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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 236, MAY 6, 1854 ***

Transcriber's note: A few typographical errors have been corrected. They appear in the text like this, and the explanation will appear when the mouse pointer is moved over the marked passage.

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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. 236.

SATURDAY, MAY 6. 1854.

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ALBEMARLE STREET,
April 29th, 1854.

LONDON, SATURDAY, MAY 6, 1854

Notes.

AN ENCYCLOPÆDIA OF VENTILATION.

"*The House [of Commons] met to-day [27th April] after the Easter holidays—and honourable members, on entering, seemed highly to appreciate the unusual luxury of a little fresh air.*"—THE TIMES, 28th April.

The failure of some late attempts to ventilate public buildings invites me to set forth an *Encyclopædia of ventilation*—at a cheap rate, and in a compendious form.

Aware of the abilities and celebrity of many of the writers on this subject—from Whitehurst and Franklin to Reid and Gurney—I must ward off the imputation of self-conceit by expressing my belief that the errors of those who have failed should be chiefly ascribed to excessive cleverness; to unadvised attempts at outwitting nature! I hope to escape that snare. In the execution of my humble task, I shall entirely rely on common sense and common experience.

Air is essential to human life, and as respiration destroys its vital qualities, the *ventilation* of rooms which are intended for habitation should be a primary object in all architectural plans.

Architects, however, seldom provide for the ventilation of rooms otherwise than as they provide for the admission of light. Now the properties of light and air, with reference to our domestic requirements, differ in some important particulars—of which it may not be amiss to give a brief enumeration.

Light moves with uniform velocity: *air* is sometimes quiescent, and sometimes moves at the rate of thirty miles an hour. *Light* diffuses itself with much uniformity: *air* passes in a current from the point of its entrance to that of its exit. *Light*, whatever be its velocity, has no sensible effect on the human frame: *air*, in the shape of a partial current, is both offensive to the feelings and productive of serious diseases. *Light*, once admitted, supplies our wants till nightfall: *air* requires to be replaced at very short intervals. *Light* may be conveniently admitted from above: *air* requires to be admitted on the level of the sitter. *Light*, by the aid of ground glass, may be modified permanently: *air* requires to be variously adjusted according to its direction, its velocity, the seasons, the time of the day, the number of persons assembled, &c.

An attentive consideration of the above circumstances leads me to certain conclusions which I shall now state aphoristically, and proceed to describe in more detail.

A room designed for a numerous assemblage of persons—as a reading-room, a lecture-room, or a school-room—should be provided with apertures, adapted to admit spontaneous supplies of fresh air, in such variable quantities as may be required, on at least two of its opposite sides, and within three feet from the floor; also, with apertures in the ceiling, or on a level therewith, to promote the exit of the vitiated air. The apertures of both descriptions may be quite distinct from those which admit light.

Suppose a room to be twenty-four feet square, and sixteen feet in height, with two apertures for light on each side, each aperture being three feet wide by eight feet in height, and rising from the floor. There are not many rooms constructed on a plan so favourable to the admission of fresh air—but it has some serious defects. 1. The air would enter in broad and partial currents. 2. It would not reach the angular portions of the room. 3. The vitiated air might rise above the apertures, and so accumulate without the means of escape.

Now, suppose the same room to have its apertures at eight feet from the floor, and so to reach the ceiling. The escape of the vitiated air might then take place—if not prevented by a counter-current. But whence comes the fresh air for the occupants? There is no direct provision for its admission. The elevated apertures are utterly insufficient for that purpose; and *the perpetual requisite is no otherwise afforded than by the occasional opening of a door!*

It being thus established that the same apertures can never effectually serve for light and ventilation, I propose with regard to reading-rooms, lecture-rooms, and school-rooms, which require accommodation for books, maps, charts, and drawings, rather than a view of external objects, that the windows should be placed in the upper part of the room—that the admission of fresh air should be provided for by ducts near the floor—and the escape of the vitiated air by openings in, or on a level with, the ceiling.

The number of windows, and their size, must depend on the size of the room. If windows are to admit light only, a smaller number may be sufficient, and they may not be required on more than one side; a circumstance which recommends the plan proposal, as we can seldom have windows on each side of a room, or even on two of its opposite sides, but may devise a method of so admitting air.

Rejecting the use of windows as a means of ventilation, and rejecting artificial currents of every description, I propose the substitution of air-ducts of incorrodible iron, to be inserted horizontally in the walls of at least two opposite sides of the room, within three feet from the floor, and at intervals of about four feet. The ducts to be six or eight inches in diameter, according to the size of the room. The external orifice of each duct to be formed of perforated zinc, and the internal orifice, which may be trumpet-shaped, of perforated zinc or wire-gauze, with a device which would serve to adjust the quantum of air according to circumstances, and to exclude it at night. By such contrivances, while the offensive and noxious currents which proceed from wide openings would be obviated, the supplies of fresh air would always be equal to the demand. The *purest* air may not be accessible—but, as Franklin says, "no common air from without is so unwholesome as the air within a *close* room."

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The escape of the vitiated air requires less consideration. If the ceiling of the room be flat, with another room above it, the upper part of each window, in the shape of a narrow slip, might be made to act as a sort of safety-valve; but if the windows are on one side only, corresponding openings should be made on the opposite side, so that there would almost always be, more or less, a leeward opening. A vaulted ceiling, without any other room over it, seems to be the most desirable form, as the vitiated air would rise and collect towards its centre, where there could be no counter-current to impede its egress.

It is the union of those two objects, the admission of fresh air and the riddance of the vitiated air, skilfully and economically effected, which forms the circle of the science of ventilation.

I have restricted myself to the means of *ventilation*, which is requisite at all seasons of the year, but am quite aware that *warmth*, or a temperature above that of the external air, is sometimes indispensable to health and comfort, and therefore to the free exercise of the faculties. I believe, however, that the means proposed for the admission of fresh air might also be made available for the admission of heated air, and that either description of air might be admitted independently of the other, or both descriptions simultaneously.

A vast increase of reading-rooms, lecture-rooms, and school-rooms, may be safely predicted, and as the due ventilation of such rooms is a project of undeniable importance, I hope this note, eccentric in form, but earnest as to its purpose, may invite the remarks of others more conversant with architecture and physics—either in correction, or confirmation, or extension, of its general principles and details.

BOLTON CORNEY.

The Terrace, Barnes,
28th April, 1854.

THE HOUSE OF RUSSELL, OR DU ROZEL.

At a time when the readers of "N. & Q.," and the world at large, have been hearing of the gift of a bell to a village church in Normandy, so pleasantly and readily made by the princely house of Russell, far exceeding the modest solicitation of the curé for assistance by way of a subscription, in remembrance of the Du Rozels having left their native patrimony in France to share the fortunes of the Conqueror in Old England, the following particulars may not be uninteresting.

Mr. Wiffen, when compiling his elaborate *Historical Memoirs of the House of Russell, from the Time of the Norman Conquest*, had occasion to make some inquiries respecting a statement put forth by a M. Richard Seguin, a rich dealer in merceries and wooden shoes at Vire, in the department of Calvados; who, it appears, had a mania for appropriating the literary labours of others as his own, and, in fact, is stigmatised as a *voleur littéraire* by M. Quérard, in his curious work entitled *Les Supercheries Littéraires Dévoilées*. Mr. Wiffen wished to ascertain M. Seguin's authority for affirming in some work, the name of which is not given by M. Quérard, but which is probably the *Histoire du Pays d'Auge et des Evêques Comtes de Lisieux*, Vire, 1832, that the Du Rozels were descended from Bertrand de Briquebec. M. Seguin's reply is contained in the following letter from M. Le Normand of Vire, to whom Mr. Wiffen had written, requesting him to obtain M. Seguin's authority for his statement:

"J'ai vu M. Séguin, et je lui ai demandé d'où provenaient les renseignements dont il s'était servi pour dire dans son ouvrage que les Du Rozel descendaient des Bertrand de Briquebec. *Il m'a répondu qu'il l'ignorait*; qu'il avait eu en sa possession une grande quantité de Copies de Chartres et d'anciens titres qui lui avaient fourni les matériaux de son histoire, *mais qu'il ne savait nullement d'où elles provenaient*."—*Historical Memoirs, &c.*, vol. i. p. 5. n. 1.

The fact appears to be, that M. Seguin had obtained possession, through marriage, of a quantity of MSS., and was in the habit of printing them as his own works. Some of them had belonged to an Abbé Lefranc, one of the priests who were murdered in the diabolical massacre of the clergy in the prisons of Paris in September, 1792; and others of the MSS. had been the property of a M. Noël Deshayes, Curé de Compigni, whose *Mémoires pour servir à l'Histoire des Evêques de Lisieux*, were published by Seguin as his own, but altered and disfigured under the title of—

"Histoire du Pays d'Auge et des Evêques Comtes de Lisieux, contenant des Notions sur l'Archéologie, les Droits, Coutumes, Franchises et Libertés du Bocage et de la Normandie; Vire, Adam, 1832."

The MS., however, from which Seguin printed his forgery, turns out to have been but a copy; the original having since been discovered by M. Formeville in the library of the Séminaire of Evreux, and is now about to be published by that gentleman (see *Supercheries*, tom. iv., Paris, 1852). By a just retribution, M. Formeville is one of the literary men to whom Seguin refused to point out his original authorities. M. Quérard quotes some passages, in juxtaposition, from Seguin's pretended work and from the original MS., to show how the latter had been altered and corrupted in the printed copy. M. Seguin was quite illiterate, and has committed the most egregious blunders in his *chef d'œuvre de plagiat*, as his *Histoire du Pays d'Auge* is termed by Quérard. Many other authors, besides Mr. Wiffen and M. Formeville, wrote to Seguin for his authorities on various subjects, but he never pointed out a single one. Full details are given of his literary thefts by M. Quérard and his coadjutors. When the original work of M. Deshayes appears, in its genuine state, as promised by M. Formeville, the world will then learn what was really stated respecting the descent of the Du Rozels from Bertrand de Briquebec; although the amiable and accomplished Mr. Wiffen is no longer living to avail himself of the information. Seguin died in 1847.

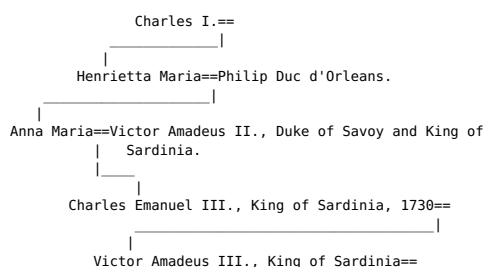
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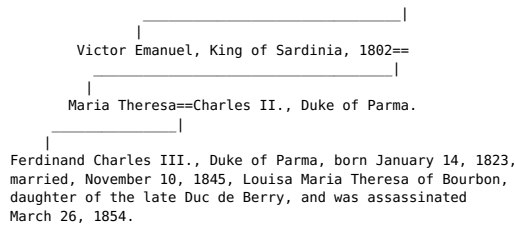
Oxford.

FERDINAND CHARLES III., DUKE OF PARMA.

Englishmen might, perhaps, feel even more horror than they will do at the assassination, on Mar. 26, of the Duke of Parma, if they were reminded that he was the representative and lineal descendant of Charles I., and as such possessed a claim, by hereditary descent, on our Crown, superior to that of our gracious Queen, who is only lineally descended from James I.

I subjoin his pedigree:





It is rather a singular circumstance, that the Duchess of Parma should have been the wife of the hereditary heir to the throne of England, and the sister of the hereditary heir to the throne of France,—her husband, the Duke of Parma, having been the representative of the House of Stuart,—and her brother, the Count de Chambord, being the representative of the House of Bourbon.

E. S. S. W.

ORIGINAL ENGLISH ROYAL LETTERS TO THE GRAND MASTERS OF MALTA.

(Continued from Vol. ix., p. 267.)

