would give me great pleasure to see one more reasonable take its place. I fear that, if all your readers anxious to clear up an obscure point in an interesting science take no more trouble than P. P., we shall find ourselves no nearer our object in the middle of your eightieth volume than we are now in your eighth.

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What P. P. is pleased to term the "routine" reason is after all but one among many, and is not better substantiated than some of the others quoted by me; for though the lozenge has a "supposed" resemblance to the distaff or fusil, heraldically it is but a supposed one, and by most writers the difference is very distinctly indicated.

Boyer says:

"A fusil is a bearing in heraldry made in the form of a spindle, with its yarn or thread wound about it. *Fusils are longer than lozenges*, and taper or pointed at both ends."

The same author thus describes a lozenge:

"A Rhimbus, in geometry, is a figure of four equal and parallel sides, but not rectangular."

Robson says:

"Fusil, a kind of spindle used in spinning. Its formation should be particularly attended to, *as few painters or engravers make a sufficient distinction between the fusil and lozenge.*"

Nisbet describes a lozenge to be—

"A figure that has equal sides and unequal angles, as the quarry of a glass window placed erect pointways."

He adds:

"The Latins say, 'Lozengæ factæ sunt ad modum lozangiorum in vitreis.' Heralds tell us that their use in armories came from the pavement of marble stones of churches, fine palaces and houses, cut after the form of lozenges, which pavings the French and Italians call loze and the Spaniards *loza*."

Sylvester de Petra-Sancta of the lozenge says much the same:

"Scutulas oxigonias scu acutangulus erectas, et quasi gradiles, referri debere ad latericias et antiquas domus olim, viz. Nobilium quia vulgus, et infamiæ sortis homines, intra humiles casus, vet antra inhabitantur."

Of the fusil Nisbet writes:

"The fusil is another Rhombular figure like the lozenge, but more long than broad, and its upper and lower points are more acute than the two side points."

He adds that:

"Chassanus and others make their sides round, as in his description of them: 'Fusæ sunt acutæ in superiore et inferiore partibus, et rotundæ ex utroque latere;' which description has occasioned some English heralds, when so painted or engraven, to call them millers' picks, as Sir John Boswell, in his *Concords of Armory*, and others, to call them weavers' shuttles."

Menestrier says of lozenges:

"Lozange est une figure de quatre pointes, dont deux sont un peu plus étendues que les autres, et assise sur une de ces pointes. C'est le Rhomb des mathématiciens, et les quarræaux des vitres ordinaires en ont la figure."

Of fusils:

"Fusées sont plus étendues en longue que les lozanges, et affilées en point comme les fuseaux. Elles sont pièces d'architecture où l'on se sert pour ornement de fusées et de pesons."

The celebrated *Boke of St. Albans* (1486) thus describes the difference between a lozenge and fusil:

"Knew ye y^e differans betwix ffusillis and losyng. Wherefore it is to be know that ffusillis ar euermore long, also fussyllis ar stratty ouerwart in the baly then ar mascules. And mascules ar larger ou'wartt in the baly, and shorter in length than be fussyllis."

The mascle is afterwards explained to be the lozenge pierced. Again:

"And ye most take thys for a general enformacion and instruccion that certanli losyng eu'more stand upright ... and so withowte dowte we have the differans of the foresayd signes, that is to wete of mascules and losynges."

Dallaway, an elegant writer on Heraldry, says:

"Of the lozenge the following extraordinary description is given in a MS. of Glover, 'Lozenga est pars vitri in vitrea fenestra.' But it may be more satisfactory to observe that the lozenge, with its diminutive, are given to females instead of an escocheon for the insertion of their armorial bearings, one of which is supposed to have been a cushion of that shape, and the other is evidently the spindle used in spinning; both demonstrative of the sedentary employments of women. On a very splendid brass for Eleanor, relict of Thomas of Woodstocke, who died 1384, she is delineated as resting her head upon two cushions, the upper of which is placed lozenge-wise."—P. 140.

The above is taken from his *Miscellaneous Observations on Heraldic Ensigns*, the following from

the body of his great work:

"Females being heirs, or conveying feodal lordships to their husbands, had, as early as the thirteenth century, the privilege of armorial seals. The variations were progressive and frequent; at first the female effigy had the kirtle or inner garment emblazoned, or held the escocheon over her head, or in her right hand; then three escocheons met in the centre, or four were joined at their bases, if the alliance admitted of so many. Dimidiation, accollation, and impalement succeeded each other at short intervals. But the modern practice of placing the arms of females upon a lozenge appears to have originated about the middle of the fourteenth century, when we have an instance of five lozenges conjoined upon one seal; that of the heir female in the centre impaling the arms of her husband, and surrounded by those of her ancestors."—P. 400.

