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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 223,
FEBRUARY 4, 1854 ***

Transcriber's note: Typographical errors have been corrected. They appear in the text like this, and the original will appear when the mouse pointer is moved over the marked passages. Archaic spellings have been retained. Sections in Greek and Hebrew will yield a transliteration when the pointer is moved over them. Examples: παιδαγωγός and דנל.

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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. 223.

SATURDAY, FEBRUARY 4. 1854.

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- III. MISSIONS IN POLYNESIA.
- IV. M. GUIZOT.
- V. RELIGION OF THE CHINESE REBELS.
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The Publications for the year 1851-2 were:

52. PRIVY PURSE EXPENSES of CHARLES II. and JAMES II. Edited by J. Y. AKERMAN, Esq., Sec. S.A.

53. THE CHRONICLE OF THE GREY FRIARS OF LONDON. Edited from a MS. in the Cottonian Library by J. GOUGH NICHOLS, Esq., F.S.A.

54. PROMPTORIUM: An English and Latin Dictionary of Words in Use during the Fifteenth Century, compiled chiefly from the Promptorium Parvulorum. By ALBERT WAY, Esq., M.A., F.S.A. Vol. II. (M to R.) (*Now ready.*)

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55. THE SECOND VOLUME OF THE CAMDEN MISCELLANY, containing, 1. Expenses of John of Brabant, 1292-3; 2. Household Accounts of Princess Elizabeth, 1551-2; 3. Requeste and Suite of a True-hearted Englishman, by W. Cholmeley, 1553; 4. Discovery of the Jesuits' College at Clerkenwell, 1627-8; 5. Trelawny Papers; 6. Autobiography of Dr. William Taswell.—Now ready for delivery to all Members not in arrear of their Subscription.

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LONDON, SATURDAY, FEBRUARY 4, 1854.

Notes.

DRYDEN ON SHAKSPERE.

"Dryden may be properly considered as the father of English criticism, as the writer who first taught us to determine upon principles the merit of composition."—Samuel JOHNSON.

No one of the early prose testimonies to the genius of Shakspeare has been more admired than that which bears the signature of John Dryden. I must transcribe it, accessible as it is elsewhere, for the sake of its juxtaposition with a less-known metrical specimen of the same nature.

"He [Shakspeare] was the man who of all modern, and perhaps ancient poets, had the largest and most comprehensive soul. All the images of nature were still present to him, and he drew them not laboriously, but luckily: when he describes any thing, you more than see it, you feel it too. Those who accuse him to have wanted learning, give him the greater commendation: he was naturally learned; he needed not the spectacles of books to read nature; he looked inwards, and found her there. I cannot say he is every where alike; were he so, I should do him injury to compare him with the greatest of mankind. He is many times flat, insipid; his comic wit degenerating into clenches, his serious

swelling into bombast. But he is always great when some great occasion is presented to him: no man can say he ever had a fit subject for his wit, and did not then raise himself as high above the rest of poets,

'Quantùm lenta solent inter viburna cupressi.'"

John DRYDEN, *Of dramattick poesie, an essay.*
London, 1668. 4to. p. 47.

The metrical specimen shall now take its place. Though printed somewhat later than the other, it has a much better chance of being accepted as a rarity in literature.

Prologue to IULIUS CÆSAR.

"In country beauties as we often see
Something that takes in their simplicity,
Yet while they charm they know not they are fair,
And take without their spreading of the snare—
Such artless beauty lies in *Shakespear's* wit;
'Twas well in spite of him whate'r he writ.
His excellencies came, and were not sought,
His words like casual atoms made a thought;
Drew up themselves in rank and file, and writ,
He wondering how the devil it were, such wit.
Thus, like the drunken tinker in his play,
He grew a prince, and never knew which way.
He did not know what trope or figure meant,
But to persuade is to be eloquent;
So in this *Cæsar* which this day you see,
Tully ne'er spoke as he makes *Anthony*.
Those then that tax his learning are to blame,
He knew the thing, but did not know the name;
Great *Johnson* did that ignorance adore,
And though he envied much, admir'd him more.
The faultless *Johnson* equally writ well;
Shakespear made faults—but then did more excel.
One close at guard like some old fencer lay,
'T'other more open, but he shew'd more play.
In imitation *Johnson's* wit was shown,
Heaven made *his* men, but *Shakespear* made his own.
Wise *Johnson's* talent in observing lay,
But others' follies still made up his play.
He drew the like in each elaborate line,
But *Shakespear* like a master did design.
Johnson with skill dissected human kind,
And show'd their faults, that they their faults might find;
But then, as all anatomists must do,
He to the meanest of mankind did go,
And took from gibbets such as he would show.
Both are so great, that he must boldly dare
Who both of them does judge, and both compare;
If amongst poets one more bold there be,
The man that dare attempt in either way, is he."

Covent Garden drolery, London, 1672. 8^o p. 9.

A short historical comment on the above extracts is all that must be expected. The rest shall be left to the critical discernment of those persons who may be attracted by the heading of this Note—*Dryden on Shakspeare*.

When Johnson wrote his preface to Shakspeare, he quoted the *first* of the above extracts to prove that the plays were once admired without the aid of comment. This was written in 1765. In 1769 Garrick placed the same extract at the head of his collection of *undeniable* prose-testimonies to the genius of Shakspeare. Johnson afterwards pronounced it to be "a perpetual model of encomiastic criticism;" and Malone quoted it as an *admirable character* of Shakspeare. Now, *admirable* as it is, I doubt if it can be considered as expressive of the deliberate opinion of Dryden. The essayist himself, in his epistolary address to lord Buckhurst, gives a caution on that point. He observes, "All I have said is problematical." In short, the essay *Of dramattick poesie* is in the form of a dialogue—and a dialogue is "a chace of wit kept up on both sides."

I proceed to the second extract.—Who wrote the *Prologue to Julius Cæsar*? To what master-hand are we to ascribe this twofold specimen of psychologic portraiture? Take up the dramatic histories of Langbaine and Baker; take up the *Theatrical register* of the reverend Charles Burney; take up the voluminous *Some account* of the reverend John Genest; examine the mass of commendatory verses in the twenty-one-volume editions of Shakspeare; examine also the commendatory verses in the nine-volume edition of Ben. Jonson. Here is the result: Langbaine

calls attention to the prologue in question as an *excellent prologue*, and Genest repeats what had been said one hundred and forty years before by Langbaine. There is not the slightest hint on its authorship.

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I must therefore leave the stronghold of facts, and advance into the of conjecture. *I ascribe the prologue to John Dryden.*

It appears by the list of plays altered from Shakspeare, as drawn up by Steevens and Reed, that *Julius Cæsar* had been altered by sir William D'Avenant and Dryden jointly, and acted at the Theatre-royal in Drury-lane. It would therefore seem probable that one of those poets wrote the *prologue* on that occasion. Nevertheless, it does not appear in the works of either poet.

The *Works* of sir William D'Avenant were edited by Mr. Herringman, with the sanction of lady D'Avenant, in 1673; and its exclusion so far decides the question.

The non-appearance of it in the *Poems* of Dryden, as published by Mr. Tonson in 1701, is no disproof of the claim which I advocate. The volume contains only twenty prologues and epilogues—but Dryden wrote *twice* that number!

I shall now produce some circumstantial evidence in favour of Dryden. It is derived from an examination of the volume entitled *Covent Garden drolery*. This small volume contains twenty-two prologues or epilogues, and more than fifty songs—all anonymous, but said to be written by the *refinedest wits of the age*. We have, 1. A prologue and epilogue to the *Maiden queen* of Dryden—not those printed in 1668; 2. A prologue and epilogue to the *Parson's wedding* of Thomas Killigrew; 3. A prologue and epilogue to the *Marriage à la mode* of Dryden—printed with the play in 1673; 4. The prologue to *JULIUS CÆSAR*; 5. A prologue to the *Wit without money* of Beaumont and Fletcher—printed in the *Poems* of Dryden, 1701; 6. A prologue to the *Pilgrim* of Fletcher—not that printed in 1700. These pieces occupy the first twelve pages of the volume. It cannot be requisite to give any further account of its contents.

I waive the question of internal evidence; but have no misgiving, on that score, as to the opinion which may henceforth prevail on the validity of the claim now advanced in favour of Dryden.

Sir Walter Scott observes, with reference to the essay *Of dramattick poesie*, "The contrast of Ben. Jonson and Shakspeare is peculiarly and strikingly felicitous." He could have said no less—whatever he might have said as to its authorship—had he seen the *Prologue to Julius Cæsar*.

BOLTON CORNEY.

PARTY SIMILES OF THE SEVENTEENTH CENTURY:—NO. I. "FOXES AND FIREBRANDS." NO. II. "THE TROJAN HORSE."

(Continued from Vol. viii., p. 488.)

The following works I omitted to mention in my last Note from want of room. The first is by that *amiable* Nimrod, John Bale, Bishop of Ossory:

"Yet a Course at the Romyshe Foxe, &c. Compyled by Johan Harrison. Zurich. 1543. 4to."

The four following are by William Turner, M.D., who also wrote under an assumed name:

"The Huntyng of the Romishe Foxe, &c. By William Wraughton. Basil. 1543."

"The Rescuynge of the Romishe Foxe, &c. Winchester. 1545. 8vo."

"The Huntyng of the Romyshe Wolfe. 8vo. 1554(?)."

"The Huntyng of the Foxe and Wolfe, &c. 8vo."

The next is the most important work, and I give the title in full:

"The Hunting of the Romish Fox, and the Quenching of Sectarian *Firebrands*. Being a Specimen of Popery and Separation. Collected by the Honourable Sir James Ware, Knight, out of the Memorials of Eminent Men, both in Church and State: A. B. Cranmer, A. B. Usher, A. B. Parker, Sir Henry Sidney, A. B. Abbot, Lord Cecil, A. B. Laud, and others. And now published for the Public Good. By Robert Ware, Gent. Dublin. 1683. 12mo. pp. 248."

The work concludes with this paragraph:

"Now he that hath given us all our hearts, give unto His Majesties subjects of these nations *an heart of unity*, to quash division and separation; *of obedience*, to quench the fury of rebellious firebrands; and *a heart of constancy* to the Reformed Church of England, the better to expel Popery, and to confound dissention. *Amen.*"

The last work, with reference to the first simile of my note, which I shall mention, is that by

Zephaniah Smith, one of the leaders of the English Antinomians:

"The Doome of Heretiques; or a Discovery of Subtle Foxes who wer tyed Tayle to Tayle, and crept into the Church to doe Mischiefe, &c. Lond. 1648." [1]

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With regard to the second simile, see—

"The Trojan Horse, or the Presbyterian Government Unbowelled. London. 1646. 4to. By Henry Parker of Lincoln's Inn."

"Comprehension and Toleration Considered, in a Sermon on Gal. ii. 5. By Dr. South."

"Remarks on a Bill of Comprehension. London. 1684. By Dr. Hickes."

"The New Distemper, or The Dissenters' Usual Pleas for Comprehension, Toleration, and the Renouncing the Covenant, Considered and Discussed. Non Quis sed Quid. London. 1680. 12mo. Second Edition. Pp. 184. (With a figurative frontispiece, representing the 'Ecclesia Anglicana.')

The first edition was published in 1675. Thomas Tomkins, Fellow of All Souls' College, was the author; but the two editions are anonymous.

As to the Service Book, see the curious work of George Lightbodie:

"Against the Apple of the Left Eye of Antichrist; or The Masse-Booke of Lurking Darknesse (*The Liturgy*), making Way for the Apple of the Right Eye of Antichrist, the Compleate Masse-Booke of Palpable Darknesse. London. 1638. 8vo."

Baylie's *Parallel* (before referred to) was a popular work; it was first printed London, 1641, in 4to.; and reprinted 1641, 1642, 1646, 1661.