Through the great kindness of my old friend at this island, Frederick Sedley, Esq., and the continued and constant assistance of Dr. Vella, I am now enabled to forward correct translations of the seven remaining letters bearing the autograph of Charles II. Mindful of the space which will be required for their insertion in "N. & Q.," I shall confine myself to a few preliminary remarks.

The first letter in the following list is the earliest in date, as it is of the greatest interest. In it we have, for the first time, found a curious statement recorded by an English monarch, making known that he not only built his galleys for the protection of trade in this sea in different ports of the Mediterranean, *and purchased the slaves to man them of the Order of Malta*, but also complaining to the Grand Master for permitting the collector of customs to charge an export toll of "five pieces of gold per head," which he considered an unjust tax on this *kind of commerce*, and the more especially so, because it was not demanded from his neighbours and allies, the Kings of France and Spain. That the Knights of St. John made their prisoners slaves, disposing of some to the wealthy residents or natives of the island, and employing others in the erection of their dwellings, palaces, and fortifications, is well known.

Historians have stated that when Dragut landed at Malta, in July, 1551, with Sinam, his admiral, who was in joint command, they went to the summit of Mount Sceberras to reconnoitre before an attack should be made on the convent. When employed on this service, Sinam, who was opposed to any hostile movement, pointing to the castle, thus remarked, "Surely no eagle could have chosen a more craggy and difficult place to make his nest in. Dost thou not see that men must have wings to get up to it, and that all the artillery and troops of the universe would not be able to take it by force?" An old Turkish officer of his suite, addressing Dragut, thus continued,—"See'st thou that bulwark which juts out in the sea, and on which the Maltese have planted the great standard of their order? I can assure thee that whilst I was a *prisoner with them, I have helped to carry the large stones of which it is built*, and am pretty sure that before thou canst make thyself master of it, thou wilt be overtaken by the winter season; and probably likewise prevented from succeeding by some powerful succours from Europe." There can be little doubt that this remark was feelingly made, and that the aged Turk who uttered it had experienced, during his residence as a prisoner at Malta, all the horrors of slavery. That no consideration was given to the comfort of a slave, and little value set on his life, will be briefly shown by the following anecdote:—On the 13th of April, 1534, an accusation was made against an English knight of the name of Massimberg, to the effect that he had unwarrantably drawn his sword and *killed four galley slaves*; and being convicted of the crime on the 18th of May of the same year, he was asked why judgment should not be given against him. Massimberg thus replied, "*In killing the four slaves I did well, but in not having at the same time killed our old and imbecile Grand Master I did badly.*" This plea not being *considered satisfactory*, he was deprived of his habit; but two days afterwards, that is, on the 20th May, 1534, he was reinstated in the Order, though for a time not permitted to enjoy his former dignity of a commander. This knight was also accused of having stolen a slave from a Maltese; but this accusation he stoutly denied, giving, in proof of his innocence, that the man *bore on his shoulder a brand, or mark*, by which he could be easily known as belonging to him. (Vide Manuscript Records of the Order.)

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The next letter in the following list to which I would briefly call attention is that under date of June 21st, 1675, in which His Majesty Charles II. refers to a misunderstanding which had taken place between his admiral, Sir John Narbrough, and the Order of Malta. The nature of this difficulty is well explained by giving a correct copy of the admiral's letter to the Grand Master, which I have taken from the original now on file in the Record Office of this island. It reads as follows:—

To the most eminent Prince, the Lord Nicholas Cotoner, Grand Master of the Order of Malta.

Most eminent Sir,

After the tender of my humble service, with my hearty thanks for the manifold favours vouchsafed unto my Master, the King of Great Britain, &c., and for your highness' extraordinary kindness manifested to myself—and, most eminent sir, since your favour of *product*, I have sent on shore one of my captains to wait upon your highness with the presentment of this my grateful letter, and withal to certify to your eminence *that I did, and do expect, a salute to be given by your highness to my Master's flag which I carry*, correspondent to the salutes which you give to the flags of the King of Spain and the King of France, which are carried in the same place, *it being the expectation of the King my Master*.

Formerly your eminence was pleased to make some scruple of my command as admiral, which I humbly conceive your highness is fully satisfied in, since you received the last letter from the King of Great Britain.

Sir, I have, since my arrival at your eminence's port, often employed the Consul Desclaous to wait upon your highness *concerning the salutes*, but have not received any satisfactory answer thereto, which I now humbly desire may be returned unto me by my officer; and withal, that your eminence will be pleased to honour me with your commands wherein I may serve you, which shall be most cheerfully embraced, and readily performed by,

Most eminent Sir,
Your highness' most humble
And faithful Servant,
JOHN NARBROUGH.

On board His Majesty's Ship Henrietta,
Malta, October 17, 1675.

That the complaints of Sir John Narbrough, with reference to the Grand Master's refusal to salute the English flag, were, in the end, satisfactorily explained and removed, will be seen by the following extracts taken from the *Diary of Henry Teonge*, published in London in 1825. The reverend writer was serving as chaplain on board H. M. S. "Assistance" at the time (1675-76) his notes were written.

"*August 1, 1675.*—This morn wee com near Malta; before wee com to the cytty, a boate with the Maltese flagg in it coms to us to know whence wee cam. Wee told them from England; they asked if wee had a bill of health for prattick, viz., entertaynment; our captain told them he had *no bill but what was in his guns' mouths*. Wee cam on and anchored in the harbour betweene the old towne and the new, about nine of the clock; but must waite the governour's leasure to have leave to com on shoare, which was detarded *because our captain would not salute the cytty, except they would retaliate*. At last cam the Consull with his attendants to our ship (but would not com on board till our captain had been on shoare) to tell us that we had leave to com on shoare six, or eight, or ten, at a time, and might have anything that was there to be had; *with a promise to accept our salute kindly*. Wherupon our captain tooke a glasse of sack, and drank a health to King Charles, and fyred seven gunns: the cytty gave us five againe, which was more than they had don to all our men of warr that cam thither before."

"*August 2.*—This cytty is compassed almost cleane round with the sea, which makes severall safe harbours for hundreds of shippes. The people are generally extreamly courteouse, but especially to the English. A man cannot demonstrate all their excellencys and ingenuitys. Let it suffice to say thus much of this place: viz. Had a man no other business to invite him, yet it were sufficiently worth a man's cost and paines to make a voyage out of England on purpose to see that noble cytty of Malta, and their works and fortifications about it. Several of their knights and cavaliers cam on board us, six at one time, men of sufficient courage and friendly carriage, wishing us good successe in our voyage, with whom I had much discourse, I being the only entertainer, because I could speak Latine; for which I was highly esteemed, and much invited on shoare againe."

"*August 3.*—This morning a boate of ladys with their musick to our ship syd, and bottels of wine with them. They went severall times about our ship, and sang several songs very sweetly; very rich in habitt, and very courteous in behaviour; but would not com on board, though invited; but having taken their friscs, returned as they cam. After them cam, in a boate, four fryars, and cam round about our ship, puld off their hatts and capps, saluted us with congjes, and departed. After them cam a boat of musitians, playd severall lessons as they rowed gently round about us, and went their way."

"*August 4.*—This morning our captain was invited to dine with the Grand Master, which hindered our departure. In the mean time wee have severall of the Maltese com to visit us, all extreamly courteous. And now wee are preparing to sail for Tripoly. Deus vortat bene."

"Thus wee, th' 'Assistance,' and the new Sattée,
Doe steare our course poynt blanke for Trypoly;
Our ship new rigged, well stord with pigg, and ghoose a,
Henns, ducks, and turkeys, and wine cald Syracooa."

The Rev. Mr. Teonge, having returned to Malta on the 11th of January, 1675-6, thus continues:—

"This morning wee see the famous island of Malta; coming under Goza, a small island adjoining to Malta, wee discover a sayle creeping close to the shoare; we hayle her with a shott—she would not budge; we sent a second, and then a third, falling very neare her; then the leiuetenant cam aboard us, and payd for the shott; it proved a pittifull Frenchman."

"*January 12.*—A little after one a clock wee are at anchor in Malta harbour, *and have many salutes.* But we have no prattick by reason of the plague, which is begun heare."

"*January 15.*—This morning wee warp out of the harbour with six merchantmen and a doggar, which wee are to convoy towards the strait's mouth. Here also wee took in two mounths' provisions and fresh water. And as wee goe out wee meete six gallys of Malta coming in in all their pompe, and they salute us, and wee them, and part. And heare at Malta (which was very strainge to mee), at this time of the year, wee have radishes, cabbiges, and excellent colly flowers, and large ones for a penny a-piece."

On the 29th January, 1675-6, the reverend writer again returned to Malta, and made under this date the following note:—

"This day David Thomas and Marlin, the coock, and our master's boy, had their hands stretched out, and with their backs to the rayles, and the master's boy with his back to the maine mast, all looking one upon the other, and in each of their mouths a mandler spike, viz., an iron pinn clapt close into their mouths, and tyd behind their heads; and there they stood a whole houre, till their mouths were very bloody, *an excellent cure for swearers.*"

"*February 4.*—This day dined with us Sir Roger Strickland, Captaine Temple, Captaine Harrice, and one gentleman more. Wee had a gallant baked pudding, an excellent legg of porke, and colliflowers, an excellent dish made of piggs' petti-toes, two roasted piggs, one turkey cock, a rosted hogg's head, three ducks, a dish of Cyprus burds, and pistachoes and dates together, and store of good wines."

"*February 5.*—God blesse those that are at sea! The weather is very bad."

"*February 11.*—Sir John Narbrough cam in from Trypoly, and four more ships with him. The noble Maltese *salute him with forty-five gunns;* he answers them with so many that I could not count them. And what with our salutes, and his answers, there was nothing but fyre and smoake for almost two hours."

The great length of this communication prevents my taking other extracts from a "Diary" which contains much interesting information, and is written in a quaint and humorous style.

WILLIAM WINTHROP.

La Valetta, Malta.

Minor Notes.

Whipping a Lady.—The following is from a MS. Diary of the Rev. John Lewis, Rector of Chalfield and Curate of Tilbury:

"August, 1719. Sir Christopher Hales being jilted by a lady who promised him marriage, and put him off on the day set for their marriage, gave her a good whipping at parting. Remember the story."

Is there any corroboration of this?

E. D.

Mother of Thirty Children.—An instance has come under my notice of a woman, whose maiden name was Lee, born in Surrey; married, first, Berry, with whom she lived thirty years, and had twenty-six children (four times twins): all survived infancy. Married, secondly, Taylor, by whom she had four children. Died at Stratford, aged eighty-four. Within a few weeks of her death, was as upright as a young woman. At the time of her death, there were one hundred and twenty-two of her descendants living. She lived most of her married life near Whitechapel and Radcliffe, and was buried in the Brickfield burying-ground. She had sixteen boys and fourteen girls.

LEYTON.

"*Ought*" and "*Aught*."—I regret to observe that *ought* is gradually supplanting *aight* in our language, where the meaning intended to be conveyed is "anything." Todd's *Johnson* gives authorities, but may they not be errors of the press? I am aware that use has substituted *nought*

for *naught* in the sense of "not anything", the latter now expressing only what is "bad," and convenience may justify that change, *nought* being not otherwise used. Let me add that I am the more in fear for our old servant *aught*, who surely has done *nought* worthy of excommunication, from observing that such a writer as the Rev. Chevenix Trench has substituted *ought* for *aught* to express "anything." If convenience is allowed to justify our having *nought* and *naught*, it surely claims that we should keep *aught* and *ought* each for its appropriate signification in writing, impossible as it is to distinguish one from the other in speech.

Y.

Nilbud.

Walton.—The following note is written on the fly-leaf at the end of Hieron's *Sermons*, 1620:

"Mr. Gillamour.—I pray you be entreated to lend my wife what silver you think fittest upon this or other bookes to supplie our present wants, soe as I may have them againe when I restore it to you; you shall doo mee a greate curtesie, and I shall be very thankfull to you.

