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Vol. IV.—No. 103.

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. 103.

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Notes.

THE CAXTON MEMORIAL.

Few persons having a common object in view, and equally desirous of its attainment, fail in carrying it into effect. The object of "The Caxton Memorial" is obviously to do honour to the first English printer; and if a man's best monument be his own works, it will be necessary to ascertain of what they consist. It is well known that most of the works printed by Caxton were translated from the French, many doubtless by himself. The Prefaces were evidently his own, and the continuation of the *Polychronicon* was confessedly written by himself. The most valuable contribution to "The Caxton Coffer" would be a list of the works which it is proposed to publish as those of Caxton, with some calculation of their probable extent and cost of production. The originals being in many cases of extreme rarity, it would be necessary to transcribe fairly each work, and to collate it with the original in its progress through the press. The following enumeration of the Translations alone will give some idea of the work to be undertaken:

The Recuyell of the Historyes of Troye. (1471.)

The Game and playe of the Chesse. 1474.

Thymage, or Myrrour of the World. (1481.)

The Historye of Reynart the foxe. 1481.

The laste siege and conqueste of Jherusalem. 1481.

The Golden Legende. 1483.

The Book called Cathon. 1483.

The Book of the techynge of the Knyght of the Toure. (1484.)

The Fables of Esope, Avian, Alfonce, and Poge. 1484.

The Booke of the ordre of Chyvalry or knyghthode. (1484.)

The Lyf of Prince Charles the Grete. 1485.

The Ryal Book, or Book for a kyng. 1485.

Thystorye of the noble knyght Parys. (1485.)

The Doctrinal of Sapience. 1489.

The Book of fayttee of armes and of Chyvalrye. 1489.

A lityl treatise of the arte to knowe well to dye. 1490.

The Boke of Eneydos compyled by Vyrgyle. 1490.

The Curial of Maystre Alain Charretier. n. d.

The Lyf of the holy Vyrgyn Saynt Wenefryde. n. d.; and, lastly,

The Vitas Patrum, which was translated by Caxton in 1486, but printed by Wynkyn de Worde in 1495.

Such are some of the materials for the "Memorial" suggested by Mr. Bolton Corney; and if the original subscribers to a Monument should consent to such an appropriation of their funds, it will be necessary to apportion the number of copies to be distributed to each subscriber, according to
[290] the amount of the original contribution. It is to be presumed that the work will be strictly limited to subscribers, and that no copies will be printed for sale, the object being, to do honour to Caxton, and produce a lasting Memorial of that industrious printer. The form of the work is of importance, with reference to the cost of its production: and if a new life of the first English printer should perchance be found necessary, "The Caxton Coffer" will require to be considerably replenished before the literary undertaking can be carried into effect.

Beriah Botfield.

LORD STRAFFORD AND ARCHBISHOP USSHER.

In Lord Campbell's account of the conduct of Archbishop Williams, and the advice which that prelate gave to Charles I. with respect to the attainder of Lord Strafford, is a sentence which seems to require a "Note." Having observed that "Williams's conduct with respect to Strafford cannot be defended," and having referred particularly to his speech in parliament, he proceeds in these words:—

> "The Bill of Attainder being passed, although he professed to disapprove of it, he agreed to go with three other prelates to try to induce the king to assent to it, and thus he stated the question:—'Since his Majesty refers his own judgment to his judges, and they are to answer it, if an innocent person suffers,—why may he not satisfy his conscience in the present matter, since competent judges in the law have awarded that they find the Earl guilty of treason, by suffering the judgment to stand, though in his own mind he is satisfied that the party convicted was not criminous?' The other three bishops, trusting to his learning and experience, joined with him in sanctioning this distinction, in laying all the blame on the judges, and in saying that the king, with a good conscience, might agree to Strafford's death. Clarendon mainly imputes Strafford's death to Williams's conduct on this occasion, saying that 'he acted his part with prodigious boldness and impiety.' It is stated as matter of palliation by others, that Ussher, the celebrated Archbishop of Armagh, was one of this deputation, and that Strafford, although aware of the advice he had given, was attended by him on the scaffold, and received from him the last consolations of religion."—*Lives of the Chancellors*, vol. ii. p. 494., second edition.

The account which Lord Campbell has here given is the same in substance as that given by Bishop Hackett in his *Life of Williams* (Part II. p. 161.), and in several particulars is calculated to mislead the reader. The whole story has been very carefully examined by the late Dr. Elrington in his *Life of Archbishop Ussher*. Hackett's account is very incorrect. There were five prelates consulted by the king, Ussher, Williams, Juxon, Morton (Durham) and Potter (Carlisle). The bishops had two interviews with the king, one in the morning, and the other in the evening of the same day. At the morning meeting Ussher was not present. It was Sunday, and he was engaged at the time preaching at Covent Garden. In the evening, he was in attendance, but so far from giving the advice suggested by Williams, much less approving his pernicious distinction between a public and private conscience, Ussher plainly advised the king, that if he was not satisfied of Strafford being guilty of treason, he "ought not in conscience to assent to his condemnation." Such is the account given by Dr. Parr, Ussher's chaplain, who declares, that, when the primate was supposed to be dying, he asked his Grace—

> "Whether he had advised the king to pass the bill against the Earl of Strafford? To which the Primate answered: 'I know there is such a thing most wrongfully laid to my charge; for I neither gave nor approved of any such advice as that the king should assent to the bill against the Earl; but, on the contrary, told his Majesty, that if he was satisfied by what he heard at his trial, that the Earl was not guilty of treason, his Majesty ought not in conscience to consent to his condemnation. And this the king knows well enough, and can clear me if he pleases.' The hope of the Primate was fulfilled, for, when a report reached Oxford that the Primate was dead, the king expressed in very strong terms, to Colonel William Legg and Mr. Kirk, who were then in waiting, his regret at the event, speaking in high terms of his piety and learning. Some one present said, 'he believed he might be so, were it not for his persuading your Majesty to consent to the Earl of Strafford's execution;' to which the king in a great passion replied, 'that it was false, for after the bill was passed, the Archbishop came to me, saying with tears in his eyes, Oh Sir, what have you done? I fear that this act may

prove a great trouble to your conscience, and pray God that your Majesty may never suffer by the signing of this bill.'"—Elrington's *Life of Ussher*, p. 214.

This account Dr. Elrington has taken from the narrative given by Dr. Parr, who adds, that he had received this account of the testimony borne by the king from Colonel Legg and Mr. Kirk themselves:—

> "This is the substance of two certificates, taken divers times under the hands of these two gentlemen of unquestionable credit; both which, since they agree in substance, I thought fit to contract into one testimony, which I have inserted here, having the originals by me, to produce if occasion be."—Parr's *Life of Ussher*, p. 61.

Indeed, considering the great and uninterrupted friendship which subsisted between Ussher and Strafford, considering that the primate was his chosen friend during his trial and imprisonment, and attended him to the scaffold, nothing could be more improbable than that he should have advised the king to consent to his death. At all events, the story is contradicted by those most competent to speak to its truth, by the archbishop and by the king; and therefore, in a work so deservedly popular as Lord Campbell's, one cannot but regret that any currency should [291] be given to a calumny so injurious to a prelate whose character is as deserving of our esteem, as his learning is of our veneration.

PEREGRINUS.

POETICAL COINCIDENCES.
Sheridan.

In the account which Moore has given, in his *Life of Sheridan*, of the writings left unfinished by that celebrated orator and dramatist, he states:

> "There also remain among his papers three acts of a drama without a name, written evidently in haste, and with scarcely any correction."

From this production he gives the following verses, to which he has appended the note I have placed immediately after them:—

"Oh yield, fair lids, the treasures of my heart,
Release those beams, that make this mansion bright;
From her sweet sense, Slumber! tho' sweet thou art,
Begone, and give the air she breathes in light.

"Or while, oh Sleep, thou dost those glances hide,
Let rosy slumber still around her play,
Sweet as the cherub Innocence enjoy'd,
When in thy lap, new-born, in smiles he lay.

"And thou, oh Dream, that com'st her sleep to cheer,
Oh take my shape, and play a lover's part;
Kiss her from me, and whisper in her ear,
Till her eyes shine, 'tis night within my heart."

> "I have taken the liberty here of supplying a few rhymes and words that are wanting in the original copy of the song. The last line of all runs thus in the manuscript:—
>
> 'Til her eye shines, I live in darkest night,'
>
> which not rhyming as it ought, I have ventured to alter as above."

