



were the Writers in the North Briton?

MINOR QUERIES ANSWERED:—"Many a Word"—Roman Catholic Church—Tick—Hylles' Arithmetic [409](#)

REPLIES:—

Villenage [410](#)

Maclean not Junius [411](#)

Replies to Minor Queries:—The Ten Commandments—Mounds, Munts, Mounts—San Graal—Epitaph on the Countess of Pembroke [412](#)

MISCELLANEOUS:—

Notes on Books, Sales, Catalogues, &c. [414](#)

Books and Odd Volumes wanted [414](#)

Notices to Correspondents [414](#)

Advertisements [415](#)

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## Notes.

### NOTE UPON A PASSAGE IN "MEASURE FOR MEASURE."

The Third Act of *Measure for Measure* opens with Isabella's visit to her brother (Claudio) in the dungeon, where he lies under sentence of death. In accordance with Claudio's earnest entreaty, she has sued for mercy to Angelo, the sanctimonious deputy, and in the course of her allusion to the only terms upon which Angelo is willing to remit the sentence, she informs him that he "must die," and then continues:

"This outward-sainted deputy,—  
Whose settled visage and deliberate word  
Nips youth i' the head, and follies doth emmew,  
As falcon doth the fowl,—is yet a devil;  
His filth within being cast, he would appear  
A pond as deep as hell."

Whereupon (according to the reading of the folio of 1623) Claudio, who is aware of Angelo's reputation for sanctity, exclaims in astonishment:

"The *preznie* Angelo?"

To which Isabella replies (according to the reading of the same edition):

"O, 'tis the cunning livery of hell,  
The damned'st body to invest and cover  
In *preznie* guards! Dost thou think, Claudio,  
If I would yield him my virginity,  
Thou might'st be freed?"

Claudio, still incredulous, rejoins:

"O, heavens! it cannot be."

The word *preznie* has given rise to much annotation, and it seems to be universally agreed that the word is a misprint. The question is, what was the word actually written, or intended, by Shakspeare? Steevens and Malone suggested "princely;" Warburton, "priestly;" and Tieck, "precise." Mr. Knight adopts "precise," the reading of Tieck, and thinks "that, having to choose some word which would have the double merit of agreeing with the sense of the passage and be similar in the number and form of the letters, nothing can be more unfortunate than the correction of "princely;" Mr. Collier, on the other hand, follows Steevens and Malone, and reads

"princely," observing the Tieck's reading ("precise") "sounds ill as regards the metre, the accent falling on the wrong syllable. Mr. Collier's choice is determined by the *authority* of the second folio, which he considers ought to have considerable weight, whilst Mr. Knight regards the authority of that edition as very trifling; and the only point of agreement between the two distinguished recent editors is with respect to Warburton's word "priestly," which they both seem to think nearly conveys the meaning of the poet.

{402}

I have over and over again considered the several emendations which have been suggested, and it seems to me that none of them answer all the necessary conditions; namely, that the word adopted shall be (1.) suitable to the reputed character of Angelo; (2.) an appropriate epithet to the word "guards," in the reply of Isabella above quoted; (3.) of the proper metre in both places in which the misprint occurred; and (4.) similar in appearance to the word "preznie." "Princely" does not agree with the sense or spirit of the particular passage; for it is extremely improbable that Claudio, when confined under sentence of death for an absurd and insufficient cause, would use a term of mere compliment to the man by whom he had been doomed. "Precise" and "priestly" are both far better than "princely;" but "precise" is wholly unsuited to the metre in both places, and "priestly" points too much to a special character to be appropriate to Angelo's office and position. It may also be remarked, that both "princely" and "priestly" differ from the number and form of the letters contained in "preznie."

The word which I venture to suggest is "PENSIVE," a word particularly applicable to a person of saintly habits, and which is so applied by Milton in "Il Penseroso:"

"Come, pensive nun, devout and pure,  
Sober, stedfast, and demure."

The word "pensive" is stated by Dr. Johnson to mean "sorrowfully thoughtful, sorrowfully serious," or melancholy; and that such epithets are appropriate to the reputed character of Angelo will be seen from the following extracts:

"I implore her, in my service, that she make friends  
To the strict deputy."—*Claudio*, Act I. Sc. 3.

"I have deliver'd to Lord Angelo,  
A man of stricture, and firm abstinence."—*Duke*, Act I. Sc. 4.

"Lord Angelo is precise;  
Stands at a guard with envy; scarce confesses  
That his blood flows, or that his appetite  
Is more to bread than stone."—*Duke*, Act I. Sc. 4.

"A man, whose blood  
Is very snow-broth; one who never feels  
The wanton stings and motions of the sense,  
But doth rebate and blunt his natural edge  
With profits of the mind, study and fast."—*Lucio*, Act I. Sc. 5.

See also Angelo's portraiture of himself in the soliloquy at the commencement of Act II. Sc. 4.:

"My gravity,  
Wherein (let no man hear me) I take pride,  
Could I, with boot, change for an idle plume  
Which the air beats for vain."

And, lastly, the passage immediately under consideration:

"This outward-sainted deputy,  
Whose settled visage and deliberate word,  
Nips youth i' the head, and follies doth emmew."—*Isabella*, Act III. Sc. 1.

Thus much as to the propriety of the word "pensive," in relation to the reputed character of Angelo.

The next question is, whether the word "pensive" is an appropriate epithet to the word "guards." If Messrs. Knight and Collier are correct in construing "guards" to mean the "trimmings or border of robe," this question must be answered in the negative. But it appears to me that they are in error, and that the true meaning of the word "guards," in this particular passage, is "outward appearances," as suggested by Monck Mason; and, consequently, that the expression "pensive guards" means a grave or sanctified countenance or demeanour—"the settled visage and deliberate word" which "nips youth i' the head, and follies doth emmew."

It requires no argument to establish that the word "pensive" is suitable to the metre in both places in which the misprint occurred and it is equally clear that "preznie" and "pensive" in manuscript are so similar, both in the number, form, and character of the letters, that the one might easily be printed for the other. The two words also have a certain resemblance, in point of sound; and if the word "pensive" be not very distinctly pronounced, the mistake might be made by a scribe writing from dictation.

Referring to Mrs. Cowden Clarke's admirable concordance of Shakspeare, it appears that the word "pensive" is used by Shakspeare in the *text* of his plays twice; namely, in *Romeo and Juliet*, Act IV. Sc. 1., where Friar Laurence addresses Juliet thus:

"My leisure serves me, pensive daughter, now."

and again, in the Third Part of *Henry VI.*, Act IV. Sc. 1., where Clarence is thus addressed by King Edward upon the subject of his marriage with the Lady Grey:

"Now, brother Clarence, how like you our choice,  
That you stand pensive, as half mal-content?"

I also find that, according to the stage directions (both ancient and modern) of Act II. Sc 2. of *Henry VIII.* (see Collier's *Shakspeare*, vol. v. p. 534., *note*), the king is described to be found "reading pensively," at a moment when he is meditating his divorce from Katharine of Arragon, not "because the marriage of his brother's wife had crept too near his conscience," but "because his conscience had crept too near another lady."

I might extend the argument by further observations upon the reference last cited, but not without risk of losing all chance of a place in "NOTES AND QUERIES."

Query, Whether pensive was ever written or printed penzive in Shakspeare's time? If so, that word would bear a still closer resemblance to "prenzie."

LEGES.

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### RHYMING LATIN VERSION OF THE SONG ON ROBIN GOODFELLOW.

{403}

In the same MS. from which I extracted Braithwait's Latin Drinking Song, the following version of the well-known song on Robin Goodfellow occurs. It is apparently by the same hand. I give the English, as it contains but six stanzas, and affords some variations from the copy printed by Percy; and indeed one stanza not given by him. Peck attributes the song to Ben Jonson, but we know not on what foundation. It must be confessed that internal evidence is against it. The publication of Percy's *Reliques* had a no less beneficial influence on the literature of Germany than it had on our own; and Voss had given an admirable version of nine stanzas of this song as early as the year 1793. The first stanza will afford some notion of his manner:

"Von Oberon in Feenland,  
Dem Könige der Geister,  
Komm' ich, Knecht Robert, abgesandt,  
Von meinem Herrn und Meister.  
Als Kobolt und Pux,  
Wohlkundig des Spuks,  
Durchschwärm' ich Nacht vor Nacht.  
Jezt misch' ich mich ein  
Zum polternden Reihn,  
Wohlauf, ihr alle, gelacht, gelacht!"

