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## Notes and Queries, Vol. IV, Number 96, August 30, 1851 , by Various and George Bell

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96, AUGUST 30, 1851 \*\*\*

Vol. IV.—No. 96.

## NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

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

VOL. IV.—No. 96.

SATURDAY, AUGUST 30. 1851.

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## THE CAXTON MEMORIAL AND CHAUCER'S MONUMENT.

The result of the appeals which have recently been made to the sympathies of the present age for the purpose of erecting a Memorial to our first Printer, and of restoring the crumbling tomb of one of our earliest and greatest Poets, has gone near to prove that the admirers of Caxton and Chaucer are disposed to yield to the objects of their hero-worship little more than lip service. In short, the plan for the Caxton Memorial, and that for the restoration of Chaucer's Monument, have well nigh failed.

The projectors of the former had, indeed, in the necessity of settling what the Caxton Memorial should be, to encounter, at the very outset of their undertaking, one difficulty from which the Chaucer Committee was free; and the uncertainty whether it should assume the form of the symbolical "lamp and fountain" so poetically suggested by the Dean of St. Paul's, or the ideal cast-iron statue of the Coalbrook Dale Company, may have had a sinister effect upon the Subscription List.

Between the suggestive symbol and the fancy portrait there would seem to be little room for hesitation, since the former would merely veil a truth, while the latter would perpetuate a falsehood. But our readers have had before them a third, and, as it seems to us, a far more reasonable proposal, in that made by MR. BOLTON CORNEY for a collective impression of Caxton's original compositions: and we cannot but think that if that gentleman will take the trouble to enter into the necessary details as to the extent of such compositions, and the expense of transcribing and printing them, his scheme may yet be realised, and that too to the satisfaction of all the subscribers to the Caxton Memorial. The following communication indicates the favour with which MR. CORNEY'S proposal will probably be received by the followers of Caxton's art in this country.

I have just read with great pleasure the article on "A Caxton Memorial suggested" in your Number for the 19th of July. I was particularly pleased with the "*proposed conditions*;" and as an

humble follower of the art of which Caxton stands at the head, and as an enthusiastic admirer of that great and talented, and learned printer, I should feel great pleasure in becoming a subscriber, should anything of the kind be undertaken; and have no doubt but that many,—aye, as many as might be required to complete the subscription list, might be found among the printers of this country, who would feel proud to subscribe to such a "Memorial." If anything of the kind should be undertaken, the projectors might depend upon me becoming a subscriber.

HENRY RYLETT, Printer.

Horncastle, Aug. 18. 1851.

The following letter, on the other hand, from a correspondent whose smallest suggestion deserves, as it will be sure to receive, the respectful attention of all who have the pleasure of knowing his high personal character and great acquirements, although pointing at what might be a fitting Memorial of one of the greatest of the Worthies of Westminster, clearly indicates that if MR. CORNEY'S scheme can be carried out it will have the benefit of the writer's encouragement and support:

MR. BOLTON CORNEY'S letter is entitled to much attention. It is satisfactory to learn that the original design has been abandoned. The fountain and the illumination might be a very pretty idea, but it would have sorely puzzled some of our countrymen to connect that memorial in their minds with the name and services of the first English printer.

Might not the funds that were raised be advantageously employed in founding a Caxton scholarship at Westminster School; or in the building or enlarging some school bearing Caxton's name, connected with Westminster? The spiritual wants of that city are great.

If the statue be raised, which should not present a *bonâ fide* resemblance to our celebrated printer, it would be worse than valueless—something like an imposture and it would have as little connexion with Caxton as the statue in St. Peter's bears to the great Apostle, though called by his name.

MR. CORNEY'S proposal, of giving an impression of Caxton's original compositions, would unquestionably be his most enduring and glorious monument. These reprints would be dear, not only to the bibliographer, but to the philologist and men of letters generally. But the work would be an expensive one, and the editors should be far more liberally recompensed than by merely receiving a limited number of copies. As the subscription would probably be very limited, the work should be undertaken by the nation, and not by individuals; still, the funds already raised, if not otherwise expended for educational purposes, as before suggested, would serve as the foundation for accomplishing MR. CORNEY'S excellent suggestion.

J. H. M.

Our present purpose, however, is to call attention to a hint thrown out not only in the following Note addressed to ourselves (which, be it observed, has been in type for several weeks), but also in the pages of our learned and able contemporary the GENTLEMAN'S MAGAZINE, in an article from which we extract the most important passage, namely, that in the event of the failure of the projected Caxton Memorial, the funds subscribed might with propriety and good effect be applied (the consent of the subscribers being of course first obtained) to an object with which Caxton himself would so surely have sympathised, namely, the restoration of the tomb of Geoffrey Chaucer:

*Chaucer and Caxton.*—"Not half" of the required 100*l.* "has yet been subscribed" for the restoration of Chaucer's monument. Chaucer was an especial favourite of Caxton; and as the first English printer seems for awhile destined to remain without "light and fountain," as once upon a time suggested by Dr. Milman, treasurer of the Caxton fund, possibly the subscribers to that fund would not object to the transmission of the sum required by the old monument of the poet, from the no monument of the printer? Will the Dean of St. Paul's ask for suffrages on the matter?

Q.

After alluding to the various proposals for the Caxton Memorial, and the correspondence between MR. BOLTON CORNEY and MR. BERIAH BOTFIELD in "NOTES AND QUERIES," Sylvanus Urban proceeds:

"But the discussion will do good. If neither proposal can be carried out, we shall probably have a better suggestion than either. The money in hand is said to be *far short* of the sum necessary to erect a statue or to print the works; if so, why not repair Chaucer's tomb with it? Nothing would be more agreeable to Caxton himself. He not only printed Chaucer's works, and re-imprinted them merely to get rid of errors; but, feeling that the great poet 'ought eternally to be remembered' in the place where he lies buried, he hung up an epitaph to his memory over that tomb which is now mouldering to decay.

"Post obitum Caxton voluit te vivere, cura  
Willelmi, Chaucer clare poeta, tui,  
Nam tua, non solum, compressit opuscula formis,  
Has quoque sed laudes jussit hic esse tuas.'

"The epitaph, touching evidence of Caxton's affection for the poet, has disappeared. In a few years the tomb itself will have submitted to inevitable fate. What better mode of keeping alive the

memory of both Chaucer and Caxton, or of doing honour to the pious printer, than by showing that even after the lapse of centuries his wishes for the preservation of Chaucer's memory in that place are not forgotten? If the fund is more than sufficient for the purpose, the surplus might be invested on trust to perform the wish of Caxton, by keeping Chaucer's monument in repair for ever."—*Gentleman's Magazine*, August, p. 167.

[147]

Here we leave the matter for the present not, however, without the hope that the present age will do honour to the memories of two of our Illustrious Dead, and that few months will witness both a Caxton Memorial in the shape of a collective edition of his original writings, and the Restoration of the Monument of the Father of English Poetry.

## ***Notes.***

### COLLAR OF SS. (Vol. ii., pp. 89. 475.)

No less than nine long months have elapsed since you adopted my suggestion of limiting your columns, on the disputed question relative to the collar of SS., to a record of the names of those persons who, either on the monumental effigies or brasses, or in their portraits or otherwise, are represented as wearing that ornament; together with a short statement of the position held by each of these individuals in the court of the then reigning monarch, seeming to warrant the assumption. How is it that the invitation has not produced more than a single response? Is it that the combatants are more fond of discussing the probabilities of a disputed point, than of seeking for facts to aid in its illustration? I hope that this is not so, in an age that prides itself in its antiquarian and historical investigations; and I trust that, now the dismissal of the parliament has relieved many from onerous duties, your pages may benefit, not only on this but on other important subjects, by the vacational leisure of your learned contributors.

That I may not myself be chargeable with a continuance of the silence of which I complain, I now offer to you no less than eleven of the earliest names, principally taken from Boutell's *Monumental Brasses*, but some suggested in your own pages, on whose monuments or otherwise the collar occurs. To most of these I have added a few particulars seeming to warrant the assumption; and I doubt not that some of your correspondents will supply you with similar hints as to those of whom I have as yet been unable to trace anything applicable to the subject of enquiry.

1. The first of these is in 1382, seventeen years before the accession of Henry IV. It appears on the brass of Sir Thomas Burton, in Little Castreton Church, in Rutlandshire. This knight, we find, received letters of protection on accompanying the Duke of Lancaster to France in 1369, when Edward III. revived his claim to that kingdom. <sup>[1]</sup> Being thus one of the retainers of the duke, the assumption of his collar of livery may be at once accounted for.

<sup>[1]</sup> N. Fœdera, iii. 870.

2. The next that we have is on the monument of John Gower in the church of St. Saviour, Southwark. The poet died in 1402, 4 Henry IV. It is more than doubtful whether he was a knight, and the only ground that I can suggest for his being represented with the collar of SS. is, that he was in some manner, perhaps as the court poet, attached to the household of the king. Of his transferred devotion to Henry IV. we have sufficient evidence in the revision of his *Confessio Amantis*, from which he excluded all that he had previously said in praise of his patron Richard II.

3. Sir Thomas Massingberd died in 1406, and on his monument in Gunby Church in Lincolnshire, both he and his lady are represented with collars of SS. Why, I have still to seek.

4. In 1407 there is a similar instance of a knight and his lady being so ornamented. These are Sir William and Lady Bagot, whose monument is in Baginton Church, Warwickshire. Boutell says that he was the first who received this decoration from the king. Be this as it may, the Patent Rolls contain sufficient to account for his and his wife's assuming King Henry's livery from gratitude for the restoration of his land, which he had forfeited as an adherent to Richard II. <sup>[2]</sup>

<sup>[2]</sup> Cal. Rot. Pat. 236. 243.

5. Then follows Sir John Drayton, whose monument, dated in 1411, is in Dorchester Church, Oxfordshire. It may be presumed that he was in the king's household; as in the beginning of the reign of Richard II. he was keeper of the royal swans; and early in that of Henry IV., was serjeant of the king's pavilions and tents. Thomas Drayton, who was made Assayer of the Mint in the year of Sir John's death, <sup>[3]</sup> was probably his son.

<sup>[3]</sup> Cal. Rot. Pat. 196. 259.; Devon's Issue Roll, 286.

6. In the following year, 1412, we have the collar of SS. represented on the brass of Sir Thomas Swynborne in Little Horkeley Church, Essex. Two or three years before, and perhaps at the time of his death, the knight held the offices of Mayor of Bordeaux, and of the king's lieutenant in those parts.

The last five of these are in the reign of Henry IV. In the reign of Henry V., I am not aware of any examples; but in that of Henry VI., we find five other instances.

7. In Trotton Church, Sussex, is the monument of Thomas Lord Camoys, who died in 1424, and of his wife; both of whom are distinguished by the collar. He was a Knight of the Garter, and commanded the left wing of the English army at the battle of Agincourt.

8. A monument, supposed to be that of Sir John Segrave, dated in 1425, occurs in Dorchester Church, Oxfordshire: of whom I can state nothing.

9. On the brass of John Leventhorpe, Esq., in the church of Sawbridgeworth, in Hertfordshire, the collar is also to be found. He died in 1433, and was one of the executors named in the will of King Henry IV. <sup>[4]</sup>

<sup>[4]</sup> Devon's Issue Roll, 334.

10. The monument in Yatton Church, Somersetshire, representing a judge in his robes, is traditionally ascribed to Sir Richard Newton, who died Chief Justice of the Common Pleas in 1449. This is, I believe, the first example of a judge being represented with the collar of SS.

11. The silver collars of the king's livery bequeathed by the will of John Baret of Bury, may be presumed, although he did not die till after the accession of Edward IV., to be of the livery of Henry VI.; as he is not only represented on his tomb, which he had erected during Henry's reign, with the collar of SS.; but the chantry, also built by him, is profusely ornamented with the same collar, enclosing his monogram J. B. He probably received the privilege of wearing it during Henry's visit to St. Edmondsbury in 1433. <sup>[5]</sup>

<sup>[5]</sup> Bury Wills, Camden Soc. 15-14. 233.

I shall be glad to see a continuation of this list carried on through subsequent reigns, since it is only by the multiplication of examples that we shall be enabled to form a more correct conclusion on the various questions connected with this interesting subject.

Will one of your correspondents kindly inform me where it appears that Richard II. ever wore the collar of SS.?

EDWARD FOSS.

## PRINTING.

This art cannot be assigned to any single year, but must rather be referred to a *decennium*; and the one in which we now are (1851—1860), is certainly the first decennium of the fifth century of the existence of the art. If anything were proposed in the way of celebration of this *anniversary*, probably the year 1855 would be chosen, not only as the year which touches the middle of the decennium, but as being very probably the year in which the printing of the Bible was completed. We have then a year or two to consider in what manner the spirit which anniversaries usually call up shall be turned to account. The following will probably be suggested.

*A feed.* If we could call down Fust and Gutenberg to witness that within twelve hours after dessert and commonplaces are finished, an account of the dinner, as long as three epistles of St. Paul, would be about the world in something like a hundred thousand copies, such a celebration would have a strong point of interest about it.

