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## Notes and Queries, Vol. V, Number 116, January 17, 1852 , by Various and George Bell

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Vol. V.—No. 116.

## 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. 116.

SATURDAY, JANUARY 17. 1852.

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## *Notes.*

### MECHANICAL ARRANGEMENTS OF BOOKS.

All persons who, whatever might be their motive, have followed any subject of literary research, must be aware of the extent to which their labours are facilitated or retarded by the mechanical arrangements of books, such as the goodness of paper, the legibility of type, the size of volumes, the presence or absence of table of contents, indexes, and other means of reference. It is in the possession of these conveniences that the capabilities of typography, and its superiority over manuscript, mainly consist. I propose now to set down a few remarks on this subject, in the hope that any means, however trifling they may seem, by which literary knowledge is rendered more commodious and accessible, will not be deemed unworthy of attention by your readers.

With regard to the form of printed letters, it is difficult to conceive any improvement in modern typography, as practised in Italy, France, and England. This is equally true of Roman and Greek characters. The Greek types introduced by Porson leave nothing to be desired. The Germans still to a great extent retain the old black-letter type for native works, which was universal over all

the north of Europe in the early period of printing, and is not a *national* type, as some persons seem to imagine. These letters being imitated from the manuscript characters of the fifteenth century, are essentially more indistinct than the Roman type, and have for that reason been disused by the rest of Europe, Holland and Denmark not excepted. In England this antiquated mode of printing was long retained for law-books, and, till a comparatively recent date, for the statutes. The Anglo-Saxon letters are in like manner nothing but a barbarous imitation of old manuscript characters, and have no real connexion with the Anglo-Saxon language. Their use ought to be wholly abandoned (with the exception of those which are wanting in modern English). Roman numerals, likewise, as being less clear and concise than Arabic numerals, especially for large numbers, ought to be discarded, except in cases where it is convenient to distinguish the volume from the page, and the book from the chapter. English lawyers, indeed, who in general have only occasion to cite the volume and page, invariably make their quotations with Arabic figures, by prefixing the number of the volume, and subjoining the number of the page. Thus, if it were wished to refer to the 100th page of the second volume of *Barnewell and Alderson's Reports*, they would write *2 B. & C. 100*. Roman numerals are still retained for the sections of the statutes.

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Akin to the retention of antiquated forms of letters is the retention of antiquated orthography. Editors of works of the sixteenth and seventeenth centuries sometimes retain the spelling of the period, of which Evelyn's *Diary* is an example; but this practise is unpleasant to the modern reader, and sometimes, particularly in proper names, perplexes and misleads him. The modern editions of the classical writers of that period, such as Shakspeare, Bacon, Milton, Clarendon, &c., are very properly reduced to the modern standard of orthography, as is done by Italian editors with the works of Dante, Boccaccio, &c. The attempt to introduce the native orthography of foreign proper names naturalised in English, is likewise unsuccessful, and merely offends the eye of the reader, without giving any real information. Mr. Lane and other Orientalists will never succeed in banishing such forms as *vizier, caliph, cadi*, &c., nor will even Mr. Grote's authority alter the spelling of the well-known Greek names. Names of ancient persons and places which are enshrined in the verses of Milton and other great poets, cannot be altered.

The old unmeaning practice of printing every noun substantive with a capital letter (still retained in German) has been abandoned by every English printer, except the printer of parliamentary papers for the House of Lords. Proper names used to be printed in italics; and generally, the use of italics was much greater than at present. In modern reprints, these ancient flowers of typography ought to be removed. The convenient edition of Hobbes' *Works*, for which we are indebted to Sir W. Molesworth, would be more agreeable to read if the italics were less abundant.

The use of the folio and quarto size is now generally restricted to such books as could scarcely be printed in octavo, as dictionaries and similar books of reference. The parliamentary blue book, which long resisted the progress of octave civilization, is now beginning to shrink into a more manageable size. With regard to separate volumes, the most convenient practice is to consider them as a mere printer's division, which may vary in different editions; and to number them consecutively, without reference to their contents. The Germans have a very inconvenient practice of dividing a volume into parts, each of which is a volume in the ordinary meaning of the word; so that a work consisting of nine volumes, for example, may be divided into four volumes, one of which consists of three parts, and the other three of two parts each. The result is, that every reference must specify both the volume and the part: thus, *Band II. Abtheilung III. S. 108*. Frequently, too, this mode of numbering misleads the bookbinder, who (unless properly cautioned) numbers the volumes in the ordinary manner.

Volumes, as I have remarked, are merely a printer's division. Every literary composition ought, however, to have an organic division of its own. The early Greeks seem indeed to have composed both their poems and prose works as one continuous discourse. The rhapsodies of Homer and the muses of Herodotus were subsequent divisions introduced by editors and grammarians. But literary experience pointed out the commodiousness of such breaks in a long work; and the books of the *Aeneid* and of the *History of Livy* were the divisions of the authors themselves. Since the invention of printing, the books of the prose works of the classical writers have been subdivided into chapters; while for the books of poems, as well as for the dramas, the verses have been numbered. The books of the Old and New Testament have likewise been portioned into chapters, and into a late typographical division of verses.

In making a division of his work, an author ought to number its parts consecutively, without reference to volumes. The novels of Walter Scott are divided into chapters, the numbering of which is dependent on the volume; so that it is impossible to quote them without referring to the edition, or to find a reference to them in any other edition than that cited. For the same reason, an author ought not to quote his own book in the text by a reference to volumes.

The division most convenient for purposes of reference is that which renders a quotation simple to note, and easy to verify. Divisions which run through an entire work (such as the chapters of Gibbon's *History*) are easy to quote, and the quotation can be easily verified when the chapter is not long. The numbering of paragraphs in one series through an entire work, as in the French codes, in Cobbett's writings, and in the state papers of the Indian government, is the simplest and most effectual division for purposes of reference. The Digest can now be referred to by book, title, and paragraph; nevertheless the Germans (who, notwithstanding their vast experience in the work of quoting, seem to have a predilection for cumbrous and antiquated methods) still adhere to the old circuitous mode of quotation, against which Gibbon long ago raised his voice (*Decl. and Fall*, c. 44. n. 1.).

Some works have been divided by their authors into chapters, but the chapters have been left unnumbered. Niebuhr's *Roman History* is in this state.

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The internal division of a work by its author is not, however, merely for purposes of reference. It may likewise be a *logical* division; it may follow the distribution of the subject, and assist the reader by visibly separating its several parts. This process, however, may be carried so far as to defeat its purpose (viz. perspicuity of arrangement) by the intricacy of its divisions. Here again we must recur for an example to the Germans, who sometimes make the compartments of their writings as numerous as a series of Chinese boxes all fitted into each other. First, there is the part, then the book, then the chapter, then the section, then the article, and then the paragraph, which is itself subdivided into paragraphs with Roman numerals and Arabic numerals; and these again are further subdivided into paragraphs with Roman letters, and Greek letters, and sometimes Hebrew letters. To refer to a work divided in this manner by any other means than the volume and page, is a labour of as hopeless intricacy as it is to follow the logical cascade down its successive platforms.

It is a considerable convenience where the book or chapter is marked at the head or margin of the page; and in histories, or historical memoirs, chronological notation is very convenient.

In general no book (not being a book arranged in alphabetical order, as a dictionary, encyclopedia, &c.) ought to be printed without a *table of contents*. The trouble to the author of making a table of contents is very small, and the expense to the publisher in printing it is in general imperceptible. Modern English books rarely sin in this respect; foreign books, however, both French and German, are frequently wanting in a table of contents. The invaluable collection of the fragments of Greek historians lately published in Didot's Series—a work indispensable to every critical student of ancient history—has no table of contents, referring to the pages, prefixed to each volume. The *Poetæ Scenici Græci* of Dindorf is without a table of contents; and a similar want is a serious drawback to the use of the cheap and portable edition of the Greek and Latin classics published by Tauchnitz at Leipsic.

Lastly, an *index* adds materially to the value of every work which contains numerous and miscellaneous facts. The preparation of a good index is a laborious and sometimes costly task; the printing of it, moreover, adds to the price of the book. Many of the indexes to the English law-books are models of this species of labour; the indexes in the Parliamentary Reports are likewise prepared with great care and intelligence. Even a meagre index, however, is better than no index at all; and where the publisher's means, and the demand for the book, do not admit of the preparation of a copious index of subjects, an alphabetical list of names of persons and places would often be an acceptable present to the reader of an historical or scientific work.

L.

## CAXTON MEMORIAL.

The inquiries addressed to me by Mr. BOLTON CORNEY in your paper of the 15th of November appear to amount to this:—Whether the whole or part of the expense of his proposed volume will be defrayed out of the fund appropriated to the Caxton Memorial? To this question, so far as my own information extends, I can only give a negative reply. The Society of Arts, in compliance with a request preferred to them by the subscribers at their last meeting, have accepted the charge of the Caxton Fund; and it is sufficient, for my present purpose, to state that negotiations are now in progress between the Council and the Dean and Chapter, for liberty to erect a suitable memorial within the precincts of Westminster to the memory of William Caxton. This is as it should be; the memorial, be it what it may, statue, obelisk or fountain, or even a niche in a wall, should be substantial and enduring, calculated to remind the passing stranger that within the precincts of Westminster, William Caxton first exercised in England the art of printing. This circumstance forms one of those epochs in the history of civilisation which deserve public commemoration; and any memorial of Caxton should be placed as near as possible to the scene of his literary labours.

Mr. BOLTON CORNEY says, that I seem to regard his project with somewhat less of disfavour. Now I do not wish to be misunderstood. As a substitute for the Caxton Memorial, originally proposed at the great meeting over which the Earl of Carlisle presided, I am disposed to reject it altogether, for reasons which I have already stated in your columns. But as a literary undertaking I am willing to give it a fair consideration upon its own merits. The apothegm that a man's best monument consists in his own works, is capable of considerable modification from the nature of the works themselves. In the case before us, I believe the interest felt by the public in the works of Caxton to be too limited to justify the republication of his collected works. The proposal which Mr. CORNEY makes for a selection from those works, with a new life of the author, and a glossary, the latter proving how much they are out of date, is much more feasible than his original plan. There is a Caxton Society which has already issued several publications, and whose usefulness would be materially increased by such a publication as that suggested by Mr. CORNEY, if the Society to which he alludes (the Camden, I presume) should not be disposed to undertake it. The true object of these and similar societies is the production of books of interest and value, which are not sufficiently popular to justify a bookseller, or an individual, in incurring the pecuniary risk of their separate publication. Mr. CORNEY's literary memorial of Caxton appears to me to come under this head, and as such might be properly undertaken by any of the clubs or societies formed for the cultivation of early English literature. He might perhaps more easily attain the

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object of his wishes in this manner than by that which he has hitherto pursued. When a selection is to be made from the works of any author, much will depend upon the taste and discretion of the editor. Now I gather from Mr. CORNEY'S letter, that he is fully prepared to undertake that office himself; and I may be permitted to add that his scrupulous accuracy and unwearied diligence afford the best guarantee that the work will be executed in such a manner as to fully satisfy the public interest in Caxton, and to form a graceful and appropriate tribute to the illustrious father of the English press.

BERIAH BOTFIELD.

Norton Hall, Jan. 3. 1852.

## SETTLE'S FEMALE PRELATE, OR POPE JOAN; A TRAGEDY.

I have not seen it anywhere noticed that this play, printed under Elkanah Settle's name, with a long dedication by him to the Earl of Shaftsbury, in 1680, 4to., was certainly a mere alteration of an old play on the same subject. It is impossible for any one to read many pages of it, without seeing everywhere traces of a much more powerful hand than "poor Elkanah's," although he needed no assistance in managing the ceremony of pope-burning. Take at random the following quotation, which is much more like Middleton's or Decker's than the debased style after the Restoration:

*"Saxony.* And art thou then in earnest?  
Come, prithee, speak: I was to blame to chide thee;  
Be not afraid; speak but the fatal truth,  
And by my hopes of heav'n I will forgive thee.  
Out with it, come; now wouldst thou tell me all,  
But art ashamed to own thyself a bawd:  
'Las, that might be thy father's fault, not thine.  
Perhaps some honest humble cottage bred thee,  
And thy ambitious parents, poorly proud,  
For a gay coat made thee a page at court,  
And for a plume of feathers sold thy soul;  
But 'tis not yet, not yet too late to save it.

*Amir.* Oh, my sad heart!