Although the classic ear may be offended by the "barbarous adjunct of rhyme," and by the solecisms and false quantities which sometimes occur, "et alia multa damna atque outragia," others may be amused with these emulations of the cloistered muse of the Middle Ages. The witty author of *Whistlecraft* has shown that he had a true relish for them, and has successfully tried his hand, observing at the same time:

"Those monks were poor proficient in divinity,  
And scarce knew more of Latin than myself;  
Compar'd with theirs, they say that true Latinity  
Appears like porcelain compar'd with delf."

Honest Barnaby had no intention of rivalling Horace: his humbler, but not less amusing, prototypes were Walter de Mapes and his cotemporaries. We may accept his own defence, if any is needed:

"That paltry Patcher is a bald translator,  
Whose awl bores at the *words* but not the matter;  
But this TRANSLATOR makes good use of leather,  
By stitching *rhyme* and *reason* both together."

S. W. SINGER.

### A SONG ON ROBIN GOODFELLOW.

"From Oberon in faery-land,  
The king of ghosts and goblins there,  
Mad Robin I, at his command,  
Am sent to view the night-sports here.  
What revel rout is here about,

In every corner where I go;  
I will it see, and merry be,  
And make good sport with ho, ho, ho!

"As swift as lightning I do fly  
Amidst the aery welkin soon,  
And, in a minute's space, descry  
What things are done below the moon.  
There's neither hag nor spirit shall wag,  
In any corner where I go;  
But Robin I, their feats will spy,  
And make good sport with ho, ho, ho!

"Sometimes you find me like a man,  
Sometimes a hawk, sometimes a hound,  
Then to a horse me turn I can,  
And trip and troll about you round:  
But if you stride my back to ride,  
As swift as air I with you go,  
O'er hedge, o'er lands, o'er pool, o'er ponds,  
I run out laughing ho, ho, ho!

"When lads and lasses merry be,  
With possets and with junkets fine;  
Unknown to all the company,  
I eat their cake and drink their wine;  
Then to make sport, I snore and snort,  
And all the candles out I blow;  
The maids I kiss; they ask who's this?  
I answer, laughing, ho, ho, ho!

"If that my fellow elf and I  
In circle dance do trip it round,  
And if we chance, by any eye  
There present, to be seen or found,  
Then if that they do speak or say,  
But mummies continue as they go,<sup>[1]</sup>  
Then night by night I them affright,  
With pinches, dreams, and ho, ho, ho!

"Since hag-bred Merlin's time have I  
Continued night-sports to and fro,  
That, for my pranks, men call me by  
The name of Robin Goodfellow.  
There's neither hag nor spirit doth wag,  
The fiends and goblins do me know;  
And beldames old my tales have told;  
Sing Vale, Vale, ho, ho, ho!"

*The Latine of the foregoing verses.*

"Ab Oberone lemorum  
Cœmetriorum regulo,  
Spectator veni lubricum,  
Illius jussu, Robbio;  
Quodcunque joci, sit hic loci,  
Quocunque vado in angulo,  
Id specular, et conjocabor,  
Sonorem boans, ho, ho, ho!

"Præceps feror per aerem  
Telo trisulco citius,  
Et translunaria penetrem  
Momento brevi ocyus;  
Larvatus frater non vagatur  
Quocunque vado in angulo,  
Nam Robbio, huic obvio,  
Et facta exploro, ho, ho, ho!

"Nunc canis nunc accipiter,  
Et homo nunc obambulo,  
Nunc equi forma induor  
Et levis circumcursito;  
Si quis me prendat, et ascendat,  
Velocius aurâ rapio,  
Per prata, montes, vada, fontes,

Risumque tollo, ho, ho, ho!

"Cum juvenes convivio  
Admiscent se puellulis,  
Ignotus vinum haurio  
Et impleor bellariis;  
Tunc sterto, strepo, et dum crepo,  
Lucernam flatu adventillo,  
Hæc basiatur; hic quis? clamatur,  
Cachinnans reddo, ho, ho, ho!

"Si quando cum consorte larva  
In circulum tripudio,  
Et observemur nos per arva  
Acutiori oculo;  
Et si spectator eloquatur  
Nec os obhæret digito,  
Nocte terremus et torquemus  
Ungue spectris, ho, ho, ho!

"Post incubiginam Merlinum  
Nocturni feci ludicra,  
Et combibonem me Robbinum  
Vocent ob jocularia,  
Me dæmones, me lemures,  
Me novite tenebrio,  
Decantant me veneficæ;  
Vale! Valet! ho, ho, ho!"

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

This line is distinctly so written. We should probably read *or* instead of *but*. *Mummes* may mean *mumbling*, muttering.

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## FOLK LORE.

### DEVONSHIRE FOLK LORE.

1. *Storms from Conjuring*.—A common Devonshire remark on the rising of a storm is, "Ah! there is a conjuring going on somewhere." The following illustration was told me by an old inhabitant of this parish. In the parish of St. Mary Tavy is a spot called "Steven's grave," from a suicide said to have been buried there. His spirit proving troublesome to the neighbourhood, was laid by a former curate on Sunday after afternoon service. A man who accompanied the clergyman on the way was told by him to make haste home, as a storm was coming. The man hurried away home; but though the afternoon had previously been very fine, he had scarcely reached his door before a violent thunderstorm came to verify the clergyman's words.

2. *The Heath-hounds*.—The *brutende heer* are sometimes heard near Dartmoor, and are known by the appellation of "Heath-hounds." They were heard in the parish of St. Mary Tavy several years ago by an old man called Roger Burn: he was working in the fields, when he suddenly heard the baying of the hounds, the shouts and horn of the huntsman, and the smacking of his whip. This last point the old man quoted as at once settling the question. "How could I be mistaken? why I heard the very smacking of his whip."

3. *Cock scares the Fiend*.—Mr. N. was a Devonshire squire who had been so unfortunate as to sell his soul to the devil, with the condition that after his funeral the fiend should take possession of his skin. He had also persuaded a neighbour to undertake to be present on the occasion of the flaying. On the death of Mr. N., this man went in a state of great alarm to the parson of the parish, and asked his advice. By him he was told to fulfil his engagement, but he must be sure and carry a cock into the church with him. On the night after the funeral, the man proceeded to the church armed with the cock; and, as an additional security, took up his position in the parson's pew. At twelve o'clock the devil arrived, opened the grave, took the corpse from the coffin and flayed it. When the operation was concluded, he held the skin up before him, and remarked: "Well! 'twas not worth coming for after all, for it is all full of holes!" As he said this, the cock crew; whereupon the fiend, turning round to the man, exclaimed: "If it had not been for the bird you have got there under your arm, I would have your skin too." But, thanks to the cock, the man got home safe again.

4. *Cranmere Pool*.—Cranmere Pool, in the centre of Dartmoor, is a great penal settlement for refractory spirits. Many of the former inhabitants of this parish are still there expiating their ghostly pranks. An old farmer was so troublesome to his survivors as to require seven clergymen to secure him. By their means, however, he was transformed into a colt; and a servant boy was directed to take him to Cranmere Pool. On arriving at the brink of the pool, he was to take off the halter, and return instantly without looking round. Curiosity proving too powerful, he turned his head to see what was going on, when he beheld the colt plunge into the lake in the form of a ball

of fire. Before doing so, however, he gave the lad a parting salute in the form of a kick, which knocked out one of his eyes.

J. M. (4.)

St. Mary Tavy, May 5. 1851.

*St. Uncumber and the offering of Oats* (Vol. ii., pp. 286. 342. 381.).—A further illustration of this custom is found in the legend of St. Rhadegund, or at least in the metrical version of it, which is commonly ascribed to Henry Bradshaw. A copy of this very scarce poem, from the press of Pynson, is preserved in the library of Jesus College, Cambridge. We there read as follows:

"Among all myracles after our intelligence  
Which Radegunde shewed by her humilite,  
One is moost vsuall had in experience  
Among the common people noted with hert fre  
*By offeryng of otes* after theyr degre  
At her holy aulters where myracles in sight  
Dayly haue be done by grace day and nyght.

{405}

"*By oblacion of othes*, halt lame and blynde  
Hath ben restored vnto prosperite;  
Dombe men to speke aboue cours of kynde  
Sickemen delyuered from payne and miserie,  
Maydens hath kept theyr pure virginite,  
Wyddowes defended from greuous oppression,  
And clarkes exalted by her to promociion."

It is also remarkable that a *reason* exists in the story of this saint for the choice of so strange an offering. As she was escaping from her husband, a crop of *oats* sprang up miraculously, to testify in her behalf, and to silence the messengers who had been sent to turn her from her purpose.

On this account is there not room for the conjecture that *St. Rhadegund* is the original *St. Uncumber*, and that the custom of offering oats at Poules, when a wife was weary of her husband, is traceable to the story of the French queen, who died in 587.