As to "High Church" and "Low Church," see an article in the *Edinburgh Review* for last October, on "Church Parties," and the following works:

"The True Character of a Churchman, showing the False Pretences to that Name. By Dr. West." (No date. 1702?) Answered by Sacheverell in "The Character of a Low Churchman. 4to. 1702." "Low Churchmen vindicated from the Charge of being no Churchmen. London. 1706. 8vo. By John Handcock, D.D., Rector of St. Margaret's, Lothbury."

"Inquiry into the Duty of a Low Churchman. London. 1711. 8vo." (By James Peirce, a Nonconformist divine, largely quoted in *The Scourge*: where he is spoken of as "A gentleman of figure, of the most apostolical moderation, of the most Christian temper, and is esteemed as the Evangelical Doctor of the Presbyterians in this kingdom," &c.—P. 342.)

He also wrote:

"The Loyalty, Integrity, and Ingenuity of High Churchmen and Dissenters, and their respective Writers, Compared. London. 1719. 8vo."

See also the following periodical, which Lowndes thus describes:

"*The Independent Whig*. From Jan. 20, 1719-20, to Jan. 4, 1721. 53 Numbers. London. Written by Gordon and Trenchard in order to oppose the High Church Party; 1732-5, 12mo., 2 vols.; 1753, 12mo., 4 vols."

Will some correspondent kindly furnish me with the date, author's name, &c., of the pamphlet entitled *Merciful Judgments of High Church Triumphant on Offending Clergymen and others in the Reign of Charles I.*? [2]

I omitted Wordsworth's lines in my first note:

"High and Low,
Watchwords of party, on all tongues are rife;
As if a Church, though sprung from heaven, must owe
To opposites and fierce extremes her life;—
Not to the golden mean and quiet flow
Of truths, that soften hatred, temper strife."

Wordsworth, and most Anglican writers down to Dr. Hook, are ever extolling the Golden Mean and the moderation of the Church of England. A fine old writer of the same Church (Dr. Joseph Beaumont) seems to think that this love of the Mean can be carried too far:

"And witty too in self-delusion, we
Against highstreined piety can plead,
Gravely pretending that extremity
Is Vice's clime; that by the Catholick creed

Of all the world it is acknowledged that
The temperate *mean* is always Virtue's seat.
Hence comes the race of mongrel goodness: hence
Faint tepidness usurpeth fervour's name;
Hence will the earth-born meteor needs commence,
In his gay glaring robes, sydereal flame;
Hence foolish man, if moderately evil,
Dreams he's a saint because he's not a devil."

Psyche, cant. xxi. 4, 5.

{98} Cf. Bishop Taylor's *Life of Christ*, part i. sect. v. 9.

JARLITZBERG.

Nov. 28, 1853.

P.S.—Not having the fear of Sir Roger Twisden or MR. THOMAS COLLIS before my eyes, I advisedly made what the latter gentleman is pleased to term a "loose statement" (Vol. viii., p. 631.), when I spoke of the Church of England separating from Rome. As to the Romanists "conforming" for the first twelve (or as some have it nineteen) years of Elizabeth's reign, the less said about that the better for both parties, and especially for the dominant party.^[3]

MR. COLLIS'S dogmatic assertions, that the Roman Catholics "conformed" for the twelve years, and that Popes Paul IV. and Pius IV. offered to confirm the Book of Common Prayer if Elizabeth would acknowledge the papal supremacy, are evidently borrowed, word for word, from Dr. Wordsworth's^[4] *Theophilus Anglicanus*, cap. vii. p. 219. A careful examination of the evidence adduced in support of the latter assertion, shows it to be of the most flimsy description, and refers it to its true basis, viz. *hearsay*: the reasoning and inferences which prop the evidence are equally flimsy.

Fuller, speaking of this report, says that it originated with "some who love to feign what they cannot find, that they may never appear to be at a loss." (*Ch. Hist.*, b. ix. 69.)

As the question at issue is one of great historical importance, I am prepared, if called on, to give a summary of the case in all its bearings; for the present I content myself with giving the following references:

"Sir Roger Twisden's Historical Vindication of the Church of England in point of Schism, as it stands separated from the Roman. Lond. 1675."—P. 175.

"Bp. Andrewes' Tortura Torti. Lond. 1609."—P. 142.

"Parallel Torti et Tortoris."—P. 241.

"Abp. Bramhall ag. Bp. Chal."—Ch. ii. (vol. ii. p. 85., Oxf. ed.)

"Sir E. Cook's Speech and Charge at Norwich Assizes. 1607."

"Babington upon Numbers. Lond. 1615."—Ch. vii. § 2. p. 35.

"Servi Fidelis subdito infideli Responsis, apud Johannem Dayum. Lond. 1573." (In reply to Saunders' *De Visibili Monarchia*.)

"Camd. Annal. an. 1560. Lond. 1639."—Pt. i. pp. 47. 49.

(See also Heylin, 303.; Burnet, ii. 387.; Strype, *Annal.* ch. xix.; Tierney's *Dodd*, ii. 147.)

The letter which the pontiff *did* address to Elizabeth is given in Fuller, ix. 68., and Dodd, ii. app. xlvi. p. cccxxi.

N.B.—In the P.S. to my last note, "N. & Q.," Vol. viii., p. 156., was a misprint for Vol. v.

Footnote 1: (return)

The titles of these books remind one of "a merry disport," which formerly took place in the hall of the Inner Temple. "At the conclusion of the ceremony, a huntsman came into the hall bearing a fox, a pursenet, and a cat, both bound at the end of a staff, attended by nine or ten couples of hounds with the blowing of hunting-horns. Then were the fox and cat set upon and killed by the dogs beneath the fire, to the no small pleasure of the spectators." One of the masque-names in this ceremony was "Sir Morgan Mumchance, of Much Monkery, in the county of Mad Popery."

In *Ane Compendious Booke of Godly and Spiritual Songs*, Edinburgh, 1621, printed from an old copy, are the following lines, seemingly referring to some such pageant:

"The Hunter is Christ that hunts in haist,
The Hunds are Peter and Pawle,
The Paip is the Fox, Rome is the Rox
That rubbis us on the gall."

See Hone's *Year-Book*, p. 1513.

The symbolism of the brute creation is copiously employed in Holy Scripture and in ancient writings, and furnishes a magazine of arms in all disputes and party controversies. Thus, the strange sculptures on *misereres*, &c. are ascribed to contests between the secular and regular clergy: and thus Dryden, in his polemical poem of *The Hind and the Panther*, made these two animals symbolise respectively the Church of Rome and the Church of England, while the Independents, Calvinists, Quakers, Anabaptists, and other sects are characterised as wolves, bears, boars, foxes—all that is odious and horrible in the brute creation.

"A Jesuit has collected *An Alphabetical Catalogue of the Names of Beasts by which the Fathers characterised the Heretics*. It may be found in *Erotemata de malis ac bonis Libris*, p. 93., 4to., 1653, of Father Raynaud. This list of brutes and insects, among which are a variety of serpents, is accompanied by the names of the heretics designated." (See the chapter in D'Israeli's *Curios. Lit.* on "Literary Controversy," where many other instances of this kind of complimentary epithets are given, especially from the writings of Luther, Calvin, and Beza.)

Footnote 2: (return)

[We are enabled to give the remainder of the title and the date:—"Together with the Lord Falkland's Speech in Parliament, 1640, relating to that subject: London, printed for Ben. Bragg, at the Black Raven in Paternoster Row. 1710."—ED.]

Footnote 3: (return)

See the authorities given by Mr. Palmer, *Church of Christ*, 3rd ed., Lond. 1842, pp. 347-349.; and Mr. Percival *On the Roman Schism*: see also Tierney's *Dodd*, vols. ii. and iii.

A full and impartial history of the "conformity" of Roman Catholics and Puritans duping the penal laws is much wanting, especially of the former during the first twelve years of Elizabeth. With the Editor's permission I shall probably send in a few notes on the latter subject, with a list of the works for and against outward conformity, which was published during that period. (See Bp. Earle's character of "A Church Papist," *Microcosmography*, Bliss's edition, p. 29.)

Footnote 4: (return)

It is painful to see party spirit lead aside so learned and estimable a man as Dr. Wordsworth, and induce him to convert a ridiculous report into a grave and indisputable matter of fact. The more we know, the greater is our reverence for accuracy, truthfulness, and candour; and the older we grow in years and wisdom, the more we estimate that glorious motto—*Audi alteram partem*.

What are our ordinary histories of the Reformation from Burnet to Cobbett but so many caricatures? Would that there were more Maitlands in the English Church, and more Pascals and Pugins in the Roman!

Let me take this occasion to recommend to the particular attention of all candid inquirers a little brochure, by the noble-minded writer last named, entitled *An Earnest Address on the Establishment of the Hierarchy*, by A. Welby Pugin: Lond. Dolman, 1851. And let me here inquire whether this lamented writer completed his *New View of an Old Subject; or, the English Schism impartially Considered*, which he advertised as in preparation?

I should mention, perhaps, that Sir Roger Twisden's book was reprinted in 1847: I have, however, met with the original edition only.

DUTCH EAST INDIA COMPANY.—SLAVERY IN ENGLAND.

Having come across an old *Daily Post* of Thursday, August 4, 1720, I send you the following cuttings from it, which perhaps you may think worth insertion:

"Hague, August 9.

"It was on the 5th that the first of our East-India ships appear'd off of the Texel, four of the ships came to an anchor that evening, nine others kept out at sea till day-light, and came up with the flood the next morning, and four more came in this afternoon; but as they belong to the Chambers of Zealand, and other towns, its thought they will stand away for the Maese. This fleet is very rich, and including the single ship which arriv'd about a fortnight since, and one still expected, are valued at near seven millions of guilders prime cost in the Indies, not reckoning the freight or value at the sale, which may be suppos'd to make treble that sum."

"We have an account from Flanders, that two ships more are come in to Ostend for the new East India Company there; it is said, these ships touch no where after they quit the coast of Malabar till they come upon the coast of Guinea, where they put in for fresh water; and as for those which come from China, they water on the bank of the Island of Ceylon, and again on the east shore of Madagascar; but that none of them touch either at the Cape de bon Esperance, or at St. Helena, not caring to venture falling into the hands of any of the Dutch or other nations trading to the east. These ships they say are

exceedingly rich, and the captains confirm the account of the treaty which one of their former captains made with the Great Mogul, for the settling a factory on his dominions, and that with very advantageous conditions; what the particulars may be we yet know not."

"Went away the 22d of July last, from the house of William Webb in Limehouse Hole, a negro man, about twenty years old, call'd Dick, yellow complexion, wool hair, about five foot six inches high, having on his right breast the word HARE burnt. Whoever brings him to the said Mr. Webb's shall have half a guinea reward, and reasonable charges."

JAMES GRAVES.

Kilkenny.

ORIGINAL ROYAL LETTERS TO THE GRAND MASTERS OF MALTA.

(Continued from Vol. viii., p. 558.)

I am now enabled to forward, according to my promise, literal translations, so far as they could be made, of three more letters, which were written in the Latin language, and addressed by Henry VIII. to the Grand Masters of Malta. The first two were directed to Philip de Villiers L'Isle Adam, and the last to his successor Pierino Dupont, an Italian knight, who, from his very advanced age, and consequent infirmity, was little disposed to accept of the high dignity which his brethren of the Order of St. John of Jerusalem had unanimously conferred upon him. The life of Dupont was spared "long enough," not only for him to take an active part in the expedition which Charles V. sent against Tunis at his suggestion, to reinstate Muley Hassan on the throne of that kingdom, but also to see his knights return to the convent covered with glory, and galleys laden with plunder.

No. IV. Fol. 6th.

