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Notes and Queries, Vol. IV, Number 110, December 6, 1851

, by Various and George Bell

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Vol. IV.—No. 110.

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. 110.

SATURDAY, DECEMBER 6. 1851.

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Notes.

THE ABORIGINES OF ST. DOMINGO.

Perhaps you will kindly permit me to have recourse to "NOTES AND QUERIES" for the purpose of pointing out one or two errors in a letter from Sir R. Schomburgk, which was read at the meeting of the British Association on the 3rd July last, section of Geography and Ethnology. This communication, entitled "Ethnological Researches in Santo Domingo," and addressed to His Royal Highness Prince Albert, contains the following statement: I quote from the *Athenæum* of the 5th July:—

"The extirpation of the pure Indian race prevented me from making comparative inquiries between the still existing tribes of Guiana, and those that once inhabited St. Domingo. My researches were therefore restricted to what history and the few and poor monuments have transmitted to us of their customs and manners. Their language lives only in the names of places, rivers, trees, and fruits; but all combine in declaring that the people who bestowed these names were identical with the Carib and Arawaak

tribes of Guiana."

The last sentence in this passage is obviously erroneous. That the aboriginal inhabitants of the great Antilles (Santo Domingo, Cuba, Porto-Rico, and Jamaica,) were identical with, or descended from, the Arawaaks of Guiana, is an opinion which has long prevailed, and which the circumstances stated by Sir R. Schomburgk tend to confirm. Indeed, they are described by most writers as Indians *or* Arawaaks. But that there was any identity between the Indians and the tribes known by the name of Caribs, is an assertion totally at variance with the established facts. In support, however, of this assertion, Sir R. Schomburgk appeals to "history;" but what history, he does not state. I have perused, and still possess, almost every work that was ever written on the history of these islands; and they all lead to the conclusion, that the Indians of Santo Domingo (also called Hispaniola and Haiti) were a totally distinct race from the Caribs. The Indians were a mild, inoffensive people; the Caribs a race of savages, some say, cannibals. The former were indolent and effeminate; the latter fierce and warlike. In short, no two races ever presented such a striking disparity, not only in their manners and customs, but in their features and personal appearance.

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The second error into which Sir R. Schomburgk has fallen, is where he says:

"There are various proofs that the Caribs inhabited Santo Domingo; among others, I found at the eastern point of the island, called Junta Engaño, numerous heaps of conch shells."

The fact is, that the Caribs were the mortal enemies of the Indians. They were engaged with them in the fiercest warfare, and made frequent depredatory incursions into Santo Domingo and the other large islands. But they never formed any settlements in those islands, and cannot be said to have "inhabited" any of them, in the sense in which that word is used by Sir R. Schomburgk.

Whenever the Caribs in any of the lesser Antilles projected an expedition against the Indians, they provided themselves with clubs and poisoned arrows, and set off in their canoes. On their way, they touched at most of the other small islands; and with their conch shells, of which they always kept a supply, they summoned their brother Caribs to join the expedition. As the fleet of canoes approached St. Domingo (the principal theatre of their depredations) they glided silently along the coast, and secreted themselves in some sheltered bay, till the darkness of the night enabled them to emerge from their hiding places. Then, with the most savage yells and war-whoops, accompanied by the blowing of shells, they pounced upon the nearest village, beating down with their clubs such of the Indians as had not taken refuge in flight. In these encounters, however, the Caribs were not always victorious. If the Indians were less robust and warlike than their invaders, they were also far more numerous; and it sometimes happened that the Caribs were driven back to their canoes with much slaughter. In all hand-to-hand conflicts the conch shells would easily get detached, or, becoming an incumbrance, would be thrown aside; and the Indians, finding them on the field of battle, may be supposed to have piled them up as so many trophies.

As the Caribs were incited to these incursions by the prospect of plunder among a race of people their superiors in the arts of civilisation, but chiefly from their inveterate hatred to the Indians, so the moment they had accomplished their object, they lost no time in retreating from a country where a longer sojourn would only have afforded their enemies an opportunity of risings *en masse*, and exterminating them by the superiority of their numbers.

These facts are sufficient to account for the heaps of shells found by Sir R. Schomburgk, and for the other traces of the Caribs which he appears to have discovered in St. Domingo, without resorting to the supposition that the Caribs had actually "inhabited" that island, or warranting the conclusion that the two races were identical.

HENRY H. BREEN.

St. Lucia, Sept. 1851.

MITIGATION OF CAPITAL PUNISHMENT TO A FORGER.

The well-known cases of Dr. D. the divine and Mr. F. the banker, who were executed for forgery, notwithstanding the powerful intercessions that were made in their behalf, induced me to suppose that any mitigation of punishment under similar circumstances used to be a very rare occurrence; and, if so, that a curious instance of successful application for mercy may interest some readers of "NOTES AND QUERIES."

A young man of respectable Scotch connexions settled in a town in the north of England as a merchant, and soon afterwards made an offer of marriage to a young lady of the same place. Her parents rejected his suit, on the ground of his not being sufficiently established in business, and he seemed to acquiesce in their decision. In a short time, however, the young merchant took possession of larger premises than he had hitherto occupied, and showed other symptoms of wishing to have it understood that his fortunes were improving. But these appearances were of short duration. He was suddenly arrested, and committed to take his trial at the ensuing assizes on several charges of forgery. Immediately after his arrest, a sister of singularly energetic character arrived from Scotland, and applied to the father of my informant for professional aid.

This gentleman told her that he never touched criminal business, and declined to interfere. But she was no common client, and it ended in his undertaking to prepare the defence of her brother, and receiving her into his house as a guest. Her immediate object was to prevent the prosecutors pressing their charges at the trial; and, by her indefatigable management, she succeeded with all, except the L—bank, the directors of which, as a matter of principle, were inexorable to her entreaties. The trial came on at an early period of the assize, and the prisoner was found guilty, and condemned to be hanged. His sister left the court, and instantly proceeded to Scotland. There were no railways in those days, and she had to rely on coaches and post-chaises, and she travelled for four days and nights successively, without stopping or removing her clothes, and carrying a petition with her from house to house amongst her titled and powerful Scotch friends.

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With this she returned to the city at which the assizes had been held, just as they were concluded. The two judges were in the act of descending through the cathedral nave, after partaking of the holy sacrament, when the petitioner cast herself at their feet, and held forth her document. Baron G. was notorious for his unflinching obduracy; but her devotion and energy were irresistible. He received her petition; and her brother's sentence was eventually commuted to transportation for life. But his story is not yet finished. The forger was placed in the hulks prior to transportation; and, before this took place, he had forged a pass or order from the Home Secretary's office for his own liberation, which procured his release, and he was never afterwards heard of.

This "Jeanie Deans," who was the means of saving the life of her unworthy relative, was described to me as a person of extraordinary force of character. Indeed it could not have been otherwise. She prevailed with the solicitor, who before had been a stranger both to her and her brother; with the main body of the prosecutors; with the petitioners in Scotland; and ultimately with the judge himself. My friend, who lived in his father's house during the several weeks she stayed there, told me, that, night and morning when he passed her door, she was always in audible prayer; and he was convinced that her success was attributable to her prayers having been *extraordinarily* answered. Her subsequent fate, even in this world, was a happy one. She became a wife and a mother, and possibly is so still.

ALFRED GATTY.

PASSAGE IN JEREMY TAYLOR.

It may not be useless or uninteresting to the readers of Bishop Jeremy Taylor to bring under their notice a point in which the editor of the last edition seems to have fallen into an error. In Part II. of the Sermon "On the Invalidity of a Death-bed Repentance" (p. 395.), the Bishop says:

"Only be pleased to observe this one thing: that this place of Ezekiel [*i.e.* xviii. 21.] is it which is so often mistaken for that common saying, 'At what time soever a sinner repents him of his sins from the bottom of his heart, I will put all his wickedness out of my remembrance, saith the Lord:' yet there are no such words in the whole Bible, nor any nearer to the sense of them, than the words I have now read to you out of the prophet Ezekiel."

Now the editor, as a reference for this "common saying," says in a note—

"* See Jer. xviii. 7, 8.:"

whence I suppose that he thinks that text to be the nearest quotation to it that can be found. But he has altogether overlooked the fact that this "common saying" is, as the Bishop has here quoted it, the exact form in which the first of the sentences at the beginning of Morning Prayer occurs in the Second Book of Edward, and down to the time of the last review, with the exception of the Scotch book. As it did not agree with the translation of the Bible then in use, Bishop Taylor seems to have considered it as a paraphrase. This also is the view which Chillingworth took of it, who makes this reflection on it, in a sermon preached before Charles I.:

"I would to God (says he) the composers of our Liturgy, out of a care of avoiding mistakes, and to take away occasion of cavilling our Liturgy, and out of fear of encouraging carnal men to security in sinning, had been so provident as to set down in terms the first sentence, taken out of the 18th of Ezekiel, and not have put in the place of it an ambiguous, and (though not in itself, but accidentally, by reason of the mistake to which it is subject) I fear very often a pernicious paraphrase: for whereas they make it, '*At what time soever ... saith the Lord;*' the plain truth, if you will hear it, is, the Lord doth not say so; these are not the very words of God, but the paraphrase of men."

Thus, I think, it is evident that this "sentence" has nothing to do with the passage of Jeremiah to which the editor refers us; and its being read continually in the church explains the application of the word "common" to it in this place.

While on this subject I would go on to mention that both Chillingworth and Taylor seemed to have erred in calling it a paraphrase, and saying that it does not occur in the Bible; for according to L'Estrange (c. iii. n. F.) the sentence is taken from the Great Bible, or Coverdale's translation. It is, however, remarkable that this fact should not have been known to these divines.

F. A.

PARALLEL PASSAGES.

I send you two parallels on the subject of Death and Sleep, Nature the art of God, &c.

"How wonderful is death—
Death and his brother sleep!"

Shelley, *Queen Mab*.

"Since the Brother of Death daily haunts us with dying mementoes."

Sir T. Browne, *Hydriotaphia*.

"Oh! what a wonder seems the fear of death,
Seeing how gladly we all sink to sleep,
Babes, children, youths, and men,
Night following night, for threescore years and ten!"

Coleridge, *Monody on
Chatterton*.

"A sleep without dreams, after a rough day
Of toil, is what we covet most; and yet
How clay slinks back from more quiescent clay!"

Byron (reference lost).

"In brief all things are artificial; for Nature is the art of God."

Sir T. Browne, *Religio
Medici*, p. 32. (St. John's edit.)

"The course of Nature is the art of God."

Young, *Night Thoughts*, ix.

"Princes are like to heavenly bodies, which cause good or evil times, and
which have much veneration, but no rest."

Bacon, *Essay 20*, "Of
Empire."

"Kings are like stars—they rise and set—*they have
The worship of the world, but no repose.*"

Shelley, *Hellas*.

The following are not exactly parallel, but being "in pari materia," are sufficiently curious and alike to merit annotation:

"But the common form [of urns] with necks was a proper figure, making our last bed like our first: nor much unlike the urns of our nativity, while we lay in the nether part of the earth, and inward vault of our microcosm."

Sir T. Browne, *Hydriotaphia*,
p. 221. (St. John's edit.)

"The babe is at peace within the womb,
The corpse is at rest within the tomb.
We begin in what we end."

Shelley, *Fragments*.

"The grave is as the womb of the earth."

Pearson *on the Creed*, p.
162.

HARRY LEROY TEMPLE.

FOLK LORE.

Death Omen by Bees.

—It is not wonderful that the remarkable instincts and intelligence of the honey-bee, its domesticity, and the strong affinity of its social habits to human institutions, should make it the object of many superstitious observances, and I think it probable that if enquiry be made of that class of people amongst whom such branches of folk-lore are most frequently found lingering,

other prejudices respecting bees than those lately noticed by some of your correspondents might be discovered.

If the practice of making the bees acquainted with the mortuary events of the family ever prevailed in that part of Sussex from whence I write, I think it must be worn out, for I have not heard of it. But there is another superstition, also appertaining to mortality, which is very generally received, and which is probably only one of a series of such, and amongst which it is probable the practice before-mentioned might once be reckoned. Some years since the wife of a respectable cottager in my neighbourhood died in childbed. Calling on the widower soon after, I found that although deeply deploring a loss which left him several motherless children, he spoke calmly of the fatal termination of the poor woman's illness, as an inevitable and foregone conclusion. On being pressed for an explanation of these sentiments, I discovered that both him and his poor wife had been "warned" of the coming event by her going into the garden a fortnight before her confinement, and discovering that their bees, in the act of swarming, had made choice of a *dead hedge stake for their settling-place*. This is generally considered as an infallible sign of a death *in the family*, and in her situation it is no wonder that the poor woman should take the warning to herself; affording, too, another example of how a prediction may assist in working out its own fulfilment.

Seeing that another P-urveyor to your useful P-ages has assumed the same signature as myself, for the future permit me, for contradistinction, to be—

"J. P. P.," but not "CLERK OF THIS PARISH."

THE CAXTON COFFER.

Did Caxton ever print his name CAUSTON or CAWSTON, or is it ever found so spelt? He tells us, in the preface or prologue to his *Recuyell of the Historyes of Troye*, "that I was born and learned mine English in Kent, in the Weald." The only locality in Kent which I can discover at all approximating in its name to Caxton, is Causton, a manor in the parish of Hadlow, in the Weald of Kent, *held of the honor of Clare*. This manor was, in the fourteenth century, possessed by the family of "De Causton;" how and when it passed from them I have been unable to ascertain with certainty, possibly not long before the birth of William Caxton. In 1436, Beatrice Bettenham entails it on the right heirs of her son, Thomas Towne, by which entail it came into the family of Watton of Addington Place, who owned it in 1446. The honor of Clare, and the forest, &c. of South Frith, closely adjoining Causton, descended through one of the co-heiresses of Gilbert de Clare to Richard Duke of York, father of the Duchess of Burgundy and Edward IV., whose widow, Cicely, continued in possession till her death. I name the owners of the manor of Causton, and the chief lords of whom it was held, as affording, perhaps, some clue to identification, should any of your correspondents be inclined to take up the inquiry. I need hardly add that the difference between the two names of Causton and Caxton is of little moment should other circumstances favour the chances that Causton in Hadlow may claim the honour of having given birth to our illustrious printer, or that he was descended from the owners of that manor.

L. B. L.

Minor Notes.

Mental Almanac (Vol. iv., p. 203.).

—The additive number for this month of December, is 6. Hence next Sunday is $1 + 6 =$ the 7th of December. Christmas Day will be 25, less 20, that is 5, or Thursday.

A. E. B.

Corruptions recognised as acknowledged Words (Vol. iv., p. 313.).

—The first person who settled in Honduras was the celebrated buccaneer Wallis, in 1638, from whom the principal town and river were named. The Spaniards called it *Valis*; and *v* and *b* having the same pronunciation in Spanish, it became *Balis*, then *Balize*, *Belize*, the actual name.

PHILIP S. KING.

Pasquinade (Vol. iv., p. 292.).

—Will A. B. R. allow me to correct one or two to typographical errors in the Italian version of his clever epigram? In the first place "*Piu*," in both places where it occurs, should be "*Pio*," which the sense demands, while *Piu* is downright nonsense. What A. B. R. *intended* to write was no doubt:

"Quando Papa o' Cardinale
Chies' Inglese tratta male,
Quel che chiamo quella gente

Pio? No-no, *ne sapiente*."

