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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 234,
APRIL 22, 1854 ***

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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. 234.

SATURDAY, APRIL 22. 1854

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LONDON, SATURDAY, APRIL 22, 1854.

Notes.

WHITEFIELD AND KENNINGTON COMMON.

Your correspondent the REV. W. SPARROW SIMPSON (Vol. ix., p. 295.) has given some interesting little notes respecting the past history of Kennington Common. Other notes might be added, and which should not be overlooked in a record of events connected with a spot whose associations and whose name are about to pass away for ever. After all, it is a righteous act, a noble deed, a benevolent mission, that gives a kind of immortality to a locality. It was here that the ever memorable George Whitefield proclaimed in an earnest voice, and with an earnest look, the gospel of Jesus Christ to multitudes of his fellow-creatures. He was wonderfully endowed by God for his great work, and the evidence of his vast success is to be found in the fact that immense numbers flocked from all parts to listen to the tidings which he had to deliver. He had audiences on Kennington Common amounting to ten, twenty and thirty thousand people, great numbers of whom were savingly impressed by his message. He melted their hearts, and sent them away, reflecting on the great problems of man's history, and on the dignity and destiny of the human mind. Take the following from his published diary, which is now scarce, and not much known:

"Sunday, April 29, 1731. At five in the evening went and preached at Kennington Common, about two miles from London, where upwards of 20,000 people were supposed to be present. The wind being for me, it carried the voice to the extremest part of the audience. All stood attentive, and joined in the Psalm and Lord's Prayer so regularly, that I scarce ever preached with more quietness in any church. Many were much affected."

"Sunday, May 6, 1731. At six in the evening preached at Kennington; but such a sight I never saw before. Some supposed there were above 30,000 or 40,000 people, and near fourscore coaches, besides great numbers of horses; and there was such an awful silence amongst them, and the Word of God came with such power, that all seemed pleasingly surprised. I continued my discourse for an hour and a half."

"Sunday, July 22, 1739. Went to St. Paul's and received the blessed Sacrament, and preached in the evening at Kennington Common to about 30,000 hearers. God gave me great power."

"Friday, August 3, 1739. Having spent the day in completing my affairs (about to embark for America), and taking leave of my dear friends, I preached in the evening to near 20,000 at Kennington Common. I chose to discourse on St. Paul's parting speech to the elders at Ephesus, at which the people were exceedingly affected, and almost prevented my making any application. Many tears were shed when I talked of leaving them. I concluded all with a suitable hymn, but could scarce get to the coach for the people thronging me, to take me by the hand, and give me a parting blessing."

Let those who have a deep sympathy with the great and good, who have served their age with exalted devotion and burning zeal, remember that on that very spot which is now called Kennington Park, this extraordinary man lifted up his powerful voice, and with commanding attitude, with the tenderest affection, with persuasive tones, and with thrilling appeals, proclaimed the "glorious gospel of the blessed God" to multitudes of the human family. He preached as in the light, and on the borders of the eternal world. It is such facts as these that will enhance in mind and memory the interest of such a spot. The philosophy of Whitefield's life has yet to be written.

H. M. BEALBY.

North Brixton.

ANACHRONISMS.

Mr. Thackeray makes another trip in the present (April) number of *The Newcomes*. Clive writes a letter dated "May 1, 183—," which is at once answered by Pendennis, who sends him "an extract from Bagham's article on the Royal Academy," and Mr. Thackeray makes the critic ask, "Why have we no picture of the *sovereign and her august consort* from Smee's brush?" To which it may be answered, "Because, even if the '183—' represents the time of Victoria's reign, her Majesty did not take unto herself an 'august consort' until Feb. 10, 1840." It may also be observed, that in all the illustrations to Mr. Thackeray's delightful story, Mr. Doyle has clothed the *dramatis personæ*

in the dresses of the present day. A notable example of this occurs at p. 75., in his clever sketch of Mrs. Newcome's At Home, "a small early party" given in the year 1833, the date being determined by a very simple act of mental arithmetic, since the author informs us that the colonel went to the party in the mufti-coat "sent him out by Messrs. Stultz to India in the year 1821," and which he had "been in the habit of considering a splendid coat for twelve years past." The anachronism on Mr. Doyle's part is probably intentional. Indeed, he only follows the example which Mr. Thackeray had justified in these words:

"It was the author's intention, faithful to history, to depict all the characters of this tale in their proper costumes, as they wore them at the commencement of the century. But, when I remember the appearance of people in those days, and that an officer and lady were actually habited like this [here follows one of Mr. Thackeray's graphic sketches], I have not the heart to disfigure my heroes and heroines by costumes so hideous; and have, on the contrary, engaged a model of rank dressed according to the present fashion."—*Vanity Fair*, note to p. 55.

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And, certainly, when one looks at a fashion-book published some twenty years ago, one cannot feel surprised at Mr. Doyle, or any other man of taste, preferring to commit an anachronism, rather than depict frights and monstrosities.

CUTHBERT BEDE, B.A.

CEPHAS, A BINDER, AND NOT A ROCK.

Some of the multifarious readers of "N. & Q." may feel interested in the suggestion of an original solution on Matt. xvi. 16-19. I submit it (not presumptuously, but hopefully), that its examination and discussion, by your learned readers, may throw more light upon my humble endeavour to elucidate a passage which seems to have been darkened "by a multitude of words."

The solution I propose is an extract from my MS. annotations on the Hebrew Old Testament, and forms a portion of a note on Habakkuk ii. 11. It will be desirable, for the reader's comprehension of my exposition, to give the original, with a literal translation, of the verse alluded to:

כי אבן מקיר תזעק
וכפיס מעץ יעונה:

"For the [*Ebhen*] stone shall cry out of the wall,
And the [*Caphis*] fastening shall testify out of the timber."^[1]

This verse has passed into a proverb amongst the Jews in every part of the world. It is invariably quoted to express the impossibility of secrecy or concealment; or to intimate the inevitable publicity of a certain fact. In short, the proverb implies the same meaning which our Lord's answer to the Pharisees expressed, viz., "If these should hold their peace, the stones would immediately cry out" (Luke xix. 40.). I have myself heard the words under note used as a proverb, in this manner, amongst the Jews of Europe, Asia, and Africa. I am, moreover, inclined to believe that it was already one of the national proverbs in the days of our Lord.

All this may appear irrelevant to the critical exposition of this verse; but the consideration may help to clear up an apparently obscure passage in the New Testament, namely, Matt. xvi. 16-19. When Simon made the declaration in verse 16., "Thou art the Christ, the Son of the living God," he might have thought of or expressed the inspired proverb:

כי אבן מקיר תזעק
וכפיס מעץ יעונה:

"For the [*Ebhen*] stone shall cry out of the wall,
And the [*Caphis*] fastening shall testify out of the timber."

Thinking, or expressing, that concealment of the Messiahship of Jesus was impracticable.

"And Jesus [to whom word, thought, and deed were alike patent] answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art *Caphis*; and upon the *Ebhen* I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt *bind* on earth, shall be *bound* in heaven," &c.

The play (if so common an expression might be used in so sacred a theme) is not on the word *Peter*, but on the word כפיס (*Caphis*), which signifies a rafter, a cross beam, a *binder*; or, as the margin (on Habak. ii. 11.) has it, "a fastener," from the verb כפס (*Caphas*), to *bind*, to connect, to join.

That our Lord never used the Greek word σὺ εἶ Πέτρος all must admit; that Κηφᾶς is not the Syriac word for stone is well known to every Oriental scholar. The proper Syriac word for stone is כאפס. However, there is a resemblance between the respective words, which may have been the origin of Simon's second surname—I mean to that of Cephas—Peter.

The import of Matt. xvi. 16-19. seems to me to be this: Christ acknowledges Simon to be part and

parcel of the house, the Church; nay, more, He tells Simon that He intends him to be a "master-builder," to join, or bind, many members to that Church, all of which would be owned of Him. But the Church itself must be built upon the *Ebhen*, the *Stone*; by which Jesus evidently alluded to Ps. cxviii. 22.:

אבן מאסו הבונים
 היתה לראש פנה:
 "The *Ebhen* which the builders refused
 Is become the head stone of the corner."

(Compare Matt. xxi. 42.)

May I ask whether the words ὁ ἐρμηνεύται Πέτρος are to be considered as the words of St. John, or of his transcribers? The question may appear startling to some, but my copy of the Syriac New Testament is *minus* that sentence.

MOSES MARGOLIOUTH.

Wybunbury, Nantwich.

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

See also the marginal readings.

EPITAPHS, ETC.

Epitaphs.—There is, or was, one at Pisa which thus concludes:

"Doctor doctorum jacet hac Burgundius urna,
 Schema Magistrorum, laudabilis et diuturna;
 Dogma poetarum cui littera Græca, Latina,
 Ars Medicinarum patuit sapientia trina.
 Et nunc Pisa, dole, tristeris Thuscia tota,
 Nullus sub sole est cui sic sunt omnia nota.
 Rursus ab Angelico cœtu super aera vectum
 Nuper et Angelico, cœlo gaude te receptum.
 Ann. Dom. MCLXXXIII. III Calend. Novembr."

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Nearer home, in Shoreditch churchyard:

"Sacred to the memory of Sarah Micci, who departed this life April 7th, 1819, aged 50 years.

Memento judicii mei, sic enim *erit* mihi *heri*, tibi hodie."

Not far from this is the following laconic one:

"Dr. John Gardner's last and best bed-room, who departed this life the 8th of April, 1835, in his 84th year."

Which reminds me of one at Finedon:

"Here lyeth Richard Dent,
 In his last tenement.
 1709."

B. H. C.

Curious Inscription (Vol. iv., p. 88).—In the first edition of *Imperatorum Romanorum Numismata Aurea*, by De Bie, Antwerp, 1615, at the foot of a page addressed "Ad Lectorem," and marked c. ii., are the following verses, which may be noted as forming a pendant to those referred to:

ri	R	S	D	D
"Sc ptorum	erum	ummorum	espice	icta
ul	V	N	R	P
st Qu	R	I	N	I
I a	idem	isu	aciemus	am nde
ll F	V	F	I	V Pl

Signed "C. HÆTRON."

W. H. SCOTT.

Edinburgh.

Epitaph in Lavenham Church, Norfolk.—

"Continuall prayse these lynes in brass
 Of Allaine Dister here,
 Clothier vertuous whyle he was
 In Lavenham many a yeare;

For as in lyfe he loved best
The poore to clothe and feede,
Soe with the riche and alle the reste,
He neighbourlie agreed;
And did appoint before he died,
A smalle yearlie rent,
Which would be every Whitsuntide
Among the poorest spent."

I send you this copy from a *nibbing* of a quaint epitaph, made in the beautiful old church of Lavenham many years since, with a view to putting a Query as to its construction. The first two lines, as I read them, want a verb, unless we read the conclusion of the first line as a verb, to *in-brasse* (*i.e.* to record in brass). Can any of your readers give me an authority, from an old author, for the use of this or any similar verb? To *in-grain* seems somewhat like it, but is modern. If no authority for such a verb can be given, I should be glad to have the construction of the lines explained.

A. B. R.

Belmont.

THE RIGBY CORRESPONDENCE.

[In "N. & Q.," Vol. vii., pp. 203. 264. 349., mention is made of this correspondence. The letters, of which the following are copies, were sold as waste paper, and are in my possession. They appear to have been written by the Rt. Hon. Richard Rigby, Master of the Rolls in Ireland, and relate to the appointment of an Examiner in the Chancery in the year 1783.

JAMES F. FERGUSON.]

Dublin.

St. James's Place,
24th May, 1783.

