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

{485}

NOTES AND QUERIES:

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

No. 239.	SATURDAY, MAY 27. 1854	Price Fourpence Stamped Edition 5<i>d.</i>
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CONTENTS.

	Page
NOTES:—	
Reprints of Early Bibles, by the Rev. R. Hooper, M.A.	487
Marriage Licence of John Gower, the Poet, by W. H. Gunner	487
Aska or Asca	488
Legends of the County Clare, by Francis Robert Davies	490
Archaic Words	491
MINOR NOTES:—Inscriptions on Buildings—Epitaphs—Numbers—Celtic Language—	
Illustration of Longfellow: "God's Acre"	492
QUERIES:—	
John Locke	493
MINOR QUERIES:—"The Village Lawyer"—Richard Plantagenet, Earl of Cambridge—Highland Regiment—Ominous Storms—Edward Fitzgerald—Boyle Family—Inn Signs—Demoniacal Descent of the Plantagenets—Anglo-Saxon Graves—Robert Brown the Separatist—Commissions issued by Charles I. at Oxford	493
MINOR QUERIES WITH ANSWERS:—Hogmanay—Longfellow's "Hyperion"—Sir Hugh Myddelton—Sangarede—Salubrity of Hallsal, near Ormskirk, Lancashire—Athens—James Miller	495
REPLIES:—	
Brydone, by Lord Monson	496
Coleridge's Unpublished MSS., by C. Mansfield Ingleby	496
Mr. Justice Talfourd and Dr. Beattie	497
Russian "Te Deum," by T. J. Buckton, &c.	498

Artesian Wells, by Henry Stephens, &c.	499
Dog-whippers	499
Cephas, a Binder, and not a Rock, by T. J. Buckton, &c.	500
Whittington's Stone	501
PHOTOGRAPHIC CORRESPONDENCE:—Photographic Experience—Conversion of Calotype Negatives into Positives—Albumenized Paper	501
REPLIES TO MINOR QUERIES:—Table-turning—Female Dress—Office of Sexton held by one Family—Lyra's Commentary—Blackguard—"Atonement"—Bible of 1527—Shrove Tuesday—Milton's Correspondence—"Verbatim et literatim"—Epigrams	502
MISCELLANEOUS:—	
Notes on Books, &c.	504
Books and Odd Volumes Wanted	505
Notices to Correspondents	505

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Notes.

REPRINTS OF EARLY BIBLES.

In 1833 the authorities of the Clarendon Press put forth a quarto reprint, word for word, page for page, and letter for letter, of the *first* large black-letter folio edition of 1611, of the present authorised or Royal version of the Bible. So accurate was it, that even manifest errors of the press were retained. It was published that the reader might judge whether the original standard could still be exactly followed. It was accompanied by a collation with a *smaller* black-letter folio of 1613, in preference to the larger folio of that year, as no two copies (entire) of the latter could be found, all the sheets of which corresponded precisely:

"Many of these copies contain sheets belonging, as may clearly be proved, to editions of more recent date; and even those which appear to be still as they were originally published, are made up partly from the edition printed at the time, and partly from the remains of earlier impressions."

Now this is a most interesting subject to all lovers of our dear old English Bible. It is supposed the translators revised their work for the 1613 edition (after two years); yet the collation with the *small* folio of that year, shows little or no improvement, rather the contrary. I possess a small quarto edition of 1613 (black-letter, by Barker), not mentioned by our more eminent bibliographers, which, while admitting the better corrections, adheres to the old 1611 folio, where the *small* folio of 1613 unnecessarily deviates. It is certainly, I consider, a most valuable impression. I have lately purchased a magnificent copy of the *great* folio of 1613. It is in the original thick oak binding, with huge brass clasps, corners, and bosses; and appears to have been chained to a reading-desk. In collating it, I find a sheet or two in 1 Samuel and St. Matthew most carefully supplied from an earlier impression. The titles both to the Old and New Testaments are exactly the same as those of the folio 1611, with the exception of the date 1613 for 1611. It has been gloriously used, and the imagination revels in the thought of the eyes and hearts that must have been blessed by its perusal. I am not sufficiently conversant with our earlier translations to identify, without reference, the sheets of the inserted edition, and I have not time to refer. I may only say that there is a most quaint woodcut of little David slinging a stone at the giant Goliath. A slight collation of Genesis shows me this large edition agrees in corrections with the small one the Clarendon Press authorities used, though my quarto 1613 differs, adhering, as I said before, more closely to the original standard of 1611. I would put a Query or two to your many readers.

1. Was the great folio 1613 ever published entire, or are the sheets I have indicated supplied in every known copy, some from earlier, some from later, impressions? 2. Is it an established fact, that the translators revised their work in 1613? 3. What is the small quarto of 1613 I have mentioned?

Lastly, would it not be an interesting enterprise to reprint our various translations of the holy volume in a cheap and uniform series, like the Parker Society published the Liturgy? A society might be formed by subscription to support such an object. We might have Coverdale's, Matthews', Cranmer's, Taverner's, the Geneva (1560), the Bishops' (Parker's, 1568), and the noble authorised (Royal 1611), with their variations noted. I cannot see any harm would arise; and surely it might give an impulse to that noblest of all studies, the study of God's Word. What grander volume for simplicity and elegance of language, for true Anglo-Saxon idiom, than our present venerated translation? What book that could interest more than Cranmer's Great Bible of 1539, from whence our familiar Prayer-Book version of the Psalms is taken? It would give me heartfelt pleasure to contribute my humble efforts in such a cause.

RICHARD HOOPER, M.A.

St. Stephen's, Westminster.

MARRIAGE LICENCE OF JOHN GOWER THE POET.

The following special licence of marriage extracted from the Register of William of Wykeham, preserved in the registry at Winchester, is a curious document in itself; but if, as there is much reason for supposing, the person on whose behalf it was granted was no less a man than the illustrious poet—the "moral Gower"—the interest attached to it is very much enhanced: and for this reason I am desirous of giving it publicity through the columns of "N. & Q."—a fit place for recording such pieces of information, relating to the lives of men eminent in the annals of literature. I have not been able to find any notice of the marriage of John Gower in the books to which I have been able to refer; and, though it may be perhaps an event of little importance, it is one which a faithful biographer would never omit to mention. The document is as follows:

"Willelmus permissione divina Wyntoniensis Episcopus, dilecto in Christo filio, domino Willelmo, capellano parochiali ecclesie S. Mariæ Magdalenæ in Suthwerk, nostræ diocesis, salutem, gratiam, et benedictionem. Ut matrimonium inter Joannem Gower et Agnetem Groundolf dictæ ecclesie parochianos sine ulteriore bannorum editione, dumtamen aliud canonicum non obsistat, extra ecclesiam parochialem, in Oratorio ipsius Joannis Gower infra hospicium cum in prioratu B. Mariæ de Overee in Suthwerk prædicta situatum, solempnizare valeas licenciam tibi tenore præsentium, quatenus ad nos attinet, concedimus specialem. In cujus rei testimonium sigillum nostrum fecimus his apponi. Dat. in manerio nostro de alta clera vicesimo quinto die mensis Januarii, A.D. 1397, et nostræ consecrationis 31mo."

{488}

The connexion of the poet Gower with the priory of St. Mary Overy is well known; as well as his

munificence in contributing very largely to the reconstruction of the church of the priory, in which he also founded a chantry, and where his tomb still exists. It would appear from this document, that he actually resided within the priory.

This marriage must have taken place late in his life. The year of his birth is unknown. He is said to have been somewhat older than Chaucer, the date of whose birth is also uncertain; there being some grounds for assigning it to 1328, others, perhaps more satisfactory, for fixing it 1345. If the latter be correct, and if we allow for the disparity of age, we may suppose Gower to have been somewhere between fifty-five and sixty years of age at the time of his marriage with Agnes Groundolf.

W. H. GUNNER.

Winchester.

[A reference to the will of Gower, which is printed in Todd's *Illustrations of Gower and Chaucer*, p. 87. et seq., confirms the accuracy of our correspondent's inference, that this is the marriage licence of the poet, inasmuch as it shows that the Christian name of Gower's wife was Agnes.—ED. "N. & Q."]

ASKA OR ASCA.

Throughout North America this dissyllable is found terminating names in localities, occupied at the present day by Indian tribes speaking very different languages; and, in these languages, with the exception of such names, few analogous sounds exist. There are, besides, names terminating in *esco*, *isco*, *isca*, *escaw*, *uscaw*, which, perhaps, may be placed in the same category, being only accidental variations of *aska*, arising from a difference of ear in those who first heard them pronounced by a native tongue.

Are these names vernacular in any of the modern Indian languages? and, if so, what is their real meaning? I propound these questions for solution by any of the gentlemen at Fort Chepewyan, Norway House, &c. (since, no doubt, "N. & Q." penetrates the Far West as well as the Far East), who may feel an interest in the subject.

Apparently, they have been imposed by a people who occupied the whole continent from sea to sea, as they occur from Hudson's Bay to Yucatan, and from the Pacific to the Atlantic.

Were the American nations originally of one tongue? Humboldt, Du Ponceau, and others have remarked that striking analogies of grammatical construction exist in all American languages, from the Eskimo to the Fuegian, although differing entirely in their roots. Dr. Prichard says,—

"There are peculiarities in the very nature of the American languages which are likely to produce great variety in words, and to obliterate in a comparatively short period the traces of resemblance."—*Phys. Hist. &c.*, vol. v. p. 317.

It may be only a curious coincidence, but it is undoubtedly true, that, with scarcely one exception, all names (we might almost say *words*) so terminating are more or less connected with water. The exception (if it really be one) is *Masca*, which I have found among my old notes, followed by the word *Montagne*; but nothing more, and I have forgotten all about it.

For the rest, the varieties in *isca*, &c., spoken of before, are chiefly to be found in the northern countries, towards Hudson's and James' Bay, &c., where the present spoken languages are the Eskimo or Karalit, the Cree, and the Montagnard dialect of the Algonkin, viz. Agomisca, island in James' Bay; Meminisca, lake on Albany River; Nemiskau, a lake; Pasquamisco, on James' Bay; then, Keenwapiscaw, lake; Naosquiscaw, ditto; Nepiscaw, ditto; Camipescaw, ditto; Caniapuscaw, ditto and river: the last five lie between the head waters of the Saguenay and the bottom of James' Bay.

Again, beginning at the extreme west, we find Oonalaska, or Agoun Aliaska, or (according to the natives) Nagoun Alaska, an island abounding in fine springs and rivulets. Nor should I omit another of the Aleutian islands, called Kiska.

Alaska, or Aliaska, a peninsula. The language in these instances is a branch of the Eskimo.

Athabaska (Atapescow of Malte-Brun), lake and river. M'Kenzie says that the word means, in the Knistenaux language, a flat, low, swampy country, liable to inundations (edit. 4to., p. 122.). Here I repeat the question, is the word vernacular, or only adopted? In such vocabularies as I have seen, there is nothing bearing the slightest relationship to it. In one given by Dr. Latham (*Varieties of Man*, &c., pp. 208-9.), water, in the Chepewyan, is *tone*, and river, *tesse*.