The alteration in the third line is required both by sense and metre, which last is octosyllabic; and *chiamo* is pronounced as a dissyllable, as are also *chiesa* and *-piente*.

E. S. TAYLOR.

Epigram on Erasmus.

—The following epigram, written in a fly-leaf of a copy of the *Epistolæ Obscurorum Virorum*, published at Frankfort, 1624, in the possession of a friend, is commended to your notice; not, however, without a suspicion of its having been printed already:

"Ut Rhadamantheum stetit ante tribunal Erasmus,
Ante jocos scribens serio damnor, ait
Cui Judex, libri dant seria damna jocos,
Si tibi culpa jocus, sit tibi pœna jocus."

Anglicè, T. CORBETT.

"Erasmus standeinge fore hell's tribune said,
For writeinge iest I am in earnest paid.
The iudge replied, Iests will in earnest hurt,
Sport was thy fault, then let thy paine be sport."

D. B. J.

Etymology of London.

—I believe the word London has never yet received a satisfactory explanation, and it is, perhaps, too late in the day to try to explain it entirely. It has always, however, been supposed that it was significant in the old British language. It has been explained as "the town of ships," the final syllable *don*, formerly *dun*, meaning a town. Several other explanations have been given also on the same principle, namely, that the final syllable meant a town or fortified place, and the first was the characteristic distinguishing it from other towns or *duns* in the neighbourhood.

This mode of explanation is repugnant to the general principles of British topographical nomenclature: for they generally put the general name first, and the characteristic last. Might the first syllable "Lon" not be a corruption of the British "Llan," so common yet in names of places, and so universally retained in Wales to this day? Llan means a level place generally, as most of your readers who are versant in those subjects know. The *don* is not so easily explained, but perhaps some of your readers may be able to assist in finding a meaning.

"Don" might indeed still mean an enclosed strong place, and the meaning of the whole word "London" would then be *Llandun*, or "the level ground near the fort or strong camp." Perhaps some of your correspondents may be able to offer something confirmatory or adverse to this explanation, and in either case I should join with the rest of your readers in thanking them.

M. C. E.

Verses on Shipmoney.—

"A copy of certaine Verses dispersed in and about London in febr. 1634 in y^e 10th year of y^e Raigne of y^e King Charls occasioned by y^e eager prosecucon of Shipmoney, and Imprisonm^{ts} therefore.

"The Cittie Cofers abounding with Treasure,
Can pay this ship Tribute, and doe poor men pleasure
To save that Pelfe: the more is the pittie,
The Grey Cloaks divide it and yet tax the Cittie.
A p'sent there being small occasion for Gold
Hast thether Collectors, 'tis time it were tould
And taken from such citty Asses:
Mony whom sly Proiects easily passes,
And speedily conveyt to Court
Wher they to see it will make sport,
And set out Shipps from Puddle dock
To scoure y^e seas. A pretty mock

"If that this ship Tribute be not speedily paid
Pycrust Lord Maior saith in Newgate you shall be laid,
Wher you shall see rogues, theeves, and vile knaves,

Yet none so bad as are Tributarie Slaves.

"If men like Pycrust could make so great gain
As xx^{ty} in y^e hundred to Irish mens paine
For moneys lent, some reason ther were,
To pay this ship Tribute wthout wit or feare.

"O crewell hard Pycrust though pay all men must
This crewell hard Tribute cause thou art uniust
And favourest this Project, when laid in thy grave
All good men will say then: Parkhurst was a knave.

"Finis."

(From a MS. at Oxford.)

Columbus's Bust, &c. at Havanna.

—In case you do not happen to possess a correct copy of the inscription on Columbus's bust and tablet in the cathedral at Havanna, I send you one, and my translation of it, for the benefit of those who may not make out the force and beauty of the "éloge."

"O restos e imagen del grande Colon,
Mil siglos durad guardados en la urna,
Y en la remembranza de nuestra nacion!"

"O remains and image of the great Columbus,
[ages]
For a thousand centuries rest ye securely in this urn,
And in the remembrance of our nation."

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The bust is a mean and ill-executed one; although a late "lady" authoress *has* a different opinion of its merits. It is stiff and wooden-looking, and, still worse, the right cheek, and *side of the head too*, are comparatively *flattened*. Within it, built into the wall, are the "restos," the dust and bones, in the urn. Beneath the epitaph is a date of "1822"—the year, I presume, of the bust being "set up." It stands abreast of the altar, and on the right hand, the head of the bust being about six feet from the ground. I visited the interesting spot only a few days ago, as soon as possible after my landing, for the first time, in that truly noble city the Havana (or, in the Spanish, Habana).

A. L.

West Indies.

Queries.

ADDITIONAL QUERIES RESPECTING GENERAL JAMES WOLFE. (Vol. iv., pp. 271. 322.)

I beg to thank the six gentlemen who have so promptly and courteously responded to my Queries respecting this admirable soldier. The information they have communicated is valuable and interesting, and tends to remove much of the obscurity that had attended my researches into the earlier portion of his history; and I feel greatly obliged to your correspondents. Still, some of my Queries are unanswered, and I venture to repeat these, in the hope that the information wanted may be elicited.

1. Where was James Wolfe educated?
2. His *first*, and subsequent, military services?
3. How long was he stationed in Scotland; on what duty; and in what places? [He was in the North in 1749 and 1750; but I have reason to believe some years earlier.]
4. Was he at the battle of Culloden, in 1746?

As some of the gentlemen, in kindly answering my inquiries, have raised certain points on which additional information may be mutually given and received, I take leave to offer the following remarks to these respondents, *seriatim*.

I.—To H. G. D.

In corroboration of your statement, that the correct date of Wolfe's birth is 2nd January, 1727 (not 1726, as alleged by some), I am enabled to cite his own authority. One of his autograph

letters in my possession, dated Glasgow, 2nd April, 1749, states, "*I am but twenty-two and three months;*" which answers precisely to your time.

You mention that his mother came from, or near, Deptford, and that her Christian name was Henrietta. I am enabled to mention that her surname was *Thompson*, and that her brother Edward was member of parliament for Plymouth, prior to 1759. Does this give you any clue to Wolfe's mother's family; and particularly whether his maternal grandfather was a military man?

May I further inquire—

1. Whether Wolfe's *father* was a native of Westerham; or merely quartered there when his illustrious son was born?

2. You allude to two houses at Westerham. Were these General Edward Wolfe's property; or if not, what had led to the family residing there so long, as they seem, from your remarks, to have done?

3. Who was Sir Jeffrey Amherst, and in what manner did he "patronise Wolfe"? Was he any relation of the General Amherst, commander-in-chief in British America, who was to have supported young Wolfe in the attack on Quebec in 1759.

4. Who is the present representative of Wolfe's family?

You mention that you are uncertain when and where James Wolfe *first* served. I have experienced the very same difficulty. It seems strange that his biographers have been so meagre in the details of his life. It has been said that Wolfe's first effort in arms was as a volunteer under his father, in the unlucky expedition against Carthage, in 1740, commanded by Lord Cathcart. But I cannot find proper authority for this.

You farther state, that Wolfe was ardently attached to Colonel Barré. It is curious enough that their introduction to each other was chiefly in consequence of a letter which Barré carried to Wolfe, from the officer to whom Wolfe's letters in my possession are addressed. In one of these, dated "Portsmouth, 7th Feb. 1758," Wolfe, after speaking favourably of Barré, states—

"I did not know that Barré was your friend, nor even your acquaintance. Now that I do know it, I shall value him the more.... I trust I shall have good reason to thank the man that mentioned him. Nay, I am already overpaid, by the little that I did, by drawing out of his obscurity so worthy a gentleman. I never saw his face till very lately, nor ever spoke ten words to him before I ventured to propose him as a Major of Brigade."

And he adds:

"Barré and I have the great apartment of a three-decked ship to revel in, but, with all this space, and fresh air, I am sick to death. Time, I suppose, will deliver me from these sufferings [sea-sickness], though in former trials I never could overcome it", &c.

I cordially assent to your encomium on England's young general.

II.—To YUNAFF.

The lady to whom the affectionate and touching lines you have quoted were addressed was Miss Louther, a sister of Sir James Louther; rich, highly accomplished, and most amiable. Wolfe was to have been married to her, had he returned from Quebec. She was very averse to his accepting the command. But nothing could stay his military ardour, even though in indifferent health. Well might the epithet be applied to him—"favourite son of Minerva."

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Miss Louther was an object of general sympathy, after her brave lover's fall; and some of the periodicals of the day contain beautiful verses, addressed to her, appropriate to the occasion. This lady's *name* is not mentioned in any of Wolfe's letters in my possession; but an *allusion* is made to her incidentally. She was a favourite with the old general and Mrs. Wolfe. In one of the early letters a graphic description is given by young Wolfe of another lady of rank, with whom he was much smitten. That was before he paid his addresses, however, to Miss Louther. But I do not feel at liberty to break the seal of confidence under which this information was communicated in Wolfe's letter, though at the distance of one hundred years, by mentioning farther particulars.

May I ask if the verses in your possession are signed by Wolfe; or in his autograph; and dated? It would be very interesting to have precise information, tending to identify Wolfe as the author of these lines.

III.—To W. A.

I shall be glad to know the contents of the petition, dated February, 1746, and of the six letters mentioned by you. They may throw some light on Wolfe's history. Will you allow me to communicate with you on this subject, by letter, through the Editor, as I reside at a distance from London?

IV.—To J. H. M.

The packet of Wolfe's letters in my possession was never shown to Southey. They were discovered only three years ago. I believe Southey intended to write a memoir of Wolfe, but I am not aware that he carried his intentions into effect. The letters in my care were published in *Tait's Edinburgh Magazine*, December, 1849, under the title "Original Correspondence of General Wolfe." I shall feel obliged by any information you possess regarding the *other* collection of Wolfe's letters which you believe to exist. Pray, where are they to be seen?

3.

P.S.—Since expressing my acknowledgments to the other gentlemen who have kindly answered

some of my inquiries respecting Wolfe, I have had the pleasure to peruse the information communicated by J. R. (Cork), and I beg to thank him for his courtesy. The sketch he has given of Wolfe's ancestors is very interesting, the more so, as J. R. mentions he is himself connected with Wolfe's family. Would J. R. be kind enough to supply information on the following additional points, viz.:

1. In which of the English counties did Captain George Wolfe, who escaped after the siege of Limerick, settle?

2. Was the son of this officer (father of General Edward Wolfe) also a military man, or a civilian; and what was his Christian name?

3. The birth-place of General Edward Wolfe, father of the hero of Quebec.

Answers to these Queries would connect some of the broken links in the history of one of the most gallant and skilful young generals that England ever entrusted with her armies.

3.

General Wolfe's executor was General Warde, of the family of Squerries, near Westerham, by whom the epitaph was written, which is now over the south door of Westerham church. General Warde's nephew and executor was General George Warde, who by that means became possessed of several very interesting objects, viz., an original portrait of Wolfe, representing him with his natural red hair. After some time the natural red was converted, by water colours, into a powdered wig; consequently a sponge and clean water would restore it to its original state. Another portrait of Wolfe painted after his death by West; he is represented sitting and consulting a plan of military operations. West has given him the same countenance in which he appears in the celebrated picture of his death. When West was offered the original portrait on which to form this picture, he declined making use of it, as he had already committed himself in the historical portrait, and it would not do for him to alter it, and send out in his name two different portraits. Gen. G. Warde also possessed Wolfe's short sword and black leather letter-case, and a collection of original letters; among which was one of much interest, where Wolfe, mentioning the flattering terms in which he was spoken of by the public and high military authorities, says, that unwarranted expectations were raised, and that to maintain his reputation he might be driven into some desperate undertaking.

I write all this from memory, but my details cannot be very far from correct.

GRIFFIN.

CHRISTIANITY, WHEN FIRST INTRODUCED INTO ORKNEY.

Christianity is believed to have been introduced into Orkney before the Norwegian conquest by King Harold Harfager, in 895; but the race who inhabited the country at that period are said to have been extirpated or driven out by the Scandinavians, who were worshippers of Odin and Thor. In the end of the tenth century, the King of Norway, Olaf Tryggveson, renounced Paganism for Christianity, which he forced both on Norway and Orkney at the point of the sword. M. Depping, in his *Histoire des Expéditions Maritimes des Normands*, tom. ii. p. 60. ed. 1826, states that Sigurd, the second Earl of Orkney (whose brother Ronald, Earl of Mære, the first Norwegian Earl of Orkney, was the common ancestor of the Earls of Orkney and Dukes of Normandy), drove the Christians out of Orkney. This was towards the beginning of the tenth century. It has been overlooked by Barry, the local historian, or unknown to him, who mentions (p. 123.) the introduction by King Olaf Tryggveson as either the first introduction, or at least the final establishment of the Christian religion. I have looked into Torfæus' *Orcaedes*, the Orknayinga Saga, and the Sagas of the two kings, Harold Harfager and Olaf Tryggveson, in Mr. Laing's translation of Snow's *Hermskringla*, and have not found the expulsion of the Christians by Sigurd mentioned in any of those works. Will some of your learned correspondents be so obliging as to point out M. Depping's authority for this fact? I have just now fallen in with a curious example of the rude Christianity of the Northmen, who worshipped both Thor and Christ, and the passage is perhaps worth quoting. Torfæus, in his *Orcaedes*, p. 15., mentions a Scandinavian chief called Helgius, who lived in Iceland about 888, and says:

"Christianis sacris quibus infans initiatus est, per totam vitam adhæsit, valde tamen in religionis articulis rudis; nam Thorem, ad ardua negotia, itineraque maritima feliciter expediunda, invocandum, cætera Christum dictitavit, tanquam cum Thore divisum imperium habentem. Simile Witichendus Monachus et Sigebertus Gemlansensis, de Danis, in primis religionis incunabulis, prodidere."

W. H. F.

THE ROMAN INDEX EXPURGATORIUS OF 1607.

This work, both in the original edition, and in the reprint of Bergomi, 1608, is reputed to be of extreme rarity. Mr. Mendham, in his *Literary Policy of the Church of Rome Exhibited, in an Account of her Damnable Catalogues or Indices, both Prohibitory and Expurgatory, &c.*, 2nd ed., London, 1830, calls it "perhaps the most extraordinary and scarcest of all this class of

publications," p. 116., while all of the class are known to be by no means of common occurrence. Clement (*Bibliothèque Curieuse*, art. "Brasichellensis," v. ccvii.) designates the Roman edition as "extrêmement rare;" and (note 48., p. 211 a.) says of the other, "cette édition de Bergame est encore plus rare que celle de Rome."

Now Clement informs us that "on a copié l'édition de Rome de 1607 à Ratisbonne, vers l'an 1723, sur de beau papier;" and Mr. Mendham says that this was done by "Serpilius, a priest of Ratisbon, in 1723," and that the copy so closely resembled the original "as to admit of its being represented as the same." Accordingly, Clement says that it was furtively sold as the genuine work, until the announcement of an intended reprint by Hessel, at Altorff, in 1742, induced the owner of the remainder of the Ratisbon counterfeit to avow his fraud. Then, Mr. Mendham says, it "appeared with a new title-page, as a second edition." Of *that* circumstance Clement makes no mention.