My dear Lord,

I return you many thanks for your two letters of y^e 10th and 11th inst., and for the trouble you are so obliging as to take on y^e business of the Examiner's Office. I have found a copy of an appointment of an Examiner transmitted to me by Lodge in the year 1762, and I send you Mr. Meredith's appointment upon the stamp'd paper you inclosed to me. If that appointment will not answer, or if the stamp is not a proper one, as you seem to hint may be the case, I must desire you to tell Mr. Perry to make out a proper appointment and send it over ready for my signature. I shou'd hope the one I send herewith will answer, that you may have no further trouble. I perceive five hundred pounds English was y^e sum I receiv'd in 1762; and I imagine that is the sum Mr. Meredith proposes to give now, and to which I give my consent.

I thank you for inquiring after my health; my fits of the gout are not very violent, but I am very glad you never have any of them. Pray make my best comp^{ts} to Scott, and tell him that I din'd yesterday at Streatham with Macnamara, who is getting better, notwithstanding the weather here is as cold as at Christmas.

I am, my dear Lord, with all possible regard, your most sincere friend and oblig'd
humble servant,

RICHARD RIGBY.

Your stamp'd paper was not large enough, but my servant found a stamp'd paper at Lincoln's Inn.

St. James's Place,
9th June, 1783.

My dear Lord,

Ten thousand thanks for all the trouble you are so kind (as) to take in my affairs; this day I receiv'd yours of the 31st May, with the bill inclosed for 498*l.* 2*s.* 5*d.* If the instrument I sent over should not be satisfactory, I will sign any new deed which shall be sent me for the purpose.

I have not much acquaintance wth Lord Northington; but seeing him at St. James's the day he took leave of the King, I wish'd him success in his new government, and took the liberty to mention your name to him as y^e person in the whole kingdom whose advice would be most beneficial to him. I told him I asked no favour of him but one, which was to recollect what I then said to him if he should have occasion to call upon you for advice and assistance hereafter, when he would find it for his great satisfaction to be

well founded.

I am, my dear Lord, your most obliged and faithful humble servant,

RICHARD RIGBY.

To the Rt. Honorable Lord Ch. Justice Paterson, at Dublin.
Free, R. Rigby.

THE WANDERING BEE.

"High mountains closed the vale,
Bare, rocky mountains, to all living things
Inhospitable; on whose sides no herb
Rooted, no insect fed, no bird awoke
Their echoes, save the eagle, strong of wing;
A lonely plunderer, that afar
Sought in the vales his prey.

"Thither towards those mountains Thalaba
Advanced, for well he ween'd that there had Fate
Destined the adventure's end.
Up a wide vale, winding amid their depths,
A stony vale between receding heights
Of stone, he wound his way.
A cheerless place! *The solitary Bee,*
Whose buzzing was the only sound of life,
Flew there on restless wing,
Seeking in vain one blossom, where to fix."
Thalaba, book vi. 12, 13.

This incident of the wandering bee, highly poetical, seems at first sight very improbable, and passes for one of the many strange creations of this wild poem. But yet it is quite true to nature, and was probably suggested to Southey, an omnivorous reader, by some out-of-the-way book of travels.

In Hurton's *Voyage to Lapland*, vol. ii. p. 251., published a few years since, he says that as he stood on the verge of the North Cape,—

"The only living creature that came near me was a *bee*, which hummed merrily by. What did the busy insect seek there? Not a blade of grass grew, and the only vegetable matter on this point was a cluster of withered moss at the very edge of the awful precipice, and it I gathered at considerable risk as a memorial of my visit."

So in Fremont's *Exploring Expedition to the Rocky Mountains*, 1842, p. 69., he speaks of standing on the crest of the snow peak, 13,570 feet above the Gulf of Mexico, and adds:

"During our morning's ascent, we had met no sign of animal life, except the small sparrow-like bird already mentioned. A stillness the most profound, and a terrible solitude, forced themselves constantly on the mind as the great features of the place. Here on the summit, where the stillness was absolute, unbroken by any sound, and the solitude complete, we thought ourselves beyond the region of animated life: but while we were sitting on the rock, a *solitary bee* (*Bromus*, the humble bee) came winging his flight from the eastern valley, and lit on the knee of one of the men.

"It was a strange place, the icy rock and the highest peak of the Rocky Mountains, for a lover of warm sunshine and flowers; and we pleased ourselves with the idea that he was the first of his species to cross the mountain barrier, a solitary pioneer to foretell the advance of civilisation. I believe that a moment's thought would have made us let him continue his way unharmed, but we carried out the law of this country, where all animated nature seems at war; and seizing him immediately, put him in at least a fit place, in the leaves of a large book, among the flowers we had collected on our way."

A. B.

Philadelphia.

Minor Notes.

Tippet.—The origin of words signifying articles of dress would be a curious subject for investigation. *Tippet* is derived by Barclay from the Saxon *tæppet*; but I find the following passage in Captain Erskine's Journal of his recent *Cruise in the Western Pacific*, p. 36. He is writing of the dress of the women at the village of Feleasan, in the Samoan Islands:

"And occasionally a garment (*tiputa*) resembling a small poncho, with a slit for the

head, hanging so as decently to conceal the bosom."

May we not trace here both the article and the name?

W. T. M.

Ridings and Chaffings.—A singular custom prevails in South Nottinghamshire and North Leicestershire. When a husband, forgetting his solemn vow to love, honour, and keep his wife, has had recourse to physical force and beaten her, the rustics get up what is called "a riding." A cart is drawn through the village, having in it two persons dressed so as to resemble the woman and her master. A dialogue, representing the quarrel, is carried on, and a supposed representation of the beating is inflicted. This performance is always specially enacted before the offender's door.

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Another, and perhaps less objectionable, mode of shaming men out of a brutal and an unmanly practice, is to empty a sack of chaff at the offender's door,—an intimation, I suppose, that *thrashing* has been "done within." Perhaps this latter custom gave rise to the term "chaffing." Thirty years ago both these customs were very common in this locality; but, either from an improved tone of morality, or from the comparative rarity of the offence that led to them, both *ridings* and *chaffings* are now of very rare occurrence.

Can any reader of "N. & Q." inform me whether these customs have prevailed, or still prevail, in other counties?

THOMAS R. POTTER.

Wymeswold, Leicestershire.

Henry of Huntingdon's "Letter to Walter".—Mr. Forester (Bohn's *Antiquarian Library*) decides, in opposition to Wharton and Hardy, that this epistle was written in 1135, during the lifetime of Henry I., and there can be no doubt that the passage he quotes bears him out in this; but it is not less certain that, whether owing to the death of the friend to whom the letter was addressed, or from a wholesome fear of the resentment of that king who is so roughly handled in it, the publication was deferred long enough for the author to reinforce by a few "modern instances" of more recent date, the "wise saws" which are so plentifully diffused through it: for instance, at p. 313. he mentions the death of Louis VI. of France, which occurred 1st August, 1137, twenty months after the death of Henry. And it is probable that a closer search than I have the means of making, would reveal other instances of a like nature, though this is sufficient by itself.

After all, is it not possible that the worthy archdeacon (like Bolingbroke at a future day) may have antedated his letter to give himself an air of boldness and independence beyond what he really possessed? This would account not only for the references to later occurrences, but for the accurate fulfilment of the prophecy which he quotes about the duration of the reign of Henry I.

J. S. WARDEN.

Arthuriana.—List of places designated with traditional reference to King Arthur. (*To be continued*.)

In Cornwall:

King Arthur's Castle. Nutagel.

King Arthur's Hall. An oblong inclosure on the moors, near Camelford.

King Arthur's bed. A slab of granite with pack-shaped piece for bolster, on Trewortha tor.

S. R. PATTISON.

Encyclopedia of Indexes, or Tables of Contents.—I should like your opinion, and that of the readers of "N. & Q.," as to the desirableness and practicability of forming a collection of the indexes of those books most commonly required to be referred to by authors and scholars. In reading up on any subject, when it is wished to know whether any author treats upon it, mainly or incidentally, his works must be examined at a great expense of time and labour. Perhaps some of your learned readers will express their views as to the value of such a thesaurus, and give suggestions as to the principles which ought to regulate its execution.

THINKS I TO MYSELF.

Errata in Nichols' "Collectanea Topographica et Genealogica".—Works of this kind, unless strictly accurate, cause great perplexity and confusion, and are indeed of little use. I therefore wish to note in your pages that at vol. viii. p. 38. of the above work it is stated that Babington "married Juliana, daughter of Sir Thomas Rowe, Alderman of London." *Harl. MSS.* 1174. p. 89., 1551. p. 28., 1096. p. 71., inform us that Julian Rowe, daughter of Sir William Rowe, who was Lord Mayor of London in 1592, married Francis Babington. Sir William and Sir Thomas were first cousins. In the same page Sir Thomas Rowe is stated to have died in 1612; on his tomb we are told that he died in 1570.

TEE BEE.

GENESIS IV. 7.

Can any of your learned Hebraists elucidate the passage in Gen. iv. 7., which called forth the following remarks from Bishop Sandford?

"As yet I cannot abandon the literal interpretation of the words **וַתִּפְתָּח** and I am much surprised that, in all the criticism bestowed on this verse by Davison and the authors whom he quotes, nothing is said of the word **פָּתַח**. I do not know of any place in Holy Scripture where this word is used figuratively, and unless this can be shown, there is no supporting so strong a metaphor as the advocates of the figurative meaning of the passage contend for. Davison takes no notice of the remainder of the verse.... Now the words are remarkable; they are the same as those in which the Lord declares the subjection of Eve to her husband, Gen. iii. 16. I have always thought this passage (Gen. iv. 7.) to allude to Abel; and to promise to Cain the continuance of the priority of primogeniture, if he were reconciled to God."—*Remains of Bishop Sandford*, vol. i. p. 135.

{372} With respect to the word **פָּתַח**, the literal interpretation of which is a door, entrance, or gate, Archbishop Magee renders the passage thus: "A sin-offering lieth before or *at* the door," the word **וַרְבַּץ** implying to crouch or lie down as an animal; thereby alluding to the sacrifice which was appointed for the remission of sins, and was typical of the great sacrifice of the Lamb of God, who was to be slain for the sin of the world. The whole verse would thus stand, according to Archbishop Magee's interpretation:

"If thou doest well, shalt thou not have the excellency or pre-eminence? and if thou doest *not* well, a sin-offering lieth before the door [*i.e.* is prepared, or at hand, for thee]; and unto thee shall be his subjection, and thou shalt rule over him [*i.e.* over Abel]."

Luther's translation is at variance with this:

"Wenn du fromm bist, so bist du angenehm, bist du aber nicht fromm, so ruhet die Sünde vor der Thür. Aber lass du ihr nicht ihren Willen, sondern herrsche über sie."

In the margin of Luther's Bible is a reference in this verse to Rom. vi. 12., plainly showing that he considered it as an admonition to Cain to struggle against *sin*, lest it should gain the dominion over him.

Bishop Sandford farther observes:

"I think that neither Davison nor the other commentators have completely examined Gen. iv. 7. in all its expressions and bearings. I am surprised at Magee's omitting the argument from St. Paul's declaration, that by his **πλειωσθησισια** Abel obtained witness that he was righteous.... I must repeat my wish to have the word **וַתִּפְתָּח** well examined."

A. B. C.

P.S.—Dr. Gloucester Ridley (quoted by Bishop Van Mildert, in the notes to his *Boyle Lectures*) takes the view afterwards adopted by Archbishop Magee, as to the meaning of the passage. (See *The Christian Passover*, in four sermons on the Lord's Supper, by Gloucester Ridley, 1742, p. 14.)

ROLAND THE BRAVE.

Can any of your readers and correspondents, versed in "legendary lore," reconcile the two different tales of which "Roland the Brave" is the hero? The one related in Mrs. Hemans's beautiful ballad describes him as reported dead, and that his fair one too rashly took the veil in "Nonnenwerder's cloister pale," just before his return. The story proceeds to tell how in grief her lover sought the battle-field, and finally fell, with other brave companions, at Roncesvalles.