C. H.

St. Catharine's Hall, Cambridge.

"*Similia similibus curantur*."—The list proposed by Mr. JAMES BUCKMAN (Vol. iii., p. 320.) of "old wives' remedies," based on the above principle, would, I imagine, be of endless length; but the following extract from the *Herbal* of Sir John Hill, M.D., "Fellow of the Royal Academy of Sciences at Bordeaux," published in 1789, will show at how late a period such notions have been entertained by men of education and even scientific attainment:—

"It is to be observed that nature seems to have set her stamp upon several herbs, which have the virtue to stop bleedings; this [cranesbill] and the tutsan, the two best remedies the fields afford for outward and inward bleedings, become all over as red as blood at a certain season."

SELEUCUS.

*Cure of large Neck*.—I send you two remedies in use here for the cure of a common complaint, called "large neck." Perhaps they may be worthy of a place in your "Folk Lore."

A common snake, held by its head and tail, is slowly drawn, by some one standing by, nine times across the front part of the neck of the person affected, the reptile being allowed, after every third time, to crawl about for a while. Afterwards the snake is put alive into a bottle, which is corked tightly and then buried in the ground. The tradition is, that as the snake decays the swelling vanishes.

The second mode of treatment is just the same as the above, with the exception of the snake's doom. In this case it is killed, and its skin, sewn in a piece of silk, is worn round the diseased neck. By degrees the swelling in this case also disappears.

ROBERT.

Withyam, Sussex.

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### DIBDIN'S LIBRARY COMPANION.

A few days since the writer was musing over the treasures of one of the most amiable of the bibliographical brotherhood, when his eye rested on a document endorsed with the following mysterious notification: "A Squib for Dibdin, to be let off on the next Fifth of November." What in the name of Guido Fawkes have we here! Thinking that the explosion in "NOTES AND QUERIES" would do no harm, but perhaps some good, a note was kindly permitted to be taken of it for that publication. It was evidently written soon after the appearance of the *Library Companion*.

"*Sundry Errors discovered in the Library Companion, recently put forth by the Rev. T. F. Dibdin, F.R.S., A.S.* This work exhibits the most extraordinary instance of gross

negligence that has appeared since the discovery of the profitable art of book-making. In two notes (pp. 37, 38.), comprised in twelve lines, occur *fifteen* remarkable blunders, such as any intelligent bookseller could, without much trouble, have corrected for the Rev. and learned author.

"Henry's *Exposition of the Old and New Testaments* first appeared collectively in 1710<sup>[2]</sup>, five<sup>[3]</sup> vols. folio; but the recent edition of 1810<sup>[4]</sup>, in six vols. 4to., is the best<sup>[5]</sup>, as the last volume contains<sup>[6]</sup> additional matter from the author's MSS. left at his decease.—Dr. Gill's *Exposition of the New Testament* was published in 1746, &c., three vols. folio; of the Old, in 1748<sup>[7]</sup>, &c., nine<sup>[8]</sup> vols. folio; but the work advancing in reputation and price, became rare, so as to induce Mr. Bagster<sup>[9]</sup> to put forth a new edition of the whole, in ten<sup>[10]</sup> vols. 4to. I recommend the annotations of Gill to every theological collector, and those who have the quarto edition will probably feel disposed to purchase Gill's *Body of Practical*<sup>[11]</sup> *Divinity*, containing<sup>[12]</sup> some account of his life, writings, and character, in two<sup>[13]</sup> volumes 4to. 1773.<sup>[14]</sup> These two<sup>[15]</sup> volumes are worth about 1*l.* 15*s.*<sup>[16]</sup>"

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

Instead of 1710, read 1707.

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

This edition is in *six* volumes.

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

It bears the date of 1811.

**Footnote 5:**[\(return\)](#)

The best edition of Henry's *Commentary* was elegantly printed by Knapton, in 5 vols. folio, 1761, known as the fifth edition.

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

This new edition is respectable, except the plates, which had been well worn in Bowyer's *Cabinet Bible*. The *Commentary* is printed verbatim from the former editions, and has *no* additional matter from the author's MSS. left at his decease; no mention of anything of the kind is made in the title, preface, or advertisement, until Mr. Dibdin so marvellously brought it to light: upon what authority he makes the assertion remains a mystery. A very considerable number of sets remain unsold in the warehouse of a certain great bookseller. *Query*. Was the Rev. gentleman's pen dipped in gold when he wrote this puff direct?

**Footnote 7:**[\(return\)](#)

Not 1748, &c.: it first appeared in 1763, &c.

**Footnote 8:**[\(return\)](#)

Nine volumes folio should be *six* volumes folio.

**Footnote 9:**[\(return\)](#)

It was not Mr. Bagster, but Messrs. Mathews and Leigh of the Strand, who put forth the new edition of Dr. Gill's *Exposition*.

**Footnote 10:**[\(return\)](#)

It was completed in *nine* vols. 4to.

**Footnote 11:**[\(return\)](#)

The title is *A Body of Doctrinal Divinity*.

**Footnote 12:**[\(return\)](#)

Dr. Gill's *Body of Divinity* was published by *himself*, and has no account of his life, writings, and character.

**Footnote 13:**[\(return\)](#)

It was in *three* vols. 4to, not in two.

**Footnote 14:**[\(return\)](#)

Instead of 1773, it was published in 1769-70; nor did any new edition appear for many years, until those recently printed in 3 vols. 8vo., and 1 vol. 4to.

**Footnote 15:**[\(return\)](#)

These two vols. should be *three* vols.



Dr. Gill's *Body of Divinity* is introduced under the head of "English Bibles!"

{406}

"These glaring errors are made with regard to modern books, and may seriously mislead the bibliomaniacs of the next generation; but what can be expected from an author who, in giving directions for the selection of Hebrew Bibles, forgets the beautiful and correct editions of VANDERHOOGHT and JABLONSKI; who tells us that Frey republished Jahn's<sup>[17]</sup> edition of the Hebrew Bible in 1812; and who calls Boothroyd's incorrect and ugly double-columned 4to. '*admirable*.'<sup>[18]</sup>

"The Rev. gentleman fully proves, in the compilation of his volume, that he can dip his pen in gall, as well as allow it to be guided by gold. Dr. Warton's *History of English Poetry*, a very beautiful and correct edition, greatly enlarged from most interesting materials at a very considerable expense, has just issued from the press in 3 vols. 8vo. But 'Can any good thing come out of Nazareth?' It was not published by any of the favoured houses; hence the following ominous notice of it: 'Clouds and darkness rest upon it!'<sup>[19]</sup> Gentle reader, they are the clouds and darkness of *Cheapside*. It may be possible that some propitious golden breeze had driven all the clouds and darkness from Cornhill, Paternoster Row, the Strand, Pall-Mall, and Bedford Street."

J. Y.

Hoxton.

Footnote 17:[\(return\)](#)

Frey republished Vanderhooght's Hebrew Bible in 1811.

Footnote 18:[\(return\)](#)

Note on page 24.

Footnote 19:[\(return\)](#)

Note on page 667.

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## Minor Notes.

*A Note on Dress.*—Dress is mutable, who denies it? but still old fashions are retained to a far greater extent than one would at first imagine. The Thames watermen rejoice in the dress of Elizabeth: while the royal beefeaters (buffetiers) wear that of private soldiers of the time of Henry VII.; the blue-coat boy, the costume of a London citizen of the reign of Edward VI.; the London charity-school girls, the plain mob cap and long gloves of the time of Queen Anne. In the brass badge of the cabmen, we see a retention of the dress of Elizabethan retainers: while the shoulder-knots that once decked an officer now adorn a footman. The attire of the sailor of William III.'s era is now seen amongst our fishermen. The university dress is as old as the age of the Smithfield martyrs. The linen bands of the pulpit and the bar are abridgments of the falling collar.

Other costumes are found lurking in provinces, and amongst some trades. The butchers' blue is the uniform of a guild. The quaint little head-dress of the market women of Kingswood, Gloucestershire, is in fact the gipsy hat of George II. Scarlet has been the colour of soldiers' uniform from the time of the Lacedemonians. The blue of the army we derived from the Puritans; of the navy from the colours of a mistress of George I.

TORRO.

*Curious Omen at Marriage.*—In Miss Benger's *Memoirs of Elizabeth, Queen of Bohemia*, it is mentioned that,—

"It is by several writers observed that, towards the close of the ceremony, *certain coruscations of joy* appeared in Elizabeth's face, which were afterwards supposed to be sinister presages of her misfortunes."

In a note, Echard is alluded to as the authority for this singular circumstance.