Yours to his power to be comanded,
JOHS' WALTON, Cler."

I have no information as to either party, and no date is affixed to the request.

E. D.

Salutations.—The parting salutations of various nations are strikingly alike. The *vale* of the Latins corresponds with the $\chi\alpha\rho\epsilon$ of the Greeks; and though Deity is not expressed distinctly in either, it was doubtless understood: for who can be kept in health without, as the ancients would say, the will of the gods? The Greek word perhaps has a higher signification than the Latin; for it was not a mere complimentary salutation, says Macknight: "St. John forbids it to be given to heretical teachers, Eph. ii. 10, 11." The French, on taking leave, say "Adieu," thus distinctly recognising the providential power of the Creator; and the same meaning is indeed conveyed in our English word, "good-bye," which is corruption of "God be with you." The Irish, in their warmth of manner and love of words, often extend the expression. A well-known guide, upon my leaving one of the loveliest spots in Wicklow, shook hands with me heartily, and said, in a voice somewhat more tremulous through age than it was when Tom Moore loved to listen to it: "God Almighty bless you, be with you, and guide you safely to your journey's end!" This salutation, when used thoughtfully and aright, has not only a pleasant sound, but deep meaning.

E. W. J.

Crawley.

Good Times for Equity Suitors.—Having lately met with the following particulars in Bishop Goodman's *Diary*, I send them for insertion, if you think fit, in "N. & Q.:"

"Then was the chancery so empty of causes, that Sir Thomas More could live in Chelsea, and yet very sufficiently discharge that office; and coming one day home by ten of the clock, whereas he was wont to stay until eleven or twelve, his lady came down to see whether he was sick or not; to whom Sir Thomas More said, 'Let your gentlewoman fetch me a cup of wine, and then I will tell you the occasion of my coming;' and when the wine came, he drank to his lady, and told her that he thanked God for it he had not one cause in chancery, and therefore came home for want of business and employment there. The gentlewoman who fetched the wine told this to a bishop, who did inform me."

ABHBA.

The Emperor of Russia and the Order of the Garter.—The Emperor of Russia is a knight of the Order of the Garter. Now, according to the statutes of the Order, no knight ought to take up arms against another, or in any way assist anybody so to do.

In illustration of this, we find it stated in Anstis' *Register of the Most Noble Order of the Garter*, who quotes from Caligula, L. 6., in *Bib. Cott.*, that when the French king wished to borrow a sum of money from Henry VII., to employ in the war with the King of Naples, the answer was:

"Que le Roy ne pouvoit avec son honneur bailler aide et assistance a icelluy son bon frere et cousin a l'encontre du Roy de Naples, qui estoit son confrere et allye, veu et considere qu'il avoit prise et recue l'ordre de la garretiere. Et si le roi autrement faisoit, ce seroit contrevenir au serment qu'il a fait par les statuz du dit ordre."

Will the Emperor of Russia be deprived of his ill-deserved honours, or what is the course now pursued? It was not unusual formerly for kings to exchange orders, and to return them in case of war.

OSCAR BROWNING.

Queries.

SIR HENRY WOTTON'S VERSES, "THE CHARACTER OF A HAPPY LIFE."

Owing to the almost perfect identity of these verses with some by a German poet, George Rudolph Weckerlin, a doubt has been expressed in a German work as to whether they are to be considered the production of Sir Henry Wotton, or a translation from the *Geistliche und weltliche Gedichte* of Weckerlin, a lyrical poet of considerable eminence and popularity in his day, and who died in London in 1651. Weckerlin was employed in important affairs connected with the Protestants in Germany during the Thirty Years' War, as secretary to an embassy in London from that country; and was also employed on several occasions by James I. and Charles I. An edition of Weckerlin's *Poems* was edited by him while he resided in London, and was printed at Amsterdam in 1641, and again in 1648. A previous collection had appeared at Stuttgart in 1618. Many of his poems, which he had left in MS. with his brother Ludwig in Germany, perished with him during the horrors of the war. "What has become," Weckerlin feelingly exclaims, "of my *Myrta*, that dear poem, composed of so many sonnets and stanzas?"

Perhaps some of the readers of "N. & Q.," who are conversant with the literature of England and Germany during the period alluded to, may be able to solve the question as to the real author of the verses mentioned.

JOHN MACRAY.

Oxford.

Minor Queries.

Plants and Flowers.—Might I inquire of your correspondent EIRIONNACH why his long-promised Notes on the "ecclesiastical and rustic pet names" of plants and flowers have never been forthcoming? I have often lingered on the threshold of the "garden full of sunshine and of bees," where EIRIONNACH has laboured; would he kindly be my guide to the pleasant domain, and indicate (without trespassing on your columns I mean) the richest gatherings of the legendary lore and poetry of the vegetable kingdom? Are there any collections of similes drawn from plants and flowers? Dr. Aitkin has broken ground in his *Essay on Poetical Similes*. Any notes on this subject, addressed to the "care of the Editor," will greatly oblige

SIGMA.

Customs, London.

Quotations wanted.—Whence the following:

1. "Condendaque Lexica mandat Damnatis, pœnam pro pœnis omnibus unam."

Quoted at the end of the Preface to Liddell and Scott's *Lexicon*?

2. "*Rex erat Elizabeth, sed erat Regina Jacobus?*"^[1]

P. J. F. GANTILLON.

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

Rapin has given the parentage of this pasquil at the end of his History of James I.:

"Tandis qu' Elizabeth fut Roy
L'Anglois fut d'Espagne l'effroy,
Maintenant, devise et caquette,
Regi par la Reine Jaquette."

"Extinctus amabitur idem."

Unde?

W. T. M.

Griffith, William, Bishop of Ossory.—Any facts relative to the life of this prelate will be acceptable, as I am about to go to press with a work comprising *Lives of the Bishops of Ossory*.

JAMES GRAVES.

Killkenny.

"*Cowperiana.*"—Southey, in his preface to the last volume of his edition of Cowper's *Works* (dated Aug. 12, 1837), speaks of his intention to publish two additional volumes under the title of *Cowperiana*. Were these ever published? If not, will they ever be?

W. P. STORER.

Olney, Bucks.

John Keats's Poems.—Can any of your readers inform me what legend (if any) John Keats the poet refers to in his beautiful poem of *St. Agnes' Eve*, st. xix., when he says:

"Never on such a night have lovers met,
Since Merlin paid his demon all the monstrous debt."

And pray let me know what is implied in the concluding lines of his absurd poem of *Hyperion*, as they have always been a mystery to me.

Holland.—We have the kingdom of Holland, we have the Holland division of Lincolnshire, and in Lancashire we have the two townships of Downholland and Upholland. Is the derivation of each the same, and, if it be, what is the affinity?

PRESTONIENSIS.

Armorial.—Can the younger son of a peer use the supporters to his family arms?

PRESTONIENSIS.

Stoke and Upton.—These names of places are so very common, and in some counties, as Bucks, Worcester, and Devon, apply to adjoining villages, that it would be interesting to know the origin of the names, and of their association.

JNO. D. ALCROFT.

Slavery in England.—One of the recent volumes published by the Chetham Society, the *Stanley Papers*, part ii., contains the household books of the third and fourth Earls of Derby, temp. Queen Elizabeth. I find in the "orders touching the government of my Lo. his house," that at the date thereof (1558) slavery in some form or other existed in England, for in the mansion of this powerful noble it was provided—

"That no *slaves* nor boyes shall sitt in the hall, but in place therefore appoynted conveyent."

And,—

"That the yemen of horses and groomes of the stable shall not suffre any boyes or *slaves* to abyee about the stables, nor lye in theym, nor in anie place about theym."

Was there then in England the form of slavery now in existence in the United States, and until lately in the West Indies; or was it more like the serfdom of Russia? And when was this slavery abolished in England?

PRESTONIENSIS.

"*Go to Bath.*"—What is the origin of this saying?

R. R.

{422} *Mummy Chests.*—Harris, in his *Natural History of the Bible*, says:

"The imperishable chests which contain the Egyptian mummies were of *cypress*."

Shaw, in his *Travels*, p. 376., says:

"The mummy chests, and whatever figures and instruments are found in the catacombs, are all of them of *sycamore*."

Which is right, and how can we account for the contradiction?

N. L. J.

The Blechenden Family.—Thomas Blechenden, D.D., a Prebendary of Canterbury, whose will was proved in 1663, had a younger brother Richard, who had a daughter Mary. It is desired to know if Mary married, and if so, to whom? The family were of Ruffin's Hill in Kent, and Richard is described as "of London."

GWILLIM.

Philadelphia.

Francklyn Household Book.—In the extracts from this MS., given in the *Archæologia*, vol. xv. p. 157., is an entry,—

"Given to the prisoners at White Chappel, 1s."

Who were they?

"Nov. 12, 1624. Given to Mr. Atkynson's man for writing out the causes which are to be hearde in the Star Chamber this tearme, 1s."

Who and what was Mr. Atkynson?

"June 13, 1625. Spent by Wyllyam when he was sworn by the pages, 6s. 6d."

What does this refer to?

"April 17, 1625. Given to Sir Charles Morrison's groomes, 3s."

Who and what was Sir Charles Morrison?

In another extract given elsewhere, I find,—

"August 5, 1644. For bay salt to stop the barrells, 6*d.*"

What does this mean?

"January 17, 1644. For four giggs and scourgesticks, 1*s.*"

What are giggs and scourgesticks?

"November 10, 1646. For haulfe a pound of cakes and jumballs, 10*d.*"

What are jumballs?

Can any of your readers tell me where this *Livre des Acconts pour Chevalier Jean Francklyn en son* [sic] *Maison au Wilsden* now is? When the extracts were published in the *Archæologia*, it was said to be in the possession of the late Sir John Chardin Musgrave, Bart. I have applied to the present Sir George Musgrave, and also to George Musgrave, Esq., of Gordon Square, and Bedfordshire, who is descended from Sir Christopher Musgrave, who married to his second wife a daughter of Sir George Francklyn; but neither can give me any tidings of this MS.

J. K.

Lord Rosehill's Marriage.—An American paper of August 22, 1768, has the following:

"Last week was married in Maryland, the Right Honorable Lord Rosehill to Miss Margaret Cheer, a lady much admired for her theatrical performances."

Who was Lord Rosehill?

W. D. R.

Philadelphia.

Colonel Butler.—Can you give me any information respecting Colonel Butler, who fought during the civil wars, I fear, under the banner of the usurper? He belonged to a Lincolnshire family, and either his daughter or some relative married a person of the name of Hairby or Harby.

AGARES.

Willesdon, co. Middlesex.—Information is solicited respecting the families of Willesdon, Roberts, Francklyn, Barne, Poulett, Atye, Troyford, and Nicolls of this place, as well as of other families known to have belonged to this parish.

Any communications as to the church, its original construction, or its reconstruction about the end of the fourteenth, or beginning of the fifteenth, century, or illustrative of the general history of the parish in early or recent times, or biographical notices of its vicars, will be gladly received; and as such information may not be generally interesting to your readers, I would request contributors to address any communications they may be pleased to favour me with, to J. K., care of Mr. Fenton, Kensall Green, Harrow Road, Middlesex.

J. K.

Minor Queries with Answers.

Ashes of "Lignites."—A paragraph has been making the circuit of the public papers, recommending the use of ashes of *lignites*, to preserve esculent roots. It may have originated with some dealer in *lignites*; but plain dealers would like to be informed what *lignites* are?

RUSTICUS.

[Lignite is a fossil wood carbonized to a certain degree, but retaining distinctly its woody texture. Dr. MacCulloch, *On Rocks*, p. 636., observes: "In its chemical properties, lignite holds a station intermediate between peat and coal; while among the varieties a gradation in this respect may be traced; the brown and more organised kinds approaching very near to peat, while the more compact kinds, such as jet, approximate to coal."]