*Sax.* Come, prithee, speak; let but  
A true confession plead thy penitence,  
And Heaven will then forgive thee as I do.

*Amir.* But, Sir, can you resolve to lend an ear  
To sounds so terrible, so full of fate,  
As will not only act a single tragedy,  
But even disjoint all Nature's harmony,  
And quite untune the world? for such, such are  
The notes that I must breathe.

*Sax.* Oh, my dear murderer,  
Breathe 'em as cheerfully as the soaring lark  
Wakes the gay morn. Those dear sweet airs that kill me  
Are my new nuptial songs. My Angeline  
Has been my first, and Death's my second bride."

*Fem. Prel.* p. 58.

Or the following:

*"Sax.* Carlo, she must die;  
The softest heart that yon celestial fire  
Could ever animate, must break and die.  
We are both too wretched to outlive this day;  
And I but send thee as her executioner.

*Carlo.* I flie to obey you, Sir.

Sax. Stay, Carlo, stay;  
 Why all this haste to murder so much innocence?  
 Yet, thou must go. And since thy tongue must kill  
 The brightest form th' enamoured stars can e'er  
 Receive, or the impoverisht world can lose.  
 Go, Carlo, go; but prithee wound her soul  
 As gently as thou canst; and when thou seest  
 A flowing shower from her twin-orbs of light  
 All drown the faded roses of her cheeks;  
 When thou beholdst, 'midst her distracted groans,  
 Her furious hand, that feeble, fair revenger,  
 Rend all the mangled beauties of her face.  
 Tear her bright locks, and their dishevell'd pride  
 On her pale neck, that ravisht whiteness, fall;  
 Guard, guard thy eyes: for, Carlo, 'tis a sight  
 Will strike spectators dead."

*Fem. Prel.* p. 61.

In the *Biog. Dram.* (vol. iii. p. 237.), it is stated that the same play, with the same title, was printed in 4to., 1689, except that it was there said to be written by a person of quality. The play is, however, claimed by Settle in his dedication to Lord Shaftsbury, prefixed to the edition of 1680, now before me. I do not, however, believe he had more to do with it than in adapting it, as he did *Philastes*, for representation. The only question seems to be by whom the original play was written? This I will not at present attempt to decide, though I entertain a strong opinion on the subject, but will leave it to be resolved by the critical acumen of your readers.

JAS. CROSSLEY.

## HISTORICAL BIBLIOGRAPHY. (*Eustache le Noble.*)

Having been favoured by Mr. Gancia, of 73. King's Road, Brighton, with an opportunity of examining the following work, I venture to send you a notice of its contents, with some account of the author. Such books have, I conceive, their utility to historians and historical readers. We gain through them an accurate idea of party spirit, are brought into more immediate communion with the opinions of the times to which they refer, and can thus trace more closely the means by which parties worked, were consolidated, and advanced their schemes. Even from their personalities, we gain some gleams of truth. In this case, I am assured that perfect copies of the work are *very scarce*. I cannot find that any other copy has recently been offered for sale. This appeared to me an additional reason for submitting a notice of it to your readers.

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LE PIERRE DE TOUCHE POLITIQUE, OU PASQUINADES.

By Eustache le Noble. Rome (Paris), Octobre, 1688;  
 Novembre, 1691. 5 vols. 12mo.

Each of the twenty-eight pieces which compose the work should have an engraved title, and a separate pagination. The place of publication is fictitious, and in general satirical. The first volume has a portrait.

The following is a collation from what is understood to form a perfect copy:

"Tome 1. Rome, chez Francophile Alétophile. Octobre, 1691.  
 Le Cibisme, Le Songe de Pasquin. Londres, Jean Benn, 1689.  
 Le Couronnement de Guillemot et de la Reine Guillemette, avec le  
 Sermon du grand Docteur Burnet. Londres, 1689.  
 Le Festin de Guillemot, 1689.  
 La Chambre des Comptes d'Innocent XI. Rome, F. Alétophile, 1689, with  
 portrait.

"These five dialogues have for interlocutors Pasquin and Marforio, under which names the dialogues are sometimes introduced, as also under the title of Pasquinades.' (Quérard, art. *Le Noble.*)

"Tome 2. Title (no engraved title). Janvier, 1690.  
 Janvier. La Bibliothèque du Roi Guillemot. Londres, Jean Benn, 1690.  
 Février. La Fable du Renard. Leyde, 1690.  
 Mars. La Diète d'Augsbourg. Vienne, Peter Hansgood, 1690.  
 Avril. La Lotterie de Pasquin. Basle, Eugene Tyrannomostix, 1690.  
 Mai. L'Ombre de Monmouth. Oxford, *James Good King*, 1690.  
 Juin. Les Medailles, Amsterdam, Eugene Philolethe, 1690.

"Tome 3. Title.

Juillet. La Clef du Cabinet de Neufbourg. Heidelberg, Neopolo Palatino, 1690.

Août. Le Triomphe. Fleuruz, chez Valdekin Bienbattu, 1690.

Septembre. Les Ombres de Schomberg et de Lorraine. Dublin, chez Le Vieux, Belle Montaigne.

Octobre. La Lanterne de Diogène. Whitehall, chez La Veuve Guillemot. 1690.

Novembre. Les Mercures, ou la Tabatière des Etats d'Hollande. Hermstadt, chez Emeric Hospodar, 1690.

Décembre. Le Roy des Fleurs. A Bride, chez Leopold la Dupe.

"Tome 4. Title.

Janvier. Les Estrennes d'Esopé ('burnt at Amsterdam, by the hand of the hangman, by order of the States-General. The dialogue had its origin, probably, in the proscription of the History of the Republic of Holland by the same author, which was seized wherever it was found.'—*Peignot*.) Bruxelles, chez Jean Gobbin, 1691.

Février. L'Ombre du Duc d'Albe, with illustration. Anvers, Antoine Maugouverne, 1691.

Mars. Le Carnaval de la Haye, with illustration. A la Haye, chez Guillaume l'Emballeur, 1691.

Avril. Le Tabouret des Electeurs, with illustration. Honslar dük, Guillemin Tabouret, 1691.

Mai. Le Reveille Matin des Alliez, with illustration. A Monts, Guillaume le Chasseur, 1691.

Juin. Les Lunettes pour le Quinze Vingts. Turin, Jean sans Terre, 1691.

"Tome 5. Title.

Juillet. Nostradamus, ou les Oracles, with illustration. A Liege, Lambert Bonnefoi, 1691.

La Fable du Baudet Extraordinaire, with illustration. A Asnières, chez Jean le Singe, 1691.

Août. L'Anneau des Giges, with illustration. A Venise, Penetrante Penetranti, 1691.

Septembre. L'Avortement, with illustration. Gerpines, chez Guillaume Desloge sur le Quai des Morfondus au Pistolet qui prend un Rat, 1691.

Octobre. Le Jean de Retour, with illustration. A Loo, chez Guillaume Pie de Nez, rue Perdue au Bien Revenu, 1691.

Novembre. Le Prothée, with illustration. Chez Pedre l'Endormy, 1691."

Eustache le Noble, Baron of St. George and of Tenelière, the author of this work, was born at Troyes in 1643, of a good and ancient family. His natural abilities and attainments, combined with political influence, readily obtained for him, at an early age, the post of Procureur-Général to the Parliament at Metz. But a dissolute life soon brought on its consequent evils—duties neglected and discreditable debts—and he was compelled to sell his appointment. The proceeds were insufficient, and he had recourse to forgery to satisfy his creditors. To be successful in such a case, more than ability is required. Le Noble was suspected, arrested, confined in the Châtelet, and condemned to nine years' imprisonment. Upon his appeal, he was removed to the Conciergerie, a place destined to become another scene in his life of uniform villainy. Gabrielle Perreau, known under the name of "La Belle Epicière," was confined here at the instigation of her husband, who indulged in the hope of thus reforming her disorderly conduct. But a prison is hardly a school of reformation, and La Belle Epicière and Le Noble were not characters to receive, even in monastic seclusion, any such impression. He won her affections, or the mastery over her passions: the husband, frantic with jealous rage, obtained for himself the satisfaction of immuring her in a convent of his own selection. From this she escaped, and joined Le Noble, who had similarly evaded the vigilance of his keepers. By living in the vilest and least frequented quarters of Paris, by disguises, false names, and constant changes of residence, they succeeded in baffling the pursuit of the police for three years, when Le Noble was accidentally discovered; the judgment of the Châtelet was confirmed, and he was reconducted to prison. It was then that his great resources were displayed. He retained his gaiety, and assured his friends he still enjoyed "une parfaite tranquillité d'esprit, inséparable de l'innocence!" A man of this kind, with a venal and capacious intellect, and a heart utterly unconscious of the slightest moral feeling, could not with advantage be suffered to remain unemployed. There was work to be done for James II., and the hireling was worthy of his hire. It was simply to lie and libel with ability, with caution, with the appearance of loyalty, and an ardent zeal for religion. Le Noble was equal to the task. He had written histories burnt by the hangman; Bayle had praised him for his skill in judicial astrology; he had composed treatises on money, and on Catholic doctrine; compiled historical romances, and translated the Psalms of David! In poetry he had attempted to rival La Fontaine; written the Eulogy of the Revocation of the Edict of Nantes, and translated Persius,—substituting French customs for the Roman, and praising, or censuring, his contemporaries as though he were the Roman poet and not the Paris scribe! An ability so various was at least well paid. He received from the booksellers, and others by whom he was retained, a hundred pistoles a month; Peignot states, in all, about one hundred thousand crowns. There cannot be the least doubt this was but a

portion of his earnings, or that the work I have described was not written for the Jacobite interest of James II. But no success in such characters is ever accompanied with prudence. Although the penalty of banishment from France was suspended, that his venal abilities might assist the designs of others, he was always living between luxury and the direst want. As he advanced in years, he was less useful, and was consequently driven from doors where he had formerly been welcomed. D'Argenson allowed him a louis-d'or for charity per week; but all other resources failed, until, in his sixty-eighth year, after a long period of misery, and of the uttermost mental and bodily degradation, he died on the 31st January, 1711, and was buried at the communal expense. It cannot be denied that Le Noble united many pleasing qualities as a writer. He had read much, could condense ably, and united to a strong memory a rare facility in employing its resources. He touched with light ridicule the weaker points of a case, and could wield both reason, sarcasm and polished inuenda in misstating facts, or damaging the argument of his adversaries. Such a man was well adapted to the French advisers of James. Public attention was to be engaged and won by falsehoods in the disguise of truth; bad designs were to be cloaked under moral purposes; and the revolution was to be discredited in the name of loyalty and religion. All this Le Noble did with infinite ability, and infinite obliquity. I can give but a slight sketch of his work. The *Couronnement de Guillemot* is a violent tirade against William. Marforio and Pasquin converse about his coronation, and the king is described as one "qui vouloit estre le bourreau du Prince de Galles." Churchill is "l'infame comblé de tant de bienfaitz par son bon maître, et qui l'a vendu, trahi et livré." In the decorations of the abbey, consisting of tapestry, &c., there is stated to be a representation of Pilate placing Jesus Christ and Barabbas before the people, and the choice of Barabbas by the latter; James occupying, in Le Noble's opinion, the place of the former. The people he describes as preferring even "ce voleur public, ce scélérat, ce séditieux de Barabbas, ce meurtrier qui a poignardé les *Withs* (Witts), à cet aimable maistre qui n'a jamais eu pour eux que de la douceur et de la bonté." The *Sermon du grand Docteur Burnet* is very clever, light, pungent, and satirical, especially against the king: the text being "Dominus regnavit, exultet terræ, lætentur insulæ." In the *L'Ombre de Monmouth*, William is described as wishing to be "le singe du glorieux Cromwell;" Portland, Shrewsbury, Burnet, and Dykvelt, are "ses quatre Evangélistes;" and the king is made to utter violent complaints against the Parliament, which he calls "une étrange beste," and adds: "Si je n'avois pas cassé celui que j'ai rompu pour en convoquer un autre, toutes mes affaires s'en alloient sens dessus dessous." In the *Estrennes d'Esopé*, which was burnt by order of the States-General, there is the following description of England:

"L'Angleterre sous son Roi légitime et ne lui donnant qu'avec epargne comme elle faisoit le nécessaire pour son entretien, estoit justement comme ces sages et vertueuses femmes qui, fidèles à leurs époux, gouvernen avec un prudent économie leur ménage réglé, et cette mesme Angleterre, qui s'épuise pour satisfaire à l'avidité d'un tyran, est aujourd'hui comme une de ces infames debauchées qui, emportée de fureur pour une adultère qui l'enlève à son mari, lui fait une profusion criminelle de son bien."