{450} I think this quotation from so learned a writer goes far towards settling the whole question. I confess myself willing to have my theory placed second to this, while I must discard the "distaff" notion, unless better substantiated than by the French saying from their Salique law, which I here give for P. P.'s information: "Nunquam corona a lance transibit ad fusum." I am willing to admit the antiquity of this notion; for while the shape of the man's shield is traced by Sylvanus Morgan to Adam's spade, he takes the woman's from Eve's spindle!

"When Adam delved, and Eve span,
Who was then the gentleman?"

In Geoffrey Chaucer's time the lozenge appears to have been an ornament worn by heralds in their dress or crown. In describing the habit of one, he says:

"They crowned were as kinges
With crowns wrought full of lozenges
And many ribbons and many fringes."

As for the difference between the lozenge and fusil, I could multiply opinions and examples, but hope those given will be sufficient.

I cannot conclude these few hasty remarks without expressing a wish that one of your correspondents in particular would take up this subject, to handle which in a masterly manner, his position is a guaranty of his ability. I refer to the gentleman holding the office of York Herald.

BROCTUNA.

Bury, Lancashire.

THE MYRTLE BEE.

(Vol. viii., p. 173.)

From a very early period, and throughout life, I have been accustomed to shooting, and well remember the bird in question, but whether the term was local or general, I am unable to state, never having met with it save in one locality; and many years have elapsed since I saw one, although in the habit of frequenting the neighbourhood where it was originally to be seen. I attribute its disappearance to local causes. I met with it during a series of years, ending about twenty-five years since, at which period I lost sight of it. It was to be met with during the autumn and winter in bogs scattered over with bog myrtle, on Chobham and the adjacent common; I never met with it elsewhere. It is solitary. I am unacquainted with its food, and only in a single instance had I ever one in my hand. Its tongue is pointed, sharp, and appearing capable of penetration. Its colour throughout dusky light blue, slightly tinged with yellow about the vent. Tail about one inch, being rather long in proportion to the body, causing the wings to appear forward, with a miniature pheasant-like appearance as it flew, or rather darted, from bush to bush, with amazing quickness, its wings moving with rapidity, straight in its flight, keeping near the ground, appearing loth to wing, never passing an intervening bush if ever so near; and I never saw one fly over eight or ten yards, and never wing a second time, which induced our dogs (using a sporting phrase) to puzzle them, causing a belief that they were in most instances trodden under the water and grass in which the myrtle grew, and which nothing but a dog could approach. I never saw one sitting or light on a branch of the myrtle, but invariably flying from the *base* of one plant to that of another. I am not aware that any cabinet contains a preserved specimen, or that the bird has ever been noticed by any naturalist as a British or foreign bird.

Should W. R. D. S. covet farther information as to the probable cause of its disappearance, and my never having met with it elsewhere, perhaps he will favour me with his address. I cannot think the bird extinct.

C. BROWN.

Egham, Surrey.

CAPTAIN JOHN DAVIS.

(Vol. viii., p. 385.)

The earliest memoir of captain John Davis, the celebrated arctic navigator, is that given by the reverend John Prince in his *DANMONII ORIENTALES ILLUSTRÆ, or the worthies of Devon*, Exeter, 1701, folio. It is, however, erroneous and defective in important particulars, and has misled some eminent writers, as Campbell, Eyriès, Barrow, &c.

Despite the assertions of master Prince, I *question* if captain Davis married a daughter of sir John Fulford; I am *sure* he was not the first pilot who conducted the Hollanders to the East-Indies; I am sure the journal of the voyage is not printed in Hakluyt; I am sure the narrative of his voyage with sir Edward Michelborne is neither dedicated to the earl of Essex nor printed in Hakluyt; I am sure he did not write the *Rutter, or brief directions for sailing into the East-Indies*; I am sure he wrote two works of which Prince says nothing; I am sure he did not make *five* voyages to the East-Indies; and I am sure, to omit other oversights, that he did not "return home safe again." To the latter point I shall now confine myself.