Henry by the Grace of God, King of England and France, Defender of the Faith, and Lord of Ireland, to our Reverend Father in Christ, Dominus F. de Villiers L'Isle Adam, our most dear friend—Greeting:

For a long period of time, Master Peter Vanes, of *Luca*, has been serving as private secretary; and as we have always found his service loving and faithful, we not only love him from our heart, and hold him dear, but we are also extremely desirous of his interest and advancement. As he has declared to us that his most ardent wish is by our influence and favour to be in some way invested with honour in his own country, we have most willingly promised to do for him in this matter whatever lay in our power; and we trust that from the good offices which your most worthy Reverence has always received from us, this our desire with regard to promoting the aforesaid Master Peter will be furthered, and the more readily on this account, because what we beg for may be granted without injury to any one. Since, then, a certain Dominus Livius, concerning whom your Reverend Lordship will be more fully informed by our same Secretary, is in possession of a Priory in the Collegiate Church of SS. John and Riparata in the city of *Luca*, we most earnestly desire that the said Livius, through your Reverend Lordship's intercession, may resign the said Priory and Collegiate Church to our said Latin Secretary, on this condition, however, that your Reverend Lordship, as a special favour to us, will provide the said Dominus Livius with a Commandery of equal or of greater value. We therefore most earnestly entreat that you will have a care of this matter, so that we may obtain the object of our wishes; and we shall be greatly indebted to your Reverend Lordship, to whom, when occasion offers, we will make a return for the twofold favour, in a matter of like or of greater moment.

May all happiness attend you.
From our palace of Greenwich,
13th day of January, 1526,
Your good friend,
HENRY REX.

No. V. Fol. 9th.

Henry by the Grace of God, King of England and France, Defender of the Faith, and Lord of Ireland, to our Reverend Father in Christ, Dominus F. de Villiers L'Isle Adam, our most dear friend—Greeting:

Although, by many proofs, we have often before been convinced that our Reverend Lordship, and your venerable Brethren, after the loss of Rhodes, have had nothing more to heart than that by your actions you might deserve most highly of the Christian republic, and that you might sometimes give proof of this by your deeds, that you have zealously sought for some convenient spot where you might at length fix your abode; nevertheless, what we have lately learnt from the letters of your Reverend Lordship, and from the conversation and prudent discourse of your venerable Brother De

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Dentirville has caused us the greatest joy; and although, with regard to the recovery of Rhodes, complete success has not answered your intentions, nevertheless we think that this your Order of Jerusalem has always wished to seek after whatever it has judged might in any manner tend to the propagation of the Catholic Faith and the tranquillity of the Christian Republic. But that his Imperial Majesty has granted to your Order the *island of Malta, Gozo, and Tripoli*, we cannot but rejoice; places which, as we hear, are most strongly fortified by nature, and most excellently adapted for repelling the attacks of the Infidels, should have now come into your hands, where your Order can assemble in all safety, recover its strength, and settle and confirm its position.^[5] And we wish to convince you that fresh increase is daily made to the affection with which we have always cherished this Order of Jerusalem, inasmuch as we perceive that your actions have been directed to a good and upright end, both because these undertakings of your Reverend Lordship, and of your venerable Brethren, are approved by us as highly beneficial and profitable; and because we trust that your favour and protection will ever be ready to assist our nation, if there be any need; nor shall we on our part be ever wanting in any friendly office which we can perform towards preserving and protecting your Order, as your Reverend Lordship will gather more at length of our well affected mind towards you from Dominus Dentirville, the bearer of these presents.

May all happiness attend you.
From our Palace at Hampton Court,
The 22nd day of November, 1530.
Your good friend,
HENRY REX.

No. VI.

Henry by the Grace of God, King of England and France, Defender of the Faith, and Lord of Ireland, to our Reverend Father in Christ, Don Pierino de Ponte, Grand Master of Jerusalem.

Our most dear friend—Greeting:

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We had conceived so great a hope and opinion of the probity, integrity, and prudence of your predecessor, that, from his care and vigilance, we securely trusted that the business and affairs of this your Order, which hitherto has always wont to be of no slight assistance to our most Holy Faith, and to the Christian name, would as far as was needful have been amended and settled most quietly and effectually with God and his Holy Religion. From the love then and affection which we have hitherto shown in no ordinary manner to your Order, for the sake of the propagation of the Christian Faith, we were not a little grieved at the death of your predecessor, because we very much feared that serious loss would in consequence be entailed on that Religion. But since, both from your letters and from the discourse of others, we now hear that your venerable Brethren agreed by their unanimous voice and consent to choose your Reverence as the person to whom the care and government of so weighty an office should be intrusted, considering this dignity to be especially worthy of you and your spirit of Religion, we cannot but sincerely be glad; and rejoice especially if, by your eminent virtues, it shall be effected that only such matters shall be undertaken, and presided over by the strength and counsels of the Order of Jerusalem, as are most in accordance with the True Religion of Christ our Redeemer, and best adapted to the propagation of his doctrine and Faith. And if you shall seriously apply your mind to this, as you are especially bound to, we shall by no means repent of the favours which we have bestowed neither seldom nor secretly upon this your Order, nay rather this object shall be attained that you shall have no reason to think that you have been foiled in that your confidence, and in our protection and the guardianship which we extend over your concerns through reverence for the Almighty God. And we shall not find that this guardianship and protection of your Order, assumed by us, has been borne for so long a period by us without any fruit.

Those things which the Reverend Prior of our Kingdom, and the person who brought your Reverend Lordship's letter to us, have listened to with attention and kindness, and returned an answer to, as we doubt not will be intimated by them to your Reverend Lordship.

May all happiness attend you.
From our Palace at Westminster,
The 17th day of November, 1534.
HENRY REX.

From the date and superscription of the above truly Catholic letter, it will be seen that it was written about the period of the Reformation in England, and addressed to the Grand Master of an Order, which for four centuries had been at all times engaged in Paynim war; and won for itself among the Catholic powers of Europe, by its many noble and daring achievements, the style and title of being the "bulwark of the Christian faith." Bound as the Knights of St. John of Jerusalem were in all ages to pay a perfect obedience to the Roman Pontiffs, it is not surprising that this should be the last letter which we have found filed away in the archives of their Order, bearing

La Valetta, Malta.

Footnote 5: (return)

H. M. Henry VIII. was certainly labouring under an error, when supposing that the islands of Malta and Gozo "were strongly fortified by nature, and excellently adapted for repelling the attacks of the infidels;" as in truth nature had done nothing for their defence, unless it be in furnishing an abundance of soft stone with its yellow tinge, of which all their fortifications are built.

When L'Isle Adam landed at Malta in October, 1530, it was with the rank of a monarch; and when, in company with the authorities of the island, "he appeared before its capital, and swore to protect its inhabitants, the gates of the old city were opened, and he was admitted with the knights; the Maltese declaring to them their fealty, without prejudice to the interests of Charles V., to whom they had heretofore been subject." Never, since the establishment of the Order, had the affairs of the Hospitallers appeared more desperate than at this period. For the loss of Rhodes, so famed in its history, so prized for its singular fertility, and rich and varied fruits; an island which, as De Lamartine so beautifully expressed it, appeared to rise "like a bouquet of verdure out of the bosom of the sea," with its groves of orange trees, its sycamores and palms; what had L'Isle Adam received in return, but an arid African rock, without palaces or dwellings, without fortifications or inland streams, and which, were it not for its harbours, would have been as difficult to hold as it would have been unworthy of his acceptance. (Vertot.)

A person who has never been at Malta can, by reading its history, hardly picture to himself the change which the island underwent for the better, under the long and happy rule of St. John. Look whither one will, at this day, he sees some of the most perfect fortresses in the world,—fortifications which it took millions of money to erect; and two hundred and fifty years of continual toil and labour, before the work on them was finished. As a ship of war now enters the great harbour, she passes immediately under the splendid castles of St. Elmo, Ricasoli, and St. Angelo. Going to her anchorage, she "comes to" under some one of the extensive fortifications of the Borgo, La Sangle, Burmola, Cotonera, and La Valetta. In all directions, and at all times, she is entirely commanded by a line of walls, which are bristling with cannon above her. Should the more humble merchantman be entering the small port of Marsamuscetto, to perform her quarantine, she also is sailing under St. Elmo and Florianna on the one side, and forts Tigné and Manoel on the other; from the cannon of which there is no escape. But besides these numerous fortifications, the whole coast of the island is protected by forts and batteries, towers and redoubts. We name those of the Red Tower, the Melleha, St. Paul, St. Julien, Marsa Sirocco, and St. Thomas; only to show how thoroughly the knights had guarded their convent, and how totally different the protection of the Maltese was under their rule, from what it was when they first landed; and found them with their inconsiderable fort, with one cannon and two falconets, which, as Boisgelin has mentioned, was their only defence.

ENAREANS.

When Psammeticus turned back the conquering Scythians from their contemplated invasion of Egypt, some stragglers of the rear-guard plundered the temple of Venus Urania at Ascalon. The goddess punished this sacrilege by inflicting on the Scythian nation the "female disease." Herodotus, from whom we learn this, says:

"The Scythians themselves confess that their countrymen suffer this malady in consequence of the above crime; their condition also may be seen by those who visit Scythia, where they are called Enareæ."—Beloe's Translation, vol. i. p. 112., ed. 8vo.

And again, vol. ii. p. 261., Hippocrates says:

"There are likewise among the Scythians, persons who come into the world as eunuchs, and do all the work of women; they are called Enaræans, or womanish," &c.

It would occupy too much space to detail here all the speculations to which this passage has given rise; sufficient for us be the fact, that in Scythia there were men who dressed as, and associated with, the women; that they were considered as victims of an offended female deity; and yet, strange contradiction! they were revered as prophets or diviners, and even acquired wealth by their predictions, &c. (See *Universal History*, xx. p. 15., ed. 8vo.)

The curse still hangs over the descendants of the Scythians. Reineggo found the "female disease" among the Nogay Tatars, who call persons so afflicted "Choss." In 1797-8, Count Potocki saw one of them. The Turks apply the same term to men wanting a beard. (See Klaproth's *Georgia and Caucasus*, p. 160., ed. 4to.) From the Turkish use of the word "choss," we may infer that Enareans existed in the cradle of their race, and that the meaning only had suffered a slight modification on their descent from the Altai. De Pauw, in his *Recherches sur les Américains*, without quoting any authority, says there are men in Mogulistan, who dress as women, but are obliged to wear a man's turban.

It must be interesting to the ethnologist to find this curse extending into the New World, and actually now existing amongst Dr. Latham's American *Mongolidæ*. It would be doubly interesting could we trace its course from ancient Scythia to the Atlantic coast. In this attempt, however, we have not been successful, a few isolated facts only presenting themselves as probably descending from the same source. The relations of travellers in Eastern Asia offer nothing of the sort among the Tungusi, Yakuti, &c. The two Mahometans (A.D. 833, thereabout), speaking of Chinese depravity, assert that it is somehow connected with the worship of their idols, &c. (Harris' *Collection*, p. 443. ed. fol.) Sauer mentions boys dressed as females, and performing all the domestic duties in common with the women, among the Kodiaks; and crossing to the American coast, found the same practised by the inhabitants of Oonalashka (ed. 4to., pp. 160. 176.). More accurate observation might probably detect its existence amongst intermediate tribes, but want of information obliges us here to jump at once over the whole range of the Rocky Mountains, and then we find Enareanism (if I may so term it) extending from Canada to Florida inclusive, and thence at intervals to the Straits of Magellan.

Most of the earlier visitors to America have noticed the numerous hermaphrodites everywhere met with. De Pauw (who, I believe, never was in America) devotes a whole chapter to the subject in his *Recherches sur les Américains*, in which he talks a great deal of nonsense. It assisted his hypothesis, that everything American, in the animal and vegetable kingdoms, was inferior to their synonymes in the Old World.