Can any of your readers explain *why* such a *coruscation of joy* upon a wedding day should forebode evil? or whether any other instances are on record of its so doing?

H. A. B.

*Ventriloquist Hoax* (Vol. ii., p. 101.).—The following is extracted from *Admirable Curiosities, Rarities, and Wonders in England, Scotland, and Ireland*, by R. B., Author of the *History of the Wars of England, &c.*, Remarks of London, &c., 12mo., 1684, p. 137. It may serve as a pendant to the ventriloquist hoax mentioned by C. H., Vol. ii., p. 101.:—

"I have a letter by me, saith Mr. Clark, dated July 7, 1606, written by one Mr. Bovy to a minister in London, where he thus writes: 'Touching news, you shall understand that Mr. Sherwood hath received a letter from Mr. Arthur Hildersham, which containeth this following narrative: that at Brampton, in the parish of Torksey, near Gainsborough in Lincolnshire, an ash-tree shaketh both in the body and boughs thereof, and there

proceed from thence sighs and groans, like those of a man troubled in his sleep, as if it felt some sensible torment. Many have climbed to the top thereof, where they heard the groans more plainly than they could below. One among the rest being a-top, spoke to the tree; but presently came down much astonished, and lay grovelling on the earth speechless for three hours, and then reviving said, *Brampton, Brampton*, thou art much bound to pray.' The author of this news is one Mr. Vaughan, a minister who was there present and heard and saw these passages, and told Mr. Hildersham of it. The Earl of Lincoln caused one of the arms of the ash to be lopped off, and a hole to be bored into the body, and then was the sound or hollow voice heard more audibly than before; but in a kind of speech which they could not comprehend nor understand."

K. P. D. E.

*Barker, the original Panorama Painter.*—Mr. Cunningham, at p. 376. of his admirable *Handbook of London*, says that Robert Barker, who originated the Panorama in Leicester Square, died in 1806. Now, Barker, who preceded Burford, and eventually, I think, entered into partnership with him, married a friend of my family, a daughter of the Admiral Bligh against whom had been the mutiny in the *Bounty*. I remember Mr. Barker, and his house in Surrey Square, or some small square on the Surrey side of London Bridge; also its wooden rotunda for painting in; and this, too, at the time when the picture of Spitzbergen was in progress and you felt almost a chill as the transparent icebergs were splashed on.

{407}

If there have not been two Messrs. Barker connected with the Panorama, Mr. Cunningham must be incorrect in his date, for I was not in existence in 1806.

A. G.

Ecclesfield.

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## MINOR QUERIES.

*Vegetable Sympathy.*—I have been told that Sir Humphrey Davy asserted that the shoots of trees, if transplanted, will only live as long as the parent stock—supposing that to die naturally. How is this to be accounted for, if true?

A. A. D.

*Court Dress*—When was the present court dress first established as the recognised costume for state ceremonials? and if there are extant any orders of the Earl Marshal upon the subject, where are they printed?

HENCO.

*Dieu et mon Droit.*—When was this first adopted as the motto of our sovereigns? I have heard widely different dates assigned to it.

LEICESTRENSIS.

*Cachecope Bell.*—In the ancient accounts of the churchwardens of the parish of St. Mary-de-Castro, Leicester, and also in those of St. Martin in the same town, the term "cachecope," "kachecope," "catche coppe," or "catch-corpe-bell," is not of unfrequent occurrence: *e. g.*, in the account for St. Mary's for the year 1490, we have:

"For castynge ye cachecope bell, js.

"It. To Thos. Raban for me'dyng ye kachecope bell whole, iij*d.*"

I have endeavoured in vain to ascertain the meaning and derivation of the word, which is not to be found in Mr. Halliwell's excellent *Dictionary of Archaic Words*. Can you enlighten me on the subject?

LEICESTRENSIS.

*The Image of both Churches.*—A curious work, treating largely of the schism between the Catholics and Protestants in the reign of Queen Elizabeth, was printed at Tornay in 1623, under the following title: *The Image of bothe Churches, Hierusalem and Babel, Unitie and Confusion, Obedience and Sedition, by P. D. M.* What is the proof that this was written by Dr. Matthew Paterson?

EDWARD F. RIMBAULT.

*Double Names.*—Perhaps some one would explain why so many persons formerly bore two names, as "Hooker *alias* Vowel." Illegitimacy may have sometimes caused it: but this will not explain those cases where the bearers ostentatiously set forth both names. Perhaps they were the names of both parents, used even by lawfully born persons to distinguish themselves from others of the same paternal name.

T.

"*If this fair flower,*" &c.—Would you kindly find a place for the lines which follow? I have but slender hopes of discovering their author, but think that their beauty is such as to deserve a reprint. They are not by Waller; nor Dryden, as far as I know. I found them in a periodical published in Scotland during the last century, and called *The Bee*.

"Lines supposed to have been addressed, with the present of a white rose, by a Yorkist, to a lady of the Lancastrian faction.

'If this fair flower offend thy sight,  
It in thy bosom bear:  
'Twill blush to be outmatched in white  
And turn Lancastrian there!'"

I observe that amongst the many "Notes" and quotations on the subject of the supposed power of prophecy before death, no one has cited those most beautiful lines of Campbell in "Lochiel's Warning:"

"'Tis the *sunset* of life gives me mystical lore,  
And coming events cast their shadows before."

W. J. BERNHARD SMITH.

Temple.

*Hugh Peachell—Sir John Marsham.*—Can any of your correspondents give me information respecting one Hugh Peachell, of whom I find the following curious notice in a bundle of MSS. in the State Paper Office, marked "*America and West Indies, No. 481A.*"

"St. Michael's Toune in ye Barbados, Sept. 30. [1670]. Jo Neuington, Adresse w. Mr. James Drawater, Merch<sup>t</sup> at Mr. Jo. Lindapp's, at ye Bunch of Grapes in Ship yard by Temple barre.—All ye news I can write from here is, y<sup>t</sup> one Hugh Peachell, who hath been in this Island allmost twenty years and lived w<sup>th</sup> many persons of good esteem, and was last with Coll. Barwick. It was observed that he gained much monyes, yet none thrived lesse than hee; and falling sicke about 3 weeks since, was much troubled in his conscience, but would not utter himself to any but a minister, who being sent for He did acknowledge himself ye person y<sup>t</sup> cut of ye head of King Charles, for w<sup>ch</sup> he had 100<sup>lbs</sup> and w<sup>th</sup> much seeming penitence and receiving such comforts as the Devine, one parson Leshely, an emminent man here, could afford him, he dyed in a quarter of an hour afterwards. This you may report for truth, allthough you should not have it from any other hand. He had 100<sup>lbs</sup> for ye doing of itt. There is one Wm. Hewit condemned for ye same, I think now in Newgate; he will be glad you acquaint him of this if he have it not allready."

Oldmixon, in his *British Empire in America*, mentions a Sir John Marsham of Barbados; was he a knight or baronet, and when did he die?

W. DOWNING BRUCE, F.S.A.

Middle Temple.

*Legend represented in Frettenham Church.*—Perhaps some one of your numerous readers may be able to give an explanation of the following legend, for such I suppose it to be:—

{408}

In the parish church of Frettenham, co. Norfolk, several alabaster carvings were discovered some years ago, near the chancel arch, having traces of colour. The most perfect, and the one which had most claims to merit as a piece of sculpture, represented a very curious scene. A horse was standing fixed in a kind of stocks, a machine for holding animals fast while they were being shod. But it (the horse) had only three legs: close by stood a Bishop, or mitred Abbot, holding the horse's missing fore quarter, on the hoof of which a smith was nailing a shoe. Of course the power which had so easily removed a leg would as easily replace it.

The details of the story may be very safely conjectured to have been—a Bishop or high church dignitary is going on a journey or pilgrimage; his horse drops a shoe; on being taken to a smith's to have it replaced, the animal becomes restive, and cannot be shod even with the help of the stocks; whereupon the bishop facilitates the operation in the manner before described. One feels tempted to ask why he could not have replaced the shoe without the smith's intervention.

What I want to know is, of whom is this story told? I regret that not having seen the carving in question, I can give no particulars of dress, &c., which might help to determine its age; nor could my informant, though he perfectly well remembered the subject represented. He told me that he had often mentioned it to people likely to know of the existence of such a legend, but could never gain any information respecting it.

C. J. E.

King's Col. Cambridge, May 9. 1851.

*King of Nineveh burns himself in his Palace.*—In a review of Mr. Layard's work on Nineveh (*Quarterly*, vol. lxxxiv. p. 140.) I find the following statement:

"The act of Sardanapalus in making his palace his own funeral pyre and burning himself upon it, is also attributed to the king who was overthrown by Cyaxares."