*A monument in sculpture.* That is to say, a lame subscription, a committee, five-and-twenty abusive paragraphs before the thing is done, one more when, ten years after, it is completed, and a short notice in the handbooks of London in all time to come.

If these two modes are abandoned, many others would be proposed. Mine would be, a subscription to defray the expense of publishing, on a large scale, a book of fac-similes of early typography, to be sold at a cheap rate, with such prefatory matter as would form an accurate popular history of printing from 1450 to 1550. The great interest with which I saw plain working men looking at the treasures now exhibited in glass cases at the British Museum, made me think of this.

Reference is frequently made upon the origin of printing, to the *fasciculus temporum*, or *Cologne Chronicle*. In one place I find a citation in support of the Gutenberg Bible having been commenced in 1450; in another citation it is only affirmed that printing was first done in that year. The only edition I have the means of consulting at this moment is that of Ratdolt, 1484. And here I find nothing about printing except that, of the year 1457 and thereabouts, it is said that

"Artifices mira celeritate subtiliores solito fiunt. Et impressores librorum multiplicant in terra."

In the preface Ratdolt says that he had printed the *fasciculus* three times already, of which Hain mentions two. He says, moreover, that this fourth (Venice) edition was *cura et opera diligentiori*. Did Ratdolt, after inquiry, abandon the more specific account above cited, and content himself with the above sentence, as expressing all that could be verified; or, as I have sometimes supposed, do *different books* circulate under the title of *fasciculus temporum*? Be this as it may, Ratdolt expressly refers to the great impulse which the mechanical arts in general received just about the time when printing became common. Now we may hope the same thing of the decennium on which we are entering, the beginning of which is made conspicuous by the great forcing-house of art, which has not yet got the name it is to keep.

M.

## FOLK LORE.

### *Bible divination in Suffolk.*

—In Suffolk it is a practice on New Year's Eve to open a Bible at midnight, and the passage upon which they stick a pin will be the luck (good or bad) that attends them the following year.

R. J. S.

### *Mode of Discovering the Bodies of the Drowned.*

—What must we think of the following, transcribed from the *Gentleman's Mag.*, vol. xxxvii. p. 189.? Can such things be?

"WEDNESDAY, APRIL 8, 1767.

"An inquisition was taken at *Newbery, Berks*, on the body of a child near two years old, who fell into the river *Kennet*, and was drowned. The jury brought in their verdict *accidental death*. The body was discovered by a very singular experiment, which was as follows:—After diligent search had been made in the river for the child, to no purpose, a two-penny loaf, with a quantity of quicksilver put into it, was set floating from the place where the child it was supposed had fallen in, which steered its course down the river upwards of half a mile, before a great number of spectators, when the body happening to lay on the contrary side of the river, the loaf suddenly tacked about, and swam across the river, and gradually sunk near the child, when both the child and loaf were immediately brought up, with grabbers ready for that purpose."

Is this experiment ever tried at the present time, and do there exist any authentic accounts of such trials and their results?

\* & ?

Manpadt House.

*Somersetshire Rhyme*.—In Vol. iii., p. 206., there is mention of a traditional rhyme on Lynn and Rising. At Taunton, in Somersetshire, there is a similar tradition current:

"Nertown was a market town  
When Taunton was a furzy down."

This Nertown is a village adjoining Taunton, and lying on the north side of it. Its name is variously regarded as a corruption of Northtown Near-town, and Nethertown, of which the last is doubtless the right derivation.

R. D. H.

## DICTIONARY OF HACKNEYED QUOTATIONS.

Allow me to suggest the publication of a small work, which might be entitled "The Book of Hackneyed Quotations." Manifold would be its usefulness. Here information would be imparted to enquirers anxious to discover the source of such passages and the labours of other oracles, as well as of the editor of "NOTES AND QUERIES," would be thus in this department diminished. Reporters would by this means be enabled to correct mistakes; for, owing either to blunders in the delivery, or errors in the short-hand notes, rarely are quotations faithfully printed. The gentleman "totally unaccustomed to public speaking," and the orator of "unadorned eloquence," might from hence cull some flowers wherewith to embellish their speeches while to the practised author and the accomplished speaker such a collection might serve as an index expurgatorius, teaching them what to avoid as common-place, and so the recurrence of old friends, "familiar in our mouths as household words," would be more "like angels' visits, few and far between."

An index referring to the rhyming or important words should be appended, and it would be advisable to subjoin translation of the few Latin and French citations.

Surely it is "devoutly to be wished" that the proposed little work may find "a local habitation and a name," and that the idea may not vanish into thin air "like the baseless fabric of a vision." No doubt several of your correspondents who do not think that "ignorance is bliss," and that it is "folly to be wise," would gladly lend their aid, and the constant "cry" would be "they come." As to the title, "a rose by any other name would smell as sweet:" but "somewhat too much of this."

Tr.

### *Minor Notes.*

*Cocker's Arithmetic.*

—I have a copy of Cocker's *Arithmetic*, the 37th edition, 1720, with an engraved portrait of the author; respecting which there is the following manuscript note on the flyleaf:—

"Mr. Douce, of Bath, the literary antiquary and book-collector, showed me a copy of Cocker's *Arithmetic*, with the *frontispiece cut of the author*, which he said was very scarce.

"J. P., April, 1823."

Mr. Douce's copy (the first edition, 1678) is now in the possession of Mr. Rainy, an upholsterer in Bath, and is for sale. He asks 8*l.* 10*s.* for it.

CRANMORE.

### *The Duke of Normandy.*

[150] —The question relative to the late Duke of Normandy being the individual who was Dauphin of France, the son of Louis XVI. and Marie Antoinette, and who was said to have died in the Temple, has never been as publicly and satisfactorily settled as it deserves. The high station and unquestionable integrity of the individuals of the Perceval family who instituted the inquiry, and in the most open manner laid the results of that inquiry before the public, constitute an unexceptionable guarantee for its genuineness and authenticity. The acute perception and accurate memory of Madame Tussaud carry great weight with them. She was asked by the writer of this paragraph, if she thought the person calling himself the Duke of Normandy was the same individual she had modelled when a child. Madame Tussaud replied with great emphasis, "I would take my oath of it for he had a peculiar formation on the neck which still remains. Besides something transpired between us, which he referred to, which was never likely to be mentioned to any one." The late Mr. Jeremy, the active and highly intelligent magistrate who presided in the court of Greenwich, and whose long experience adds value to his judgment, was of opinion that there were no traces of the impostor discovered by him during several scrutinising examinations which were held in his office, and that the members of the old French nobility who were present treated him with profound respect. He was supported through unknown channels, was twice shot at, and refused permission by the French government, though it was applied for by legal advocates of the highest standing, to bring the question before the legal tribunals. At first the Emperor of Russia and the King of Prussia, who knew that the Dauphin was alive, opposed the Duke of Wellington's proposal to reinstate Louis XVIII. The Empress Josephine is also said to have been aware, that the Dauphine did not die in the Temple, and is reported to have said "Ah! legitimacy is nearer than you suppose." It is an unsettled historical question worthy the attention of the historian who has time to bestow on it.

ÆGROTUS.

### *Anachronisms and Errors of Painters.*

—Perhaps the commonest of all anachronisms of painters is that of representing St. John Baptist in a Holy Family, himself a child, adoring the infant Saviour, and carrying a slight cross or flag, with the motto "Ecce Agnus Dei." That John knew our Lord as an eminently holy man is clear from his expostulation, "I have need to be baptized of Thee," &c.; but he himself most distinctly assures us that it was not till he saw the Spirit descending on Jesus like a dove that he knew him as the promised Messiah and Lamb of God.

I have seen an engraving from an old Master (perhaps some of your correspondents may remember the painting itself) in which the mother of Zebedee's children comes forward to beg the boon on their behalf, James and John being represented as boys of seven or eight, one on each side of her. These errors of painters are perhaps excusable when they occurred at a time when the Bible was not in everybody's hands: but what excuse can we make for artist's blunders now? The *Illustrated News* has lately given us prints from paintings by living artists, in one of which, "Noah's Sacrifice," a couple of fat ducks figure as *clean* fowl at the foot of the altar; and in the other, the Five Wise and Five Foolish Virgins have increased into two sevens; neither error being apparently noticed by the editor. It is said that no sea piece, however fine, is admitted to our exhibitions if the rigging is incorrect. Would it not be quite as advisable to exclude Scripture pieces with palpable blunders?

P. P.

### *The Ring Finger.*

—The English Book of Common Prayer orders that the ring should be put "upon the *fourth* finger of the woman's left hand;" and the spousal manuals of York and Salisbury assign this practical reason for the selection of the said finger:

"Quia in illo digito est quædam vena procedens usque ad cor."—Maskell, *Ancient Liturgy of the Church of England*, 2nd edition, Preface, page clv. note: Lond. 1846.

Aulus Gellius tells us—

"Veteres Græcos annulum habuisse in digito accepimus sinistræ manus, qui minimo est proximus. Romanos quoque homines aiunt, sic plerumque annulis usitatos. Causam

esse hujus rei Appianus in libris Ægyptiacis hanc dicit: quod insectis apertisque humanis corporibus, ut mos in Ægypto fuit, quas Graeci ἀντατομάς appellant, repertum est, *nervum quendam tenuissimum ab eo uno digito, de quo diximus, ad cor hominis pergere ac pervenire*. Propterea non inscitum visum esse, eum potissimum digitum tali honore decorandum, qui continens et quasi connexus esse cum principatu cordis videretur."—*Noctes Atticæ*, lib. x. cap. 10.

Other reasons are assigned by Macrobius; and the author of the *Vulgar Errors* (book iv. ch. 4.) has entirely overthrown the anatomical fiction mentioned above. Can any one give me any further information than that contained in L'Estrange or Wheatly, or in the authors to which they refer? The fourth finger of the left hand is certainly "the least active finger of the hand least used, upon which, therefore, the ring may be always in view, and least subject to be worn out:" but this is a very unromantic and utilitarian idea.

Rr.

Warmington, Aug. 9. 1851.

### *The Od Force.*

—As considerable interest appertains to the earlier manifestations of what is now termed Mesmerism, the following Note may not be altogether unworthy of a place.

The experiment, upon which a subjective proof of the agency of the power of Od is founded, as described by Dr. Herbert Mayo in the supplementary chapter to the last edition of *Letters on the Truths contained in Popular Superstitions*, and alluded to by R. D. H. (Vol. iii., p. 517.), is another instance of there being "nothing new under the sun." In the *Bigarrures du Seigneur des Accords*, first published at Paris in 1582, in the chapter "Des faux Sorciers et de leur Impostures" occurs the following passage, which I copy *verbatim et literatim*:—

"Autres ont une ruse, qu'ils semblent d'attacher un anneau d'or ou d'argent à un petit filet, qu'on suspend dans un verre à demy plain d'eau, et puis l'ayant trempé pair trois fois, disent bellement ce verset du Psalme, autant de fois, 'Ecce enim veritatem dilexisti, incerta et occulta sapientiæ tuæ manifestasti mihi.' L'anneau bat contre le verre, et sonne autant d'heures qu'il en peut estre."

W. PINKERTON.

Ham.

### *New Costume for Ladies.*

—The following paragraph, extracted from a London paper (November, 1794) would lead to the conclusion that the agitation regarding costume now going on in America, is not entirely novel; the Turkish fashion having been introduced unsuccessfully into this metropolis in the last century:—

"The young ladies of *haut ton*, who have invented *Turkish* fashions, will not be surprised if their *husbands* should follow their example, and adopt the *Turkish taste for variety*.—No man of sense can be *long* attached to such *absurdity*!"

[151]

G. R.

Thanet Place, Temple Bar, Aug. 20.

## **Queries.**

### JUDGES STYLED REVEREND, ETC.

I read a Query not long ago as to the time when the title "Very Reverend" was first given to Deans. I would also offer a Query, When did the Judges lose the title of "Reverend" and "Very Reverend," and obtain that of "Honorable?" In the second volume of *The Year Books* the approbation of the twelve judges to the publication of the reports is headed, "By the approbation of the *Reverend Judges*;" and the following is copied from the title-page: "*Le Premier Part de les Reports del Cases en Ley, que furent argués en le Temps de le très Haut et Puissant Prince, Roy Edward le Tierce. Ore nouvelment Imprimés, Corrigés et Amendés, avec les Notations and References de l' très Reverend et très Sage Juges de cest Royaulme, Brook et Fitzherbert. Printed, 1679.*"

In the title-page of the sixth volume we find "*Avec les Notations de le très Reverend Juges, Brook et Fitzherbert.*"

Was this title, "Reverend," derived from the address given to judges when ecclesiastics filled judicial offices, or is it simply a title of respect applied to all persons to whom, on account of their



position in society, respectful address is due; of which we have an example in Othello's address to the Venetian senators:

"Most potent, grave, and reverend seniors."

When did the address, "The Honorable," now given to the judges, come into use?