The calm and more philosophical observation of subsequent travellers, however, soon discovered that the so-called hermaphrodites were men in female attire, associating with the women, and partaking of all their labours and occupations. Père Hennepin had already mentioned the circumstance (Amstel. ed. in 12mo., p. 219.), but he seems to have had no idea of the practice being in any way connected with religion. Charlevoix went a step farther, for speaking of those he met with among the Illinois, he says:

"On a prétendu que cet usage venait de je ne sais quel principe de la religion, mais cette religion avait, comme bien d'autres, prit sa naissance dans la corruption du cœur," &c.

Here he stopped, not caring to inform himself as to the real origin of the usage. Lafitau says these so-called hermaphrodites were numerous in Louisiana, Florida, Yucatan, and amongst the Sioux, Illinois, &c.; and goes on,—

"Il y a de jeunes gens qui prennent l'habit de femme qu'ils gardent toute leur vie, et qui se croient honorez de s'abaisser à toutes leurs occupations; ils ne se marient jamais, ils assistent à tous les exercices où la religion semble avoir part, et cette profession de vie extraordinaire les fait passer pour des gens d'un ordre supérieur et au-dessus du commun des hommes," &c.

Are not these, he asks, the same people as those Asiatic worshippers of Cybele? or those who, according to Julius Firmicus, consecrated themselves, the one to the Phrygian goddess, the others to Venus Urania?—priests who dressed as women, &c. (See *Mœurs des Sauvages américains*, vol. i. p. 52., ed. 4to., Paris, 1724.) He farther tells us that Vasco Nuñez de Balbao met many of them, and in the fury of his religious zeal had them torn to pieces by dogs. Was this in Darien? I believe neither Heckewelder, Adair, Colden, nor J. Dunn Hunter, mention this subject, though they must all have been aware of the existence of Enareans in some one or more of the tribes with which they were acquainted; and I do not remember having ever met with mention of them among the Indian nations of New England, and Tanner testifies to their existence amongst the Chepewa and Ottawa nations, by whom they are called A-go-kwa. Catlin met with them among the Sioux, and gives a sketch of a dance in honour of the I-coo-coo, as they call them. Southey speaks of them among the Guayacuru under the name of "Cudinas," and so does Von Martius. Captain Fitzroy, quoting the Jesuit Falkner, says the Patagonian wizards (query priests) are dressed in female attire: they are chosen for the office when young, preference being given to boys evincing a feminine disposition.

Lafitau's conjecture as to the connexion between these American Enareans and the worshippers of Venus Urania, seems to receive some confirmation from our next evidence, viz. in Major Long's *Expedition to St. Peter's River*, some of these people were met with, and inquiry being made concerning them, it was ascertained that—

"The Indians believe the moon is the residence of a hostile female deity, and should she appear to them in their dreams, it is an injunction to become Cinædi, and they immediately assume feminine attire."—Vol. i. p. 216.

Farther it is stated, that two of these people whom they found among the Sauks, though generally held in contempt, were pitied by many—

"As labouring under an unfortunate destiny that they cannot avoid, being supposed to be impelled to this course by a vision from the female spirit that resides in the moon," &c.—Vol. i. p. 227.

Venus Urania is placed among the Scythian deities by Herodotus, under the name "Artimpasa." We are, for obvious reasons, at liberty to conjecture that the adoption of her worship, and the

development of "the female disease," may have been contemporaneous, or nearly so. It were needless entering on a long story to show the connexion between Venus and the moon, which was styled Urania, Juno, Jana, Diana, Venus, &c. Should it be conceded that the American *Mongolidæ* brought with them this curse of Scythia, the date of their emigration will be approximated, since it must have taken place subsequently to the affair of Ascalon, or between 400 or 500 years B.C.

The adoption of female attire by the priesthood, however, was not confined to the worshippers of Venus Urania; it was widely spread throughout Heathendom; so widely that, as we learn from Tacitus, the priests of the Naharvali (in modern Denmark) officiated in the dress of women. Like many other heathenish customs and costumes, traces of this have descended to our own times; such, for example, may have been the exchange of dresses on New Year's Eve, &c.: see Drake's *Shakspeare and his Times*, vol. i. p. 124., ed. 4to. And what else is the effeminate costume of the clergy in many parts of Europe, the girded waist, and the petticoat-like cassock, but a relique of the ancient priestly predilection for female attire?

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A. C. M.

Minor Notes.

Russia and Turkey.—The following paragraph from an old newspaper reads with a strange significance at the present time:

"The last advices from Leghorn describe the genius of discord still prevailing in the unfortunate city of Constantinople, the people clamouring against their rulers, and the janissaries ripe for insurrection, in consequence of the backwardness of the Porte to commence hostilities with Russia."—*English Chronicle, or Universal Evening Post*, February 6th to 8th, 1783.

J. LOCKE.

Social Effects of the severe Weather, Jan. 3 and 4, 1854.—The daily and local newspapers have detailed many public incidents of the severe weather of the commencement of 1854: such as snow ten yards deep; roads blocked up; mails delayed; the streets of the metropolis, for a time, impassible; omnibuses with four horses; Hansom cabs driven tandem, &c. The effects of the storms of snow, socially, were not the least curious. In the neighbourhood of Manchester seventy persons were expected at an evening party, one only arrived. At another house one hundred guests were expected, nine only arrived. Many other readers of your valuable paper have, no doubt, made similar notes, and will probably forward them.

ROBERT RAWLINSON.

Star of Bethlehem.—Lord Nugent, in his *Lands, Classical and Sacred*, vol. ii. p. 18., says:

"The spot shown as the place of the Nativity, and that of the manger, both of which are in a crypt or subterraneous chapel under the church of St. Katherine, are in the hands of the Roman Catholics. The former is marked by this simple inscription on a silver star set in the pavement:

'Hic de Virgine Maria Jesus Christus natus est.'"

The Emperor of the French, as representative of the Latin Church, first raised the question of the sacred places, now likely to involve the Pentarchy of Europe in a *quasi* civil war, by attempting, through the authority of the Sultan of Turkey, to restore the above inscription, which had been defaced, as is supposed, by the Greek Christians; and thereby encountering the opposition of the Emperor of the Russias, who claims to represent the Eastern Church.

T. J. BUCKTON.

Birmingham.

Origin of the Word "Cant."—From the *Mercurius Publicus* of Feb. 28, 1661, Edinburgh:

"Mr. Alexander Cant, son to Mr. Andrew Cant (who in his discourse *De Excommunicato trucidando* maintained that all refusers of the Covenant ought to be excommunicated, and that all so excommunicated might lawfully be killed), was lately deposed by the Synod for divers seditious and impudent passages in his sermons at several places, as at the pulpit of Banchry; 'That whoever would own or make use of a service-book, king, nobleman, or minister, the curse of God should be upon him.'

"In his Grace after Meat, he praid for those phanaticques and seditious ministers (who are now secured) in these words, 'The Lord pity and deliver the precious prisoners who are now suffering for the truth, and close up the mouths of the *Edomites*, who are now rejoicing;' with several other articles too long to recite."

From these two Cants (Andrew and Alexander) all seditious praying and preaching in Scotland is called "Canting."

Epigram on Four Lawyers.—It used to be said that four lawyers were wont to go down from Lincoln's Inn and the Temple in one hackney coach for one shilling. The following epigram records the economical practice:

"Causidici curru felices quatuor uno
Quoque die repetunt limina nota 'fori.'
Quanta sodalitiū præstabit commoda! cui non
Contigerint socii cogitur ire pedes."

See *Poemata Anglorum Latina*, p. 446. Lemma, "Defendit numerus."—*Juv.*

J. W. FARRER.

Queries.

CONTRIBUTORS TO "KNIGHT'S QUARTERLY MAGAZINE."

I shall feel exceedingly obliged if you or any of your correspondents will inform me who were the writers in *Knight's Quarterly Magazine*, bearing the following fictitious signatures:—1. Marmaduke Villars; 2. Davenant Cecil; 3. Tristram Merton; 4. Irvine Montagu; 5. Gerard Montgomery; 6. Henry Baldwin; 7. Joseph Haller; 8. Peter Ellis; 9. Paterson Aymer; 10. Eustace Heron; 11. Edward Haselfoot; 12. William Payne; 13. Archibald Frazer; 14. Hamilton Murray; 15. Charles Pendragon; 16. Lewis Willoughby; 17. John Tell; 18. Edmund Bruce; 19. Reginald Holyoake; 20. Richard Mills; 21. Oliver Medley; 22. Peregrine Courtenay; 23. Vyvyan Joyeuse; 24. Martin Lovell; 25. Martin Danvers Heaviside.

I fear I have given you so long a list as to deter you from replying to my inquiry but if you cannot spare time or space to answer me fully, I have numbered the writers in such a way as that you may be induced to give the numbers without the names, except you think that many of your readers would be glad to have the information given to them which I ask of you.

{104} *Tristram Merton* is T. B. Macaulay, who wrote several sketches and five ballads in the *Magazine*; indeed, it was in it that his fine English ballads first appeared.

Peregrine Courtenay was the late Winthrop Mackworth Praed, who was, I believe, its editor.

Henry Nelson Coleridge and John Moultrie were also contributors, but under what signatures they wrote I cannot tell.

Knight's Quarterly Magazine never extended beyond three volumes, and it is now a rather scarce book. Any light you can throw upon this subject will have an interest for most people, and will be duly appreciated by

E. H.

Leeds.

THE STATIONERS' COMPANY AND ALMANACK.

Having recently had occasion to consult the Lansdown MSS., No. 905., a volume containing documents formerly belonging to Mr. Umfreville, I observed the following:

"Ordinances, constitutions, rules, and articles made by the Court of Star Chamber relating to Printers and Printing, Jan. 23, anno 28 Eliz."

Appended to these ordinances, &c. is a statement from which I have made the following extracts:

"Viii^o Januarii, 1583.

"Bookes yeilded into the hands and disposition of the Master, Wardens, and Assistants of the Mysterie of the Stationers of London for the releife of y^e poore of y^e saide companie according to the discretion of the Master, Wardens, and Assistants, or the more parte of them.

"Mr. Barker, her Ma^{ties} printer, hath yeilded unto the saide disposition and purpose these bookes following: viz.

"The first and second volume of Homelies.

"The whole statutes at large, wth y^e pamble as they are now extant.

"The Paraphrasis of Erasmus upon y^e Epistles and Gospells appoynted to be readd in Churches.

"Articles of Religion agreed upon 1562 for y^e Ministers.

"The Several Injunctions and Articles to be enquired of through y^e whole Realme.

"The Profitt and Benefite of the two most vendible volumes of the New Testament in English, commonlie called Mr. Cheekes' translation: that is, in the volume called *Octavo*, wth Annotations as they be now: and in the volume called *Decimo Sexto* of the same translation wthout notes, in the Brevier English letter only.

"Provided that Mr. Barker himselfe print the sayde Testaments at the lowest value by the direction of the Master and Wardens of the Company of Stationers for the tyme being. Provided alwaye that Mr. Barker do reteyn some small number of these for diverse services in her Ma^{ties} Courtes or ... [MS. illegible] and lastlye that nothing that he yeildeth unto by meanes aforesaide be preiudiciall to her Ma^{ties} highe prerogative, or to any that shall succeed in the office of her Ma^{ties} printer."

The other printers named are, Mr. Totell, Mr. Watkins, Mr. John Daye, Mr. Newberye, and Henrie Denham.

I wish to raise a Query upon the following:

"Mr. Watkins, now Wardein, hath yeilded to the disposcion and purpose aforesaide this that followeth: viz.

"The Broad Almanack; that is to say, the same to be printed on one syde of a sheete, to be sett on walls as usuallie it hath bene."

Query 1. Is this *Broad Almanack* the original of the present *Stationers' Almanack*?

2. When was this *Broad Almanack* first issued?

3. When were sheet almanacks, printed on one side of a sheet, first published?

B. H. C.

P.S.—The books enumerated in this MS., under the other printers' names, are some of them very curious, and others almost unknown at the present time.

Minor Queries.

