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Notes and Queries, Vol. V, Number 115, January 10, 1852

, by Various and George Bell

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*** START OF THE PROJECT GUTENBERG EBOOK NOTES AND QUERIES, VOL. V, NUMBER 115, JANUARY 10, 1852 ***

Vol. V.—No. 115.

NOTES AND QUERIES:

A MEDIUM OF INTER-COMMUNICATION

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

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

VOL. V.—No. 115.

SATURDAY, JANUARY 10. 1852.

Price Fourpence. Stamped Edition 5*d*.

Transcriber's Note: Some Arabic, Coptic, Hebrew or Persian [words](#) may not be shown in an adequate way in this version.

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Notes.

CIBBER'S LIVES OF THE POETS.

It is rather extraordinary that none of Dr. Johnson's biographers appear to have been aware that the prospectus of Cibber's *Lives* was furnished by Johnson. In Mr. Croker's last edition of *Boswell* there is a long note (see Edit. 1848, p. 818.) on the claim of Theophilus Cibber to the authorship of the *Lives*, or a participation in it: but though he remarks that the plan on which these *Lives* are written is substantially the same as that which Johnson long after adopted in his own work, his attention does not seem to have been directed to the prospectus of Cibber's *Lives*. As, however, this prospectus was not adopted as a preface to the work, but merely appeared in the newspapers and periodicals of the day, it is the less surprising that it has hitherto remained unnoticed. The internal evidence is decisive; and, as it has never, that I am aware of, been reprinted, and is of great interest in connexion with Johnson's own *Lives of the Poets*, of which admirable work it may be considered to have "cast the shadows before," at the distance of nearly thirty years, I trust, though rather long, it may claim insertion in "N. & Q." It is extracted from a London newspaper of the 20th February, 1753.

JAMES CROSSLEY.

"This Day [20th Feb. 1753] is published,

"In Twelves (Price Six pence),

"NUMBER III. of

"The LIVES of the POETS, of Great-Britain and Ireland, to the present Time.

"Compiled from ample Materials scattered in a Variety of Books, and especially from the MS. Notes of the late ingenious Mr. COXETER, and others, collected for this Design.

"By Mr. CIBBER.

"Printed for R. Griffiths, at the Dunciad, in St. Paul's Church-yard.

"Where may be had, No. I. and II.

"This Work is published on the following Terms,

"I. That it shall consist of Four neat Pocket Volumes, handsomely printed.

"II. That it shall be published in Numbers, at Six-pence each, every Number containing Three Sheets, or Seventy-Two Pages; the Numbers to be printed every Saturday without Intermission, till the Whole is finished.

"III. That Five Numbers shall make a Volume; so that the whole Work will not exceed the Price of Ten Shillings unbound.

"To the Public.

[26] "The Professors of no Art have conferred more Honour on our Nation than the Poets. All Countries have been diligent in preserving the Memoirs of those who have, either by their Actions or Writings, drawn the Attention of the World upon them: it is a Tribute due to the illustrious Dead; and has a Tendency to awaken, in the Minds of the Living, the laudable Principle of Emulation. As there is no Reading at once so entertaining and instructive, as that of Biography, so none ought to have the Preference to it: It yields the most striking Pictures of Life, and shews us the many Vicissitudes to which we are exposed in the Course of that important Journey. It has happened that the Lives of the Literati have been less attended to than those of Men of Action, whether in the Field or Senate; possibly because Accounts of them are more difficult to be attained, as they move in a retired Sphere, and may therefore be thought incapable of exciting so much Curiosity, or affecting the Mind with equal Force; but certain it is, that familiar Life, the Knowledge of which is of the highest Importance, might often be strikingly exhibited, were its various Scenes but sufficiently known, and properly illustrated. Of this, the most affecting Instances will be found in the Lives of the Poets, whose Indigence has so often subjected them to experience Variety of Fortune, and whose Parts and Genius have been so much concerned in furnishing Entertainment to the Public. As the Poets generally converse more at large, than other men, their Lives must naturally be productive of such Incidents as cannot but please those who deem the Study of Human Nature, and Lessons of Life, the most important.

"The Lives of the Poets have been less perfectly given to the World, than the Figure they have made in it, and the Share they have in our Admiration, naturally demand. The Dramatic Authors indeed have had some Writers who have transmitted Accounts of their works to Posterity: Of these Langbain is by far the most considerable. He was a Man of extensive Reading, and has taken a great deal of Pains to trace the Sources from which our Poets have derived their Plots; he has given a Catalogue of their Plays, and, as far as his Reading served him, very accurately: He has much improved upon Winstanley and Philips, and his Account of the Poets is certainly the best now extant. Jacob's Performance is a most contemptible one; he has given himself no Trouble to gain Intelligence, and has scarcely transcribed Langbain with Accuracy. Mrs. Cooper, Author of *The Muses Library*, has been industrious in collecting the Works and some Memoirs of the Poets who preceded Spenser: But her Plan did not admit of enlarging, and she has furnished but little Intelligence concerning them.

"The general Error into which Langbain, Mrs. Cooper, and all the other Biographers have fallen, is this: They have considered the Poets merely as such, without tracing their Connexions in civil Life, the various Circumstances they have been in, their Patronage, their Employments, and in short, the Figure they made as Members of the Community; which Omission has rendered their Accounts less interesting; and while they have shewn us the Poet, they have quite neglected the Man. Many of the Poets, besides their Excellency in that Profession, were held in Esteem by Men in Power, and filled civil Employments with Honour and Reputation; various Particulars of their Lives are to be found in the Annals of the Age in which they lived, and which were connected with those of their Patron.

"But these Particulars lie scattered in a Variety of Books, and the collecting them together and properly arranging them, is as yet unattempted, and is no easy task to accomplish. This however, we have endeavoured to do, and if we are able to execute our Plan, their Lives will prove entertaining, and many Articles of Intelligence, omitted by others, will be brought to Light. Another Advantage we imagine our Plan has over those who have gone before us in the same Attempt is, that we have not confined ourselves to Dramatic Writers only, but have taken in all who have had any Name as Poets, of whatsoever Class: and have besides given some Account of their other

Writings: So that if they had any Excellence independant of Poetry, it will appear in full View to the Reader. We have likewise considered the Poets, not as they rise Alphabetically, but Chronologically, from Chaucer, the Morning Star of English Poetry, to the present Times: And we promise in the Course of this work, to make short Quotations by Way of Specimen from every Author, so that the Readers will be able to discern the Progress of Poetry from its Origin in Chaucer to its Consummation in Dryden. He will discover the gradual Improvements made in Versification, its Rise and Fall; and in a Word, the compleat History of Poetry will appear before him. In the Reign of Queen Elizabeth for Instance, Numbers and Harmony were carried to a great Perfection by the Earl of Surry, Spenser, and Fairfax; in the Reign of James and Charles the First, they grew harsher; at the Restoration, when Taste and Politeness began again to revive, Waller restored them to the Smoothness they had lost: Dryden reached the highest Excellence of Numbers, and completed the Power of Poetry.

"In the Course of this Work we shall be particular in quoting Authorities for every Fact advanced, as it is fit the Reader should not be left at an Uncertainty; and where we find judicious Criticisms on the Works of our Authors, we shall take care to insert them, and shall seldom give our Opinion in the Decision of what Degree of Merit is due to them. We may venture, however, in order to enliven the Narration as much as possible, sometimes to throw in a Reflection, and in Facts that are disputed, to sum up the Evidence on both Sides. But though the Poets were often involved in Parties, and engaged in the vicissitudes of State, we shall endeavour to illustrate their Conduct, without any satirical Remarks, or favourable Colouring; never detracting from the Merit of one, or raising the Reputation of another, on Account of political Principles."

JOB: HEBREW : איוב ARABIC : أيوب CUNEIFORM
"AIUB."

"This celebrated Patriarch has been represented by some sacred writers as imaginary, and his book as a fictitious dramatic composition."—*Dr. Hales: See D'Oyly and Mant's Bible.*

[27]

But Hales goes on to prove from the sacred writings that Job was a *real* character, and that his history is entitled to credit. That such a person as Job *was* a real character, and that he lived about the time asserted of him, I am about to give a very remarkable proof, quite independent of Scripture testimony.

In Kæmpfer's *Amœnitates Exoticæ*, there is a plate describing two processions, one after the other: of the first but little mention is made; of the second, the place from which the procession set out is not mentioned, but the place of its final destination is Persepolis. It is separated, in Kæmpfer, from the interpretation thereof, by a few leaves; but as I have not his *Exoticæ* by me, I cannot give an exact reference as to pages; it will, however, be easily found, since the inscription contains twenty-four lines, and the plate, I think, precedes it. It is called "Inscriptio Persepolitana," and is evidently among the *most ancient* of Cuneiform inscriptions. As neither the inscription, nor the word I am about to point out, could probably be inserted in the "N. & Q.," I must be content to describe the word in the clearest manner possible.

The lines, if I mistake not, measure about 5-¾ inches in length, and at about 1-¼ inches from the beginning of the *second* line (beginning at the left hand, and measuring towards the right) is a word compounded of four letters (five wedges), and reading *a i u b*. Take a wedge and form them thus,—*sharp* point to the *right*, near the top of the group, is *a*; sharp point *downwards* is *i*; sharp point to the left is *u*; the two under wedges *joined*, viz. sharp point to the blunt part of the second, is *b*.

It is remarkable that the Hebrew, Arabic, and Persian-Cuneiform should have precisely the same letters for the name of Job. It may lead to some conclusion with which I shall not meddle. See again D'Oyly and Mant, and the comment of Bishop Sanderson in ch. i. v. 3., "and not improbably he was a *king*."

Refer again to the plate, and behold him in *two* places, *i.e.* in both processions, *crowned*. And now examine the word following, *Aiub*; it is compounded of four letters, *easily* distinguishable. The first is a T, scil. the Coptic Ⲑ , the mystic cross, as may be shown in the Chinese language; the second is *a*, compounded of the horizontal wedge and the following perpendicular one; the third, or perpendicular line, is *i*; and the last two, one under the other, is *j*, or the Persian چ or ج , *j*; making altogether تاج *taij*, *being crowned*. These two words, therefore, represent the patriarch as being a king, "Aiub taij," "Job crowned."

T. R. BROWNE.

Southwick, near Oundle.

The following legend was related to me by a gentleman when discoursing upon the customs of the New Zealanders. It is their account of the origin of their land, and illustrates the absurdities which they believe.

"Old Morm (Query, rightly spelt) was a great fisherman, and being at one time in want of fish-hooks, he quietly killed his two sons, and took their jaw bones for hooks. As a requital to them for the loss of their lives, he made the right eye of his eldest son the morning star, and the right eye of his youngest son the evening star. One day he was sitting on a rock fishing with one of the jawbones, when he hooked something extraordinarily heavy,—whales were nothing to *him*. However, this resisted all his endeavours, and at length he was obliged to resort to other means to land this monster. He caught a dove, and tying the line to its leg, he filled it with his spirit, and commanded it to fly upwards. It did so, and without the least difficulty raised New Zealand! Old Morm looked at this prodigy with wonder, but thinking it very pretty he stepped ashore, where he saw men and fire. The first thing he did was to burn his fingers, and then to cool them he jumped into the sea; when the sulphur which arose from him was so great, that the Sulphur Island was formed. After this things went on smoothly, till the New Zealanders began to get refractory, and so offended the sun, that his majesty refused to shine. So old Morm got up one day early and chased after the sun, but it was not till after three days' hard hunting he managed to catch him. A good deal of parleying then took place, and at last the sun consented to shine for half the day only. Old Morm, to remedy this evil, immediately made the moon, and tied it by a string to the sun, so that when one went down it pulled the other up."

I did not hear on what authority this was given, but I dare say some of your learned correspondents may have met with it, and will be kind enough to give it, and say whether this fable was believed by *all* the tribes of New Zealand.

