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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, NUMBER 229,
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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.

{237}

NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION FOR LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

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

No. 229.

SATURDAY, MARCH 18. 1854

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CONTENTS.

NOTES:—

Gossiping History [239](#)

Works on Bells, by the Rev. H. T. Ellacombe [240](#)

Inedited Letter of Lord Nelson, by E. W. Jacob [241](#)

FOLK LORE:—Herefordshire Folk Lore—Greenock Fair—Dragons' Blood—Charm for the Ague [242](#)

Psalms for the Chief Musician: Hebrew Music, by T. J. Buckton [242](#)

MINOR NOTES:—"Garble"—Deaths in the Society of Friends—The Eastern Question—Jonathan Swift, Dean of St. Patrick's, Dublin—English Literature—Irish Legislation—Anecdote of George IV. and the Duke of York [243](#)

QUERIES:—

Anonymous Works: "Posthumous Parodies," "Adventures in the Moon," &c. [244](#)

Blind Mackerel [245](#)

MINOR QUERIES:—Original Words of old Scotch Airs—Royal Salutes—"The Negro's Complaint"—"The Cow Doctor"—Soomarokoff's "Demetrius"—Polygamy—Irish, Anglo-Saxon, Longobardic, and Old English Letters—Description of Battles—Do Martyrs always feel Pain?—Carronade—Darcy, of Platten, co. Meath—Dorset—"Vanitatem observare"—King's Prerogative—Quotations in Cowper—Cawley the Regicide [245](#)

MINOR QUERIES WITH ANSWERS:—Dr. John Pocklington—Last Marquis of Annandale—Heralds' College—Teddy the Tiler—Duchess of Mazarin's Monument—Halcyon Days [247](#)

REPLIES:—

Dogs in Monumental Brasses, by the Rev. W. S. Simpson, &c. [249](#)

Sneezing, by C. W. Bingham	250
Sir John de Morant	250
Inn Signs	251
"Concilium Delectorum Cardinalium"	252
Pulpit Hour-glasses, by Dr. E. F. Rimbault, &c.	253
PHOTOGRAPHIC CORRESPONDENCE:—A Prize for the best Collodion—Double Iodide of Silver and Potassium—Albumenized Paper—Cyanide of Potassium	254
REPLIES TO MINOR QUERIES:—Sawdust Recipe—Brydone the Tourist—Etymology of "Page"—Longfellow—Canting Arms—Holy Loaf Money—"Could we with Ink," &c.—Mount Mill, and the Fortifications of London—Standing while the Lord's Prayer is read—A dead Sultan, with his Shirt for an Ensign—"Hovd maet of laet"—Captain Eyre's Drawings—Sir Thos. Browne and Bishop Ken, &c.	255
MISCELLANEOUS:—	
Books and Odd Volumes wanted	258
Notices to Correspondents	259

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{239}

LONDON, SATURDAY, MARCH 18, 1854

Notes.

GOSSIPING HISTORY.

"This is the Jew
That Shakspeare drew."

I do not know by whom or when the above couplet was first imputed to Pope. The following extracts will show how a story grows, and the parasites which, under unwholesome cultivation, adhere to it. The restoration of Shakspeare's text, and the performance of Shylock as a serious part, are told as usual.

"In the dumb action of the trial scene he was amazingly descriptive, and through the whole displayed such unequalled merit, as justly entitled him to that very comprehensive, though concise, compliment paid to him by Mr. Pope, who sat in the stage-box on the third night of the reproduction, and who emphatically exclaimed,—

'This is the Jew
That Shakspeare drew.'"

Life of Macklin, by J. T. Kirkman, vol. i. p. 264.: London, 1799, 2 vols. 8vo.

The book is ill-written, and no authorities are cited.

"A few days after, Macklin received an invitation to dine with Lord Bolingbroke at Battersea. He attended the rendezvous, and there found Pope and a select party, who complimented him very much on the part of Shylock, and questioned him about many little particulars, relative to his getting up the play, &c. Pope particularly asked him why he wore a *red hat*, and he answered, because he had read that Jews in Italy, particularly in Venice, wore hats of that colour.

'And pray, Mr. Macklin,' said Pope, 'do players in general take such pains?' 'I do not know, sir, that they do; but as I had staked my reputation on the character, I was determined to spare no trouble in getting at the best information.' Pope nodded, and said, 'It was very laudable.'—*Memoirs of Macklin*, p. 94., Lond. 1804.

The above work has not the author's name, and is as defective in references as Mr. Kirkman's. It is, however, not quite so trashy. Being published five years later, the author must have seen the

preceding *Life*, and his not repeating the story about the couplet is strong presumption that it was not then believed. It appears again in the *Biographia Dramatica*, vol. i. p. 469., London, 1812:

"Macklin's performance of this character (Shylock) so forcibly struck a gentleman in the pit, that he as it were involuntarily exclaimed, 'This is,' &c. It has been said that this gentleman was Mr. Pope."

I am not aware of its alteration during the next forty years, but this was the state of the anecdote in 1853:

"Macklin was a tragedian, and the personal friend of Alexander Pope. He had a daughter, a beautiful and accomplished girl, who was likewise on the stage. On one occasion Macklin's daughter was about to take a benefit at Drury Lane Theatre, and on the morning of that evening, whilst the father and daughter were at breakfast, a young nobleman entered the apartment, and, with the most undisguised ruffianism, made overtures of a dishonourable character to Macklin for his daughter. The exasperated father, seizing a knife from the table, rushed at the fellow, who on the instant fled, on which Macklin pursued him along the street with the knife in his hand. The cause of the tragedian's wild appearance in the street soon got vent in the city. Evening came, and Old Drury seldom saw so crowded a house. The play was the *Merchant of Venice*, Macklin sustaining the part of Shylock, and his interesting daughter that of Jessica. Their reception was most enthusiastic; but in that scene where the Jew is informed of his daughter being carried off, the whole audience seemed to be quite carried away by Macklin's acting. The applause was immense, and Pope, who was standing in the pit, exclaimed,—

'That's the Jew that Shakspeare drew.'

Macklin was much respected in London. He was a native of Monaghan, and a Protestant. His father was a Catholic, and died when he was a child; and his mother being a Protestant, he was educated as such."—*Dublin Weekly Telegraph*, Feb. 9, 1853.

One more version is given in the *Irish Quarterly Review*, and quoted approvingly in *The Leader*, Dec. 17, 1853.

"The house was crowded from the opening of the doors, and the curtain rose amidst the most dreadful of all awful silence, the stillness of a multitude. The Jew enters in the third scene, and from that point, to the famous scene with Tubal, all passed off with considerable applause. Here, however, and in the trial scene, the actor was triumphant, and in the applause of a thousand voices the curtain dropped. The play was repeated for nineteen successive nights with increased success. On the third night of representation all eyes were directed to the stage-box, where sat a little deformed man; and whilst others watched *his* gestures, as if to learn his opinion of the performers, he was gazing intently upon Shylock, and as the actor panted, in broken accents of rage, and sorrow, and avarice—'Go, Tubal, fee me an officer, bespeak him a fortnight before: I will have the heart of him, if he forfeit; for were he out of Venice, I can make what merchandise I will: go, Tubal, and meet me at our synagogue; go, good Tubal; at our synagogue, Tubal.'—the little man was seen to rise, and leaning from the box, as Macklin passed it, he whispered,—

'This is the Jew,
That Shakspeare drew.'

The speaker was Alexander Pope, and, in that age, from his judgment in criticism there was no appeal."

{240} No reference to cotemporary testimony is given by these historians.

Galt, in his *Lives of the Players*, Lond. 1831, does not notice the story.

Pope was at Bath on the 4th of February, 1741, as appears from his letter to Warburton of that date; but as he mentions his intention to return to London, he may have been there on the 14th. That he was not in the pit we may be confident; that he was in the boxes is unlikely. His health was declining in 1739. In his letter to Swift, quoted in Croly's edition, vol. i. p. lxxx., he says:

"Having nothing to tell you of my poetry, I come to what is now my chief care, my health and amusement; the first is better as to headaches, worse as to weakness and nerves. The changes of weather affect me much; the mornings are my life, *in the evenings I am not dead indeed, but sleepy and stupid enough*. I love reading still better than conversation, but my eyes fail, and the hours when most people indulge in company, I am tired, and find the labour of the past day sufficient to weigh me down; *so I hide myself in bed, as a bird in the nest, much about the same time*, and rise and chirp in the morning."

I hope I have said enough to stop the farther growth of this story; but before laying down my pen, I wish to call attention to the practice of giving anecdotes without authorities. This is encouraged

by the newspapers devoting a column to "varieties," which are often amusing, but oftener stale. A paragraph is now commencing the round, telling how a lady took a linendraper to a barber's, and on pretence of his being a mad relative, had his head shaved, while she absconded with his goods. It is a bad version of an excellent scene in Foote's *Cozeners*.

H. B. C.

Garrick Club.

WORKS ON BELLS.

I have a Note of many books on bells, which may be acceptable to readers of "N. & Q." Those marked *, Cancellieri, in his work, calls Protestant writers on the subject.

* Anon. Recueil curieux et édifiant sur les Cloches de l'Eglise, avec les Cérémonies de leur Bénédiction. Cologne, 1757.

Barraud (Abb.). Notice sur les Cloches. 8vo., Caen, 1844.

Boemeri (G. L.). Programma de Feudo Campanario. Gottingæ, 1755.

Buonmattei (Ben.). Declamazione delle Campane, dopo le sue Cicalate delle tre Sirocchie. Pisa, 1635.

Campani (Gio. Ant.). Opera. The frontispiece a large bell. Roma, 1495.

Cancellieri (F.). Descrizione della nuova Campana Maggiore della Basilica Vaticana. Roma, 1786.

Cancellieri (F.). Descrizione delle due nuove Campane di Campidoglio beneditte del Pio VII. Roma, 1806, 4to.

* Cave (G. G.). An Turrium et Campanarum Usus in Repub. Christ. Deo displiceat? Leipsiæ, 1709, 4to.

Conrad (Dietericus). De Campanis. Germanice.

* Eggers (Nic.). Dissertatio de Campanarum Materia et Forma.

Eggers (Nic.). Dissertatio de Origine et Nomine Campanarum. Ienæ, 1684.

Eschenwecker. De eo quod justum est circa Campanas.

Fesc (Laberanus du). Des Cloches. 12mo., Paris, 1607-19.

* Goezii. Diatriba de Baptismo Campanarum, Lubecæ, 1612.

Grimaud (Gilb.). Liturgie Sacrée, avec un Traité des Cloches. Lyons, 1666, 4to. Pavia, 1678, 12mo.

* Hilschen (Gio.). Dissertatio de Campanis Templorum. Leipsiæ, 1690.

* Homberg (Gas.). De Superstitiosis Campanarum pulsibus, ad eliciendas preces, quibus placentur fulmina, excogitatis. 4to., Frankfortiæ, 1577.

Lazzarini (Alex.). De vario Tintinnabulorum Usu apud veteres Hebræos et Ethnicos. 2 vols. 8vo., Romæ, 1822.

Ludovici (G. F.). De eo quod justum est circa Campanas. Halæ, 1708 et 1739.

Magii (Hier.). De Tintinnabulis, cum notis F. Swertii et Jungermanni. 12mo., Amstelodamæ et Hanoviæ, 1608, 1664, 1689. "A learned work."—Parr.

Martène. De Ritibus Ecclesiæ.

* Medelii (Geo.). An Campanarum Sonitus Fulmina, Tonitura, et Fulgura impedire possit. 4to. 1703.

Mitzler (B. A.). De Campanis.

* Nerturgii (Mar.). Campanula Penitentia. 4to., Dresden, 1644.

Paciaudi. Dissertazione su due Campane di Capua. Neapoli, 1750.

Pacichelli (Ab. J. B.). De Tintinnabulo Nolano Lucubratio Autumnalis. Neapoli, 1693. Dr. Parr calls this "a great curiosity."

Pagii. De Campanis Dissertatio.

Rocca (Ang.). De Campanis Commentarius. 4to. Romæ, 1612.

* Reimanni (Geo. Chris.). De Campanis earumque Origine, vario Usu, Abusu, et Juribus. 4to., Isenaci, 1769.