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In 1604 king James, regardless of the charter held by the East-India company, granted a license to sir Edward Michelborne, one of his gentlemen-pensioners, to discover and trade with the "countries and domynions of Cathaia, China, Japan," &c. This license, preserved in the Rolls-chapel, is dated the twenty-fifth of June. On the fifth of December sir Edward set sail from Cowes with the *Tiger*, a ship of 240 tons, and a pinnace—captain Davis being, as I conceive, the *second* in command. In December 1605, being near the island of Bintang, they fell in with a junk of 70 tons, carrying ninety Japanese, most of them "in too gallant a habit for saylers:" in fact, they were pirates! The unfortunate result shall now be stated in the words of the *pirate* Michelborne:

"Vpon mutuall courtesies with gifts and feasting betweene vs, sometimes fiue and twentie or sixe and twentie of their chiefest came aboard: whereof I would not suffer about sixe to have weapons. Their was neuer the like number of our men aboard their iunke. I willed captaine John Daus in the morning [the twenty-seventh of December] to possesse himselfe of their weapons, and to put the companie before mast, and to leave some guard on their weapons, while they searched in the rice, doubting that by searching and finding that which would dislike them, they might suddenly set vpon my men, and put them to the sword: as the sequell prooued. Captaine Daus being beguiled with their humble semblance, would not possesse himselfe of their weapons, though I sent twice of purpose from my shippe to will him to doe it. They passed all the day, my men searching in the rice, and they looking on: at the sunne-setting, after long search and nothing found, saue a little storax and beniamin: they seeing oportunitie, and talking to the rest of their companie which were in my ship, being neere to their iunke, they resolued, at a watch-word betweene them, to set vpon vs resolutely in both ships. This being concluded, they suddenly killed and droue ouer-board, all my men that were in their ship; and those which were aboard my ship sallied out of my cabbin, where they were put, with such weapons as they had, finding certaine targets in my cabbin, and other things that they vsed as weapons. My selfe being aloft on the decke, knowing what was likely to follow, leapt into the waste, where, with the boate swaines, carpenter and some few more, wee kept them vnder the halfe-decke. At their first comming forth of the cabbin, they met captain Daus comming out of the gun-roume, whom they pulled into the cabbin, and giuing him sixe or seuen mortall wounds, they thrust him out of the cabbin before them. His wounds were so mortall, that he dyed assoone as he came into the waste."—Purchas, i. 137.

BOLTON CORNEY.

PHOTOGRAPHIC CORRESPONDENCE.

Clouds in Photographs.—I wish one of your photographic correspondents would inform me, how *clouds* can be put into photographs taken on paper? Mr. Buckle's photographs all contain *clouds*?

Σ.

"*The Stereoscope considered in relation to the Philosophy of Binocular Vision*" is the title of a small pamphlet written by a frequent contributor to this journal, Mr. C. MANSFIELD INGLEBY, in which he has "attempted to sketch out such modifications of the theory of double vision as appear to him to be entailed on the rationale of the stereoscope." The corroboration thus indirectly afforded to the principles of Sir William Hamilton's *Philosophy of Perception* has induced Mr. INGLEBY to dedicate his word to that distinguished metaphysician. The essay will, we have no doubt, be perused with great interest by many of our photographic friends, for whose gratification we shall borrow its concluding paragraph.

"In conclusion we must not forget to acknowledge our obligations to the photographic art, not merely as one of the most suggestive results of natural science, but as a means of the widest and soundest utility. To antiquaries the services of photography have a unique value, for, by perpetuating in the form of negatives those monuments of nature and art which, though exempt from common accident, are still subject to gradual decay from time, it places in the hands of us all microscopically exact antitypes of objects which, from change or distance, are otherwise inaccessible. To the artist they afford the means of facilitating the otherwise laborious, and often mechanical, task of drawing in detail from nature and from the human figure.

"To the physician, to the naturalist, and to the man of science, the uses of photography are various and important, and already the discoveries which have been directly due to this modern art are of stupendous utility.

"To the metaphysician, its uses may be sufficiently gleaned from the applications considered in the preceding pages. But to all these classes of men the photographic art derives its chief glory from its application to the stereoscope; and if, for elucidating the principles of vision by means of this application, we have in any degree given a stimulus to the practice and improvement of the photographic processes, our pains have been happily and fruitfully bestowed."

Muller's Processes.—Would you inform me, through the medium of "N. & Q.," what manufacture of paper is best adapted to the two processes of Mr. Muller? I have tried several: with some I find that the combination of their starch with the iodide of iron causes a dark precipitate upon the face of the paper; and with those papers prepared with size, there appears to me great difficulty (in his improved process after the paper is moistened with aceto-nitrate of silver) to procure an equal distribution of the iodide over its surface, as it invariably dries or runs off parts of the paper, or is repelled by spots of size on the paper when dipped in the iodide of iron bath.—A reply to the foregoing question would greatly oblige

A CONSTANT READER.

Essex.

Positives on Glass.—Sometimes, when your sitter is gone, and you hold your portrait up to the light to examine its density, you find in the face and other parts which are dark, so viewed, minute *transparent* specks, scarcely bigger than a pin's point. When the picture is backed with black lacquer, you have consequently small *black* spots, which deform the positive, especially when viewed through a lens of short focus. A friend of mine cures this defect very easily. After having applied the amber varnish, he stops out the spots with a little oil-paint that matches the lights of the picture; of course the paint is put upon the varnished side of the glass. When the paint is dry, the black lacquer is carried over the whole as usual.