How comes it that in Court the Puisne Judges are addressed by the title of "Lord," whereas the Master of the Rolls, who ranks before them, receives the title of "Your Honor?"

The use of the title "Honorable" to the House of Commons, and to members within its walls, is familiar to us all.

The worthiness and antiquity of the title is proved by its being given to one of the Persons of the Eternal Trinity in the *Te Deum*.

F. W. J.

### *Minor Queries.*

#### 93. *Frederick Egmont; Peter (Egmont?).*

—They appear as booksellers merely and only, so far as I can make out, because the *promptorius puerorum*, or *medulla grammaticæ*, printed by Pynson, in 1499, is said, in the colophon, to be at their expense. Neither Ames nor Dibdin gives any further evidence. The following is therefore worth a Note. It is from the *ad lectorem* (or rather, the *adolescentibus studiosis*) of the *Multorum Vocabulorum equivocorum interpretatio Magistri Johannes de garlandia*: Paris, 1502, 4to.

"Sed nihil tam arduum tamque difficile fuit quod labor improbus non vicerit. Ut videlicet mei amicissimo Fredericho Egmont morem gererem optatissimus: qui cum in vestra excellentissima anglie patria. Et librorum sit fidelissimus mercator et amicorum suorum amantissimus, nullum unque librum ex officina sua nisi perquam castigatus emittet."

Query, was F. Egmont a printer as well as a bookseller? Granting that *officina* means a shop, how can a mere bookseller sell none but correctly printed works? The writer of the above was himself a bookseller (Joh. Ant. Venetus).

Of Peter above-mentioned, or rather of his name, the following is the history:—The colophon of the *promptorius*, of which there is a copy in the Grenville Library, runs as follows "... in expensis virtuosorum virorum Frederici Egmont et Petri post pascha, anno domini MCCCC nonagesimo nono, decima v'a die mensis Maii." Hence Hain and others have entered Peter post Pascha as an English bookseller, presuming that the words *post pascha* cannot belong to the date, because the more definite day, "May 15," follows. But surely, among the varieties of the time when every man did what seemed good in his own eyes as to titles, colophons, &c., it may easily have happened that a double description of a part of the date may have occurred, one description containing more than the other. Query, Can any other instance be produced of this hypertautology? <sup>[6]</sup> At any rate, such a thing is more likely than that a bookseller should have been called *Peter After-Easter*. At the same time such whimsical things were done in the Latinization of names, both by their owners and by others for them, that no certain conclusion can be drawn. For example, more atrocious changes have been made than would be that of Easterby into *post pascha*.

M.

<sup>[6]</sup> [We are glad to supply our correspondent with another instance of hypertautology, and from a work in great demand during this part of the year. On the cover of Bradshaw's *Railway Guide* we read, "Eighth Month (August) 1st, 1851."]

#### 94. *Unlucky for pregnant Women to take an Oath.*

—In a police case, reported in *The Times* of the 28th of May, a woman was called as a witness who, however, upon the book being tendered to her, positively refused to be sworn, with the remark, that it must be evident to the magistrate that she could not take an oath. The usher of the court said that the woman was pregnant, and that low women who were in that situation, entertained an absurd belief that it was unlucky to take an oath. What is the origin of this superstition? Is it common amongst the uneducated classes of society?

COWGILL.

#### 95. *Cockroach* (Vol. i., p. 194.).

—Having seen in "NOTES AND QUERIES" some interesting particulars on the subject of beetle mythology, I am induced to put a Query as to the derivation of the word "cockroach." The common appellation for this insect in the French islands is *ravet*, but the more correct one is *kakerlaque*. Does the affinity in sound between this latter term and "cockroach," slight though it be, warrant the supposition that the one may be derived from the other?

St. Lucia, May, 1851.

96. *Felton.*

—What has become of the letter said to have been found in Felton's hat when he stabbed the Duke of Buckingham? Upcott once had it, but it did not appear in the sale catalogue of his collection.

??

97. *Date of a Charter.*

—Having been in the habit of making frequent consultations to the MSS. in the British Museum respecting the county of Wilts, I found a charter temp. Henry III., the date of which is given as "*Thursday next after the day whereon the King sent his daughter into Sicily!*"

It is now three years since I last saw the original, and having mislaid my transcript, I quote from memory; but I believe I am correct in my rendering from the Latin.

Can you, through the medium of your valuable publication, fix with accuracy this date, as I have not been able to do so.

J. T. HAND.

29. Threadneedle Street, Aug. 13. 1851.

98. *Thomas Tusser the "Husbandman."*

—Has any new evidence been discovered to prove the correct dates of the birth and decease of this "old English worthy?" On his own authority we learn that Rivenhall, near Witham in Essex, was the place of his nativity, and his remains were interred (about 1580?) in St. Mildred's church in the Poultry. Are any particulars known of Sir Richard Southwell, one of Tusser's patrons?

EDWARD F. RIMBAULT.

99. *Godfrey Higgins' Works.*

—Have the works of Godfrey Higgins (the *Celtic Druids* and the *Anacalypsis*) ever been reviewed, and where? if not, can any of your readers inform me what is the opinion generally entertained of these productions?

OUTIS.

100. *Noctes Templariæ.*

—In turning over yesterday a MS. volume in the University Library, I met with a tract of 8 pp., with the title, *Noctes Templariæ: a Briefe Chronicle of the darke Raigne of the bright Prince of burning Love*. Stradilán is the name of the principal character in this most mad composition. As to the author, I shall be glad to receive information from those better acquainted with the fugitive literature of the seventeenth century than

W. R. C.

Cambridge.

101. *Commissioners on Officers of Justice in England.*

—On July 27th, 1733, commissioners were appointed to survey the officers of justice in England and Wales, and to inquire into their fees. Will any of your learned readers inform me whether these commissioners made any report of the returns of fees which they received in pursuance of their commission, and where is such report or returns deposited? This inquiry may lead to some important results.

INQUIRER.

102. *Marcus Ælius Antoninus.*

—Can you or any of your correspondents inform me what writer is concealed under the pseudonyme of Marcus Ælius Antoninus, in the following title?

"De scripto quodam cleri secundarii et leguleorum cololiensium planè detestabili, adversus Evangelii doctrinam et ordines Imperii nuper edito Querela Marci Ælii Antonini Imperatoris, qui Philosophus à bonis literis magna laude cognominatus est. 1543."

TYRO.

Dublin.

103. *Derivation of Pic-nic.*

—Can any of your subscribers inform me of the derivation of the word "Pic-nic?"

A. F. S.

Nottingham, Aug. 12.

104. *Sir Thomas More's Knighthood.*

—I should, be glad of the date when the honour of knighthood was conferred on this eminent man and also the date of his admission into the privy council. If I am rightly informed, the records of the privy council are preserved only since 1540.

EDWARD F. RIMBAULT

105. *Portrait of Mandeville, author of the Fable of "The Bees."*

—Could any of your numerous readers inform me whether there is in existence any authenticated portrait of Dr. Bernard de Mandeville, author of the fable of "The Bees?" I have made a fruitless search for several years past.

B. G.

106. *Dingle, early History of.*

—Any references to works, MS. or printed, containing notices of the early history of Dingle and its neighbourhood, in the county of Kerry, Ireland, will much oblige.

R. H.

107. *Ancient Egypt, Language of.*

—What are the best standard works on the study of the language of ancient Egypt, as preserved in its monuments? What are the best works on its chronology? What translations exist of its "Ritual of the Dead?" I am acquainted with Lepsius Todtenbuch. What MSS. of it, *if any*, are preserved in British museums or libraries? have they been collated? I am acquainted with that in the library of Trinity College, Dublin, formerly in possession of the late Lord Kingsborough, which, I believe, has never been even lithographed; though among the members of that university are a Hincks, a Wall, and a Butcher.

S. P. H. T.

108. *Dr. Matthew Sutcliffe.*

[153] —None of the biographers of the famous Dr. Matthew Sutcliffe, Dean of Exeter, the controversial writer, and founder of Chelsea College, state where he was born, or where interred. Faulkner, in his *History of Chelsea*, observes that he was probably a native of Devonshire; but there appears to be some ground for considering that he was of a family settled at Mayroyd, in the parish of Halifax in Yorkshire. In a conveyance of the estate, dated 29th January, 1581, the grantor is Matthew Sutcliffe, "Doctor of Civil Law, dwelling in London." He was of Trinity College, Cambridge, and Doctor of Civil Law: he died in 1629. In his will he desires to be buried in Exeter Cathedral. Probably the inscription on his tombstone, if still existing, might settle this uncertainty. I shall feel obliged to any of your correspondents who can throw any light on the subject.

JAMES CROSSLEY.

109. *Names first given to Parishes.*

—Is there any means of ascertaining the time at which names were first given to parishes? and can any reason be given for the recurrence of one termination in a particular locality? Thus between Caistor and Brigg in Lincolnshire, a distance of about nine miles, there are, I understand, the several parishes or hamlets of *Clixby, Fonaby, Grassby, Ownby, Searby, Bigby, Barnetby, Wrawby*, and there are many others in the neighbourhood. Of course, I know the meaning of *by*, as a termination; but I wish to know why it occurs so often in one locality, when perhaps a few miles off you have as many *hams* or *thorpes*.

Can you suggest any probable derivation of *Swinhop*?

F. B.

Leamington.

110. *German Testament.*

—What is the most literal German translation of the New Testament? Is the translation published by the British and Foreign Bible Society in 1844 to be depended on?

A. G.

111. *The Man of Law.*

—Who was the author of the following lines quoted by Mr. Serjeant Byles a short time since?—

"The man of law, who never saw,  
The way to buy or sell,  
Shall never rise, by merchandise,  
Or ever speed him well."

They may not be quite correct, as I write from memory.

W. W. KING.

112. *The Termination "Ship."*

—What is the origin of the termination *ship*, in such words as *consulship*, *prætorship*, *lordship*, and others?

A. W. H.

113. *Nullus and Nemo.*

—I have two old quarto tracts, of eight pages each, printed, as seems both by the type and by an allusion contained in one of them, between 1520 and 1530, or thereabouts. They are part of a satirical controversy, the subject of which is very obscure, between *Nemo* of Wittemberg, and *Nullus* of Leipsic. Though printed, we must suppose, at the two places, the opponents have evidently clubbed for a woodcut to be common to the two title-pages.

In this cut an unfortunate householder stands in an attitude of despair, surrounded by what are as much in our day as in his the doings of *nobody*, as broken crockery, hardware, &c. In the distance his kitchen is visible, in which two nobodies are busy with his meat and wine. A young woman is carrying an infant to the priest to be baptized; and from the way in which the worthy man holds up his finger, we may fear she has just confessed that it is nobody's child. Can any of your readers give any information?

M.

114. *The noblest Object of the Work of Art.*

—Can any of your readers discover the answer to the adjoining riddles which I have met with, though I neither know its author nor answer?—

"The noblest object of the work of art,  
The brightest gem that nature can impart,  
The point essential in the tenant's lease,  
The well-known signal in the time of peace,  
The farmer's comfort when he holds the plough,  
The soldier's duty and the lover's vow,  
The planet seen between the earth and sun,  
The prize that merit never yet hath won,  
The miser's idol and the badge of Jews,  
The wife's ambition and the parson's dues.  
If now your noble spirit can divine,  
A corresponding word for every line,  
By the first letters plainly will be shown,  
An ancient city of no small renown."

A. W. H.

115. *Poulster.*

—Can any one inform me if I am right in supposing that this word, used in the reign of George I. as an addition expressing trade, is the same as our *upholsterer*?

D. X.

*Minor Queries Answered.*

*Reverend Cæsar de Missy.*

—Can you furnish me with any particulars respecting the Rev. Cæsar de Missy? Bishop Middleton, in his work on the Greek article, quotes once or twice some MS. notes of his, now in the British Museum; and a rare edition of the Septuagint (Basil, 1545), now in my possession,

contains his autograph under date Londini, 1745. I have not met with his name in any biographical work, and should therefore be obliged by any information respecting his life and works.

QUIDAM.

[Cæsar de Missy, a learned Prussian divine, was born at Berlin, 1703. Having settled in England, he was appointed in 1762 to be one of the French chaplains to George III., and died 1773. His valuable library, which was sold by Baker and Leigh in 1778, consisted of many books enriched with his MS. notes, some of which were purchased for his Majesty's library, some for the British Museum, and some by Dr. Hunter, who also bought several of his manuscripts. A biographical account of De Missy will be found in Chalmers's *Biographical Dictionary*, under *De Missy* and a list of his works in Watt's *Bibliotheca Britannica*, art. *Missy*.]

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*F. Beaumont and Jeremy Taylor* (Vol. ii., p. 263.).

—"An acre sown with royal seed," &c. Would M. W. kindly say *where* the passage in Beaumont is to be found?

C. P. E.

[The passage occurs in the poem entitled "On the Tombs in Westminster Abbey." See Beaumont and Fletcher's *Works*, vol. ii. p. 709. edit. 1840.]