Saponti (G. M.). Notificazione per la solenne Benedizione della nuova Campana da Collocarsi nella Metropolitana di S. Lorenzo. Geneva, 1750.

Seligmann (Got. Fr.). De Campana Urinatoria. Leipsiæ, 1677, 4to.

* Stockflet (Ar.). Dissertatio de Campanarum Usu. 4to., Altdorfii, 1665, 1666.

* Storius (G. M.). De Campanis Templorum. 4to., Leipsiæ, 1692.

Swertius (Fran.).

Thiers (G. B.). Des Cloches. 12mo., Paris, 1602, 1619.

Thiers (J. B.). Traité des Cloches. Paris, 1721.

* Walleri (Ar.). De Campanis et præcipuis earum Usibus. 8vo. Holmiæ, 1694.

Willietti (Car.) Ragguaglio delle Campane di Viliglia. 4to., Roma, 1601.

Zech (F. S.). De Campanis et Instrumentis Musicis.

{241}

Without enumerating any Encyclopædias (in most of which may be found very able and interesting articles on the subject), in the following works the best treatises for all *practical* purposes will be found:

Pirotechnia, del Vannuccio Biringuccio, nobile Senese, 1540, 1550, 1559, 1678. There is a French translation of it by Jasper Vincent, 1556—1572, 1627. The tenth chapter is about bells. Magius refers to it in these words:—"In illa, perscriptum in Italico Sermone, et delineatum quisque reperiet, quicquid ad artem ediscendam conducit, usque adeo, ut et quo pacto, Campanæ in turribus constituentur ac moveantur, edoceat, optimeque figuris delineatis commonstret."

Ducange in Glossario, in vocibus Æs, Campana, Codon, Cloca, Crotalum, Glogga, Lebes, Nola, Petasus, Signum, Squilla, Tintinnabulum.

Mersenni (F. M.). Harmonicorum Libri XII. Paris, 1629, 1643. (Liber Quartus de Campanis.) This and Biringuccio contain all the art and mystery of bell-casting, &c. &c.

Puffendorff. De Campanarum Usu in obitu Parochiani publice significando, in ejus Observationibus. Jur. Univers., p. iv. No. 104.

And now with regard to our English authors; their productions seem to be confined chiefly to the *Art of Ringing*, as the following list will show:

Tintinologia, or the Art of Ringing improved, by T. W[hite]. 18mo., 1668. This is the book alluded to by Dr. Burney, in his *History of Music*, vol. iv. p. 413.

Campanologia, or the Art of Ringing improved. 18mo., 1677. This was by *Fabian Steadman*.

Campanologia, improved by I. D. and C. M., London scholars. 18mo., 1702.

Ditto 2nd edition 18mo., 1705.

Ditto 3rd edition 18mo., 1733.

Ditto 4th edition 18mo., 1753.

Ditto 5th edition, by J. Monk. 18mo., 1766.

The School of Recreation, or Gentleman's Tutor in various Exercises, one of which is *Ringing*. 1684.

Clavis Campanologia, by Jones, Reeves, and Blackmore. 12mo., 1788. Reprinted in 1796 and 1800?

The Ringer's True Guide, by S. Beaufoy. 12mo., 1804.

The Campanologia, or Universal Instructor in the Art of Ringing, by William Shipway. 12mo., 1816.

Elements of Campanologia, by H. Hubbard. 12mo., 1845.

The Bell: its Origin, History, and Uses, by Rev. A. Gatty. 12mo., 1847.

Ditto, enlarged. 1848.

Blunt's Use and Abuse of Church Bells. 8vo., 1846.

Ellacombe's Practical Remarks on Belfries and Ringers. 8vo., 1850.

Ellacombe's Paper on Bells, with Illustrations, in the Report of Bristol Architectural Society. 1850.

Croome's Few Words on Bells and Bell-ringing. 8vo., 1851.

Woolf's Address on the Science of Campanology. Tract. 1851.

Plain Hints to Bell-ringers. No. 47. of *Parochial Tracts*. 1852?

The Art of Change-ringing, by B. Thackrah. 12mo., 1852.

To these may be added, as single poetical productions,

The Legend of the Limerick Bell Founder, published in the *Dublin University Mag.*, Sept. 1847.

The Bell, by Schiller.

Perhaps some courteous reader of "N. & Q." may be able to correct any error there may be in the list, or to add to it.

There is a curious collection of MSS. on the subject by the late Mr. Osborn, among the *Additional MSS.*, Nos. 19,368 and 19,373.

H. T. ELLACOMBE.

Rectory, Clyst St. George.

INEDITED LETTER OF LORD NELSON.

I have in my possession a long letter written by Lord Nelson, sixteen days before the battle of Trafalgar, to the Right Hon. Lord Barham, who was at that time First Lord of the Admiralty. As an autograph collector, I prize it much; and I think that the readers of "N. & Q." might be glad to see it. It has not yet, as far as I am aware, been published:

Victory, Oct. 5th, 1805.

My Dear Lord,

On Monday the French and Spanish ships took their troops on board which had been landed on their arrival, and it is said that they mean to sail the first fresh Levant wind. And as the Carthagena ships are ready, and, when seen a few days ago, had their topsail yards hoisted up, this looks like a junction. The position I have taken for this month, is from sixteen to eighteen leagues west of Cadiz; for, although it is most desirable that the fleet should be well up in the easterly winds, yet I must guard against being caught with a westerly wind near Cadiz: for a fleet of ships, with so many three-deckers, would inevitably be forced into the Straits, and then Cadiz would be perfectly free for them to come out with a westerly wind—as they served Lord Keith in the late war. I am most anxious for the arrival of frigates: less than eight, with the brigs, &c., as we settled, I find are absolutely inadequate for this service and to be with the fleet; and Spatel, Cape Cantin, or Blanco, and the Salvages, must be watched by fast-sailing vessels, in case any squadron should escape.

I have been obliged to send six sail of the line to water and get stores, &c. at Tetuan and Gibraltar; for if I did not begin, I should very soon be obliged to take the whole fleet into the Straits. I have twenty-three sail with me, and should they come out, I shall immediately bring them to battle; but although I should not doubt of spoiling any voyage they may attempt, yet I hope for the arrival of the ships from England, that, as an enemy's fleet, they may be annihilated. Your Lordship may rely upon every exertion from

Your very faithful and obedient servant,

NELSON AND BRONTE.

I find the Guerrier is reduced to the command of a Lieutenant; I hope your Lordship will allow me to seek Sir William Bolton, and to place him in the first vacant frigate; he will be acting in a ship when the Captains go home with Sir Robert Calder. This will much oblige *me*.

If any valuable autographs come into my possession hereafter, you may expect to receive some account of them.

EUSTACE W. JACOB.

Crawley, Winchester.

FOLK LORE.

Herefordshire Folk Lore.—Pray make an imperishable Note of the following concentration of Herefordshire folk lore, extracted from the "Report of the Secretary of the Diocesan Board of Education," as published in *The Times* of Jan. 28, 1854:

"The observation of unlucky days and seasons is by no means unusual. The phases of the moon are regarded with great respect: in one medicine may be taken; in another it is advisable to kill a pig; over the doors of many houses may be found twigs placed crosswise, and never suffered to lose their cruciform position; and the horse-shoe preserves its old station on many a stable-door. Charms are devoutly believed in. A ring made from a shilling offered at the Communion is an undoubted cure for fits; hair plucked from the crop of an ass's shoulder, and woven into a chain, to be put round a child's neck, is powerful for the same purpose; and the hand of a corpse applied to a neck is believed to disperse a wen. Not long since, a boy was met running hastily to a neighbour's for some holy water, as the only hope of preserving a sick pig. The 'evil eye,' so long dreaded in uneducated countries, has its terrors amongst us; and if a person of ill life be suddenly called away, there are generally some who hear his 'tokens,' or see his ghost. There exists, besides, the custom of communicating deaths to hives of bees, in the belief that they invariably abandon their owners if the intelligence be withheld."

May not any one exclaim:

"O miseris hominum mentes! O pectora cæca!
Qualibus in tenebris vitæ, quantisque periculis
Degitur hoc ævi, quodcunque est!"

S. G. C.

Greenock Fair.—A very curious custom existed in this town, and in the neighbouring town of Port-Glasgow, within forty years; it has now entirely disappeared. I cannot but look upon it as a last remnant of the troublous times when arms were in all hands, and property liable to be openly and forcibly seized by bands of armed men. This custom was, that the whole trades of the town, in the dresses of their guilds, with flags and music, each man armed, made a grand rendezvous at the place where the fair was to be held, and with drawn swords and array of guns and pistols, surrounded the booths, and greeted the baillie's announcement by tuck of drum, "that Greenock fair was open," by a tremendous shout, and a stragglng fire from every serviceable barrel in the crowd, and retired, bands playing and flags flying, &c., home. Does any such *wappenschau* occur in England on such occasions now?

C. D. LAMONT.

Greenock.

Dragons' Blood.—A peculiar custom exists amongst a class, with whom unfortunately the schoolmaster has not yet come very much in contact, when supposed to be deserted or slighted by a lover, of procuring dragons' blood; which being carefully wrapped in paper, is thrown on the fire, and the following lines said:

"May he no pleasure or profit see,
Till he comes back again to me."

B. J. S.

Charm for the Ague.—

"Cut a few hairs from the cross marked on a donkey's shoulders. Enclose these hairs in a small bag, and wear it on your breast, next to the skin. If you keep your purpose secret, a speedy cure will be the result."

The foregoing charm was told to me a short time since by the agent of a large landed proprietor in a fen county. My informant gravely added, that he had known numerous instances of this charm being practised, and that in every case a cure had been effected. From my own knowledge, I can speak of another charm for the ague, in which the fen people put great faith, viz. a spider, covered with dough, and taken as a pill.

CUTHERT BEDE, B.A.

PSALMS FOR THE CHIEF MUSICIAN—HEBREW MUSIC.

The words למנצח בנגינת, at the head of Psalms iv., liv., lv., lxvii., and lxxvi., are rendered in the Septuagint and Vulgate εἰς τὸ τέλος, *in finem*, as if they had read נצח, omitting the n formative.

The Syriac and Arabic versions omit this superscription altogether, from ignorance of the musical sense of the words. The Chaldee reads $\alpha\tau\iota\gamma\alpha\iota\epsilon\lambda\ \alpha\eta\sigma\psi\lambda$, "to be sung on the pipe." The word $\alpha\eta\sigma\psi\lambda$ is (from $\alpha\eta\sigma$, to overcome, excel, or accomplish) a performance, and Aquila translates the entire title, $\tau\tilde{\omega}\ \nu\iota\kappa\omicron\sigma\iota\tilde{\omega}\ \acute{\epsilon}\nu\ \psi\alpha\lambda\mu\omicron\iota\varsigma\ \mu\epsilon\lambda\acute{\omega}\delta\eta\mu\alpha\ \tau\tilde{\omega}\ \Delta\alpha\upsilon\iota\delta$; and Jerome, *Victori in Canticis, Psalmus David*. But Symmachus, $\acute{\epsilon}\pi\iota\nu\iota\kappa\iota\omicron\varsigma\ \delta\iota\acute{\alpha}\ \psi\alpha\lambda\tau\eta\rho\iota\omega\nu\ \acute{\omega}\delta\eta$; and Theodotius, $\acute{\epsilon}\iota\varsigma\ \tau\omicron\ \nu\iota\kappa\omicron\varsigma\ \acute{\upsilon}\mu\upsilon\iota\omicron\varsigma$, who must have read $\alpha\eta\sigma\psi\lambda$. The best reading is that of the present text, $\alpha\eta\sigma\psi\lambda$, which Jarchi, Aben Ezra, and Kimchi render chief singer, or leader of the band (= *moderatore[m] chori music[i]*), as appropriate for a psalm to sung and played in divine service. Therefore the proper translation is, "For the leading performer upon the neginoth." The neginoth appear from the Greek translations, $\delta\iota\alpha\ \psi\alpha\lambda\tau\eta\rho\iota\omega\nu$ and $\acute{\epsilon}\nu\ \psi\alpha\lambda\mu\omicron\iota\varsigma$ ($\psi\acute{\alpha}\lambda\lambda\epsilon\iota\nu$ = playing on strings). and from its root, $\alpha\eta\sigma$, to strike, to be stringed instruments, struck by the fingers or hand.