UNICORN.

Minor Notes.

A Dutch Commentary on Pope.—

"As what a Dutchman plumps into the lakes,
One circle first, and then a second makes."

Dunciad, b. ii. 400.

"It may be asked," said Bilderdyk in a note to his imitation of the *Essay on Man*,^[1] "why the little stone is thrown into the water by a Dutchman in particular. The reason is, that the Dutch sailors when lying idle in the Thames, often amuse themselves in calm weather by throwing little stones along the surface of the water, so as to make ducks and drakes, as it is called. This practice the English look at with great astonishment, and wonder at a use of the hands so different from that which they make of their own in boxing."

[28]

[1] De Mensch. Pope's *Essay on Man* gevolgd door Mr. W. Bilderdyk. Amsterd. 1808.

Bilderdyk speaks contemptuously of Pope: yet it may be surmised, from the above commentary, that he was but ill qualified to criticise him, otherwise he would not have supposed that "plump" could have the remotest allusion to the light skimming amusement of "ducks and drakes;" not to mention that he would have suspected that it was no "steentje" that plumped into the lakes.

Satirical Verses on the Chancellor Clarendon's Downfall.

—In MS. Add. 4968., British Museum, a duodecimo volume containing a collection of arms and achievements tricked by a painter-stainer in the reign of Charles II., at fol. 62^o. is the following poem "On the Chancellor's Downfall," which, if not already printed, may be worth preserving:—

Pride, lust, ambitions, and the kingdom's hate,
The Nation's broker, ruin of the State:
Dunkirke's sad loss, divider of the fleet,
Tangier's compounder for a barren sheet;
The Shrub of Gentry married to the Crowne,
And's daughter to the heir, is tumbled downe.
The grand contemner of the Nobles lies
Groveling in dust, as a just sacrifice,
T'appease the injured King, abused Nation,—
Who could beleeve this suddaine alteration!
God is revenged to, for stones he tooke
From aged Paules to build a house forth' Rooke.
Goe on, great Prince, thy People doe rejoyce,
Meethinks I heare the Nation's totall voyce

Applauding this day's action to bee such,
As roasting Rump, or beating of the Dutch.
More cormorants of State as well as hee,
Wee shortly hope in the same plight to see.
Looke now upon thy withered Cavaliers,
Who for reward hath nothing had but teres.
Thankes to this Wiltshire hogge, son of y^e spittle,
Had they beene lookt on, hee had had but little.
Breake up the coffers of this hording theefe,
There monies will be found for there reliefe.
I've said enough of lynsey woolsey hide,
His sacriledge, ambition, lust, and pride.

μ.

Execution of Charles I.

—In a letter which is preserved in the State Paper Office, addressed to Secretary Bennet, by Lord Ormonde and the Council of Ireland, and dated the 29th of April, 1663, their Lordships request the Secretary to move his Majesty that "Henry Porter, then known as Martial General Porter, standing charged as being the person by whose hand the head of our late Sovereign King Charles the First, of blessed memory, was cutt off, and now two years imprisoned in Dublin, should be brought to trial in England."

J. F. F.

Dublin.

Born within the Sound of Bow Bell.

—In his edition of Stow's *Survey of London*, Mr. Thoms appends the subjoined note to the account which is given of Bow Church and its bells:—

"From the absence of every allusion on the part of Stow to the common definition of a cockney, *a person born within the sound of Bow Bells*, the saying would appear to be of somewhat more recent date."

Stow's work was first published in 1598, and the author died in 1605. Fuller, author of the *Worthies of England*, was born in 1608: and it would seem that during his lifetime the definition of a cockney was well-known; for thus does Fuller speak:—

"[He was born within the sound of *Bow Bell*.] This is the periphrasis of a Londoner at large, born within the suburbs thereof; the sound of this bell exceeding the extent of the Lord Mayor's mace."

Can any correspondent of "N. & Q." refer me to an earlier writer than Fuller for the same definition?

ALFRED GATTY.

Queries.

ARE OUR LISTS OF ENGLISH SOVEREIGNS COMPLETE?

It must have often occurred to students of English history that the current and usual lists of English sovereigns somewhat arbitrarily reject all mention of some who, though for short periods, have enjoyed the regal position and power in this country. There will at once occur to every reader the names (first) of the Empress Maud, who, in a charter, dated Oxford in 1141, styled herself "Matilda Imperatrix, Henrici regis filia, et Anglorum Domina;" (secondly) the young King Henry, the crowned son of Henry II.; and (thirdly) Lady Jane Grey, who, in a few public and private documents, is cited as "Jane, Queen of England, Domina Jana, Dei Gratia Angliæ, Franciæ et Hiberniæ Regina," &c.

I am desirous now of calling the attention of your historical readers to the second case, my attention to the subject having been specially directed thereto by recently consulting the *Chronicon Petroburgense* (edited for the Camden Society by Mr. Stapleton), in which occur various notices of Henry, the crowned son of Henry II., as Henry *III.* I beg to quote these passages. Under the year MCLXIX. the chronicler records that—

"Hic fecit Henricus Rex coronare filium suum ab archiepiscopo Eborum."

Sir Harris Nicholas, in his *Chronology of History*, states that he was crowned on Sunday the 14th June, 1170. Benedictus Albus Roger, of Wendover (*Flowers of History*), says that "A.D. 1170, on the 13th of July," the king's eldest son was crowned by Roger, Archbishop of York.

His wife Marguerite, of France, was also afterwards crowned in England, in consequence of her father's complaint that she had not been included in the former coronation of her husband, Henry the younger (Rex Henricus junior), as he was commonly styled in this country; *li reys Josves* in the Norman language, and *lo reis Joves* in the dialect of the southern provinces of France. He himself afterwards assumed the title of *Henry III.* regarding his father as virtually dead, owing to the fond, but thoughtless, assertion of his indulgent sire, at the period of the son's coronation, that "from that day forward the royalty ceased to belong to him,"—"se regem non esse protestari." (*Vit. B. Thomæ*, lib. ii. cap. 31.)

The *Chronicon Petroburgense*, again, under the year 1183, records the death of the younger king in these words, "Obiit Henricus tertius rex, filius Henrici regis;" and afterwards notices the monarch usually styled Henry *III.* as "Henricus rex iiii.^{tus}," Henry *IV.* Sir Harris Nicholas says, that Henry the younger is also "called by chroniclers Henry *III.*"

It is a curious point, because such a distinction must often surely have been made in the days of the jointly reigning Henrys, and immediately after that time. The father and son certainly seemed to have been regarded as for years jointly reigning. For example, Roger of Wendover records that, in 1175, William of Scotland declared himself the liegeman of Henry, for the kingdom of Scotland and all his dominions, and did homage and allegiance to him as his especial lord, "and to Henry the king's son, saving his faith to his father." In the following year both went through England, "promising justice to every one, both clergy and laity, which promise they afterwards fully performed." (Roger of Wendover.) Surely, then, for distinction sake, if not as a matter of right and custom, the younger Henry should have been always styled Henry *III.*; and if so, while he (not to mention the Empress Maud and Queen Jane) shall remain excluded, therefore, may I not again with some show of reason ask, are our lists of English sovereigns complete?

J. J. S.

The Cloisters, Temple.

Minor Queries.

Marriage Tithe in Wales.

—*Has Tithe of Marriage Goods* (called in Welsh "Degwm Priodas") been ever demanded or paid in *recent times*? This appears to have often been the custom since the act of parliament (about 1549) declaring such tithe to be illegal: but will the *custom* of three centuries (if such a *custom* has anywhere continued) confer a right to this peculiar tithe, in spite of the act of parliament? What was the nature of this tithe? and was it paid by either party in case of widowhood?

H. H. H. V.

"Preached in a Pulpit rather than a Tub."

—The following couplet is all that I remember of a poem which was the subject of a violent newspaper controversy, I think about 1818. Can any one tell me where to find the rest?

"Preached in a pulpit rather than a tub,
And gave no guinea to the Bible club."

H. B. C.

U. U. C.

Lord Wharton's Bibles.

—In some parishes there are given away, as a reward for learning, certain Psalms and Prayers, Bibles bearing the inscription "the gift of Philip Lord Wharton." How are these Bibles to be obtained for any particular parish?

SYLVA, M.A.

Reed Family.

—In *A Perfect Diurnall of some Passages in Parliament and the dayly Proceedings of the Army under his Excellency the Lord Fairfax, April 20, 1649*, No. 298., mention is made of one *Lieut.-Col. John Reed*, governor, under Fairfax, of the town and county of Poole, the first town making a public "demonstration of adhesion to the present Parliament sitting at Westminster." A note by Sir James Mackintosh, to whom this volume belonged, leads me to inquire whether any of your readers can afford information as to the subsequent career of this *John Reed*, and whether he can be identified by any local history as connected with either the Dorset or Devon families of that name.

F. S. A.

Slavery in Scotland.

—In the Scottish Antiquarian Society's Museum in Edinburgh there is a brass collar with the following inscription:

"Alexander Stewart, found guilty of death for theft at Perth, December 5, 1701—gifted by the Justiciaries as a perpetual servant to Sir John Areskine of Aloa."

When was this custom done away with?

E. F. L.

Leslie, Bishop of Down.

—Can any of your correspondents give any information as to the father of Henry Leslie, some time Bishop of Down and Connor, and who was promoted at the Restoration to the bishopric of Meath, where he died?

E. F. L.

Chaplains to the Forces.

—When was this appointment first made? and where is any list of the successive chaplains to be found?

G.

John of Horsill.

[30] —Could either of your correspondents favour me with an account of this worthy? Tradition states he held the manors of Ribbesford and Highlington, near Bewdley (Worcestershire), about the twelfth century. Several legends, approaching very near to facts, are extant in this neighbourhood concerning him; one of the best authenticated is as follows:

Hunting one day near the Severn, he started a fine buck, which took the direction of the river; fearing to lose it, he discharged an arrow, which, piercing it through, continued its flight, and struck a salmon, which had (as is customary with such fish in shallow streams) leaped from the surface of the water, with so much force as to transfix it. This being thought a very extraordinary shot (as indeed it was), a stone carving representing it was fixed over the west door of Ribbesford Church, then in course of erection. A description of this carving is, I believe, in Nash's *History of Worcestershire*, but without any mention of the legend. The carving merely shows a rude human figure with a bow, and a salmon transfixed with an arrow before it. A few facts concerning this "John of Horsill" would be hailed with much pleasure by your well wisher,

H. CORVILLE WARDE.

Kidderminster.

St. Crispin's Day.

—In the parishes of Cuckfield and Hurst-a-point in Sussex, it is still the custom to observe St. Crispin's day, and it is kept with much rejoicing. The boys go round asking for money in the name of St. Crispin, bonfires are lighted, and it passes off very much in the same way as the fifth of November does. It appears, from an inscription on a monument to one of the ancient family of Bunell in the parish church of Cuckfield, that a Sir John Bunell attended Henry V. to France in the year 1415, with one ship, twenty men-at-arms, and forty archers; and it is probable that the observance of this day in that neighbourhood is connected with that fact. If so, though the names of—

"Harry the king, Bedford, and Exeter,
Warwick and Talbot, Salisbury and Gloster,"

have ceased to be "familiar as household words" in the mouths of the people, yet it is a curious proof for what length of time a usage may be transmitted, though the origin of it may be lost.

If any of your correspondents can inform me whether St. Crispin's Day is observed in their neighborhood, and, if so, whether such cases can be connected, as in the present instance, with some old warrior of Agincourt, they will much oblige

R. W. B.

Poniatowski Gems.

—When were these gems sold in London, and where can I get particulars of the prices, purchasers' names, &c., and any critical remarks upon them that may have appeared on the time of the sale?