Now the following sonnet, which occurs in the third book of Sir Philip Sidney's *Arcadia*, is evidently the source from whence Sheridan drew his inspiration, the concluding line in both poems being the same. Had Moore given Sheridan's without alteration, the resemblance would in all probability be found much closer:—

"Lock up, faire liddes, the treasure of my heart,
Preserve those beames, this ages onely light:
To her sweet sence, sweet sleepe some ease impart,
Her sence too weake to beare her spirits might.

"And while, O Sleepe, thou closest up her sight,
(Her sight where Love did forge his fairest dart)
O harbour all her parts in easefull plight:

Let no strange dreame make her faire body start.

"But yet, O dreame, if thou wilt not depart
In this rare subject from thy common right:
But wilt thy selfe in such a seate delight,

"Then take my shape, and play a lover's part:
Kisse her from me, and say unto her sprite,
Till her eyes shine, I live in darkest night."

The edition I quote from is that "Printed by W. S. for Simon Waterson, London, 1627." I may add, that I wrote to Moore as far back as 1824 to point out this singular coincidence; but although the communication was courteously acknowledged, I do not believe the circumstance has been noticed in any subsequent edition of Sheridan's memoirs.

T. C. Smith.

FOLK LORE.

Medical Use of Pigeons (Vol. iv., p. 228.).

—In my copy of Mr. Alford's very unsatisfactory edition of Donne, I find noted (in addition to R. T.'s quotation from *The Life of Mrs. Godolphin*) references to Pepys's *Diary*, October 19, 1663, and January 21, 1667-8, and the following from Jer. Taylor, ed. Heber, vol. xii. p. 290.: "We cut living pigeons in halves, and apply them to the feet of men in fevers."

J. C. R.

Michaelmas Goose—St. Martin's Cock.

—In the county of Kilkenny, and indeed all through the S.E. counties of Ireland, the "Michaelmas Goose" is still had in honour. "St. Martin's Bird" (see p. 230. *antè*) is, however, the cock, whose *blood is shed* in honour of that saint at Martinmas, Nov. 11. The same superstition does not apply, that I am aware of, to the Michaelmas Goose, which is merely looked on as a dish customary on that day, with such as can afford it, and always accompanied by a *mélange* of vegetables (potatos, parsnips, cabbage, and onions) mashed together, with butter, and forming a dish termed *Kailcannon*. The idea is far different as to St. Martin's Cock, the blood of which is always shed *sacrificially* in honour of the Saint. Query, 1. The territorial extent of the latter custom? And, 2. What pagan deity has transferred his honours to St. Martin of Tours.

James Graves.

Kilkenny.

Surrey Folk Lore.

—A "wise woman" has lately made her appearance not far from Reigate in Surrey. One of the farmers' wives there, on being scalded the other day, sent to the old dame, who sent back a curious doggrel, which the good woman was to repeat at stated times. At the end of a week the scald got well, and the good woman told us that she knew there was no harm in the charm, for "she had heard say as how it was some verse from the Bible."

When in a little shop the other day, in the same part of the country, one village dame was speaking of the death of some neighbour, when another said, that she hoped "they had been and told the bees."

In the same neighbourhood I was told a sovereign cure for the goitre was to form the sign of the cross on the neck with the hand of a corpse.

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M. M. P.

THE CAXTON COFFER.

The devices of our early English printers are often void of significancy early, or else mere quibbles. In that particular, Caxton set a commendable example.

His device is "W.4.7C." The two figures, however, are interlaced, and seem to admit of two interpretations. I must cite, on this question, the famous triumvirate—Ames, Herbert, and Dibdin:

> "The following mark [above described] I find put at the end of many of his books, *perhaps* for the date 1474, when he began printing in England, or his sign."—Joseph Ames, 1749.

"The following mark [above described] I find put at the end of many of his books, *perhaps* for the date 1474, when he began printing in England, or his sign."—William Herbert, 1785.

"The figures in the large device [above described] form the *reverse impression* of 74; meaning, *as it has been stated*, that our printer commenced business in England, in the year 1474: but not much weight can be attached to this remark, as no copy of the *Chess book*, printed in 1474, has yet been discovered which presents us with this device."—T. F. Dibdin, 1810.

In lieu of baseless conjectures, I have here to complain of timidity. There is scarcely room for a doubt on the date. As dom de Vaines observes, with regard to dates, "dans le bas âge on supprimoit le millième et les centaines, commençant aux dixaines." There can be no objection to the interpretation on that score. The main question therefore is, in what order should we read the interlaced figures? Now, the position of the *point* proves that we should read 74—which is the date of *The game and playe of the chesse*. The figures indicate 1474 as clearly as the letters W. C. indicate William Caxton. What is the just inference, must ever remain a matter of opinion.

In the woodcut of *Arsmetrique*, published in the *Myrrour of the worlde*, A.D. 1481, I observe the figures 74 rather conspicuously placed, and perhaps the device was then first adopted.

Bolton Corney.

Minor Notes.

"*They that touch pitch*," &c.

—A few Sundays since the clergyman that I "sit under," quoting in his discourse the words "they that touch pitch will be defiled," ascribed them to "the wisest of men." A lady of his congregation (who was, I fear, more critical than devout) pounced upon her pastor's mistake, and asked me on the following Monday if I also had noticed it. I denied that it was one; but she laughed at my ignorance, produced a Shakspeare, and showed me the words in the mouth of Dogberry (*Much Ado about Nothing*, Act III. Sc. 3.). However, by the help of a "Cruden," I was able to find the same expression, not indeed in Solomon, but in the son of Sirach (ch. xiii. v. 1.).

If Shakspeare's appropriation of this passage has not been noticed before, may I request the insertion of this note? It may possibly prevent other learned divines from falling into the common (?) mistake of thus quoting Dogberry as "the wisest of men."

E. J. G.

Preston.

Pasquinade.

—In May last was placed on Pasquin's statue in Rome the following triglot epigram, of which the original Latin was borrowed from "Notes and Queries." As it is not probable that the Papal police allowed it to remain long before the eyes of the lieges of his Holiness, allow me to lay up in your pages this memorial of a visit to Rome during the "Aggression" summer.

"Cum Sapiente Pius nostras juravit in aras,
Impius heu Sapiens, desipiensque Pius.

"When a league 'gainst our Faith Pope with Cardinal tries,
Neither *Wiseman* is Pious, nor *Pius* is Wise.

"Quando Papa' o' Cardinale
Chiesa' Inglese tratta male,
Que Chiamo quella gente,
Piu? No-no, ni Sapiente.

Anglus."

The Italian version will of course be put down as *English*-Italian, and therefore worse than mediocre; but I wished to perpetuate, along with the sense of the Latin couplet, a little *jeu d'esprit* which I saw half obliterated on a wall at Rovigo, in the Lombardo-Venetian territory; being a play on the family name and character of Pius IX.:

"Piu?—No-no: ma stai Ferette;"

which may be read,

"Pious?—Not at all: but *still* Ferette."

A. B. R.

Two Attempts to show the Sound of "ough" final.—

1.

Though from rough cough, or hiccough free,
That man has pain enough,
Whose wound through plough, sunk in slough
Or lough begins to slough.

2.

'Tis not an easy task to show
How *o*, *u*, *g*, *h* sound; since *though*
An Irish *lough* and English *slough*,
And *cough* and hic*cough*, all allow,
Differ as much as *tough*, and *through*,
There seems no reason why they do.

[293] W. J. T.

Queries.

CAN BISHOPS VACATE THEIR SEES?

In Lord Dover's note on one of Walpole's Letters to Sir H. Mann (1st series, vol. iii. p 424.), I find it stated that Dr. Pearce, the well-known Bishop of Rochester, was not allowed to vacate his see, when in consequence of age and infirmity he wished to do so, on the plea that a bishopric as being a peerage is *inalienable*. The Deanery of Westminster, which he also held, he was allowed to resign, and did so.

Now my impression has always been, that a bishop, as far as his peerage is concerned, is much on the same footing as a representative peer of Scotland or Ireland; I mean that his peerage is resignable at will. Of course the representative peers are peers of Scotland or Ireland respectively; but by being elected representative peers they acquire a *pro-tempore* peerage of the realm coincident with the duration of the parliament, and at a dissolution require re-election, when of course any such peer need not be reappointed.