May I ask where the authority for this statement is to be found?

X. Z.

"As the law does think it fit  
No butchers shall on juries sit."—Butler's *Ghost*, cant. ii.

The vulgar error expressed in these lines is not extinct, even at the present day. The only explanation I have seen of its origin is given in Barrington's *Observations on the more Ancient Statutes*, p. 474., on 3 Hen. VIII., where, after referring in the text to a statute by which surgeons were exempted from attendance on juries, he adds in a note:

"It may perhaps be thought singular to suppose that this exemption from serving on juries is the foundation of the vulgar error, that a surgeon or butcher from the barbarity of their business may be challenged as jurors."

Sir H. Spelman, in his *Answer to an Apology for Archbishop Abbott*, says,—

"In our law, those that were exercised in slaughter of beasts, were not received to be triers of the life of a man."—*Posth. Works*, p. 112.; *St. Trials*, vol. ii. p. 1171.

So learned a man as Spelman must, I think, have had some ground for this statement, and could scarcely be repeating a vulgar error taking its rise from a statute then hardly more than a hundred years old. I hope some of your readers will be able to give a more satisfactory explanation than Barrington's.

E. S. T. T.

*Redwing's Nest.*—I trust you will excuse my asking, if any of your correspondents have found the nest of the redwing? for I lately discovered what I consider as the egg of this bird in a nest containing four blackbirds' eggs. The egg answers exactly the description given of that of the redwing thrush, both in Bewick and Wood's *British Song Birds*; being bluish-green, with a few largish spots of a dark brown colour. The nest was not lined with mud, as is usually the case with a blackbird's, but with moss and dried grass.

Has the egg of the redwing been ever seen in this situation before?

C. T. A.

Lyndon.

*Earth thrown upon the Coffin.*—Is there anything known respecting the origin of the ceremony of throwing earth upon the coffin at funerals? The following note is from a little German tale, *Die Richtensteiner*, by Van der Velde, a tale of the time of the Thirty Years' war. Whether the ceremony is still performed in Germany as there described, I do not know.

"Darauf warfen, nach der alten, frommen Sitte, zum letzten Lebewohl, der Wittwer, und die Waisen drei Hände voll Erde auf den Sarg hinunter ... Alle Zuschauer drangten sich nur um das Grab ... und aus hundert Händen flog die Erde hinab auf den Sarg."

J. M. (4.)

*Family of Rowe.*—Lysons, in his work *Environs of London*, gives an extract from the will of Sir Thomas Rowe, of Hackney, and, as his authority, says in a note:—

"*Extracts of Wills in the Prerogative Office*, by E. Rowe Mores, Esq., in the possession of Th. Astle, Esq., F.R.A.S."

Can any of your numerous readers inform me in whose possession the above now is? And whether, wherever it is, it is open to inspection?

TEE BEE.

*Portus Canum.*—Erim, one of the biographers of Becket, states that the archbishop's murderers (*S. Thom. Cantuar.*, ed. Giles, vol. i. p. 65.), having crossed from France, landed at *Portus Canum*. It has been conjectured that this means Hythe, which is close to Saltwood Castle, where the knights were received by Ranulph de Broc (*English Review*, December, 1846, p. 410.). Is the conjecture right? I believe Hasted does not notice the name.

J. C. R.

*Arms of Sir John Davies.*—Can any of your correspondents inform me what were the arms, crest, and motto (if any), borne by Sir John Davies, the eminent lawyer and poet? In a collection which I have made of the armorial bearings of the families of Davies, Davis, and Davys, amounting to more than fifty distinct coats, there occur the arms of *three* Sir John Davies or Davys, but there is nothing to distinguish which of them was *the* Sir John.

LLAW GYFFES.

*William Penn.*—Will MR. HEPWORTH DIXON, or some of your correspondents, be so good as to send a reply to this Query?

What was the name, and whose daughter was the lady to whom William Penn (the son of William Penn and Miss Springett) was married?

A. N. C.

*Who were the Writers in the North Briton?*—The *Athenæum* of Saturday, May 17, contains a very interesting article on the recently published *Correspondence of Horace Walpole with Mason*, in which certain very palpable hits are made as to the identity of Mason and Junius. In the course of the article the following Query occurs:

"In the second Part of the folio edition of the *North Briton* published by Bingley, in the British Museum, are inserted two folio pages of manuscript thus headed:—

"The Extraordinary  
NORTH BRITON.  
By W. M."

This manuscript is professedly a copy from a publication issued June 3rd, 1768, by Staples Steare, 93. Fleet Street, price three-pence. It is a letter addressed to Lord Mansfield, and an appeal in favour of Wilkes, on whom, the writer says, judgment is this day to be pronounced. It is written somewhat in the style of Junius. The satire is so refined that the reader does not at first suspect that it is satire,—as in Junius's *Letters*, wherein the satirical compliments to the King have been mistaken for praise, and quoted in proof of inconsistency.

"Who was this 'W. M.'? Who were the writers in the *North Briton?*—not only 'The Extraordinary' *North Briton*, published by Steare, but the genuine *North Briton*, published by Bingley. These questions may perhaps be very simple, and easily answered by persons better informed than ourselves."

As the inquiries of your correspondent W. M. S. (Vol. iii., p. 241.) as to the Wilkes MSS. and the writers of the *North Briton* have not yet been replied to, and this subject is one of great importance, will you allow me to recall attention to them?

F. S. A.

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## Minor Queries Answered.

"*Many a Word.*"—Your correspondent's observations are perfectly correct: we daily use quotations we know not where to find. Perhaps some of your friends may be able to reply whence

"Many a word, at random spoke  
Will rend a heart that's well-nigh broke."

S. P.

[The lines will be found in Walter Scott's *Lord of the Isles*, Canto V. St. 18.

"O! many a shaft, at random sent  
Finds mark the archer little meant!  
And many a word, at random spoken  
May soothe or wound a heart's that broken!"

*Roman Catholic Church* (Vol. iii., p. 168.)—Many thanks for your reference to the *Almanach du Clergé de France*; but as I have failed to obtain the requisite information through my booksellers, might I beg the additional favour of knowing what is the cost of the book, and where it can be procured?

E. H. A.

[The *Almanach* to which our correspondent refers is or was published by *Gaume frères à Paris*, and sold also by Grand, rue du Petit-Bourbon, 6, in the same city. Its price, judging from the size of the book, is about a couple of francs.]

*Tick* (Vol. iii., p. 357.)—MR. DE LA PRYME'S suggestion as to the origin of the expression "going tick" is ingenious; nevertheless I take it to be clear that "tick" is merely an abbreviation of ticket. (See Nares's *Glossary*, and Halliwell's *Dictionary of Archaic and Provincial Words*, under "Ticket.") In addition to the passages cited by them from Decker, Cotgrave, Stephens, and Shirley, I may refer to the Act 16 Car. II. c. 7. s. 3., which relates to gambling and betting "upon ticket or credit."

C. H. COOPER.

Cambridge, May 3. 1851.

[In the *Mirror for Magistrates*, p 421., we read:—

"Of *tickle credit* ne had bin the mischiefe."

"Tickle credit," says Pegge, "means easy credit, alluding to the credulity of Theseus."—*Anonymiana*, cent. ii. 44. Mr. Jon Bee, in his *Sportsman's Slang Dictionary*, gives the following definition:—

"*Tick*", credit in small quantities; usually *scored* up with chalk (called *ink* ironically), which being done with a sound resembling 'tick, tick, tick,' gives the appellation 'going to *tick*,' 'tick it up,' 'my *tick* is out,' 'no more *tick*!'"

*Hylles' Arithmetic*.—Having seen it mentioned in the public papers that a copy of the first edition of Cocker's *Arithmetic* (considered unique) was lately sold at an exceedingly high price by Messrs. Puttick and Simpson, I am induced to send you a copy of the title-page of an arithmetical work in my possession which seems a curiosity in its way; but whether unique or not, my slender bibliographical knowledge does not enable me to determine. It is as follows:

"The Arte of Vulgar Arithmeticke, both in Integers and Fractions, *devided into two Bookes, whereof the first is called Nomodidactus Numerorum*, and the second *Portus Proportionum*, with certeine Demonstrations, reduced into so plaine and perfect Method, *as the like hath not hetherto beene published in English*. Wherevnto is added a third Booke, entituled *Musa Mercatorum*: comprehending all the most necessarie and profitable Rules *vsed in the trade of Merchandise*. In all which three Bookes, the Rules, Precepts, and Maxims are *onely composed in meeter for the better retaining of them in memorie*, but also the operations, examples, demonstrations, and questions, *are in most easie wise expounded and explained, in the forme of a dialogue*, for the reader's more cleere vnderstanding. *A knowledge pleasant for Gentlemen, commendable for Capteines and Soldiers, profitable for Merchants, and generally necessarie for all estates and degrees*. Newly collected, digested, and in some part deuised by a *welwiller to the Mathematicals*."