A. O. O. D.

—At a Christmas party, recently, the question occurred "Whence the origin of the supposed attribute of cold plum pudding of settling one's love?" No one present being able to give a satisfactory solution, it was agreed that I should take your opinion on the subject. I therefore ask, How old is the saying? and to what part of England or Great Britain may it be traced?

AN "F. S. A." WHO LOVES PUDDING.

Minor Queries Answered.

Poem by Camden.

—Where is the Latin poem by Camden, *De Connubio Thamæ et Isis*, to be found?

Camden (in *Britannia, sine Regnorum Anglæ Chorographica Descriptio*, folio, London, 1607) quotes very largely from this poem, of which he is the reputed author, viz., page 215, 19 lines; page 272-3, 64 lines; page 302, 12 lines.

Dr. Kippis, *Biographia Britannica*, article "Camden," in vol. iii., assigns the poem to Camden; and Dr. Robert Watt, *Bibliotheca Britannica*, speaks of it under *Isis*, and refers to a translation of it by Basil Kennet, the brother of White Kennet, Bishop of Peterborough.

These authorities induce me to think either the Latin poem, or the translation, must be in existence, though, I regret to say, I cannot find either.

QUÆRO.

[A query relating to this poem has already appeared, see "N. & Q." Vol. ii., p 392. Having investigated it, we are inclined to think, that only those portions of it which appear in the *Britannia* have been published. Mr. Salmon, in his *Hertfordshire*, p. 3., speaking of the word *Tamesis* being a compound of the two rivers Tame and Isis, says, "Of this Mr. Camden was so assured, that he hath left us an elegant poem upon the marriage of these two streams in his *Britannia*." As to Dr. Basil Kennet's translation, it is clear from Bishop Gibson's Preface, p. xiv., that he only translated what has been given in this work. The Bishop says, "The verses which occur in Mr. Camden's text were translated by Mr. Kennet, of Corpus Christi College in Oxford."]

Marches of Wales and Lords Marchers.—Can any of your correspondents define briefly the *Marches* of Wales, what localities were comprehended within the *Marches*, the meaning of the word, as also the term *Lords Marchers*? Is there any work in which explanation sought can be found?

G.

[Consult Camden's *Britannia*, by Gibson, vol. i. p. 470., vol. ii. p. 199.; Warrington's *History of Wales*, vol. i. pp. 369-384.; and *Penny Cyclopædia*, art. *Marches*.]

Replies.

MORAVIAN HYMNS.

(Vol. iv., p. 502.)

[31]

I offer P. H. the best information I have. It is scanty, but as a few years ago there was much competition for Moravian hymn-books, probably some fortunate possessor of an *editio princeps* may be induced to tell us more about them.

Of the editions which I have seen, the later is always *tamer* than its predecessors. I have one entitled *A Collection of Hymns, consisting chiefly of Translations from the German. Part 3. The Second Edition. London: printed for James Hutton, Bookseller in Fetter Lane, over against West Harding Street, MDCCXLIX.* After the manner of German hymn-books, though in verse, it is printed as prose. I have never seen Part I. or II.; and though a book which had reached a second edition only a century ago cannot, under ordinary circumstances, be scarce, several booksellers and book-fanciers, who have seen mine, declare that they think it unique. It is probable that ridicule and misconstruction induced the heads of the congregation to make great alterations and omissions in fresh editions, and to recommend the destruction of the old, as a means of avoiding scandal. Very good reason they had for so doing, as the meaning of spiritual love is often so corporeally expressed as to make Tabitha's dream, in the *New Bath Guide*, fall far short of the intensity of the serious work. I cannot find the "chicken blessed," as cited by Anstey, but have no doubt that it is genuine, as well as those in the *Oxford Magazine*. At page 86. of my copy is a different version of that given by P. H. It is called the "Single Sister's Hymn." Tune: "How is my heart," &c.

"To you ye Jesu's Wounds!
 We pay
 A Thousand thankful tears this day,
 That you have us presented
 With many happy
 Virgin-Rows,
 Who without nunnery, are close to Jesu's heart cemented.
 This is a bliss which is sure
 To secure
 Virgin-carriage,
 In the state itself of marriage."

It is obvious that this is an amended version. I believe these hymns were translated by persons not very familiar with the English language. The versification is occasionally good and harmonious, but generally lame, and the language abounding with Hebraisms and Germanisms. The matter is often indescribably puerile; and, though composed *bonâ fide*, would look profane and licentious in quotation.

I have another edition, "chiefly extracted from the Larger Hymn-book," London, 1769. It has bad English, bad verse, and puerility; but is not indelicate.

H. B. C.

U. U. Club.

WADY MOKATTEB NOT MENTIONED IN NUM. XI. 26. (Vol. iv., p. 481.)

MR. MARGOLIOUTH, in his communication on this subject, has not dealt fairly with the text which he quotes. It is as follows:

"But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other was Medad; and the Spirit rested upon them, and they were of them that were written, *but they went not out unto the tabernacle: and they prophesied in the camp.*"

The concluding clause, which I have printed in italics, has been omitted by MR. MARGOLIOUTH, although it is plainly an essential part of the passage, and necessary to the complete statement of the facts narrated.

MR. MARGOLIOUTH would translate the passage thus: "And the Spirit rested upon them, and they were in *The Cethubrin* (*i.e.* in Wady Mokatteb), but they went not out unto the tabernacle: and they prophesied in the camp."

He does not, however, explain how Eldad and Medad were in Wady Mokatteb, more than Moses and the rest of the seventy. The camp itself was in Wady Mokatteb, according to MR. MARGOLIOUTH'S hypothesis, and therefore there is no opposition between Eldad and Medad being there, and yet remaining in the camp. But assuredly some opposition is evidently intended between Eldad and Medad being בכתובים amongst them that were written, and the clause (omitted by MR. MARGOLIOUTH) "but they went not out unto the tabernacle."

The authorized English version is in accordance with all the ancient versions, the Chaldee paraphrase, and the commentators, Jewish as well as Christian. And I think it gives also the common sense view of the passage.

Moses had complained of the great burden which rested upon him. "I am not able (he says) to bear all this people alone, because it is too heavy for me." He was directed, therefore, to choose seventy men of the elders of Israel; and God promised him "I will take of the spirit which is upon thee, and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not alone."

Accordingly Moses brought out the seventy chosen elders, and stationed them round the tabernacle, and they there received the spirit of prophecy in some visible manner, so as to make their divine commission publicly known among the people; but two of them, named Eldad and Medad (the text goes on to say) remained in the camp, and nevertheless they also received the spirit of prophecy, for they were of them that were written בכתובים (*i.e.* they were of the number of the seventy whom Moses had selected), although they went not out to the tabernacle with the others: "καὶ οὗτοι ἦσαν ἐκ τῶν καταγεγραμμένων, nam et ipsi descripti fuerant," are the versions of the LXX. and Latin Vulgate. And this is evidently the meaning of the passage; for if Eldad and Medad had not been of the chosen seventy, they would have had no right to go out with the others to the tabernacle, and the remark of the historian, "that they remained in the camp *and went not out unto the tabernacle,*" would have been without point or meaning. MR. MARGOLIOUTH, therefore, was quite right to omit these words, as they completely overturn his hypothesis.

Why these two elders remained in the camp is not expressly stated in the inspired narrative. Raschi says,—

"They were of those who were chosen, but they said, we are not sufficient for this great thing."

He goes on to tell us that Moses being perplexed how to choose seventy elders out of the twelve tribes, without giving offence to some one tribe by choosing a smaller number out of it, selected six out of each tribe, which made seventy-two, and determined by lot the two who were to be omitted. Raschi does not say (as Lightfoot, and after him, Bishop Patrick, seem to have imagined) that the two rejected elders were Eldad and Medad, for this would be inconsistent with the words just quoted, where he ascribes their remaining behind to their humility and sense of insufficiency for so great a work; and I need scarcely say that the text of the Scripture gives no authority for the story of the seventy-two chosen, and the two rejected by lot. But even this story sufficiently proves that the ancient Jewish commentators understood the words ומה כתובים as they are rendered by our English translators.

MR. MARGOLIOUTH'S conjecture, therefore, is totally without foundation; it is not supported by any authority, and is even inconsistent with the plain words of the text. I should be sorry to see "N. & Q." made the vehicle of such rash and unsound criticisms, and therefore I send you this refutation of it.

With respect to Wady Mokatteb, it would be very desirable to have the singular inscriptions there extant carefully copied by competent scholars. Hitherto we have been forced to content ourselves with the drawings sent home by chance travellers; would it not be possible to organize a caravan of competent persons, having some knowledge of oriental tongues and alphabets, to explore these interesting valleys, and bring home correct transcripts of their inscriptions? Many noblemen and gentlemen spend annually on travelling and yachting much more money than would be necessary to organize such an expedition as I am suggesting; and if a party put their funds together, and took with them artists to make the drawings, with a couple of well qualified scholars to assist in deciphering them, I think they might spend as pleasant, and certainly a much more profitable, summer, than in ascending Mont Blanc, or drinking sack in the Rhine steam-boats. Perhaps, also, the improvements in the daguerreotype and talbotype processes might be made available for securing absolute accuracy in the fac-similes of the inscriptions.

JAMES H. TODD.

Trinity Coll. Dublin.

In reference to these celebrated inscriptions, a remarkable statement occurs in the *Journal Asiatique* for 1836, tom. ii. p. 182., of which I annex a translation:—

"M. Fræhn has discovered in an Arabian author, Ibn-abi-Yakoub-el-Nedim, who wrote in 987, a passage stating that at that period the Russians already possessed the art of writing. This author has even preserved a specimen of Russian writing of the tenth century, which, he says, he received from an ambassador sent to Russia by one of the Princes of the Caucasus. These characters do not resemble the Greek alphabet, or the runes of the Scandinavian races. It would appear, therefore, that the first germ of civilisation in Russia preceded the establishment of Rurik and the Varangi in this country, instead of having been introduced by them. A circumstance of peculiar interest is, that these ancient Russian letters, so different from any other alphabet, have the greatest analogy with those inscriptions, yet unexplained, sculptured on the rocks of the desert between Suez and Mount Sinai, and noticed there in the sixth century of our æra. The analogy existing between these inscriptions placed on the confines of Africa and Asia, and others found in Siberia, had already been demonstrated by Tyachsen. M. Fræhn is about to publish this interesting discovery."

Query, what ground is there for the above assertions, and what has been since published in support of such a statement?

μ.

BOILING TO DEATH AS A PUNISHMENT. (Vol. ii., p. 519.)

L. H. K. gives an extract from Howe's *Chronicle*, detailing the punishment of one *Richard Rose* (as also of another person) in the above manner for the crime of poisoning, and inquires if this was a peculiar mode of punishing of *cooks*. No reply to this having yet appeared, and the subject being only incidentally mentioned at Vol. iii., p. 153., I venture to submit to you the following Notes I have made upon it.

The crime of poisoning was always considered as most detestable, "because it can, of all others, be the least prevented either by manhood or forethought." Nevertheless, prior to the statute of 22 Hen. VIII. c. 9. there was no peculiarity in the mode of punishment. The occurrence to which Howe refers, appears to have excited considerable attention, probably on account of the supposition that the life of the bishop was aimed at; so much so, that the extraordinary step was taken of passing an Act of Parliament, *retrospective* in its enactments as against the culprit (who is variously described as *Rose*, *Roose*, otherwise *Cooke*, and *Rouse*), prescribing the mode of punishment as above, and declaring the crime of poisoning to be treason for the future. The occurrence is thus related in a foot-note to Rapin, 2nd edit. vol. i. p. 792.:—

"During this Session of Parliament [1531] one *Richard Rouse*, a *cook*, on the 16th February poisoned some soop in the Bishop of Rochester's kitchen, with which seventeen persons were mortally infected; and one of the gentlemen died of it, and some poor people that were charitably fed with the remainder were also infected, one woman dying. The person was apprehended; and by Act of Parliament poisoning was declared treason, and *Rouse* was attainted and *sentenced to be boiled to death*, which was to be the punishment of poisoning for all times to come. The sentence was executed in Smithfield soon after."