"*Carve out Dials*."—

"—Carve out dials, quaintly, point by point,  
Thereby to set the minutes, how they run,  
How many make the Hour full, complete;  
How many hours bring about the Day."

Where is the above quotation from? It heads an advertisement of the *Sam Slick Clocks*.

G. CREED.

[It will be found in Shakspeare's *King Henry VI.*, Part III. Act II. Sc. 5.]

*Log Book*.

—What is the origin of *Log Book*?

G. CREED.

[The *Log board* no doubt gave rise to the *Log book*, as being more convenient for preserving a record of the ship's course, winds, and weather. Consult Falconer's *Dictionary of the Marine*.]

*Lord Clydesdale*.

—Would you kindly inform me who was the "Lord Mar. Clydesdale," or "Clidsdale," whose name appears as a commoner of St. Mary's College, Winchester, in 1735; and in other Rolls about that date?

MACKENZIE WALCOTT, M.A.

P.S. May I in your columns beg all Wykehamists to send to me, under care of my publisher, any information concerning their old school?

[James, Marquis of Clydesdale, was afterwards fifth Duke of Hamilton, and second Duke of Brandon. See Douglas' *Peerage of Scotland*, vol. i. pp. 473. 722.]

"*Time is the Stuff of which Life is made*."

—There is a phrase, "Time is the stuff that life is made of," which has been taken for a line of Shakspeare. A reference to Mrs. Clark's *Concordance* shows that that supposition is erroneous. Can any of your readers inform me where the phrase may be found?

H.

[It occurs in Dr. Franklin's *Works*, vol. iii. p. 454., edit. 1806, in the article "The Way to Wealth, as clearly shown in the Preface of an old Pennsylvania Almanack, intitled, Poor Richard Improved." He says, "But dost thou love life, then do not squander time, for that is the stuff life is made of, as Poor Richard says." Franklin may have quoted it from some previous author.]

"*Yet forty Days*" (Jonah iii. 4.)

—"Yet forty days and Nineveh shall be overthrown."—Septuagint (Baxter's edition) "Ἐτι τερεῖς

[Τρεῖς is the common reading of the LXX. as ארבעים of the Hebrew. We know of no variants. J. H. Michaelis' account of the matter is, "Perperam vero LXX. hunc *quadragenarium* dierum numerum in *triduanum* commutarunt."]

*The Empress Helena.*

—Most readers of general history are aware that the parentage of the renowned mother of the still more renowned Constantine has been claimed for two widely different sources,—a British king on the one hand, and an innkeeper of Bithynia on the other. In favour of the former, we have Geoffrey of Monmouth, Carte the English historian, and modern Welsh authors; for the latter, Gibbon and his authorities. The object of the present Query is threefold: 1. Will some one having access to Geoffrey be kind enough to favour me (in the original or a translation) with the exact statement of the chronicler to which Gibbon refers? 2. Are writers of intelligence and credit quite agreed that the tradition which assigns to the wife of Constantius a royal British parentage was "invented in the darkness of monasteries?" 3. Where is the question—one of interest in many ways—fully and satisfactorily discussed?

H.

[The statement will be found in Geoffrey's *British History*, book v. ch. 6.:—"After the decease of Coel, a petty prince of Caercolvin [Colchester], Constantius himself was crowned, and married the daughter of Coel, <sup>[1]</sup> whose name was Helena. She surpassed all the ladies of the country in beauty, as she did all others of the time in her skill in music and the liberal arts. Her father had no other issue to succeed him on the throne; for which reason he was very careful about her education, that she might be better qualified to govern the kingdom. Constantius, therefore, having made her partner of his bed, had a son by her called Constantine." Thus far Geoffrey; and with him agree Baronius, Ussher, Stillingfleet, and Camden. The learned Lipsius' opinion of this tradition, in his letter to Mr. Camden, will be found in his *Epistles*, page 64. The traditions, however, is not mentioned by Gildas, Nennius, or Bede. Our correspondent will find a long discussion on this disputed point in Alban Butler's *Lives of the Saints*, August 18, Art. "S. Helen." See also Tillemont, *Hist. des Empereurs*, t. iv.]

<sup>[1]</sup> This petty king is probably the hero of the old popular ditty:

"Old King Coel,  
Was a merry old soul," &c.

## *Replies.*

### ROYAL LIBRARY.

(Vol. iii., P. 427.; Vol. iv., p. 69.)

[155]

I have delayed contradicting the stories told about the Royal Library in the *Quarterly Review* of last December, and repeated in the *Illustrated Boswell*, and, I am sorry to say, still more gravely and circumstantially reproduced by the Editor of "NOTES AND QUERIES." I have delayed, I say, until I was enabled to satisfy myself more completely as to one of the allegations of *your* Note. I can now venture to assure you that the whole story of the projected sale to Russia is absolutely unfounded; and that the Princess Lieven, whose supposed agency is the gist of the story, never heard a syllable about it, till my inquiry brought it to her notice, and that she has given it the most absolute contradiction. As there never was any such proposition, I need not say that the interference against it attributed to Mr. Heber and Lord Sidmouth is equally unfounded. The real history of the affair is this:—Mr. Nash, the architect, had rendered himself very agreeable to George IV. by his alterations and additions to the Pavilion at Brighton, and he managed to obtain (somewhat irregularly, I believe) the job of altering old Buckingham House, which was originally intended, or at least proposed, to be only an extensive repair and more commodious arrangement of the existing edifice. Under that notion, Mr. Nash had little difficulty in persuading the king that the space occupied by so large a library could not be spared for that purpose, if the house was to be arranged as a *palace* both for private residence and for purposes of state; and as there was a very great jealousy in Parliament of the expense of Buckingham House, he was afraid to propose the erection of an additional building to receive the books. It was then that the scheme was hit on, I know not exactly by whom (but I believe by Mr. Nash), of giving the books to the British Museum. The principal part of the library occupied three large rooms, two oblong and one an octagon. The former were to have been absorbed into the living apartments, and the octagon was to be preserved as a *chapel*, which it was proposed to adorn with the seven *cartoons* of Raphael from Hampton Court. All these, and several other schemes, vanished before Mr. Nash's larger views and increased favour, which led by degrees to the total destruction of the old house,

and the erection of an entirely new palace, which however retains strong evidence of the occasional and piecemeal principle on which it was begun. But in the meanwhile the library was gone. *I know* that some members of the government were very averse to this disposal of the library: they thought, and *strongly represented*, that a royal residence should, not be without a library; and that this particular collection, made especially *ad hoc*, should not have been, on any pretence, and above all on one so occasional and trivial, diverted from its original destination. It is very possible that Mr. Heber may have expressed this opinion; and I think I may say that Lord Sidmouth certainly did so: but, on the other hand, some of the king's advisers were not sorry to see the collection added to the Museum *pro bono publico*; and so the affair concluded,—very unsatisfactorily, as I thought and think, as regards the crown, to whom this library ought to have been an heirloom; and indeed I doubt whether it was not so in point of law. It is likely enough that the gift of the library may have been *partly* prompted by a hope of putting the public in better humour as to the expenses of Buckingham House; but the idea of a *sale to Russia* never, I am sure, entered the head of any of the parties.

C.

## THE "EISELL" CONTROVERSY. (Vol. iv., pp. 64. 135.)

I can easily suppose, after the space you have given to J. S. W. (Vol. iv., p. 64.) to sum up on the long-protracted controversy of the *Eisell* interpretation, that you will scarcely permit it to be renewed. J. S. W.'s judgment, though given with much amenity and fulness, I cannot think satisfactory, as towards its close he evidently sinks into the advocate.

Theobald, a most admirable annotator, has narrowed the controversy very properly, to the consideration whether Hamlet was here proposing possibilities or impossibilities. J. S. W. dwells on the whole of the dialogue between Hamlet and Laertes as a rant; and sinks all the lines and passages that would bring it down to sanity. But this seems to line singularly unjust. Imprimis, Hamlet is not enraged like Laertes, "who hath a dear sister lost," and is a very choleric, impetuous, and arrogant young gentleman. It is this quality which irritates Hamlet, who is otherwise in the whole of this scene in a particularly moralising and philosophic mood, and is by no means "splenetic and rash." Hamlet, a prince, is openly cursed by Laertes: he is even seized by him, and he still only remonstrates. There is anything but rant in what he (Hamlet) says; he uses the most homely phrases; so homely that there is something very like scorn in them:

— "What wilt thou *do* for her?"

is the quietude of contempt for Laertes' insulting rant; and so, if my memory deceive me not, the elder Kean gave it; "*Do* for her" being put in contrast with Laertes' braggadocio *say*. Then come the possibilities:

"Woul't weep, fight, fast, tear thyself,"

(All, be it noted, common lover's tricks),

"Would drink up eisell, eat a crocodile,  
I'll do't."

Now the eating a crocodile is the real difficulty, for that looks like an impossibility but then, no doubt, the crocodile, like all other monstrous things, was in the pharmacopœia of the time, and was considered the most revolting of eatables. Eat a crocodile, does not mean a whole raw one, but such as the alligator mentioned in the shop of Romeo's apothecary, probably preserved in spirits.

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Here we have possibilities put against the rant of Laertes; *the doing* against *the saying*; the quietude of the philosophic prince, against the ranting of the robustious Laertes; things that *could be done*,—for Hamlet ends with "I'll do it." That is, he will weep, fight, fast, tear himself, drink bitterness, and eat monstrosities: and this is his challenge of Laertes to the true testimony of his love, in contrast to his wordy lamentation. But his quick imagination has caught an impetus from its own motion, and he goes on, "Nay, I will even outprate you;" and then follows his superior rant, not uttered with sincere vehemence, but with quiet and philosophic scorn; and he ends with the reproof of Laertes' mouthing; a thing particularly distasteful to him. And now, in accordance with this dignified contempt is his final remonstrance and his exit speech of—

"I lov'd you ever; but it is no matter;  
Let Hercules himself," &c.

We thus see that there is no real rant in Hamlet; he is not outbragging Laertes; but institutes the possible, in contradiction to swagger and mouthing. The interpretation of *eisell* thus becomes a matter of character, and to a great degree would determine an actor's mode of rendering the whole scene. This result I do not see that any of your correspondents have taken notice of; and yet it really is the main thing worth discussing.

This interpretation too has the advantage of coinciding with Shakspeare's perpetual love of contrast; the hot, hasty, wordy Laertes being in strong contrast to the philosophic, meditating, and melancholy young prince; always true to his character, and ever the first in every scene by his own calm dignity. He never rants at all, but rides over his antagonist by his cool reasoning and his own magnificent imagination. The adoption of Theobald and Hickson's interpretation of

the word *eisell* becomes therefore of great importance as indicating the character of Hamlet.

F. G. T.

Many of your readers no doubt feel much indebted to your correspondent for his able summary of the *eisell* controversy; an example which it is to be hoped will be followed in other cases. It has induced me to collect a few passages for the purpose of showing that Shakspeare was accustomed to make use of what may be termed *localisms*, which were frequently as occult as in the instance of the *eisell*; and that he was especially fond of establishing himself with the children of his brain in the particular country by means of allusion to the neighbouring seas and rivers. What appropriate signs are the Centaur and the Phoenix for the city of Ephesus, the scene of the *Comedy of Errors*! The Italian, Iachimo, speaks of—

"— lips as common as the stairs  
That mount the capitol."

And Petruccio alludes to the bursting of "a chestnut in a farmer's fire," an incident probably of common occurrence in the sunny south. In *Hamlet*, with which we are chiefly concerned, the king "gulps his draughts of *Rhenish* down;" and the grave-digger talks of a flagon of *Rhenish* having been poured by the jester upon his head, the wine with which Denmark would naturally be supplied. His majesty inquires:

"Where are the *Switzers*? let them guard the door."

And the student Horatio is judiciously placed at the university of Wittenburg. Constant mention is made in *The Merchant of Venice* of the Rialto; and Portia, not unmindful of the remarkable position of the city, thus directs Balthazar:

"Bring them, I pray thee, with imagin'd speed  
Unto the tranect, to the common ferry  
Which trades to Venice."

What a fine Hebraism (Hazlitt remarks) is that of Shylock, where he declares, that he would not have given his ring "for a whole wilderness of monkeys!" And so, if the subjoined passage in *Othello* relates to the ceremony of the Doge's union with the sea, may we not exclaim "What an admirable Venetianism!"

"I would not my unhoused free condition  
Put into circumscription and confine  
For the sea's worth."

The Moor has not travelled far to find the following simile:

"Like to the Pontick sea,  
Whose icy current and compulsive course  
Ne'er feels retiring ebb, but keeps due on  
To the Propontick and the Hellespont."

Petruccio asserts in respect to Catherine:

"— Were she as rough  
As are the swelling Adriatic waves,  
I come to wive it wealthily in Padua."

In the Roman plays the Tiber is repeatedly noticed. The Thames occurs in *Merry Wives of Windsor*, and others. And in the Egyptian scenes of *Antony and Cleopatra*, the Nile is several times introduced.