Bishop Bathurst.—I have heard it often asserted that the late Dr. Bathurst, Bishop of Norwich, was the youngest of *forty-two* children. Can this be satisfactorily ascertained? I remember hearing it many years since during the bishop's lifetime. Such a circumstance is not beyond the bounds of possibility, if we are to believe the Parish Register of Bermondsey; for there appears an entry there of the marriage, on Jan. 4, 1624-5, of James Harriott, Esq., one of the *forty* children of his father. I myself knew intimately a lady, a clergyman's widow, who was the mother of twenty-six children (Vol. v., p. 106.; Vol. ix., p. 186.); and I have heard it said that one of her brothers-in-law was father of twenty-four, and another of fourteen children. The late Sir Robert Wigram, Bart., had twenty-four children: he died at the age of eighty-six.

Y. S. M.

[Mrs. Thistlethwaite, in her *Memoirs* of her father, p. 6, states, that "Benjamin Bathurst, Esq., the father of the Bishop of Norwich, having married, first, Miss Poole, an heiress, he had issue by her twenty-two children; by his second wife, Miss Brodrick, daughter of Dr. Brodrick, a Brother of Lord Middleton's, Mr. Bathurst had a second family of fourteen children, of whom my father was third child and second son. He was a seven months'

child, and I have heard that he was so extremely small an infant, that he could not be dressed like other children for some time after his birth, but was obliged to be wrapped in cotton. My father used to say in a joke, that he was wrapped in cotton, and put into a quart mug." The bishop's father had four children, one daughter and three sons. These four had a hundred children between them, thirty-six of whom fell to the lot of the bishop's father.]

"*Selah*."—What is the meaning of the word *Selah*, which occurs so often in the Psalms? I have observed that most people, in reading, omit it. Should it be read or not?

F. M. MIDDLETON.

[A diversity of opinion prevails as to the exact import of this term. The great musical critic Mattheson, in a work written on the word, having rejected eleven meanings, decides in favour of the twelfth, which makes the word equivalent to the modern Italian *da capo*. In this view, the word *selah* directs a repetition of the air or song from the commencement, to the parts where it is placed. Herder held that *selah* denoted a swell, or a change in the rapidity of the movement, or in the key. The Easterns, he says, are fond of a very uniform, and, as it appears to Europeans, mournful music; but at certain points, they of a sudden change the key, and pass into a different melody. These points, he thinks, were among the Hebrews indicated by the word *selah*. The balance of authority, however, is in favour of the former view.—*The People's Dict. of the Bible*. Consult also, Julius Bate's *Critica Hebræa*, and Gesenius' *Hebrew and English Lexicon*.]

The Long Parliament.—Where is a list of it, including its various changes, to be seen?

Y. S. M.

[Among the *King's Pamphlets* in the British Museum (Press-mark, E. 1836.) is the following "A List of the Names of the Long Parliament, anno 1640; likewise of the Parliament holden at Oxford; as also of the three ensuing Parliaments holden at Westminster in the years 1653, 1654, 1656, and of the late Parliament, dissolved April 22, 1659, with a Catalogue of the Lords of the other House. London: Printed in the year 1659." There is also another pamphlet entitled "The Names of the Members of Parliament which began on the 4th June, 1653. 4to. London, 1654."]

"*The Three Pigeons*."—Was it the house at Brentford, mentioned by DR. RIMBAULT (Vol. ix., p. 331.), that suggested Tony Lumpkin's convivial ballad in praise of "The Three Jolly Pigeons?"

G. TAYLOR.

Reading.

[It is highly probable that the scene "An Ale-house Room" in Goldsmith's comedy *She Stoops to Conquer* is the "Three Pigeons" at Brentford, as this remarkable hostel dates its origin from the days of Shakspeare and Ben Jonson. It is frequently mentioned by the early dramatists, and appears at one time to have been in some repute, having had for its landlord the celebrated tragedian, John Lowin, cotemporary of Shakspeare, and one of the original actors in his plays, who died in this house at a very advanced age:

"Thou art admirably suited for the Three Pigeons
At Brentford, I swear I know thee not."—*The Roaring Girl*.

"We will turn our courage to Braynford—westward,
My bird of the night—to the Pigeons."—Ben Jonson's *Alchymist*.

See Faulkner's *History of Brentford*, p. 144.]

Captain Cook.—Wanted, the pedigree of Capt. Jas. Cook (the circumnavigator), and full account of his lineal and collateral descendants.

WARDALE G. M^cALLISTER.

Philadelphia.

[Dr. Kippis's *Life of Captain Cook* may be consulted with advantage. It is carefully compiled, and will be found in the fourth volume of his *Biographia Britannica*, as well as in a separate 4to. volume, 1788. For the death of the eldest and only surviving son of the celebrated navigator, see *Gentleman's Magazine* for February, 1794, p. 182., and p. 199. of the same volume.]

Varnish for old Books.—Can any of your readers oblige me with a good receipt for varnishing the bindings of old books? Bees-wax and turpentine, used very thin, is a tolerably good one; but I am desirous of learning another.

INVESTIGATOR.

[A little common glue-size, made thin, would be better than bees-wax and turpentine. The best varnish that can be used is that made in France, and may be had at Barbe Lechertier's, Artists' Colourman, 60. Regent's Quadrant. It is called French varnish for leather, and is sold at 14s. per pound. There is also a common varnish for leather, which can be purchased at Reilly's varnish manufactory, 19. Old Street, St. Luke's. It is sold at about 3s. 6d. per pint.]

Cabbages.—When were cabbages first cultivated in England? Who introduced them?

C. H.

[Evelyn says, "'Tis scarce a hundred years since we first had cabbages out of Holland, Sir

Replies.

ADDISON'S HYMNS.

(Vol. ix., p. 373.)

After the correspondence that took place ("N. & Q.," Vol. v.), I had hoped that Addison would have been left in peaceable possession of those "divine hymns" ascribed to his pen; but this is not to be. A former correspondent, J. G. F., doubted whether they were not composed by Andrew Marvell? This inquiry was, I hope, satisfactorily answered, by myself in the first instance, and afterwards by MR. CROSSLEY, Vol. v., pp. 513, 548.

In No. 234. a later correspondent, S. M., asks whether the hymn "When rising from the bed of death," which he says is "taken from the chapter on 'Death and Judgment,' in Addison's *Evidences of the Christian Religion*," was written by Addison or Dr. Isaac Watts? In what edition of the *Evidences* does S. M. find either the chapter he speaks of, or this hymn? The place which it occupies is in No. 513. of the *Spectator*. As I have elsewhere stated, Addison was accustomed to throw a little mystery over these poems; and "the excellent man in holy orders," to whom this hymn is attributed, is unquestionably the ideal clergyman, the occasional visitor of the club, spoken of in the second number of the *Spectator*.

In the letter that accompanies this hymn, the supposed writer says,—

"The indisposition which has long hung upon me, is at last grown to such a head, that it must quickly make an end of me or of itself.... Were I able to dress up several thoughts of a serious nature, which have made great impressions on my mind during a long fit of sickness, they might not be an improper entertainment for one of your Saturday's papers."

What a natural remark from a writer who, Addison tells us, treats divine topics "as one who has no interests in this world, as one who is hastening to the object of all his wishes, and conceives hope from his decays and infirmities!" This sublime paper, or "series of thoughts," stamped with the peculiar beauties and polish of Addison's style, closes with the hymn in question, composed, as the writer says, "during this my sickness."

Watts survived the date of this paper above thirty-five years. Had it been his own composition, would he not have claimed the authorship, and incorporated the hymn amongst his sacred songs?

Let us not, in the pages of "N. & Q." at least, witness farther attempts to misappropriate the writings of one, whose undying fame will be cotemporaneous with the literature of England. Still, in the beautiful language of Addison's friend Tickell, may he in his hymns—

—"warn poor mortals left behind,
A task well suited to his gentle mind."

J. H. MARKLAND.

LONGFELLOW.

(Vol. ix., pp. 174. 255.)

A communication from a gentleman, who married into a family of this name, informs me that the Longfellows of Brecon were a branch of a Yorkshire family; and that a portion of more than one family, probably from the same county, are now settled in Kent. My friend has not before had his attention turned to this subject, but he promises farther inquiry.

T. S. N.

Bermondsey.

Why should W. P. STORER suppose that the name of Longfellow originated otherwise than in the lengthy proportions of an ancestor? Surely the well-known surnames, Rufus, Longshanks, Strongbow, are sufficient to warrant us in saying that Longfellow need have nothing to do with Longueville. From what shall we derive the names of Longman, Greathead, Littlejohn, and Tallboy?

JOHN P. STILWELL.

Dorking.

By the kindness of the Registrar-General, I am enabled to point, with some precision, to a few of the localities in which the name of Longfellow exists in this country. Upon reference to the well-arranged indexes in his office, it appears that the deaths of sixty-one persons bearing this name were recorded in the years 1838 to 1852; and of these, fifty occurred in the West Riding of

Yorkshire, namely, in Leeds thirty-five; Otley, and its neighbourhood, ten; Selby four, and in Keighley one. The other instances were, in the metropolis seven, and one each in Swansea, Newport (Monmouth), Tewkesbury, and Hastings. More than one third of the males bore the Christian name of William.

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It is not probable that the Longfellows are numerous in any part of England: indeed, as we know that of the general population the average annual mortality is 2.2 per cent, the sixty-one deaths in fifteen years, or four deaths yearly, might be supposed to result from about two hundred persons of the name; but inferences of this nature, except when large masses are dealt with, are often very fallacious.

May not the derivation of the name be from *long fallow*, of the same family as Fallows, Fellowes, Fallowfield, and Langmead, which are not uncommon?

JAMES T. HAMMACK.

19. St. Mark's Crescent, Regent's Park.

C. H. quotes some lines said to have been written on a window-shutter of the "Golden Lion," Brecon, when a Mr. Longfellow was proprietor, fifty or sixty years ago:

"Tom Longfellow's name is most justly his due;
Long his neck, long his bill, which is very long too;
Long the time ere your horse to the stable is led," &c.

These lines remind me of the following passage of the poet Longfellow's in his *Hyperion*, which, not to speak of a possible plagiarism, has at least a strange *family* resemblance:

"If you go to Zurich, beware how you stop at 'The Raven.' I wrote in the travellers' book

'Beware of the Raven of Zurich;
'Tis a bird of omen ill,
With a noisy and an unclean breast,
And a very, very long bill.'

"If you go to 'The Golden Falken' you will find it there. I am the author of those lines
—LONGFELLOW."

G. DYMOND.

BOOKS BURNT BY THE HANGMAN.

(Vol. ix., pp. 78. 226.)

As the subject is interesting, you will probably permit me to cite a few more examples:—In Geo. Chalmers' *Catalogue*, "Burnt by the hangman" is appended to a copy of Wm. Thomas' *Historie of Italie*, 1549; but I do not find this stated elsewhere. The opinions emitted in this work are of a free nature certainly, in respect to the governed and governing powers; but whatever was the fate of his book, I rather think Thomas (who was executed in Mary's reign) suffered for some alleged act of overt treason, and not for publishing seditious books. *An Information from the States of the Kingdome of Scotland to the Kingdome of England, showing how they have bin dealt with by His Majesty's Commissioners*, 1640: in a proclamation (March 30, 1640) against seditious pamphlets sent from Scotland, this tract was prohibited on account of its containing many most notorious falsehoods, scandals, &c.; it was ordered to be burnt by the common hangman. (Rymer's *Fœd.*, as quoted by Chalmers.)

There is now before me a modern impression of an old cut in two compartments: the upper representing the demolition of the "Crosse in Cheapeside on the 2nd May, 1643;" and the lower a goodly gathering of the public around a bonfire, viewing, with apparent satisfaction, the committal of a book to the flames by the common executioner, with this inscription:

"10th May, the Boocke of Spartes vpon the Lord's Day, was burnt by the hangman in the place where the Crosse stoode, and at (the) Exchange."