Itaska, the small lake whence the Mississippi has its origin. The languages prevalent in the adjacent country would be the Sioux, and the Chippewyan branch of the Algonquino.

Wapiscow, river. Language, Cree?

Nebraska, "The Shallow River," said to be the name of the Platte in the Sioux language.

Mochasko, "Always full;" another river so called in the Sioux. Query, Are these two vernacular?

Watapan is river in that language.

Oanoska is a Sioux word, meaning "The Great Avenue or Stretch;" but whether it applies to a river I have forgotten. The quotation is from Long's *Expedit. to St. Peter's River*, vol. i. p. 339., to which I have not access just now. Atamaska and Madagaska are two names of which I can give no account, for the same reason as stated above at Maska.

Arthabaska is (or was) a very swampy township so named, lying south of the St Lawrence.

Maskinonge (also the name of a fish) in which the sound occurs, although not as a termination, is a seigneurie on the north bank of the St Lawrence, of which the part near the river is so low that it is inundated frequently. A river of the same name runs through this seigneurie. Both the foregoing are in the country where the Iroquois language prevailed.

Zoraska, or Zawraska, name of a river somewhere between Quebec and James' Bay, of which I know nothing more, having only heard it spoken of by moose-hunters. Probably it is in a country where the language would be the Montagnard.

Yamaska, a river on the south side of the St. Lawrence, having much marshy ground about it, particularly near its junction with the Grand River.

Kamouraska, or Camouraska, islands in the St. Lawrence below Quebec, taking their name from a seigneurie on the mainland; a level plain surrounded by hills, and dotted all over with mounds. Bouchette says,—

"D'après la position, l'apparence, et l'exacte ressemblance de ces espèces d'îles en terre-firme avec celles de Camouraska, entre lesquelles et le rivage le lit de la rivière est presque à sec à la marée basse, le naturaliste sera fortement porté à croire que ce qui forme à présent le continent était, à une époque quelconque, submergé par les vagues immenses du St Laurent, et que les élévations en question formaient des îles, ou des rochers exposés à l'action de l'eau," &c.—*Description de Bas-Canada, &c.*, p. 551.

There can be no doubt, if *aska* relate to water, that this district is appropriately named.

We may presume the language prevalent here to have been the Algonquin, since the inhabitants, when first visited by Europeans, were either the Micmac or Abenaki, both tribes of that great family.

Still further eastward, flowing from Lake Temisconata into the River St. John, we find the Madawaska, in a country where the language was either the Abenaki, or a dialect of the Huron, said to be spoken by the Melicite Indians of the St. John. Aska does not occur again in this part of North America, as far as I call ascertain; but on looking southward it does so, and under similar circumstances, viz. associated with water.

Tabasca, or Tobasco (for it is written both ways), a country on the borders of Yucatan, described by the conquerors as difficult to march through, on account of numerous pools of water and extensive swamps. Clavigero says the present name was given by the Spaniards; but I know of no Spanish word at all resembling it, therefore presume they must have adopted the native appellation. The language was, and perhaps is, the Maya.

Tarasca; name of a people inhabiting the country of Mechouacan, celebrated for its numerous fountains of fine water. Language appears to have been Mexican. (See Clavigero, vol. i. p. 10., edit. 4to., Cullen's *Trans.*; and Dr. Prichard's *Phys. Hist.*, &c., vol. v. p. 340.)

The mention of Tarasca reminds one of Tarascon, also written Tarasca. Two instances occur in the country of Celtic Gaul; both on rivers: the one on the Rhone, the other on the Arrière.

Having for the present finished with America, one is naturally led to inquire whether *asca* occurs in other parts of the world, in like manner associated with water. Before doing so, however, I would observe that Thompson, in his *Essay on Etymologies*, &c., p. 10., remarks that "The Gothic termination *sk*, the origin of our *ish*, the Saxon *isk*, signifying *assimilated, identified*, is used in all dialects, to the very shores of China," &c. He instances "Tobolsk" and "Uvalsk." If, then, it be true that *ā* and *āb* are primitive sounds denoting water in many languages, may we not here have a combination of *ā* and *sk*?

But to proceed. Malte Brun mentions a city in Arabia called "Asca," one of the places sacked by the expedition under Elius Gallus (*Précis de la Géographie*, &c., vol. i. p. 179.). Generally speaking, Arabia is not abounding in waters; but that very circumstance renders celebrated, more or less, every locality where they do abound and are pure. The city, therefore, might have been notable for its walls and fountains of pure water.

Aska is the name of a river in Japan, remarkable for its great depth, and for frequently changing its course (Golownin, vol. iii. p. 149.).

In north-eastern Asia we find a river called after the Tongouse, *Tongousca*. Query, *Tungouseasca*? and, following up Thompson's examples before mentioned, we may name Yakutsk, Irkutsk, Ochotsk, Kamtchatka, &c., all intimately connected with water. Then there is Kandalask, a gulf of

the White Sea; Tchesk, another; Kaniska-Zembla, an island, &c. In Spain, Huesca is on the river Barbato. The two Gradiskas in Hungary, &c. are the one on the Sâve, the other on the Lisonzo.

{490}

Zaleski (Pereslav) is seated on a lake; but Malte-Brun says the name means "au-delà des bois." This may or may not be the case. The sound is here, and in connexion with water. Pultusk is nearly surrounded by water, the Narew. Askersan, in Sweden, stands on a lake. Gascon, says Rafinesque, means "beyond the sea" (*American Nations*, &c., No. 2. p. 41.).

Madagascar. Curious the similarity between this name of an island and the American names Madagaska and Madawaska. By the way, I forgot to notice of this last, that Captain Lvinge, in his *Echoes from the Back Woods*, &c., vol. i. p. 150., derives it from Madawas (Micmac), a "porcupine;" whilst *The Angler in Canada* (Lanman), p. 229., says that it means "never frozen," because part of the river never freezes. Which is right?

Tcherkask. Every one knows that the capital of the Don Cossacks is eminently a water city. According to Pallas, the Circassians (Tcherkesses) once were located in the Crimea. They may have extended their influence to the Don, and the name in question may be a synthetic form of Tcherkesse-aska.

Damasca (Latinised Damascus) is famed all over the East for its waters. The name of the ancient city was Damas, "Le Demechk, ou Chamel-Dimichk, des Orientaux" (Malte-Brun, viii. 215.).

The modern city is said to be called Damas, or I Domeschk, though it seems more generally known as El Sham. Bryant says it was called by the natives *Damasec* and *Damakir*, the latter meaning the city (Caer?) of Dams, or of Adama (*Mythology*, &c., vol. i. p. 69.). Can it have once been Adama, or Dama-asca?

In Great Britain we have rivers and lakes called severally Esk, Exe or Isca, Axe, and Usk.

Axe seems to have been written *Asca* at one time; for Lambarde gives Ascanmynster as the Saxon name of Axminster. Hence, also, we may infer that Axholme Island was once Ascanholme. The Exe was probably Esk, *i.e.* water, or river: it certainly was Uske. Iska is the British Isk Latinised by Ptolemy; for Camden says Exeter was called by the Welsh *Caerisk*, &c. Usk or Uske was written *Osc* by Gyrardo Camb. (See Lambarde.)

Kyleska, or Glendha, ferry in Sutherlandshire. Kyle-aska? Kyles (Ir.), a frith or strait.

Ask occurs frequently as the first syllable of names in England, and such places will be almost invariably found connected with water. Camden mentions a family of distinguished men in Richmondshire named Aske, from whom perhaps some places derive their names, as *p. ex.* the Askhams, Askemoore, &c. Askrigg, however, being in the neighbourhood of some remarkable waterfalls (Camden), may have reference to them.

Now, from places let us turn to things, first noticing that *usk*, in modern Welsh, means river. In Irish, *uisce* or *uiske* is water. In Hebrew and Chaldee, *hisca* is to wash or to drink. (See Introduction to Valancey's *Irish Dictionary*.) In the same we find *ascu* (ancient Irish), a water-serpent or dog; *iasc*, fish; *easc* (Irish), water, same as *esk*. Chalmers, in "Caledonia," &c., has *easc* or *esc* (Gael.), water; *easc lan* (Gael.), the full water.

Askalabos (Greek), a newt or water reptile; and asker, askard, askel, ask, and esk, in provincial English, a water-newt. (See *Archaic Dictionary*.)

Masca, the female sea-otter; so called by the Russians.

Askalopas (Greek), a woodcock or snipe, *i.e.* a swamp-bird.

As I said before, there are few words in any of the Indian languages of North America in which the sound *ask* occurs; at least as far as my limited acquaintance with them goes. The only two I can quote just now are both in the Chippeway. One only has direct reference to water; perhaps the other may indirectly. They are, *woyzask*, rushes, water-plants; *mejask*, herb, or grass. The only grass the forest Indians are likely to be acquainted with is that growing in the natural meadows along the river banks, which are occasionally met with, and these in general are pretty swampy.

We may wind up with our *cask* and *flask*. I could have added much more, but fear already to have exceeded what might hope for admittance in your pages; therefore I will only say that, in offering these remarks, I insist on nothing, and stand ready to submit to any correction.

A. C. M.

Exeter.

LEGENDS OF THE COUNTY CLARE.

About two miles from the village of Corofin, in the west of Clare, are the ruins of the Castle of Ballyportree, consisting of a massive square tower surrounded by a wall, at the corners of which are smaller round towers: the outer wall was also surrounded by a ditch. The castle is still so far

perfect that the lower part is inhabited by a farmer's family; and in some of the upper rooms are still remaining massive chimney-pieces of grey limestone, of a very modern form, the horizontal portions of which are ornamented with a quatrefoil ornament engraved within a circle, but there are no dates or armorial bearings: from the windows of the castle four others are visible, none of them more than two miles from each other; and a very large cromlech is within a few yards of the castle ditch. The following legend is related of the castle:—When the Danes were building the castle (the Danes were the great builders, as Oliver Cromwell was the great destroyer of all the old castles, abbeys, &c. in Ireland),—when the Danes were building the Castle of Ballyportree, they collected workmen from all quarters, and forced them to labour night and day without stopping for rest or food; and according as any of them fell down from exhaustion, his body was thrown upon the wall, which was built up over him! When the castle was finished, its inhabitants tyrannised over the whole country, until the time arrived when the Danes were finally expelled from Ireland. Ballyportree Castle held out to the last, but at length it was taken after a fierce resistance, only three of the garrison being found alive, who proved to be a father and his two sons; the infuriated conquerors were about to kill them also, when one of them proposed that their lives should be spared, and a free passage to their own country given them, on condition that they taught the Irishmen how to brew the famous ale from the heather—that secret so eagerly coveted by the Irish, and so zealously guarded by the Danes. At first neither promises nor threats had any effect on the prisoners, but at length the elder warrior consented to tell the secret on condition that his two sons should first be put to death before his eyes, alleging his fear, that when he returned to his own country, they might cause him to be put to death for betraying the secret. Though somewhat surprised at his request, the Irish chieftains immediately complied with it, and the young men were slain. Then the old warrior exclaimed, "Fools! I saw that your threats and your promises were beginning to influence my sons; for they were but boys, and might have yielded: but now the secret is safe, your threats or your promises have no effect on me!" Enraged at their disappointment, the Irish soldiers hewed the stern northman in pieces, and the coveted secret is still unrevealed.