I have been surprised, when perusing Dr. Forbes's highly amusing narrative of his holiday in Switzerland (pp. 28-9.), to find that he identifies Roland with the hero of Schiller's beautiful ballad, who rejoiced in the unromantic appellation of *Ritter Toggenburg*. That unhappy lover, according to the poet, being rejected by his fair one, who could only bestow on him a sister's affection, sought the Holy Land in despair, and tried to forget his grief; but returning again to breathe the same air with his beloved, and finding her already a professed nun, built himself a hut, whence he could see her at her convent window. Here he watched day by day, as the poet beautifully says; and here he was found, *dead*, "still in the attitude of the watcher."

"Blickte nach dem Kloster drüben,
Blickte Stunden lang
Nach dem Fenster seiner Lieben
Bis das Fenster klang,
Bis die Liebliche sich zeigte,
Bis das theure Bild
Sich in 's Thal herunter neigte
Ruhig, engelmild.

"Und so sass er viele Tage
Sass viel' Jahre lang,
Harrend ohne Schmerz und Klage
Bis das Fenster klang,
Bis die Liebliche sich zeigte, &c. &c.

"Unde so sass er, eine Leiche
Eines Morgens da,
Nach dem Fenster noch das bleiche
Stille Antlitz sah."

Was this Ritter Toggenburg, the hero of Schiller's ballad, the nephew of Charlemagne, Roland, who fell at Roncesvalles? Is not Dr. Forbes in error in ascribing the Ritter's fate to Roland? Are they not two distinct persons? Or is Mrs. Hemans wrong in her version of the story? I only quote from memory:

"Roland the Brave, the brave Roland!
False tidings reach'd the Rhenish strand
That he had fall'n in fight!
And thy faithful bosom swoon'd with pain,
Thou fairest maid of Allemain.
Why so rash has she ta'en the veil
In yon Nonnenwerder's cloister pale?
For the fatal vow was hardly spoken,
And the fatal mantel o'er her flung.
When the Drachenfels' echoes rung—
'Twas her own dear warrior's horn!

She died; he sought the battle plain,
And loud was Gallia's wail,
When Roland, the flower of chivalry,
Fell at Roncesvalles!"

I shall be glad to have a clear idea of the true Roland and his story.

X. Y. Z.

CLAY TOBACCO-PIPES.

{373} An amusing treatise might be written on the variations in shape of the common tobacco-pipe since its first introduction into the country. Hundreds of specimens of old pipe-heads might soon be procured, and especially in the neighbourhood of London, where the same ground has been tilled for gardening purposes perhaps some hundreds of years, and has received fresh supplies year after year from the ash-bin and dust-heap. I have about a dozen in my possession, which probably belong to various periods from the beginning of the seventeenth to the end of the eighteenth century. The dearness of tobacco in the early times of its use is evinced by the smallness of the bowls, for many of them would hold at most not half a thimbleful of tobacco; while the shank, where it joins the bowl, is nearly double the thickness of that in use at the present day. If I recollect aright, the pipe as represented in Hogarth seems but little larger in the bowl than that in use a century before; the shape being in both the same, very much like that of a barrel. The sides of the bowl seem formerly to have been made of double or treble the thickness of those now in use. This will account for the good preservation in which they may be found after having been in the ground one or two centuries. The clay tobacco-pipe probably attained its present size and slimness, and (very nearly) its present shape, about the beginning of this century. I am well aware that, by many, all this will be esteemed as "in tenui labor," but, for my part, I look upon no reminiscences of the past, however humble, as deserving to be slighted or consigned to oblivion. Even the humble tobacco-pipe may be made the vehicle of some interesting information. Will any of your correspondents favour your other readers with some farther information on this subject?

HENRY T. RILEY.

Minor Queries.

Cabinet: Sheffield, Earl of Mulgrave, Marquis of Normanby, and Duke of Buckinghamshire.—Can any reader refer me to a letter of the Duke of Buckinghamshire's which I have read (but I entirely forget where), written during the reign of William III., and complaining of his exclusion from the Cabinet? He was either Lord Normanby or Lord Mulgrave when the letter was written.

C. H.

Bersethrigumnue.—In the *Escheats*, 23 Hen. III. No. 20., quoted by Nichols in his *History of Leicestershire* (vol. iii. part 1., under "Cotes"), occurs this unusual word. Gilbert de Segrave held the manor of Cotes in socage of the king "by paying yearly one *bersethrigumnue*." Will any reader of "N. & Q." favour me with its etymology or meaning? I imagine it to have been a clerical error

for *brachetum cum ligamine*, a service by which one of the earlier lords of Cotes held these lands.

THOMAS RUSSELL POTTER.

Lady Jane Grey.—Neither Nichols in his *History of Leicestershire*, nor his equally eminent grandson in his interesting *Chronicle of Queen Jane*, nor, so far as I am aware, any other author, mentions the place where the Lady Jane was buried. The general belief is, I think, that her body was interred with that of her husband in the Tower. But a tradition has just been communicated to me by the Rev. Andrew Bloxam, that the body was privately brought from London by a servant of the family, and deposited in the chapel at Bradgate. What is the fact?

THOMAS RUSSELL POTTER.

Addison and Watts.—Can any of your numerous readers inform me whether the hymn "When rising from the bed of death," so generally ascribed to Addison, and taken from the chapter on death and judgment in his *Evidences of the Christian Religion*, is his own composition, or that of the "excellent man in holy orders;" and whether this is Dr. Isaac Watts?

S. M.

Lord Boteloust's Statue by Richard Hayware.—The statue erected to Lord Boteloust by the "Colony and Dominion of Virginia" was "made in London, 1773, by Richard Hayware." I should be obliged for information as to Mr. Hayware.

T. BALCH.

Philadelphia.

Celtic in Devon.—When was the Celtic language obsolete in the South Hams of Devon?

G. R. L.

Knobstick.—In these days of strikes, turn-outs, and lock-outs, we hear so much of "knobsticks," that I should like to know why this term has come to be applied to those who work for less than the wages recognised, or under other conditions deemed objectionable by trades unions.

PRESTONIENSIS.

Aristotle.—Where does Aristotle say that a judge is a living law, as the Law itself is a dumb judge?

H. P.

The Passion of our Lord dramatised.—Busby, in his *History of Music*, vol. i. p. 249., says:

"It has been very generally supposed, that the manner of reciting and singing in the theatres formed the original model of the church service; an idea sanctioned by the fact, that the Passion of our Saviour was dramatised by the *early* priests."

What authority is there for this statement?

H. P.

Ludwell: Lunsford: Kemp.—Inscription on a tombstone in the graveyard of the old church at Williamsburgh:

"Under this marble lyeth the body of Thomas Ludwell, Esq., Secretary of Virginia, who was born at Burton, in the county of Somerset, in the kingdom of England, and departed this life in the year 1698: and near this place lie the bodies of Richard Kemp, Esq., his predecessor in the secretary's office, and Sir Thomas Lunsford, Knt., in memory of whom this marble is here placed by Philip Ludwell, Esq., son of the said Thomas Ludwell, Esq., in the year 1727."

Information is respectfully asked as to the persons and families mentioned in the foregoing inscription. Sir Thomas Lunsford is said to have come from Surrey, and to have served during the civil wars.

THOMAS BALCH.

Philadelphia.

Linnæan Medal.—Has any reader of "N. & Q." in his possession a Linnæan medal? I mean the one by the celebrated Liungberger, ordered by Gustavus III. in 1778. It is of great beauty, and now very scarce: the following is a brief description.

It is of silver, two inches diameter. Obverse, a portrait of the naturalist, very faithful and boldly executed, yet with the utmost delicacy of finish. The face is full of thought and feeling, and the whole expression so spiritual, that this medallion has a strange charm; you keep looking at it again and again. The inscription is,

"Car. Linnæus, Arch. Reg. Equ. Auratus."

On the reverse is Cybele, surrounded by animals and plants, holding a key and weeping. Inscription,—

"Deam luctus angit amissi."

"Post Obitum Upsaliæ, D. X. Jan. MDCCLXXVIII. Rege Jubente."

In the background is a bear, on whose back an ape has jumped; but the bear lies quietly, as if he disdained the annoyance.

This was probably in reference to what he said in the preface to his *Systema Naturæ*: "I have borne the derision of apes in silence," &c. Adjoining this are plants, and we recognise his own favourite flower, the *Linnea borealis*.

E. F. WOODMAN.

Lowth of Sawtrey: Robert Eden.—In the *Topographer and Genealogist*, vol. ii p. 495., I find mention made of a monument at Cretingham in Suffolk, to Margaret, wife of Richard Cornwallis, and daughter of Lowth of Sawtrey, co. Hunts, who died in 1603. The arms are stated to be—"Cornwallis and quarterings impaling Lowth and quarterings, Stearing, Dade, Bacon, Rutter," &c. Will some of your correspondents give me a fuller account of these quarterings, and of the pedigree of Lowth of Sawtrey, or especially of that branch of it from which descended Robert Lowth, Bishop successively of St. David's, Oxford, and London, who was born in 1710, and died in 1787?

I should also be much obliged if any of your readers would give me any information as to who were the parents, and what the pedigree, of the Rev. Robert Eden, Prebendary of Winchester, who married Mary, sister of Bishop Lowth: was he connected with the Auckland family, or with the Suffolk family of Eden, lately mentioned in "N. & Q.?" The arms he bore were the same as those of the former family—Gules, on a chevron between three garbs or, banded vert, as many escallops sable.

R. E. C.

Gentile Names of the Jews.—The Query in Vol. viii., p. 563., as to the Gentile names of the Jews, leads me to inquire why it is that the Jews are so fond of names derived from the animal creation. Lyon or Lyons has probably some allusion to the lion of the tribe of Judah, Hart to the hind of Naphtali, and Wolf to Benjamin; but the German Jewish names of Adler, an eagle, and Finke, a finch, cannot be so accounted for. The German Hirsch is evidently the same name as the English Hart, and the Portuguese names Lopez and Aguilar are Lupus and Aquila, slightly disguised. Is the origin of Mark, a very common Jewish name, to be sought in the Celtic *merch*, a horse?

HONORÉ DE MAREVILLE.

Guernsey.

The Black Prince.—In Sir S. R. Meyrick's *Inquiry into Ancient Armour*, vol. ii. p. 18., he quotes Froissart as observing, after his account of the battle of Poitiers, "Thus did Edward the Black Prince, now doubly dyed black by the terror of his arms." I have sought in vain for this passage, or anything resembling it, in Johnes's translation, nor can I find anywhere this appellation as applied by Froissart to his favourite hero. Can the passage be an interpolation of Lord Berners?

J. S. WARDEN.

Maid of Orleans.—Can any one of your correspondents tell who was D'Israeli's authority for the following?—

"Of the Maid of Orleans I have somewhere read, that a bundle of faggots was substituted for her, when she was supposed to have been burnt by the Duke of Bedford."—*Curiosities of Literature*, vol. i. p. 312.

J. R. R.

Fawell Arms and Crest.—Could any correspondent tell me the *correct* arms and crest of Fawell? In Burke's *General Armory* they are given: "Or, a cross moline gu., a chief dig." And in Berry's *Encyclopædia Heraldica*: "Sa., a cheveron between three escallop shells argent." In neither work is a crest registered, and yet I believe there is one belonging to the family.

CID.

"*Had I met thee in thy beauty.*"—Can you or any of your correspondents inform me who is the author of the poem commencing with the above line, and where it may be found? It is generally supposed to be Lord Byron's, but cannot be found in any of his published works.