This horrible punishment did not remain on the Statute Books for any very lengthened period, the above statute of Henry being repealed by statutes 1 Edw. VI. c. 12., and 1 Mary, stat. I. c. 1., by which all *new* treasons were abolished, since which the punishment has been the same as in other cases of murder. If within the reach of any correspondent, an extract from the statute of Henry would be interesting.

J. B. COLMAN.

Eye, Dec. 16. 1851.

[The Act of 22 Hen. VIII. c. 9. recites, that "nowe in the tyme of this presente parliament, that is to saye, in the xvijth daye of Februarye in the xxij yere of his moste victorious reyn, one Richard Roose late of Rouchester in the countie of Kent, coke, otherwyse called Richard Coke, of his moste wyked and dampnable dysposicyon dyd caste a certyne venym or poyson into a vessell replenysshed with yeste or barme stondyng in the kechyn of the Reverende Father in God John Bysshopp of Rochester at his place in Lamebyth Marsse, wyth whych yeste or barme and other thynges conveyent porrage or gruel was forthwyth made for his famylie there beyng, wherby nat only the nombre of xvij persons of his said famylie whych dyd eate of that porrage were mortally enfected and poysoned, and one of them, that is to say, Benett Curwen gentylman therof is deceased, but also certeyne pore people which resorted to the sayde Bysshops place and were there charytably fedde wyth the remayne of the saide porrage and other vytayles, were in lyke wyse infected, and one pore woman of them, that is to saye, Alyce Tryppyt wydowe, is also thereof now deceased: our sayde Sovereign Lorde the Kyng of hys blessed disposicion inwardly abhorryng all such abhomynable offences because that in maner no persone can lyve in suertye out of daunger of death by that meane yf practyse therof should not be exchued, hath ordeyned and enacted by auctorytie of thys presente parlyament that the sayde poysonyng be adjudged and demed as high treason. And that the sayde Richard [Rose or Roose] for the sayd murder and poysonyng of the said two persones as is aforesayde by auctoritie of this presente parlyament shall stande and be attaynted of highe treason: And by cause that detestable offence nowe newly practysed and comytted requyreth condigne punysshemente for the same; It is ordeyned and enacted by auctoritie of this present parlyament that the said Richard Roose shalbe therfore boyled to deathe withoute havynge any advauntage of his clargie. And that from hensforth every wylfull murder of any persone or persones by any whatsoever persone or persones hereafter to be comytted and done by meane or waye of poysonyng shalbe reputed, demed, and juged in the lawe to be highe treason; And that all and every persone or persones which hereafter shalbe lawfully indyted appeled and attaynted or condemned of such treson for any maner poysonyng shall not be admytted to the benefyte of hys or theyre clargye, but shalbe immedyatly committed to execucion of deth by boylunge for the same.]

THE ROMAN INDEX EXPURGATORIUS OF 1607. (Vol. iv., p. 440.)

U. U. will be extremely sorry to hear that he has not any reason for persuading himself that his copy of this Index belongs to the original edition. On account of the difference of spaces observed in the reprint, each page, though containing only the same matter that appears in the earlier impression, has been elongated to the extent required for three lines. The Ratisbon octavo is generally about an inch taller, and a third part thicker, than the Roman volume. The woodcuts are totally distinct, and are better in the authentic book; and the *beau papier*, of which Clement speaks, at once eliminates the modern pretender.

I have been able to obtain two copies of the genuine Vatican Index as well as its Serpilian rival; and with respect to what your correspondent calls "the *Bergomi*" (more properly the *Bergamo*) "edition" of 1608, I beg to assure him that there is an "undoubted" exemplar likewise producible, and that I have dispersed a thousand facsimiles of it since the ear 1837.

U. U. has charged Mr. Mendham with having imagined that "Brasichellen" was a "complete" word. I happen to know very well, and many of your readers also know, that my excellent friend is not altogether such a simpleton; but he will most probably not take the trouble on this occasion to defend himself. The fact is, that the Serpilian counterfeit alone is without the full stop in the case of this word, which in the Bergamo titlepage ends at "Brasichell." The master of the sacred palace, with whom we are now concerned, is very rarely mentioned as Giovanni Maria da *Brisighella*, the designation which he rightly gives to himself in his Italian edicts; and the

Latinized forms *Brasichellanus* and *Brasichellensis* easily arrive at English abridgments. In 1607, when the Vatican Expurgatory Index was first published, the Commissary-General of the Roman Inquisition was Agostino Galamini da *Brisighella*, and his name is sometimes found recorded, unstopped, as "Augustinus Galaminus *Brasichellen*."

R. G.

HOBBS'S "LEVIATHAN."
(Vol. iv., pp. 314. 487.)

I am surprised that your correspondent H. A. B., who appears by his expressions to be an admirer of the *Leviathan*, should think the frontispiece an absurd conceit, very unworthy of its author. The design may be regarded, I think, as a very remarkable embodiment of the thought expressed in the passage where the term *Leviathan* is first used. The civil body or commonwealth, derived from the union of individuals, is represented by Hobbes as the origin of all rights and duties. And this combination of men is (*Leviathan*, p. 87.) something more than consent and concord. It is the real unity of them all in one and the same person. The multitude, so united in one person, is called a *Commonwealth*. "This is the generation," he says, "of that great *Leviathan*, or, to speak more reverently" (that is, with the reverence due to it), "of that *mortal God* to which we owe (under the *Immortal God*) our peace and defence." This "mortal God," thus constituted, may very fitly be represented by the giant image, made up of thousands of individual forms, wielding the mighty sword and the magnificent crosier, and spreading its arms, with an air of sovereignty, over castles and churches, rivers and ports, fields and villages. The emblems then represent, as H. A. B. observes, the manifestations of civil and of ecclesiastical power; and the parallelisms there exhibited appear to me to be curious: the castle, with a piece of ordnance discharged from the walls; the church, with a figure of Faith on its roof; the coronet and the mitre; the cannon, the thunderbolt of war; and the spiritual fulmination, represented by the mythological thunderbolts; the arms of Logic, Syllogism, and Dilemma, and the like; and the arms of war, pikes, and swords, and muskets; and finally, the judiciary tribunal, and the tribunal of the battle field, the *ultima ratio regum*.

The frontispiece in the edition of 1651 is a much better print than that of 1750; and in the former, I think, the resemblance to Cromwell is undeniable. In this edition, the tablet at the bottom has the words, "London: *Printed for Andrew Crooke*, 1651." In the edition of 1750 there are on the tablet the words, "*Written by Thos. Hobbs*, 1651," as C. J. W. states.

W. W.

MAJOR-GEN. JAMES WOLFE.
(Vol. iv., pp. 271. 322. 438. 503.)

If the follows remarkable lines, described to me as having been placed many years ago under a bust of General Wolfe, in the Old Castle at Quebec, should not be well known, I think they merit a place in your pages. My friend who sent the verses could not supply the author's name, nor state whether they still remain *in situ quo*, though I have some idea that the Old Castle was burnt:

"Let no sad tear upon his tomb be shed.
A common tribute to the common dead.
But let the Good, the Generous, and the Brave,
With godlike envy, sigh for such a grave."

I may as well add, in reply to the Query in your 113th No., page 504., that my worthy friend and neighbour, Mr. Richard Birch Wolfe, the present representative of the Wolfes of North Essex, upon inquiry at the College of Arms, was unable to trace any relationship between his family and that of the General.

BRAYBROOKE.

Audley End.

Mrs. Wolfe's maiden name was Henrietta Thompson; she was of a Yorkshire family, and "own sister to my sister Apthorp," says Cole, "the wife of the Reverend Dr. Apthorp, Fellow of Eton College, so that my nieces Frances and Anne Apthorp were first cousins to the General." This lady died on Wednesday, Sept. 26, 1764, at her house in Greenwich, and is described as "the relict of Col. Edward Wolfe, and mother to the late heroic General Wolfe." (*Public Advertiser*, Sept. 28, 1764.) The official letter from General Wolfe, dated Sept. 9, 1759, is in print. On Nov. 18, in that year, his body was landed from the "Royal William" at Portsmouth. Three affecting letters of the bereaved mother to William Pitt, dated Nov. 6th, 27th, 30th, are likewise published. On March 26, 1759, she had been left a widow by her husband Edward, who was in 1745 Colonel of H. M. 8th regiment of infantry, and appointed Lieutenant-General in 1747. In 1758, General James Wolfe was Colonel of H.M. 67th regiment of foot. By her will, Mrs. Wolfe devised 500*l.* to the maintenance and repairs of Bromley College (*Cambridge Chronicle*, Sat. April 27, 1765); and, her debts and legacies being first paid, bequeathed the residue of her property to poor and

deserving persons, with preference to the widows and families of soldiers who had served under her gallant son. The applicants were to send in their names to Jas. Gunter, attorney, of Tooley Street, Southwark, before Jan. 1, 1766 (*Whitehall Even. Post*, Thursday, Aug. 22, 1765). The monument to Gen. Wolfe's memory, in Westerham Church, is of white marble, and set up over the south door. The inscription has been given already in Vol. iv., p. 322.; but with the omission of any mention of a black tablet beneath, inscribed "I, decus, I, nostrum." He was baptized on Jan. 11, 1727. I subjoin an obituary, and other notices of persons of his name:

1764. "Wednesday, at Westminster, Dec. 28, Lady Anne Wolfe, aunt to the late General, a maiden lady."—*The Gazetteer*, Friday, Jan. 4, 1765.

1677. Oct. 14. Thomas Wolfe, D.M. Oxon, 1653.

1703. April 6. Sir John Wolfe, Knt., Ald. London.

1711. Dec. 10. Sir Joseph Wolfe, Knt., Ald. London.

1748. May 27. John Wolfe, Secretary to the Chancellor of the Duchy of Lancaster.

1755. Nov. 12. Mrs. Wolfe, of Queen's Square.

1759. Sept. 21. Jacob Wolfe, Consul at St. Petersburg.

1791. Feb. 25. Mrs.—, wife of Lewis Wolfe, Esq., Compt. at the Stationer's Office.

1793. Dec.—Rev. Thos. Wolfe of Howick, Northumberland.

1794. Aug. 2. Mrs.—, relict of the above, at Saffron Walden.

1795. Jan. 27. Robert Wolfe, of Cork.

— May 18. Rev. B. Wolfe, Schoolmaster of Dillon.

— June 25. Thomas Wolfe.

William Twenshow of Arclyd, co. Chester, born 1666, married Anne, sister of Edward Wolfe, Esq., of Hatherton.

Robert French, married Anne, daughter of Richard Wolfe, and niece of Theobald Wolfe of Baronsrath, co. Kildare.

Rev. James Jones, of Merrion Square, married Lydia, d. of Mr. Theobald Wolfe; she died in 1793.

MACKENZIE WALCOTT, M.A.

Jermyn Street.

In Vol. iv., p. 271., inquiry is made for the parentage of the mother of Gen. Wolfe. I have accidentally discovered, in turning over Burke's *Landed Gentry* (p. 1389.), that she was a Thompson. Sir Henry Thompson, who was three times married, had, by his first wife, Henry, M.P. for York, the grandfather of Jane, married to Sir Robert Lawley, by whom she was mother of Paul Beilby Thompson, late Lord Wenlock. By his third wife, Susanna Lovel, Sir Henry had a son Edward, who married a lady named Tindal, and had issue, Edward, also M.P. for York; Francis, a lieut.-colonel; Bradwarden, a captain; Mary, married to General Whetham; and "Henrietta, mar. Colonel Wolfe, and was mother of General Wolfe, killed at Quebec."