In the South of Scotland a legend, almost word for word the same as the above, is told of an old castle there, with the exception that, instead of Danes, the old warrior and his sons are called Pechts. After the slaughter of his sons the old man's eyes are put out, and he is left to drag on a miserable existence: he lives to an immense old age, and one day, when all the generation that fought with him have passed away, he hears the young men celebrating the feats of strength performed by one of their number; the old Pecht asks for the victor, and requests him to let him feel his wrist; the young man feigns compliance with his request, but places an iron crow-bar in the old man's hand instead of his wrist; the old Pecht snaps the bar of iron in two with his fingers, remarking quietly to the astounded spectators, that "it is a gey bit gristle, and has not much pith in it yet." The story is told in the second volume of Chambers's *Edinburgh Journal*, first series, I think; but I have not the volume at hand to refer to. The similarity between the two legends is curious and interesting.

FRANCIS ROBERT DAVIES.

ARCHAIC WORDS.

(Vol. vii., p. 400., &c.)

The following list of words, which do not appear in Mr. Halliwell's *Dictionary of Archaic Words*, may form some contribution, however small, to the enlargement of that and of some of our more comprehensive English dictionaries. It falls in with the desire already expressed in "N. & Q.;" and, if the present paper seem worth inserting, may be followed by another. In some few cases, though the word does appear in Mr. Halliwell's columns, an authority is deficient; instances having as it were turned up, and in rather uncommon sources, which seemed occasionally worth supplying. It must be observed that the explanations given are, in some instances, mere conjectures, and await more certain and accurate interpretation.

Aege, age. *The Festyvall*, fol. cxii. recto, edit. 1528.

Advyse, to view attentively. Strype's *Memorials*, under MARY, ch. xxviii. p. 234., folio, or vol. iv. p. 384. edit. 1816.

Apause, to check. Foxe, *Acts and Monuments*, vii. 647.; and Merchant's *Second Tale*, 2093.

Assemble, to resemble. Bale's *Image of both Churches*, Part II. p. 378., edit. 1849.

Beclepe, to embrace. *The Festyvall*, fol. xxxvi. recto, edit. 1528: "The ymage—becleped the knyght about the necke, and kyssed hym."

Bluck, ...(?) "So the true men shall be hunted and blucked."—*The Festyvall*, fol. xxvi. recto.

Boystously, roughly. "Salome—boystously handled our Lady."—*The Festyvall*, fol. lxvii. verso.

Brince, to introduce, hand out, *propino*. "Luther first brinced to Germany the poisoned

cup of his heresies."—Harding in Bishop Jewel's *Works*, vol. iv. p. 335., edit. Oxford, 1848.

Bussing. "Without the blind bussings of a Papist, may no sin be solved."—Bishop Bale's *Image of both Churches on the Revelation*, ch. xiii. p. 431., edit. Cambridge, 1849.

Croked. A curious application of this word occurs in *The Festyvall*, fol. cxxviii. recto: "A croked countenance."

Daying, arbitration. Jewel's *Works*, i. 387. See Dr. Jelf's note, *in loc*.

Dedeful, operative? "This vertue is dedefull to all Chrysten People."—*The Festyvall*, fol. clxxii. recto.

Do, to do forth; meaning, to proceed with, to go on with, occurs in *The Festyvall*. fol. viii. verso.

Domageable, injurious. *The Festyvall*, fol. cxi. recto: "How domageable it is to them which use for to saye in theyr bargens and marchaundyses, makynge to the prejudyce—of their soules."

Dyssclaunderer, a calumniator. "To stone hym (Stephen) to deth as for a dyssclaunderer."—*The Festyvall*, fol. lxx. verso.

Enclense, to make clean. *The Festyvall*, fol. lxxxviii. recto.

Enforcement, effort? Erasmus' *Enchiridion*, 1533, Rule IV. ch. xii.

{492}

Engrease, to overfeed. "Riches, wherewithal they are fatted and engreased like swine."—Foxe's *Acts and Monuments*, v. 615. edit. 1843.

Ensignement, ... (?) *The Festyvall*, fol. cliv. recto: "And whan all the people come so togyder at this ensignement."

Entrecounter, to oppose. Brook's *Sermon*, 1553, quoted in Foxe's *Acts and Monuments*, vol. viii. p. 782.

Fele. An application of this word may be quoted, partaking of a Grecism, unless we mistake: "And whan the people *felte* the smell therof."—*The Festyvall*, fol. c. recto.

Flytteryng: "lyghtnyng, and not flytteryng."—*The Festyvall*, fol. xlv. verso, edit. 1528.

Novus.

Minor Notes.

Inscriptions on Buildings.—The following inscriptions are taken from buildings connected with the hospital of Spital-in-the-Street, co. Lincoln.

On the chapel:

"FVI A° DNI	1398	} DOM DEI & PAVPERVM.
NON FVI	1594	
SVM	1616	

QVI HANC DEVS HVNC DESTRVET."

On the wall of a cottage, formerly one of the alms-houses:

"DEO ET DIVITIBVS.
A° DNI 1620."

On the wall of a building now used as a barn, but formerly the Court-house, in which the Quarter Sessions for the parts of Lindsey were formerly held, before their transfer to Kirton in Lindsey:

"FIAT IVSTITIA.
1619."
"HÆC DOMVS
DIT, AMAT, PVNIT, CONSERVAT, HONORAT,
EQVITIAM, PACEM, CRIMINA, JVRA, BONOS."

L. L. L.

Epitaphs.—The following specimen of rural monumental Latin is copied from a tombstone in the churchyard of Henbury, Gloucestershire:

"Hic jacet

Requiesant in pace,
HENRICUS PARSONES.
Qui obtit XXV. die Junes,
Anno Domini MDCCCXLV,
Ætatis suæ XX.
Cujus animia proprietur Christus."

The following is from the churchyard of Kingston-Seymour, Somersetshire:

"J. H.
He was universally beloved in the circle of
His acquaintance; but united
In his death the esteem of all,
Namely, by bequeathing his remains."

J. K. R. W.

Numbers.—We occasionally see calculations of how often a given number of persons may vary their position at a table, and each time produce a fresh arrangement. I believe the result may be arrived at by progressive multiplication, as thus:

Twice 1	2
	3
Giving for three persons	$\overline{6}$ changes.
	4
Giving for four persons	$\overline{24}$ changes.
	5
Giving for five persons	$\overline{120}$ changes.
	6
Giving for six persons	$\overline{720}$ changes,

and so on. Probably also change-ringing is governed by the same mode of calculation.

J. D. ALLCROFT.

CELTIC LANGUAGE.—As *fraus latet in generalibus* in linguistics as in law, I beg to suggest that, instead of using the word *Celtic*, the words *Gaelic*, *Cymbric*, *Breton*, *Armorican*, *Welsh*, *Irish*, &c. might be properly appropriated. The mother Celtic is lost,—her remains are to be found only in the names of mountains, rivers, and countries; and our knowledge of this tongue is derived from an acquaintance with her two principal daughters, the Gaelic and Cymbric (=Kymric). The Gaelic tongue has been driven by Germanic invasion into Ireland (Erse), and into the Highlands of Scotland (Gaelic). The Cymbric tongue first took refuge in Belgium, known afterwards as Breton, and still lives as Welsh and Bas-Breton, which (and not the Gaelic) is nearest of kin in some words to the Latin and Italian.

To understand this subject, the profound induction of Eichhoff must be studied carefully.

T. J. BUCKTON.

Lichfield.

Illustration of Longfellow—"God's Acre."—Longfellow's very beautiful little poem, commencing:

"I like that ancient Saxon phrase, which calls
The burial-ground God's acre."

is doubtless familiar to all your readers. It may interest some of them to know, that the "ancient Saxon phrase" has not yet become obsolete. I read the words "GOTES ACKER," when at Basle last autumn, inscribed over the entrance to a modern cemetery, just outside the St. Paul's Gate of that city.

W. SPARROW SIMPSON.

{493}

Queries.

JOHN LOCKE.

I shall be much obliged if any gentleman who has the power of access to the registers of Wrington, Somerset, or who may otherwise take an interest in the descent of John Locke the philosopher, will kindly assist me to prove that the parents of that eminent man were as supposed to be in the accompanying pedigree.

Edmund Keene of Wrington, = Mary, daughter of ... described as a widow,
county Somerset. | October 15, 1631. (Court Roll.)

			:		
Edmund Keene of	= Frances, daughter	John.	Richard (?).	Agnes Keene, married = John Locke	... = ... Morris.
Wrington. Yeoman.	of ...			at Wrington, July 15,:	/ \
Will dated	Locke(?). Executrix			1630.	:

September 12, 1667 (in which he mentions his "loving brother Peter Locke." Who was he?)		of her husband's will.		_____ : : John Locke the philosopher, baptized August 29, 1632.
Samuel Keene.	John, baptized	Peter. Sarah.	Mary, baptized at Wrington, February 27, 1633, = John Darbie of	Shirbourne,
:	October 8,	Both baptized	by her father's will had lands at Wrington	co. Dorset,
:	1635.	October 24,	and Ley. Will dat. August 16, 1717. by	Mercer.
:	:	1639.	which she devised her estate at Wrington	(Deed, August
:	:	:	to her niece Frances Watkins of Abingdon,	16, 1676.)
:	:	:	widow, remainder to her son Joseph. Died	
:	:	:	November 27, 1717.	
Frances Keene. (Daughter of = Joseph Watkins of	Samuel or John?)	Abingdon.		
			Joseph Watkins of Clapton, Middlesex, Esq. = Magdalen, daughter of ... Gibbes.	
			/ \	

I observe that in Chalmers' Dictionary the mother of Locke is called Anne, whereas, in the Wrington register, I am informed that it appears as Agnes,— "1630, July 15, (married) John Locke and Agnes Keene." I believe, however, that in former days Anne and Agnes were not unfrequently confounded, so that the apparent discrepancy may not be material.

The best evidence that is at present within my reach, in support of the connexion here given, is a letter from Mrs. Frances Watkins, a daughter of either Samuel or John Keene, dated "Abingdon, January, 1754," addressed to her son "Joseph Watkins, Esq., at John's Coffee House, Cornhill, London," and from which I make the following extract for the information of those who may be disposed to look into this question. She says,—

"I am allied to Mr. Lock thus: His father and my grandmother were brother and sister, and his mother and my grandfather were also sister and brother, consequently my father and the great Lock were doubly first cousins. My grandfather's sister and my grandmother's brother produced this wonder of the world. To make you more sensible of it, a Lock married a Keen, and a Keen married a Lock. My aunt Keen was a most beautiful woman, as was all the family; and my uncle Lock an extream wise man. So much for genealogy. My Lord Chancellor King was allied thus near. I forgett whether his mother was a Keen or Lock. I had this information from my aunt Darby. Mr. Lock had no advantage in his person, but was a very fine gentleman. From foreign Courts they used to write, 'For John Lock, Esq., in England.'"

C. J.

Minor Queries.