E. H.

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Portrait of D. P. Tremesin.—Has there ever been any portrait known to exist of one Dompe Peter Tremesin, who is supposed to have been the earliest equestrian who performed feats on horseback, and of whom mention is thus made in the Privy Purse Expenses of King Henry VIII., p. 218.:

"Paied to one Dompue Peter Tremesin, that *dyd ryde two horses at once*, by waye of rewarde, C coronis, *i.e.* 23l. 6s. 8d."

J. W. G. G.

Edition of "Othello."—I shall feel much indebted to MESSRS. COLLIER, SINGER, &c. for information relative to an edition of *Othello* which was shown to me in January, 1837, and had previously belonged to J. W. Cole (Calcraft), Esq., then manager of the Theatre Royal, Dublin. It consisted of the text (sometimes altered, I think) and notes connected exclusively with astrology. There was, if I remember rightly, a frontispiece representing some of the characters, their heads, arms, bodies, and legs being dotted over with stars, as seen in a celestial globe. It was published about the year

1826, and was evidently not the first play of Shakspeare published under similar circumstances; for I recollect that when Brabantio first appears at the window, a note informs the reader that "if he will refer to the diagram of Brabantio in the frontispiece, he will discover, by comparison of the stars in the two diagrams, that Brabantio corresponds with" a character in another play of Shakspeare, the name of which I forget. Mr. Cole is now in London, and connected with one of the leading theatres. I do not know his address.

M. A.

Prospect House, Clerkenwell.—Will any of your correspondents learned in old London topography inform me when the "Prospect House, or Dobney's Bowling Green," Clerkenwell, ceased to be a place of amusement; and where any account is to be found of one Wildman, who is said to have exhibited his bees there in 1772. (Vide *Mirror*, vol. xxxiv. p. 107.) And in what consisted this exhibition? Also, if any other plate of the Three Hats public-house, Islington, exists than that in the *Gentleman's Magazine*? Also, if there exists any portrait of Mrs. Sampson, said to have been the first female equestrian performer, and Life of Sampson, who used also to perform at the gardens behind the Three Hats?

J. W. G. G.

Ancient Family of Widderington.—In an old Prayer Book, now before me, I find this entry:—"Ralph Witherington was married to Mary Smith the 13th day of Nov. in the year of our Lord 1703, at seaven o'clock in the morning, Sunday." Then follow the dates of the births of a numerous progeny. Can any of your readers tell me who these parties were, or any particulars about them? The early hour of a winter morning seems strange. Some of the children settled in Dublin, and intermarried with good Irish families; but from the entry in another part of the volume, in an older hand, of "Ralph Witharington of Hauxley, in the parish of Warqurth, in the county of Northumberland," the family appear previously to have lived in England.

I have never been able to find the motto of the Widderingtons. Their arms are, of course, well known, viz., Quarterly, argent and gules, a bend sable; crest, a bull's head: but I have never seen their legend.

W. X.

P. S.—The marriage is not entered in the registers of Warkworth. It may be in some of the records (of the city) of Dublin. I have seen the motto "*Veritas Victrix*" appended to a coat of arms, in which the Widderington shield had a place; but it was believed to belong to the name of Mallet in one of the quarters.

Value of Money in the Seventeenth Century.—What are the data for comparing the value of money in the seventeenth century with its present value? What may 1000*l.* in 1640, in 1660, in 1680, be considered equivalent to now?

C. H.

Minor Queries with Answers.

Ruin near St. Asaph, North Wales.—About two miles from St. Asaph, in Flintshire, near to a beautiful trout stream, called, I think, the Elwy, stands an old ruin of some ecclesiastical edifice. There is not very much of it now standing, but the form of the windows still exists. I have in vain looked in handbooks of the county for an account of it, but I have seen none that allude to it in any way. It is very secluded, being hidden by trees; and can only be approached by a footpath. In the centre of the edifice, there is a well of most beautiful water, supplied from some hidden spring; and from the bottom of which bubbles of gas are constantly ascending to the surface. The well is divided by a large stone into two parts, one evidently intended for a bath. The peasantry in the neighbourhood call it the Virgin Mary's Well, and ascribe the most astonishing cures to bathing in its waters. I could not, however, find out what it was. Some said it was a nunnery, and that the field adjoining had been a burial-ground; but all seemed remarkably ignorant about it, and seemed rather to avoid speaking about it; but, from what I could gather, there was some wild legend respecting it: but, being unacquainted with the language, I could not learn what it was. I should feel obliged if any of your correspondents could give me a description of it, and any information or legend connected with it. Near to it are the celebrated "Kaffen Rocks," which show undoubted evidence, from the shells and shingle embedded in their strata, of having at some period been submerged; and the caverns which exist in them are very large, and bones of hyenas and other animals are to be found in them. They are, however, very difficult to find without a guide, and there are very few persons in the neighbourhood who seem to know anything about them. They are very well worthy of a visit, and the surrounding scenery is beautiful in the extreme. I shall be happy to put any person in the way of finding them, should a desire be expressed in your pages.

INVESTIGATOR.

Manchester.

[This is Fynnon Vair, or "the Well of Our Lady," situated in a richly-wooded dell near the river Elwy, in the township of Wigvair. This well, which is inclosed in a polygonal basin of hewn stone, beautifully and elaborately sculptured, discharges about 100 gallons per minute: the water is strongly impregnated with lime, and was formerly much resorted to as a cold bath. Adjoining the well are the ruins of an ancient cruciform chapel, which,

prior to the Reformation, was a chapel of ease to St. Asaph, in the later style of English architecture: the windows, which are of handsome design, are now nearly concealed by the ivy which has overspread the building; and the ruin, elegant in itself, derives additional interest from the beauty of its situation. See Lewis's *Wales*, and *Beauties of England and Wales*, vol. xvii. p. 550.]

Wafers.—When and where were wafers invented? They were no new discovery when Labat saw some at Genoa in 1706; but from a passage in his *Voyages d'Espagne et Italie*, published in 1731, it would appear that they were even then unknown in France. A writer in the *Quarterly Review* says:

"We have in our possession letters with the wafers still adhering, which went from Lisbon to Rome twenty years before that time; and Stolberg observes that there are wafers and wafer-seals in the museum at Portici."

ABHBA.

[Respecting the antiquity of wafers, Beckmann, in his *History of Inventions*, vol. i. p. 146. (Bohn's edition), has the following notice: "M. Spiess has made an observation which may lead to farther researches, that the oldest seal with a red wafer he has ever yet found, is on a letter written by D. Krapf at Spire, in the year 1624, to the government of Bayreuth. M. Spiess has found also that some years after, Forstenhäusser, the Brandenburg factor at Nuremberg, sent such wafers to a bailiff at Osternohe. It appears, however, that wafers were not used during the whole of the seventeenth century in the chancery of Brandenburg, but only by private persons, and by these even seldom, because, as Speiss says, people were fonder of Spanish wax. The first wafers with which the chancery of Bayreuth began to make seals were, according to an expense account of the year 1705, sent from Nuremberg. The use of wax, however, was still continued, and among the Plassenburg archives there is a rescript of 1722, sealed with proper wax. The use of wax must have been continued longer in the Duchy of Weimar; for in the *Electa Juris Publici* there is an order of the year 1716, by which the introduction of wafers in law matters is forbidden, and the use of wax commanded. This order, however, was abolished by Duke Ernest Augustus in 1742, and wafers again introduced."]

Asgill on Translation to Heaven.—The Irish House of Commons, in 1703, expelled a Mr. Asgill from his seat for his book asserting the possibility of translation to the other world without death. What is the title of his book? and where may I find a copy?

ABHBA.

[This work, published anonymously, is entitled, "An Argument proving that, according to the Covenant of Eternal Life revealed in the Scriptures, Man may be translated from hence into that Eternal Life without passing through Death, although the Humane Nature of Christ Himself could not be thus translated till He had passed through Death," A.D. 1700. No name of bookseller or printer. It may be seen at the British Museum or Bodleian. This work raised a considerable clamour, and Dr. Sacheverell mentioned it among other blasphemous writings which induced him to think the Church was in danger.]

Ancient Custom at Coleshill.—I have somewhere seen it stated, that there is an ancient custom at Coleshill, in Warwickshire, that if the young men of the town can catch a hare, and bring it to the parson of the parish before ten o'clock on Easter Monday, he is bound to give them a calf's head and a hundred eggs for their breakfast, and a groat in money. Can you inform me whether this be the fact? And if so, what is the origin of the custom?

ABHBA.

[The custom is noticed in Blount's *Ancient Tenures*, by Beckwith, edit. 1684, p. 286. The origin of it seems to be unknown.]

Replies.

THE SONGS OF DEGREES.

(Vol. ix., p. 121.)

Too much pains cannot be expended on the elucidation of the internal structure of the Psalms. In this laudable endeavour, your correspondent T. J. BUCKTON has, as I conceive, fallen into an error. He assumes that those Psalms which are entitled "Songs of Degrees" were appropriated for the domestic use rather than the public services of the Jews. I cannot consider that the allusions to external objects which he enumerates could affect the argument; for, on the other hand, we find mention of the House of the Lord (cxxii. 1. 9., cxxvii. 1., cxxxii. 3. 7., cxxxiv. 1.); the sanctuary (cxxxiv. 2.); the priests (cxxxii. 9.); and the singers (cxxxiv. 1.), who attended by night as well as by day (1 Chron. ix. 33.); allusions which would sufficiently warrant these Psalms being considered as connected with the temple worship.

The name *Shir Hammachaloth*, "Song of Ascents," prefixed to these fifteen Psalms, has given rise to much controversy. The different opinions as to the import of this title may be thus stated: 1.

The ancients understood it to relate to the steps of the temple: of this supposition I shall speak hereafter. 2. Luther, whom Tholuck is inclined to follow, renders it a song in the higher choir: intimating that they should be sung from an elevated position, or, as Patrick says, "in an elevated voice." 3. Junius and Tremellius would translate it "Song of Excellences," or "Excellent Song." 4. Gesenius with De Wette, considers that this name refers to a particular rhythm, in which the sense ascends in a rhythming gradation; but as this barely appears in one Psalm (cxxi.), the facts will scarcely support the hypothesis. 5. The more modern opinion is, that (notwithstanding four of them being composed by David, and one *by* Solomon) it signifies "Song of the Ascents" ἀναβασίς or "Pilgrims' Song," being composed for or sung by the people during their journeys to Jerusalem, whether on their return from the Babylonian captivity, or as they stately repaired to their national solemnities.

The first of these hypotheses, though in least repute, I am inclined to prefer.

The title in Chaldee is "A Song sung upon the Steps of the Abyss;" the Septuagint superscription "Ὁδὴ τῶν ἀναβαθμῶν;" and the Vulgate, *carmen graduum*, "Song of the Steps." In accordance with which the Jewish writers state, that these Psalms were sung on fifteen steps leading from the Atrium Israelis to the court of the women. In the apocryphal book of the "Birth of Mary," translated by Archbishop Wake, which is to be found in the works of St. Jerome, and which is attributed to St. Matthew, there is an account of a miracle in the early history of the Virgin Mary, in which it is said (ch. iv.):

"2. And there were about the temple, according to the fifteen Psalms of Degrees, fifteen stairs to ascend.

"3. For the temple being built in a mountain, the altar of burnt-offering, which was without, could not be come near but by stairs."

It goes on to state how the infant Mary miraculously walked up these stairs. In the account of the same miracle, in the *Protevangelion*, ascribed to St. James, it is related (ch. vii.) how the priest—

"5. ... placed her (the infant) upon the third *step of the altar*."

From this comparison it would appear, that the "stairs about the temple" were synonymous with the "steps of the altar."

I would therefore suggest, for the consideration of those better acquainted with the subject, that these Psalms were adapted to be sung (not *on* the steps, as some think, but) as a kind of introit while the priests ascended the steps of the altar.