"*Ecclesiasticus*, cap. 19.

"Learning unto fooles is as fetters on their feete and manicles vpon their right hand; but to the wise it is a Iewell of golde, and like a Bracelet vpon his right arme.

"*Boetius*. I. *Arith*. cap. 2.

"*Omnia quæcunque a primæua natura constructa sunt, Numerorum videntur ratione formata. Hoc enim fuit principale in animo conditoris exemplar*. Imprinted at London by *Gabriel Simson*, dwelling in Fleete Lane, 1600."

The volume (which is a small quarto of 270 folios) is dedicated "To the Right Honorable sir Thomas Sackuill, Knight, Baron of Buckhurst, Lord Treasurer of England," &c. &c., by Thomas Hylles.

Perhaps one or other of your correspondents will kindly inform me whether this volume is a rarity, and also oblige me with some information regarding Thomas Hylles, its author.

SN. DAVIE, Jun.

[Professor De Morgan, in his "*Arithmetical Books from the Invention of printing to the present Time*," describes Hylles' work "as a big book, heavy with mercantile lore;" and the author as being, "in spite of all his trifling, a man of learning." A list of the author's other works will be found in Watt's *Bibliotheca Britannica*, and Lowndes's *Bibliographer's Manual of English Literature*, under the word *Hills* (Thomas). See also Ames's *Typographical Antiquities*.]

## Replies.

### VILLENAGE.

(Vol. iii., p. 327.)

Your correspondent H. C. wishes to know whether bondage was a reality in the time of Philip and Mary; and, if so, when it became extinct. It was a reality much later than that, as several cases in the books will show. Dyer, who was appointed chief justice of the Court of Common Pleas in 1559, settled several in which man claimed property in his fellow-man, hearing arguments and giving judgment on the point whether one should be a "villein regardant" or a "villein in gross." Lord Campbell, in his *Lives of the Chief Justices*, gives the following, tried before Dyer, *C.J.*:

"A. B., seised in fee of a manor to which a villein was regardant, made a feoffment of one acre of the manor by these words: 'I have given one acre, &c., and further I have given and granted, &c., John S., my villein.' Question, 'Does the villein pass to the grantee as a villein in gross, or as a villein appendant to that acre?' The Court being equally divided in opinion, no judgment seems to have been given."—*Dyer*, 48 b. pl. 2.

Another action was brought before him under these circumstances:—Butler, Lord of the Manor of Badminton, in the county of Gloucester, contending that Crouch was his villein regardant, entered into certain lands, which Crouch had purchased in Somersetshire, and leased them to Fleyer. Crouch thereupon disseised Fleyer, who brought his action against Crouch, pleading that Butler and his ancestors were seised of Crouch and his ancestors as of villeins regardant, from time whereof the memory of man runneth not to the contrary. The jury found that Butler and his ancestors were seised of Crouch and his ancestors until the first year of the reign of Henry VII.; but, confessing themselves ignorant whether in point of law such seisin be an actual seisin of the defendant, prayed the opinion of the Court thereon. *Dyer, C.J.*, and the other judges agreed upon this to a verdict for the defendant, for "the lord having let an hundred years pass without

redeeming the villein or his issue, cannot, after that, claim them." (*Dyer*, 266. pl. 11.)

When Holt was chief justice of the King's Bench, an action was tried before him to recover the price of a slave who had been sold in Virginia. The verdict went for the plaintiff. In deciding upon a motion made in arrest of judgment, Holt, *C.J.*, said,—“As soon as a negro comes into England he is free: one may be a villein in England, but not a slave.” (*Cases temp. Holt*, 405.)

As to the period at which villenage in England became extinct, we find in *Litt.* (sec. 185.):—

“Villenage is supposed to have finally disappeared in the reign of James I., but there is great difficulty in saying when it ceased to be lawful, for there has been no statute to abolish it; and by the old law, if any freeman acknowledged himself in a court of record to be a villein, he and all his after-born issue and their descendants were villeins.”

{411}

Even so late as the middle of the eighteenth century, when the great Lord Mansfield adorned the bench, it was pleaded “that villenage, or slavery, had been permitted in England by the common law; that no statute had ever passed to abolish this *status*,” and that “although *de facto* villenage by birth had ceased, a man might still make himself a villein by acknowledgment in a court of record.” This was in the celebrated case of the negro Somerset, in which Lord Mansfield first established that “the air of England had long been too pure for a slave.” In his judgment he says,

“... Then what ground is there for saying that the *status* of slavery is now recognised by the law of England?... At any rate, villenage has ceased in England, and it cannot be revived.”—*St. Tr.*, vol. xx. pp. 1-82.

And Macaulay, in his admirable *History of England*, speaking of the gradual and silent extinction of villenage, then, towards the close of the Tudor period, fast approaching completion, says:

“Some faint traces of the institution of villenage were detected by the curious as late as the days of the Stuarts; nor has that institution ever to this hour been abolished by statute.”

TEE BEE.

*Villenage* (Vol. iii., p. 327.).—In reply to the question put by H. C., I beg to say that in Burton's *Leicestershire* (published in 1622), a copy of which is now before me, some curious remarks occur on this subject. Burton says, under the head of “Houghton-on-the-Hill,” that the last case he could find in print, concerning the claim to a villein, was in Mich. 9 & 10 Eliz. (*Dyer*, 266. b.), where one Butler, Lord of the Manor of Badminton in Gloucestershire, did claim one Crouch for his villein regardant to his said manor, and made an entry upon Crouch's lands in Somersetshire. Upon an answer made by Crouch, an *ejectione firmæ* was brought in the King's Bench; and upon the evidence it was moved, that as no seizure of the body had been made, or claim set up by the lord, for sixty years preceding, none could then be made. The Court held, in accordance with this, that no seizure could be made. I do not know what the reference means; perhaps some of your legal correspondents may do so.

JAYTEE.

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### MACLEAN NOT JUNIUS.

(Vol. iii., p. 378.)

Your correspondent ÆGROTUS (*antè*, p. 378.) is not justified in writing so confidently on a subject respecting which he is so little informed. He is evidently not even aware that the claims of Maclean have been ably and elaborately set forth by Sir David Brewster, and, as I think, conclusively, on the evidence, set aside in the *Athenæum*. He has, however, been pleased to new vamp some old stories, to which he gives something of novelty by telling them “with a difference.” I remember, indeed, four or five years since, to have seen a letter on this subject, written by Mr. Pickering, the bookseller, to the late Sir Harris Nicolas, in which the same statements were made, supported by the same authorities,—which, in fact, corresponded so exactly with the communication of ÆGROTUS, that I must believe either that your correspondent has seen that letter, or that both writers had their information from a common story-teller.

Respecting the “vellum-bound copy” locked up in the ebony cabinet in possession of the late Marquis of Lansdowne, Mr. Pickering's version came nearer to the authority; for he said, “*My informant saw the bound volumes and the cabinet when a boy.*” The proof then rests on the recollection of an Anonymous, who speaks positively as to what took place nearly half a century since; and this anonymous boy, we are to believe, was already so interested about Junius as to notice the fact at the time, and remember it ever after. Against the probabilities of this we might urge, that the present Marquis—who was born in 1780, and came to the title in 1809, is probably as old, or older than Anonymous; as much interested in a question believed by many persons, ÆGROTUS amongst them, intimately to concern his father, and quite as precocious, for he was Chancellor of the Exchequer in 1805—never saw or heard of either the volumes or the cabinet; and, as ÆGROTUS admits, after a search expressly made by his order, they could not be found. Further, allow me to remind you, that it is not more than six weeks since it was recorded in “NOTES AND QUERIES” that a “vellum-bound” Junius was lately sold at Stowe; and it is about two

months since I learnt, on the same authority, that a Mr. Cramp had asserted that vellum-bound copies were so common, that the printer must have taken the Junius copy as a pattern; so that, if ÆGROTUS's facts be admitted, they would prove nothing. There is one circumstance, however, bearing on this question, which perhaps ÆGROTUS himself will think entitled to some weight. It was not until 1812, when George Woodfall published the private letters of Junius, that the public first heard about "a vellum-bound" copy. If therefore the Anonymous knew before 1809 that some special interest did or would attach more to one vellum-bound book than another, he must be Junius himself; for Sampson Woodfall was dead, and when living had said nothing about it.