"The original and counterfeit editions of this peculiar work are sufficiently alike to deceive any person who should not examine them in literal juxtaposition; but upon such examination the deception is easily apparent," says Mr. Mendham, p. 131. The natural inference from this is, that *he has* so examined them.

His mention of the Bodleian "copy of the original edition" may warrant the belief that he has made use of it. The fact that Dr. James, "chief keeper" of the Bodleian, used and cited the Roman edition in his *Treatise of the Corruptions of Scripture, Councils and Fathers, &c.* in 1612, may further warrant the belief that the copy in that library is an indubitable original, placed where it is before the counterfeit was gotten up.

If these inferences are correct, I have, what I much desire, a criterion by which to distinguish the counterfeit from the genuine Roman edition. Yet I hardly dare to trust it, because it involves a charge of carelessness against Clement, who is not often justly liable to such reproach.

He says, "J'ai eu le bonheur d'acquérir l'édition originale de Rome." He therefore either copied the title of what he thought a genuine edition, or carelessly substituted that of the counterfeit.

Now I have a copy of what purports to be the Roman edition, the title of which, agreeing exactly neither with Clement nor with the title given by Mr. Mendham (p. 116.), yet coincides with the latter in one curious particular, which seems to identify it with Mr. Mendham's genuine original, while its rare disagreements from Clement's distinguish it from that. Mr. Mendham's transcript of the title runs:

"Indicis Librorum Expurgandorum in Studiosorum gratiam confecti. Tomus Primus. In quo Quinquaginta Auctorum Libri præ cæteris desiderati emendantur, Per Fr. Jo. Mariam Brasichellen Sacri Palatii Apostolici Magistrum in unum corpus redactus, et publicæ commoditati æditus. Romæ, ex Typographia R. Cam. Apost. MDCVII. Superiorum Permissu."

In this there are two observable peculiarities: 1. The full-stop after "confecti," breaking the grammatical construction; 2. The omission of such a stop (as a sign of contraction) after the portion of a word, "Brasichellen," from which the final syllable "sem" has been dropped, as appears in the archetype, for want of room.

That Mr. Mendham faithfully copied this last peculiarity is shown by his own singular misconception of the word, which he has taken to be complete, and on p. 130. writes of "*Brasichellen*, or *Guanzellus*;" a mistake into which he has been led by Jugler, whom he is there reporting; Jugler, as quoted in the note, seeming to have been led into it by Zobelius.

The peculiarity which has thus led Mr. Mendham, and before him Zobelius and Jugler, into error, does not appear in Clement's title. It runs:

"Indicis Librorum Expurgandorum in Studiosorum gratiam confecti, Tomus Primus. In quo Quinquaginta Auctorum Libri præ cæteris desiderati emendantur. Per Fr. Jo. Mariam Brasichellen. Sacri Palatii Apostolici Magistrum in unum corpus redactus, et publicæ commoditati æditus. Romæ, ex Typographia R. Cam. Apost. M.DC.VII. Superiorum Permissu."

Both the peculiarities pointed out in Mendham's copy are wanting in this; and a third difference is, that where Mendham, after "emendantur," has a comma, this has a full-stop. All these differences are corrections, and therefore more likely to be found in a reprint, than the reverse.

My copy agrees with Mendham in the two peculiarities first remarked; but with Clement in the last. It has, beside, another peculiarity which neither has retained, but resembling those of Mendham's copy. After the word "auctorum" there is a full-stop, breaking the grammatical construction just as that after "confecti" does.

These circumstances lead me to think my copy one of the genuine edition, and to suppose that Mendham's was of the same; in which case, Clement must have either carelessly given the title of the counterfeit, while he had the genuine at hand (as he says); or, still more carelessly, miscopied the genuine; or deceived himself with the belief that he had the genuine, while he had only a counterfeit.

It is singular that there is room for a similar doubt about the Bergomi edition of this work. Of that, too, I have what purports to be a copy; but am led by Clement's description of the Altorff edition to have misgivings that it may have been made as studiously a counterfeit of the Bergomi edition, as its predecessor of Ratisbon had been of that of Rome. In all the particulars of which Clement says, "Ceux qui auront l'édition de Bergame, pourront juger sur ce détail, si la copie

d'Altorff la représente exactement ou non," my copy *does* agree with his description; and it may be that some of the Altorff copies bear a false title, with Bergomi as the imprint.

The genuineness of this book is of no ordinary interest. It is one of the most damaging witnesses against Rome, to convict her of conscious fraud. How much its evidence is dreaded, is proved by the industrious suppression that has made it of so great rarity.

May I not hope, therefore, that some of your readers who have access to the Bodleian will inform me through your columns—

1. Whether any copy there, purporting to be of the Roman edition, can be identified as having been in the library before 1723?

2. Whether the title of such copy (if there be any) agree with Mr. Mendham's, or Clement's, or mine?

3. Whether there is in that library (or elsewhere in England) an undoubted copy of the Bergomi edition?

A copy of the titles of the Ratisbon and Altorff editions would also be desirable; and (if they could be identified) any distinguishing note of the Ratisbon counterfeit, *e.g.* the signature marks of its preliminary sheet.

U. U.

Baltimore, U. S. A.

Minor Queries.

313. "*The Don*," a Poem.

—This is an old work illustrative of the local antiquities, ancient families, castles, &c., on the banks of the Don, in Aberdeenshire. It is said to have been written during the usurpation of Oliver Cromwell by a Mr. Forbes of Brux, in the immediate neighbourhood. One of the ablest of our local antiquaries states, that he has never been able to satisfy himself of the existence of any edition of that poem earlier than that of the quarto one of 1742, which seems to have been reprinted from an edition of the year 1655; but is so thoroughly redolent of the spirit of a later age, that it is not possible to believe it to have been written in the seventeenth century. All subsequent editions (and they have been numerous) have reference to an edition of 1655. In 1655, it is said to have been originally written by a Mr. Forbes of Brux, as before stated, and published the same year, with a few historical notes, and reprinted in 1674; and again in 1742, with little or no alteration, and continued in that state until 1796; when Mr. Charles Dawson, schoolmaster of Kemnay, added a few more notes, and offered it to the public as his own composition in a small 12mo. pamphlet!!! price 4*d.*; which met with such encouragement, that a second edition appeared in 1798, with more copious notes, price 6*d.* An enlarged edition in 8vo. was published in Edinburgh in 1814. In 1819, Mr. Peter Buchan of Peterhead, the editor of *Scottish Ballads, Gleanings of Scarce Old Ballads, &c. &c.*, published an edition, price 6*d.*, which sold well; and in 1849, another edition was printed at the Hattonian Press, Fintray, Aberdeenshire, by John Cumming. I should be glad to hear if any of your correspondents have seen an edition of 1655 or 1674?

STONEHAVEN.

314. *John Lord Frescheville.*

—It is stated in the printed notices of this individual, with whom expired, in 1682, the barony of Frescheville of Stavely, co. Derb., that he was engaged, on the side of the king, at the battle of Edge Hill. I have no reason to doubt the truth of the statement: but I should like to know whether his name occurs in any of the contemporary accounts of the fight at that place, or rather Keynton; or whether he is anywhere mentioned in the royal musters. I think a correspondent of the "NOTES AND QUERIES" indicated an acquaintance with some local information relative to this affair, and the persons engaged in it.

D.

315. *Meaning of "Pallant."*

—While staying in the neighbourhood of a small country town in the south of England, I was requested to drive a friend to call on an acquaintance who lived in *The Pallant* in the said town. The word being an uncommon one, we naturally conversed on its probable derivation and meaning, but without arriving at a satisfactory conclusion. I have since seen it used in a number of Dickens' *Household Words*, where the scene of a ghost story is laid in an old house, or street (I forget which), called *The Pallant*. What is its true signification?

A DEVONIAN.

316. *Rectitudines Singularum Personarum.*

—This interesting Anglo-Saxon document is necessarily well known to many of your readers.

Will they favor me with a Note, stating what they consider to be its date? In the mean time, I will say that it is not improbable that the date may be referrible to *temp.* Ethelredi II. The service of *Sæ weard* is insisted upon, and it is fair to suppose that such would not have been the case if the *textus* had been written at a period anterior to those times, when the coast was wasted by the piratical incursions of the Northmen. In the title "thegnes riht" it is mentioned in priority to "heafod weard" and "fyrdweard." It is again mentioned in the title "cotsetlan riht." This document was doubtless written by a priest, and probably by a secular one, for some of its concluding words show a habit, or at least a possibility, of migration on the part of the writer, viz.:

"Be thære theode theawe, the we thænne onwuniath."

The Latin translation, which accompanies the original, is of a date manifestly later than the Norman Conquest. The phraseology which it exhibits, and the gross mistakes which it contains, are sufficient evidence of the fact.

In the title "be thaw the beon bewitath," the words "self lædan" are translated "ipse minare." Sometimes the translator does not understand his original: in the first title he converts "bocriht" into "testamenti rectitudo;" and of the words "sceorp to frithscipe," he leaves the first word as he finds it.

H. C. C.

317. *Sir Henry Tichborne's Journal.*

—I should be obliged to any of your numerous correspondents or readers for any information given respecting a diurnal written by Sir Henry Tichborne, third baronet of Tichborne, co. Hants, of his *Travells into France, Italy, Loretto, Rome, and other places, in the years 1675, 1676, and 1678.*

Is the original in existence, or where might this MS. be found? Has any of your readers seen or heard of it?

I may here remark it is not in the possession of the family, neither have they yet been able to trace it.

THE WHITE ROSE.

Winchester.

318. *Round Towers at Bhaugulpore.*

—Lord Valentia (*Travels to India, &c.*) gives views of these towers, and the following description of them:—

"They much resemble those buildings in Ireland, which have hitherto puzzled the antiquaries of the sister kingdoms, excepting that they are more ornamented. It is singular that there is no tradition concerning them, nor are they held in any respect by the Hindoos of this country. The Rajah of Jyenagur considers them as holy, and has erected a small building to shelter the great number of his subjects, who annually come to worship here."

This is but a meagre account of them; and if any of your readers can give further information respecting them, and especially on the religion of those who go to worship at them, they will confer a great favour on your querist. Bhaugulpore seems to be about half-way between Calcutta and Patna, at some distance off the great road; and Jyenagur must be some 800 miles distant. The dominant race in the latter are Rajpoots, but there appear to be inferior races; which are the worshippers? What is the meaning of Bhaugulpore? has it any relation to Baal? Jeypoor is another name for Jyenagur.

DE CAMERA.

319. *Johannes Trithemius.*

—In my possession is a book entitled *Liber de Scriptoribus Ecclesiasticis*, by the above author; the date of its publication 1494. Can any one inform me who Trithemius was, and whether the book, in point of accuracy, is to be relied on?

A. W. H.

320. *Races in which Children are named after the Mothers.*

—Will some correspondent favour me with a list of the races in which the children are named, or take their titles, or inherit property after their mothers, and not after their fathers; and where descent in any form is reckoned on the mother's side? I have a list of some, but I fear a very imperfect one; and all additions to it, with a memorandum of the authority on which the statement is made, will be very valuable to me. I wish the instances to be fetched as well from ancient as from modern nations.

THEOPHYLACT.

321. *Foreign Ambassadors, Ministers, Envoys, and Residents from Foreign Courts.*

—Will any of your readers inform me where there may be found the best, or any list of personages filling these diplomatic posts, between the 1st of King Henry VIII. and the end of the reign of King James II.?

S. E. G.

322. *Critolaus and the Horatii and Curiatii.*

—Has any writer on early Roman history noticed the extraordinary similarity, even in the minutest particulars, of the combat between the Horatii and Curiatii, followed by the murder of a sister of the former by her brother, for mourning for one of the opposite party, to whom she was betrothed, to the similar circumstances related of Critolaus the Tegean? The chances of two such transactions resembling each other so closely appear so very small, that there can be no doubt of one story being a copy of the other: but which was the original? I have no doubt the Roman historians adopted this tale from the Greeks, to diversify the barren pages of their early history. At all events, such a person as Critolaus undoubtedly existed, which is more than can be averred of the Roman hero. (See *Encyc. Brit.*, art. "Critolaus.")

J. S. WARDEN.

Balica.

323. *Cabal.*

—I should like to know the earliest use of this word as signifying "a secret council," and, as a verb, "to plot or intrigue." Pepys applies it to the king's confidential advisers several years before the date (1672) when Burnet remarks that the word was composed of the initials of the five chief ministers; and Dryden uses the verb in the sense I have mentioned. Can any of your correspondents trace either verb or noun to an earlier period, or explain this application of it? The Hebrew verb *kibbal* signifies "to receive;" and the *Cabbala* was so called from its being "traditionary," not from its being "secret." A popular error on this point may, however, have given rise to the above-mentioned application of the word.

E. H. D. D.

324. "*Thus said the Ravens black.*"

—In what modern poem or ballad do the following or similar lines occur?

— "thus said the ravens black,
We have been to Cordova, and we're just come back."

D. B. J.

325. *Symbols in Painting.*

—In a painting of the Crucifixion by Guido (?) the following accessories are introduced, the meaning of which I cannot discover: the persons present are four, two of whom are evidently the Virgin and St. John; but the other two, who are both old men, are doubtful. On the ground, at the foot of the cross, is a skull and some bones; and at one side of the picture is a monster, somewhat like a gigantic toad, with his foot on a book; and at the other side lies a bell, with a twisted cord attached to it: the monster and the skull might be symbolical of sin and death, but what can the bell mean? It is a singular object for an artist to have introduced without some particular meaning; but the only instance I know of its use, is in the pictures of St. Anthony (in the fourth century), who is generally represented with a bell in his hand. Perhaps some of your correspondents may be able to explain its meaning in this painting. Can the handbell rung in Roman Catholic churches at the elevation of the host have any connexion with the subject in question?

B. N. C.

Oxford.

326. *Latin Verse on Franklin.*

—Can you inform me who wrote the line on Franklin:

"Eripuit cœlo fulmen, sceptrumque Tyrannis?"

HENRY H. BREEN.

St. Lucia.

327. *General Moyle.*

—Who was General John Moyle, who died about 1738? He resided, if he did not die, in Bury St. Edmund's, Suffolk.

BURIENSIS.

328. *Musical Compositions of Matthew Dubourg.*

—I am induced, while preparing for the press a new edition of my *opusculum* on the *violin*, to seek your kind mediatorial aid in behalf of an object which some one or other of your correspondents, acquainted with Irish matters of the last century, may *possibly* enable me to attain. I am desirous of learning whether there be *extant* any of the musical compositions (especially the violin *solos* and *concertos*) of my progenitor, Matthew Dubourg, who held the post of director and composer to the king's band in Ireland, from 1728 until, I believe, his death in 1767.

As I do not know that any of these compositions (which appear to have been called forth by immediate occasions) were ever *printed*, my hope of now tracing them out is perhaps more lively than rational. If they have existed only in a manuscript state, it is but too possible that the barbarian gripe of the buttermilk may long ago have suppressed what vitality was in them. I cannot, however, relinquish the idea that a dusty oblivion, and not absolute destruction, may be the amount of what they have undergone; and that they *may* still exist in such condition as to be, at least, more susceptible of resuscitation than disinterred *mummies*. I have the honour to be, Sir, yours wistfully,

G. DUBOURG.

Brighton.

329. *Collodion, and its Application to Photography.*

—May I ask for information as to the first discoverer of Collodion, and the origin or derivation of the name? I should also be glad to know by whom it was first applied to photogenic purposes.