In illustrations such as these, Le Noble was most happy, as with the vice he was most familiar. The length of this paper precludes my sending to you a pasquinade, in the epitaph written for Innocent XI., which, considering its purport, is of value as indicating the opinions of the Jacobites against the policy of the Pope. This I will do in another paper.

[55]

S. H.

## CALAMITIES OF AUTHORS.

The miseries and disappointments of the literary life are proverbial:

"Toil, envy, want, the patron and the gaol."

To these "calamities of authors," I wish to add a new, and as yet unrecorded trial, incidental to this age of cheap postage and extravagant puffs. I am myself a *small author*, and have written on theology and antiquarianism; and my publisher's shelves know the weight of my labours. Conceive then my delight, a few weeks ago, at receiving a "confidential" letter from B. D., requesting the immediate transmission of my theological tomes to a country address; on the representation that, although B. D. well knew that my writings had been favourably received, he judged that "striking recommendations at this moment in influential journals to which he had reviewing access during the parliamentary recess, would prove of essential service." I wrote to my publisher, who coolly answered that it was "no go;" and I even stood the tempting shock of a second application from B. D., remonstratively hinting that, but for the non-arrival of the volumes, a notice would have appeared that very week in an "important quarter." The hopeful mind has difficulty in settling down into a belief that men deceive.

Not a month had elapsed before I received another letter, sealed with such a signet as in size would rival the jewel sometimes seen pendent from the waistcoat pocket of a Jew broker on Saturday, and engraven with evidence of illustrious lineage, if quarterings be only half true. I did not break this magnificent seal, but I tore open the envelope, and I found that my antiquarian researches had been most flatteringly estimated by a gentleman with a double surname, which happened to be familiar to me. The communication was, of course, "private;" and it expressed the writer's knowledge, from hearsay, of the "value, merit, and ability" of my book, and the



satisfaction it would afford my correspondent, to give it a "handsome and elaborate review in both the widely circulating and reviewing publications with which he had the honour of being connected." A copy of my work was to be sent to his own address, or to that of his bookseller: or, even a third course was obligingly opened to me—"he would send his man-servant to my publisher for the volume!" I sent the book, and the same day communicated with the head of the family who legally bore this very handsome name used by my correspondent, and he told me that he had just received 5*l.* worth of books from a great house in "the Row," which were obviously designed to be the response to an application from the gentleman with a large seal, who was "an impostor." This may be so; but I have received an acknowledgement for the receipt of my little work, so kind and courtly in its tone, that I do not even yet quite despair of one day reading the promised "handsome and elaborate review."

A SMALL AUTHOR.

## FOLK LORE.

### *Valentine's Day—Superstition in Devonshire.*

—The peasants and others believe that if they go to the porch of a church, waiting there till half-past twelve o'clock on the eve of St. Valentine's day, with some hempseed in his or her hand, and at the time above-named then proceed homewards, scattering the seed on either side, repeating these lines—

"Hempseed I sow, hempseed I mow,  
She (or he) that will my true love be,  
Come rake this hempseed after me;"—

his or her true love will be seen behind, raking up the seed just sown, in a winding-sheet. Do any of your readers know the origin of this superstitious custom?

J. S. A.

Old Broad Street.

### *Fairies.*

—An Irish servant of mine, a native of Galway, gave me the following relations:—Her father was a blacksmith and for his many acts of benevolence to benighted travellers became a great favourite with the fairies, who paid him many visits. It was customary for the fairies to visit his forge at night, after the family had retired to rest, and here go to work in such right good earnest, as to complete, on all occasions, the work which had been left overnight unfinished. The family were on these occasions awoke from their slumber by the vigorous puffing of bellows, and hammering on anvil, consequent upon these illustrious habits of the fairies, and it was an invariable rule for the fairies to replace all the tools they had used during the night; and, moreover, if the smithy had been left in confusion the previous evening, the "good people" always arranged it, swept the floor, and restored everything to order before the morning. I never could glean from her any detailed instances of the labour accomplished in this way, or indeed anything which might aid in the formation of an estimate of the relative skill of the fairies in manual labour; and I must confess that on these subjects I never question too closely,—the reader will know why.

On one occasion, one of the family happening to be unwell, the father went back to the smithy at midnight for some medicine which had been left there on the shelf, and put the "good people" to flight, just as they had begun their industrial orgies. To disturb the fairies is at any time a perilous thing; and so it proved to him: for a fat pig died the following day, little Tike had the measles, too, after, and no end of misfortunes followed. In addition to this occult revenge, the inmates of the house were kept awake for several nights by a noise similar to that which would be produced by peas being pelted at the windows. The statement was made with an earnestness of manner which betrayed a faith without scruples.

SHIRLEY HIBBERD.

## *Minor Notes.*

### *Lines in Whispering Gallery at Gloucester Cathedral.*

—The following verse is inscribed in the Whispering Gallery of Gloucester Cathedral; to preserve it, and as a "Note" to the fourth stanza of the "Ditty" I inserted in Vol iv., p. 311., I copied it for "N. & Q."

"Doubt not but God who sits on high,  
Thy secret prayers can hear;  
When a dead wall thus cunningly

*Definition of Thunder.*

—The following singular definition of *thunder* occurs in Bailey's *Dictionary*, vol. i. 17th edit., 1759:—

"Thunder [Dunder, Sax. &c.], a noise known by persons not deaf."

In Bailey's 2nd vol. 2nd edition, 1731 (twenty-eight years previous to the edition of vol. i. above cited), the word is much more scientifically treated.

CRANMORE.

*Greek Epigram by an uncertain Author.—*

Εἴ με φιλοῦντα φιλεῖς, δισσή χάρις· εἰ δέ με μισεῖς,  
Τόσσον μισηθείης, ὅσσον ἐγὼ σε φιλῶ.

*Imitated.*

"Shouldst thou, O Daphne! for my sake,  
An equal pain endure,  
A sense of gratitude will make  
The bond of love secure.

But shouldst thou, reckless of my fate,  
Unkind and cruel prove,  
Sweet maid, thou'lt never learn to hate  
So truly as I love."

N. N.

## ***Queries.***

### BURNING OF THE JESUITICAL BOOKS AT PARIS.

The Quarterly Reviewer who endeavours in the number just published to establish the claim of Thomas Lord Lyttelton to the authorship of Junius, instances the following coincidence in support of his theory:—

"Junius tells us directly, 'I remember seeing Busenbaum, Suarez, Molina, and a score of other Jesuitical books, burnt at Paris, for their sound casuistry by the hands of the common hangman.' *We may assume* that this took place in 1764, as it was in that year that Choiseul suppressed the Jesuits. Thomas Lyttelton was on the continent during the whole of 1764, and for part of that time resided at Paris."<sup>[1]</sup>

[1] [The burning of the books referred to by BIFRONS not Junius (unless it be proved that JUNIUS and BIFRONS are one, which is not yet universally admitted), took place on 7th August, 1761. See a very curious note on the subject in Bohn's recently published edition of *Junius*, vol. ii. pp. 175-6.—ED. "N. & Q."]

But the orders of the parliament of Paris against the Jesuits, one of which condemned some thirty of their books to be burnt, were issued three years before the suppression of their order in France, viz., in the early part and summer of 1761. That Thomas Lyttelton could then have been in Paris is highly improbable; he was only seventeen, and it was a time of war. Will any one take the trouble to ascertain where Francis was? I believe he was appointed secretary to the Portuguese embassy in 1760, and returned to London in 1763.

H. MERIVALE.

### GRANTHAM ALTAR CASE.

An old book now lies before me, intituled *England's Reformation from the time of King Henry VIII. to the end of Oates's Plot, a Poem in four Cantos, with large Marginal Notes according to the Original. By Thomas Ward. London: Printed for W. B. and sold by Thomas Bickerton, in Little*

In Canto IV., and beginning at p. 353., there is an account of a brawl in the parish church of Grantham, anno 1627, arising, as appears by a marginal note, out of circumstances connected with the "removal of the Communion table from the upper part of the quire to the altar place." A master alderman Wheatley, assisted by "an innkeeper fat as brawn," and "a bow-legged tailor that was there," appears to have taken an active part in the scuffle which ensued upon the vicar's persisting in his determination. The alderman and his mob seem to have been triumphant on this occasion, for we read, p. 356.:

"The alderman, by help of rabble,  
Brought from the wall communion table;  
Below the steps he plac'd it, where  
It stood before, in midst of quire."

A pamphlet war followed; for there was immediately *A Letter to the Vicar of Grantham about setting his Table altarwise*. In answer to this came *A Coal from the Altar*, which was in its turn assailed by *The Quench Coal out*, and *The Holy Table, Name and Thing* (said to have been written by Williams, Bishop of Lincoln.) A Dr. Pocklington (who was he?) espoused the side of the Altar party, and published his *Altare Christianum*. During this literary contest the vicar appears to have died, and, some twelve months after his death, out comes *The Dead Vicar's Plea*.

[57]

The affair seems to have created what we should now call a great sensation in the "religious world:" for, says our author:

"Scarce was a pen but what has try'd,  
And books flew out on every side,  
Till ev'ry fop set up for wit,  
And Laud, and Hall and Heylin writ,  
And so did White and Montague,  
And Shelford, Cousins, Watts, and Dow,  
Lawrence and Forbis, and a crew  
Whose names would"——

Master Ward did not like these men, and therefore I omit his rather uncharitable conclusion.

Is there any record left of the notable quarrel, which appears to have engaged the attention and pens of some of the learned men of the age? Perhaps some of your correspondents at Grantham could throw some light upon this question.

L. L. L.

Kirton-in-Lindsey.

[This celebrated altar controversy occurred during the reign of Charles I., and its origin will be found in Clarendon's *History of the Rebellion*. The Puritans contended that the proper place for the table, when the eucharist was administered, was in the body of the church before the chancel door, and to be placed *tablewise*, and not *altarwise*; that is, that one of the *ends* of the table was to be placed towards the east, so that one of the larger sides might be to the north, the priest being directed to stand at the north side, and not at the north *end* of the table. The Church party, on the contrary, contended that as the Injunctions ordered that the table should stand where the altar used to stand, it should consequently be placed as the altar was. This matter was the source of much violent contention, and tracts were published neither remarkable for courtesy of language nor for accurate statements of facts. It appears to have originated in a dispute between Mr. Titly, the Vicar of Grantham, and his parishioners, respecting the proper place for the table. The vicar insisted that it ought to stand at the upper end of the chancel, against the east wall. Some of the parishioners contended that it should stand in the body of the church. The vicar removed it from that situation, and placed it in the chancel. The alderman of the borough and others replaced it in its former situation, when a formal complaint was made to the bishop (Williams). In 1627 the bishop published his judgment on the question, in *A Letter to the Vicar of Grantham*. The visitation of 1634 tempted Peter Heylyn to republish this *Letter*, together with an answer under the title of *A Coal from the Altar*, &c. Williams replied in 1637 by a treatise entitled *The Holy Table, Name and Thing, more anciently and literally used under the New Testament than that of Altar*. Heylyn rejoined by his *Antidotum Lincolniense; or an Answer to a Book entitled "The Holy Altar, Name and Thing," &c.* The bishop was preparing for his further vindication, when he was prevented by his troubles in the Star Chamber, in consequence of which his library was seized. "And how," says Hacket, "could he fight without his arms? or, how could the bell ring when they had stolen away the clapper?" During the controversy Dr. Pocklington, Chaplain in Ordinary to the King, published his *Altare Christianum; or, the Dead Vicar's Plea, wherein the Vicar of Grantham being dead yet speaketh, and pleadeth out of Antiquity against him that hath broken down his Altar*, 4to. 1637. The best historical notice of this controversy is given in Hacket's *Life of Archbishop Williams*, pt. ii. pp. 99-109., and was particularly referred to by the counsel on the Cambridge stone altar case, 1844-1845, as well as by Sir Herbert Jenner Fust in his judgment on it.]

## MEANING OF GROOM.

In investigating the descent of two Devonshire families, I have met with four instances of persons designating themselves as *groom*. They were certainly well connected, and in fortune apparently much above the class of people who accept the care of horses in this present day.