Now the clergy, says your correspondent Canonicus Eboracensis (Vol. iv., p. 197.), are *represented* by the bishops. Although, therefore, whilst they are so representative, they are peers of the realm just as much as the lay members of the Upper House, I can see no reason why any bishop, who, like Dr. Pearce, feels old age and infirmity coming on, should not resign this representation, *i.e.* his peerage, or the *temporal* station which in England, owing to the existing connexion between church and state, attaches to the *spiritual* office of a bishop.

Of course, ecclesiastically speaking, there is no doubt at all that a bishop may resign his spiritual functions, *i.e.* the overlooking of his diocese, for any meet cause. Our colonial bishops, for instance, do so. The late warden of St. Augustine's, Canterbury, Bishop Coleridge, had been Bishop of Barbadoes. So that if Lord Dover's theory be correct, a purely secular reason, arising from the peculiar position of the English church, would prevent any conscientious bishop from resigning duties, to the discharge of which, from old age, bodily infirmity, or impaired mental organs, he felt himself unfit.

Perhaps some of your correspondents will give me some information on this matter.

K. S.

SANDERSON AND TAYLOR.

I shall be much obliged if any of your readers can explain the following coincidence between Sanderson and Jeremy Taylor. Taylor, in the beginning of the *Ductor Dubitantium*, says:

> "It was well said of St. Bernard, 'Conscientia candor est lucis æternæ, et speculum sine macula Dei majestatis, et imago bonitatis illius;' 'Conscience is the brightness and splendour of the eternal light, a spotless mirror of the Divine Majesty, and the image of the goodness of God.' It is higher which Tatianus said of conscience, Μόνον εἶναι συνείδησιν Θεὸν, 'Conscience is God unto us,' which saying he had from Menander,
>
> Βροτοῖς ἅπασιν ἡ συνείδησις Θεὸς.

"God is in our hearts by his laws; he rules in us by his substitute, our conscience; God sits there and gives us laws; and as God said unto Moses, 'I have made thee a God to Pharaoh,' that is, to give him laws, and to minister in the execution of those laws, and to inflict angry sentences upon him, so hath God done to us."

In the beginning of Sanderson's second lecture, *De Obligatione Conscientiæ*, he says:

"Hine illud ejusdem Menandri. Βροτοῖς ἅπασιν ἡ συνείδησις Θεὸς; *Mortalibus sum cuique Conscientia Deus est*, Quo nimirum sensu dixit Dominus se *constituisse Mosen Deum Pharaoni*; quod seis Pharaoni voluntatem Dei subinde *inculcaret*, ad cum faciendam Pharaonem *instigaret*, non obsequentem contentibus plagis insectaretur; eodem fere sensu dici potest, eundem quoque *constituisse in Deum unicuique hominum* singularium propriam *Conscientiam*."

Sanderson's *Lectures* were delivered at Oxford in 1647, but not published till 1660. The Dedication to Robert Boyle is dated November, 1659. The *Ductor Dubitantium* is dedicated to Charles II. after the Restoration, but has a preface dated October, 1659. It is not likely, therefore, that, Taylor borrowed from the printed work of Sanderson. Perhaps the quotations and illustrations which they have in common were borrowed from some older common source, where they occur *associated* as they do in these two writers. I should be glad to have any such source pointed out.

W. W.

Cambridge.

Minor Queries.

220. "*Vox verè Anglorum.*"—"*Sacro-Sancta Regum Majestas.*"—*Translator of Horrebow's "Iceland."*

—Perhaps some of your readers may be able to tell me the names of the writers of the two following works, which were published anonymously.

1. *Vox verè Anglorum: or England's loud Cry for their King.* 4to. 1659. Pp. 15. In this the place where it was published or printed is not given.

2. *Sacro-Sancta Regum Majestas: or, the Sacred and Royall Prerogative of Christian Kings.* 4to. Printed at Oxford, 1644. The Dedication is signed "J. A."

I should also wish to find out, if possible, the name of the translator of Horrebow's *Natural History of Iceland*, published in folio, in London, in 1758.

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Βορέας.

221. "*Kings have their Conquests.*"

—I have met with a passage commencing thus:

"Kings have their conquests, length of days their date,
Triumph its tomb, felicity its fate;"

followed by two more lines expressive of the infinity of Divine power, as compared with human, which I have forgotten. Where is the passage to be found?

James F. Absalon.

Portsea.

222. *Dryden—Illustrations by T. Holt White.*

—The late T. Holt White, Esq. (who edited and published in 1819 the *Areopagitica* of Milton, adding a very ably composed preface, erudite notes, and interesting illustrations), had compiled in *many* interleaved volumes of the works of Dryden, such a mass of information, that Sir Walter Scott, when he had turned over the leaves of a few volumes, closed them, and is reported to have said, "*It would be unjust to meddle with such a compilation; I see that I have not even straw to make my bricks with.*" Can any one of your correspondents inform me if that compilation has been preserved, and where it is?

Ægrotus.

223. *Pauper's Badge, Meaning of.*

—In the Churchwarden's Accounts for the parish of Eye for the year 1716, is the following entry:

"22 July, 1716.

"It is agreed that, forasmuch as Frances Gibbons *hath refused to weare the badge*, that

she should not be allowed the collection [*i.e.* the weekly parish allowance] now due, nor for the future w^{h} shall be due."

Can any correspondent inform me what this *badge* was, and also if it was of general use in other places?

J. B. Colman.

224. *The Landing of William Prince of Orange in Torbay. Painted by J. Northcote, R. A.*

—Can any of the readers of "Notes and Queries" inform me who is the owner of the above-named painting, which was in the Exhibition of the Royal Academy at the end of the last century, and afterwards engraved by J. Parker?

A. H. W.

225. *The Lowy of Tunbridge.*

—Lambarde (*Perambulation of Kent*, 1596, p. 425.) says, that round about the town of Tunbridge lieth a territory commonly called the Lowy, but in the ancient records written Leucata or Leuga, which was a French league of ground, and which was allotted at first to one Gislebert, son of Godfrey (who was natural brother to Richard, second Duke of Normandy of that name), in lieu of a town and land called Bryonnie in Normandy, which belonged to him, and which Robert, eldest son to King William the Conqueror, seized and bestowed on Robert Earle Mellent. I should be glad to know if there is at present any trace of such a territory remaining.

E. N. W.

Southwark, Sept. 28, 1851.

226. *Bones of Birds.*

—Some naturalists speak of the hollowness of the bones of birds as giving them buoyancy, because they are filled with air. It strikes me that this reason is inconclusive, for I should suppose that in the atmosphere, hollow bones, *quite empty*, would be more buoyant than if filled with air. Perhaps one of your correspondents will kindly enlighten my ignorance, and explain whether the air with which the bones are filled is not used by the bird in respiration in the more rarefied altitudes, and the place supplied by a more gaseous expiration of less specific gravity than the rarefied atmosphere?

Although of a different class from the queries you usually insert, I hope you will not think this foreign to the purpose of your useful miscellany.

An Aeronaut.

227. *"Malvina, a Tragedy."*

—Can any of your readers afford any information about (1.) *Malvina, a Tragedy*, Glasgow, printed by Andrew Foules, 1786, 8vo., pp. 68? A MS. note on the copy in my library states it to be written by Mr. John Riddel, surgeon, Glasgow. (2.) *Iphigenia, a Tragedy* in four acts. In Rege tamen Pater est.—Ovid. mdcclxxxvii. My copy has this MS. note: "By John Yorke, of Gouthwait, Esq., Yorkshire," in the handwriting of Francis, seventh Baron Napier. Neither of these tragedies in noticed in the *Biographia Dramatica*.

J. Mt.

228. *Rinuccini Gallery.*

—I see by a late number of the *Athenæum* newspaper, that the splendid collection of pictures preserved in the Rinuccini Palace at Florence will be brought to the hammer in the month of May 1852. It has been stated, that amongst the works of art at one period extant in the Rinuccini Palace, were a number of paintings made by Italian artists for Cardinal Rinuccini, when on his Legatine mission to Ireland in the middle of the seventeenth century, and representing his triumphal entry into Kilkenny in November 1645. It has also been asserted that these interesting historical paintings were wilfully destroyed from a very discreditable motive. The importance of these cartoons, as illustrating a period when Ireland became the final battle-field of the contending parties which then divided the British dominions, will at once be acknowledged; and at this period, when so many foreigners are assembled in London, perhaps some reader of "Notes and Queries" may be able to set the question of the existence or destruction of these cartoons at rest. Or, at all events, some person about to seek the genial air of Italy during the winter may bear this "Query" in mind, and forward to your valuable paper a "Note" of the contents of the Rinuccini Gallery. I need hardly say that the person so doing will confer a favour on every student of Irish History.