A PHOTOGRAPHER.

330. *Engraved Portrait.*

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—Will some of your correspondents who are conversant with the history of engraved English heads, oblige me by naming the original of a copper-plate print in my possession, and also with the conclusion of the verses beneath, the lower part of the plate being mutilated. The verses, as far as I have them, run thus:

"Here you may see an honest face,
Arm'd against envy and disgrace;
Who lives respected still in spite
— — — — — — — — — —"

The addition of the names of the painter and engraver will increase the obligation.

HENRY CAMPKIN.

331. *Lines by Lord Chesterfield on Queen Caroline's supposed Refusal to forgive her Son when on her Death-bed.*

—In Coxe's *Life of Sir Robert Walpole* (vol. i. p. 549.), we read, in the account of the death of Queen Caroline, as follows:

"The tongue of slander has even reproached her with maintaining her implacability to the hour of death, and refusing her pardon to the prince, who had humbly requested to receive her blessing. To this imputation Chesterfield alludes in a copy of verses circulated at the time:

"And unforgiving, unforgiven dies."

Can any of your readers refer me to the remainder of this copy of verses?

PROEM.

Minor Queries Answered.

Kimmeroi, Cimbri, Cymry.

—There appears to be a growing belief that the Gomeridæ of the Bible, the Kimmeroi of the Greeks, the Cimbri of the Romans, and the Cymry or Kymry of Wales, belong to the same family; the few words remaining of their language are to all appearance Kymraeg; and recently there was some likelihood of having more light thrown upon this subject. Kohl, the German traveller, visited the remnant of the Cimbri defeated by Marius, and was told that "*sette commune parlano Cimbro*." Is the language of these Lombard Kimbri like that of the Kymry of Wales? M. Kohl states that a professor at Padua was about to publish the remains of their language; but I have not seen any subsequent notice respecting them. The inquiry is highly interesting, and will I trust be taken up by some persons who may be in position to obtain further information; and I hope

soon to see a few specimens of their language in "NOTES AND QUERIES."

Ritson, in the notes to his work on the Celts, has these remarks on the language of this Cimbric remnant:

"Their language, which was thought to be a corrupt German, was found upon closer inquiry to be very pure Danish. Signor Marco Pezzo has written a very learned dissertation on this subject."—Page 288.

What is the title of this work? I am very desirous to obtain further information on this subject, and invite attention to this people and their Kimbro speech.

T. STEPHENS.

Merthyr Tydfil.

[The title of Pezzo's work is, *Dei Cimbri Veronesi, e Vicentini*, libri ii. Terza edizione. 8vo. Verona, 1763. This edition is in the British Museum.]

Dictionary of Musicians.

—I have now before me *A Dictionary of Musicians, &c.*, second edition, 2 vols. 8vo., Longman and others, 1827. I should be glad to know whether there is any more recent edition, or anybody engaged in preparing one; or whether there is any more recent and complete work of the kind. This one contains much information, but might be greatly improved by omissions, corrections, and additions.

AN AMATEUR.

[*The Biographical Dictionary of Musicians* noticed by our correspondent is very incorrect in its details. There is another work of the same kind in preparation, but is not expected to be published for some months. The latest works on the subject are the German *Lexicon der Tonkunst* in several 8vo. volumes, and that by M. Fetis, which appeared about four years since at Brussels, and pronounced both comprehensive and correct.]

City of London Charter.

—What was the cause of the City charter being forfeited in the year 1683?

In a trial, *The King v. The City of London*, judgment was given against the City, whereby the charter was forfeited.

S. E. G.

[An information brought against the Mayor and citizens of London was "for usurping of divers franchises and liberties within the said city, and for assuming to themselves an unlawful power to levy several great sums of money, as well upon the said citizens of London as strangers; and in particular upon those which come to the markets of the said city, by colour of the laws and ordinances in their Common Council by them in fact ordained and established, without any other right or authority." The circumstance which gave occasion for this *quo warranto* to be brought against the City charter, was a petition the Court of Aldermen and City made to the King, upon his prorogation of Parliament, when they were going to try several noblemen concerned in the Popish plot; but especially for their printing and publishing the petition, which was considered seditious. For particulars relating to this celebrated trial, we must refer our correspondent to the following tracts:—*The Case of the Charter of London Stated*, fol. 1683. This is an ingenious treatise against the charter. *A Defence of the Charter and Municipal Rights of the City of London*, by Thomas Hunt, 4to.; *The Lawyer Outlawed; or a Brief Answer to Mr. Hunt's Defence of the Charter*, 4to. 1683; *The Forfeitures of London's Charter, or an Impartial Account of the several Seisures of the City Charter*, 4to. 1682; *Reflections on the City Charter, and Writ of Quo Warranto*, 4to. 1682; *The City of London's Plea to the Quo Warranto*, (an information) *brought against their Charter in Michaelmas Term*, 1681, fol. 1682. A summary account of the whole proceedings will be found in Maitland's *History of London*, vol. i. pp. 473-484.]

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St. Alkald.

—Upon looking over a sheet of the Ordnance Map lately published, on which part of the parish of Giggleswick is laid down, I find that the patron saint, to whom the church is dedicated, is St. Alkald. No calendar that I have access to mentions any such saint. I shall be obliged by any of your correspondents giving me some account of him, or referring me to any book where I may read his history.

F. W. J.

[In *The Calendar of the Anglican Church Illustrated*, published by Parker of Oxford, p. 181., our querist will find

"*S. Alkald* or *Alkilda* was commemorated March 28. The church of Giggleswick, Yorkshire, is named in honour of this saint, and the Collegiate Church of Middleham in

Replies.

PLAIDS AND TARTANS. (Vol. iv., p. 107.)

I am not going to enter into the controversy respecting the antiquity of the *Highland* kilt and tartans, nor when and where they were invented. But in reference to these questions, I beg leave to cite a passage, which may be found in the second book of the *History* of Tacitus, in which is designated a garb having a very distinct analogy to the *trews* and tartans of the Highland chiefs.

In lib. ii. sec. xx. the return of Cæcina from Germany into Italy is thus described:—

"At Cæcina, velut relictâ post Alpes sævitiâ ac licentiâ, modesto agmine per Italiam incessit. Ornatum ipsius, municipia et coloniæ in superbiam trahebant, quod *versicolore sagulo, bruccas* tegmen barbarum, indutus, togatos adloqueretur."

Cæcina and Valens had been the Imperial "Legati" in Upper Germany, and the former is thus described in lib. i. sec. liii.:—

"At in superiore Germaniâ, Cæcina decorâ juventâ, corpore ingens, animi immodicus, scito sermone, erecto incessu studia militum inlexerat."

So it seems that this handsome Roman, "great in stature," and "graceful in youth," thought (like many of our modern fine gentlemen when they get among the hills) the partycoloured plaid and barbarian clothing so extremely becoming, that he was determined to set the fashion of wearing it in Italy, and actually was intrepid enough to appear like a male Bloomer before the astonished eyes of the "Togati," and to answer the addresses of the "Municipia" and "Coloniæ" clad in this outlandish costume.

I leave to more learned antiquaries the task of tracing this Celtic habit, "in superiore Germaniâ," into the Scottish Highlands. For myself I have little doubt that from the earliest division of the community into septs or clans, the chiefs assumed the pattern of this "tegmen versicolor" which best pleased them, and in course of time the pattern distinguished the wearers as belonging to such and such chiefs. As to the kilt, in all probability it was the apology for nudity.

The chiefs wore the *trews*, the humbler vassals or serfs either wore no nether garments at all, or covered their loins with a scanty apron, which gradually comprising more ample folds, has been modernised into the kilt.

But I beg leave to put forward these speculations with all possible modesty, feeling quite inadequate to discuss such momentous matters from being only

A BORDERER.

RELIGIOUS STATISTICS. (Vol. iv., p. 382.)

I have a memorandum (not dated) which states that M. Pradt, in his work on *Ancient and Modern Jesuitism*, gives curious calculations on the religious statistics of the world. The terrestrial globe, he estimates, contains 670,000,000 inhabitants, who are thus divided:—

Catholics
120,000,000

Protestants and their dependants
40,000,000

Of the Greek Church
36,000,000

Jews
4,000,000

Mahomedans
70,000,000

Idolators
400,000,000

Of these, China alone, according to the most probable accounts, contains 300,000,000.

An elaborate, valuable, and now, I believe, a scarce work, entitled *The Consumption of Public Wealth by the Clergy of every Christian Nation*, &c. (published by Effingham Wilson in 1822), among details, founded on authorities of repute, and which are named, gives for each nation, "France," "Scotland" (its Kirk), "Spain," "Portuguese Church," "Hungarian Churches," "Clergy in Italy," "Clergy in Austria," "Clergy in Prussia," "Clergy in Russia," "England and Wales," "Established Church Property Ireland," &c. &c., the particulars required by Q. E. D. For instance, under the heading "Hungarian Churches," we are preliminarily told that—

"Hungary contains about 8,000,000 people of various religious persuasions, who live happily together ever since the days of that excellent Emperor Joseph II. He laboured resolutely and successfully, in spite of the bigots of his own religion by whom he was surrounded, to root out the evils of religious discord from his dominions; and he left, as a glorious legacy to his people, for which his memory will be ever dear, the blessings of concord and harmony between his subjects of all denominations."

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It is then narrated that there are (in Hungary):

"Catholics, Latin and Greek
4,750,000

Greek Church
1,150,000

Calvinists
1,050,000

Lutherans
650,000

Unitarian Christians
46,000

Various small Christian Sects, and persons of the Jewish faith
200,000."

But this work contains no summary of the total amounts of its own enumerations.

A HERMIT AT HAMPSTEAD.

ROYAL LIBRARY.
(Vol. iii., p. 427.; Vol. iv., pp. 69. 154.)

Your correspondent J. H. M. remarks (Vol. iv., p. 69.): "In justice to King George IV., the letter which he addressed to the late Earl of Liverpool, on presenting the books to his own subjects, should be printed in your columns." Heartily concurring in this opinion, I have much pleasure in supplying your readers with a transcript of the same. I copied it some years back from the original, then in the possession of a noble friend:

"Dear Lord Liverpool,—The king, my late revered and excellent father, having formed, during a long period of years, a most valuable and extensive library, consisting of about one hundred and twenty thousand volumes, I have resolved to present this collection to the British nation. Whilst I have the satisfaction by this means of advancing the literature of my country, I also feel that I am paying a just tribute to the memory of a parent, whose life was adorned with every public and private virtue. I desire to add, that I have great pleasure, my lord, in making this communication through you. Believe me, with great regard, your sincere friend,

"G. R.

"Pavilion, Brighton, 15th of January, 1823."

EDWARD F. RIMBAULT.

Your correspondent C. says, "the whole story of the projected sale to Russia is absolutely unfounded." He seems to consider that, because the Princess Lieven never heard a syllable about the matter, the whole story was unfounded—that is, that when a part of a story is untrue the

whole must be untrue. What is really the truth I do not positively *know*; but I will give you the story, as I heard it at the time, from one who had good means of information. George IV. disliked the expense of keeping up the Royal Library; he was also occasionally out of temper at the claims made or insinuated by some members of the family, that as the library had not been bequeathed, they had all an equal property in it. To get rid of the expense and the claims he resolved to dispose of it, and said something about this wish at his own dinner-table. This was, perhaps, in the presence of the Russian ambassador, or some distinguished Russian, or at least came to his ears; and he spoke to Lord Liverpool upon the subject, expressing a desire to purchase. Lord L. immediately waited upon the king, and remonstrated in the strongest terms against allowing such a library collected by a king of England to be sent out of the country; and went so far as to say that he would resign his office if the measure was persisted in. The king then resolved to relieve himself from all annoyance about the matter by presenting it to the nation. Such I believe to be the outline of the truth: the minute details I did not "make a Note" of at the time, and will not trust my memory to relate them.

GRIFFIN.

DAMASKED LINEN.

(Vol. ii., p. 199.; Vol. iii., pp. 13. 229.)

In the subjoined account of some old patterns, I have, for the sake of brevity, enclosed in brackets the descriptions of the several objects represented, beginning with the highest and most distant. The words enclosed within inverted commas are the inscriptions.

No. I.

[Two horsemen, with steel-caps, riding away at speed.]

[Crown.]

"PVRSV'D BY MEN. PRESERV'D BY GOD."

[Crown.]

[Crown.]

[Oak branches surrounding a head surmounted with a low-crowned hat and flowing wig.]

I may mention that this bears the mark of an ancestor of its present possessor, who was about forty years of age at the time of the Restoration, and died in 1707.

No. II.

"SISTE SOL IN GIBEON ET LVNA IN VALLE IAALON."

[Sun] "RIS" [Moon] "SEL."

[Fortified town.]

[Mortars throwing shells into the town.]

[Tents and cannon.]

[Trophy] "EGENIVS." [Trophy.]

[Equestrian figure holding a baton.]

Can any of your readers be so good as to explain the allusion of the above ungainly and somewhat profane compliment to Prince Eugene?

No. III.

"STAD ANT

WERPEN."

[City gate.]

[Water with ships.]

"DER HERTZOG VON MARLBORVK."

[Equestrian figure in the proper costume, holding a baton.]

[447] The above probably commemorates the surrender of Antwerp to the allied armies soon after the battle of Ramillies, May 27, 1706.

No. IV.

"CAROLVS KÖNIG IN SPANIGEN."

[Equestrian figure.]

[Trophy of arms and banners.]

"MADRIED."

[City and gates.]

[Batteries with cannon planted.]

I presume this must refer to the short-lived triumph of Charles (afterwards Emperor of Germany), who was crowned King of Spain at Vienna in 1703, and entered Madrid in 1706.

No. V.

[City.]

[River with boats.]

[Cannon and mortars.]

[Tents and halberdiers, and arms strewn about on the ground.]

"KÖNIG GEORGE."

[Crown.] [Crown.]

[Harp.] [Harp.]

[Equestrian figure holding a sceptre.]

Will some one be so kind as to explain the meaning of this design?

I may mention that there is little doubt that this cloth, as well as the others, belonged to the son of the gentleman before mentioned, and that it is very unlikely that it ever belonged to the royal household. This may perhaps affect the inference of your correspondent H. W. D. from the inscription "Der König Georg II." (Vol. iii., p. 229.).

No. VI.

[A group of figures:—On the right an eastern monarch standing, and in an attitude of command towards a female figure on the left, who is stooping down to put something into the gaping mouth of a dragon, while with her left hand she points towards the king. Behind the woman are three men turning towards the king in attitudes of entreaty.]

"BABYLON."

[A man and woman kneeling down, with hands raised as in supplication or astonishment.]

"DANIEL, XIII."

[A tree with two birds in it. In front of the tree an angel flying downwards; and underneath, a man in the same attitude, holding a vessel shaped like a pitch-kettle in the left hand, and what appears to be a small loaf or cake in the right.]

All the above figures are in oriental costume. The date of this cloth *cannot* be later than about 1720. In each case the pattern is repeated in rows; the alternate rows being reversed so that on whichever side the cloth is turned, half of the patterns have the inscriptions legible.

W. S. T.

VERMIN, PAYMENTS FOR DESTRUCTION OF. (Vol. iv., pp. 208. 389.)