"*The Village Lawyer*."—Can you inform me who is the author of that very popular farce, *The Village Lawyer*? It was first acted about the year 1787. It has been ascribed to Mr. Macready, the father of Mr. W. C. Macready, the eminent tragedian. The real author, however, is said to have been a dissenting minister in Dublin, and I would be obliged to any of your readers who could give me his name.

SIGMA.

Richard Plantagenet, Earl of Cambridge.—In a note in the first volume of Miss Strickland's *Lives of the Queens of Scotland*, she remarks that Bouchier, Earl of Essex, "was near of kin to the royal family, being grand-nephew to Richard, Duke of York, father of Edward IV., but did not share the blood of the heiress of March, *Jane Mortimer*." I quote from memory, not having the book at hand; but allowing that Jane for Anne may be a slip of the pen, or a mistake of the press, where did Miss Strickland discover any second marriage of Richard, Earl of Cambridge? All pedigrees of the royal family that I have seen agree in giving him only one wife, and in expressly stating her to be mother to Isabel, Countess of Essex.

J. S. WARDEN.

Highland Regiment.—Can any of your Gaelic or military correspondents inform me whether it is at present the custom for the officers in the Highland regiments to wear a dirk in addition to the broadsword? Also whether the Highland regiments were ever armed with broadswords, and whether their drill is different to that of the other troops of the line? I have somewhere heard it said that the 28th (an English regiment) were once armed with swords, whence their name of "The Slashers?" Is this the real origin of the name? and if not, what is? I should also like to know the origin of the custom of wearing undress *white* shell jackets, which are now worn by the Highlanders?

ARTHUR.

Ominous Storms.—A remark by a labouring man of this town (Grantham), which is new to me, is to the following effect. In March, and all seasons when the judges are on circuit, and when there

are any criminals to be hanged, there are always winds and storms, and roaring tempests. Perhaps there are readers of "N. & Q." who have met with the same idea.

JOHN HAWKINS.

Edward Fitzgerald, born 17th January, 1528, son of Gerald, ninth Earl of Kildare, and brother of the celebrated "Silken Thomas," an ancestor of the Duke of Leinster, married Mary, daughter and heiress of Sir John Leigh of Addington, and widow of Sir Thomas Paston (called improperly Sir John). There are contradictory pedigrees of the Leigh family in the *Surrey Visitations*, e. g. Harl. MSS. 1147. and 5520. Could one of your correspondents oblige me with a correct pedigree of this Mary Leigh; she is sometimes called "Mabel?"

Y. S. M.

Boyle Family.—Allow me to repeat the Query regarding Richard Boyle (Vol. vii., p. 430.). Richard Boyle, appointed Dean of Limerick 5th Feb. 1661, and Bishop of Leighlin and Ferns in 1666, died in 1682. Roger Boyle, the youngest brother of Richard, was born in 1617, and educated in Trinity College, Dublin, of which he became a Fellow. On the breaking out of the rebellion of 1641 he went to England, and having become tutor to Lord Paulet, he continued in that family till the Restoration, when he returned to Ireland, and was presented with the Rectory of Carrigaline, diocese of Cork. He was made Dean of Cork in 1662, and promoted to the Bishopric of Down and Connor 12th Sept. 1667. He was translated to Clogher, 21st September, 1672, and died 26th November, 1687. The sister of these prelates was wife to the Rev. Urban Vigors (Vol. viii., p. 340.). They were near relatives of the great Earl of Cork, and many of their descendants have been buried in his tomb, in St. Patrick's Cathedral, Dublin. I have not seen any reply to my Query about Mr. Vigors. May I ask is there any list of the chaplains of King Charles I.?

Y. S. M.

Inn Signs.—As the subject of inns is being discussed, can any of your readers tell the origin of "The Green Man and Still?" And is there any foundation for a statement, that "the chequers" have been found on Italian wine-shops, and were imported from Egypt, having there been the emblem of Osiris.

S. A.

Oxford.

Demoniacal Descent of the Plantagenets.—In "N. & Q.," Vol. vii., p. 73., I asked for information as to the demoniacal ancestor of Henry II., confessing my own ignorance of the tradition. I received no answer, but was induced to inquire farther by a passage in the article on "A'Becket" in the *Quarterly Review*, xciii. 349.

"These words goaded the king into one of those paroxysms of fury to which all the earlier Plantagenet princes were subject, and which was believed by them to arise from a mixture of demoniacal blood in their race."

The following is from Thierry, tom. iii. p. 330., Paris, 1830:

"L'on racontait d'une ancienne Comtesse d'Anjou, aieule du père de Henri II., que son mari ayant remarqué avec effroi, qu'elle allait rarement à l'église, et qu'elle en sortait toujours à la sacre de la messe, s'avisait de l'y faire retenir de force par quatre écuyers; mais qu'à l'instant de la consécration, la Comtesse, jettant le manteau par lequel on la tenait, s'était envolée par une fenêtre, et n'avait jamais reparu. Richard de Poitiers, selon un contemporain, avait coutume de rapporter cette aventure, et de dire à ce propos: 'Est-il étonnant que, sortis d'une telle source, nous vivions mal, les uns avec les autres? Ce qui provient du diable doit retourner au diable.'"

Thierry quotes *Brompton apud Scriptores Rerum Francorum*, tom. xiii. p. 215.:

"Istud Ricardus referre solebat, asserens de tali genere procedentes sese mutuo infestent, tanquam de diabolo venientes, et ad diabolum transeuntes."

I shall be glad of any assistance in tracing the story up or down.

H. B. C.

U. U. Club.

Anglo-Saxon Graves.—The world is continually hearing now of researches in Anglo-Saxon graves. I beg to inquire whether Anglo-Saxon coins or inscriptions have been found in any of these, so as to identify them with the people to whom these interments are ascribed? or upon what other proof or authority these graves are so assigned to the Anglo-Saxons?

H. E.

Robert Brown the Separatist.—Robert Brown the Separatist, from whom his followers were called "Brownists." Whom did he marry, and when? In the *Biog. Brit.* he is said to have been the son of Anthony Brown of Tolthorp, Rutland, Esq. (though born at Northampton, according to Mr. Collier), and grandson of Francis Brown, whom King Henry VIII., in the eighteenth year of his reign, privileged by charter to wear his cap in the royal presence. He was nearly allied to the Lord Treasurer Cecil Lord Burleigh, who was his friend and powerful protector. Burleigh's aunt Joan, daughter of David Cyssel of Stamford (grandfather of the Lord Treasurer) by his second wife, married Edmund Brown. She was half-sister of Richard Cyssel of Burleigh, the Lord

Treasurer's father. What connexion was there between Edmund Brown and Anthony Brown of Tolthorp?

Fuller (*Ch. Hist.*, b. ix. p. 168.) says, he had a wife with whom he never lived, and a church in which he never preached. His church was in Northamptonshire, and he died in Northampton Gaol in 1630.

From 1589 to 1592 he was master of St. Olave's Grammar School in Southwark.

G. R. CORNER.

Eltham.

Commissions issued by Charles I. at Oxford.—In Lord Campbell's *Lives of the Chancellors*, vol. ii. p. 604., it is stated that a commission was granted to Lord Keeper Littleton to raise a corps of volunteers for the royal service among the members of the legal profession, "and that the docquet of that commission remains among the instruments passed under the great seal of King Charles I. at Oxford." P. C. S. S. is very desirous to know where a list of these instruments can be consulted?

P. C. S. S.

Minor Queries with Answers.

Hogmanay.—This word, applied in Scotland to the last day of the year, is derived by Jamieson (I believe, but have not his *Dictionary* to refer to) from the Greek ἅγία μῆνη.

Can any of your correspondents north of the Tweed, or elsewhere, give the correct source?

W. T. M.

Hong Kong.

[Our correspondent is probably not aware that Brand, in his *Popular Antiquities*, vol. i. pp. 457-461. (Bohn's edit.), has devoted a chapter to this term. Among other conjectural etymologies he adds the following: "We read in the *Scotch Presbyterian Eloquence Displayed*, that it is ordinary among some plebeians in the South of Scotland to go about from door to door on New Year's Eve, crying *Hagmena*, a corrupted word from the Greek ἅγία μῆνη *i. e.* holy month. John Dixon, holding forth against this custom once, in a sermon at Kelso, says: 'Sirs, do you know what hagmane signifies? It is, *the devil be in the house!* that's the meaning of its *Hebrew* original,' p. 102. Bourne agrees in the derivation of *Hagmena* given in the *Scotch Presbyterian Eloquence Displayed*. 'Angli,' says Hospinian, '*Haleg-monath*, quasi sacrum mensem vocant.' *De Origine Ethn.*, p. 81." See also an ingenious essay on *Hagmena* in the *Caledonian Mercury* for Jan. 2, 1792, from which the most important parts have been extracted by Dr. Jamieson in his art. "Hogmanay."]

Longfellow's "Hyperion."—Can any of your readers tell me why that magnificent work of Longfellow's, which though in prose contains more real poetry than nine-tenths of the volumes of verse now published, is called *Hyperion*?

MORDAN GILLOTT.

[*Hyperion* is an epithet applied to Apollo, and is used by Shakspeare, *Hamlet*, Act I. Sc. 2.:

"Hyperion to a satyr."

Warburton says, "This similitude at first sight seems to be a little far-fetched, but it has an exquisite beauty. By the satyr is meant Pan, as by *Hyperion* *Apollo*. Pan and Apollo were brothers, and the allusion is to the contention between those gods for the preference in music." Steevens, on the other hand, believes that Shakspeare "has no allusion in the present instance, except to the beauty of Apollo, and its immediate opposite, the deformity of a satyr." *Hyperion* or *Apollo* is represented in all the ancient statues as exquisitely beautiful, the satyrs hideously ugly.]

Sir Hugh Myddelton.—Where was Sir Hugh Myddleton buried? and has a monument been erected to his memory? I have searched several encyclopædias and other works, but they make no mention of his place of sepulture.

Hughson, I think, states it to be St. Matthew's, Friday Street; but I believe this is not correct.

J. O. W.

[There is a statue of Sir Hugh Myddelton, by Carew, in the New Royal Exchange. See Cunningham's *Handbook of London*, from which work we learn (p. 327.) that "the register of St. Matthew's, Friday Street, abounds in entries relating to the family of Sir Hugh Myddleton." Cunningham does not mention his burial-place; but in the pedigree of the family given in Lewis's *History of Islington*, it is stated that he was buried in the churchyard of St. Matthew, London.]

Sangarede.—The expression "sangarede," or "sangared," occurs in two ancient wills, one dated 1504, in which the testator bequeathed—

"To the sepulkyr lyght vi hyves of beene to pray ffor me and my wyffe in y^e comon *sangered*."—*Lib. Fuller*, f. 70.

In the other, dated 1515, this passage occurs:

"I wyll y^t Ione my wyff here a yeere daye for me yeerly terme of her lyfe in the church of Mendlsh^m, and after here decesse y^e towne of Mendelysh^m here a *sangarede* for me and my wyfe in the church of Mendlsh^m perpetually."

I should be much obliged if you or one of your correspondents could furnish me with an intimation of the meaning of the term.