If they were grooms of horses, society was in a very different state from that in which it is at the present day; if they were not such grooms, what then were they? I believe they were unmarried persons. First, there is Samuel Weeks, of South Tawton, groom; will proved in the Archdeacon of Exeter's Court, 1639. His father was Richard Weeks, styled gentleman in the parish register; and Samuel Weeks signs his name in a peculiarly fine Italian hand, that I do not remember to have seen in any instance of that time except in that of a thorough gentleman.

Francis Kingwell, of Crediton, groom. His will was proved in the Bishop's Court in 1639; his sister married a Richard Hole, of South Tawton, yeoman of substance; her second husband was John Weeks, of South Tawton, gentleman, and his sons were gentlemen. These Weekses were, I doubt not, nearly related to the Wykes or Weeks, of North Wyke, in the same parish, a family of great antiquity.

Thirdly, here is John Hole, of South Tawton, groom, 1640. His inventory is 180*l.*, of which 4*l.* was for his clothes, whereas a gentleman in one case in this neighbourhood has his clothes valued at ten shillings; Kingwell's inventory was the same.

Robert Hole, of Zeal Monachorum, groom, is the fourth instance. His will was proved at Westminster in 1654; he was the son of a wealthy yeoman, and his brother, Thomas Hole, was a gentleman.

I trouble you that I may learn, through your kindness, whether *groom*, in these instances, was used with the meaning which we attach to it; or at that time, or in the English language, or the vernacular tongue of central Devonshire, meant anything else.

[58]

E. DAVIS PROTHEROE.

### *Minor Queries.*

#### *Gregentius and the Jews in Arabia Felix.—*

I had also had my place at that "We have a remarkable instance to this purpose in ecclesiastical history, which is attested by many and great authors. It seems, about 400 years after our Saviour's ascension, one Gregentius, a bishop, endeavoured the conversion of those Jews which lived in Arabia Felix. After a tedious disputation of three days' continuance some of the Jews desired the bishop to show them Jesus alive, and it would convince them. Immediately upon this the earth began to tremble, and the sky to shine and echo with lightnings and thunder. After these ceased, the gates of the celestial palace opened, and a bright serene cloud appeared, darting forth beams of an extraordinary lustre. At last our blessed Saviour showed himself walking on this bright cloud, and a voice was heard from this excellent glory saying, 'I am He who was crucified by your fathers.' This glorious appearance cast all the Jews prostrate on the ground, and, beating their breasts, they cried with a loud voice, 'Lord have mercy on us!' and afterwards were baptised into the faith of Christ."—*Sermos* by John March, B.D., late Vicar of Newcastle-upon-Tyne. 2nd ed. 1699, p. 235.

Who are the "many and great authors" who have attested this extraordinary apparition?

E. H. A.

#### *King Street Theatre.*

—Among a large collection of medallic tickets of admission to theatres, I am unable to fix the precise attribution of the following:

Ob.: A group of dramatic emblems, mask, sword, mirror, scourge, and a legend:

"Spectas et tu spectabere. King Street Theatre."

Rev.:

"Admit Mr. Cooper, or bearer, to any part of the house before the curtain."

The ticket is of silver, and is evidently of the time of Garrick; it cannot therefore apply to the theatre in King Street, St. James's, which is of recent erection; nor am I aware of any other King Street in London which contained a theatre. Its situation will most probably be found in some provincial town.

If any of your obliging correspondents could furnish information as to its locality, they would confer a favour on the writer.

B. N.

#### *Lesteras and Emencin.*

—In an old MS. I meet with the following words:—

"One (a pillar) was made of *Lefteras* (I do not know whether the third letter is an *s* or an *f* in the original) which would not burn."

"After they came to the land of *Emencin*, which is the country of Jerusalem."

Can any of your readers give me any information as to either of the words *Lesteras* or *Emencin*?

O. OGLE.

Oxford.

*Epigram on Franklin and Wedderburn.*

—Will any of your correspondents acquaint me with the name of the author of the following lines, written shortly after Dr. Franklin's attendance at the Privy Council in January, 1774, in allusion to Wedderburn's severe remarks upon him?—

"Sarcastic Sawney, full of spite and hate,  
On modest Franklin poured his venal prate;  
The calm philosopher without reply  
Withdrew—and gave his country liberty."

The lines were repeated to me by the late Francis Maseres, Esq., Cursitor Baron of the Court of Exchequer.

W. S.

Richmond, Surrey.

*Plenius and his Lyrichord.*

—May I hope to ascertain, through the medium of your journal, where to look for information on the subject of the "lyrichord of Plenius," referred to in Rees' *Encyclopædia*, art. "Basse Fondamentale," as having been "tuned by weights instead of tension?" The point left in doubt by this, is whether a single weight was substituted for tension, or whether the different notes in the musical scale were produced by altering the weight according to the rules for that purpose.

Was Plenius an ancient, a Middle-Age man, or was he *Herr Plen*, who latinized his name, as was the fashion a century or two ago?

T.

*Epigram on Burnet.*

—A friend of mine across the Atlantic wishes to ask, whether any one knows where the following epigram, which he remembers in MS. in an old folio copy of Burnet's *History*, comes from:—

"If Heaven is pleas'd when sinners cease to sin,  
If Hell is pleas'd when sinners enter in,  
If men are pleas'd at parting with a knave,  
Then all are pleas'd—for Burnet's in his grave."

C. B.

*Dutch Chronicle of the World.*

—Will any of your readers oblige me with information respecting a Dutch work, professing to be an historical chronicle of the world from the creation to the time in which it was printed, which was in the days of *Merian*, the celebrated engraver, father to the naturalist Madame Merian, who was also an artist of some repute. The work I allude to was illustrated by numerous spirited engravings (supposed to have been executed on *pewter*), and of which I possess several hundred, which had been cut out of the letter-press which surrounded the prints, and bought at a stall in London many years back. I question whether there is a copy of the work to be found in England, except it be in the British Museum.

JOHN FENTON.

"*Arborei foetus alibi, atque injussa virescunt Gramina*" (*Virgil G. I. 55.*)

—Amongst my school reminiscences, I retain very distinctly the remembrance of the surprise we felt in the sixth form, when we were desired by our revered and excellent master to construe the above words as follows:

"'Arborei foetus,' flourish unbidden in one situation, grass in another."

Or, more literally:

"'Arborei foetus,' flourish unbidden in situations different from those in which grass (flourishes unbidden)."

I well remember too, that some of us, while we admired the ingenuity, ventured to doubt the correctness of the translation. Will some of your learned correspondents kindly favour me with their opinions?

W. S.

*History of Brittany.*

—I shall feel obliged to any one who can refer me to a good history or histories of Brittany; more especially to those which relate to the genealogies and heraldry of the Breton families, or which contain pedigrees.

T. H. KERSLEY, B.A.

*Serjeants' Rings.*

—T. P. would be obliged to any of your antiquarian readers who could inform him, through the medium of your paper, whether the custom of serjeants-at-law presenting rings with mottoes, on taking the coif, prevailed so long back as A.D. 1670-80, and, if so, whether there are any records, or other sources, from which he could ascertain the motto used by an individual who was admitted to that degree about that period?

*The Duchess of Cleveland's Cow-pox.*

—In Baron's *Life of Jenner*, Vol. i. p. 123., there occurs the following note, extracted from one of Dr. Jenner's note-books of 1799:

"I know of no direct allusion to the disease in any ancient author, yet the following seems not very distantly to bear upon it. When the Duchess of Cleveland was taunted by her companions, Moll Davis (Lady Mary Davis) and others, that she might soon have to deplore the loss of that beauty which was then her boast, the small-pox at that time raging in London, she made a reply to this effect,—that she had no fear about the matter, for she had had a disorder which would prevent her from ever catching the small-pox. This was lately communicated by a gentleman in this county, but unfortunately he could not recollect from what author he gained his intelligence."

Can any reader of "N. & Q." supply this missing authority for a fact which is very important in the history of medicine—if true?

ONETWOTHREE.

*Arms of Manchester.*

—What are the arms of Manchester? and are they of ancient usage? or only assigned to the town since its incorporation? and if the latter, whence did the bearings originate?

H. H. H. V.

*Heraldical MSS. of Sir Henry St. George Garter.*

—What has become of these valuable MSS.? and if the place of their deposit is known, can access be obtained to them for literary purposes? They were, as Noble relates, originally sold into the Egmont family, and descended to John James, the third Earl; but some time after his death, about the year 1831, all the personal property of the family was disposed of; the effects at Enmore Castle were sold by auction on the spot; and the writer of this well remembers seeing the old family pictures preparing for the same fate in a sales-room in Conduit Street, he thinks of Mr. Abbots. Mr. Braithwaite, of Great Russell Street, was the auctioneer employed at Enmore, and an inquiry was made of him at the time relative to these MSS., and the answer was, that they also were destined to the hammer. A catalogue also was promised whenever it should come out. The writer was subsequently informed that the MSS. were withdrawn, and he could never learn what became of them.

M—N.

*Minor Queries Answered.*

*The Pelican, as a Symbol of the Saviour.*

—Is the pelican now, or was it formerly considered as a symbol of Our Saviour? I have seen it used in the ancient decorations of churches, but never looked on it as such; nor can I remember ever having seen it mentioned as an emblem of the Saviour, with the exception of one passage in Dante's Vision (Canto xxv.) of Paradise.

ROBERT NELSON.

[In the *Calendar of the Anglican Church Illustrated*, p. 328., will be found an engraving of "a pelican feeding her young with blood from her own breast, signifying the Saviour giving Himself up for the redemption of mankind;" and in the foot-note references to Aringhi's *Roma Subterranea*, and other works, in which other representations of the same symbol are to be found. Our correspondent may also be referred to Alt's *Heiligenbilder*, s. 56.]

*Bishop Coverdale's Bible.*

—When did Bishop Coverdale *commence* his translation of the Bible? Where was the first edition printed? Is any copy in existence which possesses the *original* title-page, i.e. *not* the one added in England, stating that it is translated from the "Douche and Latyn?"

H. H. H. V.

[We have submitted H. H. H. V.'s Query to our obliging correspondent, GEORGE OFFOR, Esq., whose library is particularly rich in early English versions of the Bible, and who has kindly favoured us with the following communication]:—

[60] In reply to your correspondent H. H. H. V.'s very curious question to know when Myles Coverdale *commenced* his translation, I beg to state that he was born in 1488, and that it has not yet been discovered when his mind was first led to contemplate the translation of the Sacred Scriptures, nor whether he *commenced* with the New or the Old Testament. The facts known are, that he finished the translation or the printing of it on the 4th day of October, 1535,—probably at Cologne, because other books printed there about that time have the same initials, wood-cuts, and type. A copy, with the original title-page, is in the Holkham library, having, on the reverse, part of the list of books, showing that originally it was without a dedication; this has the words, "Douche and Latyn." When the dedication was printed, this title was cancelled and a new one printed, still with the words "Douche and Latyn," with the reverse blank. A fine copy of this is in the possession of Earl Jersey, and one with the title-page repaired is in the British Museum. Perfect copies have a map of Palestine. In 1537, this book was reprinted, both in folio and quarto, probably at Antwerp, and in these the words "from the Douche and Latyn" were very properly omitted, Coverdale being still living to see them through the press; these are ornamented with large initial letters with a dance of death, and are the rarest volumes in the English language. In these the dedication is altered from Queen Anne to Queen Jane, as the wife of Henry VIII. They were all dedicated to the king and to the queen; the two latter are all in Old English type. These were followed by an edition dedicated to Edward VI. in a Swiss type, 4to., printed at Zurich by Chr. Froschover, and published under three titles—1st, as the translation of Thos. Mattheue; 2nd, as the translation of Myles Coverdale, London, by Andrew Hester, 1550; and 3rd, London, by Jugge, 1553. These are books of great rarity, and may be all seen in my library by any of your readers, sanctioned by a note from you or any minister of religion. My first edition has several uncut leaves.

The introduction of the words "from the Douche (meaning Luther's German) and Latyn" has never been accounted for; they probably were inserted by the German printer to make the volume more popular, so as to interest reformers by the German of Luther, and Romanists by the Vulgate Latin. The translation is certainly from the Hebrew and Greek, compared with Luther's and the Vulgate.

GEORGE OFFOR.

Grove Street, Victoria Park.

*Age of the Oak.*

—The late Queries respecting the age of trees, remind me of some lines of which I have been long in search—

"The monarch oak, the patriarch of the trees,  
Shoots rising up, and spreads by slow degrees:  
Three centuries he grows, and three he stays  
Supreme in state; and in three more decays."