The authority by which churchwardens paid for the destruction of vermin, is by acts of parliament (8 Eliz. cap. 15. and 14 Eliz. cap. 11.), but *not as churchwardens*; and the payment for vermin out of the *church-rate* is illegal: but they are *ex officio* appointed by the statutes quoted, "with six other parishioners," as shown by FRANCISCUS, Vol. iv., p. 389.

There can be no doubt, that in course of time this assessment got into desuetude; that churchwardens, being the "distributors," they charged it on the *church-rate* by way of simplifying the machinery. This, and other duties of churchwardens and other parish officers, many of which have become obsolete, may be seen in Lambard's *Eirenarcha, or Office of the Justice of the Peace*, first published in 1581, which passed through many editions from that date to 1637. The work is commended by Blackstone as deserving the perusal of students.

With regard to the old names of vermin, *Glead* and *Ringteal* are described by Osbaldiston, in his *Dictionary of Recreation*, as a sort of kite; the latter with whitish feathers about the tail. *Greas'-head* and *Baggar* he does not notice. May they not be provincialisms?

H. T. ELLACOMBE

Clyst St. George.

In further illustration of this Query, and of J. EASTWOOD'S reply (p. 389.), may be quoted:—

"That the distributers of the provision for the destruction of noysome foule and vermine being chosen, and having money [as before shown by me, Vol. iv., p. 389.], shall give and pay the same money so to them delivered, to every person that shall bring to them any heades of old crows, choughes, pies, or rookes, taken within the severall parishes, for the heades of every three of them a peny; and for the heades of every sixe young crows, choughes, pyes, or rookes, taken, as is aforesaid, a peny; and for every sixe egges of any of them unbroken, a peny; and likewise for every twelve stares heades, a peny. All which said heades and egges, the said distributers in some convenient place shall keep, and shall every moneth at the least bring forth the same before the said churchwardens and taxors, or three of them, and then and there to them shall make a true account in writing, what money they have laid forth and paid for such heades and egges, and for the heades of such other raveinous birds and vermine, as are hereafter mentioned, that is to say:

"For everie head of merton, haukes, fursekite, moldkite, bussard, scag, carmerant, or ringtaile

ij^d

For every two egges of them

i^d

For every iron or ospraies heads

iiii^d

For the head of every woodwall, pie, jay, raven, or kite

i^d

For the head of every bird which is called the kingsfisher

i^d

For the head of every bulfinsh, or other birde that devoureth the blouth of fruit

i^d

For the heads of every foxe or gray

xii^d

For the head of every fichewe, polcat, wesell, stote, faire, badger, or wildecate

i^d

For the heads of every otter or hedghog

ii^d

For the heads of every three rats or twelve mice

i^d

For the heads of every moldwarpe or want,
an halfe-penie.

"All which sayd heads and egges shall be fourthwith, after such account made in the presence of the sayd churchwardens and taxors, or of three of them, burned, consumed, or cut in sunder.—Vid. 8 Eliz. c. 15.; 14 Eliz. c. 11.; and 39 Eliz. c. 18."

FRANCISCUS.

WAS RALEIGH IN VIRGINIA? (Vol. iv., pp. 190. 241.)

Raleigh never visited Virginia. The numerous expeditions thither, set on foot by him, and in which he had so large a concern as to cause them to be called *his* voyages, no doubt gave rise to the popular error.

We first find Raleigh's name, in connexion with discovery in North America, in 1579. In that year Sir Humphrey Gilbert, his stepbrother, prevailed upon him to join in a projected voyage. The accounts of this voyage are very scanty: all, I believe, that is known on the subject is to be found in Hakluyt, vol. iii. p. 146., in the following words:

"Others failed of their promises contracted, and the greater number were dispersed, leaving the Generall with few of his assured friends, with whom he adventured to sea; where having tasted of no lesse misfortune, he was shortly driven to retire home with the losse of a tall ship, and (more to his grief) of a valiant gentleman, Miles Morgan."

It will be observed that Raleigh's name is not mentioned, the "Generall" being Gilbert. It appears, however, to be generally assumed by his biographers that he did accompany this expedition in person. It may, at all events, be predicated with tolerable certainty, that Raleigh was not amongst those who deserted Sir Humphrey. Tytler adds the following particulars, in his *Life of Raleigh* (Edinburgh, 1833), p. 27., on the authority of Oldys's *Life of Raleigh*, pp. 28, 29.:

"On its homeward passage the small squadron of Gilbert was dispersed and disabled by a Spanish fleet, and many of the company were slain; but, perhaps owing to the disastrous issue of the fight, it has been slightly noticed by the English historians."

Schomburgk adds, in the Introduction to his reprint of Raleigh's *Guiana*, published for the Hakluyt Society in 1848, also on the authority of Oldys, that during the engagement "Raleigh was exposed to great danger."

We may therefore assume that he did sail with Gilbert on this occasion. There is no appearance, however, of the expedition having reached America at all; and most certainly Virginia was not then visited.

The next voyage undertaken by Gilbert was in 1583. Raleigh took a great interest in this expedition, and fitted out a barque of two hundred tons, which bore his name; and although the "most puissant" vessel in the fleet, it only ranked as "Vice-admirall." The "Delight, *alias* the George, of burthen 120 tunnes, was Admirall, in which went the Generall." They "began their voyage upon Tuesday, the eleventh day of June, in the yere of our Lord 1583;" but "about midnight" of the 13th June, "the Vice-admirall forsooke us, notwithstanding that we had the winde east, faire, and good. But it was after credibly reported that they were infected with a contagious sickness, and arrived greatly distressed at Plimmouth.... Sure I am no cost was spared by their owner, Master Raleigh, in setting them forth." So writes worthy Master Hayes, who commanded the Golden Hinde, the "Rear-admirall" of the expedition. It may be easily believed that Raleigh was not on board of the vessel which belonged to him. Sir H. Gilbert, who was ignorant of the cause of desertion, wrote thus to Sir George Peckham, after his arrival in Newfoundland:—"On the 13th the bark Raleigh ran from me, in fair and clear weather, having a large wind. I pray you solicit my brother Raleigh to make them an example to all knaves." The subsequent history of this disastrous expedition need not be dwelt upon. Gilbert reached Newfoundland, but was lost in returning on board the Squirrel of ten tons!

On the 25th March, 1584, Raleigh obtained letters patent from Queen Elizabeth authorising

him to establish a colony in North America, south of Newfoundland. "The first voyage made" under this patent "to the coasts of America" was "with two barks, wherein were Captains M. Philip Amadas, and M. Arthur Barlowe, who *discovered* part of the countrey now called Virginia, anno 1584:" the account of which voyage is stated to have been "written by one of the said Captaines, and *sent* to Sir Walter Raleigh, knight, at whose charge and direction the said voyage was set forty"—*Hak.* vol. iii. p. 246.

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The next voyage is called (p. 251.) "The voyage made by Sir Richard Grenvill *for* Sir Walter Raleigh to Virginia, in the yeere 1585." Sir Richard left a colony under the government of Master Ralph Lane. A list of all the colonists, to the number of 107, "as well gentlemen as others, that remained one whole yeere in Virginia," is given in Hakluyt, at p. 254. The first name is Master Philip Amadas, Admirall of the countrey;" the second is "Master Hariot." On the 10th June of next year the colony was visited by Sir Francis Drake, with no less than twenty-three sail of vessels, "in his prosperous returne from the sacking of Saint Domingo." Sir Francis gave the colonists, who had suffered severely from "scarsity," the means of returning to England, which they did, leaving Virginia on the 18th of June, and arriving at Portsmouth on the 28th of July, 1586. Governor Lane was greatly blamed for his precipitate desertion of the colony. Hariot wrote a description of the country, which occupies fifteen folio pages of Hakluyt. Hallam (in the passage quoted by MR. BREEN) is correct in describing Hariot as the companion of Raleigh; for that he was, and very much esteemed by him: but he is wrong in making it appear that they were together in Virginia.

In the meantime Raleigh at home was far from being forgetful of his colonists, although they seemed so little inclined to depend upon him. He got ready no less than four vessels: various delays, however, occurred to retard their sailing; and Raleigh at last getting anxious started off one of them as a "bark of aviso," or despatch boat, as it is called in one of the old accounts. It arrived at the site of the colony "immediately after the departing of our English colony out of this paradise of the world;" and "after some time spent in seeking our colony up in the countrey, and not [of course] finding them, it returned with all the aforesaid provision into England." Thus Hakluyt, page 265., who also states that it was "sent and set forth at the charges of Sir Walter Raleigh and his direction;" expressions surely inconsistent with any supposition that he was on board of this bark of aviso; and yet it would appear, from the Introduction of Sir Robert Schomburgk, already referred to, that *this* was the identical occasion on which Raleigh was erroneously supposed to have visited Virginia. As what Sir Robert says is very important, and bears very directly on the question, I quote his words:

"It has been asserted by Theobald and others, that Sir Walter Raleigh himself accompanied this vessel, which he sent for the relief of the young colony; such may have been his intention, as Captain Smith states in the first book of his *General History of Virginia*; but we have so many proofs that Sir Walter did not leave England in that year, that we are surprised that such an erroneous statement has found credence up to the present day."

This is a strong opinion of Sir Robert, and if borne out by evidence, would be conclusive; but in the first place, his reference to Smith's *Virginia* is incorrect; and besides, Smith, for anything he relates prior to 1606, is only secondary evidence. His book was published in 1624, and is reprinted in Pinkerton's *Voyages* (1812). On reference to it there I can find no such *intention* attributed to Raleigh; and in fact Smith's account is manifestly taken from Hakluyt (1599), who, it is well known, had his information on these voyages chiefly from Raleigh himself.^[1] In the second place, it would have been well if Sir Robert had mentioned some distinct proof that Raleigh was in England on some one day that the vessel was absent, rather than generally stating that he did not leave England during 1586. Unfortunately, there is a want of precision as to the exact dates when the vessel left and returned to England; enough is said, however, to fix upon the two months *at least* from the 20th of May to the 20th of July as being embraced in the period during which she was on her voyage. In Hakluyt it is stated that she did not sail until "after Easter:" in 1586 Easter Sunday was, by my calculation, on the 3rd April. The 20th of May is therefore a liberal meaning to attach to the expression "after Easter." She arrived in Virginia "immediately after" Drake sailed, on the 18th of June. Say then that she even arrived on the 19th June; only spent one day in searching for the colony; and took thirty days to go home; this would bring us to the 20th July. It will be noticed that I narrow the time as much as possible, to strengthen the evidence that would be gained by proving an *alibi* for Sir Walter. If it can be shown that he was in England on any day between the 20th May and the 20th July, the supposition that he went on this occasion to Virginia must be given up as untenable. I have therefore directed my inquiries to this point. In the sketch of the life of George Clifford, Earl of Cumberland, given in Lodge's *Portraits*, a work certainly not of indisputable authority, but tolerably correct notwithstanding, I find the following statement:

"His [Cumberland's] fleet consisted of three ships, and a pinnace, *the latter commanded by Sir Walter Raleigh*.... It sailed from Gravesend on the 26th of June, 1586; but was repeatedly driven back by contrary winds, and could not finally leave England till the end of August."

[1] What Smith really says is, speaking generally of *all* the voyages, that Raleigh's occasions and employments were such that he could not go himself; but he says nothing about his intentions specially as to this particular voyage.

Now, if this were quite correct, it would be conclusive, that if Sir Walter Raleigh sailed from

Gravesend on the 26th June, he could not have started from Virginia to return to England on the 20th of the same month. I thought it well, however, to verify this statement of Mr. Lodge, and had recourse to my old friend Hakluyt as usual. I there found (vol. iii. pp. 769. et seq.) that on starting from Gravesend, there were only two vessels called respectively the Red Dragon and the Clifford; these vessels arrived at Plymouth on the 24th of July, and were there detained by westerly winds until the 17th of August, when they—

"Then departed with another ship, also for our Rear-admirall, called the Roe, whereof W. Hawes was Captaine; and a fine pinnesse also, called the Dorothie, *which was Sir Walter Raleigh's.*"

It therefore follows, that the pinnace might have joined them immediately before the 17th of August, a date too late for our purpose. Nay more, the only authority for Mr. Lodge's statement, that the vessel was commanded by Sir Walter, rests upon the words which I have put in Italics; his name is not mentioned in the subsequent account of the expedition, although, on the 7th of February, 1587, it was found necessary to hold a council of war, at which no less than eighteen officers assisted, all of whom, beginning with the admiral, are named. Raleigh's name does not occur; and is it conceivable that he, if present in the fleet, would have been absent on such an occasion? This therefore affords one additional instance in which Raleigh was presumed to be present merely because he fitted out a vessel. Being inconclusive as a positive piece of evidence on the main question, my chief reason for referring to it was to show how hastily some writers make assertions, and how probable it is that "Theobald and others" went upon similar grounds in their statement as to Raleigh's having visited Virginia. In justice to Mr. Lodge, I must mention that the error into which he fell with respect to Raleigh, in his sketch of the life of the Earl of Cumberland, is not repeated in his biography of Raleigh, in which it may be supposed he was more careful. Raleigh's having concerned himself sometime in July or August in fitting out a vessel for Cumberland's expedition, undoubtedly forms part of that chain of evidence alluded to by Schomburgk, tending to prove his continued residence in England in 1586. I feel inclined, however, to search for positive evidence on the point. In the very valuable collection of letters entitled the *Leicester Correspondence*, published for the Camden Society in 1844, I find his name occurring several times. On the 29th of March, 1586, Raleigh writes "from the court" to the Earl of Leicester, at that time in the Low Countries: he states that he had moved the Queen to send Leicester some pioneers, and found her very willing; but that since, the matter had been stayed, he knew not for what cause. He then goes on to protest against certain rumours which had been afloat as to his having been acting a treacherous part with the Queen against the Earl. Leicester had been in some disgrace with her Majesty, and Raleigh in a postscript says:

"The Queen is in very good tearms with yow, and, thanks be to God, well pacified, and yow are agayne her 'sweet Robyn.'"

On the 1st of April the Queen herself writes to Leicester a letter, which will repay perusal. And on the same day, Walsingham, at the express instance of the Queen, signifies to Leicester that Rawley, "upon her honor," had done Leicester good offices; and that, during the time of her displeasure, he dealt as earnestly for him as any other of his friends. All this shows Raleigh in high favour and standing at the court; and it is most improbable that he could, at such a moment, absent himself no less than three months from it. These letters appear to have been unusually long in reaching Leicester; in the early part of April he complains of not getting letters from the Queen, and on the 27th a great many reached him all at once. On the 31st of May, Leicester writes to Walsingham, and speaks of Rawley's pioneers; saying that he had written to him saying that they were ready to come. This could not refer to Raleigh's letter of 29th of March, because in it he states that the matter had been stayed; it must refer to one of a later date, which does not appear, but which was written, in all probability, some time on in May; it could not have been in Leicester's possession on the 29th of May, because on that day he writes to Walsingham, and mentions the same subject; namely, his wish for a reinforcement of 1000 men, which led him to speak of Rawley's pioneers on the 31st. With regard to the time it took to communicate with Leicester, he was at the Hague on the 30th of July, and on that day he knew of Drake's arrival at Portsmouth, stated in Hakluyt's account of Drake's voyage to have taken place on the 28th; although it is true, Governor Lane, who came home in the fleet, says the 27th of the same month. This was very speedy communication; but the arrival of Drake, and the results of his enterprise, were looked for with the utmost anxiety by the English ministry; and, no doubt, their satisfaction on the subject was communicated to Leicester by a rapid express. On the 9th of July we find Walsingham writing to Leicester:

"And lastly, that yt shall in no sorte be fyt for her Majestye to take any resolutyon in the cause until Sir Francis Drake's returne, at lest untyll the successe of his vyage be seene; wheruppon, in verry trothe, dependethe the lyfe and death of the cause according to man's judgment."