The words $\alpha\lambda\ \alpha\eta\sigma\psi\lambda$ at the head of Psalm v. (for this is the only one so superscribed) should, perhaps, be read with $\lambda\epsilon$ instead of $\lambda\alpha$ meaning, "For the leading performer on the nehiloth." The nehiloth appear from the root $\lambda\lambda\eta$, to bore through, and in Piel, to play the flute, to be the same instruments as the *ná-y* of the Arabs, similar to the English flute, blown, not transversely as the German flute, but at the end, as the oboe. But the Septuagint, Aquila, Symmachus, and Theodotius translate $\acute{\upsilon}\pi\epsilon\rho\ \tau\eta\varsigma\ \kappa\lambda\eta\rho\omicron\nu\omicron\mu\omicron\upsilon\sigma\eta\varsigma$; and hence the Vulgate *pro ea, quæ hereditatem consequitur*; and Jerome, *pro hereditatibus*. Suidas explains $\kappa\lambda\eta\rho\omicron\nu\omicron\mu\omicron\upsilon\sigma\alpha$ by $\acute{\epsilon}\kappa\kappa\lambda\eta\sigma\iota\alpha$, which is the sense of the Syriac.

Psalm vi. is headed $\alpha\lambda\ \alpha\eta\sigma\psi\lambda$, and Psalm vi. $\alpha\lambda\ \alpha\eta\sigma\psi\lambda$, without the "neginoth;" and the "sheminith" is also mentioned (Chron. xv. 21.). The Chaldee and Jarchi translate "Harps of eight strings." The Septuagint, Vulgate, Aquila, and Jerome, $\acute{\upsilon}\pi\epsilon\rho\ \tau\eta\varsigma\ \acute{\omicron}\gamma\delta\omicron\eta\varsigma$, appear also to have understood an instrument of eight strings.

T. J. BUCKTON.

Birmingham.

Minor Notes.

"Garble."—MR. C. MANSFIELD INGLEBY has called attention to a growing corruption in the use of the word "eliminate," and I trust he may be able to check its progress. The word *garble* has met with very similar usage, but the corrupt meaning is now the only one in which it is ever used, and it would be hopeless to try and restore it to its original sense.

The original sense of "to *garble*" was a good one, not a bad one; it meant a selection of the good, and a discarding of the bad parts of anything: its present meaning is exactly the reverse of this. By the statute 1 Rich. III. c. 11., it is provided that no bow-staves shall be sold "ungarbled:" that is (as Sir E. Coke explains it), until the good and sufficient be severed from the bad and insufficient. By statute 1 Jac. I. c. 19., a penalty is imposed on the sale of spices and drugs not "garbled;" and an officer called the *garbler* of spices is authorised to enter shops, and view the spices and drugs, "and to *garble* and make clean the same." Coke derives the word either from the French *garber*, to make fine, neat, clean; or from *cribler*, and that from *cribrare*, to sift, &c. (4 Inst. 264.)

It is easy to see how the corruption of this word has taken place; but it is not the less curious to compare the opposite meanings given to it at different times.

E. S. T. T.

Deaths in the Society of Friends, 1852-3.—In "N. & Q.," Vol. viii., p. 488., appeared a communication on the great longevity of persons at Cleveland in Yorkshire. I send you for comparison a statement of the deaths in the Society of Friends in Great Britain and Ireland, from the year 1852 to 1853, the accuracy of which may be depended on; from which it appears that one in three have attained from 70 to 100 years, the average being about 74½; and that thirty-seven attain from 80 to 90, and eight from 90 to 100. It would be useful to ascertain to what the longevity of the inhabitants of Cleveland may be attributed, whether to the situation where they reside, or to their social habits.

The total number of the Society was computed to be from 19,000 to 20,000, showing the deaths to be rather more than 1½ per cent. per annum. Great numbers are total abstainers from strong drink.

Ages.	Male.	Female.	Total.
Under 1 year	13	8	21
Under 5 years	18	13	31
From 5 to 10	4	2	6
„ 10 to 15	5	6	11
„ 15 to 20	5	3	8
„ 20 to 30	7	10	17
„ 30 to 40	8	8	16

„ 40 to 50	7	14	21
„ 50 to 60	16	14	30
„ 60 to 70	26	34	60
„ 70 to 80	20	46	66
„ 80 to 90	13	24	37
„ 90 to 100	2	6	8
All ages	144	188	332

W. C.

Plymouth.

{244}

The Eastern Question.—The following extract from *Tatler*, No. 155., April 6, 1710, appears remarkable, considering the events of the present day:

"The chief politician of the Bench was a great assertor of paradoxes. He told us, with a seeming concern, 'that by some news he had lately read from Muscovy, it appeared to him there was a storm gathering in the Black Sea, which might in time do hurt to the naval forces of this nation.' To this he added, 'that, for his part, he could not wish to see the Turk driven out of Europe, which he believed could not but be prejudicial to our woollen manufacture.' He then told us, 'that he looked upon those extraordinary revolutions which had lately happened in those parts of the world, to have risen chiefly from two persons who were not much talked of; and those,' says he, 'are Prince Menzicoff and the Duchess of Mirandola.' He backed his assertions with so many broken hints, and such a show of depth and wisdom, that we gave ourselves up to his opinions."

F. B. RELTON.

Jonathan Swift, Dean of St. Patrick's, Dublin.—It is remarkable (and yet it has not been noticed, I believe, by his biographers) that Dean Swift was suspended from his degree of B.A. in Trinity College, Dublin, for exciting disturbances within the college, and insulting the junior dean. He and another were sentenced by the Board to ask pardon publicly of the junior dean, on their knees, as having offended more atrociously than the rest. These facts afford the true solution of Swift's animosity towards the University of Dublin, and account for his determination to take the degree of M.A. at Oxford; and the solution receives confirmation from this, that the junior dean, for insulting whom he was punished, was the same Mr. Owen Lloyd (afterwards professor of divinity and Dean of Down) whom Swift has treated with so much severity in his account of Lord Wharton.

ABHBA.

English Literature.—Some French writer (Victor Hugo, I believe) has said that English literature consists of four distinct literatures, English, American, Scottish, and Irish, each having a different character. Has this view of our literature been taken, and exhibited in all its aspects, by any English writer and if so, by whom?

J. M.

Oxford.

Irish Legislation.—I have met with the following statement: is it to be received as true? In May, 1784, a bill, intended to limit the privilege of franking, was sent from Ireland for the royal sanction; and in it was a clause enacting that any member who, from illness or other cause, should be unable to write, might authorise some other person to frank for him, provided that on the back of the letter so franked the member gave at the same time, under his hand, a full certificate of his inability to write.

ABHBA.

Anecdote of George IV. and the Duke of York.—The following letter was written in a boy's round hand, and sent with some China cups:

Dear Old Mother Batten,

Prepare a junket for us, as Fred. and I are coming this evening. I send you these cups, which we have stolen from the old woman [the queen]. Don't you say anything about it.

GEORGE.

The above was found in the bottom of one of the cups, which were sold for five guineas on the death of Mr. Nichols, who married Mother Batten. The cups are now in possession of a Mr. Toby, No. 10. York Buildings, St. Sidwells, Exeter.

JULIA R. BOCKETT.

Southcote Lodge.

Queries.

ANONYMOUS WORKS: "POSTHUMOUS PARODIES," "ADVENTURES IN THE MOON," ETC.

A remote correspondent finds all help to fail him from bibliographers and cotemporary reviewers in giving any clue to the authorship of the works described below. But he has been conversant enough with the "N. & Q." to perceive that no Query, that he is aware, has yet been started in its pages involving a problem, for which somebody among its readers and contributors has not proved a match. Encouraged thereby, he tenders the three following titles, in the full faith that his curiosity, which is pretty strong, will not have been transmitted over the waste of waters but to good result.

1. *Posthumous Parodies, and other Pieces*, by several of our most celebrated poets, but not before published in any former edition of their works: John Miller, London, 12mo., 1814. This contains some twenty imitations or over, of the more celebrated minor poems, all of a political cast, and breathing strongly the tone of the anti-Jacobin verse; executed for the most part, and several of them in particular, with great felicity. Among that sort of *jeux d'esprit* they hardly take second place to *The Knife Grinder*, the mention of which reminds me to add that it is manifest enough, from half-a-dozen places in the volume, that Canning is the "magnus Apollo" of the satirist. The final piece (in which the writer drops his former vein) is written in the spirit of sad earnest, in odd contrast with the preceding *facetiae*, and betokening, in some lines, a disappointed man. Yet, strange to tell, through all the range of British criticism of that year, there is an utter unconsciousness of its existence. Whether there be another copy on this side the Atlantic, besides the one which enables me to make these few comments, your correspondent greatly doubts. One living person there is on the other side, it is believed, who could throw light on this question, if these lines should be so fortunate as to meet his eye; since he is referred to, like many others, by initials and terminals, if not in full—Mr. John Wilson Croker.

2. *Adventures in the Moon and other Worlds*: Longman & Co., sm. 8vo., 1836. Of this work, a friend of the writer (who has but partially read it as yet himself), of keen discernment, says: "It is a work of very marked character. The author is an uncommonly skilful and practical writer, a philosophical thinker, and a scholar familiar with foreign literature and wide reaches of learning. He has great ingenuity and fancy withal; so that he is at the same time exceedingly amusing, and suggestive of weighty and subtle thoughts." This, too, is neglected by all the reviews.

3. *Lights, Shadows, and Reflections of Whigs and Tories*: Lond. 12mo., 1841. This is a retrospective survey of the several administrations of George III. from 1760 (his accession) to the regency in 1811; evincing much political insight, with some spirited portraits, and indicative both of a close observation of public measures and events, and of personal connexion or intercourse with men in high place. There is a notice of this in the *London Spectator* of 1841 (May 29th), and in the old *Monthly Review*; but neither, it is plain, had the author's secret.

HARVARDIENSIS.

Cambridge, Massachusetts, N.E.

P.S.—Two articles of recent time in the *London Quarterly Review*, the writer would fain trace to their source; "The Life and Correspondence of Robert Southey," edited by the Rev. Charles Cuthbert Southey, No. 175. (1851), and "Physiognomy," No. 179. (1852), having three works as the caption of the article, Sir Charles Bell's celebrated work being one.

BLIND MACKEREL.

Can any of your numerous contributors, who may be lovers of ichthyology, inform me whether or not the mackerel is blind when it first arrives on our coasts? I believe it to be blind, and for the following reasons:—A few years ago, while beating up channel early in June, on our homeward-bound voyage from the West Indies, some of the other passengers and myself were endeavouring to kill time by fishing for mackerel, but without success.

When the pilot came on board and saw what we were about, he laughed at us, and said, "Oh, gentlemen, you will not take them with the hook, because the fish is blind." We laughed in our turn, thinking he took us for flat-fish, and wished to amuse himself at our expense. Observing this he said, "I will convince you that it is so," and brought from his boat several mackerel he had taken by net. He then pointed out a film over the eye, which he said prevented the fish seeing when it first made our coast, and explained that this film gradually disappeared, and that towards the middle of June the eye was perfectly clear, and that the fish could then take the bait.

I have watched this fish for some years past, and have invariably observed this film quite over the eye in the early part of the mackerel season, and that it gradually disappears until the eye is left quite clear. This film appears like an ill-cleared piece of calf's-foot jelly spread over the eye, but does not strike you as a natural part of the fish, but rather as something extraneous. I have also remarked that when the fish is boiled, that this patch separates, and then resembles a piece of discoloured white of egg. This film may be observed by any one who takes the trouble of looking at the eye of the mackerel.

I have looked into every book on natural history I could get hold of, and in none is the slightest notice taken of this; therefore I suppose my conclusion as to its blindness is wrong; but I do not consider this to be conclusive, as all we can learn from books is, "*Scomber* is the mackerel genus,

and is too well known to require description." I believe less is known about fish than any other animals; and should you think this question on natural history worthy a place in your "N. & Q.," I will feel obliged by your giving it insertion.