I think it probable that they are from a play of Dryden or Otway; but some of your readers may probably be able to answer this Query.

T. C.

Durham.

[In Richardson's *Dictionary*, as well as in the *Encyclopædia Metropolitana*, these lines are quoted under the word *Patriarch*, as from *The Cock and the Fox*, by Dryden; whereas Bysshe, in his *Art of English Poetry*, under the word *Oak*, refers us to Dryden's *Ovid*. In neither of these pieces do they occur; our correspondent, however, will find them in Dryden's *Palamon and Arcite, or the Knight's Tale*, line 2334.]

*Olivarius.*

—Can any of your readers inform me what is the title of a book written by Olivarius, a French astrologer, 1542, in which there is a prophecy relative to France, and somewhat similar to that of St. Cæsarius (p. 471.)? What was his christian name, and in what library is the work to be found?

CLERICUS D.

Dublin.

[Maittaire, in his *Annales Typograph.*, tom. v. pt. ii. p. 102., notices the following work: "Olivarius (Petrus Joannes) Valentinus de Prophetiâ. Basileæ ex officinâ Joannis Oporini, 1543, mense Augusto." From the catalogues of the British Museum and the Bodleian, it does not appear to be in either of these libraries.]

*Vincent Bourne's Epilogus in Eunuchum Terentii.*

—Will any of your readers inform me whether an Epilogue to the *Eunuch* of Terence, written by V. Bourne, and spoken in 1746, has ever been printed in any, and what, edition of Bourne's *Poems*? Gnatho appears on the stage, dressed as a recruiting sergeant, with several recruits, and thus begins:

"Siste—tace—Gnatho sum Miles, cum gloria cives  
Evocat ad Martem, quis parasitus erit?  
Aut quis venari cœnas et prandia malit,  
Nobile cui stimulet pectus honoris amor?"

And the concluding lines are:

"Arma viros facient—Vosmet simul arma geratis,  
Seribatis, jubeo, protinus armigeros:  
Hâc lege, ut conclametis, Rex Vivat; idemque  
Tu repetas, Stentor noster, utrâque manu."

This epilogue is in my possession in MS., the handwriting of my father, who was, in 1746, a scholar of Westminster College. It should seem, from a letter written to the *Gentleman's Magazine* by the late Archdeacon Nares, in April, 1826, and reprinted in Nichols's *Illustrations*, vol. vii. p. 656., that he was in possession of a copy, as he there tenders it to the editor of the sixth edition of *Bourne*, which had then (1826) recently issued from the Oxford press.

W. S.

Richmond, Surrey.

[The Epilogue referred to will be found in the beautiful edition of Vinny Bourne's *Poems*, published by Pickering in 1840, and in the *Gentleman's Magazine*, May, 1826, p. 450, where, however, the first line reads—

'Siste, tace; Gnatho sum Miles, cum gloria *pulchra*,' &c.]

*Burton, Bp., Founder of Schools, &c., at Loughborough, co. Leicester.*

—Can any of your genealogical readers give a clue to his family, and their armorial bearings?

J. K.

[Thomas Burton was a French merchant, not a prelate. A short notice of him and his gifts will be found in the *Reports of Commissioners of Inquiry into Charities*, and in Carlisle's *Endowed Charities*; but no account of his family has been given by his namesake, William Burton, in his *History of Leicestershire*, or by Nichols in his *History*.]

*Hoo.*

—What is the meaning of this word? In Bedfordshire there are two houses and estates called by this name, Luton Hoo and Pertenhall Hoo; and in Norfolk, Suffolk, and Kent are villages so called.

ARUN.

[Luton Hoo, in Bedfordshire, was the manor of the family of Hoo, or De Hoo, who are said by Sir Henry Chauncy to have been settled there before the Norman Conquest. Hasted, in his Kent, says, "Hoo comes from the Saxon *hou*, a hill." Ihre derives the word from *hoeg*, high. Spelman, vo. *Hoga*, observes that *ho*, *how*, signifies mons, collis. Jamieson says "*How* is certainly no other than Isl. *haug*, Suio-Gothic *hoeg*, the name given to spelchral mounds." See also Lemon's *English Etymology*, s. v. *Hough*, *how*.]

***Replies.***



MODERN NAMES OF PLACES.  
(Vol. iv., p. 470.)

Your correspondent L. H. J. T. has noticed the corruption of Greek topographical names, arising from the use of the definite article, which the ear of a traveller not skilled in the language supposes to be a part of the name, and so makes *Statines* or *Satines* from Athens, *Stives* from Thebes, &c.

It may be interesting to some readers of "NOTES AND QUERIES" to know that exactly the same thing has happened in Ireland, and that the recognised Anglicised forms of several proper names, now stereotyped, are a combination of the definite article *an*, of the Gaelic or Irish language, with the name of the place.

For instance, *Nenagh* in the co. Tipperary is properly *Aonach* [pron. *eenagh*], but generally spoken of by the people with the definite article *an Aonach*, the Aonach, *i.e.* fair, place of a fair or assembly; and hence by the English made *Nenagh*.

So also the river *Ainge* [pron. nearly as *Anny*] is usually called an Ainge, *the Ainge*; and therefore is now *Nanny*, the Nanny, or Nanny water, in the co. Meath.

In like manner, the island *Aondruim* in Loch Cuan, on which stood once a celebrated monastery, is in Irish always called *an Aondruim*, the Aondruim, and is now Nandrum or Nantrim Island.

The town of *Newry* is another instance. It has its name from an ancient yew tree [in Irish *Iubhair*, pron. nearly as the word *your*] which stood near it, and was said to have been planted by St. Patrick. Hence the town is always called *an Iubhair*, the yew tree; which, by incorporating the article, has been Anglicised *Newry*.

The river *Nore* in Ossory, is properly *an Eoir*, the Eoir [pron. *Ore*].

So also the *Navan* fort near Armagh, is *an Eamhain*, the Eamhain [pron. nearly as *Avan*].

I might fill a page with other instances, but I shall only mention another similar corruption in proper names, where after dropping the *Mac* the *c* is retained, in cases where the patronymic begins with a vowel. Thus the descendants of the Danish family of *Ottar* became *Mac Ottar*, and are now Cotter. So *Mac Etigan* became *Gettigan*; *Mac Eeoghegan*, Geoghegan; the *c* being further transmuted into *g*. And hundreds of similar instances could be given.

It may also be observed that the English very generally caught the genitive, or oblique case, of the Irish proper names, and from it formed the name which is now in use amongst the English speaking population. Thus they heard the Irish speak of the isles *Araun*, *i.e.* the isles of *Ara*, for *Araun* is the genitive; and hence they are now the *Aran Isles*. So also the ford Trim or Druim, in Irish *Ath-Druim* (the ford of the long low hill, *vadum Dorsi*), where *Druim* [pron. nearly *Trim*] is the genitive of *Drom* or *Drum*, a long low hill, a back.

The names given to Ireland by medieval writers, after the ancient name of Scotia had been transferred to *Alban* (which, by the way, is itself a genitive, from *Alba*), afford instances of the same thing.

One of the native names of Ireland is *Eri*, or *Eire*, genitive *Erinn*. From this the Greeks and Romans formed the name *Ierne*, from the old word *I*, an island—*I-Erinn*, the island of *Eri*. And so we now have also the genitive *Erin*, as a poetical name of the island. The Danes, however, retained the absolute form, and called it *Eri-landt*, Ireland.

So also from the old word *Ibh*, or *Hibh*, a tribe, or country, we have *Hibh-Erinn*, the tribe, or people of *Eri*, and hence evidently *Hibernia* and *Ivernia*.

T. D.

PROVERBIAL PHILOSOPHY.—PAROCHIAL LIBRARY AT MAIDSTONE.  
(Vol. iv., p. 92.)

As some of your readers may be aware, there is an old and somewhat valuable library in the vestry of All Saints Church, Maidstone, which was partly purchased by the parishioners of the executors of Dr. Bray (who bequeathed his books to any parish which would advance fifty pounds as a consideration for the value of them), and was afterwards increased by the munificence of several benefactors.

Up to the year 1810, when the present catalogue was made, it would appear that but little, or at any rate very insufficient, care was taken of these books; for Mr. Finch, who rearranged the library and wrote the catalogue, carefully correcting the inaccuracies in the former one, declares, in a note that he has placed at the commencement, dated October 1, 1810, that he "found many valuable books missing, and a still larger number irretrievably damaged by the incursions of worms and damp."

The number of volumes missing and decayed amounted to about 100, whilst the number remaining in the library appears to have been 710, and their gross value about 165*l*.

Since 1810 far greater care seems to have been bestowed on them, for but few, very few, volumes mentioned in the catalogue then made are missing, and a daily fire during the winter months tends greatly to prevent their further injury by damp.

I will not, however, trouble you with any further remarks about the library itself, but proceed at once to the subject of my note, which is to offer for your acceptance three proverbs (which I have met with in reading one of the books) as an addition to the valuable collection lately sent by your correspondent COWGILL.

The book from which I have derived them is a small quarto, containing the following tracts or treatises; but whether any or all of them are now but rarely to be met with, I know not.

1st. "The Heresiography, or a description of the Hereticks and Sectaries of these latter times, by E. Pagitt. 5th edit. London, 1654."

2nd. "An apologie for our publick ministerie and infant baptism, by William Lyford, B.D. and Minister of the Gospel at Sherborn in Dorcetsshire. London, 1653."

3rd. "The Font guarded with XX arguments, containing a compendium of that great controversie of Infant Baptism, proving the lawfulness thereof; as being grounded on the word of God, agreeable to the Practice of all Reformed churches: together with the concurrent consent of a whole jury of judicious and pious divines. With a word to one Collier and another to Mr. Tombs, in the end of the Book. Birmingham, 1651."

4th. "Vindiciæ, Pædo-Baptismi, or A Vindication of Infant Baptism in a Full Answer to Mr. Tombs his twelve arguments alleaged against it in his exercitation, and whatsoever is rational or material in his answer to Mr. Marshall's sermon. By John Gereë, M.A. and Preacher of the Word sometime at Tewksbury, but now at St. Albanes. London, 1646."

5th. [Title-page wanting, but it appears to have been this:] "The Gangrene of Heresie, or A catalogue of many of the Errours, Blasphemies, and Practices of the Sectaries of the time, with some observations upon them. By Thomas Edwards, 1650."

6th. "The Patrimony of Christian Children, or A defence of Infants Baptisme proved to be consonant to the Scriptures and will of God against the erroneous positions of the Anabaptists. By Robert Cleaver, with the joynt consent of Mr. John Dod. London, 1624."

These six treatises contain from 80 to 220 pages each, and in reading them I have noted the three following "sententious truths," which I hope may be thought worthy to be added to the much larger number contributed by COWGILL. The first is from the lines of Beriah Philophylax to his friend Mr. Thomas Hall, which is prefixed to his "Font Guarded;" and the other two from Edwards' "Gangrene of Heresie,"—

1st. "Answers are Honours to a Scold,  
And make her spirit much more bold."

2nd. "A spark not quenched may burn down a whole house."

3rd. "Little sins make way for great, and one brings in all."

JOHN BRANFILL HARRISON.

Maidstone.

"A BREATH CAN MAKE THEM AS A BREATH HAS MADE."  
(Vol. iv., p. 482.)

With reference to the observations of HENRY H. BREEN upon a well-known passage in Goldsmith's *Deserted Village*, a little consideration will convince him that the view taken by D'Israeli and himself is not only extremely superficial, but that the proposed emendation would entirely destroy the poet's meaning.

The antithesis is not between flourishing and fading, but between the difficult restoration of a bold peasantry and the easy reproduction of princes and lords.

The first branch of the antithesis is between *wealth* and *men*:

"Where wealth accumulates and men decay."

It then proceeds to set forth that it matters little whether nobles flourish or fade, because a breath can make *them* as easily as it has originally made them: but not so with a bold peasantry. When once *they* are destroyed, *they* can never be replaced.

In fact, so far from the sense requiring the alteration of "makes" into "*unmakes*," the substitution, if we would preserve the author's meaning, should be "*remakes*:"

"Princes and lords may flourish or may fade,  
A breath *remakes them*, as a breath has made."

I only put this in illustration: Heaven forbid I should recommend it as an improvement!

As for the cited "parallel passages," the best answer that can be given to *them* is, that they

cease to be parallel passages!