That great lover of sights, Master Pepys, notices one of these exhibitions:

"1661, 28th May, with Mr. Shipley," says our gossip, "to the Exchange about business; and there, by Mr. Rawlinson's favour, got into a balcone over against the Exchange, and there saw the hangman burn, by vote of Parliament, two old acts: the one for constituting us a Commonwealth, and the other I have forgot; which still do make me think of the greatness of this late turne, and what people will do to-morrow against what they all, thro' profit or fear, did promise and practise this day."

A note to this passage in the *Diary* (vol. i. p. 236., 3rd edit.) supplies the defective memory of Pepys, by informing us that the last was an "Act for subscribing the Engagement;" and adds, on the same day there had been burnt by the hangman, at Westminster Hall, the "Act for erecting a High Court of Justice for trying and judging Charles Stuart." They seem to have been just then

cleansing out the Augean stable of the Commonwealth: for it is added, "two more acts" were similarly burnt next day.

In *A Letter to a Clergyman, relating to his Sermon on the 30th Jan.*, by a Lover of Truth, 1746, the lay author (one Coade, I believe), inveighing against high churchmen, reminds the preacher that he—

"Was pleased to dress up the principles of the Presbyterians in a frightful shape; but let me tell you, Sir, in my turn, that the principles of your party have been burnt, not by a rude and lawless rabble, but by the common hangman, in broad day-light, before the Royal Exchange in London, and by authority of Parliament. Perhaps," he continues, "you never heard of this contemptuous treatment of the Oxford principles, and therefore I will give it you from the Parliamentary Records:—'Anno Domini 1710. The House of Lords, taking into consideration the judgment and decree of the University of Oxford, passed in their Convocation July 21, 1683,—it was resolved by the Lords Spiritual and Temporal in Parliament assembled, that the said judgment and decree contains in it several positions contrary to the Constitution of this kingdom, and destructive to the Protestant Succession as by law established. And it was thereupon ordered, by the Lords Spiritual and Temporal in Parliament assembled, that the said judgment and decree shall be burnt by the hands of the common hangman before the Royal Exchange, between hours of twelve and one, on Monday the 17th March, in the presence of the Lord Mayor of the City of London,' &c."

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Doleman's *Conference about the next Succession to the Crown of England*, reprinted at N. with licence, in 1681, was, in 1683, condemned by the University of Oxford, and burnt by the common hangman.

In the above examples I have confined myself to those books, &c. only which were expressly consigned to the flames by the hangman. The instances of book-burning where this indignity was either not imposed, or its infliction not recorded, are numerous. Among the curiosities of literature of Elizabeth's reign, were certain books ascribed to a Dutchman, by name Henry Nicholas, translated into English, and probably imported from the Low Countries. This person, imbibing the "damnable heresies" of David George, of Leyden, became the apostle of a sect who styled themselves "The Family of Love," and their fanatical books becoming obnoxious to the dominant party, they were, by proclamation, ordered to be burnt; and, as such manifestations of the royal will usually ran, all persons were held punishable for having them in their possession. (See Herbert's *Ames*.) As an example of the spiritual power thus dealing with a book, apparently upon its own authority, the following may be offered:—*Servetus de Trinitate, &c.* (London, 1723.) This edition, which is without name of place or printer, and without date, was printed by Palmer for Osborne the bookseller; but, as soon as completed was seized at the instance of Dr. Gibson, Bishop of London, and burnt, with the exception of a very few copies. (Davis' *Journey round the Library, &c.*) The last unfortunate book I shall mention is the *Metrical Psalms* of Dod; which was also, most likely, an episcopal seizure. Mr. Holland, in his *Psalmists of Britain*, quoting from George Withers' *Scholler's Purgatory*, says, "Dod the silkman's late ridiculous translation of the Psalms was, by authority, worthily condemned to the fire," and, judging from its extreme scarcity, I should say very few escaped.

J. O.

I have not seen in your list of martyred books the following, in the year A.D. 1684: *A Plea for the Nonconformists*, by Thomas De Laune, Gentleman. He died in Newgate, during his imprisonment for the book, in pursuance of the following sentence:

"Ad General. Quartercal. Session. Pacis Dom. Regis tent. pro Civitat. London per adjournament, apud Justice-hall in le Old Bayly, die Mercurii Scil. Decimo Sexto die January, Anno Regis Caroli Secundi cundi nunc Ang. &c.

"Thomas De Laune Convict. pro illicite Scribend. Imprimend. et Publicand. Libel. Seditios. dert. concernen. librum Communis præcationis. Fin. 100 Marc. Et committit, etc.! Et ulterius quousq; Inven. bon. de se bene gerend. per spacium Unius Anni Integri ex tunc prox. sequen. Et quad libel. sedit. cum igne Combust. sint apud Excambium Regal. in London, et si Del. Sol. 5 shil. WAGSTAFFE."

In a letter containing a narrative of his trial and imprisonment, written by him from prison, occur many touches of humour. In his remarks on the sentence he says,—

"The six shillings to be paid on my discharge is to the hangman, for the faggots, I suppose."

"The Court told us that, in respect to our education as scholars, we should not be pillory'd, though ('twas said) we deserved it.... We were sent back to our confinement, and *the next execution-day* our books were burnt WITH FIRE (not with water, you must note), and we continue here; but, since I writ this, Mr. Ralphson had a supersedeas by *death to a better place!*"

In his account he affirms that, on his own confession of being the author of *The Plea*, and because he could find no bail, he was committed to Newgate—

"Lodged among the felons, whose horrid company made a perfect representation of that horrible place which you describe when you mention hell. A hard bench was my bed, and two bricks my pillow. But after two days and nights, *without any refreshment*, the unusualness of that society and place having impaired my health, which at the very best is tender, and crazy, I was removed, and am now in the press-yard, a *place of some sobriety*, though still a prison *ubi nihil amabile est!*"

Twenty years after, 1704, his Plea was republished, with his narrative, by one of his fellow-prisoners, who had been released, and who calls it "an elaborate piece"! He adds, that De Laune, being unable to pay

"the seventy-five pound, his children, his wife, and himself were imprison'd, and *all dy'd* in New-gate; of which myself was an eye-witness, and a companion with him for the same cause in the same prison, where I continued above a year after his death."

E. F. WOODMAN.

P. S.—Query, What is the meaning, in the foregoing, of the expression "at the next execution-day"? Have we any instance on record of the execution of a malefactor in front of the Royal Exchange? and, if not, did the hangman come from Newgate, after "doing duty" there, and burn the book at the Exchange?

In 1611 the books of Conrad Vorstius were publicly burnt in St. Paul's Churchyard and both the universities by the king's order. (Wilson's *Life and Reign of James I.*, p. 120.)

On Sunday, November 21, 1613, the books of Francis Suarez, the Spanish Jesuit, were publicly burnt at St. Paul's Cross. (*Court and Times of James I.*, vol. i. pp. 279, 280.)

C. H. COOPER.

Cambridge.

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SACK.

(Vol. ix., p. 272.)

With respect to the wines called Sacks, much diversity of opinion has prevailed, and although the question has been frequently discussed, it still remains, in a great measure, undetermined. It seems admitted, on all hands, that the term *sack* was originally applied to certain growths of Spain. In a MS. account of the disbursements by the chamberlain of the city of Worcester for 1592, Dr. Percy found the ancient mode of spelling to be *seck*, and thence concluded that sack is a corruption of *sec*, signifying a dry wine. Moreover, in the French version of a proclamation for regulating the prices of wines, issued by the privy Council in 1633, the expression *vins secs* corresponds with the word *sacks* in the original. The term *sec* is still used as a substantive by the French to denote a Spanish wine; and the dry wine of Xerez is known at the place of its growth by the name of *vino seco*. The foregoing account is abridged from *The History of Ancient and Modern Wines*, by Alex. Henderson, Lond. 1824. The following is taken from Cyrus Redding's *History of Modern Wines*, Lond. 1833:

"In the early voyages to these islands (the Canaries), quoted in Ashley's collection, there is a passage relative to sack, which will puzzle wise heads about that wine. It is under the head of 'Nicols' Voyage.' Nicols lived eight years in the islands. The island of Teneriffe produces three sorts of wine, Canary, Malvasia, and Verdone, 'which may all go under the denomination of sack.' The term then was applied neither to sweet nor dry wines exclusively, but to Canary, Xeres (*i. e.* sherry), or Malaga generally. In Anglo-Spanish dictionaries of a century and a quarter old, sack is given as *Vino de Canarias*. Hence it was Canary sack, Xeres sack, or Malaga sack."

Αλιεύς.

Dublin.

In reply to your correspondent, I believe sack to be nothing but *vino secco*, dry wine, probably identical with sherry or madeira. I once, when an undergraduate at Oxford, ordered a dozen from a travelling agent to a London wine merchant, probably from Shakspearian associations, and my belief is that what he sold me under that name was an Italian wine of some sort, bearing a good deal of resemblance to the *vino panto*, of which Perugia is the head-quarters.

B. D.

This is the same wine which is now named sherry. Falstaff calls it *sherris sack*, and also *sherris* only, using in fact both names indiscriminately (2 *Henry IV.*, Act IV. Sc. 3.). For various commentaries regarding it, see Blount's *Glossographia*; Dr. Venner's *Via recta ad Vitam longam*, published in 1637; Nares' *Glossary*, &c. Cotgrave, in his *Dictionary*, makes sack to be derived from *vin sec*, French; and it is called *seck* in an article by Bishop Percy, from an old account-book at Worcester, anno Elizabethæ 34.

N. L. J.

What has been mistaken by your correspondent for a piece of Irish barbarity, was, until the Act 12 Geo. III. c. 20., the usual punishment awarded by the law to culprits standing mute upon an arraignment of felony (that is, without speaking at all, or without putting himself upon God and the country). The judgment in such case was:

"That the man or woman should be remanded to the prison, and laid there in some low and dark room, where they should lie naked on the bare earth, without any litter, rushes, or other clothing, and without any garment about them, but something to cover their privy parts, and that they should lie upon their backs, their heads uncovered and their feet, and one arm to be drawn to one quarter of the room with a cord, and the other arm to another quarter, and in the same manner to be done with their legs; and there should be laid upon their bodies iron and stone, so much as they might bear, and more; and the next day following, to leave three morsels of barley bread without any drink, and the second day to drink thrice of the water next to the house of the prison (except running water), without any bread; and this to be their diet until they were dead. So as, upon the matter, they should die three manner of ways, by weight, by famine, and by cold. And the reason of this terrible judgment was because they refused to stand to the common law of the land."—2 *Inst.* 178, 179.

In the Year-Book of 8 Henry IV. the form of the judgment is *first* given. The Marshal of the King's Bench is ordered to put the criminals into "diverses measons bases et estoppes, que ils gisent par la terre tous nuds forsque leurs braces, que ils mettroit sur chascun d'eux tants de fer et poids quilz puissent porter et plus," &c., (as above).

It appears also, from Barrington's *Observations on the Statutes*, that, until the above-mentioned act, it was usual to torture a prisoner by tying his thumbs tightly together with whipcord in order to extort a plea; and he mentions the following instances where one or more of these barbarous cruelties have been inflicted:

"In 1714 a prisoner's thumbs were thus tied at the same place" (Old Bailey), "who then pleaded; and in January, 1720, William Spigget submitted in the same manner after the thumbs being tied *as usual*, and his accomplice, Phillips, was absolutely pressed for a considerable time, till he begged to stand on his trial. In April, 1720, Mary Andrews continued so obstinate, that three whipcords were broken before she would plead. In December, 1721, Nathanael Haws suffered in the same manner by squeezing the thumbs; after which he continued under the press for seven minutes with 250 lbs., and then submitted."