LAICUS.

[Sangared, *i. e.* the chantry, or chanting, from the Saxon *sangere*, a singer.]

{496}

Salubrity of Hallsal, near Ormskirk, Lancashire.—Between the 19th of February and the 14th of May, 1800, ten persons died in this parish whose ages, as recorded on their tombs in the order of their departure, were 74, 84, 37, 70, 84, 70, 72, 62, 80, 90. This year must have been a fatal one to old people. Can any of the correspondents of "N. & Q." tell anything about the season?

W. J.

Bootle.

[The beginning of the year 1800 was unusually severe; in February, ice covered the ground so completely, that people skated through the streets and roads; and in March, easterly winds prevailed with extraordinary violence. For the verification of these facts, consult the Meteorological diaries in the *Gentleman's Magazine* of the above period.]

Athens.—What is the origin of the term "violet-crowned city," as applied to Athens? Macaulay uses the expression in his *History of England*, but does not state how it was acquired.

E. A. T.

[The ancient Greeks and Romans, at their festive entertainments, wore garlands of flowers, and the violet was the favourite of the Athenians, than whom no people were more devoted to mirth, conviviality, and sensual pleasure. Hence the epithet was also given to Venus, Κύπρις ἰοστεφάνος, as in some verses recorded by Plutarch, in his *Life of Solon*. Aristophanes twice applies the word to his sybarite countrymen: *Equites*, v. 1323., and *Acarn.* i. 637.]

James Miller.—Who was Miller, mentioned by Warburton as a writer of farces about 1735?

I. R. R.

[James Miller, a political and dramatic writer, was born in Dorsetshire in 1703. He received his education at Wadham College, Oxford; and while at the university, wrote a satiric piece called *The Humours of Oxford*, which created him many enemies, and hindered his preferment. He also published several political pamphlets against Sir Robert Walpole; and also the tragedy of *Mahomet*, and other plays. He died in 1744.]

Replies.

BRYDONE.

(Vol. ix., pp 138. 255. 305. 432.)

TRAVELLER having honoured me by alluding to a little work of mine, written thirty-five years ago, I may perhaps be permitted to correct a few errors (trifling, because personal) in his notice. My affinity was that of a cousin, not uncle, to the late lord my predecessor. I never had the military rank assigned to me, but was at the time like TRAVELLER himself, a "youngster" freshly emancipated from Oxford to the Continent: and had little more pretension in printing the extracts from my Journal, than to comply with the kind wishes of many friends and relatives.

But to pass to what is more important, the character of Brydone, at the time I speak of there were no useful *handbooks* in existence; and tourists took for the purpose such volumes of travels as they could carry. Brydone, for this, was unfit. The French criticism (quoted Vol. ix., 306.) rightly says, that he sacrificed truth to piquancy in his narrations. Still it is a heavy charge to suspect so gross a deviation, as that of inventing the description of an ascent which he never accomplished; especially when the ascent is a feat not at all difficult. The evidence for this disbelief must be derived from a series of errors in the account, which I do not remember to have observed while reading him on the spot. The charitable supposition of MR. MACRAY, that he mistook the summit, is hardly compatible with so defined a cone as that of Etna; but all must agree with his just estimate of that description, and which the *Biographie Universelle* itself terms "chef d'œuvre de narration." Brydone, no doubt, is as unsafe for the road as he is amusing for the study, and perhaps from that very reason.

MONSON.

Gatton Park.

COLERIDGE'S UNPUBLISHED MSS.

(Vol. iv., p. 411.; Vol. vi., p. 533.; Vol. viii., p. 43.)

When I sent you my Note on this subject at the last of the above references, I had not read *Letters, Conversations, and Recollections of S. T. Coleridge*, Moxon, 1836. The subjoined extracts from that work confirm that note, vol. i, pp. 104. 156. 162.

August 8, 1820. Coleridge:

"I at least am as well as I ever am, and my regular employment, in which Mr. Green is weekly my amanuensis, [is] the work on the books of the Old and New Testaments, introduced by the assumptions and postulates required as the preconditions of a fair examination of Christianity as a scheme of doctrines, precepts, and histories, drawn or at least deducible from these books."

January, 1821. Coleridge:

{497} "In addition to these — of my GREAT WORK, to the preparation of which more than twenty years of my life have been devoted, and on which my hopes of extensive and permanent utility, of fame, in the noblest sense of the word, mainly rest, &c. Of this work, &c., the result must finally be revolution of all that has been called *Philosophy* or *Metaphysics* in England and France since the era of the commencing predominance of the mechanical system at the restoration of our second Charles, and with the present fashionable views, not only of religion, morals, and politics, but even of the modern physics and physiology.... Of this work, something more than a volume has been dictated by me, so as to exist fit for the press, to my friend and enlightened pupil, Mr. Green; and more than as much again would have been evolved and delivered to paper, but that for the last six or eight months I have been compelled to break off our weekly meeting," &c.

Vol. ii. p. 219. Editor:

"The prospectus of these lectures (viz. on Philosophy) is so full of interest, and so well worthy of attention, that I subjoin it; trusting that the Lectures themselves will soon be furnished by, or under the auspices of Mr. Green, the most constant and the most assiduous of his disciples. That gentleman will, I earnestly hope—and *doubt not*—see, *feel*, the necessity of giving the whole of his great master's views, opinions, and anticipations; not those alone in which he more entirely sympathises, or those which may have more ready acceptance in the present time. He will not shrink from the great, the *sacred duty* he has voluntarily undertaken, from any regards of prudence, still less from that most hopeless form of fastidiousness, the wish to conciliate those who are never to be conciliated, *inferior minds* smarting under a sense of inferiority, and the imputation *which they are conscious is just*, that but for Him *they* never could have been; that distorted, dwarfed, changed, as are all his views and opinions, by passing *athwart* minds with which they could not assimilate, they are yet almost the only things which give such minds a *status* in literature."

How has Mr. Green discharged the duties of this solemn trust? Has he made any attempt to give publicity to the *Logic*, the "great work" on *Philosophy*, the work on the Old and New Testaments, to be called *The Assertion of Religion*, or the *History of Philosophy*, all of which are in his custody, and of which the first is, on the testimony of Coleridge himself, a finished work? We know from the *Letters*, vol. ii. pp. 11. 150., that the *Logic* is an essay in three parts, viz. the "Canon," the "Criterion," and the "Organon;" of these the last only can be in any respect identical with the *Treatise on Method*. There are other works of Coleridge missing; to these I will call attention in a future Note. For the four enumerated above Mr. Green is responsible. He has lately received the homage of the University of Oxford in the shape of a D.C.L.; he can surely afford a fraction of the few years that may still be allotted to him in re-creating the fame of, and in discharging his duty to, his great master. If, however, he cannot afford the time, trouble, and cost of the undertaking, I make him this public offer; I will, myself, take the responsibility of the publication of the above-mentioned four works, if he will entrust me with the MSS.

The Editor will, I doubt not, be good enough to forward to the learned Doctor a copy of the Number in which this appeal is published.

C. MANFIELD INGLEBY.

Birmingham.

MR. JUSTICE TALFOURD AND DR. BEATTIE.

(Vol. ix., p 393.)

There is so much similarity of character, in respect of sympathy for the humbler position and the well-being of others, between this lamented judge and that of the professor who is depicted by his biographer in the following extract, that I hope you will agree with me in thinking it worthy of

being framed, and hung up as a companion-sketch in your pages:

"As a Professor, not his own class only, but the whole body of students at the University, looked up to him with esteem and veneration. The profound piety of the public prayers, with which he began the business of each day, arrested the attention of the youngest and most thoughtless; the excellence of his moral character; his gravity blended with cheerfulness, his strictness joined with gentleness, his favour to the virtuous and diligent, and even the mildness of his reproofs to those who were less attentive, rendered him the object of their respect and admiration. Never was more exact discipline preserved than in his class, nor ever anywhere by more gentle means. His sway was absolute, because it was founded in reason and affection. He never employed a harsh epithet in finding fault with any of his pupils; and when, instead of a rebuke which they were conscious they deserved, they met merely with a mild reproof, it was conveyed in such a manner as to throw not only the delinquent, but sometimes the whole class into tears. To gain his favour was the highest ambition of every student; and the gentlest word of disapprobation was a punishment, to avoid which, no exertion was deemed too much. His great object was not merely to make his pupils philosophers, but to render them good men, pious Christians, loyal to their king, and attached to the British constitution; pure in morals, happy in the consciousness of a right conduct, and friends to all mankind."

This is the language of Dr. Beattie's biographer, who knew him intimately. Cowper, the poet, thus writes of him to the Rev. W. Unwin, from a knowledge of his works:

"I thanked you in my last for Johnson; I now thank you with more emphasis for Beattie—the most agreeable and amiable writer I ever met with—the only author I have seen whose critical and philosophical researches are diversified and embellished by a poetical imagination, that makes even the driest subject, and the leanest, a feast for an epicure in books. He is so much at his ease too, that his own character appears in every page; and, which is rare, we see not only the writer, but the man; and that man so gentle, so well-tempered, so happy in his religion, and so humane in his philosophy, that it is necessary to love him, if one has any sense of what is lovely."—*Life of Dr. Beattie*, by Sir William Forbes, Bart.

J. M.

Oxford.

{498}

RUSSIAN "TE DEUM."

(Vol. ix., p. 325.)

The following is a translation of this Greek doxology, as contained in the Prayer-Book of the Greek Church, under the title Ὡρολόγιον τό μεγα, Βενατία, Τυπογ. Νικυλάου Γλυκή, 1845, p. 75.:

1. Glory to Thee, the Giver of light.
2. Glory to God on high, and on earth peace, good-will towards men.
3. We praise Thee, we bless Thee, we worship Thee, we glorify thee, we give thanks to Thee for Thy great glory;
4. O Lord King, heavenly God, Father Almighty, O Lord, only begotten Son Jesus Christ, and Holy Spirit.
5. O Lord God, Lamb of God, Son of the Father, that taketh away the sin of the world; have mercy upon us, Thou that takest away the sins of the world.
6. Accept our prayer; Thou that sittest at the Father's right hand, have mercy on us:
7. For Thou only art holy; Thou only, Lord Jesus Christ, art in the glory of God the Father. Amen.
8. Day by day I bless Thee, and I praise Thy name for ever, and for all eternity.
9. Vouchsafe, Lord, this day to keep me sinless.
10. Blessed art Thou, Lord, the God of our fathers; and praised and glorified be Thy name for ever. Amen.
11. Lord, let Thy mercy be on us, as we trust in Thee.
12. Blessed art Thou, Lord; teach me Thy statutes.
13. Lord, Thou hast been our refuge from one generation to another.
14. I said, Lord be merciful unto me; heal my soul, for I have sinned against Thee.

15. Lord, I fly to Thee; teach me to do Thy will, for Thou art my God;

16. For with Thee is a well of life, in Thy light shall we see light.

17. Extend Thy mercy to them that know Thee.

18. O holy God, holy Strength, holy Immortal, have mercy on us. Amen.

Verses 2. to 7. are identical with the *Gloria in Excelsis*, or the Angelic Hymn, sung at the conclusion of the Lord's Supper in the Anglican Church, but which commences the Mass in the Romish Church. It is of great antiquity, being attributed to Telesphorus, A.D. 139, and is found in the *Apostolic Constitutions*, vii. c. 48.