N.

Will it serve your correspondent 3., to state that at Inversnaid, on the borders of Loch Lomond, where Wordsworth met his immortalised "Highland Girl," there is a ruined fort, erected in 1716 to keep the clan Gregor in order, and which was taken and retaken, repaired and dismantled, but which, after the rebellion of '45, was occupied by the king's troops? There is a tradition that General James Wolfe was, for a time, stationed here. This tradition is referred to in all the guide Books, but no precise date is given.

G. W.

In the United States Institution there is a pencil profile of General Wolfe. It was presented to that collection by the Duke of Northumberland (when Lord Prudhoe).

On the back of the sketch itself are written these words:

"This sketch belonged to Lieut.-Col. Gwillim, A.D. Camp to Genl. Wolfe when he was killed. It is supposed to have been sketched by Harvey Smith."

On the back of the frame there is a paper, with the following inscription:

"This portrait of General Wolfe, from which his bust was principally taken, was hastily sketched by Harvey Smith, one of his aid-de-camps, a very short time before that distinguished officer was killed on the plains of Abraham. It then came into the possession of Colonel Gwillim, another of the General's aid-de-camps, who died

afterwards at Gibraltar; and from him to Mrs. Simcoe, the Colonel's only daughter and heiress; then to Major-General Darling (who was on General Simcoe's staff); and is now presented by him to his Grace the Duke of Northumberland.

"Alnwick, Jan. 23, 1832."

This interesting sketch hangs near the case containing the sword worn by Wolfe when he fell.

L. H. J. T.

"THERE IS NO MISTAKE."
(Vol. iv., p. 471.)

[36] It may, perhaps, have puzzled others of your readers, as for some time it did myself, to account for your correspondent F. W. J. having undertaken to prove that the Duke of Wellington did not first use "those celebrated words" *there is no mistake*, in his "reply to Mr. Huskisson." F. W. J. shows that the Duke wrote "the sentence now so well known" is 1812. No doubt he did: and it may not unreasonably be assumed that he had used it many hundred times before under similar circumstances. F. W. J. evidently confounds those words used by the Duke in their natural sense with the slang phrase which has been current for some years, and owes its origin, I believe, to a character in a farce, "and no mistake." The slang phrase is used by way of binding or confirming; as, for instance, "I will be there at two o'clock, *and no mistake*,"—the latter words being equivalent to "You may depend on it:" if, indeed, it be possible to fix a precise meaning to words so improperly applied. It is hardly necessary to say, that in both the instances referred to by your correspondent, the Duke used the words in their natural and proper sense. F. W. J. is wrong in supposing that the Duke used the phrase in his "reply to Mrs. Huskisson;" it was to Lord Dudley his Grace addressed the words. Mr. Huskisson having voted against his colleagues on the question of transferring the franchise from East Retford to Birmingham, went straight from the House of Commons to his office in Downing Street, and wrote a letter to the Duke, then Prime Minister, announcing that he lost no time in affording his Grace an opportunity of placing his (Mr. Huskisson's) office in other hands, as the only means in his power of preventing the injury to the King's service which might ensue from the appearance of disunion in His Majesty's councils, &c. On receipt of Mr. Huskisson's note, the Duke wrote to that gentleman stating that he had deemed it his duty to lay his note before the King. It happened that the Duke's note reached Mr. Huskisson whilst he was engaged in conversation with Lord Dudley, to whom he had been describing his own note to the Duke, and speaking of it (strange enough) as if it had not been a tender of resignation. When Mr. Huskisson showed Lord Dudley the Duke's letter, which showed that his Grace took a different view of the matter, his Lordship, knowing what Mr. Huskisson had been telling him, naturally enough said that the Duke must be labouring under a mistake. But this incident was narrated with so much *naïveté* by Mr. Huskisson himself, that I am tempted to quote his words (spoken in the House of Commons) as they were reported in the *Times*, June 3, 1828:—

"Upon showing this (the Duke's) letter to Lord Dudley, so struck was he with the the different import which the Duke of Wellington attached to the matter from that which was impressed on himself by the previous conversation, that he remarked, 'Oh, I see the Duke has entirely mistaken your meaning: I will go and see him, and set the matter right.' (A laugh.) Lord Dudley returned shortly after seeing the Duke, and said, 'I am sorry to say I have not been successful. He (the Duke) says it is no mistake; it can be no mistake; and (if Mr. Huskisson's relation of the words were not imperfectly heard, for he let his voice drop repeatedly) it shall be no mistake.'" (Loud laughter.)

C. Ross.

THE REV. MR. GAY.
(Vol. iv., p. 388.)

I am greatly obliged by the communication of your correspondent relative to the Gays connected with Sidney College. It was as from that quarter I expected light. The passage in Paley's *Life of Law*, which is to me of considerable interest, long ago attracted my attention, although it escaped notice at the moment when I ventured to send my first inquiry. It runs as follows:

"Our Bishop always spoke of this gentleman in terms of the greatest respect. In the Bible, and in the writings of Mr. Locke, no man, he used to say, was so well versed."

Thus I find the passage quoted from Paley in Nichols' *Literary Anecdotes of the Eighteenth Century*, vol. ii. p. 66. Bishop Law also mentions him in a letter to Dr. Zach. Grey, editor of *Hudibras*: "Respects to *honest* Mr. Gay, and all friends in St. John's." The letter was written from Graystock, May 31, 1743. The full address of Dr. Grey unfortunately is not given where I find the letter, in the same vol. of Nichols, p. 535. But we may safely gather from it, that at that time "*honest* Mr. Gay" was at Cambridge, and in esteem; whether a resident, as should seem most

likely from the manner of the notice, or a casual visitor, does not certainly appear. If a resident, this is not consistent with the idea of your correspondent, that he became vicar of Wilshamstead, Bedfordshire, and vacated his fellowship before 1732. I wish that the identity of the author of the Dissertation with the John Gay—first in the list of your correspondent—an identity to which my mind also inclines, could be more clearly made out. He was born, and partly educated, in Devonshire.

A private correspondent has very kindly furnished me with a few particulars relative to Nicholas Gay, the second mentioned in your correspondent's list, and father of the fourth, which Nicholas was vicar of Newton St. Cyres, near Exeter, and died, æt. seventy-five, in 1775; and to another, Richard Gay, rector of St. Leonard, near Exeter, who died in 1755. Of this Richard Gay, on a stone in the church of Frithelstock, near Torrington, it is said that—

"To great learning, he added a most exemplary life in constant faithful endeavours to support religion, to glorify God, and to do good to man. He was equalled by few, surpassed by none of the age he lived in."

To such a character, one would gladly attach the Dissertation in question, but no Richard Gay, it appears, is mentioned in the records of Sidney College. There were many Gays in Devonshire of the family of John Gay the poet.

Permit me to make another inquiry: Is there any tolerably good account in existence of the private or domestic life of the celebrated Lord North, minister and favourite of George III.? Of his political career, a pleasing sketch is given by Lord Brougham, in his *Historical Sketches of Statesmen*, and many delightful anecdotes of his incomparable temper and playful wit are known; but of his domestic history I cannot find a trace.

EDWARD TAGART.

Wildwood, Hampstead.

PARISH REGISTERS, RIGHT OF SEARCH. (Vol. iv., p. 473.)

As the Query herein appears to be one which it is more the province of the lawyer to answer, I take the liberty of submitting the following for your correspondent's consideration.

The ecclesiastical mode of registration appears now to be regulated by 52 Geo. III. c. 146., which still remains in force (except with regard to marriages, which was repealed on the introduction of the civil method) as far as regards baptisms and burials; and by the 16th section of that act, a proviso is enacted, that nothing in that act should diminish or increase the fees theretofore payable, or of right due, to any minister for the performance of the *before-mentioned* duties, &c.

The before-mentioned duties here referred to were, that they (the officiating ministers) should keep the registers of public and private baptisms, marriages, and burials in books for that purpose provided by the parish, that they should as soon after the solemnisation of the ceremony as possible enter it in the register. That such Register Books should be kept in the custody of the minister in an iron chest, which was to be kept locked, except for the purpose of making the entries as above, *or for the inspection of persons desirous to make search therein*, or to obtain copies, or for production as evidence, or for inspection as to their condition, or for the purposes of that act. That, within a stated period, the ministers should make copies (annually) of the registers, verify them, and transmit the copies to the registrar of the diocese. Now these just mentioned are the duties referred to in the act, so far as they concern our inquiry; and the fees payable have been the fee of one guinea for keeping the registers, a fee allowed by the parish for sending copies of them to the registrar of the diocese; but I do not observe any fee for any person searching, or even obtaining copies of any entry of baptism or burial, if they feel so disposed.

The civil method of registration is regulated by the 6 & 7 Will. IV. c. 86.; and by the 35th section it is enacted:

"That every rector, vicar, or curate, and every registrar, registering officer, and secretary who shall have the keeping for the time being of any Register Books of *births, deaths, or marriages*, shall at all reasonable times allow *searches* to be made of any *Register Book* in his keeping, and shall give a copy certified under his hand of any entry or entries in the same on payment of ... for every search extending over a period not more than one year, the sum of one shilling, and sixpence additional for every additional year; and the sum of two shillings and sixpence for every single certificate."

This will be seen to comprehend such Register Books as apply to births and deaths only, and not to those containing baptisms and burials (which latter are only in the custody of the officiating ministers); and although some doubts may arise from the words "allow searches to be made of *any Register Book* in his keeping," I am of opinion that "the Register Book" here meant "in his keeping" only applies to the description just preceding, viz. of "*births and deaths*." I am inclined to think that no fee is payable legally to the minister *for searching* the Register Books of *baptisms or burials*, nor even for making a copy of an entry therein by any persons if they feel disposed to take a copy themselves.

In the same act, sec. 49., a provision is enacted that nothing in that act shall affect the *registration* of baptisms or burials as then by law established, or the right of any officiating minister to receive the usual fees for the *performance or registration* of any baptism, burial, or marriage: so that there is nothing even in this controlling clause last quoted, that at all affects the right of persons to search without fee the registers of baptisms or burials, or even of making copies; for that clause simply refers to the fact of registering, and the fees payable for solemnising the same, and the registration, although I am not aware that there is a fee for registering a baptism, although it was so in William III.'s reign.

By the 12th sect. of the 52 Geo. III. c. 146. (the latter part of it), I find that the copies of the registers which are transmitted by the minister annually to the registrar of the diocese, are to be arranged, and an alphabetical list of names to be made by the registrar; and such copies and list to be open to *public search* at all reasonable times upon *payment of their usual fees*. This of course does not apply to the *baptismal or burial registers* in the custody of the minister; but it is quoted that your correspondent may be in possession of the whole facts, for it is undoubtedly most important to the genealogical or archæological inquirer. If I am wrong, I shall be glad to stand corrected on the error being pointed out.

JOHN NURSE CHADWICK.

King's Lynn, Dec. 15, 1851.

Replies to Minor Queries.

Proverbs (Vol. iv., p. 239.).

—A proverb has been well defined (it is said by Lord John Russell) to be "the wisdom of many, and the wit of one."

ESTE.

Infantry Firing (Vol. iv., p. 407.).

—The following short paragraph on this subject may be acceptable to your correspondent H. Y. W. N. I found it among a small collection of newspaper cuttings; but I cannot give either the name or date of the paper from which it was taken.

"MUSKET BALLS.—Marshal Saxe computed that, in a battle, only one ball of eighty-five takes effect. Others, that only one in forty strikes, and no more than one in four hundred is fatal. At the battle of Tournay, in Flanders, fought on the 22nd of May, 1794, it is calculated that two hundred and thirty-six musket-shot were expended in disabling each soldier who suffered."

C. FORBES.

Temple.

Joceline's Legacy (Vol. iv., pp. 367. 410. 454.).