To show their adaptation for this purpose, it may be worth remarking, that they are all, except cxxxii., introits in the first Prayer Book of Edward VI.

J. R. G.

Dublin.

AMERICAN POEMS IMPUTED TO ENGLISH AUTHORS.

(Vol. viii., pp. 71. 183.)

The southern part of the U. S. seems to make as free with the reputations of English authors, as the northern with their copyright. The name of the South Carolina newspaper, which, with so much confirmatory evidence, ascribed *The Calm* to Shelley, is not given. If it was the *Southern Literary Messenger*, the editor has been at it again. The following began to appear in the English papers about Christmas last, and is still "going the round:"

"THE SORROWS OF WERTHER.—The *Southern Literary Messenger* (U. S.) for the present month contains, in 'The Editor's Table,' the following comic poem of Thackeray's; written, we are told, 'one morning last spring in the *Messenger* office,' during a call made by the author:—

'Werther had a love for Charlotte,
Such as words could never utter.
Would you know how first he met her?
She was cutting bread and butter.

'Charlotte was a married lady,
And a moral man was Werther;
And for all the wealth of Indies,
Would do nothing that might hurt her.

'So he sigh'd, and pined, and ogled,
And his passion boil'd and bubbled,
Till he blew his silly brains out,
And no more by them was troubled.

'Charlotte, having seen his body
Borne before her on a shutter,
Like a well-conducted person,
Went on cutting bread and butter.'

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I believe that Mr. Thackeray knows the value of his writings and his time too well to *whittle* at verses in the *Messenger* office, and leave his chips on the floor; and that he is too observant of the laws of fair wit to make a falsification and call it a burlesque. *The Sorrows of Werther* is not so popular as when known here chiefly by a wretched version of a wretched French version, and many who read these stanzas will be satisfied that the last conveys, at worst, a distorted notion of the end of Göthe's story. To prevent this misapprehension, I quote from Mr. Boylan's translation all that is told of Charlotte after Werther's suicide:

"The servant ran for a surgeon, and then went to fetch Albert. Charlotte heard the ringing of the bell; a cold shudder seized her. She wakened her husband, and they both rose. The servant, bathed in tears, faltered forth the dreadful news. *Charlotte fell senseless at Albert's feet.*

"The steward and his sons followed the corpse to the grave. Albert was unable to accompany them. *Charlotte's life was despaired of.*"

Perhaps "despaired of" is too strong a word for "man *fürchtete für* Lottens Leben;" but there is no peg on which to hang the poor joke of the last stanza.

H. B. C.

U. U. Club.

"FEATHER IN YOUR CAP."

(Vol. ix., p. 220.)

In reply to MR. GATTY'S question, I beg to state that the Indian wears an eagle's feather for every enemy he has slain. I have seen a boy of fifteen thus decorated, and was assured that it had been lawfully won.

The feather is usually stuck into the hinder part of the turban, or head-dress, and either projects straight out, or hangs down the back. This is exactly the fashion in which the Chinese wear the peacock's feather; and it also is a mark of distinction for warriors, a military institution similar to our knighthood, or, perhaps, what knighthood once was. (See De Guignes and Barrow, &c.) I think M'Kenzie speaks of the eagle's feather, but cannot quote just now. According to Elphinstone, the "Caufirs of Caubul" (Siah-posh?) stick a long feather in their turbans for every Mussulman they have slain.

The similarity of style in wearing their feathers, and, above all, the coincidence of both being the reward of merit, induces a belief that in times long gone by a relationship may have existed between the Chinese and the American; a belief that is strengthened by other and more curious testimony than even this.

The head-dress, or coronet of upright feathers, to which MR. GATTY seems to allude, I have never heard of, as associated with warlike deeds. The coronet of feathers, moreover, does not appear to have been peculiar to America. In the *Athenæum* for 1844 is given the representation of a naval engagement, in which one party of the combatants "wear head-dresses of feathers, such as are described in ancient Hindu records, and such as the Indian Caciques wore when America was discovered by Columbus," &c. (p. 172.). Moreover, "the Lycians had caps adorned with crests, stuck round with feathers," &c. (Meyrick's *Ancient Armour*, &c., vol. i. p. xviii.) We may suppose this to have resembled the coiffure of the Mexican and other North American tribes.

Mr. Rankin says the Peruvian Incas wore, as a distinction, two plumes on the front of the head, similar to those represented in the portraits of Tamerlane. (See *Conquest by the Mogols*, &c., p. 175.) I have seen, among the Wyandots of Sandusky, heads which one might suppose had been the originals of the portraits given in his plate: turban made of gaudy-coloured silk, with two short thick feathers stuck upright in front; the one red, the other white tipped with blue, the great desideratum being to have them of different colours, as strongly contrasted as possible.

The Kalmucs, when they celebrate any great festival, always wear coloured owls' feathers in their caps, &c. (See *Strahlenburg*, 4to., p. 434.) The Dacotas also wear owls' feathers. (See Long's *Expedition to Rocky Mountains*, vol. i. p. 161.) The Usbeck Tartar chiefs wore (perhaps *do* wear) plumes of herons' feathers in their turbans; and the herons' plume of the Ottoman sultan is only a remnant of the costume in which their ancestors descended from Central Asia.

A. C. M.

Exeter.

PERSPECTIVE.

(Vol. ix., p. 300.)

Your correspondent MR. G. T. HOARE is rather bold in describing the case he does as a "very common error;" and I cannot agree with him that the façade of Sennacherib's Palace (Layard's 2nd book on *Nineveh*) is an instance of the kind. The theory that horizontal lines in the plane of the picture should converge to a point on the horizontal line right and left of the visual ray, is by no means new; in truth, every line according to this view must form the segment of a circle more or less, according to circumstances. Apply this principle to the vertical lines of a tower or lofty building, and every such structure must be represented diminished at the top, the vertical lines converging to a vanishing point in the sky.

{379} Some years since, this theory was brought forward by Mr. Parsey, and the subject fully discussed at scientific meetings. There was much ingenuity in the arguments employed, but the illustrations were so unsatisfactory that the system has never gained ground. The principles of perspective are most ably exemplified in many well-known works, as they set forth very satisfactory modes of delineation. The limits of your periodical prevent a fuller correspondence on this subject, or I think it would not be difficult to satisfy MR. HOARE that there are great difficulties attending his proposition.

No recent discoveries in the art of perspective have tended to more truthful representations than those produced by the recognised systems usually adopted. The method of showing the internal courts, &c. of large groups of buildings by isometrical perspective, although very useful for developing architects' and engineers' projects, is not a system that will bear the test of close examination.

BENJ. FERREY.

G. T. HOARE is quite right in saying "that every line above or below the line of the horizon, though *really* parallel to it, *apparently* approaches it, as it is produced to the right or left." But he seems to forget that the same holds good in the picture as in the original landscape, the part opposite the eye being nearer to it than the margin of the paper. To produce the same effect with *converging lines*, the drawing must be made to assume the form of a segment of a circle, the eye being placed in the centre.

JOHN P. STILWELL.

Dorking.

I must beg leave to differ most decidedly with MR. G. T. HOARE on this point. If it is in accordance with the principles of perspective that, supposing the eye and the picture in their true positions in relation to each other and to the objects represented, every line drawn from the eye to any point of a real object will pass through its corresponding point in the picture, then the supposed wall will form the base of a pyramid, of which the eye will be the apex, and the representation of the wall in the picture a section parallel to the base, and consequently mathematically similar to the base itself. It is perfectly true, as MR. HOARE says, "that every line above or below the line of the horizon, though *really* parallel to it, *apparently* approaches it, as it is produced to the right or left." But he forgets that this fact applies to the picture as well as to the object. In fact, the picture is an object, and the parallel lines in it representing the wall must have the same apparent tendency to one another as those in the wall itself.

Αλιεύς

Dublin.

I am glad MR. G. T. HOARE has called attention to the defective state of the art of perspective. His remarks, however, are too narrow. The fact is, that *any* two parallel straight lines appear to converge at one or both ends, and *one or both lines assume a curvilinear shape*. For a notable example, the vertical section of the Duke of York's column in Waterloo Place, from all points of view, appears to bulge at the point of sight, and to taper upwards by a curvilinear convergence of the sides.

C. MANSFIELD INGLEBY.

LORD FAIRFAX.

(Vol. ix., p. 10.)

The following is all the information which I have been able to collect respecting the present possessor of the title of Fairfax of Cameron, in answer to the third Query of W. H. M. It gives me pleasure to communicate it.

The Lords Fairfax have been for several generations natives of the United States. The present possessor of the title is not so called, but is known as *Mr.* Fairfax. He resides at present in Suter County, California. His Christian names are George William.

The gentleman who bore the title at the commencement of the present century, was a zealous member of the republican (now called democratic) party.

The Fairfax family, at one time, owned all that portion of Virginia called the Northern Neck, lying between the Potomac and Rappahannock rivers.

So much for the *third* Query. I beg leave to add a few remarks suggested by the *fifth*.

The *citizens* of the United States are not called *subjects* of the United States, and for the same reason that your excellent Queen is not called a subject of Great Britain. Native citizens take no oath of citizenship, expressly or *impliedly*, whatever the latter word may mean. Foreigners, who become naturalised, do not renounce allegiance to the sovereign of Great Britain more "pointedly" than to any other sovereign. Every one renounces his allegiance to the potentate or power under whose sway he was born: the Englishman to the King (or Queen) of Great Britain, the Chinese to the Emperor of China, the Swiss to the republic of Switzerland, and so of others.

W. H. M. says that the existence of the peers of Scotland "is denial of the first proposition in the constitution of" the United States. If W. H. M. will turn to this constitution, he will find that he has confounded the Declaration of Independence with it.

Foreigners, on becoming naturalised, have to renounce their titles of nobility; but I know of nothing to prevent a native American citizen from being called Lord, as well as Mr. or Esq. As above mentioned, a Lord Fairfax was so called twenty-six years after our Independence; and Lord Stirling, who was a Major-General in the American army of the Revolution, was always so styled by his cotemporaries, and addressed by them as "My Lord" and "Your Lordship."

Some farther information upon this subject has been promised to me.

UNEDA.

Philadelphia.

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If W. H. M. desires particular information concerning the Fairfax family in Virginia, it will give me pleasure to send him Notes from Sparks' *Washington, Virginia, its History and Antiquities, &c.*; amongst which is a picture of "Greenway Court Manor House." I now give only an extract from Washington to Sir John Sinclair (Sparks, vol. xii. pp. 327, 328.), which answers in part W. H. M.'s third Query:

"Within full view of Mount Vernon, separated therefrom by water only, is one of the most beautiful seats on the river for sale, but of greater magnitude than you seem to have contemplated. It is called Belvoir, and belonged to George Wm Fairfax; who, were he now living, would be Baron of Cameron, as his younger brother in this country (George Wm. dying without issue) at present is, though he does not take upon himself the title. This seat was the residence of the above-named gentleman before he went to England ... At present it belongs to Thomas Fairfax, son of Bryan Fairfax: the gentleman who will not, as I said before, take upon himself the title of Baron of Cameron."

T. BALCH.

Philadelphia.