James Graves.

Kilkenny, Oct. 11.

Meaning of Aneroid.

—What is the derivation of the word *aneroid*, as applied to a new description of barometer lately introduced?

AGRICOLA.

> [From a note in Mr. Dent's interesting pamphlet, *A Treatise on the Aneroid, a newly invented Portable Barometer; with a short Historical Notice of Barometers in general, their Construction and Use*, it appears that the word *aneroid* has been the subject of some philological discussion. "It is said to be derived from three Greek words, ἀ, νηρὸς, and εἶδος, and to signify *a form without fluid*. If so, it does not appear very happily chosen, since it indicates merely what the instrument is *not*, without at all explaining what it is."]

Fox's Cunning.

—Can any of your correspondents or readers give any authentic information as to the fact having been witnessed by any one, of the old story of the fox relieving itself of fleas by taking a feather in its mouth, and gradually, though slowly enough, retrograding itself into the water, first by legs and tail, then body, shoulders, and head to the nose, and thus compelling the fleas, to escape from the drowning element, to pass over the nose on to the bridge of the feather, which is then committed to the stream.

Has any one actually seen this? Has any one heard it related by one who has seen the ejectment performed?

J. D.

Torquay, May 12.

> [Lord Brougham, in his *Dialogues on Instinct* (ed. 1844, p. 110.), does not allude to this proverbial instance, but says: "I know not if it (the Fox's cunning) was ever more remarkably displayed than in the Duke of Beaufort's country; where Reynard, being hard pressed, disappeared suddenly, and was, after strict search, found immersed in a water pool up to the very snout, by which he held a willow bough hanging over the pond."]

Replies.

ARCHBISHOP OF SPALATRO.
(Vol. iv., p. 257.)

Audi alteram partem is too excellent and equitable a rule, not to find ample scope given for its exercise in "NOTES AND QUERIES," especially where the memory of a foreigner is concerned, who, after dwelling awhile among us under the protection of our hospitality, and in the communion of our Church, was content eventually to sacrifice his life, rather than forsake the truth, or repudiate the Church of England.

I am led to this remark by observing the tone of depreciation in which Chalmers speaks of Antonius de Dominis, Archbishop of Spalatro, in the extract produced at p. 257. out of the *Biographical Dictionary*, for the satisfaction of MR. W. FRAZER.

The words of Chalmers, which I conceive to be objectionable, alike ungenerous and inaccurate —such as Fuller might rejoice in (conf. *Church History*, book x.)—are:

> "He returned to Rome in 1622, *where he abjured his errors*; but on the discovery of a correspondence which he held with some Protestants, he was thrown into prison, where he died in 1625. He was a man of great abilities and learning, *although remarkable for a fickleness in religious matters*."

This reproach against the good archbishop, of having renounced the English communion (for that is doubtless what is meant), is clearly an unjust accusation, and appears to be based upon no better authority than a spurious book, published in the Low Countries under Spalatro's name, but without his knowledge or sanction, and bearing the following title: *Marc. Ant. de Dominis sui reditus ex Angliâ concilium exponit*, 4to. Dilingæ, 1623. This book at the time of its publication deceived Bishop Hall, and gave occasion to the *Alter Ecebolius M. Ant. de Dominis, pluribus dominis inservire doctus*: 4to. Lond. 1624.

It is only fair, certainly, to Spalatro's memory, that the calumnies thus raised against him in his lifetime should not now be perpetuated by the inadvertency of modern writers, for so far at least the means are at hand to refute them. Now there is one writer especially who has done much to

vindicate the name of Ant. de Dominis from this charge of "fickleness in religious matters." That writer is Bishop Cosin, whose testimony herein is of the more value from the fact of his having been present (as Bishop Overall's secretary) at the "Conference between Spalato and Overall," which "Conference" the following particulars were collected by Mr. Gutch, *e Schedis MSS. Cosini*, and are preserved in the *Collectanea Curiosa*, vol. ii. p. 18.:

> "A. Spalato came into England in 1616, being desirous to live under the protection of King James, having before been recommended by Padre Paolo. By King James's bounty and care he was safely conveyed through Germany into England, and lodged in Lambeth Palace: Abbot thinking fit to retire to Croydon, till either Bishop Andrewes or Bishop Overall had conferred with him. The king sent Bishop Overall to him, who took in his company his secretary, and commanded him to be near him the same morning Spalato arrived, to hear what passed between them. After dinner, some other being present, the discourse began about the state of the Church of England; of which Overall having given a large account, Spalato received great satisfaction, and made his protestation that he came into England then to live with us in the union and profession of that Catholic religion which was so much obstructed in his own country, that he could not with safety and peace of conscience live there any longer. Then he added what satisfaction he had received from the monitory preface of King James [Vid. *Apol. for the Oath of Allegiance*, ed. 4to. Lond. 1609] to all the estates and churches of Christendom; wherein the true ancient faith and religion of the Catholic Church is set forth, and no heterodoxies or novelties maintained: to the defence of which faith, and service of which Church, as he had already a long time applied his studies, and wrote ten books, *De Republicâ Ecclesiasticâ*, so, by the favour of God, and King James, he was now come into England to review and publish them, together with the *History of the Council of Trent*, which he had brought with him from Padre Paolo of Venice, who delivered it into his hands; by whom he was chiefly persuaded and encouraged to have recourse to the king and the Church of England, being the best founded for the profession of true Catholic doctrine, and the freest from error and novelties, of any Church in all places besides. Then they descended to the particular points of doctrine," &c.

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It is, however, *not* with the *doctrinal* question which would, of course, be inadmissible in "NOTES AND QUERIES," but with the historical *fact*, that we have to do; the question being, whether Antonius Spalateasis was "fickle" in respect of the Church of England.

There is an interesting sketch of Spalatro's *after* history in Cosin's *Treatise against Transubstantiation*, chap. ii. § 7.; from Luke de Beaulieu's translation of which (Cosin's *Collected Works*, vol. iv. p. 160., Oxford, 1851) I quote the following:

> "Antonio de Dominis, Archbishop of Spalato, (was) a man well versed in the Sacred Writings, and the records of antiquity; who, having left Italy (when he could no longer remain in it, either with quiet or safety) by the advice of his intimate friend, Paulus Venetus, took sanctuary under the protection of King James of blessed memory, in the bosom of the Church of England, which he did faithfully follow in all points and articles of religion. But, being daily vexed with many affronts and injuries, and wearied by the unjust persecutions of some sour and over-rigid men, who bitterly declaimed everywhere against his life and actions, he at last resolved to return into Italy with a safe conduct. Before he departed he was, by order from the king, questioned by some commissionated bishops, what he thought of the religion and church of England, which for so many years he had owned and obeyed, and what he would say of it in the Roman court. *To this query he gave in writing this memorable answer, 'I am resolved, even with the danger of my life, in profess before the Pope himself, that the Church of England is a true and orthodox Church of Christ.' This he not only promised, but faithfully performed*; for though, soon after his departure, there came a book out of the Low Countries, falsely bearing his name, by whose title many were deceived, even among the English, and thereby moved to tax him with apostacy, and of being another Ecebolius; yet, when he came to Rome (where he was most kindly entertained in the palace of Pope Gregory XV., who formerly had been his fellow-student), *he could never be persuaded* by the Jesuits and others, who daily thronged upon him, neither to subscribe the new-devised tenets of the Council of Trent, or *to retract those orthodox books* which he had printed in England and Germany, or *to renounce the communion of the Church of England, in whose defence he constantly persisted to the very last*. But, presently after the decease of Pope Gregory, he was imprisoned by the Jesuits and Inquisitors in Castle St. Angelo, where, by being barbarously used, and almost starved, he soon got a mortal sickness, and died in a few days, though not without suspicion of being poisoned. The day following, his corpse was by the sentence of the Inquisition tied to an infamous stake, and there burnt to ashes, *for no other reason but that he refused to make abjuration of the religion of the Church of England*, and subscribe some of the lately-made decrees of Trent, which were pressed upon him as canons of the Catholic faith. I have taken occasion (Cosin adds) to insert this narration, perhaps not known to many, to make it appear that this reverend prelate, who did great service to the Church of God, may justly (as I said before) be reckoned among the writers of the Church of England."