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Barrington also says in the text:

"As it is very unusual for criminals to stand mute on their trials in more modern days, and it was not unfrequent, if we go some centuries back in English History, it may not be improper to observe, that the occasion of its being then more common, was to prevent forfeitures, and involving perhaps innocent children in their parents' guilt. These forfeitures only accrued upon judgment of *life and limb*, and, to the disgrace of the crown, were too frequently levied with the utmost rigour. The sentence, however, hath continued to be put into execution till the late Act of Parliament (12 Geo. III. c. 20.) properly abolished it."

He mentions two other cases, one of which happened at the Sussex assizes, under Baron Thompson, and the other at Cambridge, in 1741, when Baron Carter was the judge. I do not think there are any more modern instances than these, for they are the only ones cited by counsel in General Picton's case, in justification of inflicting torture on a prisoner. (*State Trials*, vol. xxx.) The Marquis Beccaria, in an exquisite piece of raillery, has proposed this problem with a gravity and precision truly mathematical:

"The force of the muscles and the sensibility of the nerves of an innocent person being given, it is required to find the degree of pain necessary to make himself guilty of a given crime."—1 *Bl. Com.* 327. *n.*

A prisoner standing mute at the present day would be sentenced to undergo the punishment that would be awarded to him, if found guilty of the crime laid to his charge.

INVESTIGATOR.

Manchester, April 4, 1854.

Blackstone (book iv. chap. 25.) speaks of the cases in which punishment of "peine forte et dure" was inflicted according to the ancient law. It would occupy too great space to quote what he says on this point, and, therefore I must refer your correspondent to his work itself, where he will also find an inquiry into its origin. The punishment is described almost in the words of your correspondent's quotation; thus:

"That the prisoner be remanded to the prison from whence he came, and be put into a low, dark chamber; and there be laid on his back, on the bare floor, naked, unless where decency forbids, that there be placed upon his body as great a weight of iron as

he could bear, and more; that he have no sustenance, save only, on the first day, three morsels of the worst bread, and, on the second day, three draughts of standing water, that should be nearest to the prison door; and in this situation this should be alternately his daily diet, *till he died*, or (as anciently the judgment ran) till he answered."

Blackstone farther intimates that this punishment was abolished by statute 12 Geo. III. c. 20., which shows, of course, that it continued to be according to law for more than thirty years after the date mentioned by ABHBA.

R. O.

The punishment, or more properly torture, alluded to by ABHBA, was the "peine forte et dure," commonly applied in the early part of the last century to such criminals as refused to plead. Many died under it in order to save their estates, &c. from forfeiture to the crowns. In my forthcoming anecdotes of "The Eighteenth Century," several cases are cited from the newspapers of the time; but, as the MS. is now in the printer's hands, I cannot refer to them. Writing from memory, I think that the last case in which this torture was applied at the Old Bailey in London was in 1735, and reported in the *London Magazine* of that year. The "Press-yard" at Newgate derives its name from being the scene of these tortures.

ALEXANDER ANDREWS.

JOB XIX. 26.

(Vol. ix., p. 303.)

Perhaps the best mode in which I can comply with MR. C. MANSFIELD INGLEBY'S request, is to send for insertion in the "N. & Q." my MS. note on the text in question:

ואחר עורי נקפו זאת
ומבשרי אחזה אלוה:

The difficulties which the reader experiences, on reading the authorised version of this passage, are by no means trifling. Every one knows that the words printed in *Italics* are not to be found in the original; the strictly literal rendering, according to the construction put upon the verse by our translators, would therefore run thus:

"And after my skin, destroy this,
Yet in my flesh shall I see God."

To say the least of it, "it is hard to be understood." The three words in *Italics*, arbitrarily introduced, make the passage by no means more intelligible.

The erudite author of the marginal readings (see "N. & Q.," Vol. ix., p. 108.) felt the difficulty, and therefore proposed another translation, which is,—

"After I shall awake, though this *body* be destroyed,
Yet out of my flesh shall I see God."

By an effort of violent criticism, עורי might be translated *my awaking*; but it will require an extraordinary critical mind to turn נקפו זאת into *though this body be destroyed*.

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The difficulties seem to have originated with the misapprehension of the proper meaning of the verb נקף here. Instead of translating it according to its primitive signification, viz. *to surround* a foreign sense has been palmed upon it, viz. *to destroy*. Job, no doubt, meant to say thus:

"And after my skin has returned, this shall be;
And out of my flesh shall I see God."

Thus the literal meaning demonstrates a connecting link between verses 25 and 26. The authorised version and the marginal reading seem to lack that link:

"And I know that my Redeemer liveth,
And He shall at length abide upon the earth."

But would you know when this *at length* is to take place? It will come to pass when a shaking of the dry bones shall take place, when bone to bone shall be joined, when sinews and flesh shall come upon them, and skin cover them above; that is, when the skeleton of my mutilated body shall be raised a glorified body. In other words,—

"And after my skin returned, this shall be;
And out of my flesh shall I see God."

The most ancient translators have evidently put this construction upon the verse under consideration. The Chaldee paraphrase runs thus:

ומן בתר דאתפח משכי תהא דא
ומבשרי אחמי תוב אלהא::

"And after my skin is healed, this shall be;
And out of my flesh shall I see the return of God."

אֶתֶּפֶס does not mean here *inflated*, as some suppose. The Syriac version translates the word אֶתֶּפֶס by the word אֶתְכַרְךְ, which means *surround, wind round*. The Vulgate has the following version of the patriarch's prophetic exclamation:

"Et rursum circumdabor pelle mea,
Et in carne mea videbo Deum meum."

Jerome evidently knew not what to do with the word אֶתֶּפֶס, and therefore omitted it. He might have turned it to good account by translating it *erit hoc*.

The above note has been penned upwards of five years ago, and I transcribe it now, without a single alteration, for the benefit of Mr. C. MANSFIELD INGLEBY and his friends.

MOSES MARGOLIOUTH.

Wybunbury, Nantwich.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Experiences.—We have received from our valued correspondent DR. MANSSELL, of Guernsey, a suggestion to which we are happy to give publicity, and to the promotion of which we shall be very glad to lend the columns of "N. & Q." Our photographic readers are probably aware that the Talbotype process is increasing in favour; we have recorded DR. DIAMOND'S strong testimony to its advantages. MR. LLEWELLYN has just described his process (which is strikingly similar) in the *Photographic Journal*; and in a recent number of *La Lumière* the VICOMTE VIGIER confirms the views of our countrymen. DR. MANSSELL, who has given our readers the benefit of his experience, well remarks that in all his acquaintance with physical science, he knows nothing more remarkable than that MR. FOX TALBOT should not only have discovered this beautiful process, but likewise have given it to the world (in 1841) in so perfect a form, that the innumerable experiments of a dozen years have done nothing essential to improve it, and the best manipulators of the day can add nothing to it. It is, however, with a view to testing some of the points in which photographers differ, so as to establish which are best, that DR. MANSSELL suggests, that a table giving,

1. The time of exposure in the camera, in a bright May sun,
2. The locality,
3. The iodizement,
4. The maker of the paper,
5. The diameter of the diaphragm,
6. Its distance from the lens, and
7. The diameter, focal length, and maker of the lens,

would, if carefully and honestly stated by some twenty or thirty photographers, be extremely valuable. Of this there can be little doubt, and we hope that our scientific photographic friends, will respond to this suggestion. We for our parts are ready to receive any such communications, and will, at the end of the month, collate and arrange them in such form as may best exhibit the results. It is obvious that, in a matter of such a nature, *we* at least should be furnished with the names of our correspondents.

The Céroléine Process.—The unfavourable state of the weather has prevented me from making many experiments as to the value of the process given in your 234th Number, but I have seen enough to convince me that it will effect a great saving of trouble, and be more sensitive than any modification of Le Gray's process that has yet been published. It will, however, be rather more expensive, and, in the hands of persons unaccustomed to chemical manipulations, rather difficult; but the solutions once made, the waxing process is delightfully easy.

WILLIAM PUMPHREY.

On preserving the Sensitiveness of Collodion Plates.—*The Philosophical Magazine* of the present month contains a very important article by Messrs. Spiller and Crookes upon this great desideratum in photographic practice. We have heard from a gentleman of considerable scientific attainments, that, from the few experiments which he had then made, he is convinced that the plan is quite feasible. We of course refer our readers to the paper itself for fuller particulars as to the reasoning which led the writers to their successful experiment, and for all enumeration of the many advantages which may result from their discovery. Their process is as follows:

"The plate, coated with collodion (that which we employ contains iodide, bromide, and chloride of ammonium, in about equal proportions), is made sensitive by immersion in the ordinary solution of nitrate of silver (30 grains to the ounce), and after remaining there for the usual time, is transferred for a second solution of the following composition:

Nitrate of zinc (fused) 2 ounces.

Nitrate of silver 35 grains.

Water 6 ounces.

The plate must be left in this bath until the zinc solution has thoroughly penetrated the film (we have found five minutes amply sufficient for this purpose, although a much longer time is of no consequence); it should then be taken out, allowed to drain upright on blotting-paper until all the surface moisture has been absorbed (about half an hour), and then put by until required. The nitrate of zinc, which is still retained on the plate, is sufficient to keep it moist for any length of time, and we see no theoretical or practical reason why its sensitiveness should not be retained as long: experiments on this point are in progress; at present, however, we have only subjected them to the trial of about a week, although at the end of that period they were hardly deteriorated in any appreciable degree. It is not necessary that the exposure in the camera should be immediately followed by the development, as this latter process can be deferred to any convenient opportunity, provided it be within the week. Previous to development, the plate should be allowed to remain for a few seconds in the original thirty-grain silver-bath, then removed and developed with either pyrogallic acid or a protosalt of iron, and afterwards fixed, &c. in the usual manner."

Replies to Minor Queries.

Tippet (Vol. ix., p. 370.).—P. C. S. S. cannot help thinking that *tippet* is nothing more than a corruption, *per metathesis*, of *epitogium*. Such, at least, seems to have been the opinion of old Minsheu, who, in his *Guide to the Tongues*, 1627, describes it thus:

"A habit which universitie men and clergiemmen weare over their gownes. L. *Epitogium*, ab ἐπι and *toga*."

P. C. S. S.

Heraldic Anomaly (Vol. ix., p. 298.).—As your correspondent JOHN O' THE FORD wishes to be furnished with examples of arms now extant, augmented with a cross in chief, I beg to inform him that on the north side of St. John's Gate, Clerkenwell, immediately above the arch, are three shields: the centre one bearing a plain cross (the arms of the order); on the right, as you face the gateway, the shield bears a chevron ingrailed between three roundles, impaling a cross flory, over all on a chief a cross; that on the left is merely a single shield, bearing a chevron ingrailed between three roundles apparently (being somewhat damaged), in chief a plain cross. If the colours were marked, they are indistinguishable,—shield and charges are alike sable now. On the south side are two shields: that on the right has been so much damaged that all I can make out of it is that two coats have been impaled thereon, but I cannot discover whether it had the cross in chief or not; that on the left bears a chevron between three roundles, in chief a plain cross. This shield also is damaged; but, nevertheless, enough remains to enable one to make out the charges with tolerable certainty.

TEE BEE.

George Wood of Chester (Vol. viii., p. 34.).—I think it very probable that this gentleman, who was Justice of Chester in the last year of the reign of Mary and the first of Elizabeth, will turn out to be George Wood, Esq., of Balterley, in the county of Stafford, who married Margaret, relict of Ralph Birkenhead, of Croughton, in Cheshire, and sixth daughter of Sir Thomas Grosvenor, of Eaton, Knight, ancestor of the present noble house of Westminster. If CESTRIENSIS can obtain access to Shaw's *History of Staffordshire*, the hint I have thrown out may speed him in his investigations.

T. HUGHES.

Chester.