John Bunyan.—The following advertisement is copied from the *Mercurius Reformatus* of June 11, 1690, vol. ii. No. 27.:

"Mr. John Bunyan, Author of the *Pilgrim's Progress*, and many other excellent Books, that have found great Acceptance, hath left behind him Ten Manuscripts prepared by himself for the Press before his Death: His Widow is desired to print them (with some other of his Works, which have been already printed, but are at present not to be had), which will make together a Book of 10s. in sheets, in Fol. All persons who desire so great and good a Work should be performed with speed, are desired to send in 5s. for their first Payment to Dorman Newman, at the King's Arms in the Poultry, London: Who is empower'd to give Receipts for the same."

Can any of your readers say whether such a publication as that which is here proposed ever took place: that is, a publication of "ten manuscripts," of which none had been previously printed?

S. R. MAITLAND.

Gloucester.

Tragedy by Mary Leapor.—In the second volume of *Poems* by Mary Leapor, 8vo., 1751, there is an unfinished tragedy, begun by the authoress a short time before her death. Can you give me the name of this drama (if it has any), and names of the *dramatis personæ*?

A. Z.

Repairing old Prints.—N. J. A. will feel thankful to any one who will give him directions for the cleaning and repairing of old prints, or refer him to any book where he can obtain such information. He wishes especially to learn how to detach them from old and worn-out mountings.

N. J. A.

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Arch-priest in the Diocese of Exeter.—I am informed that there is, in the diocese of Exeter, a dignitary who is called the Arch-priest, and that he has the privilege of wearing lawn sleeves (that is of course, properly, of wearing a lawn alb), and also precedence in all cases next after the Bishop.

Can any of your Devonian readers give additional particulars of his office or his duties? They

would be useful and interesting.

W. FRASER.

Tor-Mohun.

Medal in honour of the Chevalier de St. George.—It appears that Prince James (styled the Chevalier de St. George) served in several campaigns in the Low Countries under the Marquis de Torcy. On one occasion, when the hostile armies were encamped on the banks of the Scarpe, medals were struck, and distributed among the English, bearing, besides a bust of the prince, an inscription relating to his bravery on a former occasion. Are any of these now in existence? They would probably be met with in those families whose ancestors served under Marlborough.

A. S.

Robert Bloet.—Can you certify me whether it is received as an undoubted historical fact that "Robertus, comes Moritoniensis," William the Conqueror's uterine brother, was identical with *Robert Bloet*, afterwards Chancellor and Bishop of Lincoln?

J. SANSOM.

Sir J. Wallace and Mr. Browne.—I inclose an extract from *The English Chronicle or Universal Evening Post*, February 6th to February 8th, 1783. Can any of your learned correspondents state the result of the *fracas* between Mr. Browne and Sir J. Wallace?

"Yesterday about one o'clock, Sir J—s W—e and Lieutenant B—e, accidentally meeting in Parliament Street, near the Admiralty Gate, Mr. B—e, the moment he saw Sir J—s, took a stick which a gentleman he was in company with held in his hand, and, after a few words passing, struck Sir J—s, and gave him a dreadful wound in the forehead; they closed, and Sir J—s, who had no weapon, made the best defence possible, but being a weaker man than his antagonist, was overpowered. Mr. B—e, at parting, told Sir J—s, if he had anything to say to him, he would be found at the Salopian Coffee House. An account of this transaction being communicated to Sir Sampson Wright, he sent Mr. Bond after Mr. B—e, who found him at the Admiralty, and delivered the magistrate's compliments, at the same time requesting to see him in Bow Street. Mr. B—e promised to wait upon Sir Sampson, but afterwards finding that no warrant had issued, did not think it incumbent on him to comply, and so went about his avocations.

"Sir J—s's situation after the *fracas* very much excited the compassion of the populace; they beheld that veteran bleeding on the streets, who had so often gloriously fought the battles of his country! The above account is as accurate as we could learn; but should there be any trivial misstatement, we shall be happy in correcting it, through the means of any of our readers who were present on the spot.

"Sir James Wallace has not only given signal proofs of his bravery as a naval officer, but particularly in a duel with another marine officer, Mr. Perkins, whom he fought at Cape François; each taking hold of the end of a handkerchief, fired, and although the balls went through both their bodies, neither of the wounds proved mortal! The friars at Cape François, with great humanity, took charge of them till they were cured of their wounds."

J. LOCKE.

Dublin.

Robert Dudley, Earl of Leicester.—I should be glad if any of your correspondents would refer me to any authentic account of the death of Robert Dudley, Earl of Leicester, Queen Elizabeth's favourite. He is said by some to have been *accidentally* poisoned by his wife; by others *purposely*, by some of his adherents. This affair, though clouded in mystery, appears not to have been particularly inquired into. Likewise let me ask, on what authority is Stanfield Hall, Norfolk (the scene of a recent tragedy), described as the birthplace of Amy Robsart, the unfortunate first wife of this same nobleman?

A. S.

Abbott Families.—Samuel Abbott, of Sudbury, in the county of Suffolk, gentleman, lived about 1670. Can any of your genealogical contributors inform me if he was in any way connected with the family of Archbishop Abbott, or otherwise elucidate his parentage? It may probably be interesting to persons of the same name to be acquainted that the *pears* worn by many of the Abbot family are merely a corruption of the ancient inkhorns of the Abbots of Northamptonshire, and impaled in Netherheyford churchyard, same county, on the tomb of Sir Walt. Mauntele, knight, and his wife Elizabeth, daughter of John Abbot, Esq., 1487, viz. a chev. between three inkhorns. The resemblance between pears and inkhorns doubtless occasioned the error. I believe the ancient bottles of Harebottle were similarly corrupted into icicles.

J. T. ABBOTT.

Darlington.

Authorship of a Ballad.—In the *Manchester Guardian* of Jan. 7, the author of a stanza, written on

the execution of Thos. Syddale, is desired; as also the remainder of the ballad. From what quarter is either of these more likely to be obtained than from "N. & Q.?"

P. J. F. GANTILLON.

Elias Petley.—What is known of the life or works of Elias Petley, priest, who dedicated to Archbishop Laud his translation of the English Liturgy into Greek. The book was published at the press of Thomas Cotes, for Richard Whitaker, at the King's Arms, St. Paul's churchyard, in 1638. Is it remarkable for rarity or merit?

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J. O. B.

Wicken.

Canaletto's Views round London.—Antonio Canaletto, the painter of Venice, the destruction of one of whose most powerful works has been of late the subject of so much agitation, was here amongst us in this city one hundred years since; as seen by his proposal in one of the journals of 1752:

"Signior Canaletto gives notice that he has painted Chelsea College, Ranelagh House, and the River Thames; which, if any gentleman, or others, are pleased to favour him with seeing the same, he will attend at his lodgings at Mr. Viggans, in Silver Street, Golden Square, from fifteen days from this day, July 31, from 8 to 1, and from 3 to 6 at night, each day."

Here is that able artist's offer in his own terms, if, not his own words.

I have to inquire, are these pictures left here to the knowledge of your readers? did he, in short, find buyers as well as admirers? or, if not, did he return to Venice with those (no doubt) vividly pictured recollections of our localities under his arm?

GONDOLA.

A Monster found at Maidstone.—In Kilburne's *Survey of Kent*, 4to. 1659, under "Maidstone," is the following passage:

"Wat Tiler, that idol of clownes, and famous rebell in the time of King Richard the Second, was of this town; and in the year 1206 about this town was a monster found stricken with lightning, with a head like an asse, a belly like a man, and all other parts far different from any known creature, but not approachable nigh unto, by reason of the stench thereof."

No mention of this is made by Lambarde in his *Perambulation of Kent*. Has this been traditional, or whence is Kilburne's authority? And what explanation can be offered of the account?

H. W. D.

Page.—What is the derivation of this word? In the *Dictionary of Greek and Roman Antiquities*, edited by Dr. W. Smith, 1st edit., p. 679., it is said to be from the Greek παιδαγωγός, *pædagogus*. But in an edition of Tacitus, with notes by Boxhorn (Amsterdam, 1662), it is curiously identified with the word *boy*, and traced to an eastern source thus:—Persian, *bagoa*; Polish, *pokoigo*; Old German, *Pagie*, *Bagh*, *Bai*; then the Welsh, *bachgen*; French, *page*; English, *boy*; and Greek, παῖς.

Some of your correspondents may be able to inform me which is correct.

B. H. C.

Minor Queries with Answers.

The Fish "Ruffins."—In Spenser's *Faerie Queene* we read (book iv. canto 11.), among the river guests that attended the nuptials of Thames and Medway came "Yar, soft washing Norwitch walls;" and farther on, that he brought with him a present of fish for the banquet called *ruffins*, "whose like none else could show." Was this description of fish peculiar to the Yare? and is there any record of its having been esteemed a delicacy in Elizabeth's reign?

A. S.

[This seems to be the fish noticed by Izaak Walton, called the *Ruffe*, or *Pope*, "a fish," says he, "that is not known in some rivers. He is much like the perch for his shape, and taken to be better than the perch, but will grow to be bigger than a gudgeon. He is an excellent fish, no fish that swims is of a *pleasanter taste*, and he is also excellent to enter a young angler, for he is a greedy biter." In the *Faerie Queene*, book i. canto iv., Spenser speaks of

"His *ruffin* raiment all was stain'd with blood
Which he had spilt, and all to rags yrent."

To these lines Mr. Todd has added a note, which gives a clue to the meaning of the word. He says, "Mr. Church here observes, that *ruffin* is reddish, from the Latin *rufus*." I suspect, however, that the poet did not intend to specify the *colour* of the dress, but rather to give a very characteristic expression even to the raiment of Wrath. Ruffin, so

spelt, denoted a swashbuckler, or, as we should say, a *bully*: see Minshew's *Guide into Tongues*. Besides, I find in *My Ladies' Looking-Glasse*, by Barnabe Rich, 4to. 1616, p. 21., a passage which may serve to strengthen my application of *ruffin*, in this sense, to garment: "The yong woman, that as well in her behaviour, as in the manner of her apparell, is most *ruffian* like, is accounted the most gallant wench." Now, it appears, that the *ruff*, or *pope*, is not only, as Walton says, "a greedy biter," but is extremely voracious in its disposition, and will devour a minnow nearly as big as itself. Its average length is from six to seven inches.]

Origin of the Word Etiquette.—What is the original meaning of the word *etiquette*? and how did it acquire that secondary meaning which it bears in English?

S. C. G.

[*Etiquette*, from the Fr. *étiquette*, Sp. *etiqueta*, a ticket; delivered not only, as Cotgrave says, for the benefit and advantage of him that receives it, but also entitling to place, to rank; and thus applied to the ceremonious observance of rank or place; to ceremony. Webster adds, "From the original sense of the word, it may be inferred that it was formerly the custom to deliver cards containing orders for regulating ceremonies on public occasions."]

{107} *Henri Quatre*.—What was the title of Henry IV. (of Navarre) to the crown of France? or in what way was he related to his predecessor? If any one would be kind enough to answer these he would greatly oblige.

W. W. H.

[Our correspondent will find his Query briefly and satisfactorily answered by Hénault, in his *Abrégé de l'Histoire de France*, p. 476. His words are: "Henri IV. roi de Navarre, né à Pau, le 13 Décembre, 1553, et ayant droit à la couronne, comme descendant de Robert, Comte de Clermont, qui étoit fils de St. Louis, et qui avoit épousé l'héritière de Bourbon, y parvient en 1589." The lineal descent of Henri from this Count Robert may be seen in *L'Art de vérifier les Dates*, vol. vi. p. 209., in a table entitled "Généalogie des Valois et des Bourbon; St. Louis IX., Roi de France."]

"*He that complies against his will, &c.*; and "*To kick the bucket.*"—Oblige T. C. by giving the correct reading of the familiar couplet, which he apprehends is loosely quoted when expressed—

"Convince a man against his will," &c.

or,

"Persuade a man against his will," &c.