[38] —Having at length obtained a copy of the edition of this excellent manual, which your correspondent J.S. (Vol. iv., p. 410.), in reply to my Query, informed me had passed through the press of Messrs. Blackwood and Sons, "with a preface or dissertation containing many particulars relating to the authoress and her relatives," my object in mentioning the subject in "N. & Q." has been satisfactorily answered. I am also obliged to J.S. (the editor, I apprehend, of this new edition) for having corrected the errors into which I had unintentionally fallen; nor will my neighbour, the Rev. C.H. Crauford, I am sure, feel less obliged.

It now appears that this new reprint is copied *verbatim et literatim* from the third impression printed at London, by John Haviland for *Hanna Barres*, 1625. My Query also has been the means of ascertaining from another correspondent, P. B. (the initials, I believe, of one of the most correct of bibliographers in names and dates), a notice of what he believes to be the *first* edition printed by John Haviland for *William Barret*, 1624. But, as Blackwood's edition is dated 1625, and is called the *third* edition, is it not very probable that an earlier one appeared than even that of 1624?

Should the notice I have attracted to Mrs. Joceline's *Mother's Legacie*, and the letter accompanying it, addressed, "in the immediate prospect of death, to her truly loving and most dearly beloved husband," be the means of extending the sale and the perusal of this beautiful little pocket volume, "replete with practical wisdom and hallowed principles, that no human being who is not past feeling can read without deep emotion," I shall be truly gratified: and it will be another instance of the utility and value of "N. & Q." being the medium of bringing such books before the public eye.

J. M. G.

Worcester.

—For a repetition of the sentiment by Stevens, vide also his "Parent:"

"A fond father's bliss is to number his race,
And exult on the bloom that just buds on their face,
With their prattle he'll dearly himself entertain,
And read in their smiles their loved mother again;
Men of pleasure be mute, this is life's lovely view,
When *we look on our young ones our youth we renew.*"

Stevens' *Songs*, Tolly's ed.
1823. p. 223.

J. B. COLMAN.

Eye, Nov. 17. 1851.

"*Posie of other Men's Flowers*" (Vol. iv., p. 58.).

—A literary friend of mine has found the passage in *Montaigne*, book iii., chapter 12., about three-fourths of the way through it:

"We invest ourselves with the faculties of others, and let our own lie idle: as some one may say to me that I have here only made a nosegay of culled flowers, and have brought nothing of my own but the thread that ties them together."

ESTE.

Abigail (Vol. iv., p. 424.).

—I have always supposed that the term "Abigail" had reference to the *handmaid*, who is described in sacred history as coming before David, and appeasing his wrath. I am far from wishing, as I am certain all your readers are, together with yourself, to tamper with holy things. With this understanding, let me therefore suggest, that other names recorded in the Bible have been used much in the same way as marking distinctive character. Witness Joseph, Solomon, Jehu, Job.

C. I. R.

Legend of St. Molaisse (Vol. ii., p. 79.; Vol. iii., p. 478.).

—This manuscript was purchased for the British Museum, and is MS. Add. 18,205. Instead of being of the *eleventh*, it is probably of the fourteenth or fifteenth century.

II.

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

—In compliance with the wish of MR. E. FOSS, that all information bearing on this subject might be sent to you, I beg to state that I have carefully examined two monuments in this neighbourhood on which this ornament appears.

The first is in Macclesfield church. In the north aisle is an altar-tomb, with the effigies of a knight in plate armour, with a collar of SS. At his feet is a ball; and under his head, which is uncovered, a helmet with crest and lambrequin. The crest is too much defaced to be made out, but in a sketch made in 1584 is figured as a stag's head. Tradition assigns this tomb to one of the family of Downes; but it is surrounded by the monumental effigies of the Savages (one being that of the hero of Bosworth), and bears the arms of Archbishop Savage, who is said to have repaired it.

The other, which is an exceedingly beautiful monument, and in excellent preservation, is in the chancel of Barthomley church. It is an embattled altar-tomb: on the sides are figures, somewhat mutilated, of knights and ladies, sculptured in bas-relief, under richly crocketed gothic canopies. The knight is in plate armour, with a coif de mailles and pointed helmet (*exactly* of the same character as the effigy of Edward the Black Prince in Canterbury Cathedral), and wears a collar of SS. most elaborately carved. It is known as the tomb of Sir Robert Fulleshurst, one of the four esquires of the gallant James Lord Audley at the battle of Poitiers, who died in 13 Rich. II. (In Bunbury church, there is an alabaster altar-tomb to Sir Hugh Calveley, the famous Captain of "Companions" at the battle of Najara, who died 1394. It is so exactly similar in every respect, with the exception of the collar of SS., to that of Sir Robert Fulleshurst, that of the sketches I have made of both you could not distinguish one from the other.)

There are also said to be effigies bearing the collar of SS. in the churches of Cheadle, Mottram, Over Peover, and Malpas, of which I will send you some notice as soon as I have seen them.

LEWIS EVANS.

Sandbach, Cheshire.

Pronunciation of Coke (Vol. iv., p. 244.).

—In confirmation of the opinion that his name was pronounced *Cook*, I beg to send you an extract from the *Life of Sir Edward Coke*, by C. W. Johnson, 1845, vol. i., p. 336.:—

"When Coke was sent to the Tower they punned against him in English. An unpublished letter of the day has this curious anecdote. The room in which he lodged in the Tower had formerly been a kitchen; on his entrance the Lord Chief Justice read upon the door, "This room wants a *Cook*."

E. N. W.

Southwark.

Use of Misereres (Vol. iv., p. 307.).

—The following facts may serve towards deciding the use of "miserere" chairs in old churches. In the Greek church, near London Wall, every seat is on the miserere construction. During those parts of the service (and they are very frequent) where the rubric requires a standing posture, the worshipper raises the stall to support the person, which it does in a very sufficient manner.

In the parish church of Mere, in Wiltshire, the "misereres" are furnished with hooks, to prevent their falling down again when once elevated.

RECHABITE.

Inscription on a Pair of Spectacles (Vol. iv., p. 407.).

—The words are evidently all proper names except the third and fourth, *Seel. Erb*. I imagine the words to be German. *Seel.* a contraction for the genitive (sing. or plur.) of *Selig*, a German euphemism for *late* (lit. blessed, happy), and the other word a contraction for *Erbe* or *Erben*, heir or heirs. I interpret it, "Peter Conrad Wiegel, heir of the late John May."

Sc.

Carmarthen.

John Lord Frescheville (Vol. iv., p. 441.).

—In answer to D.'s enquiry whether there is any proof of this cavalier having been engaged in Kineton fight, he may be referred to the patent of his peerage, which refers to his having been present at the first erection of the king's standard at Nottingham, and to his "many eminent services against the rebels, as well in the first happy defeate given to the best of their cavalrye in the fight near Worcester, as at Kineton, Braynford, Marleborough, Newbery, and at many other places, where he hath received severall wounds." D. is probably not aware of the very copious memoirs of this family communicated by Sir Frederick Madden (from Wolley's *Derbyshire Collections*), and by the Rev. Joseph Hunter to the *Collectanea Topographica et Genealogica*, vol. iv. 1837.

N.

Nightingale and Thorn (Vol. iv., pp. 175.242.).—

"*Edw. Lorrain*, behold the sharpness of this steel:

[*Drawing his sword.*]

Fervent desire, that sits against my heart,
Is far more thorny-pricking than this blade;
That, like the nightingale, I shall be scar'd,
As oft as I dispose myself to rest,
Until my colours be display'd in France:
This is my final answer, so be gone."

Edward III., a Play, thought
to be writ by Shakspeare, Act
I. Sc. 1.

Of the two editions of *The Raigne of King Edward the Third*, consulted by Capell before publishing the play in his *Prolusions*, the first was printed in 1596, the second in 1599.

C. FORBES.

Temple.

Godfrey Higgins's Works (Vol. iv., p. 152.).

—Perhaps it may not be uninteresting to OUTIS to know that one of the works of Mr. Higgins called forth one, whose title I send:

"Animadversions on a Work entitled 'An Apology for the Life and Character of the celebrated Prophet of Arabia called Mohamed or the Illustrious, by Godfrey Higgins, Esq.;' with Annotations, by the Rev. P. Ingham, LL.D., formerly of University College, Oxford.

"Ταύτα μὲν οὖν πρὸς τὰς βλασφημίας.

"Published at Doncaster, 1830."

H. J.

Ancient Egypt (Vol. iv., p. 152.).

—This Query, although partially answered in Vol. iv., pp. 240. 302., has hitherto received no reply on the subject of the "Ritual of the Dead." Brugsch has just published the *Sai an Sinsin, sive Liber Metempsychosis, &c.*, from a papyrus in the Museum at Berlin, with an interlinear Latin translation, and a *transcript* of the original in *modern* characters, in conformity with the plan which he adopted in his interpretation of the hieroglyphic portion of the Rosetta Inscription, published in the early part of the present year. S. P. H. T. will find some of the information he requires in the *former*, if not in *both* of these volumes.

P. Z.

Crosses and Crucifixes (Vol. iv., pp. 422. 485.).

[40] —Your correspondent SIR J. E. TENNENT, in extracting from his volume on *Modern Greece* (vol. ii. p. 266.), has given fresh currency to a singular error. The Council of Trullo was cited by him in 1830, and is again quoted as ordering "that thenceforth fiction and allegory should cease, and *the real figure of the Saviour be depicted on the tree;*" and we are referred to *Can. 82. Act. Concil. Paris, 1714, v. iii., col. 1691, 1692.* But should your readers turn to the canons of that council they would be disappointed at finding nothing about the cross, and one is curious to know how an historian could have been led into so singular a mistake. Johnson (see *Clergyman's Vade Mecum*, Part II., p. 283. third edit.) thus gives the substance of the canon:—

"82. Whereas, among the venerable pictures, the Lamb is represented as pointed at by the finger of his forerunner [John the Baptist], which is only a symbol or shadow; we, having due regard to the type, but preferring the anti-type, determine that he be for the future described more perfectly, and that the portraiture of a man be made instead of the old Lamb: that by this we may be reminded of His incarnation, life, and death."

And though I have not the precise edition at hand to which SIR J. E. TENNENT refers, yet on turning to Labbé, I find that Johnson has correctly epitomized the canon in question.

"In nonnullis venerabilium imaginum picturis, agnus qui digito præcursoris monstratur, depingitur, qui ad gratiæ figuram assumptus est, verum nobis agnum per legem Christum Deum nostrum præmonstrans. Antiquas ergo figuras et umbras, ut veritatis signa et characteres ecclesiæ traditos, amplectentes, gratiam et veritatem præponimus, eum ut legis implementum suscipientes. Ut ergo quod perfectum est, vel colorum expressionibus omnium oculis subjiciatur, ejus qui tollit peccata mundi, Christi Dei nostri humana forma characterem etiam in imaginibus deinceps pro veteri agno erigi ac depingi jubemus: ut per ipsum Dei verbi humiliationis celsitudinem mente comprehendentes, ad memoriam quoque ejus in carne conversationis, ejus passionis et salutaris mortis deducamur, ejusque quæ ex eo facta est mundo redemptionis."—*Labbé, Sacros. Concil. t. vi., p. 1177. Paris, 1671.*

W. DN.

Rotten Row (Vol. i., p. 441.; Vol. ii., p. 235.).

—May I be allowed to re-open the question as to the origin of this name, by suggesting that it may arise from the woollen stuff called *rateen*? A "Rateenrowe" occurs in 1437 in Bury St. Edmund's, which was the great cloth mart of the north-eastern parts of the kingdom; and where, at the same time, were a number of rows named after trades, as "Lyndraper Row," "Mercer's Row," "Skyenner Rowe," "Spycer's Rowe," &c. What is the earliest known instance of the word?

BURIENSIS.

Borough-English (Vol. iv., pp. 133. 214. 235. 259.).