I cannot but deem your correspondents W. W. and H. G. in error when they consider that the name of Baron Fairfax ought not to be retained in the Peerage. The able heraldic editors of the Peerages are likely to be better versed in such matters than to have perpetrated and perpetuated so frequently the blunder; or what is to be said of Sir Bernard Burke's elevation to be a king of arms? Not to omit the instance of the Earl of Athlone, who, though a natural-born subject of a foreign realm, in 1795 took his seat in the House of Lords in Ireland (a case which H. G. wants explained), we have a more recent instance in the case of the present King of Hanover, a foreign potentate, who is Duke of Cumberland and Teviotdale by inheritance, in our peerage, and whose coronation oath (of allegiance?) must be quite incompatible with the condition of a *subject* in another state. I confess I should like to see this explained, as well as the position of those (amongst whom, however, Lord Fairfax now ranks) who, while strictly mere subjects and citizens of their own state, may have had conferred upon themselves, or inherit, titles of dignity and privilege in a foreign one. We usually (as in the case of the Rothschilds, &c.) acknowledge their highest title in address, but without any adjective or epithets to qualify with honor, such as "honorable;" as is the case, too, with doctors of foreign universities, whose title from courtesy we also admit, though this does not place them on a footing with those of England. The present Duke of Wellington and the Earl Nelson inherit, I believe, titles of dignity in foreign lands, though natural-born subjects of this realm; and there can hardly be a doubt that Lord Fairfax inherits correctly his British barony, though, whenever he may exercise for the first time a *legal* vote, he may have to exhibit proof of his being the very heir and person qualified, merely because born and resident in a foreign state; the same as would in such case doubtless occur with regard to the other noble persons I have referred to.

A FAIRFAX KINSMAN.

Nantcribba Hall, N.W.

The followings entry in T. Kerslake's catalogue, *The Bristol Bibliographer*, seems worth notice:

"Burrough's (Jer.) Gospel Remission. True blessedness consists in pardon of sin, 1668, 4to., with autograph of Thos. Lord Fairfax, 1668, and several MS.^[2] notes by him, 12s. 6d."

Hastings.

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

One note may be thought to be characteristic. In the table occurs, "Many think their sins are pardoned, because it is but little they are guilty of." The general has interlined, "A pistol kills as well as a cannon."

"CONSILIIUM DELECTORUM CARDINALIUM."

(Vol. ix., pp. 127. 252.)

I have before me a copy of this very interesting document, together with an *Epistole Joannis Sturmii de eadem re, ad Cardinales cæterosque viros ad eam Consultationem delectos*, printed at Strasburg ("ex officina Cratonis Mylii Argentoraten.") A.D. 1538. The report of the Committee had reached Sturmii in the month of March, 1537-8; and his critique, addressed especially to Contarini, bears the date "tertio Non. Aprilis." As it is a somewhat scarce pamphlet, two or three extracts may not be unacceptable to the readers of "N. & Q."

"Rara res est et præter omnium opinionem oblata occasio, pontificem datum orbi talem, qui jurejurando fidem suorum sibi ad patefaciendam veritatem astrinxerit, ut si quid secus statuatis quam religio desideret vobis ea culpa non pontifici præstanda videatur."—C. 2.

"At si diligenter et cum fide agatis, vestra virtute, florentem Christi rempublicam conspiciamus; si negligenter et cupide, ut cujus rei adhuc reliquiæ nonnullæ supersunt, illæ continuo ita tollantur, simul ac calumniari ac male agere ceperitis, ut ne vestigia quidem ullius sanctitatis apud vestras quidem partes posteris nostris appareant."—C. 4.

He then passes to other topics, where he has to deplore the little sympathy evinced by the Cardinals for Luther and his party, *e.g.* on the subject of indulgences:

"Quid de illa ratione quam pœnitentibus præscribitis, nonne falsa, nonne perversa, nonne ad quæstum magis et ad tyrannidem quam ad vitæ emendationem, et correctionem spectans? Et qui remedia contra hos morbos quærunt, eos vos ea ecclesia ejiciendos putatis, et condemnatis hæreseos, qui restituere pristinam puritatem religioni conantur; eos illam tollere, qui ceremonias purgare, eos perlegare qui auctoritatem ecclesiasticam recuperare atque confirmare, eos imminuere et labefactare clamatis."—D. 4.

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CHARLES HARDWICK.

Had MR. WOODWARD'S remarks come sooner under notice, they should have received, as well deserving, a quicker reply. It is in one sense rather annoying that he should have mistaken so widely the publication under question, and spent so much time in confirming what few, if any, now doubt, of the Papal origin of the *Consilium Delectorum Cardinalium*. (See Gibbings' Preface to his *Reprint of the Roman Index Expurgatorius*, p. xx.) The title of the tract (so to speak) commonly attributed to the same quarter, but the justice of which is questioned, is, *Consilium quorundam Episcoporum Bononiæ congregatorum, quod de ratione stabiliendæ Romanæ Ecclesiæ* Julio III. P.M. datum est. This is the *Consilium* to which MR. WOODWARD'S attention should have been confined; and which he will find in the same volume of Brown's *Fasciculus*, to which he has referred me on the real *Consilium*, pp. 644-650. It appears in English also, translated by Dr. Clagett, in Bishop Gibson's *Preservative*, vol. i. p. 170. edit. 8vo.; and is also included (a point to be noticed) in the single volume published of Vergerio's *Works*, Tubingen, 1563.^[3]

MR. WOODWARD has no doubt frequently met, in Protestant authors, with the quotation from this supposed Bologna Council (*Consilium* being taken for *Concilium*), recommending that as little as possible of the Scriptures should be suffered to come abroad among the vulgar, that having proved the grand source of the present calamities. Now the very air of this passage, and of course of many others rather less disguised, is of itself sufficient to prove that this Bologna Council is a piece of banter; the workmanship, in fact, of Peter Paul Vergerio. Would any *real* adherent of Rome so express himself? "N.& Q." (Vol. ix., p. 111.) supplies a ready answer, in the communication from F. C. H. on the so-called Catholic Bible Society.

Would a real adherent of the Papal Church again express himself in the following *unimpassioned* manner?

"Nam Apostolorum temporibus (ut verum tibi fateamur, sed silentio opus est) vel aliquot annis post ipsos Apostolos, nulla vel Papatu, vel Cardinalatu mentio erat, nec amplissimos illos reditus Episcopatu et Sacerdotiorum fuisse constat, nec templa tantis sumptibus extruebantur, &c.: æstimet ergo tua sanctitas quam male nobiscum ageretur, si nostro aliquo fato in pristinam paupertatem humilitatem et miseram illam servitutem ac potestatem alienam redigendi essemus!"

Again:

"Deinde ubi Episcopi Sacerdotum palmas tantum inungunt, jube illos internam atque externam manum, ad hæc caput ipsum et simul totam faciem perungere. Nam si tantulum illud oleum sanctificandi vim habet, major certe olei quantitas majorem quoque sanctificandi vim obtinebit."

To be sure! Who can doubt it?

MR. WOODWARD will, I apprehend, readily agree that these sentences come from no one connected with the Roman Church. And they are quoted in the hope that Protestants will cease to cite this supposed Bologna Council as any valid or genuine testimony to Romish proceedings and sentiments.

NOVUS.

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

See an account of him in M'Crie's *Hist. of the Reformation in Italy*, pp. 77. 115. &c.

PHOTOGRAPHIC CORRESPONDENCE.

Mounting Positives.—If the print and the mounting paper, or Bristol board, are *both* made equally damp, and the back of the picture covered with thin paste, they adhere without any unevenness; and if the print is on the fine Canson's paper, the appearance is that of an India proof. They should remain until *perfectly dry* in a press.

H. W. DIAMOND.

Mounting of Photographs, and Difficulties in the Wax-paper Process.—May I request a little additional information from your correspondent SELEUCUS, Vol. ix., p. 310., respecting the mounting of photographs? Does he mean merely the painting the edges, or the smearing of the photograph all over its back with the Indian-rubber glue, prior to sticking the proof on the cardboard? If the former, which I apprehend he does, SELEUCUS will necessarily have the unsightly appearance of the picture's buckling up in the middle on the board being bent forward and backward in different directions? May I take the liberty of asking him in what respect the plan proposed is superior to that of painting over the edges with mucilage of gum arabic, containing a little brown sugar to prevent its cracking, allowing it to dry, and prior to the placing it on the card, slightly moistening it; a plan superior to that of putting it on the board at first, as all risk of a portion of the gum oozing out at the edges is thereby avoided.

I have long been in the habit of mounting prints and photographs in a way which prevents their buckling, keeps the paper underneath quite smooth, and in other respects is so perfect, that it positively defies the distinguishing of the picture from the paper on which it is mounted. I am not certain that my plan is applicable to the mounting on card-board, as it cannot be wetted and stretched, thinking it useless to make use of such a costly material when a tolerably thick drawing-paper will more than serve the same purpose at a very considerably less expense, seeing that the photograph thus mounted bears a much closer resemblance to that of a good and costly print. A good plain or tinted sheet of drawing-paper, 30 inches by 22, may be obtained at the artists' colour shops for sixpence, sufficiently large for two drawings, 9 inches by 11, allowing a sufficient margin.

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After various trials, the plan I have found decidedly the best is the following:—Soak the drawing-paper in a vessel of water for ten minutes, or until it appears by its flaccidity to have become perfectly saturated; put it at once into an artist's stretching frame, brush over the back of the photograph with rather thin and perfectly smooth paste, allow it a few minutes to imbibe a portion of the moisture of the paste, and then lay it smoothly down on the damp paper now on the stretching frame, of course carefully pressing out all air bubbles as you gradually, beginning at one side, smooth down the pasted picture. It should remain in a dry place (not placed before a fire) until the whole has become quite dry, about ten or twelve hours. It may then be taken out of the frame, cut to the desired shape, and a single or double line nicely drawn around the picture, at a distance suitable to each individual's taste, by the help of sepia-coloured ink and a crowquill pen, both of which may also be bought at the artists' colour shop. Should it be required to be still more nicely mounted, and to appear to have been one and the same paper originally, the back edges of the picture should, previous to laying on the paste, be rubbed down to a fine and knife-like edge with a piece of the finest sand-paper placed on a wine cork, or substance of a similar size. The drawing-paper should be of the same shade and tint as the ground of the photograph.

A novice in the wax-paper process (having heretofore worked the collodion and calotype, from its very desirable property of keeping long good after being excited, *i. e.* the wax paper), I am very desirous of getting over an unexpected difficulty in its manipulation; and if some one of the many liberal-minded contributors to your justly wide-spread periodical, well versed in that department of the art, would lend me a helping hand in my present difficulty, I should feel more than obliged for the kindness thereby conferred.

My wax-paper negative, much to my disappointment, occasionally exhibits, more or less, a speckled appearance by transmitted light, which frequently, in deep painting, impresses the positive with an unsightly spotted character, somewhat similar to that of a bad lithograph taken from a worn-out stone. I should wish my wax-paper negative to be similar in appearance to that

of a good calotype one, or to show by transmitted light, as my vexatious specimen does when viewed on its right side by reflected light. As the most lucid description must fall far short of a sight of the article itself, I purpose enclosing you a specimen of my failure, a portion of one of the negatives in question. Would immersion, instead of floating on the gallo-nitrate solution, remedy the evil? Or should the impressed sheet be entirely immersed in the developing fluid in place of being floated? And if in the affirmative, of what strength should it be? I have thus far tried both plans in vain.

HENRY H. HELE.

[The defects described by our correspondent are so frequent with manipulators in the wax-paper process, and which DR. MANSELL has called so aptly a "gravelly appearance," that we shall be glad to receive communications from those of our numerous correspondents who are so fortunate as to avoid it.]

The New Waxed-paper, or Céroléine Process.—The following process, communicated to the French paper *Cosmos* by M. Stephane Geoffroy, and copied into *La Lumière*, appears to possess many of the advantages of the wax-paper, while it gets rid of those blemishes of which so many complain. I have therefore thought it deserving the attention of English photographers, and so send a translation of it to "N. & Q." As I have preserved the French measures—the *litre* and the *gramme*—I may remind those who think proper to repeat M. Geoffroy's experiments, that the former is equal to about 2 pints and 2 ounces of our measure; and that the *gramme* is equal to 15.438 grains, nearly 15½.