{412}

ÆGROTUS then favours us with the anecdote about "old Mr. Cox" the printer, and that Maclean corrected the proofs of *Junius' Letters* at his printing-office. Of course, persons acquainted with the subject have heard the story before, though not with all the circumstantialities now given. Where, I might ask, is the authority for this story? Who is responsible for it? But the emphatic question which common sense will ask is this: Why should Junius go to Mr. Cox's printing-office to correct his proofs? Where he wrote the letters he might surely have corrected the proofs. Why, after all his trouble, anxiety, and mystification to keep the secret, should he needlessly go to anybody's printing-office to correct the proofs, and thus wantonly risk the consequences?—in fact, go there and betray himself, as we are expected to believe he did? The story is absurd, on the face of it. But what authority has ÆGROTUS for asserting that Junius corrected proofs at all? Strong presumptive evidence leads me to believe that he did not: in some instances he could not. In one instance he specially desired to have a proof; but it was, as we now know, for the purpose of forwarding it to Lord Chatham. Junius was also anxious to have proofs of the Dedication and Preface, but it is by no means certain that he had them; the evidence tends to show that they were, at Woodfall's request, and to remove from his own shoulders the threatened responsibility, read by Wilkes: and the collected edition was printed from Wheble's edition, so far as it went, and the remainder from slips cut from the *Public Advertiser*, both corrected by Junius; but we have no reason to believe that Junius ever saw a proof, even of the collected edition,—many reasons that tend strongly to the contrary opinion. Under these circumstances, we are required to believe an anonymous story, which runs counter to all evidence, that we may superadd an absurdity.

Mr. Pickering further referred to Mr. Raphael West, as one who "could tell much on the subject." Here ÆGROTUS enlarges on the original, and tells us what this "much" consisted of. The story, professedly told by Benjamin West, about Maclean and Junius, on which Sir David Brewster founded his theory, may be found in Galt's *Life of West*. But Galt himself, in his subsequent autobiography, admits that the story told by West "does not relate the actual circumstances of the case correctly;" that is to say, Galt had found out, in the interval, that it was open to contradiction and disproof, and it has since been disproved in the *Athenæum*. So much for a story discredited by the narrator himself. Of these facts ÆGROTUS is entirely ignorant, and therefore proceeds by the following extraordinary circumstantialities to uphold it. "The late President of the Royal Academy knew Maclean; and his son, the late Raphael West, *told the writer of these remarks* [ÆGROTUS himself] that *when a young man* he had seen him [Maclean] in the evening at his father's house in Newman Street, and *once heard him repeat a passage in one of the letters which was not then published;*" and ÆGROTUS adds, "a more correct and veracious man than Mr. R. West could not be." So be it. Still it is strange that the President, who was said to have told his anecdote expressly to show that Maclean was Junius, never thought to confirm it by the conclusive proof of having read the letters before they were published! Further,—and we leave the question of extreme accuracy and *veraciousness* to be settled by ÆGROTUS,—the President West was born in 1738; he embarked from America for Italy in 1759; on his return he visited England in 1763, and such was the patronage with which he was welcomed, that his friends recommended him to take up his residence in London. This he was willing to do, provided a young American lady to whom he was attached would come to England. She consented; his father accompanied her, and they were married on the 2nd of September, 1765, at St. Martin's Church. Now Maclean embarked for India in December, 1773, or January, 1774, and was lost at sea, when "the young man," Master Raphael, could not have been more than seven years of age,—nay, to speak by the card, as Master Raphael heard one of Junius' letters read before it was published, and as the last was published in January, 1772, it follows, assuming that he was the eldest child, born in nine months to the hour, and that it was the very last letter that he heard read, he *may have been* five years and seven months old—a very "young man" indeed; or rather, all circumstances considered, as precocious a youth as he who found out the vellum-bound copy years before it was known to be in existence.

I regret to have occupied so much of your space. But speculation on this subject is just now the fashion. "NOTES AND QUERIES" is likely hereafter to become an authority, and if these circumstantial statements are admitted into its columns, they must be as circumstantially disproved.

M. J.

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## Replies to Minor Queries.

*The Ten Commandments* (Vol. iii., p. 166.).—The controversy on the division of the Ten Commandments between the Romanists and Lutherans on the one side, and the Reformers or Calvinists on the other, has been discussed in the following works—1. Goth (Cardinalis), *Vera Ecclesia, &c.*, Venet., 1750 (Art. xvi. § 7.); 2. Chamieri *Panstratia* (tom i. l. xxi. c. viii.); 3. Riveti *Opera* (tom. i. p. 1227., and tom. iii. *Apologeticus pro vera Pace Ecclesiastica contra H. Grotii*



*Votum.*); 4. Bohl*ii Vera divisio Decalogi ex infallibili principio accentuationis*; 5. Hackspanii *Notæ Philologicæ in varia loca S. Scripturæ*; 6. Pfeifferi *Opera* (Cent. i. Loc. 96.); 7. Ussher's *Answer to a Jesuit's Challenge (of Images) and his Sermon at Westminster before the House of Commons, out of Deuteronomy, chap. iv. ver. 15, 16., and Romans, chap. i. ver. 23.*; 8. Stillingfleet's *Controversies with Godden, Author of "Catholics no Idolaters," and with Gother, Author of "The Papist Misrepresented," &c.*

The earliest notices of the division of the Decalogue, are those of Josephus, lib. iii. c. 5. s. 5.; Philo-Judæus *de Decem Oraculis*; and the Chaldaic Paraphrase of Jonathan. According to these, the third verse of Exod. xx. contains the first commandment; the fourth, fifth, and sixth, the second. The same distinction was adopted by the following early writers:—Origen (*Homil. viii. in Exod.*), Greg. Nazienzen (*Carmina Mosis Decalogus*), Irenæus (lib. iii. c. 42.), Athanasius (*in Synopsi S. Scripturæ*), Ambrose (*in Ep. ad Ephes. c. vi.*).

It was first abandoned by Augustine, who was instigated to introduce this innovation by the unwarranted representation of the doctrine of the Trinity by the First Tablet containing three commandments. The schoolmen followed his example, and accommodated the words of God to the legislative requirements of their new divinity, progressive development, which terminated in the Church of Rome, in compelling them to command what He strictly prohibits (See Ussher's *Answer*.)

"Hath God himself any where declared this to be only an explication of the first commandment? Have the prophets or Christ and His apostles ever done it? How then can any man's conscience be safe in this matter? For it is not a trifling controversy whether it be a distinct commandment or an explication of the first; but the lawfulness or unlawfulness of the worship of images depends very much upon it, for if it be only an explication of the first, then, unless one takes images to be gods, their worship is lawful, and so the heathens were excused in it, who were not such idiots; but if it be a new and distinct precept, then the worshipping any image or similitude becomes a grievous sin, and exposes men to the wrath of God in that severe manner mentioned in the end of it. And it is a great confirmation that this is the true meaning of it, because all the primitive writers<sup>[20]</sup> of the Christian Church not only thought it a sin against this commandment, but insisted upon the force of it against those heathens who denied that they took their images for gods; and, therefore, this is a very insufficient account of leaving out the second commandment (that the people are in no danger of superstition or idolatry by it.)."—Stillingfleet's *Doctrines of the Church of Rome, 25. Of the Second Commandment.*

"If God allow the worship of the represented by the representation, he would never have forbidden that worship absolutely, which is unlawful only in a certain respect."—*Ibid. Answer to the Conclusion.*

With your permission I shall return to this subject, not of Images, but of the Second Commandment, in reply to MR. GATTY'S Queries on the division at present adopted by the Jews, &c.

T. JONES.

Chetham's Library, Manchester.

**Footnote 20:**[\(return\)](#)

Thus St. Augustine himself: "In the first commandment, any similitude of God in the figments of men is forbidden to be worshipped, not because God hath not an image, but because no image of Him ought to be worshipped, but that which is the same thing that He is, nor yet that for Him but with Him."—See what is further cited from Augustine by Ussher in his *Answer*.

*Mounds, Munts, Mount* (Vol. iii., p. 187.).—If R. W. B. will refer to Mr. Lower's paper on the "Iron Works of the County of Sussex" in the second volume of the *Sussex Archæological Collections*, he will find that iron works were carried on in the parish of Maresfield in 1724, and probably much later. It is therefore probable that the lands which he mentions have derived their names from the pit-mounts round the mouths of the pits through which the iron ore was raised to the surface. In Staffordshire and Shropshire the term *mount* is used to denote fire-clay of an inferior kind, which makes a large part of every coal-pit mount in those counties. If the same kind of fire-clay was found in the iron mines of Sussex, it is not necessary to suggest the derivation of the word *mount*.