Verses 8, 9. 11. are the same as in the Latin *Te Deum*.

Verse 12. is from Psalm cxix. 12.

Verse 13. is from Psalm xc. 1.

Verse 14. is from Psalm xli. 4.

Verse 15. is from Psalm cxliii. 9, 10.

Verse 16. is from Psalm xxxvi. 9.

Verse 17. is from Psalm xxxvi. 10.

T. J. BUCKTON.

Lichfield.

In answer to your correspondent HONORÉ DE MAREVELLE'S Query regarding the *Te Deum* as sung in Russia, I beg to inform him that in whatever language the Emperor Nicholas is most familiar with this hymn, it is sung in all their churches in Sclavonic, which is only intelligible to the priests and a *very small* number of the laity, the mass of the people being quite ignorant of this old language. All the services in Russian churches are performed in Sclavonic.

The *Old Testament* is not permitted to be read by the people in modern Russ, by command of the Emperor; it is circulated sparingly in Sclavonic, which is of course useless to most of the people, for the reason named above. The *New Testament* is, however, allowed to circulate in modern Russ, and not *half* the population read that, perhaps not more than a third.

With regard to their images or pictures (alluded to by me in Vol. viii., p. 582.), I had not only perused the works mentioned by G. W. (Vol. ix., p. 86.) before I wrote about the Russian religion, &c., but several other works besides.^[1]

Having been in the country for some little time, and paid some attention to the subject, I was certainly surprised to find little, if any, mention made of their manner of worship or superstitious customs in Dr. Blackmore's works, and wished to contribute my mite towards giving your readers some information as to the state of this semi-civilised race.

From *Translations of Russian Works* you can glean nothing but what the Russian government chooses, as every work goes through a severe censorship before it is allowed to be printed for circulation; and if there is anything in it that is not liked, it is not permitted to be published unless those parts are suppressed.

It is perhaps only partially known that there is some difficulty in getting English books and newspapers into Russia, as all must go through the censor's office. *The Times* (which is however all but, if not quite, prohibited at St. Petersburg, and has been so a long time), *Punch*, and other of our papers, possess a ludicrous appearance after having passed through the hands of the worthies in the censor's office, sometimes there being very little left of them to read.

Whilst writing about images, I omitted to name one or two other circumstances that have come under my own notice, showing still farther the superstitious veneration in which they are held by the Russians.

In the case of a house on fire, one of the inmates, with his head uncovered, carries the image three times round the burning house, under the belief that it will cause the fire to cease, never attempting to put it out by any other means.

At Moscow there is a very noted image of the Virgin Mary; it is deposited in a recess at one side of an archway leading to the Kremlin. Every person passing through this archway is *obliged* to uncover his head. I had to do so whenever I passed through. The belief of the efficacy of this image in healing diseases is universal. When any person is ill, by paying the priests handsomely, they will bring it with great pomp, in a carriage and four horses, to the sick person's house, who *must* recover, or else, if death ensues, they say it is *so fated*.

Instances of other images in various parts of the empire, some believed to have fallen from heaven, might be multiplied to any extent. I mention these to show that, whatever these

representations of the Deity may be called, I had not written unadvisedly previously, as might be surmised by G. W.'s remarks. Everybody must deplore the wretched condition of these people; and the Czar, well knowing their superstitious ideas, works upon their fanatical minds with such letters as we all have had the sorrow of seeing a specimen of in *The Times* of to-day.^[2]

J. S. A.

May 15, 1854.

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

Owing to an error in my original MS., or of the printers, they were called *the "gods,"* instead of *their gods*, answering to the ancient *penates*.

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

Vide Nicholas to the Commandant of Odessa.

ARTESIAN WELLS.

(Vol. ix., p. 222.)

Your correspondent STYLITES is strongly advised not to set about making, or rather endeavouring to make, a well of this description till he has been well advised of the feasibility of the scheme in his particular locality. The old adage will apply in this case, "Ex quovis ligno," &c. It is not everywhere that an artesian well can be obtained with any depth of bore; that is, a well which shall bring its water to or above the surface of the ground. But if, on sufficient knowledge of the mineralogical structure of the country, it be declared that a well of the true artesian sort cannot be obtained, STYLITES should dig his well, say fifteen or twenty feet deep, and "stein" it, and then bore in search of a spring, unless a sufficient supply is already obtained from the surface drainage. A moderate outlay in this way, unless the impervious stratum be of very great thickness indeed, will generally bring up water, with a natural tendency to rise within reach of a common pump, or of a well-bucket at the least.

But it may still happen that the water of the bore has not this natural tendency. In that case the sinking of the well may be continued till the water is reached, and a sufficient depth of reservoir obtained at the bottom.

M. (2)

As practical answers to the inquiries of STYLITES on this subject, I have to say, that common wells are preferable to artesian in all cases where abundance of water is obtained at a depth not exceeding thirty feet. I need not tell STYLITES that the common sucking-pump will not draw up water from a depth exceeding thirty feet. The convenience of common wells is one reason why artesian ones are not universally adopted; and a greater reason is that artesian wells are very much more expensive to make than common ones. When artesian wells are preferable to common ones is, when water cannot be obtained at a depth beyond the reach of the force-pump. Two of my friends have made artesian wells; one a mill-spinner at Dundee, at a time when that town was very ill supplied with water. He sunk a well 150 feet in depth and found no water. A bore was then made through trap rock for upwards of 150 feet, and water was found in abundance on reaching the underlying sandstone. The water ultimately reached near to the top of the well. The other well was made by a bleacher in the neighbourhood of Lisburn in Ireland. All the surface springs in his bleaching-grounds, which are extensive, did not supply a sufficient quantity for his purposes. The subsoil being boulder clay, he had to bore through it to about 300 feet before the water was met with; when it rose as near the top of the bore as to permit the use of a common pump being worked by power. The theory of the action of artesian wells has been explained by MR. BUCKTON (Vol. ix., p. 283.), but I have no hesitation in telling STYLITES that he will find water almost anywhere in this country by means of an artesian bore.

HENRY STEPHENS.

DOG-WHIPPERS.

(Vol. ix., p. 349.)

The following Notes may contain information for your correspondent C. F. W. on the subject of dog-whippers.

Richard Dovey, of Farmcote in Shropshire, in the year 1659, charged certain cottages with the payment of eight shillings to some poor man of the parish of Claverley, who should undertake to awaken sleepers, and *whip dogs from the church* during divine service. Ten shillings and sixpence per annum is now paid for the above service.

John Rudge by his will, dated in 1725, gave five shillings a quarter to a poor man to go about the parish church of Trysull, in Staffordshire, during sermon, to keep people awake, and *keep dogs out of the church*. This sum is still paid for that purpose.

At Chislet, in Kent, is a piece of land called "Dog-whipper's Marsh," about two acres, out of which

the tenants pay ten shillings a year to a person for *keeping order in the church* during divine service.

There is an acre of land in the parish of Peterchurch, Herefordshire, appropriated to the use of a person for *keeping dogs out of the church*.

In the parish of Christchurch, Spitalfields, there is a charity fund called "cat and dog money," the interest on which is now divided annually amongst six poor widows of weavers of the names of Fabry or Ovington. There is a tradition in the parish that this money was originally left for the support of cats and dogs, but it is more probable that it was originally intended, as in the cases above mentioned, to "whip dogs and cats" out of the church during divine service, and that on the unforeseen increase in the fund after a lapse of years, it became appropriated in the present way. This money was the subject of a chancery suit in the last century, and the decree therein directed the present division.

Many of your readers will call to mind the yelp of some poor cur who had strolled through the open door of a country church on some sultry day, and been ejected by the sexton. I myself have often listened to the pit-a-pat in the quiet aisle, and I once remember a disturbance in church caused by the quarrel of two dogs. Such scenes, and the fact that dogs were considered unclean animals, most likely gave rise to the occupation of dog-whipper as a function of the sexton. It will also be remembered that some dogs cannot forbear a howl at the sound of certain musical instruments; and besides the simple inconvenience to the congregation, this howl may have been considered a manifestation of antipathy to holy influences, as the devil was supposed to fear holy water.

Landseer's well-known picture of "The Free Church" proves to us that amongst the Highland shepherds the office does not now at least exist: and amongst other instances of the regular attendance at church of these "unclean animals," I know one in Wales where a favourite dog always accompanied his master to church, and stood up in the corner of the pew, keeping watch over the congregation with the strictest decorum.

A NOTARY.

That persons bearing an office described by such a name were attached to great houses in the sixteenth century, is clear from the well-known passage in *The Two Gentlemen of Verona*, Act IV. Sc. 4., where Launce says,—

"I, having been acquainted with the smell before, knew it was Crab; and goes me to the fellow that whips the dogs: 'Friend,' quoth I, 'you mean to whip the dog?' 'Ay, marry do I,' quoth he," &c.

W. B. R.

Derby.

CEPHAS, A BINDER, AND NOT A ROCK.

(Vol. ix., p. 368.)

I hope you will allow me to give a few reasons for dissenting from MR. MARGOLIOUTH. I will promise to spare your space and avoid controversy.

1. The Hebrew word *Caphis* is only to be found in Hab. ii. 11. Hence it has been regarded as of somewhat uncertain signification. However, by comparison with the Syrian verb ܥܦܫ (*c'phas*), we infer that it may denote that which *grasps, gathers, or holds together*; it is therefore not synonymous with δέω, which is to *bind*, and is used in Matt. xvi. 19.

2. Proper names from the Hebrew, Chaldee, and Syriac, are generally written in Greek, with the terminations of that language, as *e. g.* Jesus, John, James, Thomas, Judas, &c., and these terminations are *added* to the radical letters of the name, which are all retained. It is easy to see that *Caphis* would become *Caphisus*, while *Cepho* (Syriac for *rock*) would become *Cephas*, just as *Ehudo* (Syriac, *Jude*) becomes *Judas*.

3. Still less likely would the name *Caphis* be to lose a radical in its transfer to the Syriac, where Cephos is represented by *Cepho*, without *s*.

4. The paronomasia exhibited in the Latin, "Tu es *Petrus*, et super hanc *petram*," also appears both in the Greek and the Syriac.

5. The difference of gender between the words *Petrus* and *petra*, moreover, is preserved in the Syriac and appears in the Greek.

6. The figure of binding and loosing (v. 19.) is one which was common to the three languages, Greek, Chaldee, and Syriac, in all of which it denotes "to remit or retain" sins, "to confirm or abolish" a law, &c.

7. The occurrence of this figure in ch. xviii. 18., where the reference is not special to Peter, but general to all the apostles. (Compare John xx. 23.)

8. The Syriac uniformly translates the name Peter by Cephō (*i. e.* Cephas), except once or twice in Peter's epistles. This at least indicates their view of its meaning.

On the whole I see no reason to suppose that Cephas means anything but *stone*; certainly there is much less reason for the proposed signification of *binder*.