T. D. EATON.

Norwich.

Replies to Minor Queries.

Peculiar Ornament in Crosthwaite Church (Vol. viii., p. 200.).—I am exceedingly obliged to CHEVERELLS for his reply to any Query. I am sorry to say that I failed to make a note of the number of the circles; but, as far as I can remember, there are six windows in each aisle, so in all there would be twenty-four, each window having two carved upon it, one on the right jamb without, and the other on the left within.

R. W. ELLIOT.

Clifton.

Nursery Rhymes (Vol. viii., p. 455.).—I would suggest to L. that a consideration of *rhymes* may sometimes indicate, by the change in the pronunciation, the antiquity of the verse e.g.,

"Hush aby, baby, on the green *bough*,
When the wind blows the cradle will *rock*,
And when the bough breaks," &c.

Here, according to modern pronunciation, the rhymes of the first couplet are imperfect, so that it was probably composed in the Saxon era, or while the word *bough* was still pronounced *bog* or *bock*.

J. R.

Milton's Widow (Vol. vii., p. 596.; Vol. viii., pp. 12. 134. 200.).—Reading up my arrears of "N. & Q.," which a long absence from England has caused to accumulate, I find frequent inquiries made for some information which I once promised, relative to Milton's widow. I fear that your correspondents on this subject have formed an exaggerated idea of the importance of the expected note, and that they will see but a "ridiculus mus" after all. As I have no means at hand at the present moment wherewith to attempt to elucidate the Minshull genealogy, I shall content myself by simply sending my original notes, namely, brief abstracts of the wills of Thomas and Nathan Paget preserved at Doctors' Commons.

Thomas Paget, minister of the gospel at Stockport, in Cheshire, makes his will May 23, 1660; mentions his three daughters Dorothy, Elizabeth, and Mary; and leaves estates at different places in Shropshire to his two sons, Dr. Nathan and Thomas, whom he appoints his executors. He entreats *his cousin Minshull, apothecarie in Manchester*, to be overseer of his will, which was proved October 16, 1660.

[I have before (Vol. v., p. 327.) shown the connexion between the Pagets and Manchester.]

Nathan Paget, Doctor in Medicine, will dated January 7, 1678, was then living in the parish of St.

Stephen's, Coleman Street, London, leaves certain estates, and his house in London where he resided, to his brother Thomas Paget, clerk. Bequests to his cousin John Goldsmith of the Middle Temple, gent., and *his cousin Elizabeth Milton*, to the Society of Physicians, and the poor of the parish of St. Stephen's. Will proved January 15, 1678.

I have omitted to note *what* the bequests were. I will only add, that some time ago I dropped my *alias* of CRANMORE, and have occasionally appeared in your sixth Volume as

ARTHUR PAGET.

Watch-paper Inscriptions (Vol. viii., p. 316.).—I recollect, when at school, having an old silver watch with the following printed lines inside the case:

"Time is—the present moment well employ;
Time was—is past—thou canst not it enjoy;
Time future—is not, and may never be;
Time present—is the only time for thee."

JNO. D. ALLCROFT.

Poetical Tavern Signs (Vol. viii., p. 242.).—May I add to those mentioned by your correspondent MR. WARDE, one at Chatham. On the sign-board is painted "an arm embowed, holding a malt-shovel," underneath which is written,—

"Good malt makes good beer,
Walk in, and you'll find it here."

G. BRINDLEY ACWORTH.

Star Hill, Rochester.

At a small inn in Castleton, near Whitby, the sign represents Robin Hood and Little John in their usual forest costume, and underneath appear the following doggerel lines:

"To gentlemen and yeomen good,
Come in and drink with Robin Hood;
If Robin Hood is not at home,
Come in and drink with Little John."

F. M.

Parish Clerks' Company (Vol. viii., p. 341.).—The hall is in Silver Street, Wood Street; the beadle is Mr. Bullard, No. 9. Grocers' Hall Court, Poultry.

If the circulars of the company were attended to, a great service would be rendered to the public; but as there are about one hundred and sixty churches in the metropolis, the chance of a parish clerk finding any particular marriage, &c. is, at the best, but as one to one hundred and sixty. Besides this, the parish registers are generally in the custody of the clergyman, and it is therefore feared that the searches are but too often neglected, unless the reward is sufficiently tempting to induce the loss of time and the probability of an unsuccessful examination.

JOHN S. BURN.