Also by stating the name of the author.

Likewise by giving the origin of the phrase "To kick the bucket," as applied to the death of a person.

[The desired quotation is from Butler's *Hudibras*, part III. canto III. l. 547-8.:

"He that complies against his will,
Is of his own opinion still."

As to the origin of the phrase "To kick the bucket," the tradition among the slang fraternity is, that "One Bolsover having hung himself to a beam while standing on the bottom of a pail, or bucket, kicked the vessel away in order to pry into futurity, and it was all UP with him from that moment—*Finis!*" Our Querist will find a very humorous illustration of its use (too long to quote) in an article on "Anglo-German Dictionaries," contributed by De Quincy to the *London Magazine* for April, 1823, p. 442.]

St. Nicholas Cole Abbey.—There is a church in the city of London called St. Nicholas Cole Abbey: what is the origin of the name or derivation?

ELLFIN AP GWYDDNO.

[This Query seems to have baffled old Stowe. He says, "Towards the west end of Knight Rider Street is the parish church of St. Nicolas Cold Abby, a comely church, somewhat ancient, as appeareth by the ways raised thereabout; so that men are forced to descend into the body of the church. It hath been called of many *Golden Abby*, of some *Gold* (or *Cold*) *Bey*, and so hath the most ancient writing. But I could never learn the cause why it should be so called, and therefore I will let it pass. Perhaps as standing in a *cold* place, as *Cold Harbour*, and such like." For communications on the much-disputed etymology of COLD HARBOUR, see "N. & Q.," Vol. i., p. 60.; Vol. ii., pp. 159. 340.; and Vol. vi., p. 455.]

Replies.

TRENCH ON PROVERBS.

(Vol. viii., pp. 387. 519. 641.)

The courteous spirit which generally distinguishes the communications of your correspondents, renders the "N. & Q." the most agreeable magazine, or, as you have it, "medium of inter-communication for literary men," &c. I was so much pleased with the general *animus* which characterised the strictures on my proposed translation of Ps. cxxvii. 2., that I was almost disposed to cede to my critics, from sheer good-will towards them. But the elder D'Israeli speaks of such a thing "as an affair of literary conscience," which consideration prescribes my yielding in the present instance; but I trust that our motto will always be, "May our difference of opinion never alter our inter-communications!"

I must however, at the outset, qualify an expression I made use of, which seems to have incurred the censure of all your four correspondents on the subject; I mean the sentence, "The translation of the authorised version of that sacred affirmation is unintelligible." It seems to be perfectly intelligible to MESSRS. BUCKTON, JEBB, WALTER, and S. D. I qualify, therefore, the assertion. I mean to say, that the translation of the authorised version of that sacred affirmation was, and is, considered unintelligible to many intelligent biblical critics and expositors; amongst whom I may name Luther, Mendelsohn, Hengstenberg, Zunz, and many others whose names will transpire in the sequel.

Having made that concession, I may now proceed with the replying to my Querists, or rather Critics. MR. BUCKTON is entitled to my first consideration, not only because you placed him at the head of the department of that question, but also because of the peculiar mode in which he treated the subject. My replies shall be *seriatim*.

1. Luther was not the first who translated כן יתן לידידו שנה "Denn seinen Freunden gibt er *es* schlafend." A far greater Hebraist than Luther, who flourished about two hundred years before the great German Reformer came into note, put the same construction on that sacred affirmation. Rabbi Abraham Hacoen of Zante, who paraphrased the whole Hebrew Psalter into modern metrical Hebrew verse (which, according to a P.S., was completed in 1326), interprets the sentence in question thus:

כי כן יתן אל טרף
לידידו ושנתו מנהו לא תרף:

"For surely God shall give food
To His beloved, and his sleep shall not be withheld from him."

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2. It is more than problematical whether the eminent translator, Mendelsohn, was influenced by Luther's *error* (?), or by his own superior knowledge of the sacred tongue.

3. I do not think that the phrase, "the proper Jewish notion of gain," was either called for or relevant to the subject.

4. The reign of James I. was by no means as distinguished for Hebrew scholarship as were the immediate previous reigns. Indeed it would appear that the knowledge of the sacred languages was at a very low ebb in this country during the agitating period of the Reformation, so much so that even the unaccountable Henry VIII. was forced to exclaim, "Vehementer dolere nostratum Theologorum sortem sanctissime linguæ scientia carentium, et linguarum doctrinam fuisse intermissam." (*Hody*, p. 466.)

When Coverdale made his version of the Bible he was not only aided by Tindale, but also by the celebrated Hebrew, of the Hebrews, Emanuel Tremellius, who was then professor of the sacred tongue in the University of Cambridge, where that English Reformer was educated; and Coverdale translated the latter part of Ps. cxxvii. 2. as follows: "For look, to whom it pleaseth Him, He giveth it in sleep."

When the translation was revised, during the reign of James I., the most accomplished Anglo-Hebraist was, by some caprice of jealousy, forced to leave this country; I mean Hugh Broughton. He communicated many renderings to the revisers, some of which they thoughtlessly rejected, and others, to use Broughton's own phrase, "they thrust into the margin." A perusal of Broughton's works^[6] gives one an accurate notion of the proceedings of the revisers of the previous versions.

5. Coverdale's translation is not "ungrammatical" as far as the Hebrew language is concerned, notwithstanding that it was rejected in the reign of James I. לחם, "bread," is evidently the accusative noun to the transitive verb יתן, "He shall give." Nor is it "false," for the same noun, לחם, "bread," is no doubt the antecedent to which the word *it* refers.

6. Mendelsohn does *not* omit the *it* in his Hebrew comment; and I am therefore unwarrantably charged with supplying it "unauthorisedly." I should like to see MR. BUCKTON's translation of that comment. If any doubt remained upon MR. B.'s mind as to the intended meaning of the word יתנו used by Mendelsohn, his German version might have removed such a doubt, as the little word *es*, "it," indicates pretty clearly what Mendelsohn meant by יתנו. So that, instead of proving Mendelsohn "at variance with himself," he is proved most satisfactorily to have been in perfect harmony with himself.

7. Mendelsohn does not omit the important word כן; and if MR. B. will refer once more to his copy

of Mendelsohn (we are both using the same edition), he will find two different interpretations proposed for the word כּ, viz. *thus* and *rightly*. I myself prefer the latter rendering. The word occurs about twenty times in the Hebrew Bible, and in the great majority of instances *rightly* or *certainly* is the only correct rendering. Both Mendelsohn and Zunz omit to translate it in their German versions, simply because the sentence is more idiomatic, in the German language, without it than with it.

8. I perfectly agree with Mr. B. "that no version has yet had so large an amount of learning bestowed on it as the English one." But Mr. B. will candidly acknowledge that the largest amount was bestowed on it since the revision of the authorised version closed. Lowth, Newcombe, Horne, Horsley, Lee, &c. wrote since, and they boldly called in question many of the renderings in the authorised version.

Let me not be mistaken; I do most sincerely consider our version superior to *all* others, but it is not for this reason faultless.

In reply to Mr. JEBB's temperate strictures, I would most respectfully submit—

1. That considerable examination leads me to take just the reverse view to that of Burkus, that שׁנא cannot be looked upon as antithetical to *surgere, sedere, dolorum*. With all my searchings I failed to discover an analogous antithesis. I shall be truly thankful to Mr. JEBB for a case in point. Moreover, Psalms iii. and iv., to which Dr. French and Mr. Skinner refer, prove to my mind that not sleep is the gift, but sustenance and other blessings bestowed upon the Psalmist whilst asleep. I cannot help observing that due reflection makes me look upon the expression, "So He giveth His beloved sleep," as an extraordinary anticlimax.

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2. Mr. JEBB challenges the showing strictly analogous instances of ellipses. He acknowledges that there are very numerous ellipses even in the Songs of Degrees themselves, but they are of a very different nature. I might fill the whole of this *Number* with examples, which the most scrupulous critic would be obliged to acknowledge as being strictly analogous to the passage under review; but such a thing you would not allow. Two instances, however, you will not object to; they will prove a host for Mr. JEBB's purpose, inasmuch as one has the very word שׁנא elliptically, and the other the transitive verb יתן, *minus* an accusative noun. Would MESSRS. BUCKTON, JEBB, WALTER, and S. D. kindly translate, for the benefit of those who are interested in the question, the following two passages?

זרמתם שנה יהיו בבקר כחציר יחלף:

Psalm xc. 5.

יתן לפני גוים ומלכים ירד
יתן כעפר הרבו כקש נזף קשתו:

Isaiah xli. 2.

The Rev. HENRY WALTER will see that some of his observations have been anticipated and already replied to. It remains, however, for me to assure him that I never dreamt that any one would suppose that I considered שׁנא anything else but a noun, minus the ך preposition. The reason why I translated the word "whilst he [the beloved] is asleep," was because I thought the expression more idiomatic.

S. D. attempts to prove nothing; I am exempt therefore from disproving anything as far as he is concerned.

Before I take leave of this lengthy and somewhat elaborate disquisition, let me give my explanation of the scope of the Psalm in dispute, which, I venture to imagine, will commend itself, even to those who differ from me, as the most natural.

This Psalm, as well as the other thirteen entitled "A Song of Degrees," was composed for the singing on the road by those Israelites who went up to Jerusalem to keep the three grand festivals, to beguile their tedious journey, and also to soothe the dejected spirits of those who felt disheartened at having left their homes, their farms, and families without guardians. Ps. cxxvii. is of a soothing character, composed probably by Solomon.

In the first two verses God's watchfulness and care over His beloved are held up to the view of the pilgrims, who are impressed with the truth that no one, "by taking thought, can add one cubit to his stature." The best exposition which I can give of those two verses I have learned from our Saviour's "Sermon on the Mount" (Matt. vi. 25-33.). The third and following verses, as well as the next Psalm, are exegetical or illustrative. To whom do you attribute the gift of children? Is it not admitted on all hands to be "an heritage of the Lord?" No one can procure that blessing by personal anxiety and care: God alone can confer the gift. Well, then, the same God who gives you the heritage of children will also grant you all other blessings which are good for you, provided you act the part of "His beloved," and depend upon Him without wavering.

The above is a hasty, but I trust an intelligible, view of the scope of the Psalm.

MOSES MARGOLIOUTH

Footnote 6: (return)

Lightfoot, who edited Broughton's works in 1662, entitled them as follows:—"The Works of the great Albionen Divine, renowned in many Nations for rare Skill in Salem's and Athens' Tongues, and familiar acquaintance with all Rabbinical Learning," &c.

Ben Jonson has managed to introduce Broughton into some of his plays. In his *Volpone*, when the "Fox" delivers a medical lecture, to the great amusement of Politic and Peregrine, the former remarks,

"Is not his language rare?"

To which the latter replies,

"But Alchemy,
I never heard the like, or Broughton's books."

In the *Alchemist*, "Face" is made thus to speak of a female companion:

"Y' are very right, Sir, she is a most rare scholar,
And is gone mad with studying Broughton's works;
If you but name a word touching the Hebrew,
She falls into her fit, and will discourse
So learnedly of genealogies,
As you would run mad too to hear her, Sir."

(See also *The History of the Jews in Great Britain*, vol. i. pp. 305, &c.)

INSCRIPTIONS ON BELLS.

(Vol. viii., p. 448.)

The inscription on one of the bells of Great Milton Church, Oxon. (as given by MR. SIMPSON in "N. & Q."), has a better and rhyming form occasionally.

In Meivod Church, Montgomeryshire, a bell (the "great" bell, I think) has the inscription—

"I to the church the living call,
And to the grave do summon all."

The same also is found on the great bell of the interesting church (formerly cathedral) of Llanbadarn Fawr, Cardiganshire.

E. DYER GREEN.

Nantcribba Hall.