AN ODD FISH.

Minor Queries.

Original Words of old Scotch Airs.—Can any one tell me where the original words of many fine old Scotch airs are to be found? The wretched verses of Allan Ramsay, and others of the same school, are adapted to the "Yellow-haired Laddie," "Ettrick Banks," "The Bush aboon Traquair," "Mary Scott," and hundreds of others. There must exist old words to many of these airs, which at least will possess some local characteristics, and be a blessed change from the "nymphs" and "swains," the "Stephens" and "Lythias," which now pollute and degrade them. Any information on this subject will be received most thankfully. I particularly wish to recover some old words to the air of "Mary Scott." The only verse I remember is this,—

"Mary's black, and Mary's white,
Mary is the king's delight;
The king's delight, and the prince's marrow,
Mary Scott, the Flower of Yarrow."

L. M. M. R.

{246}

Royal Salutes.—When the Queen arrives at any time in Edinburgh after sunset, it has been remarked that the Castle guns are never fired in salute, in consequence, it is said, of the existence of a general order which forbids the firing of salutes after sunset. Is there such an order in existence? I would farther ask why twenty-one was the number fixed for a royal salute?

S.

"The Negro's Complaint."—Who was the author of this short poem, to be found in all the earlier collection of poetry for the use of schools? It begins thus:

"Wide o'er the tremulous sea,
The moon spread her mantle of light;
And the gale gently dying away,
Breath'd soft on the bosom of night."

HENRY STEPHENS.

"The Cow Doctor."—Who is the author of the following piece?—*The Cow Doctor*, a Comedy in Three Acts, 1810. Dedicated to the Rev. Thomas Pennington, Rector of Thorley, Herts, and Kingsdown, Kent; author of *Continental Excursions*, &c.

This satire is addressed to the Friends of Vaccination.^[1]

S. N.

Footnote 1:[return](#)

On the title-page of a copy of this comedy now before us is written, "With the author's compliments to Dr. Lettsom;" and on the fly-leaf occurs the following riddle in MS.:

"Who is that learned man, who the secret disclos'd
Of a book that was printed before 'twas composed?"

Answer.

He is harder than iron, and as soft as a snail,
Has the head of a viper, and a file in his tail."—Ed.

Soomarokoff's "Demetrius."—Who translated the following drama from the Russian?

Demetrius, a Tragedy, 8vo., 1806, translated by Eustaphiere. This piece, which is a translation from a tragedy of Soomarokoff, one of the most eminent dramatic authors of Russia, is said to be the first (and I think it is still the only) Russian drama of which there is an English translation.

S. N.

Polygamy.—1. Do the Jews at present, in any country, practise polygamy? 2. If not, when and why was that practice discontinued among them? 3. Is there any religious sect which forbids polygamy, besides the Christians (and the Jews, if the Jews do forbid it)? 4. Was Polygamy permitted among the early Christians? Paul's direction to Timothy, that a bishop should be "the husband of one wife," seems to show that it was; though I am aware that the phrase has been interpreted otherwise. 5. On what ground has polygamy become forbidden among Christians? I am not aware that it is directly forbidden by Scripture.

STYLITES.

Irish, Anglo-Saxon, Longobardic, and Old English Letters.—I would be glad to know the earliest date in which the Irish language has been discovered inscribed on stone or in manuscript; also the earliest date in which the Anglo-Saxon, Longobardic, and Old English letter has been known

Youghal.

Description of Battles.—Judging from my own experience, historical details of battles are comparatively unintelligible to non-military readers. Now that, unhappily, we shall probably be compelled to "hear of battles," would not some of our enterprising publishers do well to furnish to the readers of history and of the bulletins, a popular "Guide to the Battle Field," drawn up some talented military officer? It must contain demonstratively clear diagrams, and such explanations of all that needs to be known, as an officer would give, on the spot, to his nonprofessional friend. The effects of eminences, rivers, roads, woods, marshes, &c., should be made plain; in short, nothing should be omitted which is necessary to render an account of a battle intelligible to ordinary readers, instead of being, as is too often the case, a mere chaotic assemblage of words.

THINKS I TO MYSELF.

Do Martyrs always feel Pain?—Is it not possible that an exalted state of feeling—approaching perhaps to the mesmeric state—may be attained, which will render the religious or political martyr insensible to pain? It would be agreeable to think that the pangs of martyrdom were ever thus alleviated. It is certainly possible, by a strong mental effort, to keep pain in subjection during a dental operation. A firmly fixed tooth, under a bungling operator, may be wrenched from the jaw without pain to the patient, if he will only determine not to feel. At least, I know of one such case, and that the effort was very exhausting. In the excitement of battle, wounds are often not felt. One would be glad to hope that Joan of Arc was insensible to the flames which consumed her: and that the recovered nerve which enabled Cranmer to submit his right hand to the fire, raised him above suffering.

ALFRED GATTY.

Carronade.—What is the derivation of the term *carronade*, applied to pieces of ordnance shorter and thicker in the chamber than usual? Here the idea is that they took their name from the Carron foundries, where they were cast. In the early years of the old war-time, there were carron pieces or carron guns, and only some considerable time thereafter carronades. How does this stand? and is there any likelihood of the folk story being true?

C. D. LANDRY.

Greenock.

{247}

Darcy, of Platten, co. Meath.—It is on record that, in the year 1486, the citizens of Dublin, encouraged by the Earl of Kildare and the Archbishop, received Lambert Simnel, and actually crowned him King of England and Ireland in Christ's Church; and that to make the solemnity more imposing, they not only borrowed a crown for the occasion from the head of the image of the Virgin that stood in the church dedicated to her service at Dame's Gate, but carried the young impostor on the shoulders of "a monstrous man, one Darcy, of Platten, in the county of Meath."

Did this "monstrous man" leave any descendants? And if so, is there any representative, and where, at the present day? Platten has long since passed into other hands.

ABHBA.

Dorset.—In Byrom's MS. Journal, about to be printed for the Chetham Society, I find the following entry:

"May 18, 1725. I found the effect of last night drinking that foolish Dorset, which was pleasant enough, but did not at all agree with me, for it made me very stupid all day."

Query, What is Dorset?

R. P.

"Vanitatem observare."—Can any of your readers explain the following extract from the Council of Ancyra, A.D. 314? I quote from a Latin translation:

"Mulieribus quoque Christianis non liceat in suis lanificiis vanitatem observare: sed Deum invocent adiutorem, qui eis sapientiam texendi donavit."

What is meant by "vanitatem observare?"

R. H. G.

King's Prerogative.—A writer in the *Edinburgh Review*, vol. lxxiv. p. 77., asserts, on the authority of Blackstone (but he does not refer to the volume and page of the *Commentaries*, and I have in vain sought for the passages), that it is to *this day* a branch of the king's prerogative, at the death of *every bishop*, to have his kennel of hounds, or a compensation in lieu of it. Does the writer mean, and is it the fact, that if a bishop die without having a kennel of hounds, his executors are to pay the king a compensation in lieu thereof? And if it is, what is the amount of that compensation? Is it merely nominal? I can understand the king claiming a bishop's kennel of hounds or compensation in feudal times, when bishops were hunters (vide Raine's *Auckland Castle*, a work of great merit, and abounding with much curious information); but to say, to *this day* it is a branch of the king's prerogative, is an insult alike to our bishops and to religious practices in the nineteenth century. Of hunting bishops in feudal times, I beg to refer your

readers, in addition to Mr. Raine's work, to an article in the fifty-eighth volume of the *Quarterly Review*, p. 433., for an extract from a letter of Peter of Blois to Walter, Bishop of Rochester, who at the age of eighty was a great hunter. Peter was shocked at his lordship's indulgence in so unclerical a sport. It is obvious neither Peter nor the Pope could have heard of the hunting Bishops of Durham.

FRA. MEWBURN.

Quotations in Cowper.—Can any of your correspondents indicate the sources of the following quotations, which occur in Cowper's Letters (Hayley's *Life and Letters of Cowper*, 4 vols., 1812)? In vol. iii. p. 278. the following verses, referring to the Atonement, are cited:

"Τοῦ δὲ καθ' ἄϊμα ῥέεν καὶ σοὶ καὶ ἐμοὶ καὶ ἀδελφοῖς
Ἡμετέροις, αὐτοῦ σωζομένοις θανάτῳ."

In vol. iv. p. 240. it is stated that Twining applied to Pope's translation of Homer the Latin verse—

"Perfida, sed quamvis perfida, cara tamen."

L.

Cawley the Regicide.—Mr. Waylen, in his *History of Marlborough*, just published, shows that Cawley of Chichester, the regicide, has in Burke's *Commoners* been confounded with Cawley of Burderop, in Wiltshire; and he adds, "the fact that a son of the real regicide (the Rev. John Cawley) became a rector of the neighbouring parish of Didcot," &c. has helped to confound the families. May I ask what is the authority for stating that the Rev. J. Cawley was a son of the regicide?

C. T. R.

Minor Queries with Answers.

Dr. John Pocklington.—Can any of your correspondents oblige me with information respecting the family, or the armorial bearings of Dr. John Pocklington? He wrote *Altare Christianum* and *Sunday no Sabbath*. The parliament deprived him of his dignities A.D. 1640; and he died Nov. 14, 1642. Dr. Pocklington descended from Ralph Pocklington, who, with his brother Roger, followed Margaret of Anjou after the battle of Wakefield, A.D. 1460. He is said to have settled in the west, where he lived to have three sons. The family is mentioned in connexion with the county of York, as early as A.D. 1253.

X. Y. Z.

[John Pocklington was first a scholar at Sidney Sussex College, B.D. in 1621, and afterwards a Fellow of Pembroke Hall, Cambridge. He subsequently became Rector of Yelden in Bedfordshire, Vicar of Waresley in Huntingdonshire, prebend of Lincoln, Peterborough, and Windsor; and was also one of the chaplains to Charles I. "On the 15th May, 1611, the Earl of Kent, with consent of Lord Harington, wrote to Sidney College to dispense with Mr. Pocklington's holding a small living with cure of souls. See the original letter in the college treasury, box 1 or 6." (Cole's MSS., vol. xlvi. p.207.). Among the King's Pamphlets in the British Museum is "The Petition and Articles exhibited in Parliament against John Pocklington, D.D., Parson of Yelden, in Bedfordshire, anno 1641." The petition "humbly sheweth, That John Pocklington, D.D., Rector of the parish of Yelden in the county of Bedford, Vicar of Waresley in the county of Huntingdon, Prebend of Lincoln, Peterborough, and Windsor, hath been a chief author and ringleader in all those innovations which have of late flowed into the Church of England." The Articles exhibited (too long to quote) are singularly illustrative of the ecclesiastical usages in the reign of Charles I., and would make a curious appendix to the Rev. H. T. ELLACOMBE's article at p. 257. of the present Number. Having rendered himself obnoxious to the popular faction by the publication of his *Altare Christianum* and *Sunday no Sabbath*, the parliament that met on Nov. 3, 1640, ordered these two works to be burnt by the common hangman in both the Universities, and in the city of London. He died on November 14, and was buried Nov. 16, 1642, in the churchyard of Peterborough Cathedral. On his monumental slab is the following inscription: "John Pocklington, S.S. Theologia Doctor, obiit Nov. 14, 1642." A copy of his will is in the British Museum (Lansdown, 990, p. 74.). It is dated Sept. 6, 1642; and in it bequests are made to his daughters Margaret and Elizabeth, and his sons John and Oliver. His wife Anne was made sole executrix. He orders his body "to be buried in Monk's churchyard, at the foot of those monks martyrs whose monument is well known: let there be a fair stone with a great crosse cut upon it laid on my grave." For notices of Dr. Pocklington, see Willis's *Survey of Cathedrals*, vol. iii. p. 521.; Walker's *Sufferings of the Clergy*, Part II. p. 95.; and Fuller's *Church History*, book xi. cent. xvii. sect. 30-33.]

{248}

Last Marquis of Annandale.—1. When and where did he die? 2. Any particulars regarding his history? 3. When and why was Lochwood, the family residence, abandoned? 4. How many marquisses were there, and were any of them men of any note in their day and generation?