—Watkins' *Copyholds* furnishes in its appendix a list of the customs of different manors, and therein specifies those which are subject to the custom of Borough-English. With regard to there being any instance on record of its being carried into effect in modern times, there must not be a mistake between the custom which now exists, and that which some authors assert was the origin of it. The custom is, that the youngest son inherits in exclusion of his eldest brothers; this is exercised, or it could not exist. But the custom to which reference has been made, as having been stated by some authors to be the origin of the existing custom of Borough-English, is not mentioned by Littleton as such. He gives a different reason, namely:

"Because the younger son, by reason of his tender age, is not so capable as the rest of his brethren to provide for himself."

And Blackstone adduces a third from the practice of the Tartars, among whom, on the authority of Father Duhalde, he states that this custom of descent to the youngest son also prevails, and gives it in these words:—

"That nation is composed totally of shepherds and herdsmen; and the elder sons, as soon as they are capable of leading a pastoral life, migrate from their father with a certain allotment of cattle, and go to seek a new habitation. The youngest son, therefore, who continues latest with the father, is naturally the heir of his house, the rest being already provided for. And thus we find that among many other northern nations, it was the custom for all the sons but one to migrate from the father, which one became his heir. So that possibly this custom, wherever it prevails, may be the remnant of that pastoral state of our British and German ancestors, which Cæsar and Tacitus describe."

T. COPEMAN.

Aylsham, Norfolk.

Tonge of Tonge (Vol. iv., p. 384.).

—This very ancient family did not become extinct, as conjectured by your correspondent J. B. (Manchester). Jonathan Tonge of Tonge, gent., by will, dated Sept. 7, 1725, devised his estate "to be sold to the best purchaser," and appointed his brother Thomas Tonge, gent., who had a family, one of his executors. In the year following, the whole estate was purchased for 4350*l.* by Mr. John Starky of Rochdale, a successful attorney, in whose representative it is now vested. The Tonges deduced their descent from Thomas de Tonge, *probably* a natural son of Alice de Wolveley (herself the heiress of the family of Prestwich of Prestwich), living 7 Edw. II. 1314, as appears by an elaborate pedigree of the family (sustained by original evidences), in my possession, and at the service of J. B.

F. R. R.

Milnrow Parsonage.

Queen Brunéhaut (Vol. iv., p. 193.).

—"That monster queen Brunéhaut!" For these two centuries there have been writers, beginning with Pasquier, and apparently gathering weight and influence, who are by no means disposed to bestow that epithet upon Brunéhaut, whose executioners were monsters certainly at any rate.

C. B.

"*Essex Broad Oak*" (Vol. v., p. 10.).

—In "the Forest," two or three miles from Bishop Stortford, is the ruin of an old oak, from which the parish no doubt takes its name of Hatfield Broad Oak. There is a print of this tree in Arthur Young's *Survey of Essex*.

[41]

If the rural readers of "N. & Q." will observe whether the finest specimens of oaks have their acorns growing, on long or short stalks (*quercus sessiliflora* or *pedunculata*), they might throw much light on the questions, Have we two distinct English oaks? and, if so, Which makes the largest and best timber? The timber used inside old buildings, and erroneously often called chesnut, is supposed to be the sessiliflora variety of oak, placed inside because it is not so durable as the *quercus pedunculata*. But I have been lately informed this variety is in Sussex selected, as the best, for Portsmouth Dockyard!

In the year 1783 my grandfather first drew attention to the two varieties of English oaks, in the *Gentleman's Magazine*, p. 653. He was brother of Gilbert White of Selborne, and an equally acute observer of Nature. Loudon, in his *Arboretum*, has collected much information, but has left the question pretty much where it was seventy years since. Surely it is time we knew precisely what is the tree of which our wooden walls are made.

A. HOLT WHITE.

Brighton.

Frozen Sounds and Sir John Mandeville (Vol. iii., pp. 25. 71.).

—Your correspondent M. A. LOWER says with truth, that the passage about frozen voices was not to be found in the knight's published work; but neither he nor any other of your contributors seems to have found the original of it. In the *Tatler*, No. 254., the illustrious Isaac Bickerstaff informs us that some manuscripts of Mandeville's and of Ferdinand Mendis Pinto's, not hitherto included in their published works, had come into his hands, from which he purposed making extracts from time to time; and then proceeds to give us the identical story which your correspondent J. M. G. appears to have taken for a real bit of Mandeville, in ignorance or forgetfulness of its origin: for I cannot suppose any one so dull as to take the passage in the

Tatler in sober earnest. Steele no doubt took the story from Rabelais or Plutarch, and fathered it upon one whose name (much better known than his works) had become proverbial as that of a liar.

J. S. WARDEN.

Balica.

Separation of Sexes in Church (Vol. ii., p. 94.).

—In Christ Church, Birmingham, the males are (or were) separated from the females, which gave rise to the following lines, which I quote from Allen's *Guide to Birmingham*:

"The churches and chapels we generally find,
Are the places where men unto women are join'd;
But at Christ Church, it seems, they are more cruel-hearted,
For men and their wives are brought there to be parted."

ESTE.

Deep Wells (Vol. iv., p. 492.).

—Besides streams and sunk wells, there is of course another source of water arising from natural springs; and there are some on both sides of the Banstead Down, which are very considerable. The chief, probably, is the source of the River Wandle, at Carshalton, pronounced (with the same omission of the *r* which P. M. M. notices) as if it was spelt *Case-*, or *Cays-horton*.

But there is a very strong one at Merstham. These are both at the foot of the Chalk hills. P. M. M. does not mention the geological causes on which the relations between wells or springs depend. About thirty-five years ago the spring at Merstham, which feeds a considerable spring, failed, and there was a great dispute whether it was owing to excavations in the neighbourhood. An action was brought, which decided that it was not attributable to them; upon which I believe Mr. Webster and Mr. Phillips, eminent geological authorities, were examined, and which led, perhaps, to their respective accounts, in the *Geological Transactions*, of the structure of that valley. The story was, that, after having gained the cause, the proprietor of the quarries said, "I think we may let them have their water back again." Certain it is that after some time the water did return.

The Galt clay almost everywhere underlies chalk: this at Merstham is 200 feet thick, and upon the pitch and situation of it many apparently strange phenomena of wells would depend, as is noticed with regard to another clay stratum at Norton St. Philips, near Bath, in Conybeare and Phillips' *Geology*.

There are very deep wells throughout the London clay, and other beds below it, perhaps, at Wimbledon and at Richmond Park. The deep well at Carisbrook Castle is well known. That is in the chalk; and where, the chalk being thrown into a vertical position, it may be still farther to the bottom of it.

C. B.

Dictionary of Hackneyed Quotations (Vol. iv., p. 405.).

—I am glad to find, from the communication by H. A. B., that a book of the above description is likely to appear. The want of such a book has long been felt, and its appearance will fill up a gap in literature: how it could so long have escaped the notice of publishers is a mystery. "Though lost to sight, to memory dear," the author of which H. A. B. inquires for, is, I think, not likely to be found in any author. My impression is, that it cannot be traced up to any definite source: I remember it only as a motto on a seal which was in my possession nearly thirty years ago.

MANCUNIAM.

Manchester.

Macaulay's Ballad of Naseby (Vol. iv., p. 485.).

—It was reprinted by Charles Knight in the *last* (or *octavo*) series of the *Penny Magazine*, vol. ii., p. 223. With it is the companion called "The Cavalier's March to London." It will not be very easy for authors to shake off their juvenile productions, while "N. & Q." is in existence; nor need Mr. Macaulay be ashamed of these ballads. They are spirited, and pleasant to read.

M.

Ducks and Drakes (Vol. iv., p. 502.).

—An extract from Mr. Bellenden Ker's account of the origin and meaning of these words, will answer M. W. B.'s question in the affirmative.

DUCKS AND DRAKES.

"As the boys play by skimming a flat stone along the surface of the water; so as to cause

it to make as many bounds or ricochets as the skimmer's strength and dexterity can enforce. The superiority, in the play, is decided by the greatest number of times the stone touches and bounds upon the surface, in consequence of the way it is slung from the hand of the performer. *D'hach's aen der reyckes* q.e. *the hazard* [event] is upon the touches; the issue of the game depends upon the number of bounds [separate touchings] made on the surface of the water. When we say, *he has made ducks and drakes of his money*, it is merely in the sense of, he has thrown it away childishly and hopelessly; and the stone is the boy's throw for a childish purpose, and sinks at the end of its career, to be lost in the water."—*Essay on the Archæology of our Popular Phrases and Nursery Rhymes*, vol. ii., p. 140.

C. FORBES.

Temple.

John Holywood, the Mathematician (Vol. iii., p. 389.).

—I do not observe that any one has replied to the Query of DR. RIMBAULT, as to the birth-place of *John Holywood, the Mathematician*. I presume he means *Johannes a Sacrobosco*, who died in Paris A.D. 1244, and was the author of the treatise *De Sphæarâ* and other works. In Harris's *History of the County of Down*: Dublin, 1744., p. 260., a claim to the honour of his birth is made on behalf of the town of Holywood, about four miles from Belfast, where he is said to have been a brother of the order of the Franciscans, who had a friary there. Some of the sculptured stones of the building may still be seen in the walls of the ruined church which stands upon its site; and its lands form part of the estate of Lord Dufferin and Clandeboy.

J. EMERSON TENNENT.

London.

Objective and Subjective (Vol. v., p. 11.).

—From the tone of X.'s inquiry into the meaning of this antithesis, it is tolerably plain that no answer will make *him* confess that it is intelligible; yet it was familiar in the best times of our philosophical literature, and the words, according to this, their philosophical opposition, occur in Johnson's *Dictionary*. I think it is desirable to avoid this phraseology, but the meaning of it may be made clear enough to any one who wishes to understand it. The *object* on which man employs his senses or his thoughts, are distinct enough from the man himself, the *subject* in which the senses and the thoughts exist. Several years ago an Edinburgh Reviewer complained that Germans, and Germanized Englishmen, were beginning to use *objective* and *subjective* for *external* and *internal*. This is a sort of rough approximation to the meaning of the terms. But perhaps the distinction is better illustrated by examples. We call Homer an objective, Lucan a subjective, poet, because the former tells his story about external objects and wants, interposing little which belongs to himself. Lucan, on the other hand, is perpetually introducing reflections arising from the internal character of his own mind. Objective truth is language which agrees with the facts, correctness. Subjective truth is language which agrees with the convictions of the speaker, veracity.

Perhaps X. will allow me to ask in turn, what is "a physical ignoramus," the character in which he begs some of your intelligent readers to enlighten him.

I have said above that I think this mode of expressing the antithesis better avoided; I will state why. It puts the man who thinks, and the objects about which he thinks, side by side, as if they were alike and co-ordinate. It implies the view of some one who can look at both of them; whereas, the thing to be implied is the opposition between being looked at and looking. Hence *subjective* is a bad word; a man is not, in ordinary language, the *subject* of his own senses or of his own thoughts, merely because they are in him. The antithesis would be better expressed in many cases, by the words *objective* and *mental*, or *objective* and *cogitative*. But different words would be eligible in different cases.

W. W.

Plant in Texas (Vol. iv., pp. 208. 332.).

—In turning over some papers I found the following paragraph:

"Major Alvord has discovered a singular plant of the Western Prairies, said to possess the peculiarity of pointing north and south, and to which he has given the name of *Silphium Laciniatum*. No trace of iron has been discovered in the plant; but, as it is full of resinous matter, Major Alvord suggests that its polarity may be due to electric currents."

JOHN C. WHISTAIR.

Lord Say and Printing (Vol. iv., p. 344.).