In John i. 42., the clause which explains the name Cephas is absent from the Syriac version in accordance with the regular and necessary practice of the translators to avoid tautology: "Thou shalt be called *Stone*; which is by interpretation *Stone*!" (See the *Journal of Sacred Literature* for January last, p. 457., for several examples of this.) There is here surely sufficient reason to account for the omission of this clause, which, it appears, is supported by universal MS. authority, as well as by that of the other versions.

{501}

B. H. C.

The paronomasia of *Kipho* (=Rock) was made in the Syro-Chaldaic tongue, the vernacular language of our Lord and his disciples. The apostle John, writing in Greek (i. 43.), explains the meaning of *Kipho* (Κηφᾶς) by the usual Greek phrase ὁ ἐρμηνεύεται Πέτρος, which phrase was necessarily omitted in the Syriac version, where this word *Kipho* was significant, in the original sense, as used by our Lord, and therefore needed no such hermeneutic explanation. Had our Lord spoken in Greek, and had the name Κηφᾶς been *idem sonans* with σιφᾶ (Hab. ii. 11.)—which, however, is not the case,—some slender support might have been thereby afforded to MR. MARGOLIOUTH'S argument; but as he admits that our Lord did *not* speak in the Greek tongue, such argument falls to the ground as void of all probability.

T. J. BUCKTON.

Lichfield.

WHITTINGTON'S STONE.

(Vol. ix., p. 397.)

The disappearance of this celebrated memorial of a questionable legend, seems to have been satisfactorily accounted for. The newspapers inform us that it has been taken to a mason's yard for the purpose of reparation.

Those who lament the removal of the stone on which, as they imagine, the runaway apprentice sat listening to the bells of Cheap, will perhaps be surprised to hear that the object of their regret is at least the *third* of the stones which have successively stood upon the spot long since the days of Whittington.

1. In a learned and interesting paper communicated to the pages of *Sylvanus Urban* (G. M. Dec. 1852) by T. E. T. (a well-known and respected local antiquary, who will yet, it is sincerely hoped, enrich our libraries with a work on the ancient history of the northern suburbs, a task for which he is pre-eminently qualified), it is shown that in all probability the site in question was once occupied by a wayside cross, belonging to the formerly adjacent lazaret-house and chapel of St. Anthony. A certain engraving of 1776, mentioned by Mr. T., and which is now before me, represents a small obelisk or pyramid standing upon a square base, and surmounted by a cross, apparently of iron. The stone (popularly regarded as the original) was removed in 1795 by "one S —," the surveyor of the roads. Having been broken, or as another account states, sawn in two, the halves were placed as curb-stones against the posts on each side of Queen's Head Lane in the Lower Street. (Nelson's *Hist. of Islington*, 1811, p. 102.; *Gent. Mag.*, Sept. and Oct. 1824, pp. 200. 290.; Lewis's *Hist. of Islington*, 1841, p. 286.) In *Adams's Picturesque Guide to the Environs of London*, by E. L. Blanchard (a recent but dateless little work, which I chanced to open at a book-stall a day or two ago), the present Queen's Head tavern in the Lower Street is mentioned as containing certain relics of its predecessor, "with the real Whittington stone (it is said) for a threshold."

2. Shortly after the removal of this supposed "original," a new memorial was erected, with the inscription "Whittington's Stone." This was, for some cause, removed by order of the churchwardens in May, 1821.

3. In his second edition, 1823, Nelson says, "The present stone was set up in 1821, by the trustees of the parish ways." This is the stone which has lately been removed.

H. G.

PHOTOGRAPHIC CORRESPONDENCE.

Photographic Experience.—I send you the Rev. W. Le Mottée's and mine:

W. Le M.

1. 6 minutes' exposure.
2. Sea-side.

Iod.—Double iod. sol. from 25 gr. N. A. to 1 oz.

- 3.

{
Exc.—5*m* 50 gr. A. N. A. 5*m* G. A. Aq. 2 drs.
Dev.—1° 50 gr. A. N. A. and G. A. part. æq. 2° G. A.

4. Turner.
5. $\frac{3}{8}$ inch.
6. 3 inches.
7. Diam. lens 3 in. Foc. length parallel rays $12\frac{3}{4}$ in. Maker, Slater. Picture $8\frac{1}{2} \times 6\frac{1}{2}$.

T. L. M.

1. 10 minutes.
2. Sea-side.
3. {
Iod.
Exc. As Le M.
Dev.
4. Turner.
5. $\frac{3}{8}$ inch.
6. $3\frac{1}{8}$ inches.
7. Diam. lens $3\frac{1}{4}$ in. Foc. length $17\frac{1}{2}$ in. Maker, Slater. Picture $11\frac{1}{2} \times 9\frac{1}{4}$.

I have given the development according to the plan usually followed, for the sake of comparison; but where it is desirable to work out the shadows fully, it is far better to give longer exposure in the camera (three times that above given), and develop with gallo-nitrate of the strength used to excite, finishing with gallic acid. The time varies with the subject; a cottage among trees requiring 12 to 14 minutes. Almost all the statements I have seen, giving the time, do so absolutely; it is well to remind photographers, that these convey no *information whatever*, unless the focal length for parallel rays, and the diameter of the diaphragm, are also given: the time, in practice as well as in theory, varying (*cæteris paribus*) directly as the square of the former, and inversely as the square of the latter; and, without these corrections, the results of one lens are not comparable with those of another.

{502}

When shall we get a good structureless paper? The *texture* of Turner's, especially his new paper, is a great defect; and its skies are thin, *very* inferior to the dense velvety blacks obtained with Whatman's of old date—a paper now extinct, and one which, unfortunately for us, it seems impossible to reproduce.

T. L. MANSELL.

Guernsey.

Conversion of Calotype Negatives into Positives.—At the second meeting of the British Association at York, Professor Grove described a process by which a negative calotype might be converted into a positive one, by drawing an ordinary calotype image over iodide of potassium and dilute nitric acid, and exposing to a full sunshine. Not being able to find the proportions in any published work, can any of your numerous readers give me the required information; and whether the photograph should be exposed in its damp state, or allowed to dry?

G. GRANTHAM.

Albumenized Paper.—Mr. Spencer, in the last number of the *Photographic Journal*, in describing a mode of preparing albumenized paper, states he has never found it necessary to iron it, as the silver solution coagulates the albumen the moment it comes in contact with it, "and I fancy makes it print more evenly than when heat has been employed." But Mr. Spencer uses a nitrate of silver solution of 90 or 100 grains to the ounce, while DR. DIAMOND recommends 40 grains. Now as it is very desirable to get rid of the ironing if possible, my Query is, Will the 40-grain solution coagulate the albumen so as to do away with that troublesome process?

P. P.

Replies to Minor Queries.

Table-turning (Vol. ix., p. 39.).—The following conclusions, from an *exposé* of the laws of nature relating to this subject, have been submitted to the world, at the end of a series of articles in the *Revue des Deux Mondes*, by M. Babinet, of the French Institute:

"1°. Que tout ce qui est raisonnablement admissible dans les curieuses expériences qui ont été faites sur le mouvement des tables où l'on impose les mains, est parfaitement explicable par l'énergie bien connue des mouvemens naissans de nos organes, pris à leur origine, surtout quand une influence nerveuse vient s'y joindre et au moment où, toutes les impulsions étant conspirantes, l'effet produit représente l'effet total des actions individuelles.

"2°. Que dans l'étude consciencieuse de ces phénomènes mécanico-physiologiques, il faudra écarter toute intervention de force mystérieuse en contradiction avec les lois physiques bien établies par l'observation et l'expérience.

"3°. Qu'il faudra aviser à populariser, non pas dans la peuple, mais bien dans la classe éclairée de la société, les principes des sciences. Cette classe si importante, dont l'autorité devrait faire loi pour toute la nation, s'est déjà montrée plusieurs fois au-dessous de cette noble mission. La remarque n'est pas de moi, mais au besoin je l'adopte et la défends:

'Si les raisons manquaient, je suis sûr qu'en tout cas,
Les exemples fameux ne me manqueraient pas!'

Comme le dit Molière. Il est à constater que l'initiative des réclamations en faveur du bon sens contre les prestiges des tables et des chapeaux a été prise par les membres éclairés du clergé de France.

"4°. Enfin, les faiseurs des miracles sont instamment suppliés de vouloir bien, s'ils ne peuvent s'empêcher d'en faire, au moins ne pas les faire absurdes. Imposer la croyance à un miracle, c'est déjà beaucoup dans ce siècle; mais vouloir nous convaincre de la réalité d'un miracle ridicule, c'est vraiment être trop exigeant!"—*Revue des Deux Mondes*, Janvier 15, 1854.

J. M.

Oxford.

Female Dress (Vol. ix., p. 271.).—I have dresses from 1768 to the present time, two or three years only missing, from pocket-books, which I have carefully arranged and had bound in a volume. On referring to it I find that hoops ceased after 1786, excepting for court days. The ladies at that time wore large hats, the same shape young people and children have at the present day. Powder went out at the time of the scarcity, patches before hoops, and high-heeled shoes when short waists came in fashion.

I have a small engraving of their Majesties, attended by the lord chamberlain, &c., together with the Princess Royal, Prince Edward, and the Princess Elizabeth, in their boxes at the opera in the year 1782. The queen in a very large hoop, each with their hair full powdered; and the celebrated Mademoiselle Theodore, in the favourite comic ballad called "Les Petits Reins," the same year, with a large hoop, hair well powdered, a little hat at the back of her head with long strings, very short petticoats, and shoes with buckles.

JULIA R. BOCKETT.

Southcote Lodge.

Office of Sexton held by one Family (Vol. ix., p. 171.).—A search into parish registers would, I think, show that the office of clerk was often a hereditary one. In Worcestershire, for example, the family of Rose at Bromsgrove, and the family of Osborne at Belbroughton, have supplied hereditary clerks to those parishes through many generations. In the latter case, also, the trade of a tailor has also been hereditary to an Osborne, in conjunction with his duties as clerk. The Mr. Tristram, who was the patron of the living of Belbroughton (afterwards sold to St. John's College, Oxford), states, in a letter to the bishop (Lyttelton), that the Osbornes were tailors in Belbroughton in the reign of Henry VIII. They are tailors, as well as clerks, to this day, but they can trace their descent to a period of more than three centuries before Henry VIII. The office of parish clerk and sexton has also been hereditary in the parishes of Hope and King's Norton, Worcestershire.

CUTHBERT BEDE, B. A.

Lyra's Commentary (Vol. ix., p. 323.).—The human figure described by EDWARD PEACOCK as impressed on one cover of his curious old copy of the *Textus biblie*, &c., has no glory round the head, or over it, by his account. This would warrant the conclusion that it was not intended for any saint, or it might almost pass for a St. Christopher. But I believe it is meant as emblematic of a Christian generally, in his passage through this life. I suspect that what MR. PEACOCK speaks of as a "fence composed of interlaced branches of trees," is intended to represent waves of water by undulating lines. The figure appears to be wading through the waters of the tribulations of this life, by the help of his staff, just as St. Christopher is represented. This may account for the loose appearance of his nether habiliments, which are tucked up, so as to leave the knees bare. The wallet is a very fit accompaniment for the pilgrim's staff. The wicker basket holds his more precious goods; but, to show the insecurity of their tenure, the pilgrim has a sword ready for their defence.