I beg to forward the following inscription on one of the bells in the tower of St. Nicholas Church, Sidmouth. I have not met with it elsewhere; and you may, perhaps, consider it worthy of being added to those given by CUTHBERT BEDE and J. L. SISSON:

✠ "Est michi collatum
Ihc istud nomen amatum."

There is no date, but the characters may indicate the commencement of the fifteenth century as the period when the bell was cast.

G. J. R. GORDON.

At Lapley in Staffordshire:

"I will sound and resound to thee, O Lord,
To call thy people to thy word."

G. E. T. S. R. N.

Pray add the following savoury inscriptions to your next list of bell-mottoes. The first disgraces the belfry of St. Paul's, Bedford; the second, that, of St. Mary's, Islington:

"At proper times my voice I'll raise,
And sound to my *subscribers'* praise!"

"At proper times our voices we will raise,
In sounding to our *benefactors'* praise!"

The similarity between these two inscriptions favours the supposition that the ancient bell-founders, like some modern enterprising firms, kept a poet on the establishment, *e.g.*

"Thine incomparable oil, Macassar!"

A friend informs me, that on a bell in Durham Cathedral these lines occur:

"To call the folk to Church in time,
 I chime.
 When mirth and pleasure's on the wing,
 I ring.
 And when the body leaves the soul,
 I toll."

J. L. S.

ARMS OF GENEVA.

(Vol. viii., p. 563.)

Your correspondent who desires the blazon of the arms of the "town of Geneva," had better have specified to which of the two bearings assigned to that name he refers.

One of these, which I saw on the official seal affixed to the passport of a friend of mine lately returned from that place, is an instance of the obsolete practice of *dimidiation*; and is the more singular, because only the dexter one of the shields thus impaled undergoes curtailment.

The correct blazon, I believe, would be: Or, an eagle double-headed, displayed sable, dimidiated, and impaling gu. a key in pale argent, the wards in chief, and turned to the sinister; the shield surmounted with a marquis' coronet.

The blazon of the sinister half I owe to Edmondson, who seems, however, not at all to have understood the dexter, and gives a clumsy description of it little worth transcribing. He, and the *Dictionnaire de Blazon*, assign these arms to the Republic of Geneva.

The other bearing would, in English, be blazoned, Checquy of nine pieces, or and azure: and in French, *Cinq points d'or, équipollés à quatre d'azur*. This is assigned by Nisbett to the *Seigneurie* of Geneva, and is quartered by the King of Sardinia in token of the claims over the Genevese town and territory, which, as Duke of Savoy, he has never resigned.

With regard to the former shield, I may just remark, that the dimidiated coat is merely that of the German empire. How or why Geneva obtained it, I should be very glad to be informed; since it appears to appertain to the present independent Republic, and not to the former seignorial territory.

Let me also add, that the plate in the *Dictionnaire* gives the field of this half as argent. Mr. Willement, in his *Regal Heraldry*, under the arms of Richard II.'s consort, also thus describes and represents the imperial field; and Nisbett alludes to it as such in one place, though in his formal blazon he gives it as *or*.

Nothing, in an heraldic point of view, would be more interesting than a "Regal Heraldry of Europe," with a commentary explaining the historical origin and combinations of the various bearings. Should this small contribution towards such a compilation tend to call the attention of any able antiquary to the general subject, or to elicit information upon this particular question, the writer who now offers so insignificant an item would feel peculiarly gratified.

L. C. D.

PHOTOGRAPHIC CORRESPONDENCE.

Multiplying Negatives.—In reply to M. N. S. (Vol. ix., p. 83.) I would suggest the following mode of multiplying negatives on glass, which I have every reason to believe would be perfectly successful:—First, *varnish* the negative to be copied by means of DR. DIAMOND'S solution of amber in chloroform; then attach to each angle, with any convenient varnish, a small piece of writing-paper. Prepare a similar plate of glass with collodion, and drain off all superfluous nitrate of silver, by standing it for a minute or so on edge upon a piece of blotting-paper. Lay it flat upon a board, collodion side upwards, and the negative prepared above upon it, collodion side downwards. Expose the whole to daylight for a single second, or to gas-light for about a minute, and develop as usual. The result will be a *transmitted positive*, but with reversed sides; and from this, when varnished and treated as the original negative, any number of negatives similar to the first may be produced.

The paper at the angles is to prevent the *absolute* contact and consequent injury by the solution of nitrate of silver; and, for the same reason, it is advisable not to attempt to print until the primary negative is varnished, as, with all one's care, sometimes the nitrate will come in contact and produce spots, if the varnishing has been omitted. Should the negative become moistened, it should be *at once* washed with a gentle stream of water and dried.

I have repeatedly performed the operation above described so far as the production of the positive, and so perfect is the impression that I see no reason why the second negative should be at all distinguishable from the original.

I am, indeed, at present engaged upon a *similar* attempt; but there are several other difficulties in my way: I, however, entertain no doubts of perfect success.

GEO. SHADBOLT.

Towgood's Paper.—A. B. (Vol. ix., p. 83.) can purchase Towgood's paper of Mr. Sandford, who frequently advertises in "N. & Q." With regard to his other Query, I think there can be no doubt of his being at liberty to publish a photographic *copy* of a portrait, Mr. Fox Talbot having reserved only the right to paper copies of a *photographic* portrait. Collodion portraits are *not* patent, but the *paper* proofs from collodion negatives are.

GEO. SHADBOLT.

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Adulteration of Nitrate of Silver.—Will any of your chemical readers tell me how I am to know if nitrate of silver is pure, and how to detect the adulteration? *If so* with nitrate of potash, how? One writer on photography recommends the fused, as then the excess of nitric acid is got rid of. Another says the fused nitrate is nearly always adulterated. I fear you have more querists than respondents. I have looked carefully for a reply to some former Queries respecting Mr. CROOKES'S restoration of old collodion, but at present they have failed in appearance.

THE READER OF PHOTOGRAPHIC WORKS.

Replies to Minor Queries.

Passage of Cicero (Vol. viii., p. 640.).—Is the following what SEMI-TONE wants?

"Mira est enim quædam natura vocis; cujus quidem, *e tribus omnino sonis*, inflexo, acuto, gravi, tanta sit, et tam suavis varietas perfecta in cantibus."—*Orator*, cap. 17.

B. H. C.

Major André (Vol. viii., pp. 174. 604.).—The late Mrs. Mills of Norwich (*née* André) was not the sister of Major André; she was the only daughter of Mr. John André of Offenbach, near Frankfort on the Maine, in Germany; where he established more than eighty years ago a prosperous concern as a printer of music, and was moreover an eminent composer: this establishment is now in the hands of his grandson. Mr. John André was not the brother of the Major, but a second or third cousin. Mrs. Mills used to say, that she remembered seeing the Major at her father's house as a visitor, when she was a very small child. He began his career in London in the commercial line; and, after he entered the army, was sent by the English ministry to Hesse-Cassel to conduct to America a corps of Hessian hirelings to dragoon the revolted Americans into obedience: it was on this occasion that he paid the above-mentioned visit to Offenbach.

Having frequently read the portion of English history containing the narrative of the transactions in which Major André was so actively engaged, and for which he suffered, I have often asked myself whether he was altogether blameless in that questionable affair.

TRIVET ALLCOCK.

Norwich.

P.S.—This account was furnished to me by Mr. E. Mills, husband of the late Mrs. Mills.

Catholic Bible Society (Vol. ix., p. 41.).—Besides the account of this society in Bishop Milner's *Supplementary Memoirs of the English Catholics*, many papers on the same will be found in the volumes of the *Orthodox Journal* from 1813, when the Society was formed, to 1819. In this last volume, p. 9., Bishop Milner wrote a long letter, containing a comparison of the brief notes in the stereotyped edition of the above Society with the notes of Bishop Challoner, from whose hands he mentions having received a copy of his latest edition of both Testaments in 1777. It should be mentioned that most of the papers in the *Orthodox Journal* alluded to were written by Bishop Milner under various signatures, which the present writer, with all who knew him well, could always recognise. That eminent prelate thus sums up the fate of the sole publication of the so-called Catholic Bible Society:

"Its stereotype Testament ... was proved to abound in gross errors; hardly a copy of it could be sold; and, in the end, the plates for continuing it have been of late presented by an illustrious personage, into whose hands they fell, to one of our prelates [this was Bishop Collingridge], who will immediately employ the cart-load of them for a good purpose, as they were intended to be, by disposing of them to some pewterer, who will convert them into numerous useful culinary implements, gas-pipes, and other pipes."

F. C. H.

Cassiterides (Vol. ix., p. 64.).—Kassiteros; the ancient Indian Sanscrit word *Kastira*. Of the disputed passage in Herodotus respecting the Cassiterides, the interpretation^[7] of Rennell, in his

Geographical System of Herodotus; of Maurice, in his *Indian Antiquities*, vol. vi.; and of Heeren, in his *Historical Researches*; is much more satisfactory than that offered by your correspondent S. G. C., although supported by the French academicians (*Inscript.* xxxvi. 66.)

The advocates for a Celtic origin of the name of these islands are perhaps not aware that—

"Through the intercourse which the Phœnicians, by means of their factories in the Persian Gulph, maintained with the east coast of India, the Sanscrit word *Kastira*, expressing a most useful product of farther India, and still existing among the old Aramaic idioms in the Arabian word *Kasdir*, became known to the Greeks even before Albion and the British Cassiterides had been visited."—See Humboldt's *Cosmos*, "Principal Epochs in the History of the Physical Contemplation of the Universe," notes.

BIBLIOTHECAR. CHETHAM.

Footnote 7: (return)

His want of information in this matter can only be referred to the jealousy of the Phœnicians depriving the Greeks, as afterwards the Romans, of ocular observation.

Wooden Tombs and Effigies (Vol. ix., p. 62.).—There are two fine recumbent figures of a Lord Neville and his wife in Brancepeth Church, four miles south-west of Durham. They are carved in wood. A view of them is given in Billing's *Antiquities of Durham*.

J. H. B.

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Tailless Cats (Vol. ix., p. 10.).—In my visits to the Isle of Man, I have frequently met with specimens of the tailless cats referred to by your correspondent SHIRLEY HIBBERD. In the pure breed there is not the slightest vestige of a tail, and in the case of any intermixture with the species possessing the usual caudal appendage, the tail of their offspring, like the witch's "sark," as recorded by honest Tam o' Shanter,

"In longitude is sorely scanty."

In fact, it terminates abruptly at the length of a few inches, as if amputated, having altogether a very ludicrous appearance.

G. TAYLOR.

Reading.

The breed of cats without tails is well known in the Isle of Man, and accounted by the people of the island one of its chief curiosities. These cats are sought after by strangers: the natives call them "Rumpies," or "Rumpy Cats." Their hind legs are rather longer than those of cats with tails, and give them a somewhat rabbit-like aspect, which has given rise to the odd fancy that they are the descendants of a cross between a rabbit and cat. They are good mousers. When a perfectly tailless cat is crossed with an ordinary-tailed individual, the progeny exhibit all intermediate states between tail and no tail.

EDWARD FORBES.

Warville (Vol. viii., p. 516.).—

"Jacque Pierre Brissot was born on the 14th Jan., 1754, in the village of Ouarville, near Chartres."—*Penny Cyclo.*

If your correspondent is a French scholar, he will perceive that Warville is, as nearly as possible, the proper pronunciation of the name of this village, but that Brissot being merely the son of a prior pastrycook, had no right whatever to the name, which doubtless he bore merely as a distinction from some other Brissot. It may interest your American friend to know, that he married Félicité Dupont, a young lady of good family at Boulogne. A relation of my own, who was very intimate with her before her marriage, has often described her to me as being of a very modest, retiring, religious disposition, very clever with her pencil, and as having received a first-rate education from masters in Paris. These gifts, natural and acquired, made her a remarkable young person, amidst the crowd of frivolous idlers who at that time formed "good society," not only in Paris, but even in provincial towns, of which Boulogne was not the least gay. Perhaps he knows already that she quickly followed her husband to the scaffold. Her sister (I believe the only one) married a Parisian gentleman named Aublay, and died at a great age about ten years ago.