In the first collection of Lord Somers's *Tracts*, vol. iv. p. 575., there is a curious paper bearing

the title: *A relation sent from Rome, of the process, sentence, and execution done upon the body, pictures, and books of Marcus Ant. de Dominis, Archbishop of Spalato, after his death.* There are some notices of De Dominis, also, among the Birch and other MSS. in the British Museum.

Mr. Frazer might possibly ascertain the other particular about which he inquires, viz. whether Spalatro "*acted* as a bishop in England," by consulting some of the numerous tracts written at the time, both against and in vindication of the archbishop; and, more particularly, a tract entitled: *De pace religionis M. Ant. de Dominis Spalateus. Archiepisc. Epist. ad venerabilem virum Jos. Hallum, Archipresbyterum Vigorn*, &c.: edit. Ves. Sequan. 1666.

J. Sansom.

Perhaps it may be doubted whether it was the wish of Antonius de Dominis to reunite the churches of Rome and England: however this may be, as Dean of Windsor, he accused one of the canons, Richard Mountagu (afterwards successively Bishop of Chichester and Norwich) of preaching the Roman doctrine of the invocation of saints and angels. Mountagu replied in a pamphlet, the title of which is, *Immediate Addresse unto GOD Alone. First delivered in a Sermon before his Majestie at Windsore, since reuised and inlarged to a just Treatise of Invocation of Saints. Occasioned by a false imputation of M. Antonius de Dominis upon the Authour, Richard Mountagu.* London, 1624.

Mountagu had evidently no high opinion of his accuser: for he writes in his Epistle Dedicatory to John Williams, Bishop of Lincoln, and Visitor of the collegiate church of Windsor: "There was present at my sermon that infamous Ecebolius of these times, Religionis desultor, Archbishop sometime of *Spalata*, then Deane of that church, Marcus Antonius de Dominis;" and he goes on to
[297] abuse him in no measured terms. Collier (*Ecc. Hist.*, vol. ii. p. 726., ed. 1714) mentions that Antonius assisted at the consecration of some English bishops in the chapel at Lambeth Palace. He was afterwards reconciled to the Church of Rome, but was soon imprisoned on suspicion of heresy. After he was dead, he passed through the forms of the Inquisition, was pronounced a lapsed heretic, and his corpse was publicly burnt.

Rovert.

Withyham.

ANAGRAMS.
(Vol. iv., p. 226.)

I know not whether the art of composing anagrams was much practised in the days of Swift; the description, however, of one of the employments at the Academy of Lagado—the "project for improving speculative knowledge by practical mechanical operations," which was carried into operation by covering the superficies of a large frame with wooden letters, which, by the turning of a handle, were constantly shifted into new places—so aptly satirises this practice, that it seems likely that it was to this he alluded, the more so as the one employment would be as profitable as the other. Mr. Breen, however (Vol. iv., p. 226.) having challenged the production of half a dozen good specimens of the art, perhaps you will afford him an opportunity of amending his judgment. The following twelve, whether new or not, will at least stand the test he has propounded:—

Who will deny that *Old England* is a *golden land*; or that *lawyers* are *sly ware*?

There are many who deem *radical reform* a *rare mad frolic*; and when asked to *guess a fearful ruin*, would reply *universal suffrage*.

Every one will admit that *astronomers* are *moon-starers*; and that a *telegraph* is a *great help*.

We have long been accustomed to consider that a *revolution* is *to love ruin*; and that *nine thumps* constitute a *punishment*.

What answer more fitting in the *penitentiary* than *Nay, I repent it*?

Is there a more *comical trade* than the *democratical*? and what is more likely to make *bakers fat* than a good *breakfast*.

But, in conclusion, I am compelled to confess that I can see no affinity between *potentates* and *ten tea pots*.

C. A.

That on *Daniel R.* may be otherwise rendered *Erin lad*.

D. Q.

Your interesting correspondent Mr. Breen challenges the world to produce "six good anagrams." It may help him in his search for them to be referred to two curious papers on the subject in the *Bengal Moofussul Miscellany*, reprinted in London in 1837. Or, as perhaps he may not have the book within reach, he may not be displeased at my extracting a few of the best of them. The first is a compliment paid to one of the Ptolemies: Πτολεμαῖος, ἀπὸ μέλιτος. Lycophron, in a similar vein, calls Ἀρσινόη, ἴον Ἥρας. Out of *William Noy*, Charles I.'s Ship-Money Attorney-General, we have, *I moyl in law*. *Loraine* produces *alerion*, which is assigned as the reason for that house bearing eaglets in their arms. *Sir Edmundbury Godfrey* gives, *I fynd murder'd by rogues*. The tale about Lady Eleanor Davies, lately referred to by one of your contributors, occurs in the first of these papers; as does another of somewhat later date, which

really deserves to be preserved among your "Notes."

> "When young Stanislaus, afterwards king of Poland, returned home from his travels, all the illustrious family of Leczinki assembled at Lissa to congratulate him on his arrival. Festivals, shows, and rejoicings of every kind took place: but the most ingenious compliment that graced the occasion, was the one paid by the College of Lissa. There appeared on the stage thirteen dancers, dressed as youthful warriors; each held in his hand a shield, on which was engraved in characters of gold, one of the thirteen letters which compose the two words 'Domus Lescinia.' They then commenced their dance, and so arranged it, that at each turn their row of bucklers formed different anagrams. At the first pause they presented them in the natural order:
>
> | | |
> |---|---|
> | | Domus Lescinia |
> | At the second | Ades Incolumis |
> | At the third | Omnis es lucida |
> | At the fourth | Mane Sidus Loci |
> | At the fifth | Sis Columna Dei |
> | At the last | I, scande Solium." |
>
> I fear I have already asked for too much of your space, yet must I beg the least bit more for an anagram which, unless the sacredness of the subject be accounted a drawback, may well claim a foremost place among the "six." It is found in Pilate's question to our Lord, *Quid est veritas?* which contains its own best answer: *Est Vir qui adest.*
>
> PHILIP HEDGELAND.

DISCOVERING THE BODIES OF THE DROWNED.
(Vol. iv., p. 251.)

The mode of doing this, as shown by S. W. to be practised by the North American Indians, is very common amongst ourselves. About five-and-twenty years ago, an Eton boy, named Dean, who had lately come to the school, imprudently bathed in the river Thames where it flows with great rapidity under the "playing fields," and he was soon carried out of his depth, and disappeared. Efforts were made to save him or recover the body, but to no purpose; until Mr. [298] Evans, who was then, as now, the accomplished drawing-master, threw a cricket bat into the stream, which floated to a spot where it turned round in an eddy, and from a deep hole underneath the body was quickly drawn. This statement is entirely from memory, but I believe it to be substantially correct.

I heard the following anecdote from the son of an eminent Irish judge. In a remote district of Ireland a poor man, whose occupation at certain seasons of the year was to pluck feathers from live geese for beds, arrived one night at a lonely farmhouse, where he expected to glean a good stock of these "live feathers," and he arose early next morning to look after the flock. The geese had crossed the river which flowed in front of the house, and were sitting comfortably in the sunshine on the opposite bank. Their pursuer immediately stripped off the few clothes he had, deposited them on the shore, and swam across the river. He then drove the birds into the water, and, boldly following them, he maintained a long contest to keep then together on their homeward voyage, until in the deep bed of the river his strength failed him, and he sank. The farmer and his family became aware of the accident, the cries of the drowning man, and the cackling of the geese, informed them, in the swimmer's extremity, of his fate, and his clothes lay on the shore in witness of his having last been in their company. They dragged the river for the body, but in vain; and in apprehension of serious consequences to themselves should they be unable to produce the corpse, they applied to the parish priests, who undertook to relieve them, and to "improve the occasion" by the *performance of a miracle*. He called together the few neighbours, and having tied a strip of parchment, inscribed with cabalistic characters, round a wisp of straw; he dropped this packet where the man's head was described to have sunk, and it glided into still water where the corpse was easily discovered.

ALFRED GATTY.

The discovery of drowned bodies by loading a loaf with mercury, and putting it afloat on a stream, or by casting into the river, as the Indians do, "a chip of cedar wood, which will stop and turn round over the exact spot," is referrible to natural and simple causes. As there are in all running streams deep pools formed by eddies, in which drowned bodies would be likely to be caught and retained, any light substance thrown into the current would consequently be drawn to that part of the surface over the centre of the eddy hole.