ANNANDALE.

[The first marquis was William Johnstone, third Earl of Annandale and Hartfell, who was advanced 4th June, 1701, to the Marquisate of Annandale. He died at Bath, 14th January, 1721, and was succeeded by his son James, who died 21st February, 1730. George, his half-brother, born 29th May, 1720, was the third and last Marquis of Annandale. An inquest from the Court of Chancery, 5th March, 1748, found this marquis a lunatic, and

incapable of governing himself and his estate, and that he had been so from the 12th December, 1744. He died at Turnham Green on the 29th April, 1792, in the seventy-second year of his age, and was buried at Chiswick, 7th May following. (*Gent. Mag.*, May, 1792, p. 481.) Since his decease the honours of the house of Annandale have remained dormant, although they have been claimed by several branches of the family. (Burke's *Extinct Peerages*.) Before the union of the two crowns the Johnstones were frequently wardens of the west borders, and were held in enthusiastic admiration for their exploits against the English, the Douglasses, and other borderers. During the wars between the two nations, they effectually suppressed the plunderers on the borders; hence their device, a winged spur, and their motto, "Alight thieves all," to denote their authority in commanding them to surrender. Lochwood, the ancient seat of the Marquisses of Annandale, was inhabited till 1724, three years after the death of the first marquis, when it was finally abandoned by the family, and suffered gradually to fall into decay. In *The New Statistical Account of Scotland*, vol. iv. p. 112., we read "that the principal estate in the parish of Moffat has descended to Mr. Hope Johnstone of Annandale, to whom it is believed the titles also, in so far as claimed, of right belong, and whose restoration to the dormant honours of the family would afford universal satisfaction in this part of Scotland; because it is the general feeling that he has a right to them, and that in his family they would not only be supported, but graced." Some farther particulars of the three marquisses will be found in Douglass' *Peerage of Scotland* (by Wood), vol. i. p. 75., and in *The Scots Compendium*, edit. 1764, p. 151.]

Heralds' College.—Richard III. incorporated the College of Arms in 1483, and that body consisted of three kings of arms, six heralds, and four pursuivants. Can you inform me of the names of these *first* members of that Heraldic body?

ESCUTCHEON.

— Vicarage.

[Mark Noble, in his *History of the College of Arms*, p. 57., remarks, "There is nothing more difficult than to obtain a true and authentic series of the heralds, previous to the foundation of the College of Arms, or, to speak more properly, the incorporation of that body. Mr. Lant, Mr. Anstis, Mr. Edmondson, and other gentlemen, who had the best opportunities, and whose industry was equal to their advantage, have not been able to accomplish it; and from that time, especially in Richard's reign, it is not practicable. Some idea may be formed of the heraldic body at the commencement of this reign, by observing the names of those who attended the funeral of Edward IV. Sandford and other writers mention Garter, Clarenceux, Norroy, March, and Ireland, *kings* at arms; Chester, Leicester, Gloucester, and Buckingham, *heralds*; and Rouge-Croix, Rose-Blanch, Calais, Guisnes, and Harrington, *pursuivants*."]

Teddy the Tiler.—Who was Teddy the Tiler?

W. P. E.

[This is a fire-and-water farce, taken from the French by G. Herbert Rodwell, Esq., ending with one element and beginning with the other. Mr. Power's performance of Teddy, as many of our readers will remember, kept the audience in one broad grin from beginning to end. It will be found in Cumberland's *British Theatre*, vol. xxv., with remarks, biographical and critical.]

{249}

Duchess of Mazarin's Monument.—I read yesterday, in an interesting French work, that the beautiful Hortense Mancini, a niece of Mazarin, and sister to Mary Mancini, the early love of Louis XIV., after various peregrinations, died at Chelsea, in England, on July 2, 1699. Although not an important question, I think I may venture to ask whether any monument or memorial of this remarkable beauty exists at Chelsea, or in its neighbourhood?

W. ROBSON.

[Neither Faulkner nor Lysons notices any monumental memorial to the Duchess of Mazarin, whose finances after the death of Charles II. (who allowed her a pension of 4,000*l.* per annum) were very slender, so much so that, according to Lysons, it was usual for the nobility and others, who dined at her house, to leave money under the plates to pay for their entertainment. She appears to have been in arrear for the parish rates during the whole time of her residence at Chelsea.]

Halcyon Days.—What is the derivation of "halcyon days?"

W. P. E.

[The halcyon, or king's fisher, a bird said to breed in the sea, and that there is always a calm during her incubation; hence the adjective figuratively signifies placid, quiet, still, peaceful: as Dryden says,—

"Amidst our arms as quiet you shall be,
As halcyons brooding on a winter's sea."

"The halcyon," says Willsford, in his *Nature's Secrets*, p. 134., "at the time of breeding, which is about fourteen days before the winter solstice, foreshews a quiet and tranquil time, as it is observed about the coast of Sicily, from whence the proverb is transported, the halcyon days."]

DOGS IN MONUMENTAL BRASSES.

(Vol. ix., p. 126.)

I may refer MR. B. H. ALFORD to the Oxford *Manual of Monumental Brasses*, p. 56., for an answer to his Query:

"Knights have no peculiar devices besides their arms, unless we are to consider the lions and dogs beneath their feet as emblematical of the virtues of courage, generosity, and fidelity, indispensable to their profession. One or two dogs are often at the feet of the lady. They are probably intended for some favourite animal, as the name is occasionally inscribed," &c.

Neither dog nor lion occurs at the feet of the following knights represented on brasses prior to 1460:

- "c. 1450. Sir John Peryent, Jun., Digswell, Herts. (engd. Boutell.)
- 1455. John Daundelyon, Esq., Margate. (ditto.)
- c. 1360. William de Aldeburgh, Aldborough, Yorkshire. (engd. *Manual*.)
- c. 1380. Sir Edward Cerue, Draycot Cerue, Wiltshire. (engd. Boutell.)
- 1413. c. 1420. John Cressy, Esq., Dodford, Northants. (ditto.)
- 1445. Thomas de St. Quintin, Esq., Harpham, Yorkshire. (ditto.)"

Whilst a dog is seen in the following:

- "1462. Sir Thomas Grene, Green's Norton, Northants. (ditto.)
- 1510. John Leventhorpe, Esq., St. Helen's, Bishopsgate. (*Manual*.)
- 1471. Wife of Thomas Colte, Esq., Roydon, Essex.
- c. 1480. Brass at Grendon, Northants.
- c. 1485. Brass, Latton, Essex.
- 1501. Robert Baynard, Esq., Laycock, Wilts."

These examples are described or engraved in the works of the Rev. C. Boutell, or in the Oxford *Manual*, and I have little doubt that my own collection of rubbings (if I had leisure to examine it) would supply other examples under both of these sections.

W. SPARROW SIMPSON.

It is usually asserted that the dog appears at the feet of the lady in monumental brasses as a symbol of fidelity; while the lion accompanies her lord as the emblem of strength and courage. These distinctions, however, do not appear to have been much attended to. The dog, in most cases a greyhound, very frequently appears at the feet of a knight or civilian, as on the brasses of the Earl of Warwick, 1401, Sir John Falstolf at Oulton, 1445, Sir John Leventhorpe at Sawbridgeworth, 1433, Sir Reginald de Cobham at Lingfield, 1403, Richard Purdaunce, Mayor of Norwich, 1436, and Peter Halle, Esquire, at Herne, Kent, 1420. Sir John Botiler, at St. Bride's, Glamorganshire, 1285, has a dragon; and on the brass of Alan Fleming, at Newark, 1361, appears a lion with a human face seizing a smaller lion. On a very late brass of Sir Edward Warner, at Little Plumstead, Norfolk, 1565, appears a greyhound, a full century after the date assigned by B. H. ALFORD for the cessation of these symbolical figures.

Sometimes the lady has two little dogs, as Lady Bagot, at Baginton, Warwickshire, 1407; and in one instance, that of Lady Peryent, at Digswell, Herts, 1415, there is a hedgehog, the meaning of which is sufficiently obvious. B. H. ALFORD, in noticing the omission of the dog in the brass of Lady Camoys at Trotton, 1424, has not mentioned a singular substitute which is found for it, namely, the figure of a boy or young man, standing by the lady's right foot: but what this means I cannot attempt to determine; perhaps her only son.

{250} It may be interesting to add that some brasses of ecclesiastics exhibit strange figures, not easy to interpret, if meant as symbolical. The brass at Oulton, of the priest — de Bacon, 1310, has a lion; that of the Abbot Delamere, at St. Albans, 1375, two dragons; that of a priest at North Mimms, about 1360, a stag; and, still more extraordinary, that of Laurence Seymour, a priest, at Higham Ferrers, 1337, two dogs contending for a bone.

F. C. H.

SNEEZING.

(Vol. viii., pp. 366. 624.; Vol. ix., p. 63.)

I can add another item of the folk lore to those already quoted. One of the salutations, by which a sneezer is greeted amongst the lower class of Romans at the present day, is *Figli maschi*, "May you have male children!"

The best essay on *sneezing*, that I am acquainted with, is to be found in Strada's *Prolusions*, book iii. Prol. 4., in which he replies at some length, and not unamusingly, to the Query, "Why are sneezers saluted?" It seems to have arisen out of an occurrence which had recently taken place at Rome, that a certain *Pistor Suburranus*, after having sneezed twenty-three times consecutively, had expired at the twenty-fourth sneeze: and his object is to prove that Sigonius was mistaken in supposing that the custom of saluting a sneezer had only dated from the days of Gregory the Great, when many had died of the plague in the act of sneezing. In opposition to this notion, he adduces passages from Apuleius and Petronius Arbiter, besides those from Ammianus, Athenæus, Aristotle, and Homer, already quoted in your pages by MR. F. J. SCOTT. He then proceeds to give five causes from which the custom may have sprung, and classifies them as religious, medical, facetious, poetical, and augural.

Under the first head, he argues that the salutation given to sneezers is not a mere expression of good wishes, but a kind of veneration: "for," says he, "we rise to a person sneezing, and humbly uncover our heads, and deal reverently with him." In proof of this position, he tells us that in Ethiopia, when the emperor sneezed, the salutations of his adoring gentlemen of the privy chamber were so loudly uttered as to be heard and re-echoed by the whole of his court; and thence repeated in the streets, so that the whole city was in simultaneous commotion.

The other heads are then pursued with considerable learning, and some humour; and, under the last, he refers us to St. Augustin, *De Doctr. Christ.* ii. 20., as recording that—

"When the ancients were getting up in the morning, if they chanced to sneeze whilst putting on their shoes, they immediately went back to bed again, in order that they might get up more auspiciously, and escape the misfortunes which were likely to occur on that day."

One almost wishes that people now-a-days would sometimes consent to follow their example, when they have "got out of bed the wrong way."

C. W. BINGHAM.

SIR JOHN DE MORANT.

(Vol. ix., p. 56.)

In answer to the Query of H. H. M., I beg to state that the Sir John de Morant chronicled by Froissart was Jean de Morant, Chevalier, Seigneur d'Escours, and other lordships in Normandy. He was fourth in descent from Etienne de Morant, Chevalier, living A.D. 1245, and son of Etienne de Morant and his wife Marie de Pottier. His posterity branched off into many noble Houses; as the Marquis de Morant, and Mesnil-Garnier, the Count de Panzès, the Barons of Fontenay, Rupierre, Biéville, Coulonces, the Seigneurs de Courseulles, Brequigny, &c.