In a letter from Burleigh to Leicester, dated 20th of June, 1586, occurs the following:

"In Irland all thynges are quiet, and a nombre of gentilmen of Somersett, Devon, Dorcet, Cheshyre, and Lancashyre, are making themselves to go to Monster, to plant two or three thousand people, mere English, there this year."

In a note to this, Mr. Bruce, the editor, states, that Stow records the names of the honourable and worshipful gentlemen who made the attempt to colonise Munster, and names, amongst others, Sir Walter Raleigh. It was on this occasion that the poet Spenser got his grant of 3,028 acres in the county of Cork, which "is said to be dated June 27, 1586." So the Rev. Mr. Mitford, in

his life of Spenser, prefixed to the Aldine edition of his poems (1839); and although he seems uncertain as to the date, there can be no doubt but that it is correct. Now I think that most people will agree with me in thinking that the whole of this, Raleigh's movements so far as they can be traced, his position at court, and the busy and stirring nature of the time, make it altogether improbable that Raleigh was absent in the month of June, 1586, on a voyage to Virginia. Hakluyt's not mentioning that he was in the vessel, would of itself be convincing to my mind, knowing the extent of his information on all subjects connected with Raleigh, and his minute and painstaking accuracy. Knowing, however, that *this* was the voyage in which Raleigh was stated to have visited Virginia, I have thought it worth while to search for more positive evidence. How far I have succeeded may be seen, but it is open to others to fix the fact of Raleigh's having been in England within the time I have limited. As a hint to go upon, I may mention that Babington's conspiracy was known to the English ministry on the 9th of July, although the conspirators were not apprehended until a month after; if Raleigh could be shown to have had any share in the discovery of the plot, his presence in England in the beginning of July, 1586, would be established beyond all doubt.

I have already been more than sufficiently tedious on the subject of the voyage of this little bark; what I have brought forward however bears more or less upon the question as to Raleigh having visited Virginia: I am clearly of opinion that on this occasion he did not. I cannot refrain, however, from adding a word or two of purely speculative conjecture. There is something rather suspicious in Drake visiting Virginia with the whole of his armament, and losing time in doing so, when the whole nation, from the queen downwards, was on the very tenter-hooks of anxiety for intelligence of him and of his success. The question arises, was it a rendezvous? and did the "bark of aviso" bear other and more important despatches than those addressed to Master Ralph Lane? Might not its arrival a day or two earlier have directed Drake to strike a blow at some defenceless but important part of the Spanish empire, deadly in proportion to its being unexpected? These are questions which I can in no wise answer, but they have arisen in my mind; and if it were so, we might be fain to believe, in spite of everything that I have been able to bring forward, that Raleigh was indeed on board his gallant little bark, but that, the mark not having been hit, the attempt was kept secret. It must not be forgotten that at that time, with the exception of this little colony, England had not a rood of land in the New World. However, I must remember that history ought not to deal in conjecture.

About fourteen or fifteen days after the departure of the bark, Grenvill made his appearance with the other three vessels. After making every search he returned home, leaving fifteen men on the Island of Roanoke. Subsequent expeditions found no traces of these men excepting the bones of one of them. No one has ever asserted that Raleigh was on board of this fleet.

Nothing daunted by these failures—

"In the yeere of our Lord 1587, Sir Walter Raleigh, intending to persevere in the planting of his countrey of Virginia, prepared a newe colonie of one hundred and fiftie men to be sent thither, under the charge of John White, whom hee appointed Governour, and also appointed unto him twelve assistants, unto whom he gave a charter, and incorporated them by the name of the Governour and Assistants of the Citie of Raleigh in Virginia."—*Hak.* Vol. iii. p. 280.

This colony, owing to contentions with the natives and other causes, did not thrive; and in August of the same year White was, much against his wish, induced to return to England for assistance. He failed in his first attempt to go back with aid. In 1593 he gives, at Hakluyt's request, an account of a voyage he made thither in 1590, but which quite failed in its object. The men with whom he embarked showed a greater disposition towards buccaneering, than to assist him in his search for the unfortunate colonists. He found traces of their having gone to the Island of Croatan; but his associates would not prosecute the search, and poor White, with a sad heart, was obliged to leave them, if they even then survived, to their fate. From that day to this no intelligence has ever been got as to what became of them. This voyage was made, if not under Raleigh's auspices, at all events with his assistance. It has been supposed by some that this voyage of White in 1590 was the *last* attempt made by Raleigh to succour his colonists—he has even been reproached with it. This, however, was not the case. At p. 1653. vol. iv. of Purchas, a very brief account is given of a ship having been purchased by Raleigh and sent out under the command of—

"Samuell Mace (a sufficient marriner who had been twice before at Virginia), to fynd out those people which he had sent last thither by Captain White in 1587."

The ill success of the previous attempts to communicate with the colony seems to have been ascribed to the practice which prevailed in that day of engaging seamen for the voyage with a share in the profits; this Raleigh attempted to remedy by hiring "all the cumpanye for wages by the month." I quote from Strachey's *Virginia*, printed by the Hakluyt Society from an original MS., whose statement bears undoubted marks of being the original from which Purchas took his account, and somewhat abridged it. In spite of Raleigh's precautions as to the hiring, the people behaved ill, and—

"They returned, and brought no comfort or new accesse of hope concerning the lives and safety of the unfortunate English people, for which only they were sett forth, and the charg of this employment was undertaken."

Here ends the history of Sir Walter Raleigh's connexion with Virginian discovery and

colonisation. A new company was at the moment in contemplation, and it even despatched its first pioneer vessel in the same month of 1602 as Raleigh did. Raleigh may have had, to a certain extent, a selfish object in view. His patent of 1584 was conditional, as regarded its continuance, on his planting a colony within six years; and had he been able to have discovered any remains, however small, of the colony of '87, he could have prevented interlopers. The nature of his position also in England in March, 1602, may perhaps afford a clue to his designs. At that moment his royal mistress lay on the bed of sickness, dying by inches. The clouds were beginning to gather around Raleigh's head. His star, which had been in the ascendant for more than twenty years, was getting nigh its setting. Raleigh, a man of wisdom and foresight, as well as conduct and action, knew all this. He knew what he had to expect, and what he afterwards in fact experienced, from the new king, to whom all eyes were turned. Is it not most likely that he looked to Virginia as his haven of refuge, where, if he could maintain his patent rights, he might have set his enemies at defiance? Had this dream, if he entertained it, been realised, the twelve years' imprisonment and the bloody scaffold on which his head fell, might have been averted. This, however, was not to be;—the search, as already mentioned, was fruitless, and the new company went on; and, finally, under a fresh charter from James I., Virginia was again colonised in 1606, since which time its history and existence have been uninterrupted. On Raleigh's return from his last expedition to Guiana in 1618, only a few months before his murder, he touched at Newfoundland, being, as I verily believe, the only occasion on which he set his foot in North America.

It may cause your readers to smile, and perhaps be a surprise to some of them, when I conclude this long paper, written on the subject of Raleigh's connexion with Virginia, by asserting that he never had any connexion, direct or indirect, with it! All the colonies with which he had to do were planted in North Carolina and the islands thereto belonging. To have laid any stress upon this, or to have mentioned it earlier than now, would have amounted to nothing but a play upon names. The country called Virginia in Queen Elizabeth's reign, embraced not only the state now so called, but also Maryland and the Carolinas. Virginia Proper was in reality first planted by the company of 1606, who fixed their settlement on the Chesapeake.

T. N.

Demerary, Oct. 1851.

Replies to Minor Queries.

Bunting's Irish Melodies.

—On p. 167. of the third volume of "NOTES AND QUERIES," MR. STEPHENS, of Stockholm asks a question concerning the *Irish Airs* of this distinguished musician. As a member of the Royal Academy of Music in Stockholm, I feel more than ordinary pleasure in answering the Query of your esteemed correspondent.

Edward Bunting was born at Armagh in 1773. He claimed descent from Patrick Gruama O'Quin, who was killed in arms in July, 1642; and it was to this origin that Bunting attributed his musical talents, as well as certain strong Irish predilections, for which he was through life remarkable. His first collection of *Irish Airs* was published in 1796; his second in 1809; and his third, and last, in 1840. The first work contains sixty-six native Irish airs never before published. The second added seventy-five tunes to the original stock. This volume, like the first, afforded a copious fund of new melodies, of which the song-writers of the day eagerly and largely availed themselves. The third and final collection consists of upwards of 150 melodies; "Of these," the editor remarks in his Preface, "considerably more than 120 are now for the first time published, the remainder being sets much superior to those already known." Bunting did not live to carry out his plan of republishing his first two collections uniform with the third. He died December 21, 1843, aged seventy. A copious memoir of him, accompanied with a portrait, may be found in the *Dublin University Magazine*, No. XLI., January, 1847.

EDWARD F. RIMBAULT.

Colonies in England (Vol. iv., pp. 272. 370.).

—In Vol. iv., p. 207. inquiry is made about the existence of colonies of Moors and others in different parts of England: I was not aware of there being any such as those he mentions, but as your correspondent wishes to know of any others which may still exist, I can inform him that colonies of Spaniards are known of in Mount's Bay and Torbay. The latter, from having intermingled with the surrounding population, have not now, I believe, much more than a traditionary Spanish descent; whilst the former, on the contrary, have kept aloof, and are easily distinguished from their marked Spanish features. This colony is planted at Mousehole; and, according to their account, they have been settled there upwards of three centuries. Another account declares the original settlers to have formed part of the Spanish Armada; and that after its defeat, they made a descent on this part of the Cornish coast, drove out or killed the former inhabitants and have ever since remained unmolested, and in great measure distinct from the surrounding inhabitants. The nature of the country in which they settled has, no doubt, proved favourable to them in this respect, as the soil is barren and rocky, with thinly scattered villages inhabited by a hardy race of fishermen.

The settlement of a colony of Flemings in the lower part of Pembrokeshire, called Rhos and Castle Martin, in the time of Henry I., was one of the subjects discussed at the meeting of the Cambrian Archæological Association at Tenby in August last, where the subject was fully debated, and the fact seemed established. A full report of this discussion is contained in the October number of the *Cambrian Archæological Association*, published by Pickering, London.

T. O. M.

"*History of Anglesey*," &c. (Vol. iv, p. 317.).

—This publication is attributed to the Rev. J. Thomas in a note to page 230. of the *Cambrian Plutarch*, by the late J. Humphreys Parry.

T. O. M.

The Lowey of Tunbridge (Vol. iv., p. 294.).

—There still is, I believe, a district known by this name. In order to save the valuable space in "NOTES AND QUERIES," I will merely refer E. N. W. for information respecting it to the following works:

"A Perambulation of Kent; written in the yeere 1570 by William Lambarde of Lincolnes Inn, Gent. Imprinted at London by Edm. Bollisant, 1596."—Page 425.

This first I believe to be a somewhat scarce book.

"A Topographie or Survey of the County of Kent. By Richard Kilburne, London, 1659."—Pp. 276, 277.

"Tunbridge Wells and its Neighbourhood. By Paul Amsinck, Esq., London, 1810."—Pp. 97-99.

There are incidental notices of Tunbridge Lowey in Hasted's *History of Kent*. From the *Parliamentary Gazetteer* I extract the following (to which my attention has been directed by a friend):—

"Tunbridge Lowey, a division in the Lathe of Aylesford, County of Kent. Area, 20,660 acres; houses, 2,072; population in 1831, 12,233."

In 1841 the census returns for that district gave a population of 14,638.

There is also, I believe, another "Lowey," viz. that of Pevensy.

R. VINCENT.

Praed's Works (Vol. iv., p. 256.).

—About five years since I saw in the travelling library of an American lady a very good edition of Praed's *Poems*, small 8vo. clear type, published (I believe) in the *States*. The owner promised to send me a fac-simile of the work, on her return to New York; but family bereavements and various painful circumstances have arisen to banish the recollection of such a promise. I have asked for the book in vain in London; but if your correspondent K. S. is very anxious to procure a copy, I would suggest an order for it, given through *Chapman in the Strand*, to whom Wiley and Putnam appear to have transferred the American literary agency. I should think the price would not exceed six or seven shillings.

YUNAF.

[This collection was published by Griswold of New York in 1844. We saw a copy at Tupling's, No. 320. Strand, a few days since.]

John à Cumber (Vol. iv., p. 83.).

—Some months ago Mr. J. P. COLLIER made some inquiries respecting John à Kent, the Princess Sidanen, and John à Cumber. Respecting the two latter I was enabled to furnish some information; and since that I have fallen upon the traces of John à Cumber. My inquiries have recently been directed to the scene of the Battle of Cattrath or Siggoston (Kirby Sigston); and I have endeavoured, hitherto ineffectually, to find some good description of the scenery of the North Riding of Yorkshire, and of the great plain of Mowbray, which was probably the scene of the conflict described by Aneurin, and which, I believe, includes both Catterick and Sigston. It was in that country that I found John à Cumber, who is most probably the person described in the following extract:—

"Thirsk.—In the reign of Henry VII. an insurrection broke out here, in consequence of an obnoxious tax. This was a subsidy granted by the parliament to the king, to enable him to carry on the war in Brittany against the French. The Earl of Northumberland had signified at an assembly, that the king would not remit any part of the tax, though the northern people had besought it; when they, taking the earl to be the cause of the answer, fell upon, and slew him, together with several of his servants, at the instigation

of one John à Chamber. They then placed themselves under a leader, Sir John Egremont, who, on being defeated by the Earl of Surrey, fled into Burgundy. John à Chamber and some others were taken, and executed at York."—*A Picturesque Tour in Yorkshire and Derbyshire*, by the late Edward Dayes, London, 1825, pp. 147-8.

Dayes gives no authorities;^[2] but this may afford a clue to further discoveries.

T. STEPHENS.

Merthyr, Nov. 21. 1851.

[2] [Dayes' account of the above insurrection will be found in Kennett's *History of England*, vol. i. p. 595.—ED.]

[454]

Punishment of Prince Edward of Carnarvon (Vol. iv., pp. 338. 409.).

—MR. W. S. GIBSON will find further particulars of the offence and punishment of this prince in a paper by Mr. Blaauw on the recently discovered letters of Prince Edward, which is published in the second volume of the *Sussex Archæological Collections*. The offence appears to have been committed in May or June, 1305, and the minister was, as has been stated, Walter de Langton, Bishop of Lichfield and Coventry, the king's Treasurer, but in the letters called Bishop of Chester; a seeming discrepancy arising from the fact that the Bishops of Lichfield and Coventry were not unfrequently called Bishops of Chester at that period, which was two centuries before the present see of Chester was created.

W. S. W.

Middle Temple.

It may be as well to add a note to your two communications from MR. JOSEPH BURTT and R. S. V. P., that the *Bishop of Chester*, named by the former, is one and the same person with the *Bishop of Lichfield and Coventry*, named by the latter, as suggested by MR. FOSS; the two bishoprics being identical, and almost as often called by one title as by the other.