J. S. C.

MARRIAGE OF ECCLESIASTICS.
(Vol. iv., pp. 57. 125. 193. 196.)

In the early ages, your correspondent H. WALTER assumes that the primitive Christians knew "that their Scriptures said of marriage that it was honourable in all" (Vol. iv., p. 193.). H. WALTER is under more than one mistake with regard to the text of St. Paul (Heb. xiii. 4.) on which he grounds his assertion. This whole chapter being full of admonitions, the apostle, all through it, speaks mostly in the imperative mood. He begins with, "Let brotherly love continue;" "Be not forgetful," &c.; "Remember them that are in bonds," &c. Then he says: Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος, that is: "Let (the laws of) marriage be revered in all *things*, and the marriage bed be undefiled;" and as a warning to those who might not heed such an admonition, he adds, "whoremongers and adulterers God will judge." H. WALTER mistakes the adjective feminine ἐν πᾶσι as meaning "all men," whereas it signifies here, "in all things;" according to which sense St. Paul uses the same form of speech in 2 Corinthians xi. 6. True it is, the authorised version translates thus: "Marriage *is* honourable in all;" but the *is* is an insertion of the translators, and therefore printed in Italics. Parkhurst, however, in his *Lexicon*, at the word Γάμος, says: "Wolfius has justly remarked, the imperatives preceding and following show that we should rather understand ἔστω than ἐστί. See also Hammond and Macknight; and observe that the Alexandrian and two other MSS., for δὲ in the following sentence read γάρ, and the Vulgate translates by *enim*, "for."

I cannot but think that the makers of the authorized version advisedly inserted *is* instead of *let*, to forward their own new doctrines, as this their rendering would seem to countenance the marriage of priests. Curiously enough, when they had no interest in putting in the indicative instead of the imperative mood, those same translators have of themselves inserted, in the verse following, the latter, thus: "*Let* your conversation *be* without covetousness," &c. Moreover, in translating ἐν πᾶσι, in another passage of St. Paul, 2 Cor. xi. 6., they render it, "in all things;" in which same sense it is to be understood in the above place, Heb. xi. 4.

CEPHAS.

In lately reading that very curious book, Whiston's *Autobiography*, I met with some remarks on this subject, which I made a note of, and which are at the service of A. B. C. Whiston quotes the well-known Dr. Wall as follows:—

> "The Greek Church still observe the rule of allowing their clergy to marry but once, and before the Council of Nice made a further rule that none after his orders should marry; and I believe it is hard to find in church history an instance of any one who married after he was in priest's orders for a thousand (in reality for above a thousand four hundred) years before Martin Luther."

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The interpolation marked by a parenthesis is Whiston's, who proceeds:—

> "The Church of England allows their very bishops to be twice—nay thrice—nay even four times married without any impediment to their episcopal functions, whereas the Greek Patriarch of Constantinople would not admit the Emperor Leo, a layman, into the church, because he had married a fourth wife."

Whiston, though a "fanciful man," as Burnet calls him, was well read in Christian antiquity, and his opinion is therefore of some weight. Wall's authority no one would willingly undervalue.

I cannot call to mind any English bishop who was four times married; yet Whiston would hardly have asserted the fact if he had not had some example in view. I should be obliged to any one who would inform me on the subject.[1]

[1] We have somewhere read of a Bishop Thomas giving his fourth wife a ring, with this posy:—

> "If I survive,
> I'll make it five."

This may give a clue to our correspondent.

When on the subject of Whiston, I should be glad to know if his edition of our Common Prayer Book published in 1713, and his Primitive New Testament published in 1745, still exist.[2]

[2] The two works mentioned by K. S., though scarce, occasionally occur for sale. The "Common Prayer Book" was republished by the Rev. Peter Hall in his *Fragmenta Liturgica*, vol. iii.

The former he entitled *The Liturgy of the Church of England reduced nearer to the Primitive Standard*. The latter contains, besides the Canonical Books of the New Testament, the Apostolic Constitutions, Epistles of Ignatius, the Epistle of Timothy to Diognetus, &c. &c., all of which he considered as of equal authority with the Canonical Books. The Apostolic Constitutions indeed he terms "the most sacred of the Canonical Books of the New Testament."

K. S.

Replies to Minor Queries.

Robert Douglas (Vol. iv., p. 23.).

—There is no truth in the report that this person was a grandson of Mary Queen of Scots. His

diary during the march of the Scots troops to England, 1644, is printed in a work entitled *Historical Fragments relative to Scotish Affairs from 1635 to 1664*, Edin., 1833, 8vo., published by Stevenson of Edinburgh, and edited by James Maidment, Esq., of that city, who has enriched the volume with many notes and illustrations, and has given in addition a pretty copious account of Douglas. His letters and papers fell into the hands of Wodrow. (See *Analecta Scotica*, vol. i. p. 326.) Allow me to correct an error. The Bannatyne Club did *not* print Wodrow's *Analecta*. This very amusing collection was a munificent present from the late Earl of Glasgow to the members of the Maitland Club, of which his lordship was president; it is in *four* thick 4to. volumes, and full of all sorts of out-of-the-way information. It seems very little known at present south the Tweed. I question whether Mr. Macaulay has gone through it, although he is no doubt familiar with Wodrow's one-sided work on the Sufferings of the Scotish Presbyterian clergy.

J. Mt.

The Leman Baronetcy (Vol. iv., pp. 58. 111.).

—The attempt in *Scotland* to give a right to an *English* title of honour is exposed fully in Mr. Turnbull's *Anglo-Scotia Baronets*, Edin. 1846, P. xxxii. iii. The "certified court proceedings" are worth nothing, and would not be sustained in a court of law. The party called *Sir* Edward Godfrey Leman may or may not be the next heir of the Lord Mayor, but he must prove his right in England by such evidence as may be required there, and not by reference to what would not even be looked at in the Scotish law courts.

J. Mt.

Cachecope Bell (Vol. iii., p. 407.).

—Is it possible that this word may be a corruption of the low Latin "Catascopus" (Gr. κατάσκοπος), and that it was applied to a bell which a watchman tolled to give an alarm of fire, &c.? I have seen a bell set apart for this duty, in churches on the continent.

C. P. Ph***.

May not this have been a bell specially rung at funerals, and deriving its name (as has been suggested to me) from *cache corps*, "cover the body" (in the ground)? And why not, since we have got "curfew" out of *couvre feu*, "cover the fire?"

A. G.

Ecclesfield.

[E. V. has suggested a similar explanation of this term.]

"*Dieu et mon Droit*" (Vol. iii., p. 407.).

—In Bishop Nicolson's *English Historical Library*, part iii. chap. i., under the section treating of *Charters* appears the following paragraph:

> "The same king (Edward III.), as founder of the most noble order of Knights of the Garter, had his arms sometimes encircled with their motto of 'Honi soit,' &c., that of 'Dieu et mon Droit' having formerly been assumed by Richard the First, intimating that the Kings of England hold their empire from God alone. But *neither of those* ever appeared on the Broad Seal, before the days of Henry the Eighth."

Franciscus.

Defoe's House at Stoke Newington (Vol. iv., p. 256.).

—This house is the one which was occupied by the late William Frend, M.A., of the Rock Life Office, and which now belongs to his widow. It is on the south side of Church Street, a little to the [300] east of Lordship Lane or Road, and has about four acres of ground attached, bounded on the west by a narrow footway, once (if not still) called Cutthroat Lane. Or it may be identified thus: take the map of Stoke Newington in Robinson's history of that place, London, 1820, 8vo., and look directly below the first "e" in "Church Street." Among the papers by which the house is held is the copy of the enrolment of a surrender to the lord of manor, dated February 26, 1740, in which the house is described as "heretofore in the tenure or occupation of Daniel Defoe." The history just mentioned stated that he was living at Newington in 1709. There appears no reason to suppose that he built the house. Dr. Price lived for some years in it, as the domestic chaplain of a subsequent owner.

M.

Study of Geometry in Lancashire (Vol. ii., p. 57.).