The Sire Jean de Morant, born A.D. 1346, was the hero of the following adventure, quoted from an ancient chronicle of Brittany, by Chesnaye-Desbois. It appears that the Sire de Morant was one of five French knights, who fought a combat à l'outrance against an equal number of English challengers, with the sanction, and in the presence, of John of Gaunt, Duke of Lancaster, A.D. 1381-2. The result was in favour of the French. The chronicle proceeds:

"Le Sire de Morant s'étant principalement distingué dans cette action, un Chevalier Anglois lui propose de venger, tête-à-tête, la défaite de ses compatriotes, et qu'ils en vinrent aux mains; mais que l'Anglois, qu'une indisposition aux genoux avoit forcé de combattre sans bottes garnies, avoit engagé son adversaire de quitter les siennes, en promettant, parole d'honneur, de ne point abuser de cette condescendance, à quoi le Sire de Morant consentit: le perfide Anglois ne lui tint pas parole, et lui porta trois coups d'épée dans la jambe. Le Duc de Lancastre, qui en fut témoin, fit arrêter ce lâche, et le fit mettre entre les mains du Sire de Morant, pour tirer telle vengeance qu'il jugeroit à propos, ou du moins le contraindre à lui payer une forte rançon. Le Seigneur de Morant remercia ce Prince, en lui disant 'qu'il étoit venu de Bretagne non pour de l'or, mais pour l'honneur' et le supplia de recevoir en grace l'Anglois, attribuant à son peu d'adresse ce qui n'étoit que l'effet de sa trahison. Le Duc de Lancastre, charmé d'une si belle réponse, lui envoya une coupe d'or et une somme considérable. Morant refusa la somme, et se contenta de la coupe d'or, par respect pour le Prince."

There is a short account of the branch of Morant de Mesnil-Garnier in the *Généalogie de France*, by Le Père Anselme, vol. ix.; but a very full and complete pedigree is contained in the eighth volume of the *Dict. de la Noblesse Française*, by M. de la Chesnaye-Desbois.

As the Rev. Philip Morant was a native of Jersey, it is more than probable that he was an offset of the ancient Norman stock, though their armorial bearings are widely different. The latter bore, Azure, three cormorants argent; but the family of Astle, of Colne Park in Essex, are said to quarter for Morant, Gules, on a chevron argent, three talbots passant sable.

Having only a daughter and heiress, married to Thomas Astle, Keeper of the Records in the Tower of London, the reverend historian of Essex could hardly have been the ancestor of the Morants of Brockenhurst.

There was also another family in Normandy, named Morant de Bois-ricard, in no way connected with the first, who bore Gules, a bend ermine.

JOHN O' THE FORD.

Malta.

INN SIGNS.

(Vol. ix., p. 148.)

ALPHEGE will find a good paper on the origin of signs in the *Mirror*, vol. ii. p. 387.; also an article on the present specimens of country ale-house signs, in the first volume of the same interesting periodical, p. 101. In Hone's *Every-Day Book*, vol. i., are notices of curious signs at pp. 1262. and 1385. In vol. ii. some very amusing specimens are given at p. 789. Others occur in Hone's *Table-Book*, at pp. 448. 504. and 756.

F. C. H.

I can answer ALPHEGE'S Query, having some notes by me on the subject. He will pardon my throwing them, in a shapeless heap, jolting out as you unload stones.

The Romans had signs; and at Pompeii a pig over the door represents a wine-shop within. The Middle Ages adopted a bush. "Good wine needs no bush," &c., answering to the gilded grapes at a modern vintner's. The bush is still a common sign. At Charles I.'s death, a cavalier landlord painted his bush black. Then came the modern square sign, formerly common to all trades. Old signs are generally heraldic, and represent royal bearings, or the blazonings of great families. The White Hart was peculiar to Richard II.; the White Swan of Henry IV. and Edward III.; the Blue Boar of Richard III.; the Red Dragon came in with the Tudors. Then we have the Bear and Ragged Staff of Leicester, &c. Monograms are common; as Bolt and Tun for *Bolton*; Hare and Tun for *Harrington*. The Three Suns is the favourite bearing of Edward IV.; and all Roses, white or red (as at Tewkesbury), are indications of political predilection. Other signs commemorate historical events; as the Bull and Mouth, Bull and Gate (the Boulogne engagement in Henry VIII.'s time, and alluded to by Shakspeare). The Pilgrim, Cross Keys, Salutation, Catherine Wheel, Angel, Three Kings, Seven Stars, St. Francis, &c., are medieval signs. Many are curiously corrupted; as the Cœur Doré (Golden Heart) to the Queer Door; Bacchanals (the Bag of Nails); Pig and Whistle (Peg and Wassail Bowl); the Swan and Two Necks (literally Two *Nicks*); Goat and Compasses (God encompasseth us); The Bell Savage (La Belle Sauvage, or Isabel Savage); the Goat in the Golden Boots (from the Dutch, Goed in der Gooden Boote), Mercury, or the God in the Golden Boots. The Puritans altered many of the monastic signs; as the Angel and Lady, to the Soldier and Citizen. In signs we may read every phase of ministerial popularity, and all the ebbs and flows of war in the Sir Home Popham, Rodney, Shovel, Duke of York, Wellington's Head, &c. At Chelsea, a sign called the "Snow Shoes," I believe, still indicates the excitement of the American war.

I shall be happy to send ALPHEGE more instances, or to answer any conjectures.

G. W. THORNBURY.

A century ago, when the houses in streets were unnumbered, they were distinguished by sign-boards. The chemist had the dragon (some astrological device); the pawnbroker the three golden pills, the arms of the Medici and Lombardy, as the descendant of the ancient bankers of England; the barber-chirurgeon the pole for the wig, and the parti-coloured ribands to bind up the patient's wounds after blood-letting; the haberdasher and wool-draper the golden fleece; the tobacconist the snuff-taking Highlander; the vintner the bunch of grapes and ivy-bush; and the Church and State bookseller the Bible and crown. The Crusaders brought in the signs of the Saracen's Head, the Turk's Head, and the Golden Cross. Near the church were found the Lamb and Flag, The Bell, the Cock of St. Peter, the Maiden's Head, and the Salutation of St. Mary. The Chequers commemorated the licence granted by the Earls of Arundel, or Lords Warrenne. The Blue Boar was the cognizance of the House of Oxford (and so The Talbots, The Bears, White Lions, &c. may usually be reasonably referred to the supporters of the arms of noble families, whose tenants the tavern landlords were). The Bull and Mouth, the hostelry of the voyager to Boulogne Harbour. The Castle, The Spread Eagle, and The Globe (Alphonso's), were probably adopted from the arms of Spain, Germany, and Portugal, by inns which were the resort of merchants from those countries. The Belle Sauvage recalled some show of the day; the St. George and Dragon commemorated the badge of the Garter, the Rose and Fleur-de-Lys, the Tudors; The Bull, The Falcon, and Plume of Feathers, Edward IV.; the Swan and Antelope were the arms of Henry V.; the chained or White Hart of Richard II.; the Sun and Boar of King Richard III.; the Greyhound and Green Dragon of Henry VII. The Bag o' Nails disguised the former Bacchanals; the Cat and Fiddle the Caton Fidele; the Goat and Compasses was the rebus of the Puritan motto "God encompasseth us." The Swan with Two Nicks represented the Thames swans, so marked on their bills under the "conservatory" of the Goldsmiths' Company. The Cocoa Tree and Thatched House tell their own tale; so the Coach and Horses, reminding us of the times when the superior inns were the only posting-houses, in distinction to such as bore the sign of the Pack-Horse. The Fox and Goose denoted the games played within; the country inn, the Hare and

ALPHEGE will find some information on this subject in Lower's *Curiosities of Heraldry, The Beaufoy Tokens* (printed by the Corporation of London), and the *Journal of the Archæological Association* for April, 1853.

WILLIAM KELLY.

Leicester.

There are a series of articles on this subject in the *Gentleman's Magazine*, vol. lxxxviii., parts i. and ii., and vol. lxxxix. parts i. and ii. Taylor the Water-poet wrote *A Catalogue of Memorable Places and Taverns within Ten Shires of England*, London, 1636, 8vo. Much information will also be found in Akerman's *Tokens*, and Burn's *Catalogue of the Beaufoy Cabinet*.

ZEUS.

"CONSILIIUM DELECTORUM CARDINALIUM."

(Vol. viii., p. 54. Vol. ix., pp. 127-29.)

Novus did not require correction; but MR. B. B. WOODWARD has elaborately confounded the genuine *Consilium* of 1537 with Vergerio's spurious Letter of Advice, written in 1549. *Four* cardinals, and not *nine* (as MR. WOODWARD supposes), subscribed the authentic document; but perhaps *novem* may have been a corruption of *novum*, applied to the later Bolognese *Consilium*; or else the word was intended to denote the number of *all* the dignitaries who addressed Pope Paul III.

R. G.

"This Consilium was the result of an assembly of four cardinals, among whom was our Pole, and five prelates, by Paul III. in 1537, charged to give him their best advice relative to a reformation of the church. The corruptions of that community were detailed and denounced with more freedom than might have been expected, or was probably desired; so much so, that when one of the body, Cardinal Caraffa, assumed the tiara as Paul IV., he transferred his own *advice* into his own list of prohibited books. The Consilium became the subject of an animated controversy. M'Crie in his *History of the Reformation in Italy*, has given a satisfactory account of the whole, pp. 83, &c. The candid Quirini could maintain neither the spuriousness of this important document, nor its non-identity with the one condemned in the Index. (See Schelborn's Two Epistles on the subject, Tiguri, 1748.) And now observe, gentle reader, the pontifical artifice which this discussion has produced. Not in the Index following the year 1748, namely, that of 1750 (that was too soon), but in the next, that of 1758, the article appears thus: 'Consilium de emendanda Ecclesia. *Cum Notis vel Præfationibus Hæreticorum. Ind. Trid.*' The whole, particularly the Ind. Trid., is an implied and real falsehood."—Mendham's *Literary Policy of the Church of Rome*, pp. 48, 49.

M. Barbier, in his *Dictionnaire des Pseudonymes*, has given his opinion of the genuineness of the Consilium in the following note, in reply to some queries on the subject:

"Monsieur.—Le *Consilium quorundam Episcoporum*, &c., me paraît une pièce bien authentique, puisque Brown déclare l'avoir trouvé non-seulement dans les œuvres de Vergerio, mais encore dans les *Lectiones Memorabiles*, en 2 vol. in fol. par Wolphius. *Je ne connais rien contre cette pièce.*

"J'ai l'honneur, &c.

"BARBIER."

The learned Lorente has reprinted the "Concilium" also in his work entitled *Monumens Historiques concernant les deux Pragmatiques Sanctions*. There can, therefore, be no just grounds for doubting the character of this precious article.

BIBLIOTHECAR. CHETHAM.

PULPIT HOUR-GLASSES.

(Vol. viii., pp. 82. 209. 279. 328. 454. 525.)

I should be glad to see some more information in your pages relative to the *early* use of the pulpit hour-glass. It is said that the ancient fathers preached, as the old Greek and Roman orators declaimed, by this instrument; but were the sermons of the ancient fathers an hour long? Many of those in St. Augustine's ten volumes might be delivered with distinctness in seven or eight minutes; and some of those of Latimer and his contemporaries, in about the same time. But, Query, are not the *printed* sermons of these divines merely outlines, to be filled up by the preacher *extempore*? Dyos, in a sermon preached at Paul's Cross, in 1570, speaking of the walking and profane talking in the church at sermon time, also laments how they grudged the

preacher his *customary hour*. So that an hour seems to have been the practice at the Reformation.

The hour-glass was used equally by the Catholics and Protestants. In an account of the fall of the house in Blackfriars, where a party of Romanists were assembled to hear one of their preachers, in 1623, the preacher is described as—

"Having on a surplice, girt about his middle with a linnen girdle, and a tippet of scarlet on both his shoulders. He was attended by a man that brought after him his book and *hour-glass*."—See *The Fatal Vespers*, by Samuel Clark, London, 1657.

In the Preface to the Bishops' *Bible*, printed by John Day in 1569, Archbishop Parker is represented with an *hour-glass* at his right hand. And in a work by Franchinus Gaffurius, entitled *Angelicum ac Divinum opus Musice*, printed at Milan in 1508, is a curious representation of the author seated in a pulpit, with a book in his hand; an *hour-glass* on one side, and a bottle on the other; lecturing to an audience of twelve persons. This woodcut is engraved in the second volume of Hawkins' *History of Music*, p. 333.