"*Elijah's Mantle*" (Vol. viii., p. 295.).—James Sayers, Esq., a solicitor of Staple Inn, was the author of this beautiful poem, and he was also the reputed author of some of Gilray's best caricatures.

SUUM CUIQUE.

Histories of Literature (Vol. viii., p. 222.).—In addition to the works of Hallam, Maitland, and Berrington mentioned by you, I would recommend your correspondent ILMONASTERIENSIS to procure an *anonymous* publication, entitled *An Introduction to the Literary History of the Fourteenth and Fifteenth Centuries*, London, 1798, 8vo. It is a much neglected work, replete with interesting information relative to the state of literature during the dark ages. I observe a copy in calf, marked 4s. 6d. in a bookseller's catalogue published lately in this city.

T. G. S.

Edinburgh.

Birthplace of General Monk (Vol. viii., p. 316.).—I regret to find I am in error in saying that Lysons positively assigns Landcross as Monk's birthplace in the *Magna Britannia*.

The mistake is of slight import as respects the Query, but accuracy in citing authorities is at least desirable, and ought (in common justice) to be ever most scrupulously regarded.

"General Monk *appears* to have been a native of this village; he was baptised at Lancras, December 11, 1608," is, I find, the actual passage, the substance of which (writing in Germany, far from any means of reference), at the time believed I was more correctly quoting.

F. KYFFIN LENTHALL.

Reform Club.

Books chained to Desks in Churches (Vol. viii., pp. 93. 273.).—In the library of St. Walburg's Church at Zutphen, consisting chiefly of Bibles and other Latin works, the books are fastened to the desks by iron chains. This was done, it is said, to prevent the Evil One from stealing them, a crime of which he had been repeatedly guilty. The proof of this is found in the stone-floor, where

his foot-marks are impressed, and still show the direction of his march: they also teach us the important fact, that the feet of his tenebrious majesty are very like those of a large dog, and do not, as is generally supposed, resemble those of a horse.—From the *Navorscher*.

L. v. H.

In the chancel of Leyland Church, Lancashire, are four folio books chained to a window seat which makes a sloping desk for them: they are Foxe's *Martyrs* and Jewell's *Apology*, both in black-letter, title-pages torn, and much worn; and a *Preservative against Popery*, in 2 vols., dated 1738.

P. P.

A copy of the Bible was formerly affixed by a chain in Wimborne Minster, Dorset, but has been removed to a certain library.

The covers of a book are chained to a desk in the church of Kettering; the book itself is gone.

B. H. C.

In the parish church of Borden, near Sittingbourne, Kent, a copy of *Comber on the Common Prayer* is chained to a stand in the chancel.

ESTA.

Pedigree Indices (Vol. viii., p. 317.).—If CAPTAIN wishes to make a search for a pedigree in the libraries at Cambridge, he will learn from the MSS. Catalogue of 1697 in which of the libraries MS. volumes of heraldry and genealogy ought to be found; he should then apply, either through some master of arts, or with a proper letter of introduction in his hand, to the librarian for leave to search the volumes. He will find that generally every facility is afforded him which the safe keeping of historical evidences allows. He will do well to select term-time for the period of making a search; and before seeking admission to a college librarian, it will be found convenient to both parties for him to give a day's notice, by letter or card, to the librarian, who has often occupations and engagements that cannot always be got rid of at the call of a chance visitor.

CANTAB.

There are not any published genealogical tables showing the various kindred of William of Wykeham or Sir Thomas White similar to those contained in the *Stemmata Chicheliana*. A few descents of kindred of Sir Thomas White may be seen in Ashmole's *History of Berkshire*, 3 vols. 8vo.

G.

Portrait of Hobbes (Vol. viii. p. 368.).—I have an etching (size about 6½ in. by 8½ in.) inscribed:

"Vera et Viva Effigies THOMÆ HOBBS, Malmesburiensis."

and under this:

"I. Bapt. Caspar pinxit; W. Hollar fecit aqua forti, 1665."

It is a half-length portrait, and represents Hobbes uncovered, with his hands folded in his robe; and is without any arch or other ornament.

Did Caspar paint more than one portrait of Hobbes? Is this the one mentioned by Hollar, in his letter dated 1661, quoted by MR. SINGER.

WM. M^CCREE.

Tenets or Tenents (Vol. vii., p. 205.; Vol. viii., p. 330.).—Were there two editions of the *Vulgar Errors* published in the same year, 1646? For my copy, "printed by T. H. for Edward Dod, and are to be sold in Ivie Lane, 1646," and which I have always supposed to be of the first edition, has "Tenents," very distinctly, on the title-page. On the fly-leaf, opposite to the title-page, is the approbation of John Downname, dated March 14, 1645, and commencing thus:

"I have perused these learned animadversions upon the common tenets and opinions of men," &c.