"Master Brook [says Falstaff], I will be thrown into Etna, as I have been into Thames, ere I will leave her thus."

Antony exclaims:

"Let Rome in Tiber melt!"

while Cleopatra gives utterance to the same sentiment:

"Melt Egypt into Nile! And kindly creatures  
Turn all to serpents!"

In the last two passages it may be observed, that the hyperbolic treatment of the two rivers bears some analogy to that of the *eisell*; and it may also be pointed out, that although one of your correspondents has rashly maintained that the word cannot mean a river because the definite article is omitted before it, Thames, Tiber, and Nile here occur without. Upon the whole it must appear that there is some reason for adopting the motto:

"Flow on, thou shining river."

T.

*Eisell* will, I think, if examples from our old writers decide, be at least acknowledged to mean in Shakspeare what we now (improperly?) call vinegar, and not any river. In *The Golden Letanye of the Lyf and Passion of our Lorde Jesu Criste*, edited from a MS. (No. 546.) in the library at Lambeth, by Mr. Maskell, *Monumenta Ritualia*, ii. 252., comes this entreaty:—



"For thi thirste and tastyng of gall and *eysyl*, graunte us to tast the swetnes of thi spirite; and have mercy on us."

All through the sixteenth century, and ages before, *eisell* was not only a housewife's word, but in every one's mouth—in the poet's as he sang, the preacher's as he preached, and the people's while they prayed. Surely, for this very reason, if Shakspeare meant Hamlet to rant about a river, the bard would never have made the king choose, before all others, that very one which bore the same name with the then commonest word in our tongue: a tiny stream, moreover, which, if hardly ever spoken of in these days of geographical knowledge, must have been much less known then to Englishmen.

DA. ROCK.

Buckland, Faringdon.

Your correspondent J. S. W. well deserves the thanks of all those of your readers who have taken an interest in the discussion on the meaning of *eisell* in *Hamlet*, for the able manner in which he has summed up the evidence put forward by the counsel on both sides. Perhaps he is correct in his conclusion, that, of twelve good men and true, nine would give their verdict for *eisell* being "a river;" while but three would favour the "bitter potion." Nevertheless, I must say, I think the balance yet hangs pretty even, and I rather incline myself to the latter opinion, for these reasons:

1. There is no objection whatever, even in the judgment of its enemies, against *eisell* meaning "a bitter potion," except that they *prefer* the river as more to their taste; for the objection of MR. CAUSTON I conceive to have no weight at all, that "to drink up" can only be applied "to a definite quantity;" surely it may also mean, and very naturally, to drink "without stint." And *eisell* need not be taken as meaning nothing more than "vinegar;" it may be a potion or medicament of extreme bitterness, as in the 111th sonnet, and in Lydgate's *Troy Boke* quoted by MR. SINGER, such, that while it would be possible to sip or drink it in small quantities, or diluted, yet to swallow a quantity at a draught would be almost beyond endurance; and hence, I submit, the appropriateness of "drink up."

2. There is this objection against *eisell* meaning a river,—Would the poet who took a world-wide illustration from *Ossa*, refer in the same passage to an obscure local river for another illustration? Moreover it does not appear to be sufficient to find any mere river, whose name resembles the word in question, without showing also that there is a propriety in Hamlet's alluding, to that particular river, either on account of its volume of water, its rapid flow, &c., or from its being in sight at the time he spoke, or near at hand.

Can any of your readers, who have Shakspeare more at their fingers' ends than myself, instance any *exact parallel* of this allusion of his to *local* scenery, which, being necessarily obscure, must more or less mar the universality, if I may so speak, of his dramas. Could such instances be pointed out (which I do not deny) or at least any one exactly parallel instance, it would go far towards reconciling myself at least to the notion that *eisell* is the river Essel.

H. C. K.

— Rectory, Hereford, July 28.

## LORD MAYOR NOT A PRIVY COUNCILLOR. (Vol. iv., pp. 9. 137.)

I will not attempt to follow all the statements of L. M., because some of them are totally beside the question, and others contradict each other. I shall only observe that he totally mistakes *my* argument when he says, as if in reply to me, that *it is not necessary to have the courtesy title of lord to be a privy councillor*. No one ever said any such thing. What I said was this, that the Mayor of London, like those of Dublin and York, had the courtesy title of *lord*, and that this title of *lord* brought with it the other courtesy designation of *right honorable*, which latter being *also* (but not *likewise*) the designation of privy councillors, had, as I suppose, occasioned the error now predicated of the Mayor of London being a privy councillor, which, I repeat, he is no more than any Lord John or Lady Jane, who have also the title of Right Honorable.

L. M., however, states as a matter of fact, that "the Lord Mayor is always *summoned to council* on the accession of a new sovereign." Now I assert, and I think have proved in my former note, that the Lord Mayor never was so *summoned to council*. I now add that he never has on any occasion entered the *council chamber*, that he has never taken the oath nor performed any act of a privy councillor, and that in short there is not the smallest doubt with any one who knows anything about the Privy Council, that the *Lord Mayor of London* no more belongs to it than the *Lord Mayors of York or Dublin*, or the *Lord Provost of Edinburgh*, all of whom are equally styled Right Honorable, which title, I repeat, is the sole and silly pretence of this new-fangled hypothesis.

C.

"HOUSE OF YVERY."  
(Vol. iv., pp. 101. 136.)

Observing the imperfect knowledge which Lowndes and your correspondents apparently have of the work called Anderson's *House of Yvery*, I send you a few Notes to clear up some points.

It may be said there were two editions of this work; one containing the censorious comments of (I presume) Lord Egmont on the degraded state of the peerage; the second, that in which those comments were cancelled. To the first, no printer's name appeared in the title-page; to the second is the name of "H. Woodfall, jun."

Lowndes has entirely mistaken the origin of the different paging in vol. i. The fact is, the original edition of the Introduction contained 41 pages of text, but the cancels reduced that number to 37; which p. 37., as Lowndes correctly remarks, is in the second edition misprinted 29. I possess both copies, with and without the cancels. By Lowndes we are led to believe that only p. xxxvii. was destroyed; but in truth they are p. xvi., and parts of pp. xv. and xvii., and nearly the whole of pp. xxxv.-vi., containing the anecdotes of the tailor's son and the apothecary's brother-in-law being sent, or intended to be sent, to foreign courts, as ambassadors from England. Another cancel occurs in vol. ii., of nearly the whole of pp. 444-5-6, which occasions Lowndes to say that pp. 446-7 are missing. The duplicate pages 453 to 460 are peculiar to the second edition only. One of my copies contains two additional plates, one of Wardour Castle, the other of Acton Burnell, evidently engraved for the work. The map of the baronies of Duhallow, &c., is only in one copy, viz. the original edition. Unfortunately, this original edition wants all the portraits of Faber, but it has the tomb of Richard Percival of 1190, beginning "Orate," as in Lowndes. It contains also a duplicate portrait of Sir Philip Percival, engraved by Toms in 1738 (who also engraved the Wardour and Acton Burnell Castles); and this duplicate is also in the other copy.

Were I to form any judgment when this work was commenced, I should say about 1738, and that all the engravings for it were done by Toms; and the first edition was printed in 1742, without any printer's name, and that some copies were so bound up. The other copies remained in sheets until the next year, when Faber was employed to engrave the portraits, and till 1744 or 1747; 1747 being the latest date of Faber's plates. There is some curious information in these volumes, and I would recommend your readers to observe how much the conduct of the Catholics of Ireland, recorded in vol. ii. p. 271., resembles that of the Catholics of the present day.

P.

ON "RACK" IN THE TEMPEST.  
(Vol. iv., pp. 37. 121.)

I think A. E. B. has not understood MR. HICKSON'S argument in reference to this word. Perhaps the latter may not have expressed himself very clearly; and not having by me his original paper on the subject, I cannot cite his exact words; but his argument I take to be to this effect:—In construction of the passage there is a double comparison, which, though perfectly clear to the intelligent reader, causes some confusion when a doubt is first raised as to the meaning of the word, and which can be cleared up only by a thorough analysis. "The cloud-capp'd towers," &c., are first compared with "the baseless fabric of this vision," *like which* they "shall dissolve," and afterwards with "this insubstantial pageant," *like which (having "faded")* they shall "leave not a rack behind." A given object can be said to "leave behind" only that which was originally of its elements, and for this reason only a general term such as *wreck* or *vestige* will accord with the construction of the passage.

I am sorry to find that any one should misquote Shakspeare for the purpose of obtaining a temporary triumph: probably, however, in the instance I am about to cite, A. E. B. has really fallen into the common error of regarding two similes as one. He says, giving the substance of Shakspeare's passage, "the globe itself shall dissolve, and, like this vision, leave not a wreck behind." What Shakspeare in substance *does* say is, "The globe itself, *like this vision*, shall dissolve, and, *like this faded pageant*, shall leave not a rack behind." A. E. B.'s question, therefore, "in what was the resemblance to the vision to consist, if not in melting, like it, into thin air?" is thus answered: The resemblance *does* consist in *dissolving*, or "melting" away.

My object in making these remarks is not to express an opinion on one side or the other, but to draw the attention of your readers to the real question at issue. I therefore say nothing as to whether Shakspeare may or may not have had a prevision of the nebular theory; though I cannot see that this would be in the least affected by our decision as to the meaning of this word, since the *wrack* or *wreck* of the world might well be represented by the "vapour" for which A. E. B. contends. As, however, this gentleman says such is its meaning "beyond all doubt," (a rather dogmatic way of settling the question, by the way, seeing that a doubt had been thrown upon it in the very paper he has engaged himself to answer,) I should like to be informed if there is any authority for the use of the word in Shakspeare, or his cotemporaries, as *mere* "haze" or "vapour." I have generally understood it to mean a *particular* description of cloud, or, as some say, more properly, the course of the clouds in motion.

In fine, as Prospero did undoubtedly point to the dissolution of the globe and all that it contained, it is quite clear that it could in such case leave neither "cloud" nor "vapour," nor anything else behind it. The simple question then remains: Is the word *rack*, as elsewhere used

Dawlish, Aug. 16. 1851.

*Wolken Zug*, English Term corresponding to.

—Coleridge (*Death of Wallenstein*, Act V. Sc. 1.) gives the lines—

"Fast fly the clouds, the sickle of the moon  
Struggling, darts snatches of uncertain light."

as a translation of

"—— schnell geht  
Der Wolken Zug; die Mondessichel wankt  
Und durch die Nacht zuckt ungewisse Helle."

In a note on this passage he says:

"The words *wanken* and *schweben* are not easily translated. The English words by which we attempt to render them are either vulgar or pedantic, or not of sufficiently general application. So 'der Wolken Zug,' the draft, the procession of clouds, the masses of the clouds sweep onward in swift *stream*."

On reading this, it struck me that the English word *rack* exactly expresses the meaning of "der Wolken Zug."

Malone, in his note on the *Tempest*, Act IV. Sc. 1., says:

"*Rack* is generally used for a *body of clouds*, or rather for *the course of clouds in motion*."

I add a few instances of the use of this word, many of which are collected in the note I have referred to.

In *Antony and Cleopatra*—

"That which is now a horse, even with a thought  
The *rack* dislimns."

In Fletcher's *Faithful Shepherdess*—

"shall I stray  
In the middle air, and stay  
The sailing *rack*."

In Dryden's tenth *Æneid*—

"the doubtful *rack* of heaven  
Stands without motion."

The term *scud*, used by sailors, seems to express the same idea.

X. Z.

## RICHARD ROLLE OF HAMPOLE. (Vol. iv., pp. 49. 116.)

The productions of the writer known by the name of the Hermit of Hampole have been hitherto much neglected: they afford copious illustrations of ancient manners, and are very valuable in a philological point of view. I would especially name the *Speculum Vitæ*, or *Mirroure of Life*, of which I possess two MSS. in entirely distinct dialects.

Your Cambridge correspondent has shown that the Metrical Sermons contain interesting passages also illustrative of manners and as the extracts he has made have given occasion to some glossarial Queries from an Oxford correspondent, J. E., should they not be more satisfactorily answered by C. H., to whom they are addressed, perhaps the following attempt to resolve them may not be unacceptable.

1. By the *devenisch* most probably the *Danish* is meant, which we find elsewhere written *Deniske*, *Daniske*, and *Danske*.

2. *Guystroun* should be *quystroun*, which is used by Chaucer in the *Romaunt of the Rose*, and signifies a *scullion*, as is evident from this passage. It is from the O. Fr. *quistron* or *cuistron*. Thus in K. Alisaunder (Weber's *Metr. Rom.*), v. 2511.:

"Ther n'as knave no *quistron*  
That he no hadde gôd waryson."

3. By *Chaunsemlees* we may probably understand *schoon-semeles*, signifying, no doubt, *sandals*.

4. "Hir chere was ay *semänd* sori," which your correspondent says is "an expression very strange to English verse," is nothing more than the old form of *seeming*: her cheer was ever sorrowful or *sad-seeming*. The termination *and* or *ande*, as well as *inde*, was formerly used where we now have *ing*. Examples are numerous of this form; as *semänd* and *semynd*, *spekänd*, *strikinde*, &c. &c.