P. P. C.

Joceline's Legacy (Vol. iv., pp. 367. 410.).

—The *first* edition I believe to have been "*The Mother's Legacie to her Vnborne Childe*, by Elizabeth Iocelin, London. Printed by John Hauiland, for William Barret, 1624." pp. 114. + title, approbation and epistle dedicatorie (40).

Henry Jocelyn, a younger son of Sir Thomas Jocelyn, who died 4 Eliz., married Anne, daughter and heir of Humphry Torrell, Esq., of Torrell's Hall, Essex, by whom he had Sir Thomas Jocelyn, Knt., and *other sons*; one of whom I suspect to have been the Tourell Jocelin, husband to Eliz. Jocelin, the authoress of this excellent little tract.

P. B.

Bristol Tables (Vol. iv., p. 406.).

—The four remarkable bronze tables, respecting which E. N. W. inquires, formerly stood under the piazza of the "Tolzey," or "Counter," in Bristol; the place where the merchants transacted business. On the opening of the Exchange in 1743, they were removed, and fixed in front of that building, where they now stand. It appears that they were presented to the city at different times, and by different persons. On a garter, beneath the surface of one of them, is the following inscription:—

"Thomas Hobson of Bristol made me, anno 1625. Nicholas Crisp of London gave me to this honourable city in remembrance of God's mercy in anno domini 1625. N. C."

On a ring round the surface is this inscription:

"Praise the Lord, O my soul! and forget not all his benefits. He saved my life from destruction, and ... to his mercy and loving-kindness. Praise...."

On a ring round the surface of the second is the following:

"A.D. 1631. This is the gift of Mr. White of Bristoll, Merchant, brother unto Dr. Thomas White, a famous benefactor to this citie."

On the garter round the exterior is this inscription:

"The church of the Living God is the pillar and ground of the truth. So was the work of the pillars finished."

The third table has the following words round the surface:

"This Post is the gift of Master Robert Kitchen, Merchant, some time Maior and Alderman of this city, who deceased Sep. 1. 1594."

On the ring below the surface:

"His Executors were fower of his servants. John Barker, Mathew Howil, and Abell Kitchin, Aldermen of this city, and John Rowborow, Sherif. 1630."

Six lines in verse, and a shield with armorial bearings, formerly appeared as the centre of this table; but they are now obliterated.

The fourth table, which is supposed to be the oldest, has no inscription.

These curious round tables, on which the merchants of this ancient city formerly made their payments, and wrote their letters, &c., are now used by the newsmen, who here sell the daily journals, &c. In times of popular excitement, they have been sometimes used as pedestals, whence mob-orators, and candidates for parliamentary honours, have harangued the populace.

J. R. W.

Grimsdyke or Grimesditch (Vol. iv., pp. 192. 330.).

—There is a hundred in Norfolk called Grimeshoe or Grimeshow, of which Blomefield, in his History, vol. ii. p. 148., says:

"It most probably derives its name from *Grime* and *hoo*, a hilly champaign country. This Grime was (as I take it) some considerable leader or general, probably of the Danes, in this quarter; and if he was not the *præsitus comitatus*, or *vicecomes*, that is, the shire reeve or sheriff, he was undoubtedly the *Centuriæ præpositus*, that is, the hundred-greeve; and, as such, gave the name to it, which it retains to this day."

Near this is a curious Danish encampment, with a number of pits and tumuli, called *Grime's Graves*, from the aforementioned Grime. These are about two miles east of the village of Weeting, on a rising ground. On the west side of the village is a bank and ditch, extending several miles, called the Fen-dyke or Foss. The encampment contains about two acres, and is of a semicircular form. There are numerous deep pits dug within it in the quincunx form, and capable of concealing a large army. There are also several tumuli, one in particular of a long shape. The usual opinion respecting these remains is, that it was the seat of great military operations between the Saxons and Danes.

E. S. TAYLOR.

Derivation of "Æra" (Vol. iv., p. 383.).

[455]

—With regard to the derivation of *Æra* (or *Era*). I have always been accustomed to explain the derivation of *Æra* or *Era* thus:—that it is a term transferred from the [brazen] tablets, on which the records of events were noted, to the events themselves, and thence to the computum, or fixed chronological point from which the reckoning proceeds.

My difficulty here has been to find sufficient instances of the use of brass in ancient times for these purposes. Brass was the material on which laws, &c. were commonly registered: but the fasti at present discovered, as far as I can learn, are engraven on marble; as, for instance, the Fasti Capitolini, discovered in the Roman Forum in 1547, and the fragments afterwards brought to light in 1817, 1818.

Isidore of Hispola, in the eighth century, in his *Origines*, gives this derivation:

"*Æra* singulorum annorum constituta est a Cæsare Augusto, quando primum census exegit. Dicta autem *Æra* ex eo, quod omnis orbis æs reddere professus est reipublicæ."

I quote on the authority of Facciolati, who adds that others derive the word from the letters A.ER.A., "annus erat Augusti." These are not at all satisfactory; and I shall be glad if you will allow me to throw in my derivation as "being worth what it will fetch."

THEOPHYLACT.

Koch says, in note 5 to the Introduction of his *Revolution of Europe*, that "æra" is derived from the initials of the phrase "Anno erat regnante Augusto;" and was first used among the Spaniards, who dated from the renewal of the second triumvirate even down to the fourteenth or fifteenth centuries.

Hd.

Scent of the Blood-hound (Vol. iv., p. 368.).

—C. H. asks whether it be true that hound loses his scent—

"If he fele swetness of þ^e flouris."

A few years ago a master of fox-hounds in the New Forest excused some bad sport in March thus "The hounds can't hunt for those d—d stinking violets!" rather to the amusement of some of his field.

G. N.

Monk and Cromwell Families (Vol. iv., p. 381.).

—A SUBSCRIBER seems to imply that the Monk and Cromwell families intermarried. In Chauncy's *Hertfordshire*, vol. i. p. 582. of the new edition, but which was originally printed in 1700, it is stated, that the well-known manor of Theobalds was granted by Charles II. to the great Monk in tail male; on the death of his son, Duke Christopher, it reverted to the crown; and that King William, by letters patent of the 4th of April, 1689, gave it to William Bentinck, who was created Earl of Portland. It must have come therefore, to the Cromwells by intermarriage either with Bentinck, which, I believe, was not the case, or with some subsequent purchasers of the manor. Theobalds originally belonged to Sir Robert Cecil, of whom James I. obtained it in exchange for Hatfield. It was given as reward for restoring the Stuarts to Monk, and to Bentinck for assisting again to expel them.

J. H. L.

"*Truth is that which a man troweth*" (Vol. iv., p. 382.).

—For the information of your correspondent Γ. I send the following, which I believe to be the original authority for the above saying. It is taken from the celebrated work of Horne Tooke's, entitled *Diversions of Purley*, which, though highly interesting as a treasury of philological information, contains this among other absurd attempts to base moral conclusions on the foundation of etymology:—

"*Truth* is the third person singular of the indicative *trow*. It was formerly written *troweth*, *trowth*, *trouth*, and *troth*. And it means (*aliquid*, anything, something) that which one *troweth*, i.e. thinketh, or firmly believeth."

Dugald Stewart, in his *Philosophical Essays*, justly observes regarding the principle involved in such speculations, that "if it were admitted as sound, it would completely undermine the foundations both of logic and of ethics."

TYRO.

Dublin.

"*Worse than a Crime*" (Vol. iv., p. 274.).

—In reply to a question you attribute the famous saying concerning the murder of the Duc D'Enghien to Talleyrand.

If you will refer to p. 266. vol. i. of Fouché's *Memoirs*, 2nd edition, 1825, C. Knight, you will find that he claims the saying to himself:

"I was not the person who hesitated to express himself with the least restraint respecting the violence against the rights of nations and of humanity. 'It is more than a crime, it is a political fault.' I said words which I record, because they have been repeated and attributed to others."

J. W.

Walsall.

In matters of rumour different people hear different things. I never heard the words "c'estoit pire qu'un crime, c'estoit une faute," ascribed to any one but Fouché of Nantes. I have understood that the late Prince of Condé would not hold any intercourse with the Prince de Talleyrand, or with the Court when he was present officiating as Grand Chamberlain of France, owing to his full conviction of that minister's privity to the murder of his son. But how is that consistent with Talleyrand's more than condemning, and even ridiculing the action?

A. N.

Verses in Classical Prose (Vol. iv., p. 382.).

—Merely as matter of information, permit me to refer your correspondent A. A. D. to the notes of Glareanus and Drakenborch on the first lines of Livy's preface, and to the "variorum" commentators on the first line of Tacitus' *Annals* ("Urbem Romanam ad principio reges habuere"), for a collection of examples of the occurrence of verse in prose compositions.

THEODORE ALOIS BUCKLEY.

Cruelty of the Spaniards in Peru (Vol. iv., p. 257.).

—Probably the melodramatic spectacle mentioned by MR. HASKINS was derived from a Spanish book, of which I possess an English translation, bearing the following title:—

"A Relation of the First Voyages and Discoveries made by the Spaniards in America, with an Account of their unparalleled Cruelties on the Indians, in the destruction of above Forty Millions of People. Together with the Propositions offered to the King of Spain, to prevent the further ruin of the West Indies. By Don Bartholomew de las Casas, Bishop of Chiapa, who was an Eye-witness of their Cruelties. Illustrated with Cuts. London, printed for Daniel Brown at the Black Swan and Bible without Temple Bar, and

Andrew Bell at the Cross Keys and Bible in Cornhill, near Stocks Market, 1699." 8vo. pp. 248.

The "cuts" are twenty-two in number, on two fly-sheets, and represent torturing death in the most horrible variety.

A MS. note on a fly-leaf, in the handwriting of Mr. Bowdler of Bath, says, "This book is taken out of the fourth part of Purchas's *Pilgrims*, fol. 1569."

E. WARING.

Hotwells, Clifton.

Nolo Episcopari (Vol. iv., p. 346.).

—*Bishop Jeremy Taylor* seems to ascribe the above oft-quoted words to the *Roman Pontifical*:—

"It is lawful to desire a Bishoprick; neither can the unwillingness to accept it be, in a prudent account, adjudged the aptest disposition to receive it (especially if done in ceremony—in Pontifical. Rom.)—just in the instant of their entertainment of it, and possibly after a long ambition."—*Life of Christ*, Ad Sect. IX. Part I. 2.; *Considerations upon the Baptism of Jesus*, p. 96. Lond. 1702. Fol.

On more occasions than one I have hunted Roman Pontificals in vain, but I may have been unfortunate in the editions to which I had access.

It cannot at all events have descended from remote antiquity, for "episcopari" is a comparatively modern word.

St. Bernard uses it in his 272nd *Epistle*; but the Benedictine editors speak of it as an "exotic."

Rt.

Warmington.

Hougoumont (Vol. iv., p. 313.).

—The assertion of your correspondent A. B. R. I have met with before, but forget where: viz. that the proper designation of the château in question is *Goumont*, and that *Hougoumont* is only a corruption of *Château Goumont*.

This may be the case; but the Duke must not be charged with the corruption, for I have now before me a map of the Département de la Dyle, published "l'An 8 de la République Française, à Bruxelles, &c., par Ph. J. Maillart et Sœur," &c., in which the place is distinctly called *Hougoumont*.

A. C. M.

Exeter.

Call a Spade, a Spade (Vol. iv., p. 274.).

—I have found two early, but unauthenticated, instances of the use of this saying, in a note by J. Scaliger on the *Priapeia, sive Diversorum Poetarum in Priapum Lusis*:—

"Simplicius multo est, —, latinè Dicere, quid faciam? crassa Minervæ mea est."

Carmen, ii. 9, 10.

"Ἄγροικός εἰμι· τὴν σκάφην σκάφην λέγω;" Aristophanes.—"Unde jocus maximi Principis, Philippi Macedonis. Quum ii, qui prodiderant Olynthum Philippo, conquestum et expostulatum ad ipsum venissent, quod injuriosè nimis vocarentur proditores ab aliis Macedonibus: οἱ Μακεδόνες, inquit, ἀμαθεῖς καὶ ἄγροικοὶ εἰσι· τὴν σκάφην σκάφην λέγουσι."—J. Scaliger.

For which note see the "Priapeia," &c., at the end of an edition of Petronius Arbiter, entitled, *Titi Petronii Arbitri Equitis Romani Satyricon. Concinnante Michaelae Hadrianide. Amstelodami. Typis Ioannis Blaeu. M.DC.LXIX.*

As I cannot at this moment refer to any good verbal index to Aristophanes, I cannot ascertain in what part of his works Scaliger's quotation is to be found. Burton, in his preface to the *Anatomy of Melancholy* ("Democritus Junior to the Reader"), repeats the saying twice, *i.e.* in Latin and English, and presents it, moreover, in an entirely new form:

"I am *aquæ potor*, drink no wine at all, which so much improves our modern wits; a loose, plain, rude writer, *ficum voco ficum, et ligonem ligonem*, and as free as loose; *idem calamo quod in mente*: I call a spade a spade; *animis hæc scribo, non auribus*, I respect matter, not words," &c.—Democritus Jr. to the Reader, Burton's *Anatomy of Melancholy*, Blake, MDCCCXXXVI. one vol. 8vo. p. 11.

C. FORBES.

Temple.

"*Tace is Latin for a Candle*" (Vol. i., p. 385.; Vol. ii., p. 45.).

—Your correspondent H. B. C. states that the earliest use he has met with of this phrase is in Dean Swift's *Polite Conversation*, written, as appears by the preface, about 1731; but he will find, in Dampier's *Voyages*, the same phrase in use in 1686, or perhaps earlier: not having the work itself at hand, I cannot refer him to the passage, but he will find it quoted in the *United Service Journal* for 1837, Part III. p. 11.

J. S. WARDEN.

Balica, Oct. 1851.

Collars of SS. (Vol. iv., pp. 147. 236.).

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—With reference to the different notices that have appeared in your pages respecting effigies bearing the collar of SS, and especially in compliance with the desire expressed by MR. E. FOSS, that information should be sent to you of any effigy that might be met with having this distinction, I beg to state that in the church of St. Mary, Ruabon, Denbighshire, there is a finely executed high tomb of alabaster, bearing the effigies of "John ap Ellis Eyton" and of his lady "Elizabeth Chalfrey Ellis Eyton;" the former deceased A.D. 1524, and the latter A.D. 1527. The knight wears the collar of SS, to which is suspended a rose-shaped ornament, and is stated to have been at the battle of Bosworth, and, for his services on that day, to have been granted by Henry VII. what lands he chose. The knight's gauntlets lie together on his right side, and his feet rest against a lion.

G. J. R. G.

Pen-y-lau, Ruabon.

Locusts of the New Testament (Vol. iv., pp. 255. 351.).

—In reference to the word ἀκρίς, which has given rise to so much discussion in your very valuable periodical, may I be permitted to observe that the p^âtois spoken in this town (Nice = Nizza = Nicæa, founded by the Phocæans, expelled their Asian abode by Harpagus; Strabo, l. 4. p. 184.; Herod. i. 163.) bears many traces of its Greek origin. The tree which answers to the "locust" is called by the peasantry *acroûb*; and in order that you, or any of your correspondents, may observe its similarity in every point to the Eastern tree, I have transmitted a packet of its fruit to your office. I do not know whether Grimm's law would authorise the antithesis of a *d* for a *p* sound, but every student of Romaic will allow the tendency that *i* and *o* sounds have for interchanging. This would give *acreed*, ακρίδ, the root of ἀκρίς.