—Your correspondent Mr. T. T. Wilkinson, in his interesting article on this subject, attributes the first rise of the study of geometry in Lancashire to the Oldham Mathematical Society. But he is not perhaps aware, that half a century before a Mathematical Society existed at Manchester. I have a thin 8vo., entitled—

"Mathematical Lectures; being the first and second that were read to the Mathematical Society at Manchester. By the late ingenious Mathematician John Jackson. '*Who can number the Sands of the Sea, the Drops of Rain, and the Days of Eternity?*' Ecclus. i. 2. '*He that telleth the Number of the Stars, and calleth them all by their Names.*' Psalm cxlvii. 4. Manchester, printed by Roger Adams, in the Parsonage, and sold by William Clayton, Bookseller, at the Conduit. 1719."

The book is dedicated to the "Virtuous and Religious Lady Bland." The Preface states that

"There having been lately set up in Manchester a Mathematical Society, which was encouraged by many (and some Honorable) subscribers, and the composing of the Lectures being undertaken by the late ingenious Mathematician Mr. John Jackson, and he having discharged himself well becoming his parts and character in the reading of several extraordinary ones in Geometry, we thought it would be great pity, as well as ingratitude, to let such worthy performances expire with him."

Then follow the two Lectures, which terminate at p. 41. The first was read Aug. 12, 1718; the second, Aug. 19, 1718. The Manchester Mathematical Society would be one of the earliest in the kingdom. Perhaps the Oldham Society might be a branch of the Manchester.

JAMES CROSSLEY.

Coke, how pronounced (Vol. iv., pp. 24. 74. 93. 138. 244.).

—I think that the pronunciation of *Cook* for *Coke* is not a "modern affectation," as in a MS. journal of the proceedings in parliament of the session of 1621, now in my possession, there is, amongst other amusing things, an account of a quarrel between Mr. Clement Coke, son of Sir Edward, and Sir Charles Moryson, in which Mr. Coke's name is frequently spelt *Cooke*. I should judge that the pronunciation was by no means settled at that time; for, as the journal was evidently written whilst the debates were going on, it appears to me that the pronunciation of each speaker was followed, and the name is spelt differently in speeches that succeed each other. I send you an exact copy of one example of this:

"M^{r} Whittbye.—That M^{r} *Coke* will submitt and satisfy in acknow^{g} his wrong don, if S^{r} Char^{s} will say he ment it not a disgrace.

"S^{r} Ro. Phil^{ps}.—I would any way mitigate y^{e} censure: I should need no other induce^{t} but to rememb^{r} he is y^{e} soun of such a father. But I must say, I thinke S^{r} Char^{s} hath not given y^{e} least occas^{n} to M^{r} *Cooke*," &c. &c.

C. DE D.

Quistourne (Vol. iv., p. 116.).

—Here is a word so very like the Devonshire one which has puzzled a correspondent, that it may be the same one in sense as well in sound. In one of the Low-Norman insular dialects, it denotes a slap with the *back* of the *hand*; in French-British,[3] KIS DOÛRN, *revers de main*.

[3] I was asked by a great and true scholar, now no more, What do you mean by *British*? My answer was, "The nation that you have nicknamed *Welsh* or *Strangers*, which they are not. With me the English are still English, the Scotch Scots, the Britons in France the British there."

G. M.

Seneca's Medea (Vol. i., p. 107.; Vol. iii., p. 464.).

—I cannot feel much doubt that the prophecy ascribed to Medea was a mere allusion to events actually past. It was a compliment to Claudius upon the recent reduction of Britannia under the Roman arms, with nothing future, unless it were an encouragement to bring Caledonia, Ireland, and the small islands, into similar subjection. The Oceanus was supposed to extend indefinitely westward, beyond the world, into the regions of Night and Chaos, and was not only dreaded for its stormy navigation, but from feelings of religious awe. The expedition to Britain was peculiar from being ultra-mundane, and an invasion of the ocean, so that

"Oceanus
Vincula rerum laxet et ingens
Pateat tellus."

For that reason only they called the Britons "penitus toto divisos orbe." "Britain (said the pseudo-Hegesippus) lying out of the world, was by the power of the Roman empire reduced into the world," cit. Camden. And the same is implied in another place of Seneca himself—

"Ille Britannos
Ultra noti
Littora ponti, etc.
Dare Romuleis

Colla catenis
[301]
Jussit."

But the "Poemata Pithæana," reprinted in Camden, form the most lively commentary on the chorus of the Medea. They are likewise of the Claudian age, they relate to the conquest of Britain, and they are nothing but an expansion of that one idea, the trans-oceanic voyage and ultra-mundane conquest—

> "Oceanus.... Qui finis mundo, non erit imperio. Oceanus mêdium venit imperium. At nunc Oceanus geminos interluit orbes, Pars est imperii, terminus ante fuit. Et jam Romano cingimur Oceano. Oceanus jam terga dedit, etc. Conjunctum est, quod *adhuc* (i.e. *nunc*) orbis, et orbis erat," &c.

The Chorus of Seneca has no more of prophecy, or sagacious conjecture, or other anticipation of the future, than Gray's "Bard," or the prophecy of Medea in Pindar's "Pythians," both of them fulfilled before the poet's time. Whatever may seem of a larger import, in Seneca's language, than events had fully justified, belongs to the obscure and lofty strain of remote vaticinations, or to the exaggerations of flattery.

A. N.

The Editor of Jewel's Works in Folio (Vol. iv., p. 225.).

—Colet speaks of the editions of Jewel published in 1609 and 1611 as "edited by Fuller." On meeting with the statement elsewhere, I supposed it to be a mistake, as Fuller was born in 1608; but when I found it apparently countenanced by the notice of Jewel in Fuller's *Abel Redivivus* (Camb. 1651, p. 313.), I was much puzzled, until, on turning to the Introduction, § 11., I discovered that the writer of that notice, and editor of the folios, was not *Fuller*, but *Featley*.

J. C. R.

Poetaster (Vol. iv., p. 59.).

—In reply to A Borderer, I do not think *poetaster* to be a genuine Latin word, though where first used I do not know. The French equivalent is *poëtereau*; the Italian *poëterio*; both formed according to the analogies of the respective languages. *Poetaster* seems to me to be formed upon the model of *oleaster*, *pinaster*, &c., as though to indicate that the person to whom the name is applied is as unlike a true poet as the wild olive to the true olive, or the wild pine to the true pine. What then is the derivation of *aster* as a termination? Some punster will say, respecting *oleaster*, that it is *olea sterilis*. Is it not ἄγριος? or is it rather a form cognate to the Greek termination -αζω, which generally means the performance of some energy, or the exhibiting of some state, implied in the substantive; as though the wild olive affected the characteristics and condition of the genuine olive? I am fully aware of many difficulties in the admission of these derivations. I would suggest another. Does *aster* signify that which affects or approaches the characteristics of the substantive to which it is added, as the terminations *-estis* or *-estris*, whereby adjectives are formed; as *agrestis*, *sylvestris*, *campestris*, at the same time that the forms are allied, *-aster*, *-estris*, *-estis*?

Theophylact.

Post Pascha (Vol. iv., p. 151.).

—A parallel to the "hypertautology" noticed by M. may be found in the determination of the University of Orleans on the question of Henry VIII.'s divorce, which is dated "die quinto mensis Aprilis, *ante pascha*," from which it has been argued, that that document must have been drawn up in 1530, not (as stated in the printed copies) in 1529, when Easter fell on March 28.

J. C. R.

Linteamina and Surplices (Vol. iv., p. 192.).

—It seems probable that the surplice became an ecclesiastical vestment at an early date, though the exact period of its introduction into the Christian church it is difficult to ascertain; it may not unlikely have been taken from the white linen ephod of the Jewish priests. Wheatly (c. ii. § 4.) quotes a passage from Jerome to the following effect: "What offence can it be to God for a bishop or priest to proceed to communion in a white garment;" and he considers it not improbable that it was in use in Cyprian's days. Bingham (*French Churches' Apology*, book iii. chap. vii.) cites a letter of Peter Martyr to Bishop Hooper on the vestment controversy, in which he states that a distinction of habits may be proved by many passages of Eusebius, Cyprian, Tertullian, and Chrysostom. By the twelfth canon of the Council of Narbonne, A.D. 589, the clergy were forbidden to take the *albe* off until after mass was ended. In ancient times, as Mr. Palmer observes (*Orig. Lit.* ii. 409.), the *surplice* probably differed not from the *albe*; it differs now only in having wider sleeves.

N. E. R. (a Subscriber.)

Climate (Vol. iv., p. 231.).