In Gawin Douglas, *Eneados*, we have *glaidsembländ* for an appearance of joy or gladness, a *cheerful countenance*; and in b. ii. v. 159.:

"As that drery unarmyt wicht was sted  
And with *eine*  
[8] blent about *semyn ful red*."

[9] Your correspondent's extract has *ane*; but *eyes* are evidently meant.

There are other words which appear in an uncommon form in these extracts, for instance, *telid* and *telith*, *hirched* and *hirching*; and the following plural form I do not recollect to have observed elsewhere:

"For ser deyntes and many *mes*  
Make men falle in many *sicknes*."

In the last line of the first page, *Salhanas* should be *Sathanas*:

"And so slew Jesu Sathanas,"

reminding us of the tradition mentioned by DR. RIMBAULT, "the Devil died when Christ *suffered*," not when he was *born*.

S. W. Singer.

Mickleham, Aug. 18. 1851.

### *Replies to Minor Queries.*

*Lady Flora Hastings' Bequest* (Vol. iii., pp. 443. 522.; Vol. iv., pp. 44. 92. 108.).

—ERZA regrets extremely the mistake she has made with regard to the above poem. The person from whom, and the circumstances under which she received it, all tended to confirm her in her error till the last moment—with which, if the authoress of this beautiful poem were acquainted, ERZA is sure she would be forgiven.

[To these regrets on the part of ERZA we have to add the expression of our own that our columns should have been made the medium of a statement which it is obvious originated in error. We regret also that, after the contradictions given to the first statement, ERZA should, without a positive knowledge of the real facts of the case, have reiterated in such strong terms the claims of Lady Flora Hastings to the authorship of a poem which it is now quite clear is really the production of Miss Barber.]

"*The Right Divine of Kings to govern wrong*" (Vol. iv., p. 125).

—I cannot concur in MR. CROSSLEY'S conjecture that the *marks of quotation* affixed to this line in the eighteenth book of the *Dunciad* may have been a mere *error of the press*; because, in the first place, I do not find that the *Dunciad* is more negligently printed than other works of the day. I should say rather less so; but (which is more important) any one who will look at the successive editions will, I think, be satisfied that the *remarkable typography* of the line, carefully reproduced in *all*, could not be accidental. This matter is less trifling than it at first sight may seem, because there are several lines in Pope's works similarly marked as quotations, on which questions have arisen; and my belief is that everything so marked will turn out to have really been a *quotation*, though in this case, and in that other,

"No Lord's anointed but a Russian bear,"

we have, as yet, failed to find the original.

C.

*Fairlight Church* (Vol. iv., p. 57.).

—The old church was Early English; the original windows were lancet-shaped. It was built, like all the adjoining churches, of stone; but it had been repaired with brick, and the roof of the tower had been covered with tiles instead of shingles. The earliest brick building in Sussex, after the Roman period, is Herstmonceux Castle, built by Sir Roger de Fynes, treasurer of the household to Henry VI.

W. D. COOPER

*Dogmatism and Puppyism* (Vol. iv, p. 102).

—The quotation your correspondent writes about to be found in MR. DOUGLAS JERROLD'S *A Man Made of Money*, p. 252.:

"'Robert, my dear,' said Jenny, with the deferential air of a scholar, 'Robert, what did Mr. Carraways mean when he said he hated dog—dogmatism?' Topps was puzzled. 'Robert, my dear,' Jenny urged, 'what—what in the world is dogmatism?' Now it was the weakness of Topps, never to confess ignorance of anything soever to his wife. 'A man should never do it,' Topps had been known in convivial seasons to declare; 'it makes 'em conceited.' Whereupon Topps prepared himself, as was his wont, to make solemn, satisfying, answer. Taking off his hat, and smoothing the wrinkles of his brow, Topps said, 'Humph! what is dogmatism? Why, it is this, of course: dogmatism is puppyism come to its full growth.'"

E. D. STEANE JACKSON.

Saffron Walden, Aug. 10.

*Was Stella Swift's Sister?* (Vol. iii., p. 450.; Vol. iv., p. 110.).

[161] —That Swift was the son of Sir William Temple seems to have been completely disproved by Mason. Swift was born in Dublin, 30th November, 1667, in the house of his uncle Godwin Swift, who, after the death of his younger brother, Jonathan, in the preceding April, took charge of his widow. Sir William Temple appears from his letters to have been abroad in a public capacity from 1665 to 1670. If therefore, there existed such consanguinity between Swift and Stella as to be a bar to their marriage, it must have arisen in some other way. Swift says that Stella "was born at Richmond in Surrey, on 13th March, 1681; her father being the younger brother of a good family in Nottinghamshire [Qy. Sir Wm. Temple? Sheen, where he resided, was close by], her mother of a lower degree." There can be little doubt that she was illegitimate. The question arises, who was her mother? On this point the Richmond registry might perhaps throw some light. *Has it ever been searched?* In order that the supposed consanguinity should have existed, her mother must have been either Swift's mother, Abigail Swift (*née* Erick) of Leicestershire, or (what seems more probable) an illegitimate half-sister of Swift. It has been surmised, however, that an impediment to Swift's marriage of an entirely different nature from consanguinity may have existed; or that, feeling himself to be labouring under an hereditary disease, he may have been unwilling to propagate it. I am much inclined to think that the objection to the marriage of Swift and Stella, which certainly must have existed, was of this last description; and that it would have been equally strong the case of any other female. However this may be, I believe that full credit may be given to what Swift has stated respecting the perfect purity of his intercourse with Stella.

"I knew her from six years old, and had some share in her education, by directing what books she should read, and perpetually instructing her in the principles of honour and virtue, from which she never swerved in any one action or moment of her life."—Swift's *Works*, vol ix. p. 489. (*citante* Mason).

E. H. D. D.

*Charles Lamb's Epitaph* (Vol. iii., pp. 322. 459.).

—It has been suggested to me by a lady who was an intimate friend of Lamb's, that Mr. Justice Talfourd was the author of this epitaph. The observation, however, was made without, I believe, any *certain* knowledge on the subject.

COWGILL.

*Meaning of Carnaby* (Vol. iii., p. 495.).

—ARUN inquires as to the meaning of Carnaby as the name of a street. Carnaby is a surname probably deriving from the parish of Carnaby in Yorkshire. It has become a Christian name in the family of — Haggerston, Bart., since the marriage of an heiress of Carnaby's into that family.

Streets are often called after proper names.

†

*Scandinavian Mythology* (Vol. ii, p. 141.).

—Your correspondent T. J. has called attention to the tradition-falsifying assertion of Mr. G. Pigott, that the custom with which the Scandinavians were long reproached, of drinking out of the skulls of their enemies, has no other foundation than a blunder of Olaus Wormius in translating a passage in the death-song of Regner Lodbrog.

The following extracts from the curious and learned work of Bartholinus, *De Causis Contemptæ a Danis Adhuc Gentilibus Mortis*, will, I think, show that the subject deserves further inquiry before we consent to place this ancient historical tradition in the category of vulgar errors. Speaking of the banquets of the beatified heroes in Valhalla, Bartholinus says:

"Neque tamen ex communi animalium cornu elaborata pocula in Valhalla viserentur; sacratoria desiderabantur ex cæsurum craniis inimicorum confecta, quæ apud Danos

vel ex Daniâ oriundos, alias quoque gentes, in summo erant pretio."—Lib. ii. cap. xii. p. 555.

In proof of this assertion he quotes the following authors; Herodotus (lib. iv. cap. 65.) and Plato (Euthydemus), who attribute this custom to the Scythians. Aristotle is supposed to allude to it, *De Repub.* lib. vii. cap. 2. In the *Historia Miscellanea*, lib. vi., it is mentioned as a custom of the Scordisci; and similar customs are recorded of the Panebi by Nicolaus Damascenus, of the Essedones by Solinus and Mela, of the Boii by Livy (lib. iii. cap. 24.), of the Celts by Silius Italicus (lib. ii.), of the Langobards by Paulus Diaconus (lib. i. cap. 27.). The last-mentioned author informs us that these skull cups were called "scalæ;" upon which Bartholinus remarks—

"Unde genus, undeque morem ejusmodi conficiendarum paterarum unde etiam nomen *scalæ* iis inditum, ex septentrione nempe traxerunt Langobardi manifestum facient Vaulundar qvidu.

"Enn pœr skalar  
&c. &c.  
h. e.  
Crania autem illa  
Quæ pericraniis suberant  
Argento obduxit et  
Nidado tradidit."

W. B. R.

*Scandal against Queen Elizabeth* (Vol. iii., pp. 225. 285. 393.).

—I do not recollect that either of your correspondents on this subject has brought forward the aspersion upon Queen Elizabeth's fair fame in precisely the same form in which the Jesuit Sanders places it in the following passage:—

"Hâc Ecclesiæ contra ipsam sententiâ, et Catholicorum novis incrementis quotidianis, non mediocriter offensa Elizabetha, convocatis ordinibus, leges valde iracundas et cruentas contra veteris fidei cultores promulgat: quibus primum cavetur, *ne quis Elizabetham hæreticam, schismaticam, infidelem, usurpatricemve, sub pœnâ capitis vocet.* Item. *Ne quis aliam quamcunque certam personam nominet, cui regnum vel in vitâ, vel post mortem ipsius, deberi dicatur, exceptâ Elizabethæ naturali prole.* Ea enim sunt ipsa decreti verba. In eam enim homines vel adulationem vel necessitatem ita perduxit hæresis, ut quod illud nobilissimum regnum illegitimæ illius regis sui proli ægre unquam concessit, nunc *naturali*, id est, *spuriæ*, soboli reginæ in cujus sexu fornicationis peccatum est fœdius, non denegarint: pariter et reipublicæ, ex proximi successoris ignoratione, extremum periculum, et Elizabethæ incontinentiam prodentes."—Nicolai Sanderi *Hist. Schism. Angl.* lib. iii. § Novæ leges latae in Catholicos, ann. 1571, ed. 8vo. Col. Agr. 1628, p. 299.

To some of your readers this passage may seem to indicate that the use of the equivocal word *naturali* may have given colour, not to say occasion, to the whole scandal against Queen Elizabeth. By many, I apprehend, it will be acknowledged that *spuriæ* is not the only, if an allowable, interpretation.

J. SANSOM.

Oxford, July 22. 1851.

*Meaning of "Deal"* (Vol. iv., p. 88.).

—I think the following may help to throw a little light upon the use of the word *deal* as meaning *divide*. I was in Wensleydale about a month ago; and on inquiring where the boundary between the North and West Ridings of Yorkshire ran, was told, "On the top of Penhill, where God's water deals" (*i. e.* the rain divides). I may further add, on my own knowledge, that in the north-west corner of Suffolk, where the country is almost entirely open, the boundaries of the different parishes are marked by earthen mounds, from three to six feet high, which are known in the neighbourhood as *dools* the word being probably derived from the same root. I have been told, however, that it should be spelled *duals*, and that the derivation of it was from the Latin *duo* as marking two parishes; but I am sure that it is always pronounced by the country-people at a monosyllable, and therefore the chances are in favour of the former derivation being the right one.

*A propos* to Suffolk, another of your correspondents (Vol. iv., p. 55) lately mentioned the fashion the people there have of leaving out the *ve* in the middle of the names of places. In this I can bear him witness also; but I do not think it is confined to those letters only: *e. g.* Eriswell, pronounced *Asel*; Wymondham (in Norfolk) *Wyndham*, &c. Among those names of places in which the *ve* is left out, your correspondent has omitted Elveden (commonly, though erroneously, *Elvedon*), which is always called and often spelled *Elden*.

A. N.

"*The Worm in the Bud*," &c. (Vol. iv., p. 86.).

—This quotation is from Cowper's lines appended to the Bill of Mortality for the parish of All Saints, Northampton, for 1787:

"Read, ye that run, the awful truth  
With which I charge my page;  
A worm is in the bud of youth,  
And at the root of age."

I know not with whom the idea originated. The imagery is frequently used by Shakspeare, but with him never indicates disease or death.

I can call to mind no similar expression in the classics.

H. E. H.

*Moore's Almanack* (Vol. iv., p. 74.).

—Your correspondent FRANCIS is in error as to the MSS. and correspondence of Henry Andrews being in the possession of his son, Mr. Wm. Henry Andrews. Mr. W. H. Andrews some time ago sold to me the whole of his father's MSS. correspondence, astronomical and astrological calculations, with a mass of very curious letters from persons desirous of having their "nativities cast." I have also some copies of Andrews' portrait, one of which shall be much at your service.