Hour-glasses were often very elegantly formed, and of rich materials. Shaw, in his *Dresses and Decorations of the Middle Ages*, has given an engraving of one in the cabinet of M. Debruge at Paris. It is richly enamelled, and set with jewels. In the churchwardens' accounts of Lambeth Church are two entries respecting the hour-glass: the first is in 1579, when 1s. 4d. was "payd to Yorke for the frame in which the *hower* standeth;" and the second in 1615, when 6s. 8d. was "payd for an iron for the *hour-glasse*." In an inventory of the goods and implements belonging to the church of All Saints, Newcastle-upon-Tyne, taken about 1632, mention is made of "one *whole hour-glasse*," and of "one *halfe hour-glasse*." (See Brand's *Newcastle*, vol. i. p. 370.)

Fosbroke says, "Preaching by the *hour-glass* was put an end to by the Puritans" (*Ency. of Antiq.*, vol. i. pp. 273. 307.). But the account given by a correspondent of the *Gentleman's Magazine* (1804, p. 201.) is probably more correct:

"Hour-glasses, in the puritanical days of Cromwell, were made use of by the preachers; who, on first getting into the pulpit, and naming the text, turned up the glass; and if the sermon did not hold till the glass was out, it was said by the congregation that the preacher was lazy: and if he continued to preach much longer, they would yawn and stretch, and by these signs signify to the preacher that they began to be weary of his discourse, and wanted to be dismissed."

Butler speaks of "gifted brethren preaching by a carnal *hour-glass*" (*Hudibras*, Part I., canto III., v. 1061.). And in the frontispiece of Dr. Young's book, entitled *England's Shame, or a Relation of the Life and Death of Hugh Peters*, London, 1663, Peters is represented preaching, and holding an *hour-glass* in his left hand, in the act of saying: "I know you are good fellows, so let's have another *glass*." The same words, or something very similar, are attributed to the Nonconformist minister, Daniel Burgess. Mr. Maidment, in a note to "The New Litany," printed in his *Third Book of Scottish Pasquils* (Edin., 1828, p. 49.), also gives the following version of the same:

"A humorous story has been preserved of one of the Earls of Airly, who entertained at his table a clergyman, who was to preach before the Commissioner next day. The glass circulated, perhaps too freely; and whenever the divine attempted to rise, his Lordship prevented him, saying, 'Another glass, and then.' After 'flooring' (if the expression may be allowed) his Lordship, the guest went home. He next day selected a text: 'The wicked shall be punished, and that RIGHT EARLY.' Inspired by the subject, he was by no means sparing of his oratory, and the hour-glass was disregarded, although repeatedly warned by the precentor; who, in common with Lord Airly, thought the discourse rather lengthy. The latter soon knew why he was thus punished by the reverend gentleman, when reminded, always exclaiming, *not sotto voce*, 'Another glass, and then.'"

Hogarth, in his "Sleeping Congregation," has introduced an hour-glass on the left side of the preacher; and Mr. Ireland observes, in his description of this plate, that they are "still placed on some of the pulpits in the provinces." At Waltham, in Leicestershire, by the side of the pulpit was (or is) an hour-glass in an iron frame, mounted on three high wooden brackets. (See Nichols' *Leicestershire*, vol. ii p. 382.) A bracket for the support of an hour-glass is still preserved, affixed to the pulpit of Hurst Church, in Berkshire: it is of iron, painted and gilt. An interesting notice, accompanied by woodcuts, of a number of existing specimens of hour-glass frames, was contributed to the *Journal of the British Archæological Association*, vol. iii., 1848, by Mr. Fairholt, to which I refer the reader for farther information.

EDWARD F. RIMBAULT.

I remember to have seen it stated in some antiquarian journal, that there are only three hour-glass stands in England where any portion of the glass is remaining. In Cowden Church, in Kent, the glass is nearly entire. Perhaps some of your readers will be able to mention the two other places.

W. D. H.

In Salhouse Church, near Norwich, an iron hour-glass stand still remains fixed to the pulpit; and a bell on the screen, between the nave and the chancel.

At Berne, in the autumn of last year, I saw an hour-glass stand *still* attached to the pulpit in the minster.

W. SPARROW SIMPSON.

{254}

PHOTOGRAPHIC CORRESPONDENCE.

A Prize for the best Collodion.—Your "Hint to the Photographic Society" (Feb. 25) I much approve of, but I have always found more promptness from individuals than from associated bodies; and all photographers I deem to be under great obligations to *you* in affording us a medium of communication before a Photographic Society was in existence. During the past month your valuable articles, from some of our most esteemed photographers, show that your pages are the agreeable medium of publishing their researches. I would therefore respectfully suggest that you should yourself offer a prize for the best mode of making a good useful collodion, and that that prize should be a complete set of your valuable journal, which now, I believe, is progressing with its ninth volume. You might associate two independent names with your own, in testing the merits of any sample supplied to you, and a condition should be that the formula should be published in "N. & Q." Your observations upon the manufacturers of paper, respecting the intrinsic value of a premium, are equally applicable to this proposition, because, should the collodion prepared by any of the various dealers who at present advertise in your columns be deemed to be the most satisfactory, your sanction and that of your friends alone would be an ample recompense. I would also suggest that samples sent to you should be labelled with a motto, and a corresponding motto, *sealed*, should contain the name and address, the name and address of the successful sample *alone* to be opened: this would effectually preclude all preconceived notions entertained by the testing manipulators who are to decide on the merits of what is submitted to them.

A READER OF "N. & Q." AND A PHOTOGRAPHER.

[We are obliged to our correspondent not only for the compliment he has paid to our services to photography, but also for his suggestion. There are many reasons, and some sufficiently obvious, why *we* should not undertake the task proposed; and there are as obvious reasons why it should be undertaken by the Photographic Society. That body has not only the means of securing the best judges of such matters, but an invitation from such a body would probably call into the field of competition all the best photographers, whether professional or amateur.]

Double Iodide of Silver and Potassium.—I shall feel greatly indebted to you, or to any correspondent of "N. & Q.," for information as to the proportion of iodide of silver to the ounce of water, to be afterwards taken up by a *saturated solution* of iodide of potassium, and converted into the double iodide of silver and potassium.

I generally pour all waste solution of silver into a jar of iodide of potassium solution; and last year, having washed some of the precipitated iodide of silver, I redissolved it in a solution of iodide of potassium of an unknown strength. Paper prepared with this solution answered very satisfactorily, kept well after excitation, and was very clear and intense; but this was purely accidental: and if you can tell me how to insure like success this summer, without a series of experiments, for which I have but little time just now, the information will be very acceptable to me, and probably to many others.

I excite my paper with equal proportions of saturated solution of gallic acid and aceto-nitrate of silver, one or two drops of each to the drachm of distilled water. I always plunge the bottle of gallic acid solution into hot water when first made, which enables it to take up more of the acid; on cooling, the excess crystallises at the bottom. This ensures an even strength of solution: it will keep any length of time, if a small piece of camphor be allowed to float in it.

J. W. WALROND.

Wellington.

[The resultant iodide from fifteen grains of nitrate of silver, precipitated by means of the iodide of potassium, will give the requisite quantity of iodide for every ounce of water; or about twenty-seven grains of the dried iodide will produce the same effect. It is however far preferable, and more economical, to convert all waste into chloride of silver, from which the pure metal may be again so readily obtained. Iodide of silver, collected in the manner described by our correspondent, is very likely to lead to disappointment.]

Albumenized Paper.—I have by careful observation found that the cause of the albumen settling and drying in waving lines and blotches on my paper, arose from some parts of the paper being more absorbent than others, the gelatinous-like nature of the albumen assisting to retard its ready ingress into the unequal parts, and, consequently, that those places becoming the first dried, prevented the albumen, still slowly dripping over the now more wetted parts, from running down equally and smoothly, thereby causing a check to its progress; and as at last these become also dry, thicker and irregular patches of albumen were deposited, forming the mischief in question.

The discovery of the cause suggested to me the propriety of either giving each sheet a prolonged floating of from ten to fifteen minutes on the salted albumen, or until every part had become fully

and equally saturated; or, as a preliminary to the floating and hanging up by one corner on a line, of putting overnight between each sheet a damped piece of bibulous paper, and placing the whole between two smooth plates of stone, or other non-absorbent material.

Either method produces equally good results; but I now always use the latter, thereby avoiding the necessity of otherwise having several dishes of albumen at work at once.

HENRY H. HELE.

Cyanide of Potassium (Vol. ix., p. 230.).—I have for a long time been in the habit of using a solution of the above-named substance for fixing collodion *positives*, because the reduced silver has a much *whiter* appearance when thus fixed, than when the hyposulphite of soda is used for the same purpose; but I cannot quite agree with MR. HOCKIN that it is *equally* applicable to negatives, though in many cases it will do very well. I find the reduced metal is more pervious to light when fixed with the cyanide solution, particularly in weak negatives. Lastly, I find that a small quantity of the silver salts being added to the solution before using, produces less injury to the half-tones, and this not by merely weakening the solution, as one of double the strength with the silver is better than one without it, though only half as powerful.

{255}

Your correspondent C. E. F. (*ibid.*) will find his positives will not stand a saturated solution of hyposulphite of soda, unless he prints them so intensely dark that all traces of a picture by reflected light are obliterated; but I have sometimes accidentally exposed my positives a *whole day*, and retained a fair proof by soaking the apparently useless impressions in such a solution.

GEO. SHADBOLT.

Replies to Minor Queries.

Saw-dust Recipe (Vol. ix., p. 148.).—See Herschel's *Discourse on the Study of Natural Philosophy*, published in Lardner's *Cyclopædia*, p. 64., where he says:

"That sawdust itself is susceptible of conversion into a substance bearing no remote analogy to bread; and though certainly less palatable than that of flour, yet no way disagreeable, and both wholesome and digestible, as well as highly nutritive."

To which passage the following note is appended:

"See Dr. Prout's account of the experiments of Professor Autenrieth of Tubingen, *Phil. Trans.*, 1827, p. 331. This discovery, which renders famine next to *impossible*, deserves a higher degree of celebrity than it has obtained."

J. M. W.

Though not exactly the recipe for *saw-dust biscuits* which I have heard of, there is an account of the process of making bread from bark in Laing's "Norway" (Longman's *Traveller's Lib.*), part ii. p. 219., where, on the subject of pine-trees, it is stated:

"Many were standing with all their branches dead, stripped of the bark to make bread, and blanched by the weather, resembling white marble,—mere ghosts of trees. The bread is made of the inner rind next the wood, taken off in flakes like a sheet of foolscap paper, and is steeped or washed in warm water, to clear off its astringent principle. It is then hung across a rope to dry in the sun, and looks exactly like sheets of parchment. When dry it is pounded into small pieces mixed with corn, and ground into meal on the hand-mill or quern. It is much more generally used than I supposed. There are districts in which the forests suffered very considerable damage in the years 1812 and 1814, when bad crops and the war, then raging, reduced many to bark bread. The Fjelde bonder use it, more or less, every year. It is not very unpalatable; nor is there any good reason for supposing it unwholesome, if well prepared; but it is very costly. The value of the tree, which is left to perish on its root, would buy a sack of flour, if the English market were open."

Now, if G. D., or any enterprising individual, could succeed in converting saw-dust into wholesome food, or fit for admixture with flour, somewhat after the above manner, it would indeed be a "happy discovery," considering the present high price of "the staff of life." Bread has also been made from the horse-chesnut; but the expense of preparation, removing the strong bitter flavour, is no doubt the obstacle to its success. What could be done with the Spanish chesnut?

WILLO.

The saw-dust recipe is to be found in the *Saturday Magazine*, Jan. 3, 1835, taken from No. 104. of the *Quarterly Review*. It is entitled, "How to make a Quartern Loaf out of a Deal Board."

J. C.

Your correspondent G. D. may find something to his purpose in a little German work, entitled *Wie kann man, bey grosser Theuerung und Hungersnoth, ohne Getreid, gesundes Brod verschaffen?* Von Dr. Oberlechner: Xav. Duyle, Salzburg, 1817.

W. T.

Brydone the Tourist (Vol. ix., p. 138.).—The literary world would feel obliged to J. MACRAY to tell us the name of the writer of the criticism who says, "Brydone never was on the Summit of Etna." Did the scholars of Italy know more of what was done by Englishmen in Sicily in Brydone's day than they do at present? How are the dates reconciled? Brydone would be 113 years old. Mr. Beckford, I think, must have been some thirteen or fourteen years younger. Brydone was always considered to be in his relations in life a man of probity and honour. I used to hear much of him from one nearly related to me, whose father was first cousin to Brydone's wife.