N. J. A.

W is not a distinct letter in the French alphabet; it is simply *double v*, and is pronounced like *v*, as in Wissant, Wimireux, Wimille, villages between Calais and Boulogne, and Wassy in Champagne.

W. R. D. S.

Green Eyes (Vol. viii., p. 407.).—The following are quotations in favour of green eyes, in addition to MR. H. TEMPLE'S:

"An eagle, madam,
Hath not so *green*, so quick, so fair an eye."

And Dante, in *Purgatory*, canto xxxi., likens Beatrice's eyes to emeralds:

"Disser: fa che le viste non risparmi:
Posto t' avem dinanzi agli smeraldi,
Ond' Amor già ti trasse le sue armi."

"Spare not thy vision. We have station'd thee
Before the *emeralds*^[8], whence Love, erewhile,
Hath drawn his weapons on thee."

Cary's *Translation*.

I think short-sightedness is an infirmity more common among men of letters, authors, &c., than any other class; indeed, one is inclined to think it is no rare accompaniment of talent. A few celebrated names occur to me who suffered weakness of distinct vision to see but the better near. I am sure your correspondents could add many to the list. I mark them down at random:—Niebuhr, Thomas Moore, Marie Antoinette, Gustavus Adolphus, Herrick the poet, Dr. Johnson, Margaret Fuller, Ossoli, Thiers, Quevedo. These are but a few, but I will not lengthen the list at present.

M—A S.

Footnote 8: (return)

Beatrice's eyes.

Came (Vol. viii., p. 468.).—H. T. G. will find this word to be as old as our language. Piers Ploughman writes:

"A cat
Cam when hym liked."
Vision, l. 298.

"A lovely lady
Cam down from a castel."
Ib. l. 466.

Chaucer:

"Till that he *came* to Thebes."
Cant. T. l. 985.

Gower:

"Thus (er he wiste) into a dale
He *came*."
Conf. Am. b. i. fol. 9. p. 2. col. l.

Q.

"Epitaphium Lucretiæ" (Vol. viii., p. 563.).—Allow me to send an answer to the Query of BALLIOLENSIS, and to state that in that rather scarce little book, *Epigrammata et Poematia Vetera*, he will find at page 68. that "Epitaphium Lucretiæ" is ascribed to Modestus, perhaps the same person who wrote a work *de re militari*. The version there given differs slightly from that of BALLIOLENSIS, and has two more lines; it is as follows:

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"Cum foderet ferro castum Lucretia pectus,
Sanguinis et torrens egereretur, ait:
Procedant testes me non favisse tyranno,
Ante virum sanguis, spiritus ante deos.
Quam recte hi testes pro me post fata loquentur,
Alter apud manes, alter apud superos."

Perhaps the following translation may not be unacceptable:

"When thro' her breast the steel Lucretia thrust,
She said, while forth th' ensanguin'd torrent gush'd;
'From me that no consent the tyrant knew,
To my spouse my blood, to heaven my soul shall show;
And thus in death these witnesses shall prove,
My innocence, to shades below, and Powers above.'"

C—S. T. P.

Oxford Commemoration Squib, 1849 (Vol. viii., p. 584.).—Quoted incorrectly. The heading stands thus:

"LIBERTY! EQUALITY! FRATERNITY!"

After the name of "Wrightson" add "(Queen's);" and at the foot of the bill "Floreat Lyceum." I quote from a copy before me.

W. P. STORER.

Olney, Bucks.

"*Imp*" (Vol. viii., p. 623.).—Perhaps as amusing use of the word *imp* as can be found anywhere occurs in an old Bacon, in his "Pathway unto Prayer" (see *Early Writings*, Parker Society, p. 187.):

"Let us pray for the preservation of the King's most excellent Majesty, and for the prosperous success of his entirely beloved son Edward our Prince, that most *angelic imp*."

P. P.

False Spellings from Sound (Vol. vi., p. 29.).—The observations of MR. WAYLEN deserve to be enlarged by numerous examples, and to be, to a certain extent, corrected. He has not brought clearly into view two *distinct classes* of "false spelling" under which the greater part of such mistakes may be arranged. One class arose *solely* from erroneous pronunciation; the second from *intentional* alteration. I will explain my meaning by two examples, both which are, I believe, in MR. WAYLEN'S list.

The French expression *dent de lion* stands for a certain plant, and some of the properties of that plant originated the name. When an Englishman calls the same plant *Dandy-lion*, the sound has not given birth "to a new idea" in his mind. Surely, he pronounces badly three French words of which he may know the meaning, or he may not. But when the same Englishman, or any other, orders *sparrow-grass* for dinner, these two words contain "a new idea," introduced purposely: either he, or some predecessor, reasoned thus—there is no meaning in *asparagus*; *sparrow-grass* must be the right word because it makes sense. The name of a well-known place in London illustrates both these changes: *Convent* Garden becomes *Covent* Garden by mispronunciation; it becomes *Common* Garden by intentional change.

Mistakes of the first class are not worth recording; those of the second fall under this general principle: words are purposely exchanged for others of a similar sound, because the latter are supposed to recover a lost meaning.

I have by me several examples which I will send you if you think the subject worth pursuing.

J. O. B.

Wicken.

"*Good wine needs no bush*" (Vol. viii., p. 607.).—The custom of hanging out bushes of ivy, boughs of trees, or bunches of flowers, at *private* houses, as a sign that good cheer may be had within, still prevails in the city of Gloucester at the fair held at Michaelmas, called Barton Fair, from the locality; and at the three "mops," or hiring fairs, on the three Mondays following, to indicate that ale, beer, cider, &c. are there sold, on the strength (I believe) of an ancient privilege enjoyed by the inhabitants of that street to sell liquors, without the usual license, during the fair.

BROOKTHORPE.

Three Fleurs-de-Lys (Vol. ix., p. 35.).—In reply to the Query of DEVONIENSIS, I would say that many families of his own county bore fleurs-de-lys in their coat armour, in the forms of *two and one*, and *on a bend*; also that the heraldic writers, Robson and Burke, assign a coat to the family of Baker charged with three fleurs-de-lys on a fesse. The Devon family of Veland bore, Sable, a fesse argent, in chief three fleurs-de-lys of the last, but whether these bearings were ever placed fesse-wise, or, as your querist terms it, in a horizontal line, I am not sure.

J. D. S.

If DEVONIENSIS will look at the arms of Magdalen College, Oxford, he will there find the three fleurs-de-lys in a line in the upper part of the shield.

A. B.

Athenæum.

Portrait of Plowden (Vol. ix., p. 56.).—A portrait of Plowden (said to have been taken from his monument in the Temple Church) is prefixed to the English edition of his *Reports*, published in 1761.

J. G.

Exon.

St. Stephen's Day and Mr. Riley's "Hoveden" (Vol. viii., p. 637.).—The statement of this feast being observed prior to Christmas must have arisen from the translator not being conversant with the technical terms of the *Ecclesiastical Calendar*, in which, as the greater festivals are celebrated with Octaves, other feasts falling during the Octave are said to be under (*infra*) the greater solemnity. Thus, if MR. WARDEN will consult the *Ordo Recitandi Officii Divini* for 1834, he will see that next Sunday, the 8th inst., stands "Dom inf. Oct.," *i.e.* of the Epiphany, and that the

same occurs on other days during the year.

May I point out an erratum in a Query inserted some time since (not yet replied to), regarding a small castle near Kingsgate, Thanet, the name of which is printed Aix Ruochim; it should be Arx Ruochim.

A. O. H.

Blackheath.

Death Warnings in Ancient Families (Vol. ix., p. 55.).—A brief notice of these occurrences, with references to works where farther details may be met with, would form a very remarkable record of events which tend to support one's belief in the truth of the remark of Hamlet:

"There are more things in heaven and earth, Horatio,
Than are dreamt of in our philosophy."

A drummer is stated to be heard in C— Castle, the residence of the Earl and Countess of A., "going about the house playing his drum, whenever there is a death impending in the family." This warning is asserted to have been given shortly before the decease of the Earl's first wife, and preceded the death of the next Countess about five or six months. Mrs. Crowe, in her *Night Side of Nature*, observes hereupon:

"I have heard that a paper was found in her (the Countess's) desk after her death, declaring her conviction that the drum was for her."

Whenever a little old woman visits a lady of the family of G. of R., at the time of her confinement, when the nurse is absent, and strokes down the clothes, the patient (says Mrs. Crowe), "never does any good, and dies." Another legend is, that a single swan is always seen on a particular lake close to the mansion of another family before a death. Then, Lord Littleton's dove is a well-known incident. And the lady above quoted speaks of many curious warnings of death by the appearance of birds, as well as of a spectral black dog, which visited a particular family in Cornwall immediately before the death of any of its members. Having made this Note of a few more cases of death warnings, I will end with a Query in the words of Mrs. Crowe, who, after detailing the black dog apparition, asks: "if this phenomenon is the origin of the French phrase *bête noire*, to express an annoyance, or an augury of evil?"

JAS. J. SCOTT.

Hampstead.

"*The Secunde Personne of the Trinitie*" (Vol. ix., p. 56.).—I think it is Hobart Seymour who speaks of some Italians of the present day as considering the Three Persons of the Trinity to be the Father, the Virgin, and the Son.

J. P. O.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. Wright's varied antiquarian acquirements, and his untiring zeal, are too well known to require recognition from us. We may therefore content ourselves with directing attention to his *Wanderings of an Antiquary, chiefly upon the Traces of the Romans in Britain*, which has just been published, and of which the greater part has appeared in a series of papers under the same title in the *Gentleman's Magazine*. It is intended to furnish, in a popular form, a few archæological truths which may foster a love of our national antiquities among those who are less likely to be attracted by dry dissertations: and its gossiping character and pretty woodcuts are well calculated to promote this object.

This endeavour to make the study of antiquities popular, naturally calls our attention to a small and very agreeable volume on the subject of what Brand designated *Popular Antiquities*. We refer to the last volume of Bohn's *Illustrated Library*. It is from the pen of Mary Howitt, and is entitled the *Pictorial Calendar of the Seasons, exhibiting the Pleasures, Pursuits, and Characteristics of Country Life for every Month of the Year, and embodying the whole of Aikin's Calendar of Nature*. It is embellished with upwards of one hundred engravings on wood; and what the authoress says of its compilation, viz. that it was "like a walk through a rich summer garden," describes pretty accurately the feelings of the reader. But, as we must find some fault, where is the Index?

We have received from Birmingham a work most creditable to all concerned in its production, and which will be found of interest to such of our readers as devote their attention to county or family history. It is entitled *A History of the Holtes of Aston, Baronets, with a Description of the Family Mansion, Aston Hall, Warwickshire*, by Alfred Davidson, with *Illustrations from Drawings* by Allan E. Everitt; and whether we regard the care with which Mr. Davidson has executed the literary portion of the work, the artistic skill of the draughtsman, or the manner in which the publisher has brought it out, we may safely pronounce it a volume well deserving the attention of

topographers generally, and of Warwickshire topographers in especial.

BOOKS RECEIVED.—*Folious Appearances; A Consideration on our Ways of lettering Books*. Few lovers of old books and good binding will begrudge half a florin for this quaint opuscle.—*Indications of Instinct*, by T. Lindley Kemp, the new number of the *Traveller's Library*, is an interesting supplement to Dr. Kemp's former contribution to the same series, *The Natural History of Creation*.—We record, for the information of our meteorological friends, the receipt of a *Daily Weather Journal for the Year 1853*, kept at Islington by Mr. Simpson.

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BOOKS AND ODD VOLUMES

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