Moore's *Almanack* was known by that name long before Andrews had any connection with it, but he was for upwards of forty years its compiler for the Company of Stationers, whose liberal (?) treatment of Andrews may be collected from the following postscript to a letter addressed to me by his son:—

"My father's calculations, &c., for Moore's *Almanack*, continued during a period of forty-three years; and although through his great talent and management he increased the sale of that work from 100,000 to 500,000, yet, strange to say, all he received for his services was 25*l.* per ann.!! Yet I never heard him murmur even once about it; such was his delight in pursuing his favourite studies, that his anxiety about remuneration was out of the question. Sir Richard Phillips, who at times visited him at Royston, once met him in London, and endeavoured to persuade him to go with him to Stationers' Hall, and he would get him 100*l.*; but he declined going, saying that he was satisfied."

Andrews was also computer to the Board of Longitude, and Maskelyne's *Letters* evidence the value and correctness of his calculations.

The only materials left by Andrews for a memoir of his life I believe I possess, and some day I may find leisure to put them into order for publication.

ROBT. COLE.

*Scurvy Ale.*

—The Query (Vol. iv., p. 68.) "What was scurvy ale?" may perhaps be answered by an extract from a little work, *The Polar Sea and Regions*, published by Oliver and Boyd, Edinburgh. In the account of Baffin's voyage, in which he discovered the bay called after him Baffin's Bay, we are told that—

"Finding the health of his crew rather declining, he sailed across to Greenland, where an abundance of *scurvy grass boiled in beer* quickly restored them; and the Lord then sent them a speedy and good passage homeward."

Johnson explains scurvy-grass as spoonwort.

W. FRASER.

*Siege of Londonderry* (Vol. iv., p. 87.).

—Will you have the goodness to inform your correspondent that I have a pamphlet, printed soon after the famous siege was over, giving a particular account of it, though it altogether omits mentioning the name of an ancestor of mine who distinguished himself in the relief of that place. I shall be happy to afford E. A. any information or assistance he may require.

B. G.

*Salting the Bodies of the Dead* (Vol. iv., p. 6.),

about which MR. McCABE asks, is a very old custom in England. Matt. Paris, in his description of Abbot William's funeral at St. Albans, A.D. 1235, tells us how—

"Corpus apertum est. &c. Et quicquid in corpore repertum est, in quadam cuna repositum est, sale conspersum. Et in cœmiterio, est humatum. Corpus autem interius, aceto lotum et imbutum et multo sale respersum et resutum. Et hoc sic factum est circumspecte et prudenter, ne corpus per triduum et amplius reservandum, tetrum

aliquem odorem olfacientibus generaret et corpus tumulandum, contrectantibus aliquid offendiculum praesentaret."—*Vitæ S. Albani Abbatum*, p. 87. ed. Wats, Paris, 1644.

DA. ROCK.

Buckland, July 24. 1851.

[163]

In the 86th and two following sections of the Second Book of Herodotus is the description of the ancient Egyptian methods of preserving the bodies of the dead. These were more or less embalmed with aromatic spices, according to the condition of the person, and then corned with saltpetre (λίτρον, *nitre*) for seventy days; strictly, *salted*. Is it possible that the early Christians, in adopting this practice, may have been influenced by that very obscure passage, Mark ix. 49.: "Every one shall be *salted* with fire?"

ALFRED GATTY.

The custom of placing a plate of salt on the body of the dead is very general in Wales. I remember, when a child, inquiring the reason of the practice, and being told by an old woman that it was to prevent the body from swelling. My remark, that *any* weight might answer the same purpose, was met by the reply; "there's no weight so heavy as salt gets when it is on the dead." This proves that some feeling of superstition mingles with the custom. Has not the use of salt in baptism, amongst the Italians &c., come allusion to the banishment of the evil spirit?

SELEUCUS.

*The Word "Repudiate"* (Vol. iv., p. 54.).

—That the use of the word *repudiate*, in the sense of refuse, repel, reject, abandon, disown, cast off, is by no means modern; and that such phrases as "I repudiate the idea," "I repudiate the sentiment," "I repudiate the proposal," are strictly correct, is evident from the use of the word by "standard classical authors" in the original language from which it has come down to us. Sallust, for instance, in his *History of Catiline's Conspiracy*, says that Lentulus advised him to seek assistance everywhere, even amongst the dregs of the populace; asking him at the same time, "Why, since the senate had already adjudged him to be an enemy to the republic, he should *repudiate the slaves?*" i. e., refuse to enrol them in his levies.

"Cum ab senatu hostis judicatus sit, quo consilio *servitia repudiet?*"—*Sall. Cat.* 44.

Cicero, in his Offices, in opposition to the opinion of the peripatetic school, that anger is implanted in us by nature for useful ends, lays it down as a principle, that "on all occasions *anger ought to be repudiated;*" that is, "cast out of the mind," and says that "it is to be wished that persons who are at the head of the state should be like the laws, which inflict punishment not in anger but in justice."

"*Illa* (iracundia) vero omnibus in rebus *repudianda est.*"—*Cic. de Off.* I. xxv. 13.

Cicero knew nothing of the Christian grace of "being angry and sinning, not;" he knew nothing of the severity of love. In another place he tells us that on one occasion Themistocles declared in the Athenian assembly, that he had a plan to propose which would be of great advantage to the state, but ought not to be made public. He was willing, however, to communicate it to any one person whom they might select. Aristides, rightly named the Just, being the person selected, Themistocles disclosed his plan to him: which was, secretly to set fire to the Lacedæmonian fleet in the dockyard of Gytheum, by which means they would effectually crush the power of the Lacedæmonians. Aristides returned to the assembly, and at once declared that Themistocles' plan was certainly very advantageous, but by no means honourable; whereupon the Athenians, rightly considering that what was not attended with honour, could not be attended even with advantage in reality, without hearing another word, "*repudiated the whole affair;*" that is, utterly rejected the proposal.

"Itaque Athenienses, quod honestum non esset, id ne utile quidem putaverunt; *totamque eam rem*, quam ne audierant quidem, auctore Aristide, *repudiaverunt.*"—*Cic. de Off.* III. xi. 12.

In a third place, he relates that some persons forged a will of one Minucius Basilus, who had died in Greece; and, in order that they might the more easily obtain their end, put down Marcus Crassus and Quintus Hortensius, two of the most influential men in Rome at that time, as co-legatees with themselves, who although they suspected the will to be forged, yet did not *repudiate the little legacy* coming to them through other persons' fraud, because forsooth they were not privy to the actual commission of the forgery.

"Qui cum illud falsum esse suspicarentur, sibi autem nullius essent conscii culpæ, alieni facinoris *munusculum non repudiaverunt.*"—*Cic. de Off.* III. xviii. 4.

A little further research might easily multiply instances, but I think these are quite sufficient to prove that we moderns are but following the ancients in using the word *repudiate* without reference to any *obligation* expressed or implied.

F. F. F.



—Your correspondent H. C. K. has dealt, I fear, somewhat too harshly with "repudiate." Surely "repudiare" is "to reject what one is ashamed of, scorns, or disdains." Two instances immediately suggest themselves in *Cicer. pro Plancio*, 18 (44). 20 (50). In the former—

"Respuerent aures, nemo agnosceret, repudiarent,"

perhaps the word is a gloss upon "respuerunt." The latter, however, is unexceptionable:

"Nunquam enim fere nobilitas, integra præsertim atque innocens, a Populo Romano supplex repudiata fuit."

Why then should "repudiate" necessarily imply the notion of "obligation?" and why should I, if I "repudiate" the criticism of H. C. K., be held to "talk nonsense?"

May I be allowed room for a couple of Queries? 1. Is our modern usage of "ringlet" found before the time of Milton? 2. What is the earliest authority for "outburst?"

CHARLES THIRIOLD.

Cambridge, July 29. 1851.

*On the Letter "v"* (Vol. iv., p. 55.).

—I have read with pleasure the paragraphs in your "NOTES AND QUERIES" on "the letter *v*," and beg space for a further notice, with an especial reference to the patronymic of *Ray* or *Wray*. One family uses the motto, "Juste et *Vrai*," whose name is *Wray*; and another the same motto, whose name is *Ray*. And it will be remembered that John Ray, the naturalist, changed the orthography of his name from *Wray* to *Ray*, as he concluded it had been formerly written; and in one of the letters published by the Ray Society, <sup>[9]</sup> allusion is made to the adjective or substantive *vrai*, as if that distinguished philosopher and divine had either derived his name thence, or it had the same signification as that French word. Are we then to take this as an instance of the silent *v* or *double u* or *v*; and as any proof that families writing their names *Wray* and *Ray* were originally of one patronymic and one common root, and that presumptively Norman?

<sup>[9]</sup> Vide the *Correspondence of John Ray*. Edited by Edwin Lankester, M.D. London, 1848, pp. 65, 66.

Under a separate heading, perhaps you will also indulge me with a Query as to the coat of arms, under the portrait by Bathon, 1760, after W. Hibbart, of Joannes Rajus, A.M., prefixed to Dr. Derham's *Life of John Ray*, published by George Scott, M.A. and F.R.S.: London, 1760. The shield is, gules, on a fesse, between three crescents, three cross crosslets. Is it inferable that that coat was ever borne by patent or admissible prescriptive right, by any of his ancestors? Several families in the north of England, whence his father came, also have registered in respectable armories crescents against their names. The poor origin of John Ray is obviated, in some degree, by what is said in a Life of him, published in *The Portrait Gallery of British Worthies*, by Charles Knight. I suppose he himself used the armorials in question, and was related to the family of nearly the same name, bearing crescents, viz. Reay.

The glasses of some of your correspondents may assist one more shortsighted than themselves.

H. W. G. R., Presbyter,  
and Member of the Ray Society.

1. Mead Place, Derby, Aug. 2. 1851.

I beg leave to correct a remark of W. S. W\*\*\*. as to *Tiverton*, Devon, which was never pronounced *Terton*; it is Twiverton, near Bath, which is pronounced *Twerton*.

S. S.

*"Whig" and "Tory"* (Vol. iv., p. 57.).

—The name "Whig" is derived from the Celtic *ugham*, a sort of large saddle, with bags attached to it, in use among the freebooters of the borders of Scotland: hence those robbers were known to the Highlanders by the name of *Whiggam-more*, or "big-saddle thieves;" and when the Civil War broke out, the Highlanders and Irish, who supported the king, called themselves *a taobh Righ*, i. e. "the king's party," and gave the name of *Whiggamore thieves* to their opponents. *Whiggamore* and *taobh Righ* soon became shortened to *Whig* and *Tory*, and in aftertimes served to distinguish the supporters of the rival houses of Hanover and Stuart. The modern signification of the terms is different, *Whig* being taken to mean "liberal," and *Tory* "exclusive."

FRAS. CROSSLEY.

*Planets of the Months* (Vol. iv., p. 23.).

—I do not understand this Query. What is meant by "planets for the months?" There are twelve months, and in common parlance only seven planets. Nor do I see what is meant by "precious stones symbolizing *those* planets." In heraldry, the arms of sovereigns and royal personages are blazoned by the names of the sun, moon, and planets, for colours, as those of noblemen are by

precious stones. If this is what is asked after, the following table will explain it:—

<i>Colours.</i>	<i>Pr. Stones.</i>	<i>Planets.</i>
Or	Topaz	Sol
Argent	Pearl	Luna
Sable	Diamond	Saturn
Gules	Ruby	Mars
Azure	Sapphire	Jupiter
Vert	Emerald	Venus
Purple	Amethyst	Mercury

C.

*Baronets of Ireland* (Vol. iv., p. 44.).

—The two following extracts may throw some light upon the origin of the title of baronet. James I. probably adopted this title, which he found to have been so long existing in Ireland, for the new order of nobility he was about to establish. And it should be remembered that the order of baronet was instituted for the purpose of promoting the plantation of Ulster.

The names mentioned in the second extract are probably those of the baronets whom Spenser mentions as being, in existence in his time. There was, thirty years ago, a "Baron of Galtrim;" perhaps there is still.

EUDOX: "You say well, for by the increase of Freeholders, their numbers hereby will be greatly augmented; but how should it passe through the higher house, which still must consist all of Irish?"

IREN: "Marry, that also may be redressed by ensample of that which I heard was done in the like case by King Edward III. (as I remember), who being greatly bearded and crossed by the Lords of the cleargie, they being there [*i. e.* in the Parliament of *Ireland*] by reason of the Lords Abbots, and others, too many and too strong for him, so as hee could not for their frowardnesse order and reforme things as hee desired, was advised to direct out his writts to certaine Gentlemen of the best ability and trust, entitling them therein Barons, to serve and sitt as Barons in the next Parliament. By which meanes hee had so many Barons in his Parliament, as were able to weigh down the Cleargie and their friends: the which Barons, they say, were not afterwards Lords, but onely Baronets, as sundry of them doe yet retayne the name."—Spenser's "View of the State of Ireland," in the *Ancient Irish Histories*, Dublin Edition, 1809, pp. 223, 224.

"BARONETS.

"Seint Leger, Baronet of Slemarge, meere Irish.

Den, Baronet of Por man ston, waxing Irish.

Fitz Gerald, Baronet of Burnchurch.

Welleslye, Baronet of Narraghe.

[Ancestor of the Duke of Wellington.]

Husee, Baronet of Galtrim.