NICÆENSIS.

Theodolite (Vol. iv., p. 383.).

—If your correspondent J. S. WOOD will refer to Todd's *Johnson's Dictionary*, he will find the derivation of the word thus—

"THEODOLITE (Fr. from θεῶ, Gr., contracted of θεάω, or θεάομαι, to observe; and δολιχός, long. See Morin, *Fr. and Gr. Etym. Dict.*), a mathematical instrument for taking heights and distances."

HENRY WILKINSON.

Brompton, Nov. 15. 1851.

"*A Posie of other Men's Flowers*" (Vol. iv., p. 211.).

—Your correspondent MR. C. FORBES appears anxious to know where Montaigne speaks of "a posie of other men's flowers." I believe that there is an error in confining Montaigne's idea thus exclusively to poetry, for I presume the passage sought for is what I shall now quote; but if so, it applies generally to any borrowed thought from an author embellished by another:

"La vérité et la raison sont communes à un chascun, et ne sont plus à celui qui les adictes premièrement, qu'à qui les dict aprez: ce n'est non plus selon Platon que selon moy, puisque luy et moy l'entendons, et veoyons de mesme. *Les abeilles pillotent deça delà les fleurs; mais elles en font aprez le miel, qui est tout leur; ce n'est plus thym, ny mariolaine;* ainsi les pièces empruntées d'aultruy, il les transformera et confondra pour en faire un ouvrage tout sien, à scavoir son jugement," &c.—*Essays*, livre i. chap. 25.

I hope that this will satisfactorily answer your correspondent's inquiry.

J. R.

Voltaire (Vol. iii. p. 433.).

—On the subject of *anagrams*, lately adverted to by your correspondents, I not long since referred to that which showed that the name of *Voltaire*, as adduced by me in the *Gentleman's*

Magazine a few years back, instead of being, as asserted by Lord Brougham and others, that of an estate, was in fact the anagram of his family patronymic, with the adjunct of l. j., or junior (le jeune), to distinguish him from his elder brother. We see similarly the President of the French National Assembly uniformly called "Dupin l'aîné"; and his brother Charles, until created a Baron, always "Dupin le jeune." Observing, therefore, that Voltaire was in reality Arouet le jeune, or, as he signed it, Arouet l. j., and that the two letters u and j were, until distinguished by the Elzevir, indiscriminately written v and i, the anagram will thus be clearly proved: every letter, though transposed, being equally in both:—

A R O V E T L J
 1 2 3 4 5 6 7 8
 V O L T A I R E
 4 3 7 6 1 8 2 5

Although, as above mentioned, this unquestionable fact has already appeared in another publication, and, indeed, likewise in the *Dublin Review* for June 1845 (both from me), yet the old mis-statement of this celebrated personage's biographers still continued to be asserted, as it has been in your own pages. This is my motive for now addressing you on the matter. Voltaire, I may add, was a little partial to his paternal name. To the Abbé Moussinot, his Parisian agent, he thus wrote on the 17th of May, 1741:

"Je vous ai envoyé ma signature, dans laquelle j'ai oublié le nom d'Arouet, que j'oublie assez volontiers."

And, on another occasion:

"Je vous renvoie d'autres parchemins, où se trouve ce nom, malgré le peu de cas que j'en fais."

Mixing with the higher classes of society, he wished, like them, to be known by a territorial possession, and framed the name now resounding through the world, prefixing to it the nobiliary particle, *De*. His elder brother was named Armond, whose death preceded that of the younger by thirty-seven years, 1741-1778; both were unmarried. Numerous, and curious too, are the anagrams which my memory could furnish me.

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J. R.

Sinaitic Inscriptions (Vol. iv., p. 382.).

—The decipherer of these inscriptions was the late Professor Beer of Berlin. T. D. will find his alphabet, together with that of the Himyaritic inscriptions, and others which resemble them, in Dr. (John) Wilson's *Lands of the Bible*.

E. H. D. D.

Le Greene at Wrexham (Vol. iv., p. 371.).

—A survey of the lordships of Bromfield and Yale (within the former of which this town is situated), made by Norden about the year 1620 for Charles I., then Prince of Wales, has been preserved in the Harleian Collection in the British Museum. The descriptive part is in Latin; but before the names of the places and streets in this town the French article *le* is used, as Le high street, Le hope street, Le church street, Le beast market, Le greene. The larger part of this Le greene (now called "The Green") has still grass growing upon it; and there is no tradition that either a granary or corn-mill was ever situated there.

☞

Wrexham.

Cross-legged Effigies (Vol. iv., p. 382.).

—In the parish church of Limington, Somerset, is a figure of a cross-legged knight, with his hand on the hilt of his sword, as if about to draw it. The date of the foundation of the chantry in which he lies is said to be 1329, and the mouldings and windows appear to testify its correctness.

γ.

The Word Ἀδελφός (Vol. iv., p. 339.).

—Your correspondent, the Rev. T. R. BROWN, is right in acquiescing in the ordinary derivation of ἄδελφός from ἄ and δέλφους, but wrong, as I think, in endeavouring to find cognate forms in the Indo-Germanic languages. The fact is, that the word is solely and peculiarly Greek. The Sanscrit word for brother is, as every body knows, *bhratri* (Latin, *frater*, &c.); and that this form was not entirely unknown to the Hellenic races, is evidenced by their use of φράτρα, or φράτρη, in various senses, all of which may easily be reduced to the one common idea of brotherhood. How it happened that the word φρατήρ was lost in Greek, and ἄδελφός substituted, we think we can satisfactorily explain, and, if so, the elucidation will make clearer an interesting point in Greek manners. It appears that they, in common with some Eastern nations, looked upon the

relationship between brothers of the same mother as much closer in blood than that in which the brothers were related through the father alone; and hence the well-known law forbidding ἀδελφοὶ ὁμομητρίοι *alone* to marry. In the same manner we find Abraham (Gen. xx. 12.) using a similar excuse for marrying Sarah:

"And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife."

It is not difficult, therefore, to understand how this notion prevailing among the Greeks, might lead them to frame a new word from ἀ and δέλφους, to express the uterine relation of brothers, which would soon in common use supplant the older Indo-German term φρατήρ. For further reasons which may have influenced the dropping of the word φρατήρ, I would refer to a learned article on "Comparative Philology" in the last number of the *Edinburgh Review*, by Dr. Max Müller.

With regard to the derivations suggested by MR. BROWN from the Hebrew, Arabic, &c., I think I am justified in laying down as a rule that no apparent similarity between words in the Semitic and Asian families can be used to establish a real identity, the two classes of language being radically and fundamentally distinct.

J. B.

Finger Pillories (Vol. iv., p. 315.).

—Meeting recently with a person who, although illiterate, is somewhat rich in oral tradition and local folk lore, I inquired if he had ever seen such a thing as that described by MR. LAWRENCE. He replied that he had not, but that he had frequently heard of these "stocks," as he called them, and that he believed they were used in "earlier days" for the purpose of inflicting *penance* upon those parishioners who absented themselves from mass for any lengthened period. My informant illustrated his explanation with a "traditionary" anecdote (too fabulous to trouble you with), which had been the means of imparting the above to him. Whether correct or not, however, I must leave others to determine.

J. B. COLMAN.

[Will our correspondent favour us with the tradition to which he refers?]

Blackloana Heresis (Vol. iv., p. 239.).

—The accounts given of Blacklow and his religious heresy merely excite curiosity. Will no one furnish some brief particulars of him and his proceedings? For what was Peter Talbot famous, and where may his history be read?

E. A. M.

Quaker Expurgated Bible.

—A MEMBER OF THE SOCIETY OF FRIENDS (Vol. iv., p. 412.) has answered my Query respecting this Bible in a manner not very satisfactory. He says "no committee was ever appointed by the Society of Friends" to publish such a Bible, and that the Society adopt the English authorised version only. The authority from which I quoted did not say that the committee had been appointed by the Society of Friends, or that the object of the proposed publication was to supersede the version authorised by the Church, which (as is well known) is adopted, as your correspondent states, by the Society. What she states is this:—That about four years ago a Committee of Friends intended to publish such an edition of the Bible, for daily perusal in Friends' families; and that a prospectus was printed, in which it was promised that every passage of the Bible would be carefully expunged which was unfit for reading aloud, and also those which might be called dangerous, which the unlearned and unstable might wrest to their own destruction.

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My Query was, whether such a Bible was ever published, and whether any of your correspondents could furnish a copy of the prospectus alluded to? It is no answer to this to say, that the committee who proposed to publish this Bible were not appointed by the Society of Friends, and that the Friends applied to by your correspondent knew nothing of the project. The authoress of the work I quoted has since been publicly named, and if this query should meet her eye, perhaps she may be able to give me the information I require. It is the more incumbent upon her to do so, as the tone of your correspondent is evidently intended to throw a doubt upon her veracity.

T.

"*Acu tinali merida*" (Vol. iv., p. 406.).

—An ingenious friend has suggested to me the following explanation of this passage: Ἄκουε τὴν ἄλλην μερίδα. It is rendered almost certain by the words that come immediately after, in the line quoted by C. W. G., *i.e.* "audi alteram partem." I am unable, however, to point out the source from which the Greek motto was derived. Perhaps some of your readers will solve this ulterior question.

C. H.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

What the Laureate of the day, inspired by the Peace of Aix-la-Chapelle, sang in 1748,—

"Th' Almighty hand, which first her shores secured
With rolling oceans, and with rocks immured,
Which spread her plains, and bade her flocks increase,
Designed Britannia for the Land of Peace;
Where Commerce only should exert her sway,
And musing Science trim th' unfading bay"—

was in 1851 recognised by the whole civilised world, not as a poetical fiction, but as a practical, we had almost said a political, truth. Hence the Crystal Palace, that glorious Temple of Concord, which those potent genii Fox and Henderson, at the bidding of the arch-magician Paxton, raised before our eyes, to put to shame the visionary glories of the *Arabian Nights*;—and hence the avidity with which, like ministering sprites, all the great manufacturers and producers, artists and artizans, vied with each other in assembling beneath its fairy dome the masterpieces of their respective skill, ingenuity, and science. Hence, too, the unfading interest with which, day after day, from May until October, did thousands upon thousands press forward to gaze upon a scene unparalleled in the world's history, whether for costliness of display or moral grandeur.

Of such an event—of such a scene, which it was acknowledged fairly represented the productive genius of the whole world, all may well desire to preserve some remembrance; and whatever may be the fate of the Crystal Palace, the great gathering of the nations which assembled under its roof has found an imperishable monument in the three handsome octavo volumes which form *The Official Descriptive and Illustrated Catalogue of the Great Exhibition, 1851*. In this great and useful record—the raw materials for which were furnished by no fewer than *fifteen thousand authors*—we have not only an account of every article exhibited, accompanied in many instances by valuable notes from the ablest scientific pens, pointing out the leading features of interest in the objects described—which annotations again are rendered still more valuable by the twelve hundred woodcut illustrations which are scattered through these pages,—but we have also Mr. Cole's valuable Historical Introduction, illustrating the Rise of the Exhibition, its Progress and Completion; Mr. Digby Wyatt's able account of the Construction of the Building and of the mechanical applications employed; and Mr. Ellis' interesting description of the Revision and Preparation of the Catalogue; when we add that it contains, moreover, all sorts of Indices and Lists for facilitating references—our readers will, we think, agree with us that this most complete, instructive, and extraordinary Catalogue may fairly be regarded as *An Encyclopædia of the Industry of all Nations in 1851*, and as such should find a place not only in every factory and workshop, but in every study and educational establishment within the realm. To meet the requirements of those who cannot purchase the *Illustrated Catalogue*, Messrs. Spicer have issued a corrected and improved edition of the *Official Catalogue, with Alphabetical Indices of Names and Subjects, and British and Foreign Priced Lists*: while to enable the non-scientific reader to understand, and to furnish the scientific reader with the results, or, as we might term it, a summing-up of the details to be found in the works already described, they commissioned Mr. Robert Hunt to prepare a *Handbook to the Official Catalogues; an Explanatory Guide to the Natural Productions and Manufactures of the Great Exhibition of the Industry of All Nations, 1851*; and that gentleman has so ably executed his task, that, though some who may only wish for general views and impressions may content themselves with his *Handbook*, the majority of the purchasers of the larger Catalogues must secure Mr. Hunt's interesting volume as an indispensable companion to them.

When we read the announcement that Mr. Planché was about to publish *The Pursuivant of Arms; or Heraldry founded upon Facts*, we looked for a work in which good common sense and sound antiquarian knowledge would be found applied to an important branch of historical learning, which has been too often followed by men whose disregard of the former, and want of the latter gift, have done much to justify Voltaire's biting sarcasm upon heraldry. Nor have we been disappointed. The work is one of facts rather than of inferences; and although the accomplished gentleman now at the head of the College of Arms, to whom, "as an able antiquary and worthy man," the work is most appropriately dedicated, may probably dissent from some of Mr. Planché's views, he will, we are sure, admit that they are cautiously advanced, and maintained with learning and ability; and that the *Pursuivant of Arms*, with its numerous woodcut illustrations drawn from old seals, monuments, &c., is a valuable contribution towards a more perfect knowledge of heraldic antiquities.

Few books of travels in the East have excited greater attention, on their first appearance, or maintained their popularity for a longer period, than the lively volume entitled *Eothen*. In selecting it, therefore, for the Eleventh and Twelfth Parts of *The Traveller's Library*, Messrs. Longman have shown their determination to maintain the interest of that excellent series of cheap books.

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BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

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CATALOGUE OF JOSEPH AMES'S LIBRARY. 8vo. 1760.

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Notices to Correspondents.

BOOKSELLERS' CATALOGUES. *In compliance with the suggestion of several correspondents, that the space now occupied by our enumeration of catalogues published during the week might be filled with information of greater interest to our readers, such announcements will in future be discontinued.*

O. S. *The passage—*

"Finds tongues in trees," &c.

is in Shakspeare's As You Like It, Act II. Scene 1.

W. S. (Linwood). *The History of Napoleon in the Family Library was written by Mr. Lockhart.*

MR. FENTON'S *Query was received, and, as we thought, inserted. It shall be attended to.*

DRYASDUST'S *Query respecting the "Crucifix" appeared in our last Number, p. 422.*

A copy of D'ARBLAY'S DIARY, Vol. II., has been reported, and may be had of the Publisher.

REPLIES RECEIVED.—*Coins of Vabalathus—Crosses and Crucifixes—Mrs. Mary Anne Clarke—Coke, how pronounced—Freemasonry—Calendar of Knights—Ellrake—Isabel of Man—Cromwell Estates—Jonah and the Whale, &c.—Church of St. Bene't Fink—Locust Tree—Story in Jeremy Taylor—Deep Well near Banstead Downs—Erroneous Scripture Quotations—Crowns have their Compass—Presant Family—Dido and Æneas, &c.—Earwig—Passage in Virgil—Passage in Campbell—Bristol Tables—Slums, &c.—Serpent with a Human Head—Abigail—Hogarth and Cooper.*

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Erratum.—Vol. iv. p. 429. col. i. 1. 15. for "works of" read "works of two of."

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