H. T. G.

Hull.

Door-head Inscriptions (Vol. vii., pp. 23. 190. 588.; Vol. viii., pp. 38. 162.).—Over a house in Hexham, in the street called Gilligate, is the following inscription:

"C. D. 1683. J. D.

Reason doth wonder, but Faith he tell can,
That a maid was a mother, and God was a man.
Let Reason look down, and Faith see the wonder;
For Faith sees above, and Reason sees under.
Reason doth wonder what by Scripture is meant,
Which says that Christ's body is our Sacrament:
That our bread is His body, and our drink is His blood,
Which cannot by Reason be well understood;

For Faith sees above, and Reason below,
For Faith can see more than Reason doth know."

CEYREP.

The following is reported to have been inscribed by the Pope (1725) over the gate of the Apostolical Chancery:

"Fide Deo—dic sæpe preces—peccare caveto—
Sit humilis—pacem delige—magna fuge—
Multa audi—dic pauca—tace secreta—minori
Parcito—majori cedito—ferto parem.
Propria fac—non differ opus—sis æquas egeno—
Parta tuere—pati disce—memento mori."

H. T. ELLACOMBE.

Hour-glass Stand (Vol. vii., p. 489.; Vol. viii., pp. 82. 209. 328.).—There is an hour-glass stand attached to the right-hand side of the pulpit of Edingthorpe Church, Norfolk. The date of the pulpit is 1632.

I. L. S.

Bulstrode Whitlock and Whitelocke Bulstrode (Vol. viii., p. 293.).—Bulstrode Whitlock was the son of Sir James Whitlock, Kt., by Elizabeth, daughter of Edward Bulstrode, of Hedgley-Bulstrode, in the county of Buckingham; and Whitelocke Bulstrode was the son of Sir Richard, eldest son of the above-mentioned Edward Bulstrode. (See *Lives of the Lords Chancellors, &c.*, by an Impartial Hand, vol. ii p. 1.; and Chalmers's *Biographical Dictionary*.)

Ἀλιεύς.

Dublin.

Movable Metal Types anno 1435 (Vol. vii., p. 405.).—Although I am not able to give any information concerning Sister Margarite, or the convent at Mur, I yet may observe, 1st, that the last three letters of the legend - - κ can hardly refer to Laurens Janzroon Coster, for his name in 1435 was never spelt with κ, but always with c; and, besides, if a proper name be here intended, it will certainly be that of the binder. 2ndly, that in the catalogue of the Haarlem City Library, from p. 77. to 112., mention is made of six works, which, though bearing no date, were, it is more than probable, printed with movable metal types before 1435. One of these, *Aelii Donati Grammaticæ Latinæ Fragmenta duo*, was printed before 1425, and the writer of the catalogue adds in his notes:

"Ipsos typos, quibus hæ lamellæ sunt excusæ, fuisse *mobiles*, cum nonnullæ literæ inversæ evidentè testantur, tum omnium expertissimorum typographorum reique typographicæ peritissimorum arbitrûm, qui has laciniæ contemplati sunt, unanima et constans affirmavit sententia. Quin et *fusos* eos esse perhibuerunt plurimi, et in his Koningius, magno quamvis studio negaverat typorum ligneorum mobilium acerrimus propugnator Meermannus."

From the *Navorscher*. CONSTANTEE.

Oaken Tombs (Vol. vii., p. 528.; Vol. viii., p. 179.).—In the chancel of Brancepeth Church, co. Durham, are oaken effigies of a Lord and Lady Neville, of which the following is a description. The figure of the man is in a coat of mail, the hands elevated with gauntlets, wearing his casque, which rests on a bull's or buffalo's head, a collar round his neck studded with gems, and on the breast a shield with the arms of Neville. The female figure has a high crowned bonnet, and the mantle is drawn close over the feet, which rest on two dogs couchant. The tomb is ornamented with small figures of ecclesiastics at prayer, but is without inscription. Leland (*Itin.*, i. 80.) says:

"In the parochie church of Saint Brandon, at Branspeth, be dyvers tumbes of the Nevilles. In the quire is a high tumber, of one of them porturid with his wife. This Neville lakkid heires male, wherapoan great concertation rose betwixt the next heire male, and one the Gascoynes."

CUTHBERT BEDE, B.A.

Stafford Knot (Vol. viii., p. 220.).—It was the badge or cognisance of the house of Stafford, Earls of Stafford.

HENRY GOUGH.

Emberton, Bucks.

Hand in Bishop's Cannings Church (Vol. viii., p. 269.).—See an article on this "Manus Meditationis," with a copy of the inscription, in the *Ecclesiologist*, vol. v. p. 150.