Moon Superstitions (Vol. viii., pp. 79. 145. 321.).—The result of my own observations, as far as they go, is, that remarkable changes of weather sometimes accompany or follow so closely the changes of the moon, that it is difficult for the least superstitious persons to refrain from imagining some connexion between them—and one or two well-marked instances would make many converts for life to the opinion;—but that in comparatively few cases are the changes of weather so marked and decided as to give them the air of cause and effect.

J. S. WARDEN.

"*Myself*" (Vol. ix., p. 270.).—The inscription from a gravestone, inserted by G. A. C., brought to my mind a poem by Bernard Barton, which I had met with in a magazine (*The Youth's Instructor* for December, 1826), into which it had been copied from the *Amulet*. The piece is entitled "A Colloquy with Myself." The first two stanzas, which I had always considered original, are subjoined for the sake of comparison:

"As I walk'd by myself, I talk'd to myself,
And myself replied to me;

And the questions myself then put to myself,
With their answers I give to thee.

Put them home to thyself, and if unto thyself,
Their responses the same should be:
O look well to thyself, and beware of thyself,
Or so much the worse for thee."

T. Q. C.

Polperro, Cornwall.

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I cannot inform G. A. C. by whom or in what year the lines were written, from which the epitaph he mentions was copied; but he will find them amongst the Epigrams, &c., &c., in *Elegant Extracts*, in the edition bearing date 1805, under the title of a Rhapsody.

WEST SUSSEX.

Roman Roads in England (Vol. ix., p. 325.).—I think that in addition to the reference to *Richard of Cirencester*, PRESTONIENSIS should be apprised of the late General Roy's *Military Antiquities of Great Britain* (published by the Society of Antiquaries), a most learned and valuable account of and commentary on *Richard de Cirencester*, and on all the other works on the subject; Stukeley, Horsley, &c. I have my own doubts as to the genuineness of Richard's work; that is, though I admit that the facts are true, and compiled with accuracy and learning, I cannot quite persuade myself that the work is that of the Monk of Westminster in the fourteenth century, never heard of till the discovery of an unique MS. in the Royal Library at Copenhagen about 1757. I suspect it to have been a much more modern compilation.

C.

Anecdote of George IV. (Vol. ix., pp. 244. 338.).—If JULIA R. BOCKETT has accurately copied (as we must presume) the note that she has sent you, I am sorry to inform her that it is a forgery: the Prince never, from his earliest youth, signed "George" *tout court*; he always added P. If the story be at all true, your second correspondent, W. H., is assuredly right, that the "old woman" could not mean the Queen, who was but eighteen when the Prince was born, and could not, therefore, at any time within which this note could have been written, be called, even by the giddiest boy, "an old woman." When the Prince was twelve years old, she was but thirty.

C.

General Fraser (Vol. ix., p. 161.).—The communication of J. C. B. contains the following sentence:

"During his interment, the incessant cannonade of the enemy covered with dust the chaplain and the officers who assisted in performing the last duties to his remains, they being within view of the greatest part of both armies."

As some might suppose from this that the American army was guilty of the infamous action of knowingly firing upon a funeral, the following extract from Lossing's *Pictorial Field Book of the Revolution*, lately published, is submitted to the readers of "N. & Q." It tells *the whole truth* upon the subject. It is from vol. i. p. 66.:

"It was just sunset in that calm October evening, that the corpse of General Fraser was carried up the hill to the place of burial within the 'great redoubt.' It was attended only by the members of his military family, and Mr. Brudenel, the chaplain; yet the eyes of hundreds of both armies followed the solemn procession, while the Americans, ignorant of its true character, kept up a constant cannonade upon the redoubt. The chaplain, unmoved by the danger to which he was exposed, as the cannon-balls that struck the hill threw the loose soil over him, pronounced the impressive funeral service of the Church of England with an unfaltering voice.^[2] The growing darkness added solemnity to the scene. Suddenly the irregular firing ceased, and the solemn voice of a single cannon, at measured intervals, boomed along the valley and awakened the responses of the hills. It was a minute gun, fired by the Americans in honour of the gallant dead. The moment information was given that the gathering at the redoubt was a funeral company fulfilling, amid imminent perils, the last breathed wishes of the noble Fraser, orders were issued to withhold the cannonade with balls, and to render military homage to the fallen brave."

I may add, for the information of English readers, that Lossing's *Pictorial Field Book of the Revolution* is a work of great general accuracy, written by a gentleman who travelled thousands of miles to collect the materials. The drawings for the work were drawn, and the numerous woodcuts engraved, by him. They are the finest woodcuts ever produced in this country.

UNEDA.

Philadelphia.

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

Burgoyne's *State of the Expedition*, p. 169. Lieutenant Kingston's *Evidence*, p. 107.

The Fusion (Vol. ix., p. 323.).—The Orleans branch, though it derives its eventually hereditary claim to the throne of France from Louis XIII., as stated by E. H. A., have later connexions in blood with Louis XIV. The Regent Duke married Mdlle de Blois, the legitimated daughter of Louis

"*Corporations have no souls*" (Vol. ix., p. 284.).—This saying is to be found in *Coke's Reports*, vol. x. p. 32.:

"A corporation aggregate of many is invisible, immortal, and rests only in intendment and consideration of the law. They cannot commit treason, nor be outlawed, nor excommunicate, *for they have no souls*, neither can they appear in person, but by attorney."

ERICA.

Apparition of the White Lady (Vol. viii., p. 317.).—Some account of the origin of this apparition story is given at considerable length by Mrs. Crowe in the *Night Side of Nature*, chapter on Haunted Houses, pp. 315. 318.

JOHN JAMES.

Avington Rectory, Hungerford.

Female Parish Clerk (Vol. viii., p. 338.).—The sexton of my parish, John Poffley, a man worthy of a place in Wordsworth's *Excursion*, was telling me but a few days ago, that his mother was the parish clerk for twenty-six years, and that he well remembers his astonishment as a boy, whenever he happened to attend a neighbouring church service, to see a man acting in that capacity, and saying the responses for the people.

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JOHN JAMES.

Avington Rectory, Hungerford.

I have just seen an extract from "N. & Q." in one of our local papers, mentioning Elizabeth King as being clerk of the parish of Totteridge in 1802, and a question by Y. S. M. if there were any similar instance on record of a woman being a parish clerk? In answer to this Query, I beg to inform Y. S. M. that in the village of Misterton, Somerset, in which place I was born, a woman acted as clerk at my mother's wedding, my own baptism, and many years subsequently: I was born in 1822.

WM. HIGGINS.

Bothy (Vol. ix., p. 305.).—For a familiar mention of this word (commonly spelt *Bothie*), your correspondent may be referred to the poem of *The Bothie of Toper-na-fuosich*, a Long-Vacation Pastoral, by Arthur Hugh Clough, Oxford: Macpherson, 1848. The action of the poem is chiefly carried on at the *Bothie*, the situation of which is thus described (in hexameter verse):

"There on the blank hill side, looking down through the loch to the ocean,
There with a runnel beside, and pine trees twain before it,
There with the road underneath, and in sight of coaches and steamers,
Dwelling of David Mackaye, and his daughters Elspie and Bella,
Sends up a volume of smoke the *Bothie* of Toper-na-fuosich."

This sort of verse, by the way, is thus humorously spoken of by Professor Wilson in his dedication, "to the King," of the twelfth volume of *Blackwood* (1822):

"What dost thou think, my liege, of the metre in which I address thee?
Doth it not sound very big, verse bouncing, bubble-and-squeaky,
Rattling, and loud, and high, resembling a drum or a bugle—
Rub-a-dub-dub like the one, like t'other tantaratara?
(It into use was brought of late by thy Laureate Doctor—
But, in my humble opinion, I write it better than he does)
It was chosen by me as the longest measure I knew of,
And, in praising one's King, it is right full measure to give him."

CUTHBERT BEDE, B.A.

King's Prerogative and Hunting Bishops (Vol. ix., p. 247.).—The passage of *Blackstone*, referred to by the Edinburgh Reviewer, will be found in his *Commentaries*, vol. ii, p. 413., where reference is made to 4 [Cokes'] *Inst.* 309. See also the same volume of *Blackstone*, p. 427. It is evident that Bishop Jewel possessed his "muta canum." See a curious account of a visit to him by Hermann Falkerzhümer, in the *Zurich Letters*, second series, pp. 84 &c.

H. GOUGH.

Lincoln's Inn.

Green Eyes (Vol. viii., p. 407.; Vol. ix., p. 112.).—Antoine Heroet, an early French poet, in the third book of his *Opuscles d'Amour*, has the following lines:

"Amour n'est pas enchanteur si divers
Que les yeux noirs face devenir *verds*,
Qu'un brun obscur en blancheur clere tourne,
Ou qu'un traict gros du vissage destourne."

(Love is not so strange an enchanter that he can make black eyes become green, that he can turn

a dark brown into clear whiteness, or that he can change a coarse feature of the face.)

UNEDA.

Philadelphia.

Brydone the Tourist (Vol. ix., pp. 138. 255. 305.).—

"On lui a reproché d'avoir sacrifié la vérité au plaisir de raconter des choses piquantes."

In a work (I think) entitled *A Tour in Sicily*, the production of Captain Monson, uncle to the late Lord Monson, published about thirty years ago, I remember to have read a denial and, as far as I can remember, a refutation of a statement of Brydone, that he had seen a pyramid in the gardens or grounds of some dignitary in Sicily, composed of—chamber-pots! I was, when I read Mr. Monson's book (a work of some pretensions as it appeared to me), a youngster newly returned from foreign travel, and in daily intercourse with gentlemen of riper age than myself, and of attainments as travellers and otherwise which I could not pretend to; many of them were Italians, and I perfectly remember that by all, but especially by the latter, Brydone's book was treated as a book of apocrypha.

TRAVELLER.

Descendants of John of Gaunt, Noses of (Vol. vii., p. 96.).—Allow me to repeat my Query as to E. D.'s remark: he says, to be dark-complexioned and black-haired "is the family badge of the Herberts quite as much as the unmistakable nose in the descendants of John of Gaunt." I hope E. D. will not continue silent, for I am very curious to know his meaning.

Y. S. M.

{433} "*Put*" (Vol. vii., p. 271.).—I am surprised at the silence of your Irish readers in reference to the pronunciation of this word. I certainly never yet heard it pronounced like "but" amongst educated men in Ireland, and I am both a native of this country and resident here the greater part of my life. The Prince Consort's name I have occasionally heard, both in England and Ireland, pronounced as if the first letter was an O—"Olbert"—and that by people who ought to know better.

Y. S. M.

"Caricature; a Canterbury Tale" (Vol. ix., p. 351.).—The inquiry of H. as to the meaning of a "Caricature," which he describes (though I doubt if he be correct as to all the personages), appears to me to point to a transaction in the history of the celebrated "Coalition Ministry" of Lord North and Fox; in which—

"Burke being Paymaster of the Forces, committed one or two imprudent acts: among them, the restoration of Powel and Bembridge, two defaulting subordinates in his office, to their situations. His friends of the ministry were hardly tasked to bring him through these scrapes; and, to use the language of Wraxall's *Memoirs*, 'Fox warned the Paymaster of the Forces, as he valued his office, not to involve his friends in any similar dilemma during the remainder of the Session.'"

A. B. R.

Belmont.

Miscellaneous.

NOTES ON BOOKS, ETC.