I shall therefore take the liberty to repeat a sentence from MR. BREEN, with a slight alteration:

"That Goldsmith wrote the line in question with the word 'unmakes,' there seems (*every*) reason to doubt."

A. E. B.

Leeds.

[63] P.S.—As a mere matter of fact, apart from other considerations, although a breath from the fountain of honour may create a noble, it may be questioned whether it would not require something more than a breath to *unmake* him?

[We have received many other excellent defences of the original reading of this passage in Goldsmith. We have selected the present as one of the shortest among those which first reached us. We will add to it a postscript from the communication of another correspondent, J. S. W., showing a curious typographical error which has crept into the recent editions of Goldsmith.]

*Passage in the Traveller.*—There is a line in the *Traveller*, I may observe, into which an error of the press, or of some unlucky critic, has intruded. Goldsmith, speaking of the Swiss, says that he

"*Breasts* the keen air, and carols as he goes."

In some editions it is given—

"*Breathes* the keen air," &c.

*Breasts* was doubtless the original word, for it is quoted in Johnson's *Dictionary*, under the word *Breast*. This alteration, however, does not, like the supposed change of *unmakes* into *can make*, affect the sense.

J. S. W.

Stockwell.

## BOGATZKY.

(Vol. iii., pp. 478., 526.; Vol. iv., p. 44.)

Perhaps the following Note may prove interesting, as a contribution to the literary history of Bogatzky's popular work, and as explanatory of the statement of R. D. H. (Vol. iii., p. 526.), that the book was almost entirely re-written *by the Rev. H. Venn*.

*The Golden Treasury* was introduced to English readers through the late excellent John Thornton, Esq. This gentleman having met with a copy of the German work, caused it to be translated into English. Of this translation (in which many of Bogatzky's papers are exchanged for extracts from English writers) a single copy was printed, interleaved, and sent to the *Rev. John Berridge*, of Everton, for final revision. This copy is now before me. The title runs thus: *A Golden Treasury for the Children of God, whose Treasure is in Heaven; consisting of select Texts of the Bible, with practical Observations in Prose and Verse, for every Day in the Year. By C. H. v. Bogatzky: with some Alterations and Improvements by various Hands. Also a Preface on the right Use of this Book. Together with a few Forms of Prayer for private Use. "Where your Treasure is, there will your Heart be also." Matt. vi. 21. London: Printed in the Year MDCCCLXXV.* Then follows the Preface (pp. iii.-xvi.), written by Mr. Thornton. The rest of the book extends to 374 pages of a small oblong form. The whole is very copiously annotated by Mr. Berridge, whose corrections are most important and judicious. He greatly improved and simplified the language, his chief aim evidently being to accommodate the book to the use of as large a number of readers as possible. The humour of the man breaks out ever and anon in cutting rebukes and sarcasms directed against unsound doctrine: neither Calvinist nor Arminian, Pharisee nor Antinomian, escape his lash. A considerable number of papers are either entirely re-written, or very largely altered; *e.g.* Jan. 29 (by J. Thornton); Feb. 10, 19; April 8, 26; May 2, 3, 16, 20; June 19, 22; Sept. 9, 17, 18, 21, 25; Oct. 10; Nov. 18; Dec. 1, &c. About forty-three papers are left untouched, and twenty others have only some verses added by Mr. Berridge. Next, as to the extracts from English authors: in the interleaved copy the sources are indicated in Mr. Thornton's handwriting for the first six months; beyond which there is no indication of the kind. I subjoin a list of the authors from whom extracts have been made:—

*Aberdeen Bible*, Feb. 17, 22, April 1, 18, June 8; *Mr. Adams*, March 28; *Mr. Bentley*, Jan. 1, 12, April 21; *Mr. Brewer*, April 15; *Darracot's Scripture Marks*, March 5, April 3; *Mr. De Coetlogon*, June 5; *Mr. Fletcher*, May 4, 5; *Mr. Forster*, Feb. 10, 20; *Dr. Guise*, June 11; *Bishop Hall*, Feb. 12, 26, March 12, May 3, June 9; *Mr. Howe*, March 1, April 6; *Mr. Keash (?)*, Feb. 1; *Mr. King*, Jan. 31, Feb. 8; *Mr. Law*, June 4; *Mr. Mason*, March 29, 30; *Mr. Newton*, April 17; *Dr. Owen*, Feb. 21, March 15, 21; *Mr. Romaine*, Jan. 29; *Spencer's Storehouse*, Feb. 16, March 19, 31, April 20, 30, May 29, June 14, 17; *Mrs. Thornton*, March 10; *Mrs. Wills*, April 19.

I will only add that most of the corrections of Mr. Berridge were adopted by Mr. Thornton, and have consequently appeared in the London editions in current use.

MORAVIAN HYMNS.  
(Vol. iv., p. 502.)

John Wesley was at one time of his life a pupil of the Moravians, and Southey's *Life* of that remarkable man, like most of his works, pregnant with interest and erudition, affords a satisfactory answer to your correspondent's Query. I quote from the 3rd edition of the *Life*, 2 vols., 1846. Of the Moravians he says:—

"Madness never gave birth to combinations of more *monstrous and blasphemous obscenity* than they did in their fantastic allegories and spiritualizations. In such freaks of perverted fancy the abominations of the Phallus and the Lingam have unquestionably originated; and in some such abominations Moravianism might have ended, had it been instituted among the Mingrelian or Malabar Christians, where there was no antiseptic influence of surrounding circumstances to preserve it from putrescence. Fortunately for themselves, and for that part of the heathen world among whom they have laboured, and still are labouring with exemplary devotion, the Moravians were taught by their assailants to correct this perilous error in time."—Vol. i. p. 173.

[64]

He adds in a note:

"The reader who may have perused Rimius's *Narrative of the Rise and Progress of the Herrnhuters*, and the 'Responsorial Letters of the Theological Faculty of Tübingen' annexed to it [the 2nd edition was published London, 1753], will not think this language too strong."

In the Appendix, p. 481., Southey further says:

"The most characteristic parts of the Moravian hymns are *too shocking* to be inserted here: even in the humours and extravagances of the Spanish religious poets there is nothing which approaches to the monstrous perversion of religious feeling in these astonishing productions. The copy which I possess is of the third edition printed for James Hutton, 1746. An interesting account of James Hutton, who published the *Moravian Hymns*, may be seen in the great collection of *Literary Anecdotes* by Mr. Nichols, vol. iii. p. 435. Of their *silliness* I subjoin only such a specimen as may be read without offence:—

'What is now to children the dearest thing here?  
To be the Lamb's lambkins and chickens most dear;  
Such lambkins are nourished with food which is best,  
Such chickens sit safely and warm in the nest.'

'And when Satan at an hour  
Comes our chickens to devour,  
Let the children's angels say,  
Those are Christ's chicks—go thy way.'

"Yet even the *Moravian Hymns* are equalled by a poem of Manchester manufacture in the *Gospel Magazine* for August, 1808, entitled the 'Believer's Marriage in Christ.'"—Southey's *Life of Wesley*.

See also Crantz's *History of the Brethren*, translated by Latrobe, 8vo. London, 1780; *A True and Authentic Account of Andrew Frey*, translated from the German, London, 1753, an extremely curious work; also *A Solemn Call on Count Zinzendorf*, by Henry Rimius, London, 1754.

JARLTZBERG.

December 30th, 1851.

*Replies to Minor Queries.*

*Inveni portum* (Vol. v., p. 10.).

—This couplet, which occurs at the close of the second volume of *Gil Blas*, is a version of the following Greek epigram among those of uncertain authors in the *Anthologia*:

Εἰς τύχην  
Ἐλπίς καὶ σὸ Τύχη, μέγα χαίρετε· τὸν λιμέν' εὗρον.  
Οὐδὲν ἔμοι χ' ὑμῖν· παίζετε τοὺς μετ' ἑμέ.

It is a slight alteration of the translation given by William Lilly, Sir Thomas More's friend and schoolfellow, and occurs, with Sir Thomas More's version, in the *Progymnasmata* prefixed to the first edition of More's *Epigrams*, a very elegant volume, printed under the care of Beatus Rhinanus by Frobenius, at Basle, in 1520: small 4to. The frontispiece is by Holbein:

"T. MORI DE CONTEMPTU FORTUNÆ.

"Jam portum inveni, Spes et Fortuna valete.  
Nil mihi vobiscum est, ludite nunc alios."

"G. LILII.

"Inveni portum. Spes et Fortuna valete.  
Nil mihi vobiscum, ludite nunc alios."

There is a longer epigram, also by an uncertain author, in the First Book of the *Anthologia*, the first lines of which differ but slightly. It runs thus:

Ἐλπὶς καὶ σὺ Τύχη, μέγα χάρητε· τὴν ὁδὸν εὗρον·  
Οὐκ ἔτι γὰρ σφετέροις ἐπιτέρπομαι· ἔρρετε ἄμφω,  
Οὐνεκεν ἐν μερόπεσσι πολυπλανέες μάλα ἐστέ.  
κ. τ. λ.

The epigram has been very frequently translated. We have Latin versions by W. Morel, Grotius, and others; and several Italian and French versions. Mr. Merivale has thus rendered it:

"Fortune and Hope farewell! I've found the port:  
You've done with me: go now, with others sport!"

Thomas Moore has given us a spirited paraphrase of it.

S.W. SINGER.

Manor Place, South Lambeth.

*Quarter Waggoner* (Vol. v., p. 11.).

—As the editor, in the exercise of his official functions, may class this scrap with the *Replies*, it cannot be amiss to state that I offer its contents as mere conjectures.

In the *Sea grammar* of captain John Smith, which was published in 1627, we have a list of books adapted to the use of those who would *learn to observe the altitude*, to *prick their card*, or *say their compass*. It is as follows:

"Master *Wrights* Errours of nauigation. Master *Tapps* Sea-mans kalender. The art of nauigation. The sea regiment. The sea-mans secret. *Waggoner*. Master *Gunters* workes. The sea-mans glasse for the scale. The new attracter for variation. Master *Wright* for vse of the globe. Master *Hewes* for the same."

It thus appears that *Waggoner* was either the title of a book, or the name of an author; and we may infer, from the absence of particulars, that it was quite familiar to the seamen of that period—as much so as *Charles'-wain*. May it not indicate Lucas Jansz *Wagenaer* of Enchuisen, author of the *Spieghel der zeevaardt*, or mirror of navigation, published at Leyden in 1585. The *Spieghel* became a standard work; and a translation of it by Anthony Ashley was printed at London, with a dedication to sir Christopher Hatton, about the year 1588. Mr. Joseph Ames, who gives the title of this translation, observes: "Perhaps the sailors from this book call their sea charts *Wagenars*." He was the son of a merchant-captain, and passed his life as a ship chandler in Wapping; I need not search for a better witness. With regard to the word *Quarter*, it seems to be an abbreviation of quarter-deck; and if so, *Quarter Waggoner* would mean the quarter-deck charts, or the charts which were supplied to the commander of a ship for the use of himself and the other officers.

BOLTON CORNEY.

*Cibber's Lives of the Poets* (Vol. v., p. 25.).

—MR. CROSSLEY says that none of Johnson's biographers appear to have known that the prospectus which he has sent you was furnished by Dr. Johnson; but of this fact he gives no other proof than his own opinion that "the internal evidence is decisive." Now I really must say, that to my poor judgment nothing can be less like Johnson's peculiar style; and, moreover, MR. CROSSLEY, who quotes Mr. Croker's note (p. 818., ed. 1848) on this subject, has certainly not read that note accurately, for the object of that note was to endeavour to account for Johnson's having frequently and positively asserted that *Cibber had nothing to do with these lives*, of which MR. CROSSLEY would have us suppose he wrote the prospectus for Cibber. If MR. CROSSLEY will read more carefully the note referred to, which is half Boswell's and half Croker's, and also another note (also referred to), p. 504., he will see that it is impossible that Johnson could have written this prospectus.

As I happen to be addressing MR. CROSSLEY, I take the liberty of asking whether he has yet been able to lay his hands on Pope's Imitation of Horace, *printed by Curll* in 1716 (see "N. & Q.," Vol. iv., pp. 122. 139.), and which he tells us he possesses. I wonder and should be sorry that *such a curiosity* should be lost or even mislaid.

C.

—A. O. O. D. is informed that a portion of these gems were sold by Christie and Manson about the second week in June of last year, under an order of the Court of Chancery, on account of the estate of the late Lord Monson. The contents of one cabinet were alone put up, and the auctioneers can, no doubt, supply the particulars that A. O. O. D. requires; or more general information might possibly be obtained from the solicitors, Messrs. Pooley and Beisly, 1. Lincoln's Inn Fields.