S. Michell, Baronet of Reban.

Marwarde, Baronet of Scryne.

Nangle, Baronet of Navan."

Campion's "Historie of Ireland," written in the yeare 1571, p. 12. (In the *Ancient Irish Histories*, Dublin edition, 1809.)

T. J.

*Hopkins the Witchfinder* (Vol. ii., pp. 392. 413.).

—Your correspondents will find some "curious memoirs" of this person in the *Anthologia Hibernica* for June, 1793, p. 424. The memoirs are embellished with a plate "correctly copied from an extreme rare print in the collection of J. Bindley, Esq."

R. H.

*Plowden* (Vol. iv., p. 58.).

—From Burke's *Landed Gentry*, 1846, under "Plowden of Plowden" (A.D. 1194), it would appear that Edmund was of Wansted, Hampshire, and ancestor of the Plowdens of Lassam, Hants, and that he "was stiled in his will, July 29, 1655, Sir Edmund, lord earl palatine, governor, and captain general, of the province of New Albion." I would suggest to your Transatlantic readers the interest that would be derived from a compilation of surnames in the United States; and in cases where it can be ascertained, the date of introduction, position of first immigrant, ancestry,

and descendants. The names and subsequent history of those families who remained loyal during the American Revolution, are worthy of record; most of whom have, I believe, prospered in the world since the confiscation of their property.

The names of the followers of William the Conqueror are often alluded to; but the "comers over" at the conquest of Wales, Scotland, and Ireland are but seldom thought of, though they lend to their descendants' pedigree a degree of historical interest.

A. C.

*As lazy as Ludlam's Dog* (Vol. i., pp. 382. 475.).

—This proverb is to be found in Ray's first edition (1670), and is quoted in a little book entitled *Scarronides, et cet.*, a burlesque on the second book of Virgil's *Æneid*. Æneas, reposing on the "toro alto," is likened to "Ludlam's curr, on truckle lolling;" whilst a marginal note says "'Tis a proverb, Ludlam's dog lean'd his head against a wall when he went to bark." Both here and in Ray the name is spelt *Ludlam*.

CRANMORE.

*Pope and Flatman* (Vol. iv., p. 132.).

—The piece quoted by MR. BARTON had long since been pointed out by Warton (*Essay on Pope*), who has also collected many others which Pope *may* have known and made use of, some which he *must*.

V.

*Spenser's Faerie Queene* (Vol. iv., p. 133.).

—The explanation of the stanza in question would occupy more space than I think you would spare me. It will suffice to note that a very sufficient one will be found in Todd's edition of *Spenser* (1803) in vol. iii., at the close of canto ix. book ii.; and that the letter of Sir K. Digby is given at full length, before the editor's own commentary and explanation, in that place.

V.

Belgravia.

*Bells in Churches* (Vol. ii., p. 326.).

—In reply to the inquiry whether there is still a law against the use of bells as a summons to divine services, except in churches, which has not been answered, permit me to quote the following sentences from a judgment of Lord Chief Justice Campbell, as reported in the *Times* of August 14.

"First, with regard to the right of using bells at all. By the common law, churches of every denomination had a full right to use bells, and it was a vulgar error to suppose that there was any distinction at the present time in this respect. At the same time, those bells might undoubtedly be made use of in such a manner as to create a nuisance; and in that case a Protestant church and a Roman Catholic one were equally liable."

The case (*Soltan v. De Weld*) from the judgment in which the above remarks are extracted was tried at the Croydon Assizes, and related to the use of bells by a Romanist community in such a manner as was alleged to be a nuisance.

ARUN.

*Proverb of James I.* (Vol. iv., p. 85.).

—The meaning of this proverb will be found in Jamieson's *Scottish Dictionary*, 4to. ed.—To "*cone*" or "*cunne*" thanks, is "to give thanks; to express a sense of obligation; to leave a sense of obligation."

S. WMSON.

## ***Miscellaneous.***

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

Many of our readers who take an interest in our Anglo-Saxon Language and Literature are aware that an accomplished German scholar, Dr. Pauli, has during a residence of considerable length in this country been devoting his attention to those subjects; and we have just received some of the fruits of his labours in a volume entitled *König Ælfred und seine Stelle in der*

*Geschichte Englands*. It is an interesting contribution to a very important period in the history of this country; and it is the more valuable from the use made in it of the labours of our own distinguished Saxonists, Kemble and Thorpe.

BOOKS RECEIVED.—*Letters on the Evidences, Doctrines, and Duties of the Christian Religion*, by Olinthus Gregory. The words *Ninth Edition*, on the title-page of this new volume, sufficiently attest the value of this addition to Bohn's *Standard Library*.

*The Stranger in London, or Visitor's Companion to the Metropolis and its Environs, with an historical and descriptive Sketch of the Great Exhibition*, by Cyrus Redding. This Guide claims the merit of being "not merely descriptive but pictorial;" and it does well, for its woodcuts form the most valuable portion of the book.

*Address at the Anniversary Meeting of the Royal Geographical Society*, by Captain W. H. Smyth, R.N., President, &c. This Address give a concise yet most clear view of the progress of Geographical Discovery during the preceding year; and is alike creditable to the learned and gallant Captain and the Society over which he presides.

We desire to direct the attention of our readers, more especially those who are old enough to remember the first appearance the *The Literary Gazette*, to the Testimonial which the friends of the Editor, Mr. Jerdan, propose to present to that gentleman. The names of the Committee, and a statement of the Subscriptions in aid of the object, will be found in our advertising columns.

The Memorial which we mentioned some time since as having been addressed to the master of the Rolls, requesting "that persons who are merely engaged in historical inquiry, antiquarian research, and other literary pursuits connected therewith, should have permission granted them to have access to the Public Records, with the Indices and Calendars, without payment of Fees," has been very favourable responded to by Sir John Romilly; and a meeting of the gentlemen by whom it was signed has been held at the apartments of the Society of Antiquaries, when certain resolutions were agreed to, acknowledging the obligations of antiquarian literature to Sir John Romilly for the arrangements which he has at present determined upon, and for the further increased facilities for consulting the documents in question, which he has promised on the completion of the new Record Office. The thanks of the Meeting were also voted to Mr. Bruce, with whom the movement originated.

Mr. C. Roach Smith has issued proposals for publishing by subscription an Illustrated Catalogue of his Museum of Antiquities, composed principally of remains of the Roman, Anglo-Saxon, and Mediæval periods, discovered in the bed of the Thames, and during excavations in London.

CATALOGUES RECEIVED.—William Nield's (46. Burlington Arcade) Catalogue No. 6. of Very Cheap Books; W. Brown's (130. and 131. Old Street) List of Theological Books selected from the Library of the late Rev. E. Bickersteth.

## BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

NATURAL HISTORY OF THE BRITISH ENTOMOSTRACÆ, by W. Baird, M.D. (Ray Society's Publications.)  
Barrington's Edition of THE ANGLO-SAXON VERSION OF OROSIUS, by Alfred the Great. 8vo.  
London, 1773. (An Imperfect Copy, containing only the Anglo-Saxon, from p. 1. to 242.,  
would be sufficient.)

BRITISH ESSAYISTS, by Chalmers. 45 Vols. Johnson and Co. Vols. VI. VII. VIII. IX. and XXIII.

KNIGHT'S PICTORIAL SHAKSPEARE. Part XXV.

BUDDEN'S LIFE OF ARCHBISHOP MORTON, 1607.

THOMAS LYTE'S ANCIENT BALLADS AND SONGS. 12mo. 1827.

DODWELL (HENRY, M.A.), DISCOURSE PROVING FROM SCRIPTURES THAT THE SOUL IS A PRINCIPLE  
NATURALLY MORTAL, &c.

REFLECTIONS ON MR. BURCHET'S MEMOIRS; or, Remarks on his Account of Captain Wilmot's  
Expedition to the West Indies, by Colonel Luke Lillingston, 1704.

GENTLEMAN'S MAGAZINE. Vol. I. 1731.

NEW ENGLAND JUDGED, NOT BY MAN'S BUT BY THE SPIRIT OF THE LORD, &c. By George Bishope. 1661.  
4to. Wanted from p. 150. to the end.

REASON AND JUDGMENT, OR SPECIAL REMARQUES OF THE LIFE OF THE RENOWNED DR. SANDERSON, LATE  
LORD BISHOP OF LINCOLN. 1663. Sm. 4to. Wanted from p. 90. to the end.

TRISTRAM SHANDY. 12mo. Tenth Edition. Wanted Vol. VII.

MALLAY, ESSAI SUR LES EGLISES ROMAINES ET BYZANTINES DU PUY DE DOME. 1 Vol. folio. 51 Plates.

AN ACCOUNT OF THE REMAINS OF THE WORSHIP OF PRIAPUS, to which is added a Discourse thereon,  
as connected with the Mystic Theology of the Ancients. London, 1786. 4to. By R. Payne  
Knight.

CH. THILON'S (professor of Halle) NOUVELLE COLLECTION DES APROCRYPHES, AUGMENTÉ, &c.,  
Leipsic, 1832.

SOCIAL STATICS, by Herbert Spencer. 8vo.

THE JOURNAL OF PSYCHOLOGICAL MEDICINE. The back numbers.

ENCYCLOPEDIA BRITANNICA. The part of the 7th edition edited by Prof. Napier, containing the  
Art. MORTALITY.

OBSERVATIONS ON THE INFLUENCE OF CLIMATE ON HEALTH AND MORTALITY, by Arthur S. Thomson,  
M.D. (A Prize Thesis.)

REPORT ON THE BENGAL MILITARY FUND, by F. G. P. Neison. Published in 1849.

THREE REPORTS, by Mr. Griffith Davies, Actuary to the *Guardian*, viz.:

Report on the Bombay Civil Fund, published 1836.

— — — — Bengal Medical Retiring Fund, published 1839.

— — — — Bengal Military Fund, published 1844.

OBSERVATIONS ON THE MORTALITY AND PHYSICAL MANAGEMENT OF CHILDREN, by Mr. Robertson, Surgeon, London, 1827.

\*\* Letters, stating particulars and lowest price, *carriage free*, to be sent to MR. BELL, Publisher of "NOTES AND QUERIES," 186. Fleet Street.

### *Notices to Correspondents.*

*To account for the non-appearance of several letters which have been received, and to prevent others of a like nature from being sent, the Editor begs to state that as it is obviously impossible that well-known controverted points in religion, politics, science &c., can be adequately discussed in a work like "NOTES AND QUERIES," we cannot insert letters which go directly to provoke the discussion of such points. Correspondents from whom they are received, we can only refer to the notorious sources of information; inquirers to whom these are unknown, are probably not in a state to profit by any dispute which they might engender.*

J. B. or J. O. (Birmingham). *The Editor believes that the portraits respecting which our correspondent inquires are mere impostures unworthy of notice.*

S. P. H. T. *is thanked for his kind reminder. The subject has not been lost sight of; but postponed partly from the pressure of correspondence, and the consequent want of room—partly from want of time. We hope however to take some steps in it before the present volume is completed.*

T. LAWRENCE. *The puzzling epitaph forwarded by our correspondent has already been recorded and explained in "NOTES AND QUERIES." See Vol. II., pp. 311. 346.*

E. H. Y. *The Query was inserted Vol. iii., p. 351.; and the only satisfactory reply received is one not calculated for publication, but shall be forwarded to our correspondent, if he will kindly say how a letter may be addressed to him.*

F. R. R.'s *Query respecting the "Hanap Cup" has been anticipated in our 1st Vol. p. 477., and replied to at p. 492.*

REPLIES RECEIVED.—*Lord Mayor not a Privy Councillor—Thread the Needle—Pope and Flatman—Spenser's Faerie Queene—Men may live Fools—Separation of Sexes in Church—Bensleys of Norwich—Cowper or Cooper—House of Yvery—Spon—A Saxon Bell-house—The late William Hone—Thistle of Scotland—Yankee, &c. (from R.H.)—John Bodley—Double Names—Aulus Gehius' Description of a Dimple—Meaning of Rack—Dogmatism and Puppyism—Borough-English—Royal Library—Was Milton an Anglo-Saxon Scholar?—Heronsewe—Decking Churches at Christmas—Threadneedle Street—Murderers buried in Cross Roads—Pendulum Demonstration of the Earth's Rotation—The Tradescants—Ten Commandments—George Steevens—Marriage of Bishops—Leman Baronetcy—Three Estates of the Realm—Nelson's Coat—Theory of the Earth's Form—Agla—Curious Fact in Natural History, &c., (from St. Lucia).*

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The Tomb of Geoffrey Chaucer in Westminster Abbey is fast mouldering into irretrievable decay. A sum of One Hundred pounds will effect a perfect repair. The Committee have not thought it right to fix any limit to the contribution;

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Subscriptions have been received from the Earls of Carlisle, Ellesmere, and Shaftesbury, Viscounts Strangford and Mahon, Pres. Soc. Antiq., the Lords Braybrooke and Londesborough, and many other noblemen and gentlemen.

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