ANON.

I send you a complete description of a method for either wet or dry paper, which has many advantages over that of Mr. Le Gray.

I assure you it is excellent; and its results are always produced in a manner so easy, so simple, and so certain, that I think I am doing great service to photographers in publishing it.

1st. I introduce 500 grammes of yellow or white wax into 1 litre of spirits of wine, of the strength usually sold, in a glass retort. I boil the alcohol till the wax is completely dissolved (first taking care to place at the end of my retort an apparatus, by means of which I can collect all the produce of the distillation). I pour into a measure the mixture which remains in the retort while liquid; while it is getting cool, the myricine and the cerine harden or solidify, and the céroléine remains alone in solution in the alcohol. I separate this liquid by straining it through fine linen; and by a last operation, I filter it through a paper in a glass funnel, after having mixed with it the alcohol resulting the distillation. I keep in reserve this liquor in a stopper-bottle, and make use of it as I want it, after having mixed it in the following manner.

2nd. Next I dissolve, in 150 grammes of alcohol, of 36 degrees of strength, 20 grammes of iodide of ammonium (or, of potassium), 1 gramme of bromide of ammonium or potassium, 1 gramme of fluoride of potassium or ammonium.

I then pour, drop by drop, upon about 1 gramme of fresh-made iodide of silver a concentrated solution of cyanide of potassium, only just sufficient to dissolve it.

I add this dissolved iodide of silver to the preceding mixture, and shake it up: there remains, as a sediment at the bottom of the bottle, a considerable thickness of all the above salts, which serve to saturate the alcohol by which I replace successively the saturated which I have extracted by degrees in the proportions below.

3rd. Having these two bottles ready, when I wish to prepare negatives, I take about 200 grammes of the solution No. 1. of céroléine and alcohol, with which I mix 20 grammes of the solution No. 2.; I filter the mixture with care, to avoid the crystals which are not dissolved, which always soil the paper; and in a porcelain tray I make a bath, into which I lay to soak for about a quarter of an hour the papers selected and cut, five or six at a time, till the liquor is exhausted. Taken out, hung up by the corner, and dried, these papers, which have taken a uniform rosy tint, are shut up free from dust, and kept dry. With regard to the sensitizing by nitrate of silver, the bringing out of the image under the action of gallic acid, and fixing the proof by hyposulphite of soda, I follow the usual methods, most frequently that of Mr. Le Gray.

I add only, if I have any dissolved, 1 or 2 grammes of camphorated spirits to 1 litre of the solution of gallic acid.

Allow me, Sir, to say a few words on the great advantages I have always remarked in preparing my negatives by this method.

All those who use papers waxed by Mr. Le Gray's process, know how many, how tedious, and how difficult are the operations before the sensitizing by nitrate of silver. They know too how much care is necessary to obtain papers uniformly prepared and without spots, in the midst of such long operations, in which there are so many opportunities for accidents. In fact, one must be always upon one's guard against the impurities of the wax obtained from the shop; against the dust during the impregnation of the paper; and, while using the iron, against the over-heating of the latter, and against the bad quality of the paper used to blot.

Photographers know also how much wax they lose by this process, and how much it costs for the

quantities of paper necessary to dry it properly. They know likewise how difficult and tedious it is to soak a waxed paper which has been previously in a watery solution. On the contrary, by the method I have described, the iodizing and the waxing is done by one single, simple, and rapid process; the saturation is, as may be conceived, very uniform, and very complete, thanks to the power of penetration possessed by the alcohol; and that marbled appearance of the ordinary waxed proofs, which is so annoying, cannot be produced by this method, thanks to the character of the céroléine: this body is, in fact, of a remarkable elasticity.

The solution of céroléine in the alcohol is more easy to prepare, and comparatively costs little; and the remains of stearine and of myricine can either be sold again, or, in any case, may be used to wax fixed proofs.

The solution of which I have given you the formula, is photogenic to a very high degree; in fact, used with papers, either thin or stout, it gives, after the first bath of gallic acid, blacks of an intensity truly remarkable; which it is impossible to obtain to the same degree with Le Gray's paper, and which other papers scarcely take after having been done a second time with the acetic acid, or the bichloride of mercury. At the same time, it preserves the lights and the half-tones in a way that surprises me upon each new trial (I have not yet been able to obtain one clear proof by gallic acid, with the addition of nitrate of silver). The transparency of the proofs is always admirable, and the clearness of the object yields in nothing to that of the proofs obtained by albumen.

The paper, prepared in the manner I have described, is also very quick as compared with Le Gray's paper—at least one fourth quicker; and preserves its perfect sensitiveness in the same proportion of time, three days in twelve. Thus, it is at the same time quicker and less variable. This comparative rapidity may be very well understood, by remembering that the céroléine is an element much softer than its compound; and possesses a photogenic aptness which is peculiar to itself, which science will, no doubt, soon explain.

To succeed in the preparation of the céroléine, it is important to work with wax of the best quality; this is not easy in Paris, where they sell, under the name of wax, a resinous matter which is only wax in appearance. It will be well to observe, with the greatest care, the smell and the look of a fresh cut.

[This article reached us after our preceding note was in type. We shall be glad to hear from any correspondents who have tried this process how far they find it to be one deserving of attention.]

Replies to Minor Queries.

Origin of Clubs (Vol. ix., p. 327.).—Johnson's definition of club, as "an assembly of good fellows, meeting under certain conditions," will apply to a meeting held two centuries earlier than that established by Sir Walter Raleigh at the Mermaid, in Friday Street. In the reign of Henry IV., there was a Club called "La Court de bone Compagnie," of which Occleve was a member, and probably Chaucer. In the works of the former are two ballads, written about 1413, one a congratulation from the brethren to Henry Somer, on his appointment as Sub-Treasurer of the Exchequer; and the other a reminder to the same person, that the "styward" had warned him that he was—

" for the dyner arraye
Ageyn Thirsday next, and nat it delaye."

That there were certain conditions to be observed by this Society, appears from the latter epistle, which commences with an answer to a letter of remonstrance the "Court" has received from Henry Somer against some undue extravagance, and a breach of their rules. They were evidently a jovial company; and such a history as could be collected of these Societies would be both interesting and curious. We have proof that Henry Somer received Chaucer's pension for him.

EDWARD FOSS.

Dr. Whichcote and Dorothy Jordan (Vol. ix., p. 351.).—The sentence which Mr. Leigh Hunt couples with Mrs. Jordan's laugh, as among the best sermons he ever heard, your correspondent $\Xi\alpha\nu\theta\omicron\varsigma$ will find in the collection of *Moral and Religious Aphorisms* of Dr. Whichcote, first published by Dr. Jeffery in 1703, and which were re-published by Dr. Salter in 1753. It is to the following effect:

"Aph. 1060. To *lessen* the number of things *lawful in themselves*; brings the consciences of men in[to] slavery, multiplies sin in the world, makes the way narrower than God has made it, occasions differences among men, discourages comers to religion, rebuilds the partition wall, is an usurpation upon the family of God, challenges successive ages backward and forward, assigns new boundaries in the world, takes away the opportunity of free-will offerings."

It is possible that Mr. Leigh Hunt may have found it in the little *Manual of Golden Sentences*, published by the Rev. John Hunter, Bath, 1826, 12mo., where it occurs at p. 64., No. xlvii.

With respect to Dorothy Jordan's laugh, to those of your readers who, like myself, have heard it,

and treasure it among their joyous remembrances, no comment will be wanting.

S. W. SINGER.

"*Paid down upon the Nail*" (Vol. ix., p. 196.).—Your correspondent ABHBA mentions Limerick, on the authority of O'Keefe the dramatist, as the place where this saying originated; from the fact of a pillar, with a circular plate of copper upon it, having stood in a piazza under the Exchange in this ancient city: which pillar was called "the nail." Permit me to remark, Bristol also claims the origin of this saying: vide the following paragraph in No. 1. p. 4. of the *Curiosities of Bristol*, published last September:

"We have heard it stated that this phrase first originated in Bristol, when it was common for the merchants to buy and sell at the bronze pillars (four) in front of the Exchange—the pillars being commonly called *Nails*."

I should infer that, from the fact of Bristol having been at the time of the erection of these pillars (some centuries ago) by far the most important place in the British empire (London only excepted), it is more likely to have originated this commercial saying than Limerick.

BRISTOLIENSIS.

"*Man proposes, but God disposes*" (Vol. ix., pp. 87. 202.).—I regret that I am unable to afford MR. THOMAS any information respecting the Abbot Gerson, to whom the authorship of the *De Imitatione* has been attributed, beyond what is contained in the preface to the edition which I before quoted. The authority there cited is a dissertation, entitled *Mémoire sur le véritable auteur de l'Imitation de Jésus-Christ*, par G. de Gregory, Chevalier de la Légion d'Honneur, etc., Paris, 1827. The contents of this work are thus described in that preface:

"Eques de Gregory argumentis tum externis, tum internis demonstrat:—1. Libellum—primitus tractatum fuisse ethicæ scholasticum, a magistro novitiorum elaboratum. 2. Eundem, tempore inter annum 1220 et 1240 interjecto, suppresso nomine conscriptum esse a Joanne Gerson, monacho Benedictino, antea in Athenæo Vercellensi professore, postea ibidem monasterii S. Stephani abbate. Denique specialibus argumentis eos refellit, qui vel Joanni Gersoni, cancellario academici Parisiensi, vel Thomæ Kempensi hunc librum attribuendum esse contendunt."

I have been informed that an interesting article upon the question of the authorship has recently appeared in a very recent number of a Roman Catholic Review; I believe Brownson's *American Quarterly*.

H. P.

Lincoln's Inn.

H. P. wishes for some other quotations from *De Imitatione Christi*, in order to test the claims to originality of that extraordinary work; I therefore now supply another—"Of two evils we ought always to choose the least,"—because I strongly suspect that it is even some centuries older than the time of the author, Thomas à Kempis. It will be found in b. III. ch. xii. of the English translation.

A. B. C.

Roman Catholic Patriarchs (Vol. viii., p. 317.).—The following, with the signature W. FRASER, appeared in "N. & Q.":

"Has any bishop of the Western Church held the title of patriarch, besides the Patriarch of Venice? And what peculiar authority or privileges has he?"

The Archbishop of Lisbon has the title of Patriarch of the Indies; but it does not appear that he has any defined jurisdiction, being only an inferior patriarch, and with a title little more than honorary. His grand vicars, however, are archbishops; and his seal has, like those of other patriarchs, the tiara encircled with two crowns only. This patriarchate was created by Pope Clement XI., by his constitution *In supremo Apostolatus*. Afterwards, in the year 1720, the same Pope conferred upon the Patriarch of Lisbon the exclusive right of anointing the Kings of Portugal at their coronation on the right arm, which had previously been the privilege of the Archbishop of Braga.

F. C. H.

The primate of Portugal has the style of "patriarch," but I do not know of any privileges or authority that he has beyond those appertaining to the rank of archbishop or cardinal, when he happens to be one, as at present.

J. S. WARDEN.

Classic Authors and the Jews (Vol. ix., p. 221.).—In Smith's *Dictionary of Greek and Roman Biography* a few references are given, under the words "Herodes," "Hyrcanus," &c., to classical authors who refer to the Jewish people, their country and customs. Probably many more will be given in the *Dictionary of Geography*, under the words "Palestine," "Jerusalem," &c., when the work is completed. To suppose that the classical authors allude but seldom to the Jews is a mistake. Roman writers of the post-Augustan period abound in allusions to them. I can supply B. H. C. with a few. The *Histories* of Tacitus refer to them in almost every page, and book v. especially contains an account of their origin, institutions, chief city, and temple. Juvenal also has

frequent allusions to their customs and habits, *e. g.* Sat. iii. 14., xiv. 101. &c.; see also Horace's *Satires*, i. iv. 143., i. v. 100., and i. ix. 70., with Maclean's notes on the two latter passages; Pliny, v. xiv. 15., XIII. iv. 9., XXXI. viii. 44.; Quint., III. vii. 21.; Just., xxxvi. 2. I am not aware of any work which gives *all* the passages in classical authors referring to the Jews.