—In Milman's edition of *Gibbon's Autobiography*, there occurs a passage respecting his ancestor, Lord Treasurer Say, from which it appears that the great historian doubted the

accuracy of Shakspeare's allusion (which he quotes). I have not the book with me, or I would refer MR. FRAZER to the page. I think Gibbon would not have rested content with a mere assertion of his opinion, if a fact so creditable to his ancestor's understanding were capable of proof.

[43]

NICÆENSIS.

Age of Trees (Vol. iv., pp. 401. 448.).

—Since the note on the age of trees appeared, my attention has been called to a discussion of the subject in an article on Decandolle's *Vegetable Physiology*, written I believe by Prof. Henslow, in the *Foreign Quarterly Review*, vol. xi. p. 368-71. With respect to the yew near Fountains Abbey, he remarks as follows:

"In the first of these examples, we have the *testimony of history* for knowing that this tree was in existence, and must have been of considerable size, in the year 1133, *it being recorded* that the monks took shelter under it whilst they were rebuilding Fountains Abbey."—p. 369.

Query: Where is this historical testimony to be found? Nothing is said on the subject in the account of Fountains Abbey in Dugdale's *Monasticon*, vol. v., p. 286. ed. 1825.

With respect to the Shelton Oak (Vol. iv., p. 402.) the movements of Owen Glendower, at the time of the battle of Shrewsbury, are accurately detailed in the life of him inserted in Pennant's *Tours in Wales*, vol. iii., p. 355. (ed. 1810); and the account there given is inconsistent with the story of his having ascended a tree in order to count Percy's troops. It appears that at the time of the battle he was at Oswestry, at the head of 12,000 men.

Lord Campbell, in his *Lives of the Chief Justices*, describes the suicide of Sir William Hankford, Chief Justice in the reigns of Henry V. and VI., who is said to have contrived to get himself shot at night by his own keeper. Lord Campbell quotes Prince, the author of the *Worthies of Devon*, p. 362. as stating that—

"This story is authenticated by several writers, and the constant traditions of the neighbourhood; and I, myself, have been shown the rotten stump of an old oak under which he is said to have fallen, and it is called *Hankford's Oak* to this day."—See *Lives of the Chief Justices*, vol. i., c. 4. p. 140.

L.

Grimes-dyke (Vol. iv., p. 454.)

—Your correspondents appear to have overlooked *Offandíc*, *Wodnesdíc* (so often mentioned in the Saxon charters), and *Esendike*—doubtless so named in memory of Esa, the progenitor of the kings of Bernicia—and *Gugedíke*, which I suspect is an old British form for Gog's dike (Fr. *Yagiouge*), as well as *Grimanleáh* (Wood of Horrors), and *Grimanhyl*. It is true we find the *Grimsetane-gemaéro* in Worcestershire (*Cod. Dipl.*, No. 561.); but we also find *Wódnesbeorg* (*Id.* No. 1035.). Allow me to give you the substance of a remark of Professor H. Léo of Halle on this subject. (*Ang. Säch. Ortsnamen*, p. 5.)

"Wild, dismal places are coupled with the names of grim, fabulous creatures: thus, in Charter 957, King Eadwig presented to Odo, Archbishop of Canterbury, a territorial property at 'Hel-ig' (on the Islet of Helas). A morass is cited which is called, after the ancient mythological hero, *Grindles-mère*; a pit, *Grindles-pytt*; a small islet surrounded with water—which was to an Anglo-Saxon a "locus terribilis"—was called *Thorn-ei* (the thorn tree being of ill omen). And thus, in order to express the ordinary associations connected with neighbourhood, recourse was had rather to mythic personages, than to abstract expressions."

I would here observe that the *Ortsnamen* has been for some time in course of translation, with the Professor's sanction and assistance, with a view to its publication in England.

B. WILLIAMS.

Hillingdon.

Petition respecting the Duke of Wellington (Vol. iv., pp. 233. 477.).

—E. N. W. is assured that the petition for the recall of the Duke of Wellington was presented. Being too ill to travel several miles to a public library, I can only refer to works in which a reference to it will be found. In No. XIX. of the late *British and Foreign Quarterly*, published by Messrs. Taylor, Red Lion Court, Fleet Street, is an extract from the admirable letter of his Grace to Lord Liverpool on the subject; and in Colonel Gurwood's edition of the *Wellington Dispatches*, on which the article alluded to is written, and which contains much interesting matter relating to his Grace not to be found any where else, is the whole dispatch. I asked for information relative to the petition, because I had heard that it had been destroyed, and it was too droll a document to be allowed to be lost.

ÆGROTUS.

Countess of Desmond (Vol. iv., pp. 305. 426.).

—*Tour in Scotland*, fourth edition of Pennant's works. Mine was Dr. Latham's copy.

Description of print of Catherine, Countess of Desmond, quite correct as to face, hair, and cloak. There is no button, but over the breast it is laced. In the inside of the black hood is a damask pattern waved with flowers.

C. J. W.

Woman torn to pieces by Wild Cats as a Punishment for Infanticide (Vol. iii., p. 91.).

—In the *Wonders of the Universe, or Curiosities of Nature and Art*, vol. ii., p. 555., will be found the account of this affair. The culprit was named Louise Mabrée, a midwife in Paris; the corpses of no less than sixty-two infants were found in and about her house: she was sentenced to be shut up in an iron cage with sixteen wild cats, and suspended over a slow fire. When the cats became infuriated with heat and pain, they turned their rage upon her; and after thirty-five minutes of the most horrible sufferings, put an end to her existence,—the whole of the cats dying at the same time, or within two minutes after. This occurred in 1673.

J. S. WARDEN.

[44]

Balica, Oct. 1851.

"*Racked by pain, by shame confounded*" (Vol. iv., p. 7.).

—These are the commencing lines of a short original poem called "The Negro's Triumph." It is to be found in the *Parent's Poetical Anthology*, edited by Mrs. Mant, p. 231. 5th edition, 1849.

T. H. KERSLEY, B.A.

Blessing by Hand (Vol. iii., pp. 477. 509.).

—Some drawings and descriptions of the modes of blessing by the hand are to be found, in the "Dictionary of Terms of Art," published in one of the early numbers of the *Art Journal* for this year.

ESTE.

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

—A. A. D. will surely thank me, if his Note on the subject do not contain it, for the *rationale*, which Sir Thomas Brown gives, *Religio Medici*, Part ii. p. 9., of the occurrence of verses in Latin prose:

"I will not say with Plato, the soul is an harmony, but harmonical, and hath its nearest sympathy unto music: thus some, whose temper of body agrees, and humours the constitution of their souls, are born poets, though indeed all are naturally inclined unto rhythm. This made Tacitus, in the very first lines of his story, fall upon a verse (*Urbem Romam in principio regis habuere*); and Cicero, the worst of poets, but declaiming for a poet, falls, in the very first sentence, upon a perfect hexameter: *In quā me non inficior mediocriter esse*."

C. W. B.

Blakloanæ Hæresis (Vol. iv., pp. 193. 239. 240.).

—As I was the querist concerning this work and its author, and wanted the information, I was very thankful for the satisfactory answers given. The books referred to by R. G. are not inaccessible: whether then it be needful to occupy your columns with the "particulars" required by E. A. M. (Vol. iv., p. 458.) may be a query too. The first word of the title is as above (not Blackloanæ, as your correspondents have it). E. A. M. will find that Blacklow, or Blakloe, is a soubriquet, as well as Lominus.

P. S.—On examining the book, however, I am not convinced that Peter Talbot was its "real author," though extensive use is made of what he had written; or that "Lominus" is an "imaginary divine," even if the name be a feigned one. On what ground do these assertions rest?

S. W. RIX.

Beccles.

Quaker Bible (Vol. iv., pp. 87. 412.).

—A MEMBER OF THE SOCIETY OF FRIENDS, who writes on the subject of a *Quaker Expurgated Bible*, appears to be unaware of the existence of a work once (I believe) well known in that body. This was an epitome or compendium of the Bible by John Kendall; it contained the greater portion of the Word of God, such parts being excluded as the editor did not consider profitable. It is probably to this book that the authoress of *Quakerism* refers; I have, however, never seen her

work. This mutilated Bible of John Kendall was frequently to be met with formerly in the houses of members of the Society of Friends; as I have not seen it for more than twenty years, I cannot tell what its exact date may be; it was, however, published in the days when all religious publications of the Society of Friends *were* subject to the approval of a committee. In 1830, George Witley published a list of those chapters in the Bible which were "suitable" for reading in "Friends'" families; amongst other portions he excluded (I believe) the 16th of Leviticus and Psalm xxii. In *private* he thought the whole might be read; but he says that he prepared this index because of having heard *very unsuitable* matter read aloud! This information may be new to your correspondent.

SIMONIDES.

Wyle Cop (Vol. iv., pp. 116. 243. 509.).

—E. H. D. D. is in error; the Wyle Cop at Shrewsbury is *not* an artificial bank, but a natural eminence overlooking the Severn; and I cannot agree with him in the immateriality of the meaning attached to *Wyle*. The associations connected with names are frequently of great topographical and historical value. There are many singular names of streets, &c., in Shrewsbury, which I should be glad if any of your correspondents can interpret, such as "Mardol," "Shop latch," "Bispestanes," and "Dogpole;" also the derivation of "Shut" in the sense of *passage* or entry, a synonym with the Liverpool "Wient," which seems equally uncertain.

Βολις.

Miscellaneous.

NOTES ON BOOKS, SALES, CATALOGUES, ETC.

If it be true, as we are inclined to believe, that there is no one subject in the whole wide range of speculative studies, to which the well-worn saying of Hamlet, that there are more things true than are dreamt of in our philosophy, may be applied with so much propriety as Animal Magnetism,—so we are also inclined to believe that a perusal of the two volumes recently published by Mr. Colquhoun under the title of *An History of Magic, Witchcraft, and Animal Magnetism*, will tend to convince our readers that to the same subject may be applied the yet older saying, that there is nothing new under the sun. Mr. Colquhoun, who many years since published his *Isis Revelata*, has long been a diligent inquirer into the nature and origin of the different phenomena of animal magnetism; and it would appear from the work before us, he has also been a persevering reader of all the various accounts of magic, witchcraft, and other so-called popular delusions, recorded by the writers of antiquity, and the chroniclers of the middle ages; as well as of those more modern mysteries (such as the Gustavus Adolphus Story, the Death of Ganganelli, &c.) which seem to increase in interest just in proportion as they approach to our own *more enlightened* days. As in all the extraordinary tales which he brings forward, our author sees only manifestations of well-known mesmeric phenomena, it may well be imagined that, in recording the result of these examinations and studies, he has probed two volumes which, if they do not satisfy all our requirements upon the subject, will be found of most considerable interest, not only to all who believe in Animal Magnetism, but to all who care to investigate the nature of the human mind, its organization, and the laws which govern its action.

The success which has attended the publication of Mr. Buckley's translation of *The Canons and Decrees of the Council of Trent*, and the approbation bestowed upon that work by several of the highest dignitaries of the English Church, have led him to publish *The Catechism of the Council of Trent translated into English with Notes*; and there can be little doubt, from the anxiety which now exists to learn, from sources which cannot be disputed, both the points on which we differ from Rome, and those on which we agree with Rome, that the success which followed Mr. Buckley's translation of the Decrees will be extended to his English version of the *Catechism of the Council of Trent*.

BOOKS RECEIVED.—*The Pathway of the Fawn, a Tale of the New Year*, by Mrs. T.K. Hervey. A charming and appropriate tale for a New Year's Gift, written as it is with exquisite taste and a most benevolent intent, and set off with a number of capital illustrations by G.H. Thomas. *Jubilee Edition of the Complete Works of King Alfred the Great*, Part I. This first part of what is intended to be a complete translation of the works of our great Alfred, comprises a prefatory notice of what the whole work is to contain, and a harmony of the chroniclers during the life of King Alfred, that is to say, from A.D. 849 to A.D. 901.

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