It is not so easy to account for the animals on the other cover. My conjecture is, that at least the four lower ones are meant for the emblematic figures of the four evangelists. The bird may be the eagle, the monkey the man; the dog may, on closer scrutiny, be found to look something like the ox or calf; and the lion speaks for itself. But I can attempt no explanation of the upper figures, which MR. PEACOCK says "may be horses." I should much like to see drawings of the whole, both human and animal, having a great predilection for studying such puzzles. But if the above hints prove of any service, it will gratify

F. C. HUSENBETH, D.D.,
Compiler of the *Emblems of Saints*.

Blackguard (Vol. vii., p. 77. Vol. viii., p. 414.).—Many contributions towards the history of this word have appeared in the pages of "N. & Q." May I forward another instance of its being in early

use, although not altogether in its modern acceptance?

A copy of a medical work in my possession (a 12mo., printed in 1622, and in the original binding) has fly-leaves from some *printed* book, as is often the case in volumes of that date. These fly-leaves seem to be part of some descriptive sketches of different classes of society, published towards the early part of the seventeenth century; and some of your readers may be able to identify the work from my description of these of sheets. No. 14. is headed "An unworthy Judge;" 16. "An unworthy Knight and Souldier;" 17. "A worthy Gentleman;" 18. "An unworthy Gentleman," &c. At p 13., No. 27., occurs "A Bawde of the Blacke Guard," with her description in about sixteen lines. She is said to be "well verst in the black art, to accommodate them of the black guard: a weesel-look't gossip she is in all places, where herr mirth is a bawdy tale," and so on.

Judging from these fly-leaves, the work from which they have been taken appears to have been an octavo or small quarto. "Finis" stands on the reverse of the leaf whence my extract is copied.

JAYDEE.

Another instance of the use of the word *black-guard*, in the sense given to it in "N. & Q." (Vol. ii., pp. 170. 285.), is to be found in Burton's *Anatomy of Melancholy*, part i. sect. 2., "A Digression of the Nature of Spirits, bad Angels, or Devils, &c.," in a passage, part of which is given as a quotation. "Generally they far excel men in worth, as a man the meanest worme;" though some of them are "inferior to those of their own rank in worth, as the *black-guard* of a prince's court, and to men again, as some degenerate, base, rational creatures are excelled of brute beasts." The edition of Burton I quote from is 1652.

C. DE D.

"Augustus Cæsar on a time, as he was passing through Rome, and saw certain strange women lulling apes and whelps in their arms: 'What!' said he; 'have the women of these countries none other children?' So may I say unto you [Dr. Cole], that make so much of Gerson, Driedo, Royard, and Tapper: Have the learned men of your side none other doctors? For, alas! these that ye allege are scarcely worthy to be allowed amongst the *black guard*."—Bp. Jewel's *Works* (P. S. ed.), vol. i. p. 72.

This is, I think, an earlier example than any that has yet been given in "N. & Q."

W. P. STORER.

Olney, Bucks.

"*Atonement*" (Vol. ix., p. 271.).—The word *καταλλαγή*, used by Æschylus and Demosthenes, occurs 2 Cor. v. 19., Rom. xi. 15. v. 11. The word *atonement* bears two senses: the first, *reconciliation*, as used by Sir Thomas More, Shakspeare, Beaumont and Fletcher, and Bishops Hall and Taylor; the second, *expiation*, as employed by Milton, Swift, and Cowper. In the latter meaning, we find it in Numbers, and other books of the Old Testament, as the translation of *ἵλασμα*.

Waterland speaks of "the doctrine of expiation, atonement, or satisfaction, made by Christ in His blood" (*Disc. of Fundamentals*, vol. v. p. 82.). Barrow, Secker, and Beveridge use the word *atone* or *atonement* in this combined sense of the term. R. Gloucester, Chaucer, and Dryden expressly speak "at one," in a similar way; and, not to multiply passages, we may merely cite Tyndal:

"There is but one mediator, Christ, as saith St. Paul, 1 Tim. ii., and by that word understand an *atone-maker*, a peace-maker, and bringer into grace and favour, having full power so to do."—*Expos. of Tracy's Testament*, p. 275., Camb. 1850.

MACKENZIE WALCOTT, M.A.

As a contribution towards the solution of J. H. B.'s Query, I send you the following extracts from Richardson's *Dictionary*:

"And like as he made the Jewes and the Gentiles *at one* between themselves, even so he made them both *at one* with God, that there should be nothing to break the *atonement*; but that the thynges in heaven and the thynges in earth shoulde be ioyned together as it were into *one* body."—*Udal, Ephesians*, c. ii.

"Paul sayth, 1 Tim. ij., 'One God, one Mediatour (that is to say, aduocate, intercessor, or an *atonemaker*) betwene God and man: the man Christ Jesus, which gaue himself a raansom for all men.'"—Tyndal, *Workes*, p. 158.

I am unacquainted with the work referred to in the first extract. The second is from *The Whole Works of W. Tindal, John Frith, and Dr. Barnes* [edited by Foxe], Lond. 1573. The title of the work which contains the passage is, *The Obedience of a Christian Man, set forth by William Tindal*, 1528, Oct. 2.

Ἀλιεύς.

Dublin.

Bible of 1527 (Vol. ix., p. 352.).—In reference to the monogram inquired after in this Query, I think I have seen it, or one very similar, among the "mason marks" on Strasburg Tower, which would seem a place of Freemason pilgrimage: for the soft stone is deeply carved in various places

within the tower with such marks as this, together with initials and dates of visit. I have also marks very similar from the stones of the tower of the pretty little cathedral of Freiburg, Briesgau. I should incline to think it a Masonic mark, and not that of an engraver on wood, or of a printer.

A. B. R.

Belmont.

Shrove Tuesday (Vol. ix., p. 324.).—The bell described as rung on Shrove Tuesday at Newbury, was no doubt the old summons which used to call our ancestors to the priest to be shrived, or confessed, on that day. It is commonly called the "Pancake Bell," because it was also the signal for the cook to put the pancake on the fire. This savoury couplet occurs in *Poor Robin* for 1684:

"But hark, I hear the pancake bell,
And fritters make a gallant smell."

The custom of ringing this bell has been retained in many parishes. It is orthodoxly rung at Ecclesfield from eleven to twelve a.m. Plenty of information on this subject may be found in Brand's *Popular Antiquities*.

ALFRED GATTY.

Milton's Correspondence (Vol. viii., p. 640.).—A translation of Milton's Latin familiar correspondence, made by John Hall, Esq., of the Philadelphia bar, now a Presbyterian clergyman at Trenton, N.J., was published about eighteen or twenty years ago in this city.

UNEDA.

Philadelphia

"*Verbatim et literatim*" (Vol. ix., p. 348.).—Your correspondent L. H. J. TONNA, in proposing for the latter part of the above phrase the form *ad literam*, might as well have extended his amendment, and suggested *ad verbum et literam*; for I should imagine there is quite as little authority for the word *verbatim* being used in the Latin language, as for that of *literatim*. Vossius is an authority for the latter; but can any of your correspondents oblige me by citing one for the former, notwithstanding its frequent adoption in English conversation and writings? Neither *verbatim* nor *literatim* will be found in Riddle.

N. L. J.

Epigrams (Vol. vii., p. 175.).—The epigram, "How D.D. swaggers, M.D. rolls," &c., was written by Horace Smith, and may be found in the *New Monthly Magazine* for 1823, in the article called "Grimm's Ghost. Letter XII."

UNEDA.

Philadelphia.

Miscellaneous.

NOTES ON BOOKS, ETC.

In days like these, when so many of our new books are but old ones newly dressed up, a work of original research, and for which the materials have been accumulated by the writer with great labour and diligence, deserves especial commendation. Of such a character is the *Catholic History of England; its Rulers, Clergy, and Poor, before the Reformation, as described by the Monkish Historians*, by Bernard William MacCabe, of which the third volume, extending from the reign of Edward Martyr to the Norman Conquest, has just been published. The volumes bear evidence in every page that they are, as the author describes them, "the results of the writing and research of many hours—the only hours for many years that I had to spare from other and harder toils." Himself a zealous and sincere follower of the "ancient faith," Mr. MacCabe's views of the characters and events of which he is treating, naturally assume the colouring of his own mind: many, therefore, will dissent from them. None of his readers will, however, dissent from bestowing upon his work the praise of being carefully compiled and most originally written. None will deny the charm with which Mr. MacCabe has invested his History, by his admirable mode of making the old Monkish writers tell their own story.

{505}

We some time since called the attention of our readers to a new periodical which had been commenced at Göttingen, under the title of *Zeitschrift für Deutsche Mythologie und Sittenkunde*, under the editorship of T. W. Wolf. We have since received the 2nd, 3rd, and 4th Parts of it from Messrs. Williams and Norgate, and hope shortly to transfer from its pages to our columns a few of the many curious illustrations of our own Folk Lore, with which it abounds.

BOOKS RECEIVED.—*The Works of John Locke*, vol. i., *Philosophical Works, with a preliminary Essay and Notes*, by J. A. St. John, is the first volume of a collected edition of the writings of this distinguished English philosopher, intended to form a portion of Bohn's *Standard Library*.—*The Diary and Letters of Madame D'Arblay*, vol. iv., 1788-89. Worth more than its cost for its pictures of Fox, Burke, Wyndham, &c., and Hastings' Impeachment.—*A Poet's Children*, by Patrick Scott. A shilling's worth of miscellaneous poems from the pen of this imaginative but somewhat eccentric bard.—*Points of War, I. II. III. IV.*, by Franklin Lushington. Mr. Lushington is clearly an

admirer of Tennyson, and has caught not a little of the mannerism and not a few of the graces of his great model.

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ARCHÆOLOGIA, Vol. III.

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Notices to Correspondents.

EDEN WARWICK. *The paragraph respecting the Crystal Palace has already appeared in our columns.*

SIGMA. *How can we forward a letter to this Correspondent?*

ENQUIRER. *Our Correspondent's Query is not apparent. The Rolls House and Chapel, in Chancery Lane, never "reverted to their original use," that is, as a House of Maintenance for Converted Jews.*

J. G. T. *For the origin of Bands worn by clergymen, lawyers, and others, see our Second Volume, pp. 23. 76. 126.*

"VITA CRUCEM," &c. *We have to apologise for having mislaid the copy of the following distich,*

requesting a translation as well as the authorship of it:

"Vita crucem, et vivas, hominem si noscere velles,
Quis, quid, cur, cujus passus amore fuit."

Which may be literally translated, "Shun the Cross, that you may live, if you would know Him aright, Who and what He was, why and for love of whom He suffered." These lines seem to be a caveat against the adoration of the material Cross, and were probably composed during the domination of the fanatics in Cromwell's time, when that redoubtable Goth, Master William Dowsing, demolished whatever was inscribed with the Cross, whether of brass, marble, or other material.—Our Correspondent will find the line, "A falcon towering in his pride of place," in Macbeth, Act II. Sc. 4.

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{506}

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