FRANCIS J. LEACHMAN, B.A.

In answer to your correspondent B. H. C., I beg to say that I have found out the following passages in classic authors bearing on Judea and the Jews, all of which I have authenticated myself, except where I had not the book at hand:

Tacitus. *Annales*, ii. 85.; xii. 23. 54.; xv. 44.
Ditto. *Historiæ*, i. 10.; ii. 1. 4, 5. 78. 79. 81.; v. *passim*.
Horace. *Satires*, i. 4. 143.; i. 5. 100.; i. 9. 70.
Juvenal. *Satires*, ii. 14.; vi. 158-160, 537-547.; xiv. 96-106.
Persius. *Satires*, v. 180-189.
Martial, iv. 4.
Suetonius. Tiberius, 36.; Augustus, 76.; Claudius, 25.; Vespasian, 5. &c.;
Julius Cæsar, 84.
Pliny, v. 14, 15, 16. &c.; vii. 15.; xxviii. 7.
Dio Cassius, lx. §6.; xxxvii. §17.
Lucan, ii.

B. H. A.

Maukin (Vol. ix., p. 303.).—An attempt to explain the origin of the word *maukin*, or *malkin*, may be seen in the *Philological Museum*, vol. i. p. 681. (See also Halliwell's Dict., in *Malkin* and *Maulkin*.) The most probable derivation of the word is, that *malkin* is a diminutive of *mal*, abbreviated from *Mary*, now commonly written *Moll*. Hence, by successive changes, *malkin* or *maukin* might mean a dirty wench, a figure of old rags dressed up as a scarecrow, and a mop of rags used for cleaning ovens. The Scotch *maukin*, for a hare, seems to be an instance of an animal acquiring a proper name, like *renard* in French, and *jack* for *pike* in English.

L.

Mantelpiece (Vol. ix., p. 302.).—*French*, Manteau de cheminée. *German*, Kamin Mantel. This is the moulding, or mantle, that serves to hide (screen) the joint betwixt the wall and the fire-stove.

H. F. B.

Mousehunt (Vol. ix., pp. 65, 135.).—A short time ago I was informed by a gamekeeper, that this little animal is found in the Holt Forest. He told me that there are three kinds of the weasel tribe in the woods: the weasel, the stoat or stump, and the *mousehunt* or *mousehunter*, which is also called the *thumb*, from its diminutive size. It feeds on mice and small birds; but my informant does not think that it attacks game.

White of Selbourne mentions that such an animal was supposed to exist in his neighbourhood:

"Some intelligent country people have a notion that we have, in these parts, a species of the genus *Mustelinum*, besides the weasel, stoat, ferret, and polecat: a little reddish beast, not much bigger than a field-mouse, but much longer, which they call a *cane*. This piece of intelligence can be little depended on; but farther inquiry may be made."—*Natural History of Selbourne*, Let. 15.

FREDERICK M. MIDDLETON.

As I can completely join in with the praise your correspondent Mr. TENNYSON awards to Mr. Fennell's *Natural History of Quadrupeds* (except as regards some of its woodcuts, which I understand were inserted by the publisher in spite of the author's remonstrance), I feel induced to protect Mr. Fennell from the hypercritical commentary of your correspondent J. S.s. (p. 136.).

In the passage quoted and commented on, had Mr. Fennell used the word *beach*, it would certainly have referred to the sea; but the word "shore," which he there uses, applies to rivers as well as seas. Thus Spenser, speaking of the river Nile, says:

"... Beside the fruitful *shore* of muddy *Nile*,
Upon a sunny bank outstretched lay,
In monstrous length, a mighty crocodile."

The passage, therefore, in Mr. Fennell's work does not seem to me to be incorrect, as it may have reference to the *shore* of the Tweed, Ettrick, Yarrow, or some other rivers in Selkirkshire.

May I take the present opportunity of inquiring through your truly useful columns, when Mr. Fennell's work on the natural history of Shakspeare, advertised some few years since, is likely to appear?

ARCHIBALD FRASER.

Woodford.

"*Vanitatem observare*" (Vol. ix., pp. 247. 311.).—The quotation of R. H. G. is no more to be found in the Canons of Laodicea than in those of Ancyra. Indeed the passage has more the appearance of a recommendation, certainly excellent, than of any grave decree of a council. It can hardly be

supposed to bear any other meaning than that Christian females ought not to *indulge vanity*, or take occasion to be vain of their works in wool, spun or woven; but to refer all their talent to the Almighty, who gives to them the skill and ability to work. Here is evidently an allusion to the skill and wisdom given to Beseleel and Ooliab:

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"Both of them hath he instructed with wisdom, to do ... tapestry and embroidery in blue and purple, and scarlet twice dyed, and fine linen, and to weave all things, and to invent all things."—Exod. xxxv. 35.

And Christian women are reminded that all their skill in such work is the gift of God. The learned Benedictine Rupertus has a comment upon this passage of Exodus, so apposite that its substance may appropriately conclude this Note:

"Disce hinc, artes omnes, etiam mechanicas, esse dona Dei, saltem naturalia, neque in iis ut suis, suaque industria inventis aut partis, *homini gloriandum esse* (q. d. vanitatem observare), sed illas Deo adscribendas, ab eoque petendas, et in ejus obsequium expendendas esse."

F. C. HUSENBETH, D.D.

The passage which your correspondent R. H. G. quotes from the Council of Ancyra, A.D. 314, is not to be found in the canons of that Council, which are printed in their original Greek, with several Latin translations, in Labbe's *Concilia*, vol. ii. p. 513. The meaning of the sentence does not seem very abstruse; but before any suggestion is made for its interpretation, it will be desirable to ascertain to what Council it belongs.

L.

Divining Rod (Vol. viii., pp. 350. 400.).—Your correspondents do not tell us what was discovered in the places to which the rod pointed in the hands of the ladies named; but although they cannot for a moment be suspected of wilfully deceiving, may there not have been, as in table-turning, an unconscious employment of muscular force? I have long since read, and have tried with success, the following mode of producing the effect:—Holding the rod in the usual position, one branch of the fork in each hand, and grasping them firmly, turn your hands slowly and steadily round inwards, *i. e.* the right hand from the right to left, and the left from left to right—the point of the rod will then gradually descend till it points directly downwards.

J. S. WARDEN.

Orange Blossoms (Vol. viii., p. 341.).—The compliment of Captain Absolute to Mrs. Malaprop in *The Rivals*, contains, I have no doubt, the allegorical reason of the employment of these flowers on bridal occasions; and in that view they seem highly appropriate, at least in our colder climates—where we often see many "flowers" still on the parent stem, while the "fruit" has attained its full perfection.

J. S. WARDEN.

"*Hip, hip, hurrah!*" (Vol. viii., pp. 88. 323. 605.).—Allow me to correct two mistakes with reference to the notes on this subject. The note ascribed to Dr. Burney, in a copy of Hawkins's *History of Music*, in the British Museum, is in the handwriting of Sir John Hawkins, as are *all* the other notes scattered through the five volumes. These MS. notes have been included in the recent reprint of this valuable work. In the hurry of transcribing, Mr. Chappell (as your correspondent A. F. B. suggests) *misread* the MS. note. In future we must read "*hop* drinkers," and not "*hep* drinkers."

EDWARD F. RIMBAULT.

Belgium Ecclesiastical Antiquities (Vol. vii., p. 65.).—The inquiry of AJAX has only been recently brought under my notice. In reply, I refer him to *Recueil Héraldique et Historique des Familles de Belgique*. This is the finest work on the antiquities, civil, military, and ecclesiastic, of that country: it was printed at Antwerp by Rapell fils, and is in five large 4to. volumes. I saw a copy sold in Malines for about 3*l.*: it is now become more scarce, and probably could not be obtained under 4*l.*

HENRY DAVENEY.

Miscellaneous.

NOTES ON BOOKS, ETC.

The Faussett Collection has, as our readers are probably aware, become the property not of the public, but of a private individual, Mr. Joseph Mayer, F.S.A., of Liverpool, who, with praiseworthy liberality, has resolved to make the Collection as useful as possible to the public. He has therefore determined to publish, under the title of *Saxon Antiquities from the Kentish Tumuli*, Mr. Faussett's copious MS. accounts of the opening of the Barrows, and of the discoveries made in them; accompanied by numerous illustrations of the more important objects themselves, especially of the world-renowned Gold Brooches, which exhibit such exquisite specimens of the artistic skill of our ancestors. The work will appear under the editorship of Mr. C. Roach Smith, who will illustrate Mr. Faussett's discoveries by the results of kindred investigations in France and Germany. The subscription price is Two Guineas, and the number of copies will, as far as

possible, be regulated by the list of subscribers.

A few months since *The Athenæum* announced the discovery at Lambeth, some time previously, of a number of documents of the Cromwellian period. This announcement attracted the attention of some French literary man, probably M. Guizot, who appears to have made some inquiries on the subject, which resulted in a paragraph in the *Journal des Débats*, not, indeed, contradicting the fact of the discovery, but denying its importance. Can any of our readers throw light upon this matter? Had our valued correspondent DR. MAITLAND still held office at Lambeth, there would probably not have been any doubt left as to the value or worthlessness of any MSS. discovered under the archiepiscopal roof,—albeit, found as we have understood these to have been, not in the department of the librarian, or, indeed, of any of the officials, but in some out-of-the way tower. Have these documents been examined? If so, what are they? If not, why does not the Society of Antiquaries send a deputation to the archbishop, and request his permission to undertake the task. Probably their labour would not be thrown away. At all events, the doubt which now exists, whether valuable but unused materials for a most important period of our history may not be mouldering at Lambeth, would be removed; and future Carlyles be spared useless journeys and wasted hours to rediscover them.

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A publishing Society, somewhat similar to the Camden, has been established in the United States, under the title of *The Seventy-six Society*, for the publication and republication of books and papers relating to the American Revolution.

BOOKS RECEIVED.—*Gibbon's Rome, with Variorum Notes*, Vol. III., *Bohn's British Classics*. The third volume of this cheap and excellent reprint of Gibbon extends from Julian's expedition against the Persians to the accession of Marcian.—*The Book of the Axe, containing a Piscatorial Description of that Stream, &c.*, by George P. R. Pulman. A pleasant semi-piscatorial, semi-antiquarian, gossiping volume, welcome at this season, when the May-fly is looked for on the waters; illustrative of the fishing spots and historical localities of the far-famed Axe.—*Tasso's Jerusalem Delivered, translated into English Spenserian; with a Life of the Author*, by J. H. Wiffen, the new volume of Bohn's *Illustrated Library*, forms a fitting companion to Wright's *Dante*, so recently noticed by us.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

LINGARD'S ENGLAND. Foolscap 8vo. 1844. Vols. I. To V., and X. and XI.

THE WORKS OF DR. JONATHAN SWIFT. London, printed for C. Bathurst, in Fleet Street, 1768. Vol. VII. (Vol. VI. ending with "Verses on the Death of Dr. Swift," written in Nov. 1731.)

BYRON'S WORKS. Vol. VI. of Murray's Edition. 1829.

The Volume of the LONDON POLYGLOTT which contains the Prophets. Imperfection in other parts of no consequence.

CARLISLE ON GRAMMAR SCHOOLS.

THE CIRCLE OF THE SEASONS. London, 1828. 12mo. Two copies.

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