HENRY GOUGH.

Emberton, Bucks.

Arms of Richard, King of the Romans (Vol. viii., p. 265.).—I think it might be proved that the border refers not to Poitou (which is represented by the crowned lion), but to Cornwall, the ancient feudal arms of which are *Sable, fifteen bezants*, referring, as it would seem, to its metallic treasures. See an article on the numerous arms derived from those of this Richard, in the appendix to Mr. Lower's *Curiosities of Heraldry*.

Emberton, Bucks.

Burial in an erect Position (Vol. viii., pp. 59. 233.).—So Ben Jonson was buried at Westminster, probably on account of the large fee demanded for a full-sized grave. It was long supposed by many that the story was invented to account for the smallness of the gravestone; but the grave being opened a few years ago, the dramatist's remains were discovered in the attitude indicated by tradition.

HENRY GOUGH.

Emberton, Bucks.

In the *Ingoldsby Legends*, vol. i. p. 106., we have:

"No!—Tray's humble tomb would look but shabby
 'Mid the sculptured shrines of that gorgeous Abbey.
 Besides, in the place
 They say there's not space
 To bury what wet-nurses call 'a Babby.'
 Even 'rare Ben Jonson,' that famous wight,
 I am told, is interr'd there bolt upright,
 In just such a posture, beneath his bust,
 As Tray used to sit in to beg for a crust."

Is there any authority for the statement?

ERICA.

Wooden Effigies (Vol. viii., p. 255.).—These are by no means uncommon, though it is to be feared that many have perished within comparatively recent times. In the church of Clifton Reynes, Bucks, there are wooden effigies of two knights of the Reynes family with their wives.

HENRY GOUGH.

Emberton, Bucks.

Wedding Divination (Vol. vii., p. 545.).—The following mediæval superstition may be quoted as a pretty exact parallel of the *wedding divination* alluded to by OXONIENSIS. It is from Wright's selection of Latin stories of the thirteenth and fourteenth centuries, Harl. MS. 463.:—

"Vidi in quibusdam partibus, quando mulieres nubebant, et de ecclesiâ redibant, in ingressu domus in faciem eorum frumentum projeciebant, clamantes: 'Abundantia! Abundantia!' quod Gallicè dicitur *plentè, plentè*; et tamen plerumque, antequam annus transiret, pauperes mendici remanebant et abundantia omni bonorum carebant."

H. C. K.

— Rectory, Hereford.

Old Fogie (Vol. viii., p. 154.).—If it will throw any additional light on the controversy as to "fogie," I may add that for a long period of years I have heard it applied only to the discharged invalid pensioners of the army. On a late Queen's birthday review on the *Green*, the boys and girls were in ecstasies at seeing the "old fogies" dressed out in new suits. It is very often spoken derisively to a thick-headed stupid person, but which cannot determine accurately its primary signification.

G. N.

Miscellaneous.

Notes on Books, Etc.

The noble President of the Society of Antiquaries is fast bringing to completion the cheaper and revised edition of his *History of England from the Peace of Utrecht to the Peace of Versailles, 1713-1783*. The sixth volume, which is now before us, embraces the eventful six years 1774-1780, which saw the commencement of the great struggle with America, which ended in the independence of the United States. In this, as in his preceding volumes, the new materials which Lord Mahon has been so fortunate as to collect from the family papers of the representatives of the political leaders of the period, and which he has inserted in his appendix, contribute very materially to the value and importance of his history.

Cheshire; its Historical and Literary Associations, illustrated in a series of Biographical Sketches; and The Cheshire and Lancashire Historical Collector, a small 8vo. sheet originally issued every month, but now every fortnight, in consequence of increase of materials, and the great encouragement which the undertaking has received, are two contributions towards Cheshire topography, local history, bibliography, &c., for which the good men of the Palatinate are indebted to the zeal of Mr. T. Worthington Barlow, of the Society of Gray's Inn.

It is always a subject of gratification to us when we see cheap yet handsome reprints of our standard authors; for no better proof can be given of the increase among us not only of a reading public, but of a public who are disposed to read well. It is therefore with no small pleasure that

we have received from Mr. Routledge copies of his five shilling edition of *The Canterbury Tales*, by Geoffrey Chaucer, from the Text, and with the Notes and Glossary of Thomas Tyrwhitt, condensed and arranged under the Text. It is obvious that considerable labour has been taken by the editor in its preparation, for he has not contented himself with merely transferring the contents of Tyrwhitt's Notes and Glossary to their proper places beneath the text; but has availed himself of the labours of Messrs. Craik, Saunders, Sir H. Nicolas, and our able correspondent A. E. B., to give completeness to what is a very useful edition of old Dan Chaucer's masterpiece. We have to thank the same publisher for a corresponding edition of Spenser's *Faerie Queene*; so that no lover of those two glorious old poets need any longer want a cheap and compact edition of them.