—A *climate* was a zone contained between two parallels of latitude. The climates were made to contain various arcs of *latitude*, in different systems. See Hutton's *Mathematical Dictionary* at *Climate*, or any work which efficiently explains old astronomical terms. Thus a *climate* originally meant a certain range of latitude; and as we now speak of warm and cold latitudes, so it became customary to speak of climates, until the last word became wholly meteorological.

M.

> "*Climate* or *Clime* in geography is a part of the surface of the earth, bounded by two circles parallel to the equator, and of such a breadth as that the longest day in the parallel nearer the pole exceeds the longest day in that next the equator by some certain spaces, viz. half an hour.
>
> "The ancients, who confined the climates to what they imagined the habitable parts of the earth, only allowed of seven. The first they made to pass through Meroë; the second, through Sienna; the third, through Alexandria; the fourth, through Rhodes; the [302] fifth, through Rome; the sixth, through Pontus; and the seventh, through the mouth the Borysthenes."—*Encyclopædia Britannica*, art. "Climate."

S. C. C.

Corfe Castle.

Ancient Language of Egypt (Vol. iv., pp. 152. 240.).

—The only works on the language of ancient Egypt preserved in the hieroglyphical inscriptions that possess any authority are the *Grammaire Egyptienne* of Champollion,[4] and the appendix to the first volume of the Chevalier Bunsen's *Egypt's Place in Universal History*. Much, however, is known to individuals who have studied the language, which has not been published, or perhaps digested into a system; and the works mentioned are by no means to be depended on as to matters of detail, especially as respects the verbs and pronouns, though the general principles of interpretation may be considered as settled. There was another language used by the ancient Egyptians, and expressed in what is called the demotic or enchorial character. Brugsch of Berlin is the highest authority as to this; his work, *De natura et indole linguæ popularis Ægyptiorum*, is, I believe, incomplete, but he has published others in Latin and German.

> [4] This contains the latest views of the author, whose most important discoveries were made near the close of his life. The *Précis* contains much that Champollion afterwards rejected as erroneous. The *Dictionnaire* is a compilation, made after his death from what he wrote at different periods of his life. It is inconsistent with itself, and abounds in errors, so as to be worse than useless to the student.

The work on Egyptian chronology, from which most seems to be expected, is that of Lepsius; but he has yet published only the first volume, which consists of preliminary matter. Le Sueur's treatise, though crowned by the French Académie, is a failure. Bunsen's less palpably erroneous, but a great part of the second and third volumes, which were published in German in 1844, would require to be re-written. Those who wish to study the chronology, as systematised by the Egyptians themselves, should consult the Turin *Book Of Kings*, of which an accurate fac-simile, with explanatory text, has been lithographed, and is about to be published by subscription, under the superintendence of a committee, of which Sir Gardner Wilkinson is the most prominent member.

E. H. D. D.

Welwood's Memoirs (Vol. iv., p. 70.).

—The edition referred to by Mr. Ross I have not seen, but there is one in my library printed at London in 1702, and which bears to be "the fourth edition," with the dedication to the king, and an address "to the reader" commencing as follows:—

> "These sheets were writ some years ago, by the encouragement of *one* whose memory will be ever sacred to posterity. It's needless to mention the occasion; and they had not been published now, if a surreptitious copy of a part of the manuscript had not crept abroad."

The volume, which is very well got up in 8vo., is printed for "Tim. Goodwin, and sold by James Round at the Seneca's Head in Exchange Alley."

It may be fairly inferred that this edition came out under the superintendence of Welwood, and it would be interesting to ascertain whether there are any alterations in the sixth edition. Welwood was a Scotchman, and a letter from him to James Anderson, the eminent Scotish antiquary, will be found amongst the Anderson Papers in the Library of the Faculty of Advocates. It has been printed in the appendix to the *Catalogues of Scotish Writers*, Edinburgh, 1833.

J. Mt.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

On Wednesday the curtain fell on the most gorgeous and successful Pageant ever enacted—a Pageant in which all the nations of the earth played a part, with the Crystal Palace for their "tyring house." Honour then to all who had hand or heart in this Triumph of Peace! Honour to our Queen for her most judicious patronage! Honour to Prince Albert for the admirable tact with which he fulfilled the duties of his important office! Honour to our countrymen for the manner in which they have maintained the dignity of a free people! Honour to our foreign visitors for the friendly spirit in which they responded to our invitation and received our welcome! Honour to that efficient corps the Sappers and Miners, (and happily we have only to mention the military to recognise their services as civilians), and to our Police for their good-humoured firmness! Honour to Paxton, for his design—to Fox and Henderson for their execution of it! and, though last not least, honour to that band of zealous and indefatigable spirits, the Digby Wyatts, Dilkes, Coles, Scott Russells, &c., to whose prevision and supervision, at all times and in all places, the success of the World's Fair and the comfort of its visitors, owe so much! If ever there was a fitting time for instituting an Order of Civil Merit, it is now; if ever there were men who deserved to wear such an order, they who planned, and they who carried out the Great Exhibition of the Works of Industry of All Nations, they are the men.

We could not allow the Great Exhibition to close without making a Note of it: we have therefore little room this week for Notes on Books. We must, however, take notice of six additional volumes of the *National Illustrated Library*, which we have received. Of three of these we may well speak briefly, as they form the Second, Third, and Fourth Volumes of *Boswell's Life of Johnson*, to which we formerly directed the attention of our readers. *The Book of English Songs from the Sixteenth to the Nineteenth Century* is a very well selected volume. The Editor's endeavour to present a fair
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view of this branch of our National Literature has been attended with success, and the book will, we have no doubt, be a popular one. *The Orbs of Heaven*, by Mr. Mitchel, the director of the Cincinnati Observatory, is intended to furnish a popular exposition of the great Discoveries and Theories of Modern Astronomy, and to exhibit the structure of the universe so far as revealed by the mind of man. The book is a reprint of a series of lectures delivered in the hall of Cincinnati College, with such success as to have led to the establishment of the Cincinnati Observatory—need we say more? The sixth volume is a very interesting but painful one, *The Mormons, or Latter-Day Saints, with Memoirs of the Life and Death of Joseph Smith, the American Mahomet*. How startling is the contrast in the subject-matter of these two books—the one rich in a display of the infinite wisdom of the Creator, the other depicting most vividly the foolishness of man.

The new volume of Bohn's *Standard Library* is the second of Dr. Neander's *History of the Planting and Training of the Christian Church by the Apostles, with the Author's Final Additions; and his Antignostikus, or Spirit of Tertullian*, which completes, we believe, the series of translations from the writing of this learned German divine. *The metamorphoses of Ovid, literally translated into English Prose*, forms the new volume of Bohn's *Classical Library*, and the Translator, Mr. Riley, has endeavoured to render the work more inviting to the scholar, and more intelligible to those who are unversed in classical literature, by numerous explanatory notes calculated to throw considerable light upon the origin and meaning of some of the traditions of heathen mythology.

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Ritson's Robin Hood. 12mo. London 1795. Vol II. (10*s.* will be given for a clean copy in boards, or 7*s.* 6*d.* for a clean copy *bound*.)

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Theophilus and Philodoxus, or Several Conferences, &c., by Gilbert Giles, D.D., Oxon, 1674; or the same work republished 1679, under the title of a "Dialogue between a Protestant and a Papist."

Peck's Complete Catalogue of all the Discourses written both for and against Papacy in the Time of

KING JAMES II. 1735. 4to.

*** 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.

We are this week compelled to request the indulgence of our correspondents for the omission of our usual acknowledgement of REPLIES RECEIVED.

J. O. D. M. (Worthing). *Mr. Alison the author of* THE NEW REFORMATION, *is not Mr. Alison the author of* THE HISTORY OF EUROPE.

F. D. *will find the* "Sermon against Miracle Plays" *in the* RELIQUÆ ANTIQUÆ, vol. ii. p. 42. *There are no collective editions of the dramatic compositions of Nash or Lyllie.*

LLAW GYFFES *is referred to our Number of the 4th Oct., p. 206., where he will find his Davies Queries duly inserted.*

ALBION *in our next; also* DR. HENRY'S "Notes on Virgil." *We owe an apology to* DR. HENRY *for having nodded, and so allowed the word* impertinent *to pass unerased from a comment upon his Note on* Servius. *It is an epithet which certainly ought neither to have been applied to him, nor admitted into our columns.*

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September, 1851.

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Transcriber's Note: Original spelling varieties have not been standardized.

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