I take this opportunity of suggesting to MR. ALBERT WAY that the utensil figured in page 179. of the above-mentioned work is not an ancient mustard-mill, but the upper part of an iron mould in which cannon-shot were cast. The iron tongs, of which a drawing is given in page 179., were probably useful for the purpose of drawing along a floor recently cast shot while they were too hot to be handled.

V. X. Y.

*San Graal* (Vol. iii., pp 224. 281.).—Roquefort's article of nine columns in his *Glos. de la L. Rom.*, is decisive of the word being derived from *Sancta Cratera*; of *Graal, Gréal*, always having meant a vessel or dish and of all the old romancers having understood the expression in the same

meaning, namely, *Sancta Cratera, le Saint Graal, the Holy Cup or Vessel*, because, according to the legend, Christ used it at the Paschal Supper; and Joseph of Arimathea afterwards employed it to catch the blood flowing from his wounds. Many cities formerly claimed the honour of possessing this fabulous relic. Of course, as Price shows, it was an old Oriental magic-dish legend, imitated in the West.

GEORGE STEPHENS.

Stockholm.

*Epitaph on the Countess of Pembroke* (Vol. iii., pp 262. 307.).—It has been asserted that the second part of this epitaph was written by Lady Pembroke's son; among whose poems, which were published in 1660, the whole piece was included. (Park's *Walpole*, ii. 203. *note*; Gifford's *Ben Jonson*, viii. 337.) But it is notorious, that no confidence whatever can be placed in that volume (see this shown in detail in Mr. Hannah's edit. of *Poems by Wotton and Raleigh*, pp. 61. 63.); nor have we any right to distribute the two parts between different authors. There are at least *four* old copies of the whole; two in MSS. which are referred to by Mr. Hannah; the one in Pembroke's *Poems*; and the one in that Lansdowne MS., where it is ascribed to William Browne. Brydges assigned it to Browne, when he published his *Original Poems* from that MS. at the Lee Priory Press in 1815, p. 5. Upon the whole, there seems to be more direct evidence for Browne than any other person.

R.

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## MISCELLANEOUS.

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

*A History of the Articles of Religion: to which is added a Series of Documents from A.D. 1536 to A.D. 1615; together with Illustrations from Contemporary Sources*, by Charles Hardwick, M.A., is the title of an octavo volume, in which the author seeks to supply a want long felt, especially by students for Holy Orders; namely, a work which should show not the *doctrine* but the *history* of the Articles. For, as he well observes, while many have enriched our literature by expositions of the *doctrine* of the Articles, "no regular attempt has been made to illustrate the framing of the Formulary itself, either by viewing it in connection with the kindred publications of an earlier and a later date, or still more in its relation to the period out of which it originally grew." This attempt Mr. Hardwick has now made very successfully; and it is because his book is historical and not polemical, that we feel called upon to notice it, and to bear our testimony to its interest, and its value to that "large class of readers who, anxious to be accurately informed upon the subject, are precluded from consulting the voluminous collectors, such as Strype, Le Plat, or Wilkins." Such readers will find Mr. Hardwick's volume a most valuable handbook.

A practical illustration that "union is strength," is shown by a volume which has just reached us, entitled, *Reports and Papers read at the Meetings of the Architectural Societies of the Archdeaconry of Northampton, the Counties of York and Lincoln, and of the Architectural and Archæological Societies of Bedfordshire and St. Alban's during the Year MDCCCL. Presented gratuitously to the Members*. Had each of these Societies, instead of joining with its fellows, put forth a separate Report, the probability is, it would not only have involved such Society in an expense far beyond what it would be justified in incurring, but the Report itself would not have excited half the interest which will now be created by a comparison of its papers with those of its associate Societies; while, with the reduced expense, the benefit of a larger circulation is secured. The volume is one highly creditable to the Societies, and to the authors of the various communications which are to be found in it.

Messrs. Puttick and Simpson (191. Piccadilly) will be engaged on Monday and two following days in the Sale of a Library rich in works on every branch of what is now known as Folk Lore and Popular Antiquities, and which may certainly, and with great propriety, be styled "a very curious collection." The mere enumeration of the various subjects on the title-page of the Catalogue, ranging, as they do, from Mesmerism and Magic, to Celestial Influences, Phrenology, Physiognomy, &c., might serve for the Table of Contents to a History of Human Weakness.

BOOKS RECEIVED.—*Neander's History of the Planting and Training of the Christian Church by the Apostles, translated from the third edition of the original German by J. E. Ryland*, is the fourth volume of the Standard Library which Mr. Bohn has devoted to translations of the writings of Neander; the first and second being his *Church History*, in two volumes, and the third his *Life of Christ*.—*Cosmos, a Sketch of the Physical Description of the Universe by Alexander Von Humboldt, translated from the German by E. C. Otté*, vol. iii., is the new volume of Bohn's Scientific Library, and completes his edition of the translation of the great work of the Prussian philosopher.

CATALOGUES RECEIVED.—Adam Holden's (60. High Street, Exeter) Catalogue Part XXXI. of Books in every Department of Literature; J. Wheldon's (4. Paternoster Row) Catalogue Part III. for 1851, of a valuable Collection of Topographical Books; J. Rowsell's (28. Great Queen Street) Catalogue No. XLIII. of a select Collection of Second-hand Books.

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## BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

DIANA (ANTONINUS) COMPENDIUM RESOLUTIONEM MORALIUM. Antwerp.-Colon. 1634-57.

PASSIONAEL EFTE DAT LEVENT DER HEILIGEN. Folio. Basil, 1522.

CARTARI—LA ROSA D'ORO PONTIFICIA. 4to. Rome, 1681.

BROEMEL, M. C. H., FEST-TANZEN DER ERSTEN CHRISTEN. Jena, 1705.

THE COMPLAYNT OF SCOTLAND, edited by Leyden. 8vo. Edin. 1801.

THOMS' LAYS AND LEGENDS OF VARIOUS NATIONS. Parts I. to VII. 12mo. 1834.

L'ABBÉ DE SAINT PIERRE, PROJET DE PAIX PERPETUELLE. 3 Vols. 12mo. Utrecht, 1713.

CHEVALIER RAMSAY, ESSAI DE POLITIQUE, où l'on traite de la Nécessité, de l'Origine, des Droits, des Bornes et des différentes Formes de la Souveraineté, selon les Principes de l'Auteur de Télémaque. 2 Vols. 12mo. La Haye, without date, but printed in 1719.

The Same. Second Edition, under the title "Essai Philosophique sur le Gouvernement Civil, selon les Principes de Fénelon," 12mo. Londres, 1721.

PULLEN'S ETYMOLOGICAL COMPENDIUM, 8vo.

COOPER'S (C. P.) ACCOUNT OF PUBLIC RECORDS, 8vo. 1822. Vol. I.

LINGARD'S HISTORY OF ENGLAND. Sm. 8vo. 1837. Vols. X. XI. XII. XIII.

MILLER'S (JOHN, OF WORCESTER COLL.) SERMONS. Oxford, 1831 (or about that year).

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{415}

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RECORD OF EXISTING MONUMENTS. *We hope next week to return to this important subject. In the meantime, Mr. A. J. Dunkin, of Dartford, announces that the first part of his MONUMENT. ANGLIC. is in the press, and will be published in July.*

REPLIES RECEIVED.—*Meaning of Crambe—Ex Pede Herculem—Cardinal Azolin—Charles Lamb's Epitaph—Poem on the Grave—Bunyan and the Visions of Hell—Colfabias—Coptic Language—Benedicite—Amicus Plato—Doctrine of the Resurrection—Registry of Dissenting Baptisms—The Bellman—Babington's Conspiracy—Epitaph—Quotations—Prayer of Mary Queen of Scots—Robertii Sphæria—Ob—Blake Family—To endeavour oneself—Cart before the Horse—Anonymous Ravennas—Family of Sir J. Banks—Mind your P's and Q's—Mazer Wood.*

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*arrangement, which will enable them to receive* NOTES AND QUERIES *in their Saturday parcels.*

*Errata.*—Page 380. col. 1. lines 12. and 13. for "*Prichard*" read "*Richards*;" p. 389., in the Query on the "*Blake Family*," for "*Bishop's Hall*" read "*Bishop's Hull*;" p. 390. col. 2. l. 29., for "*fragments*" read "*payments*;" and l. 30., for "*South Green*" read "*South Lynn*;" p. 393. col. 2. l. 11., for "*Turners*" read "*Tamers*."

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