M—N.

*Dial Motto at Karlsbad* (Vol. iv., pp. 471. 507.).

—I do not think it difficult to throw light upon the Karlsbad inscription sent to you by HERMES. I believe that there is a mistake either by the inscriber or the transcriber, and that the word CEDIt ought to be written CeDIt. The chrono-grammatic letters or numerals would then be MDCCVVVVIIIIIIII = MDCCXXX = 1730. There are, however, as you have printed it, three other capital letters, but I observe they are not in the same type as the numerals. The question then arises, how do they appear in the original inscription? do they all appear there, or only the first two. It is possible that they, *i.e.* H. H. T., may be the initials of the name of the then owner of the house I should like this explanation better if the only capitals, not numerals, were H. H., the initials of the first two words of the inscription, and unmingled with the numerals. It would then be H. H. MDCCXXX, or as it would appear upon a house of the present day:

H. H.

1730.

It is probable that by inquiry at Karlsbad, if it were worth while, the name of the owner and date of the house might afford a certain solution of his difficulty. The doubtful letters may be the initials of the maker of the dial.

GRIFFIN.

P.S. Upon what authority does your correspondent E. H. D. D. (Vol. iv., p. 507.) assert that "E in such compositions stands for 250?"

*Passage in Jeremy Taylor* (Vol. iv., p. 435.).

—I have to thank your correspondent F. A. for calling my attention to a passage in the present edition of Jeremy Taylor, in which the bishop cites a "common saying" concerning Repentance. I had already discovered the error which F. A. alludes to, my attention having been called to the words in question, by finding them quoted by Jackson (Sermon on Luke, xiii. 6. *et seq.*); and a MS. note in the margin by a former possessor of the volume gave me the true account of the sentence.

I am living at a distance from libraries, and without the opportunity of examining questions; but I believe F. A. will find that he has slightly misunderstood L'Estrange; the sentence in question *not* being found in Coverdale's translation of the Bible.

C. P. E.

*Aue Trici and Gheeze Ysenoudi* (Vol. i., pp. 215. 267.).

—These two nuns belonged to the convent of St. Margaret at Gouda. In 1714 there still existed in the library of that city a book entitled *Coll=tarius* (Commentarius) *supra Psalmos*.<sup>[2]</sup> This work, written by Peter Por of Floref, and dedicated to John of Arckel, bishop of Utrecht, was transcribed on parchment in the year 1454 by seven nuns of the above convent, these were:

Maria Joannis,

Geza Yzenoude,

Aua Trici,

Jacoba Gerardi,

Agatha Nicolai,

Maria Martini,

en Maria Gerardi.

<sup>[2]</sup> Sic in MSS. Legendumne com̄tarius?

On the back of the MS. is a list of the books belonging to the convent: these were then seventy in number.

Lambertus Wilhelmi, a monk of Sion Abbey, and director of these nuns, composed in the year 1452 a *History of the Convent of St. Margaret at Gouda*, by order of its superintendent, Heymanus Florentii, a monk of 'S. Gravezande. This convent was burnt in 1572 by one of Lumey's captains, Hans Aulterman, who for his many crimes was condemned on the 11th of April, 1573, and burnt alive at the gates of Gouda.

The Nicholas de Wit mentioned in the Query was prior of the monastery of St. Michael, near Schoonhoven. (See further T. Walvisch, *Beschrýving van Gouda*, II. pp. 123-172.)

Leyden, Navorscher, Jan. 1852.

*Rev. John Paget* (Vol. iv., p. 133.).

—Of this clergyman the following mention is made in the *Resolutions of the States General*:

"9 January, 1607. Op te requeste van John Paget, predikand van de Engelsche regimenten, is geordonneert de selve te stellen in handen van den Ovesten Horace Vere, Ridder, omme ordre te stellen, dat den suppl. van syn tractament mach worden betaelt."

9 January, 1607. Touching the request of John Paget, chaplain of the English regiments, is ordained that the same be placed in the hands of the Colonel Horace Vere, Knight, that provision may be made for the payment of the suppliant's salary.

From the register of a marriage celebrated at Leyden the 7th of January, 1649, between Mathys Paget, smith, and Maria Picters Del Tombe, both of that city, it would appear that other members of the Paget family have resided there.

ELSEVIER.

Leyden, Navorscher, Jan. 1852.

The Rev. John Paget doubtless belonged to an English or Scotch family, sometimes also called Pagett, or Pagetius. John Paget, who was the first minister of the English church in Amsterdam, came there in 1607, and preached his introductory sermon on the 5th of February, in the chapel prepared for that purpose: his formal induction took place in the month of April, in the same year, and here he remained twenty-nine years. Thomas Paget, invited from Blackeley in England, was inducted in November 1639, and departed the 29th of August 1646, for Shrewsbury. Robert Paget, or Pagetius, minister of the Scotch congregation at Dordrecht from 1638 to 1685, "was a man of extensive biblical knowledge, but of extreme modesty." When the English church in Amsterdam was offered him, he could not be prevailed upon to accept it. With Jacob Borstius he lived on terms of close intimacy.

Consult the *Kerkelyk Alphabeth* of Veeris, Wagenaar, *Beschrÿving van Amsterdam*, and Balen *Beschrÿving van Dordt*; also *The History of the Scottish Church at Rotterdam*, by the Rev. William Steven, M.A., Edinburgh and Rotterdam, 1832, and Schotel, *Kerkelyk Dordrecht*, vol. i. p. 457., and the note (2), vol. ii. p. 217., where many particulars concerning the Pagets, especially Robert, are found. It is, however, probable that CRANMORE may obtain more information touching his family in England than in this country. In Töcher's *Gelehrten Lexicon* mention is made of Ephraim, Eusebius, and Wilhelmus Paget, all of whom resided in England.

We also read in the *Lÿste van de Namen der Predikanten in de Provincie van Utrecht*, by H. van Rhenen, 1705, p. 66., that Robert Paget, an Englishman, and English preacher at Dordt, nephew of Thomas Paget, was invited to Utrecht in 1655, but declined. He remained at Dordrecht, and died there in 1684.

V. D. N.

Rotterdam, Navorscher, Jan. 1852.

*Lines on the Bible* (Vol. iv., p. 473.).

—"Within that awful volume lies," &c. These lines are Walter Scott's. They are spoken by the White Lady of Avenel, in *The Monastery*. It appears that they were copied by Lord Byron into his Bible, for they are inserted at the end of Galignani's 1-vol. edition of Byron's Works (Paris, 1826), among the "*attributed* pieces," as "lines found in Lord Byron's Bible." This I believe is the only authority on which the compiler of the volume referred to by your correspondent can have supposed his lordship to have been the author. In Murray's editions they have no place, nor even in Galignani's later editions.

B. R. I.

[We are indebted to many other correspondents for similar replies.]

*Dial Mottoes* (Vol. iv., p. 471.).

—The following is an inscription which I copied from a dial-plate in the churchyard of Kirk-Arbory, Isle of Man:

"Thomas Kirkall de  
Bolton Fecit.  
Horula dum quota sit  
Quæritur hora fugit.  
1678."

There is a coat of arms also, but the tinctures are not marked; viz. Quarterly of three coats: first and fourth, three roundels in fess, between two barrulets; second, on a bend three mullets; third, a chevron between three lozenges.

T. H. KERSLEY, B.A.

—I ought perhaps to thank THEOPHYLACT for good intention in answering, not the question I did ask, but that which he thinks I "might have asked."

[67]

My real question was based upon an assumption, the truth of which THEOPHYLACT denies: his reply therefore is rather a challenge to premiss, than an answer to the question.

I totally dissent from him in understanding "quies lassis" in any sense short of absolute *recumbent* repose: "finis," which he takes as the real commencement of the siesta, I understand as its conclusion: nor am I aware of any, except the last final quies, to which the term *finis* would be applicable.

Neither can I admit, upon the authority of THEOPHYLACT, that there was any gradual or partial cessation of business in Rome during the hour which we call "between eleven and twelve o'clock in the forenoon." Julius Cæsar left home, commenced the business of the senate, was surrounded by thronging applicants, and was assassinated—all during that hour: and, unless THEOPHYLACT can show that therefore, and on that account, it became distasteful to succeeding emperors, he must excuse me from admitting his interpretation.

A. E. B.

*Nelson's Signal* (Vol. iv., p. 473.).

—I send you Nelson's exact words as conveyed by signal at Trafalgar, as noted down by several ships in the fleet:

England—253  
expects—269  
that—863  
every—261  
man—471  
will—958  
do—220  
his—370  
d—4  
u—21  
t—19  
y—24

Let me add, that the refrain of the best song on the Battle of Trafalgar, gives the exact words of the signal:

"From line to line the signal ran,  
England expects that every man  
This day will do his duty."

You should have heard this chanted in the singing-days of

W. H. S.

*Cooper's miniature, &c.* (Vol. v. p. 17.).

—I have a painting on copper of Oliver Cromwell. It is oval, and about six inches by four. It resembles the engravings of him which have Cooper's name attached to them. In the distance is a "white horse," faintly sketched in. My father, in whose possession it long was, set a very great value upon it. I have not had sufficient opportunity to inquire—Did ever Cooper paint in oil?

B. G.

*Roman Funeral Pile* (Vol. iv., p. 381.).

—The ceremony of a Roman funeral concluded with a feast, which was usually a supper given to the friends and relatives of the deceased; and sometimes provisions were distributed to the people. (Vid. Adams' *Roman Hist.*, 3rd edit. p. 283.) Basil Kennett, in his *Antiquities of Rome*, published 1776, further observes (p. 361.) that—

"The feasts, celebrated to the honour of the deceased, were either private or publick. The private feasts were termed *silicernia*, from *silex* and *cœna*, as if we should say *suppers made on a stone*. These were prepared both for the *dead* and the *living*. The repast designed for the dead consisting commonly of beans, lettuces, bread and eggs, or the like, was laid on the tomb for the ghosts to come out and eat, as they fancied they would; and what was left they burnt on the stone."

No authority is cited either by Adams or Kennett for the custom, but your correspondent *John ap William ap John* might perhaps refer to "*Petri Morestelli Pompa Feralis, sive justa Funebria Veterum*," with some probability of success in finding the subject there treated at large.



*Barrister* (Vol. iv., p. 472.).

—The derivation of this word proposed by W. Y. can only be looked upon as a joke, as he himself seems to regard it. "Roister" can have no more to do with it than "oyster" has with such words as "songster, spinster, maltster, punster, tapster, webster," &c., in which "ster" is the A.S. termination to denote one whose business is "song, or spinning," &c. Thus from the Mediæval Latin "barra" we get "barraster, one whose business is at the bar;" this is confirmed by the old mode of spelling the word, viz., "barrester and barraster." See Spelman's *Glossary*, v. Cancellarius—

"Dicuntur etiam *cancelli* septa curiarum quæ *barras* vocant; atque inde Juris candidati causas illic agentes, Budæo *Cancellarii*, ut nobiscum *Barrestarii*."

And again—

"*Barrasterius*, Repagularis Causidicus."

J. EASTWOOD.

*Meaning of Dray* (Vol. iv., p. 209.).

—*Dray* is a squirrel's nest.

"A boy has taken three little young squirrels in their nest or *drey*."—White's *Selborne*, p. 333. Bohn's edition.

To which is appended the following note:—

"The squirrel's nest is not only called a *drey* in Hampshire, but also in other counties; in Suffolk it is called a bay. The word *drey*, though now provincial, I have met with in some of our old writers."—*Mitford*.

PANTAGRUEL.

*Tregonwell Frampton* (Vol. iv., p. 474.; Vol. v., p. 16.).

—In the *History of the British Turf*, by James Christie Whyte, Esq. (London, Colburn, 2 vols. 8vo. 1840), T. R. W. will meet with a sketch of the life of Mr. Frampton, together with an inquiry into the truth of the well known anecdote respecting his cruelty to his horse Dragon. Mr. Chafin, in his *Anecdotes of Cranbourne Chase* (London, 1818), p. 47., refers to him, and prints one or two curious original letters from him. Mr. Whyte illustrates his first volume by a portrait of Mr. Frampton.

CRANMORE.

*Vermin, Parish Payments of, &c.* (Vol. iv., p. 208.).