H. R., NÉE F.

Etymology of "Page" (Vol. ix., p. 106.).—*Paggio* Italian, *page* French and Spanish, *pagi* Provençal, is derived by Diez, *Etymologisches Wörterbuch der Romanischen Sprachen* (Bonn, 1853), p. 249., from the Greek παῖδιον. This derivation is evidently the true one. I may take this opportunity of recommending the above-cited work to all persons who feel an interest in the etymology of the Romance languages. It is not only more scientific and learned, but more comprehensive, than any other work of the kind.

L.

Longfellow (Vol. ix., p. 174.).—There was a family of the name of Longfellow resident in Brecon, South Wales, about fifty or sixty years ago, who were large landowners in the county; and one of them (Tom Longfellow, alluded to in the lines below) kept the principal inn, "The Golden Lion," in that town. His son occupied a farm a few miles from Brecon, about thirty years ago; and two of his sisters resided in the town. The family was frequently engaged in law suits (perhaps from the *proverbially* litigious disposition of their Welsh neighbours), and was ultimately ruined. Many of the old inhabitants of that part of the Principality could, no doubt, give a better and fuller account of them.

{256}

The following lines (not very flattering to the landlord, certainly), said to have been written by a commercial traveller on an inside-window shutter of "The Golden Lion," when Mr. Longfellow was the proprietor, may not be out of place in "N. & Q.:"

"Tom Longfellow's name is most justly his due,
Long his neck, long his bill, which is very long too;
Long the time ere your horse to the stable is led,
Long before he's rubbed down, and much longer till fed;
Long indeed may you sit in a comfortless room,
Till from kitchen, long dirty, your dinner shall come;
Long the often-told tale that your host will relate,
Long his face whilst complaining how long people eat;
Long may Longfellow long ere he see me again,—
Long 'twill be ere I long for Tom Longfellow's inn."

C. H. (2)

Yesterday I happened to be looking over an old Bristol paper (Sarah Farley's *Bristol Journal*, Saturday, June 11, 1791), and the name of Longfellow, which I had before only known as borne by the poet, caught my eye. At the end of the paper there is a notice in these words:

"Advertisements are taken in for this paper by agents in various places, and by Mr. Longfellow, Brecon," &c.

HENRY GEO. TOMKINS.

Park Lodge, Weston-super-Mare.

There is now living at Beaufort Iron Works, Breconshire, a respectable tradesman, bearing the name of Longfellow. He himself is a native of the town of Brecon, as was his father also. But his grandfather was a settler; though from what part of the country this last-named relative originally came, he is unfortunately unable to say. He has the impression, however, that it was from Cornwall or Devonshire. Perhaps this information will partly answer the question of OXONIENSIS.

E. W. I.

It is by no means improbable that the name is a corruption of *Longvillers*, found in Northamptonshire as early as the reign of Edward I., and derived, I imagine, from the town of Longueville in Normandy. There is a Newton Longville in this county.

W. P. STORER.

Olney, Bucks.

Canting Arms (Vol. ix., p. 146.).—The introduction to the collection of arms alluded to was *not* written by Sir George Naylor, but by the Rev. James Dallaway, who had previously published his *Historical Enquiries*, a work well known.

G.

Holy Loaf Money (Vol. ix., p. 150.).—At some time before the date of present rubrics, it was the custom for every house in the parish to provide in rotation bread (and wine) for the Holy Communion. By the first book of King Edward VI., this duty was devolved upon those who had the cure of souls, with a provision "that the parishioners of every parish should offer every Sunday, at the time of the offertory, *the just value and price of the holy loaf* ... to the use of the pastors and

curates" who had provided it; "and that in such order and course as they were wont to find, and pay the said holy loaf." This is, I think, the correct answer to the Query of T. J. W.

J. H. B.

"*Could we with ink,*" &c. (Vol. viii., pp. 127. 180.).—The idea embodied in these lines was well known in the seventeenth century. The following "rhyme," extracted from a rare miscellany entitled *Wits Recreations*, 12mo., 1640, has reference to the subject.

"Interrogativa Cantilena.

"If all the world were paper,
And all the sea were inke;
If all the trees were bread and cheese,
How should we do for drinke?

"If all the world were sand'o,
Oh then what should we lack'o;
If as they say there were no clay,
How should we take tobacco?

"If all our vessels ran'a,
If none but had a crack'a;
If Spanish apes eat all the grapes,
How should we do for sack'a?

"If fryers had no bald pates,
Nor nuns had no dark cloysters;
If all the seas were beans and pease,
How should we do for oysters?

"If there had been no projects,
Nor none that did great wrongs;
If fiddlers shall turne players all,
How should we doe for songs?

"If all things were eternall,
And nothing their end bringing;
If this should be, then how should we
Here make an end of singing?"

EDWARD F. RIMBAULT.

Mount Mill, and the Fortifications of London (Vol. ix., p. 174.).—B. R. A. Y. will find that the name is still applied to an obscure locality in the parish of St. Luke, situated close to the west end of Seward Street on the north side. The parliamentary fortifications of London are described in Maitland's *Hist.*, and Mount Mill is noticed in Cromwell's *Clerkenwell*, pp. 33. 396. This writer supposes that the *Mount* (long since levelled) originated in the interment of a great number of persons during the plague of 1665; but this, I think, is a mistake, for the Mount is mentioned in a printed broadside which, if I remember rightly, bears an earlier date. I cannot furnish its title, but it will be found in the British Museum, with the press-mark 669. f. 8/22. A plan of the city and suburbs, as fortified by order of the parliament in 1642 and 1643, was engraved by George Vertue, 1738; and a small plan of the same works appeared in the *Gentleman's Magazine* a few years afterwards (1749?).

{257}

W.P. STORER.

Olney, Bucks.

Standing while the Lord's Prayer is read (Vol. ix., p. 127.).—A custom noted to prevail at Bristol: in connexion with it, it would be interesting to ascertain in what churches there still remain *any* usages of by-gone days, but which have generally got into desuetude. It is probable that in some one or other church there may still exist a usage handed down by tradition, which is not generally recognised nor authorised in the present day. Perhaps by means of our widely spread "N. & Q.," and the notes of its able contributors, this may be ascertained. By way of example, and as a beginning, I would mention the following:—

At St. Sampson's, Cricklade (it was so before 1820), the people say, "Thanks be to Thee, O God!" after the reading of the Gospel; a usage said to be as old as St. Chrysostom.

At Talaton, Devon, where the congregation turn towards the singing gallery at the west end, during the singing of the "Magnificat" and other psalms, at the "Gloria" they all turn round to the *east*.

At Bitton, Gloucestershire, two parishioners, natives of Lincolnshire, always gave me notice before they came to Holy Communion, as it was their *custom* always to do.

When a boy, I remember an old gentleman, who came from one of the Midland Counties, always stood up at the "Glory" in the Litany. In many country churches, the old women make a courtesy.

In many country churches, the old men bow and smooth down their hair when they enter the

Rectory, Clyst St. George.

In a late Number of your miscellany, you say it is a general practice for congregations in churches to *stand* during the reading of the Lord's Prayer, when it occurs in the order of Morning Lessons. In my experience, I do not remember any such custom prevalent in this part of the country; but may mention, as a curious and (as far as I know, or ever heard of) singular example of kneeling at the reading of St Matt. vi. and St. Luke xi., that at Formby, a retired village on the Lancashire coast, my first cure, the people observed this usage. The children in the schools were instructed to kneel whenever they read the section of these chapters which contains the Lord's Prayer. And at the "Burial of the Dead," as soon as the minister came to that portion of the ceremony where the use of the Lord's Prayer is enjoined, all the assembled mourners (old and young, and however cold or damp the day) would devoutly kneel down in the chapel yard, and remain in this posture of reverence until the conclusion of the service. I observed that their Roman Catholic neighbours, who often attended at funerals, when they happened to be present, did the same. So that it seemed to be "a tradition derived from their fathers," and handed down "from one generation to another."

R. L.

Great Lever, Bolton.

This custom is observed in the Cathedral at Norwich, but not (I believe) in the other churches in that city. I remember seeing it noticed in a very old number of the *Gentleman's Magazine*, and should be glad if any of your correspondents could tell me which number it is. I have looked through the Index in vain. The writer denounced it as a *Popish* custom!

W.

A dead Sultan, with his Shirt for an Ensign (Vol. ix., p. 76.).—MR. WARDEN will find a long and interesting description of Saladin in Knolles' *Turkish History*, pp. 33. 57., published in London by Adam Islip in 1603. I take from this learned work the following curious anecdote:

"About this time (but the exact period is not stated) died the great Sultan Saladin, the greatest terrour of the Christians; who, mindfull of man's fragilitie, and the vanitie of worldly honours, commanded at the time of his death no solemnitie to be vsed at his buriall, but only his shirt in manner of an ensigne, made fast vnto the point of a lance, to be carried before his dead bodie as an ensigne. A plaine priest going before and crying aloud vnto the people in this sort: '*Saladin Conquerour of the East, of all the greatnesse and riches hee had in this life, carrieth not with him after his death anything more than his shirt.*'"—"A sight (says Knolles) woorthie so great a king, as wanted nothing to his eternall commendation, more than the true knowledge of his salvation in Christ Jesu."

W. W.

Malta.

"*Houd maet of laet*" (Vol. ix., p. 148.).—One of your correspondents desires an explanation of *this* phrase, which he found in the corner of an old Dutch picture. It is a Flemish proverb; I translate it thus:

"Keep within bounds, though 'tis late."

{258}

It may either be the motto which the artist adopted to identify his work while he concealed his name; or it may be descriptive of the picture, which then would be an illustration of *this* proverb. Inscribed either by the artist himself, or by some officious person, who thus "tacked the moral full in sight."

I think I have seen a similar inscription somewhere in Flanders on an antique drinking-cup, a very appropriate place for such wholesome counsel.

I should like to know the subject of the picture your correspondent refers to. In modern Dutch the proverb reads thus:

"Houd maat of laat."

E. F. WOODMAN.

The above Dutch proverb means, in English:

"Keep within bounds, or leave off."

Ἀλιεύς.

Captain Eyre's Drawings (Vol. ix., p. 207.).—The mention of Captain Eyre's drawings of the Fortifications in London, and the editorial note appended thereto, remind me of an inquiry I have long been desirous of making respecting the curious, if authentic, drawings by this same Captain Eyre, illustrative of Shakspeare's residence in London, described in one of your earlier volumes (Vol. vii., p. 545.). I have not myself had an opportunity of consulting Mr. Halliwell's first volume, but a friend who looked at it for me says he could not find any account of them there. In whose

possession are they now?

M. A.

Shrewsbury.

Sir Thomas Browne and Bishop Ken (Vol. ix., p. 220.).—Had MR. MACKENZIE WALCOTT referred to a preceding volume of "N. & Q." (Vol. viii., p. 10.), he would have seen that the "coincidences" between these writers had been already noticed in your pages by one of the bishop's biographers.

The life of Ken, from the pen of your correspondent, is omitted in MR. MACKENZIE WALCOTT'S list, and may be equally unknown to that gentleman as the note before mentioned; but in the *Quarterly Review* (vol. lxxxix. p. 278.), and in many pages of Mr. Anderdon's valuable volume, MR. MACKENZIE WALCOTT will find ample mention of the work in question.

J. H. MARKLAND.

Unfinished Works (Vol. ix., p. 148.).—J. M. is informed that Dr. Shirley Palmer's *Medical Dictionary* is finished. From the Preface it appears to have been finished in 1841; but not published (in a complete form) till 1845, with the title *A Pentaglot Dictionary of the Terms employed in Anatomy, &c.*; London, Longman & Co.; Birmingham, Langbridge.

M. D.

"*The Lounger's Common-place Book*" (Vol. ix., p. 174.).—The editor of this publication was Jeremiah Whitaker Newman, who died July 27, 1839, aged eighty years. Some information respecting him and his work, supplied by me, appeared in the *Gentleman's Magazine*, June, 1846.

J. R. W.

Bristol.

Miscellaneous.

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{259}

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