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BOOKS RECEIVED.—*History of the Guillotine, revised from the Quarterly Review*, by the Right Hon. J. W. Croker, which forms the new part of Murray's *Railway Reading*, is not only valuable as a *précis* of all that is known upon this very obscure subject, but for all its illustration of the difficulty of arriving at historical truth.—*A Love Story; being the History of the Courtship and Marriage of Dr. Dove of Doncaster*, that delightful episode in Southey's most delightful book, *The Doctor*, forms Part L. of Longman's *Traveller's Library*.—*The First Italian Book* appears a very successful attempt on the part of Signor Pifferi and Mr. Dawson W. Turner to furnish a companion to the *First French Book* of that accomplished scholar, the late Rev. T. K. Arnold.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

TORRIANO PIAZZA UNIVERSALE DI PROVERBI ITALIANI. London, 1668. Folio.

BIBLIOTHECA TOPOGRAPHICA BRITANNICA. Vol. IX.

ENCYCLOPÆDIA BRITANNICA. 7th Edition. Vol. XXII., Part 2.

EXAMINER (Newspaper), No. 2297, February 7, 1853.

WILLIAM SHAKSPEARE: A Biography, by Charles Knight (First Edition).

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

Particulars of Price, &c. of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose:

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THE SPECTATOR, printed by Alex. Lawrie & Co., London, 1804. Vols. I., II., III., VI., VII., and VIII.

Wanted by *J. T. Cheetham*, Firwood, Chadderton, near Oldham.

OXFORD ALMANACK for 1719.

AMENITATES ACADEMICÆ. Vol. I. Holmiæ, 1749.

BROURÆ HIST. NAT. JAMAICÆ. London, 1756. Folio.

AMMANUS I. STIRPES RARIORES. Petrop. 1739.

PHILOSOPHICAL TRANSACTIONS for 1683.

ANNALS OF PHILOSOPHY for January, 1824.

A POEM UPON THE MOST HOPEFUL AND EVER-FLOURISHING SPROUTS OF VALOUR, THE INDEFATIGABLE CENTRYS OF THE PHYSIC GARDEN.

POEM UPON MR. JACOB BOBART'S YEWMEN OF THE GUARDS TO THE PHYSIC GARDEN, TO THE TUNE OF "THE COUNTER-SCUFFLE." OXON. 1662.

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The letters for A. Z., MR. DEMAYNE, MR. F. CROSSLEY, &c., have been duly forwarded.

X. Y. Z. *We have no doubt the early numbers of The Press may be procured on application to the publisher of that paper.*

F. M. *The passage in King John,*

"My face so thin
That in my ear I dare not stick a rose,
Lest men should say, See where threefarthings goes!"

contains an allusion to the very thin silver threefarthing pieces, coined by Elizabeth, which bore a rose. In Boswell's Shakspeare (ed. 1821), vol. XV. p. 209., will be found nearly two pages of illustrative notes.

A CONSTANT READER *is informed that the line*

"Men are but children of a larger growth"

is from Dryden's All for Love.

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THE GENTLEMAN'S MAGAZINE FOR NOVEMBER contains the following articles:—1. Sir Walter Raleigh at Sherborne. 2. The Parish Girl, a Poem: by the Rev. John Mitford. 3. Cotele, and the Edgcumbes of the Olden Time, by Mrs. Bray, Part II. 4. The Annals of Appetite: Soyer's Pantropheon. 5. Notes on Mediæval Art in France and Germany, by J. G. Waller: Mayence, Heidelberg, Basle, and Strasburg. 6. Remarks on the White Horse of Saxony and Brunswick, by Stephen Martin Leake, Esq., Garter. 7. The Campaigns of 1793-95 in Flanders and Holland. Correspondence of Sylvanus Urban: Counsels' Fees and Lawyers' Bills: Shops in Westminster Hall: The Family of Phipps: Mr. John Knill of St. Ives: Antiquity of the Mysterious Word "Wheedle." With Notes of the Month: Historical and Miscellaneous Reviews; Reports of the Archæological Societies of Wales, Newcastle-upon-Tyne, Wiltshire, Somersetshire, Suffolk, and Essex; Historical Chronicle; and OBITUARY, including Memoirs of Earl Brownlow, Lord Anderson, Right Hon. Sir Frederick Adam, Adm. Sir Charles Adam, James Dodsley Cuff, Esq., Mr. Adolphus Asher, Leon Jablonski, &c. Price 2s. 6d.

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