[68]

—There is no doubt but that nearly all country parishes paid at one time for the destruction of different kinds of vermin; but this practice is now entirely discontinued. The following are the prices paid twenty-five years ago by the parish of Corsham, Wilts:—

Vipers, 6*d.* each; slowworms or blindworms, 3*d.* each; rats, 1*d.* each (the tails only were required to be brought); sparrows' heads, 6*d.* per dozen, (meaning the old birds); sparrows' eggs and young birds, 4*d.* per dozen.

I shall never forget, when a boy, and my father was churchwarden, the tricks the young lads and boys used to play in order to palm off other birds' eggs and young birds for sparrows. One young rascal actually painted the eggs very cleverly to imitate the sparrows, till I discovered it. Young birds of all kinds were brought, and many dozens paid for that were not sparrows; as it was impossible to tell the young birds of many of the hard billed kinds from the sparrow. At last the parish gave up paying for the eggs or young birds, but gave 1*s.* per dozen for the heads of old sparrows, and vast numbers were brought throughout the winter; and then attempts were made to substitute other birds' heads, which were in many cases paid for. The next year the parish agreed only to pay for the whole birds, so that no deception could be practised. When the New Poor Law came into operation, all these payments were stopped. Glead was a provincial term for the kite and buzzard, the ringtail for the hen harrier hawk, and greashead or greyhead for the female kestrel or greyheaded falcon. In most of the Wiltshire parishes 6*d.* per head was paid for the hedgehog, as the farmers always believed they sucked the teats of cows when laid down in the fields. The badger was also paid for in some places.

J. K.

North Wilts.

*Alterius Orbis Papa* (Vol. iii., p. 497.).

—The origin of this title is, I think, still open to explanation, and in offering one which I find recorded in Lambard's *Perambulation of Kent*, 1596, pp. 80, 81. I trust the quaint but interesting

style of that learned antiquary and historian will be a sufficient excuse to your readers for its insertion at length *verbatim et literatim*:

"The whole Province of this Bishopricke of Canterbury, was at the first divided by Theodorus (the seventh Bishop) into five Dioceses only: howbeit, in processe of time it grew to twentie and one, besides itselfe, leaving to Yorke (which by the first institution should have had as many as it) but Durham, Carleil, and Chester only. And whereas by the same ordinance of Gregorie, neither of these Archbishops ought to be inferiour to other, save onely in respect of the priority of their consecration, Lanfranc (thinking it good reason that he should make a conquest of the English clergie, since his maister, King William, had vanquished the whole nation), contended at Windsor with Thomas Norman (Archbishop of Yorke) for the primacie, and there (by judgement before Hugo, the Pope's Legate) recovered it from him: so that ever since the one is called *Totius Angliæ primas*, and the other *Angliæ primas*, without any further addition. Of which judgement, one (forsooth) hath yielded this great reason: that even as the Kentish people, by an auncient prerogative of manhood, do challenge the first front in each battel, from the Inhabitants of other countries; so the Archbishop of their Shyre, ought by good congruence to be preferred before the rest of the Bishops of the whole Realme. Moreover, whereas before time, the place of this Archbishop in the generall Councill was to sit next to the Bishop of Saint Ruffines, Anselmus, the successor of this Lanfranc (for recompence of the good service that hee had done, in ruffling against Priests' wives, and resisting the King for the investiture of clerks) was by Pope Urbane endowed with this accession of honour, that he and his Successours should from thencefoorth have place in all generall counceles, at the Pope's right foote, who then said withall. 'Includamus hunc in orbe nostro, tanquam alterius orbis Papam.'"

FRANCISCUS.

*Dido and Æneas* (Vol. iv., p. 423.).

—I beg leave to transcribe for A. A. D. the following passage from the *Facetiæ Cantabrigiensis*, p. 95. (London, Charles Mason, 1836):

"Porson observing that he could pun on any subject, a person present defied him to do so on the Latin gerunds, which however he immediately did in the following admirable couplet:

'When Dido found Æneas would not come,  
She mourned in silence, and was DI-DO-DUM.'"

I have also seen these lines attributed to Porson in an old volume of *The Mirror*. Of any other authorities I have no knowledge.

J. S. W.

Stockwell.

*Compositions during the Protectorate* (Vol. iv., pp. 406. 490.).

—W. H. L. suspects that there is an error in the list of these compositions for Lincolnshire, as given in Oldfield's *History of Wainfleet*, and asks, "Where is there any account or list of these?" H. F. refers W. H. L. to a small volume entitled *A Catalogue of the Lords, Knights, and Gentlemen that have compounded for their Estates*. London, 1655. I have compared Oldfield's list with the reprint of the *Catalogue* (Chester, 1733), and find that, with some slight exceptions, they agree. Oldfield, however, omits the following compositions for Lincolnshire:

	£	s.	d.
"Benson, Clement, of North Kelsey, Gent.	120	0	0
Burcroft, Thomas, late of Waltham, <i>pro</i> Frances and Jane, his sisters	70	0	0
Dalton, John, late of Barton on <i>Humber</i>	46	0	0
Fines, Morris, of Christhead (Kirkstead)	50	0	0
Leesing, Thomas, of North Somercotes	12	7	6
Monson, Sir John, of South Carleton	2642	0	0
Moore, Alexander, of Grantham	350	0	0
Manson, Sir John, Jun., of North Thorpe	133	0	0
Thorold, Joseph, of Boston, Gent.	96	0	0
Whichcoat, Edward, of Bishop's Norton, Esq., with 50 <i>l.</i> per annum settled	513	0	0."

There are also a few discrepancies in the amounts of the compositions, but none of any importance.

Roger Adams, the publisher of the edition of the *Catalogue* printed at Chester in 1733, says, in the preliminary address to his subscribers, that—

"The Catalogue was printed five years before the miserable scene of oppression (by sequestration) closed. To supply the defects of it, I apply'd many ways, first to *Goldsmith's Hall*, where I was told the latter sequestrations were generally imposed; but the haste my friend was in, and some discouragements he met with, rendered this application unsuccessful."

The error which W. H. L. suspects in Oldfield's list, may probably be corrected by application at Goldsmith's Hall.

P. T.

I was aware of the work, *A Catalogue, &c.*, which contains also the error alluded to at p. 406. Will H. F. be so obliging as to say from what materials that work was compiled, and how the whole business of the compositions was managed? Some part of it was carried on at Goldsmith's Hall. Evelyn probably alludes to the compositions at p. 311. of vol. i. of his *Diary*, edition of 1850.

W. H. L.

## *Miscellaneous.*

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

When we consider how many indications are still discoverable, by those who know how to look for them, of the influence which the incursions of the Danes and Northmen into Britain have exercised upon our language, customs, and social and political condition; and that even the most cursory glance at the map of these islands will show in so many local names indisputable evidence of Danish occupation—evidence which is amply confirmed by many of our archaisms or provincialisms, our popular customs and observances,—when these things are considered, it is obvious that a work which should give us the result of these incursions, if written by a competent hand, must prove of great and general interest. Just such a book has been issued by Mr. Murray, under the title of *An Account of the Danes and Norwegians in England, Scotland, and Ireland*, by J. J. A. Worsaae. All who had the pleasure of making Mr. Worsaae's acquaintance when he visited this country in 1846-47, were aware that he possessed two qualifications essentially necessary for the proper execution of the task which he had undertaken. For his archæological acquirements were made patent (even to those who were unable to study his various antiquarian publications in Danish and German) by the English version of his *Primæval Antiquities of Denmark*; while his thorough mastery over our language was such as to enable him to pursue his researches into the period of our country's history which he proposed to illustrate, without the slightest let or hindrance. With a theme, then, which may be considered as novel as it is interesting (for it is the first attempt to view the subject *from the Danish side*), and with such abilities to do it justice, it is no wonder that Mr. Worsaae has produced a work which will, we are sure, be found to possess the double merit of not only gratifying the antiquary, but also of interesting, instructing, and amusing the general reader.

To form a complete Encyclopædia of Classical Antiquity, it was necessary that to the *Dictionaries of Greek and Roman Antiquities*, and of *Greek and Roman Biography and Mythology*, should be added a *Dictionary of Greek and Roman Geography*. That want is in the course of being supplied. The first Quarterly Part of such a *Dictionary*, called, for the sake of uniformity, "*of Greek and Roman Geography*," but including even Scriptural names, and so being in reality a *Dictionary of Ancient Geography*, edited by Dr. Smith, written by the principal contributors to the former works, and illustrated by numerous woodcuts, has just been issued. It equals its predecessors in its claims to the support of all students and lovers of classical learning; and we know no higher praise.

We learn from *The Athenæum* that Mr. George Stephens, the translator of Tegner's beautiful epic *Frithiof's Saga*, and whose intimate acquaintance with the early literature of Sweden has been shown by the collection of legends of that country which he has edited in conjunction with Hylten-Cavallius, and by the various works superintended by him for the *Svenska Fornskrift-Sällskapet*, a sort of Stockholm Camden Society, has removed to Copenhagen in consequence of his having been appointed Professor of the English Language and Literature in the University there. The subject of his first course of lectures—to be delivered in the present month—is, Chaucer's *Canterbury Tales*. After this we shall be quite prepared to hear of a Danish translation of this masterpiece of the Father of English Poetry, as a companion to the recently published Swedish translations of Shakspeare.

BOOKS RECEIVED.—*The Rhymed Chronicle of Edward Manlove concerning the Liberties and Customs of the Lead Mines within the Wapentake of Wirksworth, Derbyshire, &c.*, edited by Thomas Tapping, Esq. This little tract (which with its valuable Glossary, List of Cases, &c., occupies but forty pages) is an extremely curious book; and the manner in which it has been edited reflects great credit upon Mr. Tapping.—*Neander's General History of the Christian Religion and Church*, vol. vi., forms the new volume of Bohn's *Standard Library*. The same indefatigable publisher has issued, as the new volume of his *Classical Library*, *The Odes of Pindar, literally translated into English Prose*, by Dawson W. Turner, M.A.; and, as if this was not sufficient, he has added the *Metrical Version by the late Abraham Moore*—a translation which he pronounces, and with great justice, to be distinguished for "poetry, scholarship, and taste."

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### *Notices to Correspondents.*

*We have to regret being compelled to postpone until next week a valuable communication from the REV. JOSEPH MENDHAM on the INDEX EXPURGATORIUS.*

W. F. S. *will find the subject of MORGANATIC MARRIAGES treated in our 2nd Vol., pp. 72. 125. 231. 261.*

WILHELM, FRANZ ADOLPH, GERMANUS. *A letter will reach the accomplished lady to whom our correspondents refer, if addressed to 69. Dean Street, Soho; or Craven Hill Cottage, Bayswater.*

D. E. N. *will find the lines:*

"Her voice was ever soft, gentle, and low,  
An excellent thing in woman."

*in King Lear, Act V. sc. 3.*

G. S. M. (Dublin) *will, we think, find all the information of which he is in search, in the Rev. J. C. Robertson's How shall we Conform to the Litany, of which a new edition has, we believe, recently been published by Pickering.*

ED. S. JACKSON. *We hope to write privately to this correspondent.*

Sir J. EMERSON TENNENT'S *Reply to DN. reached us at too late a period for insertion in this Number.*

JOHN N. BAGNALL *will find his Query replied to in our last No. p. 39.*

W. P. A. *We hope to be able to give a very satisfactory Reply in a short time.*

REPLIES RECEIVED—*Damasked Linen—Cabal—Planets of the Month—Apple Pie Order—Wyle Cop—Quarter Waggoner—Priory of Hertford—Epigram on Erasmus, &c., from J. R., Cork—Number of the Children of Israel—Lowey of Tonbridge—Three Estates of the Realm—Richly deserved—Parish Registers—Objective and Subjective—Passage in Goldsmith—Conjunction of Planets, &c., from A. A. D.—Lines on the Bible—Many Children at a Birth—Meaning of Stickle—Head of the Saviour, and others, from CLERICUS, Dublin—John of Halifax—Portraits of Wolfe—Introduction of Stops, and Lives of the Poets—Preached in a Pulpit—Royal Library, &c., from our valued correspondent C.—They that touch pitch, &c., from ESTE—Marriage Tithe in Wales—Cockney—Smothering Hydrophobic Patients—Moravian Hymns—Old Morm—Age of Trees—New Zealand Legend—Chattes of Hazelle, &c., from J. K.—Dictionary of Quotations—Dr. Johnson and Cibber's Lives—Præd's Charade—Verses on Clarendon.*

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