Dr. Waagen, the accomplished Director of the Royal Gallery of Pictures, Berlin, has just presented us with three volumes, to which, as Englishmen, we may refer with pride, because they bear testimony not only to the liberality of our expenditure in works of art, but also to the good taste and judgment which have generally regulated our purchases. *The Treasures of Art in Great Britain, being an Account of the Chief Collections of Paintings, Drawings, Sculptures, Illuminated MSS., &c.*, as the work is designated, must become a handbook to every lover of Art in this country. It is an amplification of Dr. Waagen's first work, *Art and Artists in England*, giving, not only the results of the author's more ripened judgment and extended experience, but also an account of twenty-eight collections in and round London, of nineteen in England generally, and of seven in Scotland, not contained in his former work. And as the Doctor has bestowed much pains in obtaining precise information regarding the art of painting in England since the time of Hogarth, and of sculpture since the time of Flaxman; and also devoted much time to the study of English miniatures contained in MSS. from the earliest time down to the sixteenth century; of miniatures of other nations preserved in England; of drawings by the old masters, engravings and woodcuts; he is fully justified in saying that, both as regards the larger class of the public who are interested in knowing the actual extent of the treasures of Art in England, and also the more learned connoisseurs of the history of Art, this edition offers incomparably richer and more maturely digested materials than the former one. Let us add, that the value of this important and most useful and instructive book is greatly enhanced by a very careful Index.

We have received from Messrs. Johnston, the geographers and engravers to the Queen, two maps especially useful at the present moment, viz., one of the Baltic Sea, with enlarged plans of

Cronstadt, Revel, Sveaborg, Kiel Bay, and Winga Sound; and the other of the seat of war in the Danubian Principalities and Turkey, with map of Central Europe.

At the Annual General Meeting of the Camden Society on Tuesday last, M. Van de Weyer, Mr. Blencowe, and the Rev. John Webb were elected of the New Council in the place of Mr. Cunningham, Mr. Foss, and Sir Charles Young, who retire.

The Inaugural General Meeting of the Surrey Archæological Society is announced for Wednesday next, at the Bridge House Hotel, London Bridge, Henry Drummond, Esq., in the chair. Objects of antiquarian and general interest intended for exhibition may be sent, not later than Monday the 8th, to Mr. Bridger, the curator.

BOOKS RECEIVED.—*The present State of Morocco, a Chapter of Mussulman Civilisation*, by Xavier Durriew, the new Part of Longman's *Traveller's Library*, is an interesting picture of the institutions, manners, and religious faith of a nation too little known in Europe.—*Deeds of Naval Daring, &c.*, by Edward Giffard, *Second Series*. This new volume of Murray's *Railway Reading* is well timed.—*The Diary and Letters of Madame D'Arblay*, Vol. III., carries on her record of the gossip of the Court during the years 1786-7.—*Critical and Historical Essays, &c.*, by T. B. Macaulay, contains, among other admirable essays, those on Walpole's Letters to Mann, William Pitt, Earl of Chatham, Mackintosh's History of the Revolution, and Lord Bacon.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

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:

ESSAYS AND SKETCHES OF LIFE AND CHARACTER, by a Gentleman who recently left his Lodgings. London, 1820.

MEMOIR OF SHERIDAN, by the late Professor Smyth. Leeds, 1841. 12mo.

Wanted by *John Martin*, Librarian, Woburn Abbey.

THE ARTIFICES AND IMPOSITIONS OF FALSE TEACHERS, discovered in a Visitation Sermon. 8vo. London, 1712.

THE CHURCH OF ENGLAND NOT SUPERSTITIOUS—showing what Religions may justly be charged with Superstition, pp. 46, 8vo. London, 1714.

PHYSICA ARISTOTELICA MODERNA ACCOMODATA IN USUM JUVENTUTIS ACADEMICÆ, Auctore Gulielmo Taswell. 8vo. London, 1718.

ANTICHRIST REVEALED AMONG THE SECT OF QUAKERS, London, 1723.

The above were written by Wm. Taswell, D.D., Rector of Newington, Surrey, &c.

MISCELLANEA SACRA; containing the Story of Deborah and Barak; David's Lamentations over Saul and Jonathan; a Pindaric Poem; and the Prayer of Solomon at the Dedication of the Temple, 4to., by E. Taswell. London. 1760.

THE USEFULNESS OF SACRED MUSIC, 1 Chron. 16. 39. 40. 42., by Wm. Taswell, A.M., Rector of Wootton-under-Edge, Gloucestershire. 8vo. London, 1742.

COMMERCE OF THE UNITED STATES AND WEST INDIES, by the Hon. Littleton W. Tazewell. London, 1829.

Wanted by *R. Jackson*, 3. Northampton Place, Old Kent Road.

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LIBER PRECUM. 1569.

LIBER PRECUM. 1571.

LIBER PRECUM. 1660. Ch. Ch. Oxford.

LITURGIA. 1670.

ETON PRAYERS. 1705.

ENCHIRIDION PRECUM. 1707.

ENCHIRIDION PRECUM. 1715.

LIBER PRECUM. 1819. Worcester College, Oxford.

Wanted by *Rev. J. W. Hewett*, Bloxham, Banbury.

Any of the occasional Sermons of the Rev. Charles Kingsley, of Eversley, more particularly THE MISSION OF THE CHURCH TO THE LABOURING CLASSES, and CLOTHES CHEAP AND NASTY, by Parson Lot.

Wanted by *H. C. Cowley*, Melksham, Wilts.

The Numbers of the BRITISH AND COLONIAL QUARTERLY REVIEW, published in 1846, by Smith and Elder, Cornhill, containing a review of a work on graduated, sliding-scale, Taxation. Also any work of the French School on the same subject, published from 1790 down to the end of the Revolution.

Wanted by *R. J. Cole*, 12. Furnival's Inn.

BREVINT'S CHRISTIAN SACRAMENT AND SACRIFICE. 4th Edition, 1757. Rivingtons.

Wanted by *S. Hayward*, Bookseller, Bath.

J. G. AGARDH, SPECIES, GENERA, ET ORDINES ALGARUM. Royal 8vo. London, 1848-1853.

LACROIX, DIFF. ET INTEG. CALCULUS. Last edition.

Wanted by the *Rev. Frederick Smithe*, Churchdown, Gloucester.

PLATONIS OPERA OMNIA (Stallbaum). Gothæ et Erfordiæ. Sumptibus Guil. Hennings, 1832; published in Jacobs and Rost's Bibliotheca Græca. Vol. iv. Sect. 2., containing Menexenus, Lysis, Hippias uterque, Io.

Wanted by the *Rev. G. R. Mackarness*, Barnwell Rectory, near Oundle.

ADMIRAL NAPIER'S REVOLUTION IN PORTUGAL. Moxon, Dover Street.

Wanted by *Hugh Owen, Esq.*, Bristol.

Notices to Correspondents.

F. R. F. *The Third Part of Bunyan's Pilgrim's Progress is an imposture.* See "N. & Q.," Vol viii., p. 222. For bibliographical notices of that work, see the Introduction to The Pilgrim's Progress, published by the Hanserd Knollys Society in 1847.

I. R. R. For notices of John a Cumber, see our Fourth Volume passim.—Knight of L. is Leopold of Austria; K. C., Knight of the Crescent of Turkey.—Pricket is a young male deer of two years old.—Impresse is from Ital. imprendere, says Blount: see also his Dict. s. v. devise.—The Wends, or Vends, is an appellation given to the Slavonian population, which had settled in the northern part of Germany from the banks of the Elbe to the shores of the Baltic.

W. W. (Malta). Received with thanks. Letters and more sheets will be despatched on the 17th.

A SUBSCRIBER (Atherstone) is referred to our Reply to B. P. in "N. & Q." of March 25th, p. 290. We propose giving a short paper on the subject.

R. P. (Bishop Stortford) shall receive a private communication as to his photographic difficulties.

B. (Manchester). The new facts arising every day necessarily compel the postponement of the proposed work.

Replies to many other Correspondents next week.

ERRATA.—Vol. viii., p. 328., for Sir William Upton read Sir William Ussher. Vol. viii., p. 367, for Vernon read Verdon, and for Harrington read Harington. Vol. ix., p. 373., for Lord Boteloust read Botetourt.

OUR EIGHTH VOLUME is now bound and ready for delivery, price 10s. 6d., cloth, boards. A few sets of the whole Eight Volumes are being made up, price 4l. 4s.—For these early application is desirable.

"NOTES AND QUERIES" is published at noon on Friday, so that the Country Booksellers may receive Copies in that night's parcels, and deliver them to their Subscribers on the Saturday.

OPENING of the CRYSTAL PALACE, 1854.—It is intended to OPEN the CRYSTAL PALACE and PARK at the end of May; after which they will be open daily—Sundays excepted.

The following are the arrangements for the admission of the public:—

Five Shilling Days.—On Saturdays the public will be admitted by payment at the doors, by tickets of 5s. each, and by tickets to include conveyance by railway.

Half-Crown Days.—On Fridays the public will be admitted by payment at the doors, by tickets of 2s. 6d. each, or by tickets to include conveyance by railway.

Shilling Days.—Mondays, Tuesdays, Wednesdays, and Thursdays will be shilling days. At the gates a payment of 1s. each will admit the public, or tickets entitling the holder to admission to the Palace and Park, and also to conveyance along the Crystal Palace Railway, from London-bridge Station to the Palace and back, will be issued at the following prices:—

Including first-class carriage 2s. 6d.

Including second ditto 2s. 0d.

Including third ditto 1s. 6d.

Children.—children under 12 years of age will be admitted at half the above rates.

Hours of Opening.—The Palace and Park will be opened on Mondays at 9 o'clock; on Tuesdays, Wednesdays, and Thursdays at 10 o'clock a.m.; and on Fridays and Saturdays at 12 o'clock; and close every day an hour before sunset.

Opening Day.—The opening will take place about the end of May; the precise day will be announced as early as possible. On that occasion season tickets only will be admitted.

Season Tickets.—Season tickets will be issued at two guineas each, to admit the proprietor to the Palace and Park on the day of opening, and on all other days when the building is open to the public.

Season tickets to include conveyance along the Crystal Palace Railway from London Bridge to the Palace and back, without further charge, will be issued at four guineas each, subject to the regulations of the London, Brighton, and South Coast Railway Company; but these Tickets will be available only for trains from and to London and the Palace, on such days as it is open to the public, and will not be available for any intermediate stations.

No season ticket will be transferable or available except to the person whose signature it bears.

Family Season Tickets.—Members of the same family who reside together will have the privilege of taking season tickets for their own use with or without railway conveyance on the following reduced terms:—

Families taking two tickets will be entitled to 10 per cent. discount on the gross amount paid for such tickets; taking three tickets, to a discount of 15 per cent.; taking four tickets, to a discount of 20 per cent.; and five tickets and upwards, to a discount of 25 per cent. Families claiming the above privilege, and desiring to avail themselves of it, must apply in the accompanying form, and these tickets will be available only to the persons named in such application. Printed forms of application may be had at the Office, 3. Adelaide Place.

Season tickets will entitle to admission from the opening day till the 30th April, 1855.

The tickets to include conveyance by railway will be delivered at the office of the Secretary to the Brighton Railway, London Bridge.

Special Regulations and Bye-Laws.—All the general provisions and regulations mentioned above are to be understood as being subservient to such special provisions, regulations, and bye-laws on the part of the Railway Company and the Palace Company as may be found necessary to regulate the traffic, and to meet special occasions and circumstances which may from time to time arise.

By order of the Board,
G. GROVE, Secretary.

Adelaide Place, London Bridge,
April 13, 1854.

Form of application for Family Season Tickets.

To G. Grove, Esq., Secretary, 3. Adelaide Place, London Bridge.

Sir,—Be good enough to supply me with family season tickets for myself and the following members of my family, who are all residing with me. Yours obediently,

Name
 Address
 Designation

Schedule of Prices of Family Season Tickets.

		Without conveyance by Railway.			Including Conveyance by Railway.		
		£	s.	d.	£	s.	d.
Two tickets		3	16	0	Two tickets	7	11 6
Three	„	5	7	6	Three	„	10 14 6
Four	„	6	15	0	Four	„	13 9 0
Five	„	7	17	6	Five	„	15 15 0
Six	„	9	9	0	Six	„	18 18 0
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